

THE ADVENT SABBATH

REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Juan's Great Disappointment

By W. E. JAMERSON

WHAT would I find on the Island of Bells? Would there be savages, wild animals? What would the island be like? These questions passed through my mind as the Indian men carried me on their backs out to their little balsa canoe. To me it seemed that Lake Titicaca, being a very large body of water, would never permit such a small canoe to sail upon its treacherous waters. But there was a call that had to be answered, so I must go even if the journey was dangerous.

After skimming along for some time over the beautiful blue water, we came to a larger sailboat that was to take us to the more distant shores of the Island of Bells.

We hadn't eaten for several hours, and how hungry I felt! The cool, crisp air seemed to sharpen my appetite. The Indians were eating tule stems, so in my hunger I decided to try this new type of food. I found it edible, but not very satisfying.

As we sailed along I wondered what experiences awaited us out on this highest navigable lake in the world. I knew that at any moment a storm could blow up. I knew also that we were not being guided by the most skillful boatmen in the world and that our craft was none too strong. In some places the water in the lake is 700 feet deep.

Soon the wind came up and we found ourselves speeding over the choppy waters to the Island of Bells. After about four hours, because of the usually favorable wind on this more than 12,000-foot-high lake, we were almost to our destination.

This was my first

visit, and I was curious to know what we would find ashore. A group of Indian men soon appeared on the slope of the mountain overlooking the lake. As we drew nearer we saw that a chief was among them. He seemed afraid, not knowing that this strange boat approaching his island carried ambassadors for God.

We nosed onto the sandy beach and about 25 Indians ran toward us. I didn't know what to do or say. However, after giving them time to study us, I said, "Pastores, sus pastores." At this their faces lighted up and with open arms they welcomed us, giving each an Indian embrace. Then they led us to their homes.

The narrow trail wound across their little farms, dotted with humble huts. The roofs were made of straw about a foot deep to keep out the rain, and the walls were of adobe (dirt blocks). The huts have no flooring, and unless the owner is well off financially, there are no windows, just a little door. The most interesting thing I saw about one of these primitive huts was a door lock that had been made by hand out of wood. The key also was of wood and although somewhat crude it actually worked.

About 30 people turned out for our meeting. When we asked if some were ready for baptism, an entire family stood up—a husband, wife, and 15-year-old son. Upon examining them we found all of them ready for baptism, but Juan, the son, was the best prepared. When we asked the father and mother rather difficult doctrinal questions, they would reply, "Ask our son; he will tell you." Then Juan, in good, clear Spanish, which he had learned in one

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Juan grasping the hand of W. E. Jamerson, saying, "Please, please do return to baptize me next year."

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• REVIEW AND HERALD •

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A Thought

FOR THE WEEK

[Based on phrases in well-known hymns.—EDITORS.]

"Whate'er Events Betide, Thy Will They All Perform"

With vivid portrayal of the age-old story, a Bible teacher was telling in graphic detail about Abraham's sacrifice of Isaac. One of the little girls in the class became so excited that she exclaimed, "Oh, that's terrible. Please don't tell us any more."

One of her little companions said laughingly, "Oh, Mary, don't be silly. This is one of God's stories, and they always come out all right."

In her naive way the child had stated a basic and heartening truth. God's purposes always prevail indeed, and in no instance is this better demonstrated than in a life wholly dedicated to His will. In such a life God's love shines forth triumphant through all its annoyances, griefs, and momentary defeats.

After Paul became a Christian he discovered new incentives and directives for his tremendous energy, and found God's righteousness the bulwark for his faith. Like Job, he knew that all things in human experience are not as they should be. Like Hosea, he faced the fact that much of life is sordid and unlovely. Like Micah, he recognized the world to be full of injustice, arrogance, and vain pride. But all these things made love stand out by contrast, in Paul's thought, as the greatest dynamic in human relationships.

God's stories come out all right because love and obedience triumph, and evil is punished. Sometimes He waits a thousand years for His purposes to be fulfilled, but He never abdicates.

Abraham's faith faltered in some of its tests, but when his faith matured he could say with all assurance as he did at the destruction of Sodom, "Shall not the Judge of all the earth do right?" (Gen. 18:25) and again on Moriah, "God will provide himself a lamb for a burnt offering" (Gen. 22:8). And it was so.

H. M. TIPPETT

Well Said

Every brave man shuns, more than death, the shame of lying.—Cornille.

Live as if you expected to live an hundred years, but might die tomorrow.—Ann Lee.

In great matters men show themselves as they wish to be seen; in small matters, as they are.—Gamaliel Bradford.

A vain man's motto is: "Win gold and wear it"; a generous, "Win gold and share it"; a miser's, "Win gold and hoard it"; a profigate's, "Win gold and spend it"; a broker's, "Win gold and lend it"; a gambler's, "Win gold and lose it"; a wise man's, "Win gold and use it."—Colton.

REVIEW AND HERALD

**THE GENERAL CONFERENCE PRESIDENT
SPEAKS TO THE CHURCH**



The President's Page

"Go ye into all the world" is a command that no church member may think of lightly. It should continually be in the mind of every one. The task, so definitely assigned the church, will end only when time shall be no more. The divine mandate must dominate all our planning. Consistent with it our homes are to be established and operated. "I built this home with the gospel commission sounding in my ears," should be the testimony of every follower of the Lord as he establishes his home. Children must be educated consistent with the gospel commission and should be given every encouragement and incentive to plan their lives accordingly. This must be the way of life of Seventh-day Adventists, above all Christians, for we confidently look for the Lord's soon appearing from heaven.

The program of action called for under the commission of our Lord is not an easy one to fulfill. It brings difficulties, which call for steady courage and unfailing faith. Complexities and perplexities are sure to be encountered. Let us take a brief look at some. First, the messenger who goes is expected to forsake all—parents, friends, business opportunities, as well as many modern conveniences. Second, he must be prepared to live among strange people, probably with very different customs, and to make a foreign language his own. Only those who have stumbled along in foreign tongues in an endeavor to express themselves know what this means. His immediate family, probably, will be the only ones to speak his mother tongue.

On the part of the wife, real heroism is called for. Frequently she is left entirely alone as her husband travels, carrying on the mission work. At times, unfriendliness on the part of governments and people brings added hardship. The offense of the cross becomes even more apparent in foreign lands, where age-old prejudices and racial hatreds arise to oppose the gospel message. These must all be overcome with skill and patient

tact. The missionary, not infrequently, is imposed upon and taken advantage of by keen, unprincipled men. He must, however, always act the part of the missionary, restraining himself, not standing too stiffly for his own rights. Everybody expects a missionary to endure all cheerfully, be kind and patient always, with a charity that never fails. Much, very much, is expected of him by everyone. This calls for superhuman living.

An undertaking of world proportions, involving institutions, dependent staffs, et cetera, supported through purely voluntary gifts by those who have never actually seen the need, nor become acquainted firsthand with the problems involved, requires confidence in our church members who stay home holding the ropes. But, thank the Lord, our loyal people never fail. God has built His whole gospel upon regenerated hearts—hearts that are ever willing to trust and obey Him anywhere and at any price. The united strength and purpose of one million people solidly behind the program is, by the blessing of God, certain to bring success.

Our Lord was familiar with all problems, objections, and difficulties. He knew all about human frailties, prejudices, and enmities, and the apparent defeat that His cause at times would sustain. Yet, brushing all these aside, the Master, in calm and assured confidence, gave the command, "Go ye into all the world," and take the gospel to every nation and people. We, His followers, therefore, have no alternative but to move forward, acting in harmony with His plan and purpose. The matter of success rests with Him.

R. R. Fager

Profitable for Instruction

By T. H. Jemison

"I have been shown that the principles that were given us in the early days of the message are as important and should be regarded just as conscientiously today as they were then."—*Testimonies*, vol. 9, p. 158. This statement was made specifically regarding the principles of the health message, but it applies as fully to all other principles.

As we have already noted, every principle is important and applicable today, but this does not mean that every *application* of every principle is to be made exactly as in the early days of the message.

Principles Regarding Wages

Ellen White spent the years 1885-1887 in Europe. A number of years later she wrote of information that came to her while she was there, and her reaction to it.

"While I was in Switzerland, word came to me from Battle Creek that a plan had been formed by which none working in the office should receive more than twelve dollars per week. I said, This will not work; it will be a necessity for some to receive higher wages than this. But double this amount should not be awarded to any man connected with the office; for if a few take from the treasury so largely, justice cannot be shown to all. Large wages afforded to the few is the world's plan; while others in every way as deserving receive far less. This is not justice."—Ellen G. White manuscript 25a, 1891.

The manuscript goes on to tell how large wages should not be offered as an inducement to get talented persons to work for the denomination, and that care must be exercised because increase of wages "brings with it a corresponding increase of selfishness, pride, display, self-gratification, and needless extravagance."

In substance here is what Sister White said: Some would have to receive more than twelve dollars a week, but no one should receive as much as twenty-four dollars. Is this a principle or the application of a principle? Obviously it is an application, and the reasons for it are carefully enumerated. The Lord was not, through His messenger, trying to establish a wage scale that would hold from then to the end of time. Instead He was pointing out some principles that would apply under any circumstances then or later.

These points, among others, are brought out: (1) The needs of the workers should be taken into consideration in setting wages. (2) Though all need not be paid exactly the same, there should not be a wide difference between the lowest and the highest wage. (3) Offers of large wages should not be made to some to get them to enter denominational employ. (4) Wages should not be large enough to afford a temptation to display and extravagance. These points are the real burden of the message, though it was necessary to make a specific application of them at that time for the guidance of the leaders.

As we study a message such as this, the thought that arises in our minds should not be, "Well, well, nobody was to get as much as twenty-four dollars a week. That certainly doesn't apply to us today; nobody could support a family on that amount." Rather, we should immediately endeavor to discover what instruction the message has for us. We might reason like this: "Times have changed, even twenty-four dollars a week wouldn't go very far now. I wonder what was behind the instruction, what the reasons for it were. There must be something we can learn from it." This is the approach we should make to all the counsel given. Only in this way can we gain full value from the messages the Lord has sent us.

Counsel on Building Materials

In 1902, volume 7 of *Testimonies for the Church* was published. In it there is a section devoted to "Our Sanitarium Work." Among many other items, this section speaks of establishing new sanitariums and gives some counsel even regarding building materials.

"Brick and stone buildings are not the most desirable for a sanitarium, for they are generally cold and damp. It may be said that a brick building presents a much more attractive appearance, and that the building should be attractive. But we need roomy buildings; and if brick is too costly, we must build of wood. Economy must be our study. This is a necessity, because of the greatness of the work that must be done in many lines in God's moral vineyard."—Page 83.

The instruction is clear—the sanitariums should be built of wood. Yet we seldom erect sanitarium buildings



[These news items are taken from Religious News Service. We do not necessarily concur in statements made in these items. We publish them simply to give our readers a picture of current religious developments.]

Growing Kinship of Religion and Medicine Recognized

Dr. Gunnar Gundersen, of La Crosse, Wisconsin, president-elect of the American Medical Association, said in Brooklyn, New York, there has never been a time when religion and medicine were in greater accord, because "mankind is taking a closer look at all the factors which are influencing our lives in these critical times." During the early part of this century, he declared, "science, relatively speaking, gained while religion, morals, and ethics lost ground. There was a growing delusion that science and technology could provide the answers to all of man's problems." Today, he maintained, "thoughtful people . . . are recognizing again the old truth that man does not live by bread alone, and are finding the newer truth that man cannot live by science alone."

George Meany Named for Quadregesimo Anno Award

George Meany, president of the AFL-CIO, was named to receive the 1958 Quadregesimo Anno Award of the Association of Catholic Trade Unionists (ACTU), it was announced in New York. He was cited for his "courageous actions toward instilling in the American labor movement the principles of social justice and charity as enunciated by the Roman Catholic Church in the great Social Encyclicals."

International Protestant Radio Station Planned

A study committee was formed in Geneva, Switzerland, to formulate and promote plans for the first international Protestant radio station in Europe. The committee, composed of members of various church denominations, plans to place the station, to be built in Switzerland, at the disposal of churches throughout the continent. All programs that might disturb relationships among various churches or might prejudice Swiss neutrality will be excluded. Proclamation of the gospel will be its sole purpose. Members of the committee pointed out that while there were 45 Protestant radio stations strewn around the world, not one was in Europe.

Predominantly Catholic Town Closes Public School

The public school in Dyersville, Iowa (population 2,400), will be closed in June, the school board announced. The decision was made partly because of lack of pupils and because of the expense necessary to meet the State fire marshal's orders for safety improvement. There are only eight students attending the public school. Dyersville is predominantly a Catholic community, and most of the children attend St. Francis Xavier School.

of wood today. Are we acting contrary to the details of this specific instruction? Obviously we are. Shall we then condemn the builders of brick buildings and go back to building wooden ones? Or shall we study the instruction to discover its principles as well as its applications? Before we condemn, let's look carefully for principles.

Two points are brought out clearly—the buildings were to be built for comfort and healthfulness (they should not be damp and cold), and they were to be built economically (“if brick is too costly, we must build of wood”). Would not these principles apply to *any* building that is cold and damp and that is not built as economically as possible? Would they not apply to a building of poured concrete, or metal, or any other type of material if that building were cold and damp and expensive?

But suppose we can erect a sanitarium building of brick or stone that because of modern construction methods of insulation and central heating is *not* cold and damp, but is actually more comfortable than many wooden buildings. Would we be doing any violence to the principle that sanitarium buildings should not be cold and damp, by building this kind of structure? It would simply mean that the principle of using healthful buildings for sanitariums had been applied to another kind of building material, but the principle had been accepted and applied. The instruction had not been disregarded or disobeyed.

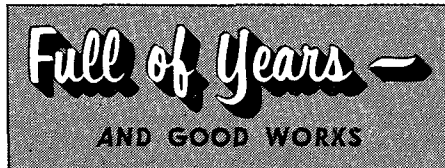
Go a step farther. Suppose we take into consideration the rise in the cost of lumber, increased labor costs for this type of construction, the upkeep of buildings over a period of even a few years, and find that in some places we can build as economically, or nearly so, with brick as with lumber, and that in addition we have much safer and more attractive buildings. Would we be doing any violence to the principle that sanitarium buildings should be built as economically as possible? It would simply mean that the principle of building economically had been applied in the most practical way at the present time. And then we must add to that the fact that in many, many places the laws will not permit a building of this type to be erected of wood.

What was the purpose of the testimony about sanitarium buildings? Was it not that we should have comfortable, healthful, economical buildings? If healthful masonry buildings can be erected and maintained at a cost comparable to frame buildings, has not the instruction been carried out even though the building material used is the very kind counseled against many years ago? It would ap-

pear to be the same kind of adaptation as when bicycles were expensive playthings and were warned against, but when they became inexpensive and practical, the objections no longer existed.

Principles Always Apply

Ellen White never anticipated a day when the messages that had come to her through the Spirit of God would cease to be of value to the Seventh-day Adventist Church. “Whether or not my life is spared,” she wrote, “my writings will constantly speak, and



Mrs. Bessie MacMillan

Mrs. Bessie MacMillan, now 86 years of age, lives in Fresno, California, and keeps occupied as a Bible instructor among the interested. Sister MacMillan's maiden name was Warren, and her brother, Elder Luther Warren, was well known among our people as a leading evangelist for many years. Sister MacMillan took nurses' training in the old Battle Creek Sanitarium. For some time she was associated with Dr. David Paulson in medical missionary work in the city of Chicago, giving special help to needy women. When the Loma Linda Sanitarium was a young institution she and her good husband were among its workers.

After the death of her husband Sister MacMillan was impressed that she should give more time to Bible work, and through her later years has devoted her energies to this important ministry, with gratifying results. Sister MacMillan possesses a great love for and a wholehearted devotion to God's work for this hour. She is a true mother in Israel, and is doing all she can to gather old and young into the family of God. What a noble occupation! And the most rewarding!

ERNEST LLOYD

their work will go forward as long as time shall last.”—*The Writing and Sending Out of the Testimonies to the Church* (1907), pp. 13, 14.

“Their work will go forward.” And what was their work intended to be? “I was . . . directed to bring out general principles, in speaking and in writing, and at the same time specify the dangers, errors, and sins of some individuals, that all might be warned, reproofed, and counseled. I saw that all should search their own hearts and lives closely to see if they had not made the same mistakes for which others were corrected, and if the warnings given for others did not apply to their own cases. If so, they should feel that the counsel and reproofs were given especially for them and should make as practical an application of them as though they were especially addressed to themselves.”—*Testimonies*, vol. 5, p. 660.

The work of the testimonies was to point out general principles, then give sample illustrations of the ways those principles could be applied. They were never intended to point out every specific application that should be made by every member of the church. The Spirit of God will enlighten our minds to know what applications we as individuals should make of the principles pointed out and illustrated in the many messages He has sent us. It is our responsibility to study and to pray for understanding, and to open our hearts to receive the basic messages of the Spirit of prophecy writings.

The more carefully and prayerfully we study the writings of the Lord's messenger to us, the more persuaded we will be that there is no portion of them that can safely be set aside as not being applicable to us today. They emphasize no principles but Bible principles, and there is no Bible principle that we dare discard no matter how it may cut across the path of our desires.

When we discover the principles involved in any part of the instruction and apply them to our own lives, we in no way weaken the instruction. The specific illustration of the principle that is included in the counsel may not apply exactly to us, but when we find the principle, we make it possible to apply that principle in a score of ways rather than only the one way that is illustrated in the original message. Thus we sharpen the point of the instruction and make the use of it that God intended we should.

A careful consideration of all the factors involved leads to the conclusion that on the same basis that Paul stated, “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction,

for instruction in righteousness," all the instruction given through Ellen G. White for the benefit of members of the Seventh-day Adventist Church is profitable today. Study the general teaching of all the applicable counsels before you reach conclusions. Consider the background, the time and place of the giving of the messages;

then try to discover the principle involved in any specific counsel. Look for all the applications you can make to your own life. As you do this, you will be using the writings of the Spirit of prophecy in the way they were intended to be used, and in the way that will be of greatest value to you, your family, and the church.

Your Sacrifice Quotient

By Harry W. Hulsey, Jr.

By taking a series of tests that have been carefully developed over many years of experimentation, one may now arrive at a rather accurate estimate of his level of intelligence as compared with an established norm. An intelligence quotient (IQ) of 100 representing average, a person could justifiably feel quite happy to know his mental rating to be, say 140.

Let us consider another type of "quotient"—what might be called one's sacrifice quotient (SQ).

When the rich young ruler learned from Christ what was necessary to inherit eternal life, he defended his moral life by referring to his faithfulness in keeping the Ten Commandments. Christ recognized the young man's sincerity, but discerned a significant shortcoming in his life. "If thou wilt be perfect," Christ said, "go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me" (Matt. 19:21). But the young man had a low SQ—sacrifice quotient. He loved ease more than truth.

Christ did not tell this man that by sacrificing he could purchase a place in heaven, but He showed him that his possessions had greater appeal for him than God; and "he went away sorrowful." This will be the experience of all who let their love for an object or a person interfere with their allegiance to God.

In my dictionary there are several definitions of the word *sacrifice*. Here is one: "Destruction or surrender of some desirable thing in behalf of a higher object, or devotion of it to a claim deemed more pressing."

Christ sacrificed heaven for a cause He felt was supreme. The omniscient Father accepted this supreme sacrifice in the light of its eternal value and restored His Son to heaven. And this same omniscient God evaluates with unerring accuracy all our sacrifices. It is not possible for one man to read the motives of his fellows or to establish for another his sacrifice quotient. But the Christian can usually, with some

reflection, rank himself according to the criteria set up by Christ in precept and example.

A friend of mine, a worker with many years of service in the Adventist denomination, had developed the commendable practice of contributing a week's salary each year during the Week of Sacrifice. One year he met with many reverses. A son's careless act had wrecked the family car. Both he and his wife had suffered illness and hospitalization. Debts had accumulated, savings had been exhausted, and darkness was on the horizon. In the midst of all this, the Week of Sacrifice arrived. Our brother visited his wife, who was still in the hospital, and together they prayed. They vowed that in spite of circumstances they would not fail with their usual gift. Such dedication reveals an admirable SQ.

But just how much of our time and

money are we expected to return to the Lord? That, of course, is a question each soul must answer for himself. A standard of minimum requirements has been set up, however, to which all are expected to conform. I refer to the tithe and to the Sabbath.

Some of the States in the United States have automobile license laws that reduce taxes as the car increases in age. Those who are able to own new automobiles are supposedly able to pay higher assessments for the privilege of driving them. God's law of tithing is set up on somewhat the same basis. The more financial blessing one has received, the more is expected of him in tithes and offerings. "God gives man nine tenths, while He claims one tenth for sacred purposes. . . . He will carry forward His work upon the earth with the increase of the means that He has entrusted to man."—*Testimonies*, vol. 3, p. 395.

In one of the Sabbath school classes of an Adventist church I once attended, a brother related his experience in tithe paying. For many years he had faithfully paid a second, as well as a first, tithe. The Lord had bountifully blessed him, and the success of his latest business venture had far exceeded even his own expectations. This man's son, who worked with him, heeded his father's counsel and had also begun to pay a second tithe in spite of certain other responsibilities which seemed to demand every cent he could earn.

Just then, a buyer came along and offered such a fantastic price for the

Minute Meditations

King and Country

By C. G. BELLAH

"Thine eyes shall see the king in his beauty: they shall behold the land that is very far off" (Isa. 33:17).

What a volume in a verse! What comfort in a small compass! If I were asked to write the triumphant plan of salvation in one sentence, I would definitely copy this text. Here we find the Lord, the land, and His loved ones. Christ, Canaan, and Christians. Study it for a few days, as I have, and you will find it most comforting.

Then we "shall see the king in his beauty." We have seen Him in His humiliation, in His emaciation in the wilderness. We have seen Him so weary that He fell fast asleep on the wet deck of a fisherman's boat.

We have seen His bloodstained face in Gethsemane, seen Him fall under His cross, and seen His flesh torn by the spikes and the crown of thorns. We have seen Him wounded, bruised, and broken, until "his

visage was so marred more than any man."

When unexpected visitors catch us in old clothes, with soiled hands and tousled hair, we regret that they see us so unkempt. We want them to see us at our best. Jesus felt that way about Himself and us when He tenderly prayed that we might be with Him, and behold the glory He had with the Father before the foundation of the world. He wants us to see Him at His glorious best.

Then we shall also see "the land that is very far off," or "the land of far distances" (margin). At last we shall have the faraway look, unhindered and unobscured. No more bending over books, benches, or other business. No more blemished, blurred, or blind eyes.

What shall we see? Away out yonder over rolling, undulating plains, along verdure-clad hills of fair Beulah land, we shall see beautiful, blossoming Edens everywhere—north, south, east, and west—patterned after Paradise of old.

Then, looking upward through telescopic eyes of far greater power than that on Mount Palomar, and with the dim, dull atmosphere rolled away forever, we shall behold Him in dazzling, magnificent splendor such as no human eyes have ever seen.

We must, we must see the beautiful King and the faraway land.

business that the father was impelled to sell. The son's faith was severely tested, for this meant that he would be out of a job. But God had a plan. Before the transaction was completed, the new owner asked the young man to remain as manager of the enterprise and offered practically double the salary his father had paid.

The messenger of God comments that "the greatest sin which now exists in the church is covetousness."—*Ibid.*, vol. 1, p. 194. Yet, she just as clearly gives the cure for the malady: "Continual giving starves covetousness to death."—*Ibid.*, vol. 3, p. 548. "Almsgiving is a part of gospel religion. Does not the consideration of the infinite price paid for our redemption leave upon us solemn obligations pecuniarily, as well as lay claim upon all our powers to be devoted to the work of the Master?"—*Ibid.*, p. 390.

Another cardinal point of our belief, on which we shall not dwell here, is the commandment, "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God" (Ex. 20:8-10).

The minimum standards are, therefore, clear. God asks for one tenth of

our monetary increases, one seventh of our time, and all of our powers, that His work on earth may flourish, including the fulfilling of His perfect love within our own hearts. Then our talents, whether speech or influence or health or time or strength or money or affections or mental faculties, will be multiplied as they are used for Him. And when the Lord returns, we shall present the entrusted gifts with their increase. We shall acknowledge that the capital was the Lord's and that without the deposit there could have been no gain. Had not the Saviour bestowed upon us His love and grace, we would have been bankrupt.

"Well done, thou good and faithful servant," He will say; "thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord" (Matt. 25:21). Then we shall realize that life on earth is indeed as a vapor, that no mere transitory pleasure can compare with this reward. Our sacrifices, all extremely minute in retrospect, have only been steppingstones to sanctification, and the exchange has been eternally worth while. "And whosoever will lose his life for my sake shall find it" (Matt. 16:25).

Did you ever realize that you may be a means of happiness and cheer by just being a good listener? The definition in my dictionary for "good" is "satisfactory." To be a satisfactory listener one must patiently and sympathetically give ear to another's troubles, and seal his own lips to those things that are told to him in confidence.

Some find great relief in unburdening the heart to one they can trust. A little woman comes to me often and pours out her heartache. For years I have listened to the same story. Each time I have tried to give advice and consolation. Her reply is nearly always the same—"I know, there's nothing you can do to help, but I do appreciate your sympathy and desire to help, and I always go home feeling better after unburdening my heart to you."

Although I have repeatedly advised her to go to the Great Comforter, she seems to need a human ear into which she can pour her troubles now and then.

There are many like her, needing help. Truly "we have something to do besides repining and murmuring." And besides helping others, "the complainers and murmurers . . . should contemplate the infinite sacrifice that Christ has made in their behalf" (*ibid.*, vol. 4, p. 461).

Lucifer murmured because he was not taken into the inner counsels of God. Adam and Eve murmured because God permitted the serpent to beguile them. Israel murmured over a fleshless diet, which God desired them to have for their good (*ibid.*, vol. 3, p. 171). The wilderness wanderers murmured because of the hardness of the way. Aaron and Miriam murmured because they were jealous of Moses. The multitude murmured because they did not approve of Christ's associates (Luke 19:7).

Do we find our own weakness in the list here given?

"I saw that many who profess to believe the truth for these last days think it strange that the children of Israel murmured as they journeyed; that after the wonderful dealings of God with them, they should be so ungrateful as to forget what He had done for them. Said the angel: 'Ye have done worse than they.'"—*Ibid.*, vol. 1, p. 129.

Our heart's sincere desire and prayer should be that we might make daily progress in the Christian way. And we are told that there will be no progress if we murmur as we go along (*ibid.*, vol. 4, p. 37).

"Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer" (1 Cor. 10:10).

Grumble Bugs

By Margaret Locke

"Grumble bugs, grumble bugs—I never saw such a bunch of grumble bugs. Why, we ought to be thankful for what we get instead of grumbling about everything."

My friend passed on, leaving me deep in thought. True, certain of our neighbors were in the habit of getting together and grumbling. They were sure the new highway soon to be constructed would ruin their homes, they would never be able to sell their properties, a bad crash on the corner might send the twisted wreckage of a car right onto their front lawn, taxes would soar, et cetera.

I turned the searchlight on myself. Had I not done my share of murmuring about the highway that would pass right in front of our house? One thing after another had encroached upon the peacefulness of our little neighborhood, until what used to be a quiet, restful locality had become a busy, noisy, and in many respects an undesirable one. My grumble-bug neighbors make no profession of Christianity, but what right had I, a child of God, to murmur against His providences?

We had earnestly placed our re-

quest before our Father, and He could easily change our location if He so desired. And wouldn't He, who in His foresight directs the ways of His trusting ones, do that which is best for us?

Perhaps we had not done our full duty toward our neighbors. Perhaps there were some lessons of submission for us to learn. Yes, my unbelieving neighbor gave me a jolt, for in complaining about my environment had I not been murmuring against Him who placed me there?

The pen of inspiration informs us that "it is a fearful thing to murmur against God" (*Testimonies*, vol. 1, p. 129), and "we have something to do besides repining and murmuring at God's providences" (*ibid.*, vol. 3, p. 526). Our own lives are to be brought into harmony with God's will, for every defect must be battled with and overcome. There are souls all about us hungering for the bread of life. There are aged, neglected souls who need comfort and cheer. Discouraged ones need the encouragement that we can give. There is work for every child of God no matter what his age or condition in life.



• EDITORIALS •

Building a Bridge to Better Understanding

Of late, articles have appeared in various Protestant journals discussing the teachings of Seventh-day Adventists. Some of these articles reflect commendable sincerity on the part of the writer in his attempt to understand and to state fairly and accurately the Adventist point of view. We appreciate the Christian spirit thus manifested. But, however sincere, these efforts have not thus far been altogether successful. Particularly has this been true with respect to discussions of the nature of the atonement and of the relationship between law and grace in man's salvation.

Now, in this editorial, space does not permit us to enter into a theological discussion of these important doctrines. We purpose only to call attention to certain factors we believe must receive careful consideration by Adventists and non-Adventists alike if a satisfactory communication of ideas is to be achieved. We refer (1) to a recognition of the essential difference between Calvinism and Arminianism, (2) to the vital importance of using Bible terms in the sense intended by the various Bible writers, and (3) to an urgent need to define terms used in a technical theological sense.

Calvinism Versus Arminianism

About the middle of the sixteenth century John Calvin set forth as the basic postulate of his system of theology the infinite and transcendent sovereignty of God. He taught that God had foreordained some men to eternal life and others to eternal damnation, and that man has no independent choice in the matter. Certain men would be saved, and others lost, irrespective of their own will or course of action. Half a century later the Dutch theologian Jacob Arminius challenged this doctrine. Arminius taught that God provided salvation for all men at the cross, but that each man is free to choose whether he will accept the salvation thus graciously provided. He held that Calvin, by leaving multitudes without hope because God neither intended nor provided salvation for them, and by giving a false sense of security to those who believed themselves to be God's elect, actually made God out to be responsible for sin and its results. To Calvin absolute sovereignty was the cardinal attribute of God, whereas to Arminius it was divine love. The mutually exclusive views of Calvin and Arminius have divided Protestantism to the present day. (For a discussion of the Adventist point of view on the sovereignty of God, divine decrees, election to grace, and the impossibility of falling from grace, see *The SDA Bible Commentary*, on John 3:16-19; Acts 2:48; Romans 8:29, 30; 9:11-22; Galatians 5:4; and 1 Corinthians 3:15.)

Most Severe Critics of Adventists Are Calvinists

In the sense that they find the teachings of Arminius on salvation more nearly in accord with Scripture than those of Calvin, Seventh-day Adventists might be classed as Arminians. On the other hand, the severe critics of Adventism usually prove to be more or less Calvinistic

in their thinking. Certain important Adventist teachings, for instance on Christ's mediatorial ministry since the cross and the investigative judgment as phases of His atoning work, on law and grace, and on justification and sanctification, are consonant with the Arminian concept of salvation. But they are pointless to a Calvinist, chiefly because of his Calvinist preconceptions. This appears to be the chief reason for criticism of Adventist teachings on these points of doctrine.

Taking Care to Understand and to Be Understood

Ideas about an atonement fully completed on the cross, including its effects, and of a Christian "once in grace" always remaining "in grace" are Calvinist concepts and do not make sense to an Arminian. On the other hand, Arminian concepts of justification and sanctification, faith and works, and law and grace are almost completely unintelligible to a Calvinist. And to make mutual understanding even more difficult, an Arminian, for instance, cannot describe his concept of salvation in theological terms familiar to a Calvinist without running the risk of being grossly misunderstood, of being thought a Calvinist, or possibly even of becoming, inadvertently, somewhat Calvinistic in his thinking. Thus, without a clear definition of terms, Adventists and Calvinists are almost certain to go on misunderstanding each other. Obviously there must be an adequate communication of ideas before we can expect even a minimum understanding of opposite points of view.

Most of the recent articles about Adventist teachings were apparently written by men with a Calvinist background. We suspect, further, that their difficulty in understanding our teachings is due, in part, to the fundamental difference between Calvinism and Arminianism, to an indiscriminating use of certain Biblical words and expressions, and to the lack of a clear definition of current theological terminology used in discussion. We believe that careful attention to these points on the part of both Adventists and non-Adventists will go far toward building a bridge to better understanding. Accordingly, we plead for a consideration of Adventist teachings in the light of their Arminian setting, for scrupulous care to use such Biblical words as "law," "atonement," "justification," et cetera, in their strict Biblical sense, and for a clear definition of the theological terminology used.

Space does not permit a further analysis of the problem at this time. But let us, as Seventh-day Adventists, conscientiously do *our* part to build a bridge of understanding by taking care *to* understand and *to be* understood.

R. F. C.

A Few Comparative Figures

As our people everywhere can well imagine, the task of planning for a General Conference session is large and complex. That has been increasingly true in recent decades. And no sooner will we meet in Cleveland in June than we must face the task of deciding where we will wish to hold our session four years hence.

And why must we plan so far in advance? This is a point that has perhaps not impressed itself as it might on the minds of many of our people. It is an important and

a most significant fact in the life of the Advent Movement. The answer is: There are few cities in the United States that have auditoriums large enough and with sufficient rooms for committees, to care for one of our present-day General Conference sessions. We cannot afford to wait until the last moment to make a choice of one of these few. We might be too late. For these great auditoriums are selected far in advance by great organizations for their special meetings.

This fact leads us to reminisce a little. Many of our elderly members can well remember the time when one of our modest-sized church buildings was adequate to handle a General Conference session. How greatly conditions have changed.

In the late 1840's, when this movement was beginning to take shape, some general meetings, called Sabbath Conferences, were held in a few main spots in the eastern part of the United States. The total attendance at these was numbered in hundreds. Our first statistical report, given in the year 1863, when the General Conference had just been organized, lists a total of 3,500 members. All of these, of course, were in the United States and Canada. The North American membership at the end of 1957 was 308,695.

Overseas Membership Figures

Eleven years later, or in 1874, Elder J. N. Andrews was sent to Europe as our first missionary. Growth overseas at first was slow. Our figures for 1880 record a total of 586. But that total rapidly grew until about the year 1920 the percentage of our membership overseas was equal to our membership in North America. Since then, the overseas growth has been steadily accelerating until today more than two thirds of our total membership live overseas. This was to be expected, for after all, North America is only a small segment of the whole world.

The grand total membership is today more than a million. As we write, the figures as of December 31, 1957, from all parts of the world are not yet available. It is safe, however, to estimate that the total will be somewhere around 1,100,000. Our Sabbath school membership, which is certainly an important indicator of the life and vitality of the movement, is climbing up near a million and a half.

The earliest records we can find of our publishing work show a total of three thousand dollars' worth of book and periodical sales in the year 1860. The sales now run above \$20 million annually.

In 1863 we had a total of thirty workers, all of these confined to North America. Today the denomination employs a grand total of evangelistic and institutional workers that goes beyond the forty thousand mark.

There was a day when the name Seventh-day Adventist conveyed to many people the picture of a painfully unimpressive-looking little frame building on the edge of town. In some places it is undoubtedly still true that our numbers or our resources are so limited that we still must worship in much less than desirable buildings or even in rented quarters. But it is at least interesting to note that the present dollar value of our church buildings is more than \$70 million. If we go back fifty years in our history we find that our church buildings were worth only \$1,331,000.

There was a day, in 1872, when we had but one school, the college at Battle Creek. Now the total of our colleges, secondary schools, and elementary schools in the world is more than five thousand.

Who will say that statistics are dry, uninteresting, bore-some? These figures pulsate with life and boldly announce to all men that the Advent Movement has made phenomenal growth, with even greater growth evidently lying just ahead.

Now, no one need remind us that material growth in and of itself does not prove spiritual vitality. We know that. We have so stated at times in the REVIEW, and will continue to state from time to time in the future. Certainly the body without the spirit is dead. But it is also true that a body suffering from arrested development, stunted and warped in size, is a pathetic exhibit of something else abnormal, unnatural, certainly of something that is not healthy. This much is certain, that if the Advent Movement had not grown phenomenally and spread itself over the earth, our claim that we have been raised up to do a worldwide work would look foolish and unimpressive. We submit these figures only to establish this one point, that there is a certain very real vitality and expansiveness to the Advent Movement.

Now lest we, even for a moment, forget that the final test of our worth as a movement for God is found in the things of the spirit, let us here state anew that though we have growth, that in itself is not sufficient. We must grow in grace as we grow in numbers. We must grow in faith and ardor as we spread abroad. We must increase in our riches of heaven as we increase in riches of the treasury. Indeed, as we do grow in numbers and expand to every corner of the earth, we should find in that fact a greater challenge than ever to draw more heavily upon the resources of Heaven to enable us to accomplish for God the work He has given us to do.

The great General Conference session is just before us. There we will hear more of the growth of the work, and there, thank God, we shall also hear of new consecration, new dedication, to the finishing of this work in all the earth.

F. D. N.

Curing Our Spiritual Recession—4

The Divine Prescription for Laodicea's Condition

After rebuking Laodicea for its lukewarmness and self-satisfaction, the True Witness gives a three-part prescription designed to correct the spiritual deficiencies of the church. He says: "I counsel thee to buy of me [1] gold tried in the fire, that thou mayest be rich; and [2] white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and [3] anoint thine eyes with eyesalve, that thou mayest see" (Rev. 3:18).

The Spirit of prophecy defines the gold, white raiment, and eyesalve as follows: "The gold . . . is faith and love. . . . The white raiment is purity of character, the righteousness of Christ imparted to the sinner. . . . The eyesalve is that wisdom and grace which enables us to discern between the evil and the good, and to detect sin under any guise."—*Testimonies*, vol. 4, p. 88.

Note that all the remedies for Laodicea's spiritual recession center in Christ. From Him alone we can obtain the help we need. This fact should ever be kept clearly in mind. If it is, our eyes will be fixed upon Jesus, not on one another. Our thoughts will be directed heavenward, away from the things of earth. Our interest will center on our great High Priest in the heavenly sanctuary, rather than on our own efforts toward salvation.

Brethren and sisters, do we sense as we should our utter dependence on Christ for grace, for righteousness, for spiritual prosperity? On Him we must cast ourselves. To Him we must cling. Like Jacob wrestling with the Angel, we must sense our desperate need and the fact that Jesus alone can help us. Then, like him, we will

cry out, "I will not let thee go, except thou bless me" (Gen. 32:26).

Our Need of Faith and Love

Now, the True Witness counsels us to obtain from Him gold—faith and love. Apparently we lack these two virtues to an alarming extent. "Said the angel: 'Lack of love and faith are the great sins of which God's people are now guilty.'"—*Ibid.*, vol. 3, p. 475.

Faith is more than mere mental assent to the great facts of salvation. It is more than simply an acknowledgment of the Bible as being God's Word. "Faith is the very lifeblood of the soul. Its presence gives warmth, health, consistency, and sound judgment. Its vitality and vigor exert a powerful though unconscious influence."—*Ibid.*, vol. 6, p. 472. Since "faith is the very lifeblood of the soul," without it the spiritual nature cannot survive. A weak faith is better than none at all, but a Christian with spiritual anemia is a poor advertisement for his religion and is in no condition for active warfare against the powers of darkness. God wants us to be dynamic Christians, with abounding spiritual health. He wants us to have the kind of faith that will move mountains—a faith that will press forward against all opposition; in the face of persecution, limited budgets, and other obstacles.

The kind of faith that we need is the type that will prompt us to obey God without hesitation. Such faith does not insist that the Red Sea or the Jordan be rolled back before we step forward. Faith of this kind will cause us to embrace wholeheartedly the inspired warnings against compromise with sin. It will lead us to follow carefully—and joyfully—the divine counsels on healthful living. It will impel us to pay an honest tithe no matter how limited may be our financial resources.

Lack of Faith in the World

The world has no faith such as this to offer. In fact, Jesus indicated that before He returns the second time faith will well-nigh vanish from the earth (Luke 18:8). But the Laodicean church must not be influenced by its faithless surroundings. Its members must show that their spiritual roots are planted in heavenly soil and are being nourished from celestial sources. The people of God are to possess the virtues of heaven and thus stand out in sharp contrast to the world. If they fail in this, and sink to the low spiritual level of those around them, how can they bear a clear, ringing testimony concerning God's power to save and transform mankind?

Christ's invitation is, "Buy of me gold." This purchase is to be made "without money and without price" (Isa. 55:1). But we must have a desire for the heavenly riches.

We must long for faith far surpassing any that we now possess. We must pray, with all the earnestness at our command, "Lord, Increase our faith" (Luke 17:5).

This work must be done individually. And as we seek greater faith, it will be given. Not all at once; but as we exercise the faith we have, God will impart more and still more until we meet His expectations fully.

All that we have said about faith may also be applied to love, the second virtue represented by the gold needed so desperately by Laodiceans. This love must be obtained directly from the True Witness. And as we receive it great changes will take place in the life. If we have hitherto served God merely from a sense of obligation, this will no longer be true. Henceforth we will serve Him because we love Him. The sentiment of our heart will be, "I delight to do thy will, O my God." We will also enjoy giving of our means and will be happy to make sacrifices for the sake of Christ.

When this precious treasure—the gold of love—is ours, the people around us will know it. Our families will find us kinder and more courteous. Our neighbors will be cheered by our presence. Our friends will be uplifted by their contacts with us. The poor and needy, the downcast and discouraged, the widow and orphan—all will sense our kindly interest and Christian helpfulness. Sharp, jealous criticism will disappear as love fills the heart. Self-seeking will vanish. Churches will be so friendly that "the stranger within thy gate" will not feel awkward and lonesome. Oh, the limitless blessings that would come to the church if we were rich with the gold of love!

White Raiment in Exchange for Rags

Besides gold, Christ counsels us to buy white raiment that we might be clothed. Apparently many are dressed in spiritual rags. Some are covered so inadequately that the True Witness says they are naked. And since the Scriptures liken "all our righteousnesses" to "filthy rags" (Isa. 64:6), it is obvious that many within the church are dressed merely in their own righteousness. To put it another way, there are some among us who—perhaps unwittingly—believe in salvation by works. No wonder Jesus speaks so earnestly concerning our need to obtain from Him white raiment!

It is vitally important that each individual be clothed in Christ's righteousness, for note this warning: "All who assume the ornaments of the sanctuary, but are not clothed with Christ's righteousness, will appear in the shame of their own nakedness."—*Ibid.*, vol. 5, p. 81.

We will take a closer look at this matter next week.

K. H. W.

(Concluded next week)

"Johnny," called mother, "what is the trouble between you and Dale? Why are you quarreling?"

For a moment there was silence, then came the answer: "Dale has the *Primary Treasure*. He has had it all evening, and he won't let me read it." So that was it! Johnny and Dale were quarreling over something that was supposed to teach them not to quarrel.

No Sabbath school would be complete without including the accessories that help make it a success. High on the list of these accessories for the children's divisions should be the important weekly papers, *Our Little Friend* and the new *Primary Treasure*.

Sixty-eight years have sped by since July 4, 1890, when the first issue of *Our Little Friend* came from the press. Since then this paper has been an integral part of growing boys and girls in the Seventh-day Adventist



Church. Many of our church leaders and workers of today can testify that it helped to build into their characters the qualities that have contributed to their service for God.

Of prime importance in the pages of our Sabbath school periodicals is the weekly Bible lesson. Carefully planned and well prepared by the General Conference, these lessons lead the boys and girls through a three-year course of Bible study that is most essential to their development. A daily study of these lessons

will pay big dividends toward the future salvation of our children. Coupled with the Bible lessons are the true stories and character-education features that we include to help train the little ones in the right way.

Primary Treasure, prepared especially for the primary boys and girls, made its appearance at the beginning of 1957 when *Our Little Friend* was readjusted to the cradle roll and kindergarten groups of the Sabbath school. The former *My Bible Story* was discontinued. *Our Little Friend* has a current circulation of 51,000, and *Primary Treasure*, 33,500.

The kind of men and women we have tomorrow will be greatly determined by what is read by the boys and girls of today.

EUGENE SAMPLE, Editor
"Our Little Friend" and
"Primary Treasure"

Sabbath School Lesson Help

By HARRY W. LOWE
Associate Secretary, General Conference Sabbath School Department

FOR SABBATH, JUNE 21, 1958

The New Jerusalem

[This Lesson Help is a running comment on the lesson presented in the *Sabbath School Quarterly* and should be read in connection with it.]

Like a bright new morning after a storm come the last two chapters of Revelation. This week we study chapter twenty-one, where everything is "new." The new creation! This is the theme that prophets, holy men, apostles, evangelists, and our Lord presented to men with passionate zeal. It is the message of the whole Bible: "According to his promise we wait for new heavens and a new earth in which righteousness dwells" (2 Peter 3:13, R.S.V.).

1. *God Is With Men.* Rev. 21:1-8, 27.

"I saw a new heaven and a new earth." There is much beauty in our present creation—day and night, the earth with its rivers, mountains, fields, and flowers. But with all its glories, nature is nevertheless an old and sin-stained garment. "The world that God had made was blighted with the curse of sin, and inhabited by beings doomed to misery and death."—*Patriarchs and Prophets*, p. 63.

"No more sea." That there is sea or water in the new earth appears from many scriptures (Isa. 42:10; Zech. 9:10). God created the seas originally. We may therefore expect them to exist in the restoration (Ex. 20:11; Rev. 10:6). But the sea as an instrument of fury and destruction, of isolation and separation, covering at least three fourths of the earth's surface, will not exist; nor will many other things as we now know them in nature (see *Patriarchs and Prophets*, pp. 44, 45).

"I John saw the holy city." A new city for a new earth! No Babylon, no harlot, is there, but the New Jerusalem, the bride, the Lamb's wife.

"The tabernacle of God is with men." A similar expression is found in Revelation 7:15, and the same in John 1:14, of the incarnate Christ: "the Word was made flesh, and dwelt among us." "The metaphor stands for the Shekinah Glory of God in the old tabernacle (7:15; 13:6; 15:5), the true tabernacle of which it was a picture (Heb. 8:2; 9:11). God is now

Immanuel in fact, as was true of Christ (Matt. 1:23)."—ROBERTSON, *Word Pictures*, vol. 6, p. 467.

"No more death, neither sorrow, nor crying, neither shall there be any more pain." Perhaps the annihilation of death is the most impressive act of God's judgment of evil. It is beyond human comprehension, but there is nothing sweeter in all God's promises. "There will be no more tears, no funeral trains, no badges of mourning."—*The Great Controversy*, p. 676.

"I am Alpha and Omega." The first and last letters of the Greek alphabet are used both of God (Rev. 1:8, and here) and Christ (Rev. 22:13). "The first and the last" as to time, cause, effect, completeness, rests with the Godhead, from whom alone can come the word of absolute accomplishment: "It is done!"

"But the fearful." This, with verse 27, is a retrospective warning, and except for Revelation 22:15, 18, is the last reference in the Bible to judgment. It is a somber word of warning that wickedness alone stands between man and the glorious new world.

2. *The City Foursquare.* Rev. 21:9-26.

"Carried me away . . . to a great and high mountain." One of the vial angels took John to a high point in order to see "the bride, the Lamb's wife," "the holy Jerusalem, descending out of heaven from God." Moses was sent to the top of Mount Nebo in Moab, there to view the Promised Land (Deut. 32:49), as he had previously gone up Mount Sinai to hear God's words (Ex. 19:3; 24:12), and to be shown the pattern of the tabernacle (Ex. 26:30). John sees the eternal reality, the substance of all our hopes.

"Having the glory of God." A wealth of indescribable color, light, and radiance, due to the glory of God, as in verse 23 also. Reality is suggested by specific dimensions, twelve foundations inscribed with apostolic names, gates with tribal names, and streets, et cetera. This is Abraham's "city which hath foundations, whose builder and maker is God" (Heb. 11:

10). This was the hope of ancient saints: "He hath prepared for them a city" (Heb. 11:16; compare John 14:2, 3).

"He measured the city." Amplitude and superlative glory pervade this city to an extent that is incomprehensible to us now. All who are worthy to enter God's presence there will share the joy of the psalmist, who wrote: "I shall be satisfied!"

"Garnished with all manner of precious stones." The flashing foundation colorings may be faintly imagined from the words *jasper* (translucent green), *sapphire* (blue), *chalcidony* (blue-green white), *emerald* (bright green), *sardonyx* (red-brown on white?), *sardius* (reddish?), *chrysolite* (golden yellow), *beryl* (sea-green), *topaz* (transparent yellow), *chrysoprasus* (apple green), *jacinth* (purple?), *amethyst* (violet). The gold streets and pearly gates complete this picture of transcendent glory.

"No temple therein." A temple serves to localize the divine presence for purposes of worship. Worship requires no sacrifices, for there is no sin there. There "the people of God are privileged to hold open communion with the Father and the Son. . . . We shall stand in His presence, and behold the glory of His countenance."—*Ibid.*, pp. 676, 677.

"No need of the sun." Paul on the road to Damascus saw "a light from heaven," brighter than the sun. Moses descended from the "devouring fire" of God's glory, and his brethren could not endure even its reflection in Moses (Ex. 24:17). Sinful beings cannot endure God's glory, but John sees immortal beings in a sinless world rejoicing in God's ineffably glorious presence.

"The nations of them which are saved." In Isaiah 60:1-11 is a picture of the glory of God upon His church in the last days, and it is said: "Thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought." John draws upon this imagery in depicting "the glory land," whose inhabitants come from "every nation, and kindred, and tongue, and people" (Rev. 14:6). This is the first wholly Christian city. It is unique in that its inhabitants "shall be all righteous: they shall inherit the land for ever" (Isa. 60:21).

"These visions of future glory, scenes pictured by the hand of God, should be dear to His church today, when the controversy of the ages is rapidly closing, and the promised blessings are soon to be realized in all their fullness."—*Prophets and Kings*, p. 722.



OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE JOY SHERMAN

ACROSS THE PLAINS—AND BEYOND

By Ruth Conard

The Westward Trek—Part 9

THE STORY THUS FAR

This is a true story of pioneer days. Lured by glowing tales of the Far West, Alvin Clark was leading a covered-wagon caravan across the plains to the Willamette Valley, in Oregon. Ransom and Gabriel Long and Hiram Hardy—all relatives—were the other men of the group, who, of course, had their families with them. Alvin Clark's family consisted of his wife, Mary, and seven children: Emeline, eighteen years old; DeWitt, fourteen; Libby, thirteen; Howard, eight; Hannah, six; and the twin babies, Clara and Clarence, about a year old. Their wagon train had left Sugar Grove, Illinois, on April 12, 1852, and crossed the Missouri River on May 15. They had had no trouble with Indians, but cholera had struck, and one of their company—ten-year-old John Long—had died. On July 2 they crossed the continental divide at South Pass, and soon entered the desolate Snake River country. The way was getting harder, and many of the oxen had died or were too weak to draw the wagons.

"Howdy, stranger." The speaker was dressed in antelope shirt, leather trousers, buckskin moccasins, and a shapeless wool cap, from under which emerged stringy gray hair. Alvin Clark had for some time been watching this lone horseman approaching over the prairie from the south. He rode with the ease of an Indian, and as he came closer, it became evident that his horse had no bridle. It was guided solely by a jaw rope. For saddle there was merely a folded blanket. The equipment hanging from the horse, the blanket rolled up behind the rider, and the gun, carried horizontally across the front, indicated that the man was a trapper.

The trapper was a figure unique in the picture of the early West. He roamed the wilderness country from north to south, and knew its forests and rivers, its mountains and plains, as well as did the Indians. He usually carried his total possessions on the back of his one trusty horse. Late each autumn he would gather together a few provisions, usually buying them on credit, and disappear into the forest, to return the following spring, his horse laden with a fortune in magnificent furs—his winter's catch.

However, the wealth gleaned from his winter's work rarely lasted him through the summer months, and by autumn he was invariably penniless again. Many of the trappers were of French origin, but others, lured by the strange fascination of the wilderness, had, when they were mere boys,



drifted westward from their homes in the East.

"How's the goin'?" continued the new arrival, as he swung his horse in beside Clark.

"Well—" The captain looked back over the wagons following him. "It's been hard traveling in this section. Nine oxen in the train have died within the last two days—three of them were my own—and more than half of those still with us are so weak or lame that it's all they can do to stagger along in the herd. Altogether, we've had to leave three wagons behind since we started following the Snake River."

"Anyone sick? Or any Injun attacks?"

Clark shook his head.

"Weel," the grizzled trapper nodded emphatically, "ye're just lucky—that's all. I've rid this western country up and down fer years, and there's no place fer trouble the equal of the Snake River country. Redskins liable to be hidin' 'most anywhere. There's the Three Island Ford, ahead a couple o' days' travel, where the

Injuns sometimes hide so's they kin jump out on the wagons comin' down the steep hill to the crossin'. I could tell ya yarns that would make yer blood run cold, about what's happened hereabouts." The trapper was warming to his favorite subject—the terrors of the West.

"There was them Sager children—pluckiest youngsters I ever heerd tell of. The family—parents and four young'uns—left the East 'long about the spring of '44. They had come as far as—oh, somewhere this side o' Sody Springs—with a wagon train. There both the parents got sick—cholera I 'spose it was—and the train went off and left the whole family. Low-down thing to do! Weel, somehow 'r other they pulled on into Fort Hall, and there the parents both died. The oldest one of the young'uns, John, was 'round about fourteen, I guess, and the baby, 'bout four or five months. And that boy, takin' the responsibility of the family, decided that, seein' as there weren't no women to take care o' the baby there at Fort Hall, he'd best go on to the Whitman Mission.

"Everybody was so busy at the fort they didn't take much notice o' the youngsters, and, mind ye, they sneaked away, and traveled over this very same road ye're plowing through now. No one seemed to run across them on the way, but weeks later—so they tell—John Sager came awalkin'



Drawing of the mission that Marcus Whitman established for the Indians at Wailatpui, Washington. In 1847, Cayuse Indians attacked the mission, burned its buildings, and massacred most of the white missionaries stationed there, including Doctor and Mrs. Whitman.

up to the gate of Fort Boise—nigh to 300 miles from Fort Hall. He was acarryin' the baby, and his two little sisters were taggin' along behind.

"Then, all of a sudden, they disappeared from Fort Boise, just like they had from Fort Hall, and a month later they reached the Whitman Mission. The boy was still acarryin' the baby, and behind him, perched on the back of a scrawny cow they'd had with them, sat one of his sisters, eight years old—with a broken leg. His other sister—'bout five years old—had walked along beside that there cow fer miles, holdin' up the broken leg, to keep it from swingin'. Those young'uns had traveled more'n 500 miles, livin' off'n what berries and roots they could find, and that cow's milk.

"But them youngsters was sure marked fer tragedy. The little 'un with the broken leg died soon after they reached the mission, an' the others, so I heerd, was massacred by

them low-down savages that burned the Whitman Mission 'bout three years later.

"Hit's a mighty wearin' country"—the old man's keen eyes gazed out across the sage-littered sand hills—"but hit's a great country. I wouldn't swap it fer all the luxuries they've got back East."

The old trapper rode along in silence beside Clark for a few miles; then with a wave of his hand, and a warning, "Look out fer them Injuns, and best o' luck," he dug his moccasined feet into the ribs of his little cayuse, and cantered ahead. He finally disappeared from view in the hot afternoon haze.

Despite the many warnings, no Indians swooped down upon the wagon train as it wound beside the tortuous Snake River. But other dangers just as real harassed the travelers. The oxen continued to sicken and die. Articles which at the beginning of the journey were considered necessari-

ties, were left by the roadside, and finally more wagons had to be abandoned. As the oxen gave out, milch cows were yoked in and hitched to the wagons.

The children and most of the women were now walking instead of riding, in order to lighten the loads a little more. Mile after weary mile they trudged. Their shoes wore out under the strain. Then they went barefoot.

Dust, heat, lack of water, scarcity of grass for the animals—the journey that had started so blithely a few months before had, by the time August came, resolved itself into a weary tramp, tramp, over the interminable road. But the emigrants pushed ahead. The star of promise which was guiding them had not been entirely lost to view. It still beckoned them on to the promised land. And courageously they followed.

Fort Boise, the last of the string of Government forts along the Oregon Trail, presented an opportunity to replenish depleted food stores. But prices were exorbitant, and goods poor. Alvin Clark and his company checked over their scant store of provisions, and bought only what they considered absolutely essential to carry them through to their destination.

Two days after leaving the fort the travelers reached Farewell Bend, where they left the Snake River and turned northwest to cross the barren, ash-colored ridges of the Burnt River Mountains, not sure when they would find water again.

The Burnt River, when they finally reached it, held little attraction, except that it provided lukewarm water, which, although unpalatable, was necessary to the very life of both people and animals. The river ran through a barren waste, with only here and there a stunted juniper tree clinging to the rocky bank. There was very little for the cattle to eat, and usually at least one of the poor animals was left dead by the trail when they set out each morning.

The days brought suffering from the heat, while the nights on this high, barren plateau were chilly, and the travelers, trying to sleep under their few remaining blankets, suffered from the cold.

Then sickness entered the camp. One morning Mary Clark, who had traveled more than fifteen hundred miles on the high front seat of a prairie schooner, usually with one twin on each side of her, was absent from her accustomed place. She lay, burning with fever, under the canvas arch of the one wagon Alvin Clark still possessed. The twins were taken in

(Continued on page 26)

THE Children's Story

Plots in the Palace

By ARTHUR S. MAXWELL

No king was safe on his throne in those days. Always there was somebody or other plotting to take his life.

The famous Xerxes was no exception. Soon after Esther became queen two of his chamberlains, Bigthan and Teresh, made up their minds to kill him.

Unfortunately for them, they talked about their plan to others, who whispered it to their friends, who whispered it to their friends, until finally the story reached Mordecai. He told Esther, and Esther told the king. The two plotters were arrested and put to death. But in all the excitement Mordecai was forgotten. The king did not even thank him for his help.

About this time Xerxes chose as his prime minister a man named Haman the Agagite.

It was not a good choice. He was proud, cruel, and ruthless. Mordecai did not like him and could not bring himself to bow to him as the law required.

When Haman came striding through the servants' quarters near the palace gate everybody paid him deep respect—everybody, that is, except Mordecai.

Day after day this went on, and soon all the king's servants were talking about it.

"You'll get into trouble," some of them said to Mordecai. "It's the king's orders that everybody bow to Haman. You'd better do it."

"Not I," said Mordecai. "I couldn't. Not to him."

And he didn't. Whereupon Haman became terribly angry.

About this time he learned that Mordecai

was a Jew, and this gave him an idea. He would take his revenge not merely on Mordecai but on all his people. He would wipe them off the face of the earth.

To make quite sure that his plot would succeed he went to the priests of his heathen gods and had them cast lots to find the best time to purge the Jews from the Persian Empire. The lot fell upon the thirteenth day of the twelfth month.

Then he went to King Xerxes and outlined his plan, making out, of course, that he had thought of it in the best interests of king and country.

Lest the king object that so large an undertaking might cost too much money, he offered to pay all the expenses himself. "I will pay ten thousand talents of silver to the hands of those that have the charge of the business," he said.

So great was the king's confidence in Haman that he told him to do as he pleased. "Here, take my ring," he said; "write your own decree and sign it in my name."

Haman was delighted. Things were going better than he had dared to hope. He chuckled when he thought of what he would do to Mordecai in just a little while.

Calling the king's scribes, he had them prepare the decree, which was then sent to all the governors of the 127 provinces. It ordered them "to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month . . . and to take the spoil of them for a prey."

It was a terrible thing to do. It meant the massacre of the entire Jewish race. It was worse than anything Pharaoh had tried to do in Egypt. But what did Haman care? When the decree had been read in Shushan, he and the king "sat down to drink."

But they had forgotten something. They had failed to reckon with the God of Israel, who has a special care for His people. They had also overlooked the fact that He had a bright little star shining somewhere in the palace at that very moment.

From Disappointment to God's Appointment

By W. Homer Teesdale, *President Home Study Institute*

When I was a boy, scientific farming was just getting well established in western Illinois. One day an older lad from our neighborhood returned from the famous State agricultural college and gave my brother and me glowing reports of his year away at school. Young farmers were learning a better way of life, he said. Bigger crops, improved machinery, finer homes—all were now possible. At the college there was also military training in uniform, and glamour in it. That was before the first world war.

Bulletins received from the college described the courses offered—courses sure to increase crop yield and improve all breeds of farm animals. Our neighbor's uniform would fit one of us. The other could buy his after reaching the campus. Opening day was fast approaching, the day when we expected to enroll.

Then something happened. My mother, widowed when we boys were only nine, had a sister, Aunt Laura, who was the mother of several older sons. She had come for a visit and heard of our plans. Some time before, she had brought the truth to our family. Now she was alarmed lest going away to the school we had in mind might take us out the back door of the church.

In a few days mother was persuaded to send her fatherless boys, now about sixteen years old, to Union College in Nebraska, where Aunt Laura was certain courses in agriculture were taught. The minister who had instructed our family in church doctrines now lived in Omaha, and Aunt Laura assured us that he would gladly meet our train and accompany us to the campus.

Giving up military training and work in the agricultural college of our own State was disappointing. But that was nothing compared with what we faced when we sat in chapel and looked at the program that was

placed in those days on a blackboard that stretched halfway across the big room.

No classes in field crops, animal husbandry, or agronomy were listed. Nothing like military training was even remotely suggested. In a half-hidden corner there was an intimation that poultry raising might be taught. But we considered caring for hens a woman's work. We wanted none of that. When the Omaha preacher left us, we too would have gone had there been money for the return train fare home.

Moreover, to boys already a bit

homesick, Nebraska could not be compared with ideal Illinois! Wild sunflowers grew everywhere in cornfields that could not begin to match those back home. Machinery stood out in the weather. Horses were diminutive and trees were dwarfs—or so they seemed to us. Between the campus and the distant horizon the land rolled away in great brown, treeless undulations, and only a few farmsteads could be seen. And the barns looked like mere unpainted sheds to us two disappointed boys.

Dormitory life, with strange food and domestic work, was quite a change for young farmers. But eventually evening worship with seventy-five other boys came to be inspiring. Instead of feeling inferior and apologetic for being Adventists, we discovered that our associates were respectable. Teachers were friendly. Work was honorable. Wages were low but so were expenses. And to attend services in the big church and hear a real preacher speak to a houseful of respected teachers and students and successful neighbors, gave us courage and self-respect.

In a few months I began to get a new set of values; new forces surged into my life; new ambitions took possession. What other youth of noble character and high purpose were preparing to do was soon considered worthy of my very best. The neigh-

(One of a series featuring 1958 senior class presidents at Seventh-day Adventist colleges)

Be Adaptable

By ROBERT R. MARSHALL, *Atlantic Union College*



The wholesome desire for success is common to all men, but too often success is never realized. Plans are carefully laid, possible obstacles are considered, necessary steps are taken in preparation, and one's ultimate goal is decided upon. But something goes wrong. Why? Not because the planning or preparation was faulty. Failure comes because, in spite of all the meticulous planning, one of the most essential ingredients in any successful endeavor was ignored—the ability to adapt oneself to a new environment and adjust to other people.

Both nations and churches suffer from this weakness. The lack is not inability to plan wisely, but inability to foresee all the adjustments to be made. When new problems arise they must be dealt with, and seldom twice in the same manner.

It is important to prepare properly for our chosen lifework, but along with this we must learn to adapt ourselves to the needs, the demands, and the potential contributions of our fellow men. This sensitivity to our changing environment acts much like a reciprocating steam engine. Our willingness to adjust mentally, socially, and otherwise to the moods and pressures of the group with which we are connected (without sacrificing principle) will produce respect, esteem, and confidence that will aid us in achieving our supreme goal—working for Christ.

I believe that a large measure of adaptability in our over-all program will help assure success. We are constantly being called upon to supplement, offset, or fulfill in some manner the needs, motives, or desires so prevalent in this generation. Hence once we learn to be adaptable and prove ourselves willing to meet every situation understandingly, we will improve our human relations and the church will move ahead with increasing success.

bor's son was no longer my pattern. The Great Teacher became my ideal, a place in His work the objective of my study. The rich, black soil of Illinois gradually lost its appeal.

My first feelings of bitter disappointment disappeared as I accepted God's plan for my life and discovered that His way has more than adequate substitutes in it. In the years that followed, agronomy gave place to the science of salvation; field crops were crowded out by the fields "white already to harvest"; farm machinery yielded to conference and institutional organization; and the ambition to be a scientific farmer, as honorable and prosperous as it promised to be, was displaced by the challenge of a world task.

Memories of college days, reports of the successes of old friends, and association with other workers in God's cause have inspired and sustained my life whenever the going has been rough. An occasional backward glance at those early college days when my purposes in life were changed reminds me that there is always beauty and wisdom in God's appointments.



What's Your Hurry?

By D. A. Delafield

God is never in a hurry—no, never. He may do things quickly and suddenly (Christ said, "Surely I come quickly"), but God does not rush. There is no fuss or fume about Him. His plans know no haste and no delay.

Recently I was reading about the cork tree, a type of oak that grows in areas around the Mediterranean Sea, particularly Spain, Portugal, and North Africa. Nearly all the world's supply of cork grows in a forested area about the size of New Jersey.

Now here is the interesting thing about cork. This useful article comes from the bark of the cork oak. When you remove the bark from most trees, the tree will die. In the cork oak, the outer layer of bark is only a protective covering, and can be removed without injury to the tree.

The bark of the cork oak is in two layers. The inner layer provides a foundation on which each year a new layer of cork is added. It takes about twenty years for the first layer to become thick enough to be stripped. This first stripping does not produce very good cork. The second stripping comes eight or ten years later. The quality of this bark is better, but still

not good enough for bottle stoppers or other solid cork products. These must come from later strippings, which come every eight or ten years. The cork oak lives about 150 years. The next time you take that cork out of the bottle, remember that nature took nearly forty years to produce the material from which that simple little cork was made.

That bed that you sleep on at night, juniors, was made by careful craftsmen who spent long hours manufacturing it. The cotton in the mattress represents the harvest of many cotton bushes, a full year's growth. The springs were made in a steel mill, where they were shaped into coils under heat and pressure. Before that, there was iron and carbon, which had to be carefully combined to produce the materials for the springs.

Stop and think about the hours spent to make the desk you use at school. And what a lot of work is represented in your fountain pen. Even the ink comes from a chemical laboratory, where a formula is devised and utilized by factory chemists to produce the dark fluid for writing purposes.

The clothes you wear, the automobile you ride in, each represents careful, painstaking work. The best cars, and the best clothes, and the best desks, and the best beds, are the ones that come from the best materials and require the most time to put together. "It's handmade" is just another way of saying "It's the best you can buy."

People who are always in a hurry become nervous and irritable as they get older. They don't think things through, but just fuss and fume their way through life. Calm down. Think. Then go forward, rapidly if necessary, but never in a hurry.

Next week I want to talk to you about the opposite danger—being slow and poky. This is almost as bad as being in a hurry all the time. But let's wait till next week, shall we?



● Yuimi D. Luikham, of Manipur State, India, completed his high school work at the Assam Training School in March, 1957. While waiting to enter Spicer Memorial College in June, 1958, he has engaged in evangelistic work and has been successful in preparing 31 people for baptism.

● Under the enthusiastic leadership of Mrs. R. G. Burgess, the Lahore, West Pakistan, senior MV Society is conducting a Voice of Youth effort in that city.

Robert Poshan, Daniel Poshan, Jasmine Daniel, and Maxwell Khan are the speakers. M. G. Champion, MV secretary of the Pakistan Union, reports that the meetings are held three evenings each week and that at the twelfth service the attendance was holding up well.

● A nature club for Adventist youth has been organized in the Chesapeake Conference. Officers include Jack Lamb, student at Delaware State College, president; Vernon Schubert, vice-president; Carroll Kelley, public relations secretary; Esther Kelley, secretary-treasurer; and Robert Tyson, MV secretary of the Chesapeake Conference, member of the executive committee.

● Students at the Cleveland, Ohio, junior academy recently built a model of the sanctuary in connection with their Bible classes. In addition they presented the worship service one Sabbath morning, telling the story of "God's Passion Play in the Desert," using the model sanctuary. Students who participated included Dona Brendel, Harriet Brining, Terry Carson, Walter Carson, James Disbro, Patricia Fairchild, Robert Harriman, Stanley Harriman, Glenn Metzendorf, Olga Poguljsky, Larry Reinke, Charles Shyab, and Norman Zichuhr.

● The temperance team at Washington Missionary College has been active this year with special programs given in many churches of the Columbia Union Conference. Student participants include Richard Gates, Clarence Philpott, George Digel, and Wendall Lacey.

● On a recent Sabbath, Laurelwood Academy students presented the church services to six congregations in the Oregon Conference. Those speaking and providing special music were: Deanna Bish, Muriel Wilbur, Eileen Henkes, Joy Foster, Diann Thomas, Judy Deacon, Dick Hancock, Graham Kime, Danny Myers, Ed Turner, Kenny Ching, Kenny Paul, Eileen Ross, Sandy Love, Darrell McConnell, Vola McKeown, Bill Hiebert, Dennis Pardee, Don Blehm, Terry Watson, Roland Haynes, Bob Pooley, Tom Calkins, Louie Peckham, Kit and Kenny Zaugg, Vicki Blisserd, Delphine Ringerling, Dave Gamble, Deana Calkins, Jack Doleman, Ted McDow, and Shannon Goodwin.

● James Perona, sophomore pre-law student, won first prize in the temperance oratorical contest at La Sierra College, April 9. Other temperance winners at La Sierra were: Lorayne Gray, first place in the essay contest; Ben Anderson, first prize in the poster contest; and Carl Anderson, first prize in the jingle contest.

● Bob Hancock and Dale Phillips, from Pacific Union College, have just completed a very interesting and profitable school year at Spicer Memorial College in India. They have returned to the United States to take their senior year at PUC.

● A junior choir has been organized at the Culver church school in Rochester, New York, under the direction of Mrs. Marie Johnson.

COME with me on a trip to one of the most beautiful spots in India—the land of the gypsies. First we take the train to a village named Macharla. Here we get off and with the coolies carrying the saman on their heads we walk about a mile or a mile and a half. We find a nice tree and sit by the side of the road for three hours until the bus comes to take us to Durgi.

We do not get tired sitting here waiting, because the people of the whole village come to see us. By the looks of our saman—or possibly by our faces, they seem to realize that we have some medicines with us, so they eagerly tell us all the complaints of the village and start bringing patients. At first we hesitate to open our bags, but before long we start treating their sores and boils and infections.

The people are very interested in where we are going, and as soon as our bus comes they all help us to get on. They give us the very best seats on the bus—the ones by the driver. We ride for about seven miles, then get off. Here Mrs. Samuel, who is with us, finds a doctor friend of hers of the Lutheran mission, who is the government doctor for that area, and he takes us to a Lutheran school very near the road. This is where we are to spend the night. We clean up from our dusty trip, and then the doctor sends his servants to bring us to his house, where we enjoy a lovely meal of rice and curry.

In the evening we have a meeting for all the people of the village. The doctor and his family have prominent seats, and at the invitation of the headmaster of the Lutheran school all the parents are present. More than 100 people are in attendance. We have brought our magic lantern with us, so are able to show slides on the life of Christ and on health. That night we get a good rest on the floor of this school and wake up in the morning ready to go on our way.

Today will be a very interesting day, for we will arrive among our gypsy friends. There are no roads, no buses, no trains, so we hire a bullock cart. Our doctor friend has brought some straw mats, and we fasten these over the top of the cart to protect us from the intense heat of the sun. Soon we are on our way. Over the hills we go. After 12 miles of bumping along we come to a mountain that must be crossed. There is a trail, but it is so poor in some places that you wonder if the cart will ever get through. At times the ruts in the road



The author with a group of gypsies in the village of Gunduganumala.

Among the G

By **ELLA MAY STONEBURNER**, Director of

are 12 inches deep, shaking the cart badly as the wheels drop into them. I prefer walking and I am sure you will too.

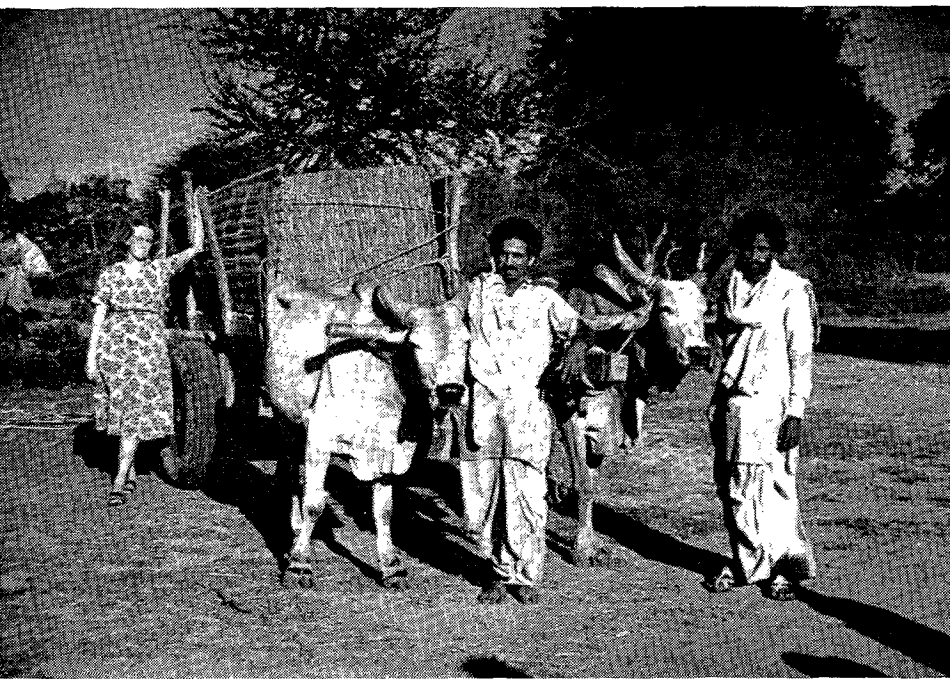
As we reach the top of this mountain we find a beautiful lake near a small village surrounded by green fields of raggee and other grain. We are now in the gypsy area and we hear voices. Here come two of our gypsy friends to meet us at the halfway mark. Our pastor-worker is also with them, and how thrilled and happy they all are to welcome us to their home. We have another six miles to go walking with these boys, listening to them sing their songs all the way. But it seems like no time at all until we arrive in the village.

As we approach the village we see ordinary mud huts with thatched roofs just like those we have been seeing in other villages, but in front of each house there is a small straw hut, which is used for storing grain. These huts make the village very picturesque. They have sticks protruding at the tops.

In the hot season the water supply for this village completely dries up; so all of the families with their animals migrate to other areas. But when the rains come, the tanks fill up, the streams begin to run, and they all come back to their respective villages for six or eight months.

The dress of the gypsies is different from that of others in India. The men all dress alike, wearing plain white cloths called *dothies*, which cover their hips and thighs. Some wear plain white shirts, but most of them are bare from the waist up. They all have long hair wound in a tight bun at the back, and wear a rag or turban around their heads.

The dress of the women is very colorful. Usually they wear a wide, full red skirt of ruffles on which they have embroidered designs in many colors, mainly gold. They have appliquéd pieces of mica on the skirts, which shine in the sun. Their upper body is covered with a very short, tight bodice. This is also red and embroidered. Over their heads they



Mrs. E. L. Sorensen standing by a bullock cart, common mode of rural transportation.

psies of India

, Giffard Memorial Hospital, Nuzvid, India

have a capelike affair, also red, which they wear on special occasions. Their arms and legs, neck, ears, and nose are covered with jewels of ivory, bone, gold, silver, and precious stones.

The women's hair style is very different from that of other people in India. They divide it into very small strands and tightly braid it. If they ever wash their hair it is likely only before marriage and once a year at their new-year festival. But they never comb it. All through these braids they fasten heavy ornaments of silver. The number of ornaments denotes the amount of wealth of the husband. It also denotes how much he loves his wife and family.

About three days after arriving in Gunduganumala we went to another gypsy village about six or eight miles away. There the first Lombardy, or gypsy, to be baptized into the Seventh-day Adventist Church lives with his wife, who has also been baptized. We stayed at his house. We were setting up our little clinic when we heard a big commotion in the village. About

fifteen men were bringing a small boy of about 12, in a terrible condition. He had been mauled by a buffalo as he was out in the fields about three miles away watching his flock of sheep.

We laid him on a cot and examined him. The women were groaning and moaning, and we found that he was injured very seriously. He had nine puncture wounds in various parts of his body and one in the skull near the temple. Some of these were bleeding badly, and all of them were full of dirt and cow dung and sticks and stones. We—Mrs. E. L. Sorensen and I—cleaned them out the best we could with Dettol solution and put a disinfectant on them. We pulled the skin together on the larger wounds, fastened them with adhesive so they would heal properly, then bandaged them.

After giving the boy an injection of penicillin, we called all the family together. The boy was in shock. We couldn't get his pulse but he was still conscious. He was cold and clammy.

As the old mother and father stood there crying, we said to them, "We have done the very best we know how in order to help your boy. He is very seriously wounded, and we don't have the supplies we really need in order to take care of him properly. He needs some injections of tetanus antitoxin so that no complications will come, but since this is impossible to get [as we were 30 miles from any hospital and this would have to be brought by foot] we have done everything we know how to do. But there is a Great Physician who knows everything, and He can heal your boy if you will believe. Shall we pray to Him and ask Him to help?"

They both said that they wanted us to pray; so we did right there. Then we carried the boy to his home and instructed the parents to fill some bottles with hot water and make him as warm as possible. That evening we went back and gave another injection of penicillin. The next morning before leaving the village we went to the boy's home, which was a mud hut with a low roof and a very small space inside, and gave him a bath. Then we changed his dressings, left a little ointment, and gave him another injection of penicillin. We promised to continue praying for him.

That has been a year ago now, and we hear that the boy got well completely. He and his mother and father have been having regular Bible studies and are hoping to be baptized soon.

We lived with these people for a week. We had meetings every night and during the day we saw the sick of that village and all the others nearby.

When we left, the people followed us to the edge of the village, begging us to come back and bring a doctor who would live there and take care of their sick. The headman of the village, Mr. Suryanayak, even offered us land and said he would build a dispensary for us. So we left, taking with us one boy of the village who had a very bad leg infection of osteomyelitis. We brought him back to Nuzvid, and he stayed in our hospital for two months. During that time he had an operation on his leg, after which it recovered slowly.

Mr. Suryanayak was true to his word. He gave our mission a nice piece of land and built a home for our worker and a shed for the dispensary. About eight months ago one of our male nurses was sent to Gunduganumala, and I have just returned from a trip there. A group of us from the hospital here at Nuzvid, with Mrs. Soule and Mrs. Sorensen of Bangalore, made a trip to Gunduganumala last month. We left Nuzvid at noon

(Continued on page 25)

News From Home and Abroad

North Philippine Union Session

By W. P. Bradley, *Associate Secretary, General Conference*

The North Philippine Union Mission is made up of five local missions. The delegates from these fields, as well as from the union headquarters and union institutions, assembled in the Manila Central church adjoining the headquarters office January 3-9 for the biennial session of the union.

The membership of this field has now reached 21,000 and is increasing at the rate of approximately 1,000 per year. A few changes were made in leadership. Juan A. Bangloy, who has been serving as head of the history department of Philippine Union College, was appointed president of the Northern Luzon Mission; and J. O. Bautista of Northern Luzon was elected home missionary and Sabbath school secretary of the union.

The North Philippine Union operates the 140-bed Manila Sanitarium and Hospital, and during the union session the fine new service wing was dedicated. (See REVIEW of April 17.) It also operates Philippine Union College, in the suburbs of Manila, which has a total enrollment of approximately 1,300. Of these, 724 are college students. It joins the South Philippine Union in operating the Philippine Publishing House, which produces literature in 12 languages for the entire Philippine archipelago.

At the union session numerous examples were cited of how God is blessing in the winning of souls through

out this field. One of our colporteurs sold a copy of *These Times* magazine to a certain teacher in a private school who began to attend meetings held by one of our evangelists in a nearby town. Though he has been strongly opposed by all his family, he is now a regular member of the baptismal class, and is already imparting his newfound faith to his pupils.

In one of our missions our evangelist faced strong opposition by a notorious character who, with his gang, was determined to discredit the messages and to break up the meetings. This man, who was supporting several wives and was widely known for his evil activities, came under the convicting power of the message. Instead of disturbing the meetings he gave up his wicked plans and began voluntarily to take care of the tabernacle, even borrowing additional benches when the tent was filled to capacity. Finally he gave up his extra wives and requested legal marriage to his first wife. As soon as he heard the Sabbath message he placed this sign before his place of business: "Barber shop open Sunday through Friday. No hair cut on Sabbath." When the meetings closed, this man and his wife were among the 23 souls buried in baptism.

One of the new projects in Manila is the construction of a large evangelistic center that will have an auditorium capable of seating more than

1,200 people and will provide for numerous other activities and services.

Persecution often arises in the Philippines when the Advent message is preached. One of our evangelists faced the fires of persecution in a very real way when our chapel, situated not far from the tabernacle, was burned by unknown persons. Stones were thrown at the tabernacle almost nightly during the meetings, but the meetings were not stopped and the outcome was the baptism of 21 people who are now rejoicing in the blessed hope.

The Voice of Prophecy Bible School, operated in Manila, aided in 291 conversions during the biennial period.

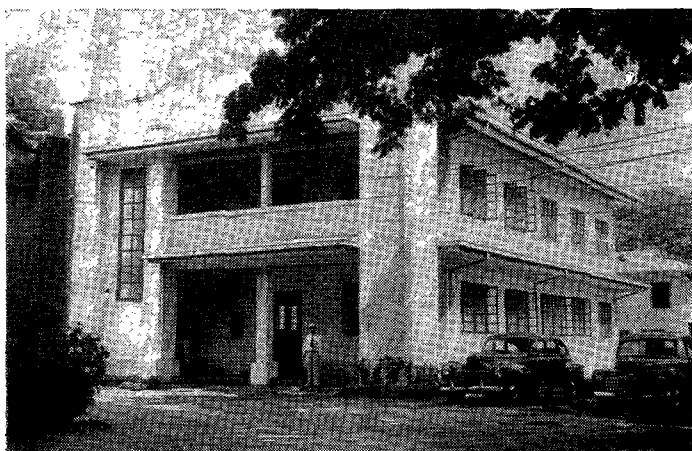
Under the aggressive leadership of W. J. Hackett, the union president, God's work has been going forward mightily in the North Philippine Union.

Youth Revival in Colombia

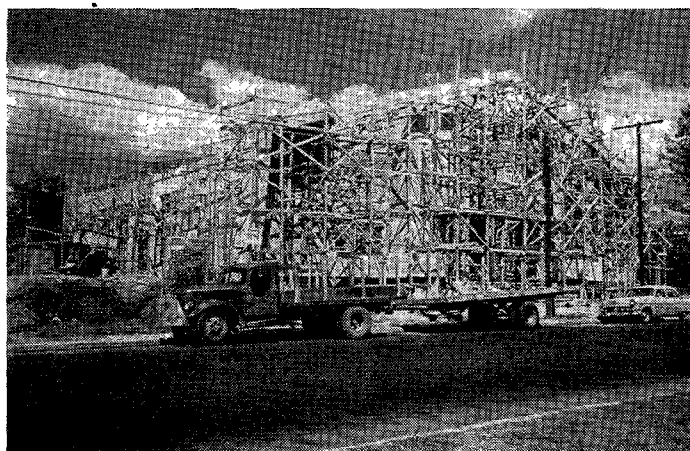
By W. T. Collins, *Secretary
Missionary Volunteer Department
Pacific Colombia Mission*

The city of Cali, Colombia, was favored with the presence of E. L. Minchin, associate secretary of the General Conference MV Department, in one of the youth revival series that he and David H. Baasch, MV secretary of the Inter-American Division, held in each of the unions of this division early in 1958.

Perhaps many readers will remember Cali as the site of a terrible disaster nearly two years ago, caused by the explosion of several truckloads of



Headquarters building, North Philippine Union Mission.



Evangelistic center, Manila, under construction.

dynamite and gasoline in one of the business and residential sections of the city. Because of the immediate and effective disaster-relief work done by our people at that time, and the presence of a missionary-minded church, our work is highly esteemed among many of the inhabitants of this progressive, modern, manufacturing city.

Even for regular meetings our church is filled to overflowing, so for these special services our members gladly agreed to give up their accustomed places in order to accommodate their non-Adventist friends. Seating accommodations for members were provided outside the church in front of a row of large, open windows. Also, loud speakers were placed in two good-sized church-school rooms back of the church.

Preparations for an intensive Friendship Team visiting program, under the direction of Glen Maxson, MV secretary of the Colombia-Venezuela Union Mission, Pastor Mario Robinson of the Cali church, and the writer were initiated well in advance of the opening night. Much of the credit for the splendid results of the meetings goes to those who participated in this visitation program.

This series of meetings was also planned as a demonstration and training program in youth evangelism for the entire union, hence MV secretaries were brought in from all the local missions. Augusto Britton, instructor in evangelism in the union training school at Medellin, brought his entire evangelism class. All the pastors, district workers, and leaders were invited to come and bring their leading young people as delegates, in preparation for a union-wide Voice of Youth evangelistic program. Each day intensive instruction was given by Elder Baasch.

On opening night it was an inspiring sight to see church members arriving with non-Adventist friends, whom they turned over to the ushers. Then they took their places outside the church until every seat in the church was filled and many were standing. At the first call for decisions on Sabbath morning 76 persons requested baptism or rebaptism and 67 made decisions for Christ. On Sunday night so many responded to the invitation to remain for personal counsel that all the workers present were needed as counselors. As a result of the Wednesday night subject on love in the home, family relationships, love of parents for their children and children for their parents, several families were reunited in the church.

The services continued with increasing nightly attendance for the rest of the week, including one meet-



District pastors and youth delegates with E. L. Minchin (standing, center) at the youth revival in Cali, Colombia.

ing on Sabbath morning. The series came to a climax with the Saturday night praise service, at which youth and adults alike came forward and told of the victories they had won during the week. Tears of joy and repentance flowed freely as some told of the tremendous struggles they had passed through, and of how they had finally won the victory. Broken homes were reunited, and some who had been workers and had left the faith returned and with tears told of their joy in returning to the fellowship of God's people.

During the series of meetings there were 230 requests for baptism or rebaptism, and 250 decisions for Christ.

Forty-five Years of Progress at White Memorial Hospital

By Erwin Remboldt, *Administrator*

The White Memorial Hospital had its beginning August 13, 1913, when the Board of the College of Medical Evangelists authorized a committee of three to find a location and start a dispensary in Los Angeles. A building was rented and fitted up for this purpose at a cost of about a thousand dollars. During the first year of its operation there was a daily attendance in the clinic of 25 to 50 patients.

From that small beginning the medical work in Los Angeles has grown until at the present time more than 10,000 patients are admitted yearly for medical care. The hospital has a contract with the city of Los Angeles to treat accident and other emergency cases for the East Los Angeles area. More than 800 cases a month are treated in our emergency room.

Our hospital has a wide and favorable reputation for its skilled surgery and efficient medical care. It is known for the Christian spirit of its personnel. Patients often say, "I chose to come to the White Memorial be-

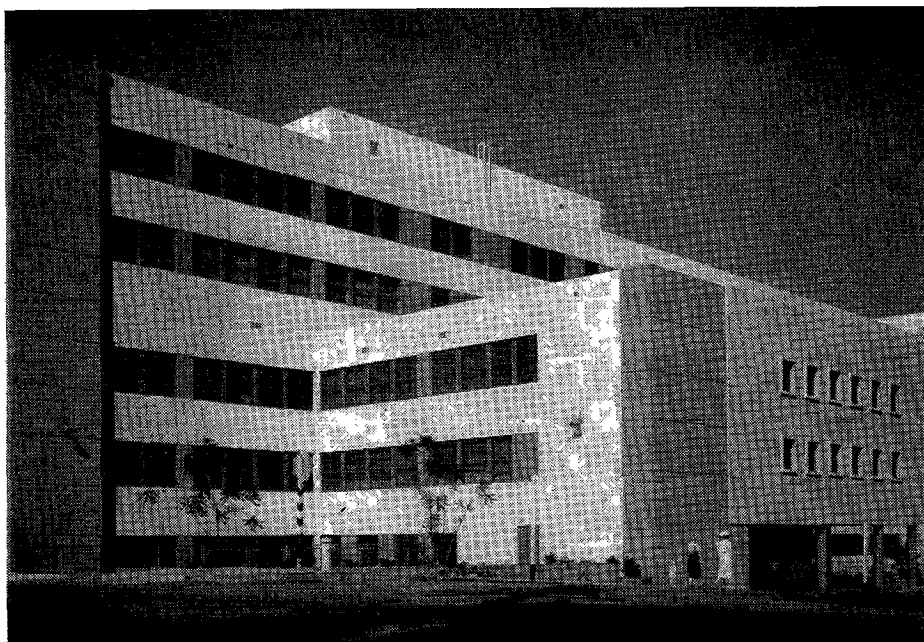
cause I heard that your doctors and nurses pray for their patients." It does make a profound impression when a doctor will bow in prayer at a bedside and humbly pray for divine wisdom and skill that help may come to the sick one.

The influence of a Christian nurse also is great. The night nurse tucks the patient in bed, adjusts the windows, provides fresh drinking water, and then asks, "Is there anything else I can do to make you comfortable?" "I think not," is the answer. The lights are turned low. The nurse speaks a few words of comfort and then prays that the peace of Heaven may be with this child of God. These prayers of Christian physicians and nurses awaken trust, hope, and courage in sick and sin-wearied hearts. The healing, life-giving power of Jesus flows through these medical evangelists.

There is no more effective way of removing prejudice and reaching men and women with God's truth than by ministering to them in time of sickness. Each patient has an earphone, and every day a variety of programs are broadcast. The first program each day, at 8:30 A.M., is the Voice of Prophecy. Others follow, such as gospel hymns, a discussion of some Bible doctrine, a reading of a story teaching some Christian principle, or a half hour of devotional programming.

After each patient leaves the hospital we send him a friendly letter with a copy of *Steps to Christ* and an enrollment card for the Voice of Prophecy Bible Course.

Our patients are too numerous and come from too widely scattered places for us to carry on effective follow-up work for them, but we refer interested patients to local pastors. Sometimes patients who are critically ill accept Christ and want to be baptized while here in the hospital. We have baptized several in the Hubbard tank,



The White Memorial Hospital, Los Angeles, California.

which is part of the equipment of the physical medicine department.

Several months ago a Jewish woman came to the hospital. She had read the New Testament and loved Jesus. For some time she had longed to confess Him openly, but did not know which church to join. After studying the Bible doctrines with us, she decided she wanted a Christian baptism and desired to join the Seventh-day Adventist Church. Since then she has been working earnestly to bring others to the faith.

The White Memorial Hospital is as a city set upon a hill. From its elevated position in the Boyle Heights district, the light from our windows shines out into the night darkness of the city of Los Angeles. So the kind words, compassionate deeds, and faithful service shine into the hearts of thousands of patients and their relatives and friends.

Changing Religious Patterns on the College Campus

By John H. Hancock

A resurgence of religious interest seems to be taking place on the campuses of many American colleges today. This development among both faculty and students is capturing headlines in newspapers and is being reported in many national magazines.

Full-time chaplains are being maintained on college campuses by some churches, and all major denominations are sponsoring student organizations, or "foundations," which meet regularly for worship, study, and recreation. A chaplain of one large uni-

versity in the Midwest reports that standing-room-only conditions prevail at Sunday services despite the fact that the number of services has been increased from two to six.

The observation of Henry Pitney Van Dusen, president of Union Theological Seminary, is typical of that of other university officials: "'No-where do the tides of religious awakening flow more powerfully than among the younger generation, especially on college and university campuses. Visiting preachers never have known such large, eager and responsive student congregations. Chaplains and teachers of religion are in short supply.'"—Quoted in JONES B. SHANNON, "Religious Revolution on the Campus," *Saturday Evening Post*, March 29, 1958.

Religious Courses Well Attended

Recently I visited Bozeman, Montana, during the Religious Emphasis Week that was being held at Montana State University. This week was typical of those being conducted in many universities. Speakers representing the Jewish, Roman Catholic, and Protestant faiths direct discussion groups and interfaith councils. That these weeks are having an effect on the thinking of modern university youth is quite evident from the fact that at Montana State enrollment in courses in religion has increased more than 500 per cent since 1955.

Writing in the *Saturday Evening Post* of March 29, 1958, College Chaplain Jones B. Shannon comments that "all observers of college trends agree that today there is far more solid faith among students and professors than existed a generation ago. There are

students who are seeking answers, not just peace of mind."

Significant also is his statement, "The task now, as always for education, is to 'seek the truth, come whence it may, cost what it will.'"

This religious revolution on the campus with students and faculty seeking "the answers" and the "truth" presents a tremendous challenge to our own denominational institutions to re-examine our charter, our curriculum, and our task! As "schools of the prophets" in modern times, every SDA college and academy must take the lead in maintaining a high spiritual level, with true religion permeating every activity on the campus, whether it be secular or religious. We must not allow our school curriculum to become so complicated and complex that it crowds out courses in religion at a time when even in worldly universities there is an increased interest in religion. At Columbia, Instructor Frank Wekerle's Introduction to Religion classes have an enrollment six times larger than ten years ago.

Our colleges are established to train young people not merely to make a living through some trade or profession but to finish the gospel commission in all the earth. To lift them out of this earthly sphere in their thinking, a revival and resurgence of religion is an absolute necessity.

From personal contacts with students at Walla Walla College, there is every evidence to me that an increased interest in spiritual things is taking hold of our Seventh-day Adventist young people. Not only are they seeking for peace of mind, but they are looking for and finding the answers to true religious faith. It is not a general conformity or a passing fad, but I believe that the Holy Spirit is bringing deep convictions to these youth who are catching a new vision of their destiny and responsibility to prepare themselves for the final movements in the dramatic fulfillment of Bible prophecy.

The school year 1957-58 has been one of the best spiritual years among the students we have witnessed in recent times at Walla Walla College. An active Missionary Volunteer Society, working side by side with the Associated Student Organization, has brought a real fellowship of concern among the students, with many volunteer prayer bands meeting regularly and large Bible study groups gathering together every Friday evening and Sabbath afternoon.

Realizing that pure religion is not a sentiment but involves the doing of works of mercy and goodness, Walla Walla Missionary Volunteers have

made an outstanding contribution to their neighborhood through MV Community Services—an activity inaugurated last fall. In Operation Food Baskets students worked far into the night collecting food, making food baskets, and distributing them to needy persons. Some families have begun to attend church as a result of this ministry. Others who were burned out or had met with other misfortune are greatly appreciative of the interest of these youth in their welfare. At Christmas time 140 children were helped by the students' toy repair service called the Toy and Joy Makers. Hundreds of other youth are also participating in singing bands, literature distribution, Voice of Youth evangelism, Bible study groups, Story Hours, and a weekly radio broadcast sponsored by the MV Society.

The influence of this spirit of consecration is seen in many ways. Recently a former inmate of Walla Walla Penitentiary, whose sentence was shortened from 30 years to 13 because of good behavior, stated that one of the most powerful influences

in the change in his life was "the weekly visits of the Walla Walla College young people's group." Their courage and consecration helped him decide to be baptized.

Evil Habits Overcome

Last January a young man applied for entrance to Walla Walla to continue his education. The night prior to his registration he stayed in a motel, where he smoked and did some drinking. After his visit with the dean the following day, he was assigned to a room in the boys' dormitory. It was after study period before he finally came to move into his room. As he opened the door he saw his new roommate on his knees. Courteously he waited outside until the young man had finished praying, then entered the room wondering just what kind of place he was coming to. Everyone was so kind to him, and he noticed that there was an unusual interest in spiritual things among the young men in the dormitory.

Secretly he continued to smoke and drink until the spring Week of Prayer, in which his fellow students

made heart-searching appeals. He could not resist the power of the Holy Spirit sent in response to their prayers. With a struggle he broke his evil habits, and today is one of the outstanding spiritual leaders in the school—a miracle of the power of God through the influence of young men and young women living for the Master around the clock.

It is heartening indeed to see that the youth—the leaders of tomorrow's church—are becoming increasingly aware of their destiny and personal accountability to God. With a changing pattern taking place in the religious life of students in universities and colleges across the nation, shall we not pray that our own youth may not only keep pace with this resurgence of interest in spiritual life but take the lead in bringing a much-needed revival and reformation among the people of God?

Biennial Sessions in the Northern Union

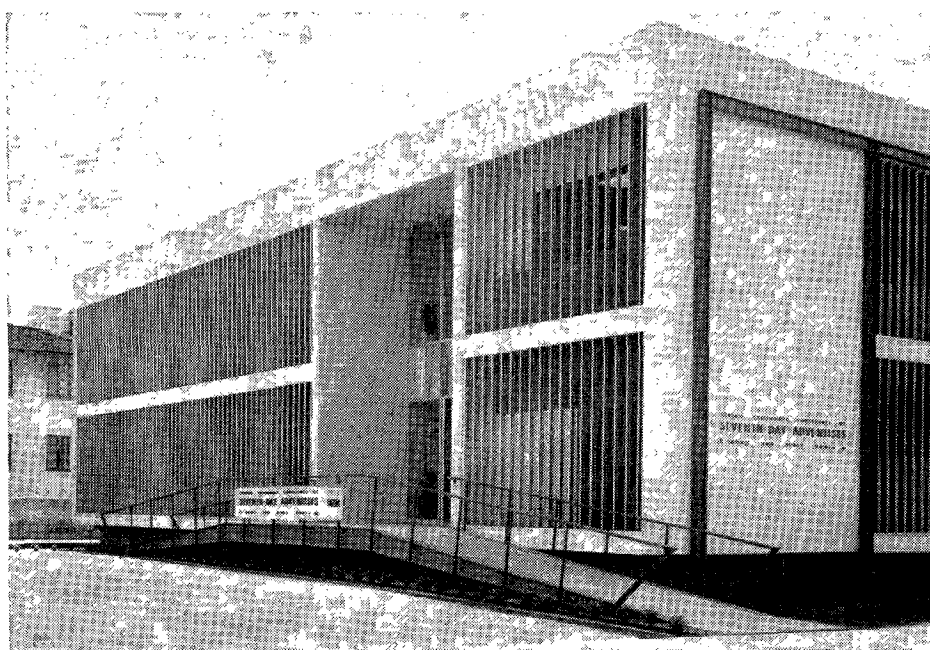
By H. L. Rudy

Biennial sessions of three conferences in the Northern Union were held recently: Minnesota, March 30; North Dakota, April 1; Iowa, April 6. R. H. Nightingale, president of the Northern Union, together with his staff—L. H. Netteburg, O. R. Rees, C. A. Edwards, and Boyd Olson—gave strong and efficient leadership in all the business sessions.

The following were elected to office in the Minnesota Conference: C. H. Lauda, president; T. Irville Rush, secretary-treasurer; E. F. Finck, home missionary, Sabbath school, and public relations secretary; K. I. Foss, manager, Book and Bible House. Besides his other duties the conference president was asked to serve as religious liberty, radio-TV, and medical department secretary. He was also asked to look after the interests of the self-supporting institutions. The conference temperance department was assigned to the secretary-treasurer; E. D. Clifford will serve as war service secretary and home and parent education secretary.

In the North Dakota Conference, officers and secretaries were elected as follows: K. D. Johnson, president; S. E. White, secretary-treasurer and Book and Bible House manager; R. E. Hamilton, education, Missionary Volunteer, temperance, and public relations secretary; A. F. Layman, publishing secretary; R. D. Steinke, home missionary, Sabbath school, and radio-TV secretary.

Elected to the various offices in the Iowa Conference were: D. C. Butherus, president; J. B. Bogle, secretary-



New Central California Conference Office

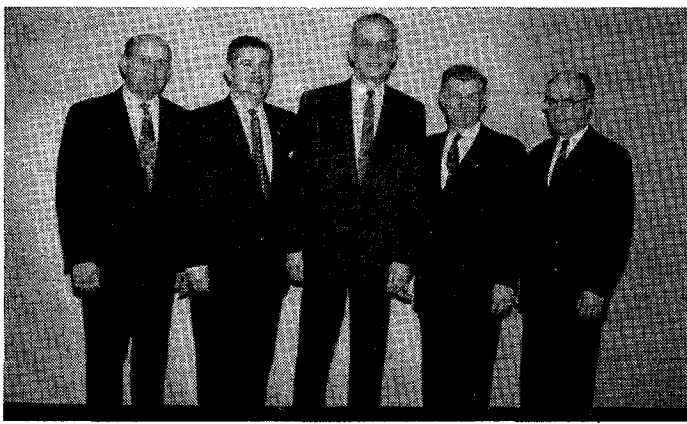
New administrative headquarters of the Central California Conference were officially opened April 10. The beautiful modern office building is at 1691 The Alameda, one of the principal streets of San Jose. Mayor Robert C. Doerr, of San Jose, cut the ribbon during the open-house ceremony, which drew business and civic leaders, plus other non-Adventist visitors.

The office consists of three floors, including a full basement containing storage space and a large assembly hall in which conference workers' meetings and other functions can be held. Full-length vertical louvers on both street sides of the building deflect the

sun and thus help keep the temperature comfortable as well as adding to the beauty of the structure. Exposed structural steel columns are used inside and outside. The new office, which also houses a spacious Book and Bible House, contains 24,000 square feet of floor space.

Central California Conference headquarters previously were in an old residence where the administrative staff was handicapped by inadequate facilities. The view above shows the main entrance to the attractive new office.

C. A. OLIPHANT
Public Relations Secretary
Pacific Union Conference



North Dakota Conference office staff (left to right): A. F. Layman, publishing; R. E. Hamilton, education and MV; K. D. Johnson, president; S. E. White, secretary-treasurer; R. D. Steinke, home missionary and Sabbath school.



The first group of students to be baptized in the new baptismal pool on the campus of Southeast Asia Union College. Until recently baptisms of students were conducted off the campus in one of our churches in Singapore.

treasurer; H. R. Trout, manager, Book and Bible House; G. P. Stone, education and Missionary Volunteer secretary; E. T. Gackenhimer, home missionary, Sabbath school, and public relations secretary; G. S. Culpepper, publishing department secretary. The conference president was asked to serve as religious liberty secretary, and the conference treasurer was elected to serve as secretary of the temperance department.

The attendance at all meetings was exceptionally good. It was the first time that the North Dakota session had been held separately from the camp meeting. The delegates were so well pleased with the new plan that they voted to follow the same arrangement for the next biennial session. The business was well organized and handled with dispatch at all three sessions.

Very encouraging progress was reported in tithe, mission offerings, literature sales, and welfare work. Accessions to church membership by baptism and profession of faith were reported as follows for the past biennium: Minnesota, 275; North Dakota, 238; Iowa, 349. Attrition in membership in these conferences is extremely high, due mainly to the fact that many people move to other parts of the country, particularly to the West Coast, once they become Seventh-day Adventists. They become part of the "movement" in verity. The church membership in these conferences has remained almost constant for the past twenty years. In Minnesota, for instance, it is necessary to baptize 150 persons annually to hold the membership without showing a net loss.

Commenting on this situation, C. H. Lauda said in his report: "This does not discourage us in any way, for it is our work to 'preach the Word' and to prepare men and women, boys and girls, for the kingdom of heaven. It is our business to bring them into the truth, and we must set our goals high

and plan wisely in order that at least 400 persons may be baptized each year."

That these conferences sacrifice and work hard in evangelism is evidenced by a statement in K. D. Johnson's report: "The amount spent for public evangelism during the two-year period was \$13,716.51. It was especially heartening to note the liberality demonstrated by our people at the last camp meeting when the call for evangelistic funds was made. \$4,797.25 was given in response to the call."

The outlook for the work of God in the Northern Union is encouraging. The wonderful spirit of unity throughout the field is heartening. As plans for a greater advance in soul winning and, above all, in spirituality are effected, the message of Christ's soon return will be heralded everywhere, and God's people will soon be united with their Lord and Master in the kingdom of heaven.

Baptism at Southeast Asia Union College

By Philip G. Miller, *President*

In the 50 years that have elapsed since our educational work began in Singapore, it has passed through several phases. It has encountered financial reverses and has endured the ravages of war and military occupation. But through the sunshine and shadow the providences of God have been a constant reminder that our heavenly Father cares for His own.

Our school in Singapore, now known as Southeast Asia Union College, is in its fourth location in the city. It was moved to its present location in 1921. Down through the years the consecrated faculty of the school has striven to achieve the true objective of our denominational plan of education—the winning of our youth for Christ. But since the school has been obliged to depend largely

on the income derived from tuition paid by non-Adventist students, it has not always been possible to see the results one would hope to see. The young people of this part of the world are often influenced by customs and traditions that have persisted down through the centuries. They are searching for truth, but they find it difficult to embrace a completely new set of spiritual concepts.

The pastors and teachers who have labored so faithfully through the years have felt that their soul-winning efforts have been hampered by the complete absence of any facilities for conducting baptismal services on the school campus itself. When these services have been planned in the past, it has been necessary to arrange for the use of facilities in one of our churches in the city. On such occasions the church and the school have been obliged to go to considerable trouble and expense to arrange for transportation.

During the last vacation period an outdoor baptismal pool was constructed by student labor. It was financed by the college church with some assistance from the school. On March 29 the first baptismal service was performed in the new pool by L. C. Wilcox, pastor of the college church and head of the theology department of the college. Fourteen were added to the church on this occasion. Prior to the baptismal service S. F. Chu, a member of our school faculty, conducted a short but impressive dedicatory service for the baptismal pool.

Elder Wilcox, the faculty, and the students had worked untiringly to prepare these candidates for baptism. This was the largest group of students that had been baptized at one time, and the baptism was also the first ever conducted on the school campus.

After the service a student from a non-Christian home approached Elder Wilcox and told him that she

had made up her mind to follow her Lord in baptism. She had been studying the message for some months in a class conducted by one of the college students, and many prayers had ascended to heaven on her behalf. As a result of her decision another baptism was held the following Sabbath, April 5. This further impressed on the church leaders and school staff the importance of having facilities for conducting baptismal services on the school campus. It is almost certain that this second baptismal service would not have materialized had it been necessary to leave the school campus.

We give God the glory for this harvest of souls. Already this year we have baptized more students than during all of 1957. With the Lord's help we hope to conduct at least two more baptismal services for our students during 1958. At the present time a number of Bible study groups are being conducted with non-Adventist students by both faculty members and students. More than 40 of these students are attending Sabbath school and some of our other services.

The consecrated efforts of a devoted faculty and a faithful group of Seventh-day Adventist youth will surely be rewarded by our heavenly Father. There is a great work to be done in this part of the Far East, and the teachers and students of the Southeast Asia Union College are not unmindful of the challenge that faces them. We humbly thank God for the signs of a rich harvest of souls in the months that lie ahead, and invite the prayers of God's people that the task committed to us may soon be finished.

New Southern African Division Headquarters

By Jean Cripps

The year 1957 was a momentous one for the Southern African Division. The staff of the division office moved from Claremont, Cape Town, where the office had previously been located, to Salisbury, Southern Rhodesia. The move was necessary to bring the headquarters nearer to the center of our fast-expanding work. In July the foundation for the new building was laid, and the two-story building was ready for use in April, 1958.

K. F. Ambs and W. R. Vail bore the brunt of the practical work, and their efforts were rewarded when on April 11, 1958, at three o'clock, the building was officially opened by Sir Malcolm Barrow, C.B.E., M.P., Federal Minister of Home Affairs. Elder Vail, Sabbath school and education secretary for the division, made a short introductory speech, and Elder Ambs, division treasurer, welcomed the guests.

Message from W. D. Eva

W. D. Eva, secretary of the division, told of the beginning of our work in Africa nearly three quarters of a century ago at Solusi Mission in Southern Rhodesia, and of the many mission stations now being operated. In 1919 the headquarters of the division were located at Kenilworth, Cape Town. From small beginnings we now have 166,000 baptized believers, 106,000 other adherents, 11 hospitals, 42 dispensaries, and 1,500 schools with

87,000 pupils. Elder Eva concluded by assuring his audience that we had come here to be "good citizens, friendly neighbors, and true Christians."

E. Dumbuchana, our African guest speaker, said, "If it was not for the pioneering zeal of missionaries the African people would still be in their backward state." Africans are now eager for learning, and the missionaries are supplying this need. In his well-presented and earnest speech Mr. Dumbuchana urged that the theory and practice of Christianity be harmonized so that converts would not see a disparity between the two.

Mayor of Salisbury Participates

The mayor of Salisbury, Councilor L. Boshoff, gave a résumé of our mission work from the early days and climaxed his talk by showing how the efforts of the intrepid pioneers were now being rewarded by the rapid development of work along the lines fostered by Adventists.

Sir Malcolm, in his speech before cutting the tape to declare the building open, stated that he had known the work of Adventists for more than 30 years and had once been cured of a tropical disease at our Malamulo Hospital in Nyasaland. The hundreds of students who received their training at Malamulo are now in service. He also mentioned our leper work, which is well known.

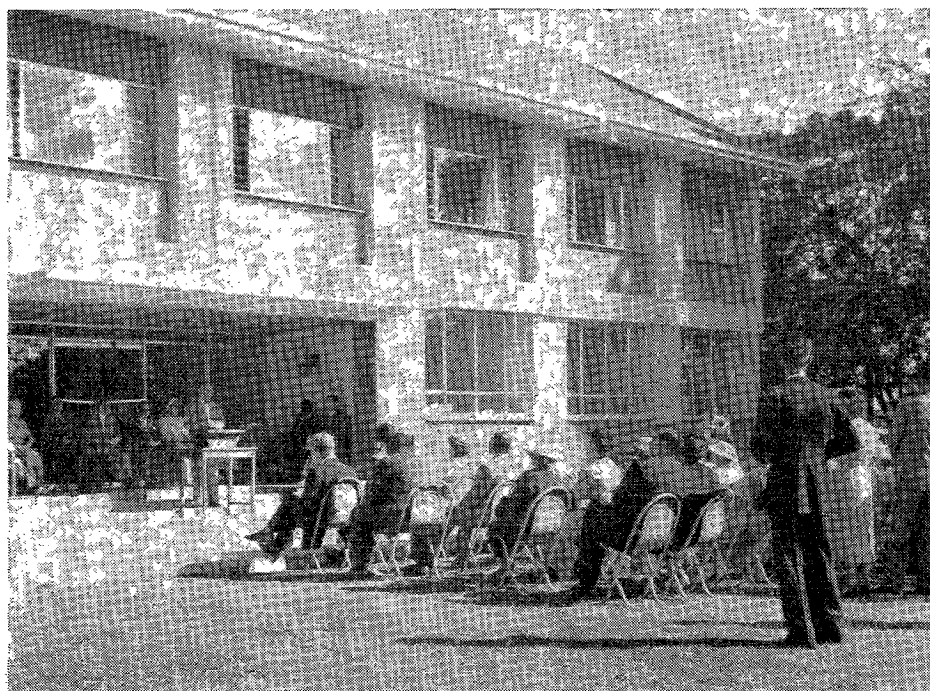
"The functions of missions have been," Sir Malcolm continued, "in addition to spreading the gospel, to foster the education and health of the people of the country and at all times to do everything in their power to foster peaceful living and happy relations between all the races among which they work. In my experience of over 30 years with your mission these are the principles you have practiced, and therefore it gives me great pleasure to perform this ceremony this afternoon."

Pictures on Display

The new board room had a display of pictures from all over Africa that had been taken by J. P. Sundquist. They were shown under the headings, "Africa Suffers," "Africa Healed," "Africa Learns," and "Africa Waits." While guests made a tour of the building these pictures attracted much attention.

F. Unger, public relations secretary for the division, was responsible for the success of the program.

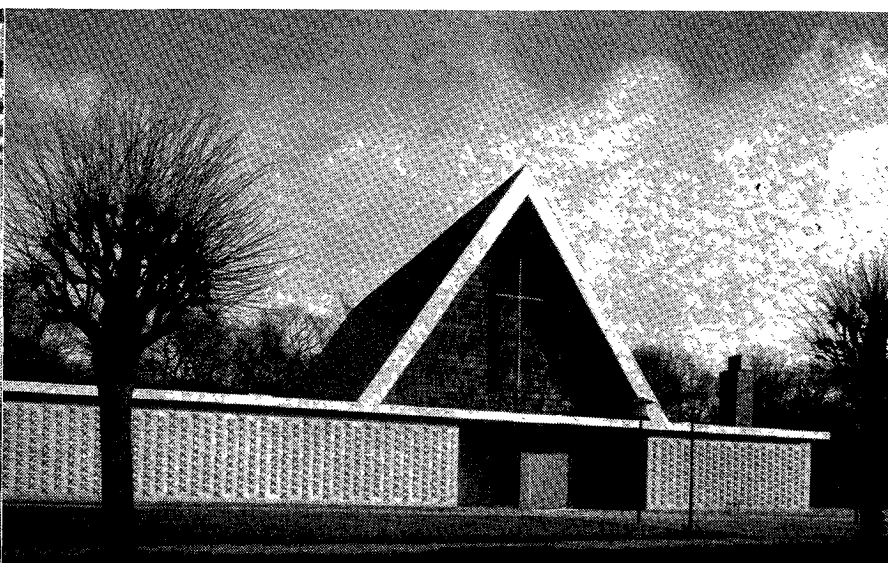
This representative building and its staff of loyal workers are ready to serve the needs of this vast and rapidly changing field, and we know that God will richly bless the work and workers as they labor here in His vineyard.



Portion of new Southern African Division headquarters during services officially opening the building.



R. Svenson preaching the dedication sermon in the Swedish church in Vaasa, Finland.



New Seventh-day Adventist church in Naerum, Copenhagen, Denmark.

Church Dedication in Vaasa, Finland

By Gösta Berglund

January 10 to 12 were great days for the little Swedish church in Vaasa, a town in northern Finland with a population of about 40,000. During those days the church of about 50 members dedicated their new building, for which they had been waiting for more than 50 years.

The site was bought in 1952. Soon thereafter the architect presented several plans, and some members offered lumber and large sums of money for construction. Pastor Lars-Eric Roslin, who became president of the Finland Swedish Conference in 1954, completed plans for the building. In August, 1956, workers began digging the foundation.

The dedication of the church was led by the president of the Swedish Union, Carl Gidlund, who at present is also in charge of the Finland Swedish Conference. Ragnar Svenson, president of the South Swedish Conference, who has worked in Finland for many years and was the one who bought the property in Vaasa, gave the dedicatory address. Members from many different parts of the Finland Swedish Conference came to attend the dedication. Friday night and Sabbath there were several good meetings, during which the Swedish brethren preached the Word. At the dedication service on Sunday afternoon the church, including the balcony and the small hall, seating some 270 altogether, were filled.

The church building is of practical design. In addition to the main hall seating 190, there is a small hall with 77 seats. These two rooms can be used as one large auditorium at the push

of a button. An electrical device lowers the wall between them down into the floor. In the basement there are several rooms for children's Sabbath school and junior work. On the second floor are two large rooms and a fully furnished modern kitchen. These rooms are for young people's work and for social gatherings.

On Sunday night after the dedication Pastor Bengt Lillas with Pastor Heinz Mandell and Majlis Sundvik, the Bible instructor, began an evangelistic campaign in the new church. We hope that many of the 15,000 Swedish-speaking people in Vaasa will learn to know Christ and the Advent message through these meetings.

New Church in Naerum, Copenhagen, Denmark

By Thorvald Kristensen, *President East Denmark Conference*

A 410,000-kroner (U.S. \$60,000) Seventh-day Adventist church was dedicated on Sabbath, December 14, 1957, in Naerum, Denmark.

In the sanctuary, wide crossbeams support the ceiling and lend an air of noble simplicity to the room. The seating capacity is 400. A few steps above floor level are the baptistry and the Lord's table, on which is a huge open Bible. From the ceiling are hung 66 cylinder-shaped lamps in an attractive pattern.

In the rear of the building are a glass-enclosed mothers' room, a balcony, and a Sabbath school auditorium for the children.

A. F. Tarr, president of the Northern European Division, delivered the dedicatory address and the writer performed the formal Act of Dedication. Alf Lohne, president of the West Nor-

dic Union, offered the dedicatory prayer.

A brief church history was presented by the first elder of the church, Christian G. Jensen, who also was the building contractor of the church. The architect was Eske Kristensen. The city mayor conveyed greetings, as did also the president of the Baptist church, and others. The state radio broadcast news of the dedication.

Spirit of Prophecy Meetings

By Ernest Lloyd

During the months of February and March, and the first half of April, Mrs. Lloyd and I were privileged to visit the colleges and sanitariums, some of the larger churches, and most of the academies in California by invitation of the Pacific Union. We conducted about eighty meetings, large and small—particularly with our youth—helping to build faith and confidence in the life and work and writings of Ellen G. White.

Projector pictures covering some of the high points in the remarkable career of Sister White were used to interest and instruct the audiences. Experiences out of the life of Sister White were related by Mrs. Lloyd, in narrative form, to illustrate how wonderfully God worked through His messenger to the remnant, and her great faithfulness to the trust committed to her.

We were pleased to observe the good interest shown in this program wherever we visited. Our conviction deepened as we continued the itinerary that our youth and the new believers especially need to be better informed regarding the great mission

and work of Ellen G. White. It would be an excellent thing if all our ministers and youth leaders might arrange to give a short series of studies on this subject once or twice a year in their churches. The need for this is imperative. The sifting time is upon us, and a great testing is coming over the subject of the Spirit of prophecy. The matter calls for serious consideration.

Bible Readings Wins Family in Pennsylvania

By N. E. Hepner, Jr.

A wonderful thrill came to the hearts of the believers of the Lebanon, Pennsylvania, church recently when eight precious souls were baptized by the pastor, Ben Glanzer. Four of these candidates—Brother and Sister Frank Miller and their two daughters, Yvonne and Marie—had been visited by two of our student literature evangelists, Ronald Krum and Lawrence Yeagley, when they were canvassing in the Lebanon County area.

They came to the Miller home one day and sold Mr. Miller a copy of *Bible Readings for the Home*. Noticing the interest that their customer had in the study of the Bible, they asked whether they might come and study with him and his family. "Yes," he replied, "I would be glad to have both of you come to my home and study the Word of God." So Brethren Krum and Yeagley studied several months with the Miller family. When they went back to college they turned the study over to Charles Scott, the local elder of the Lebanon church. He studied about a year with this fine family.

On the last day of fasting and prayer, which the church was conducting, Brother Miller got the victory over the smoking habit. The writer had the privilege of being the first to take part in the ordinance of humility with this good brother. How happy he was as he related his experience to me.

"Every worker who follows the example of Christ will be prepared to receive and use the power that God has promised to His church for the ripening of earth's harvest. Morning by morning as the heralds of the gospel kneel before the Lord and renew their vows of consecration to Him, He will grant them the presence of His Spirit, with its reviving, sanctifying power. As they go forth to the day's duties, they have the assurance that the unseen agency of the Holy Spirit enables them to be 'laborers together with God.'"—*The Acts of the Apostles*, p. 56.

Youth Aim to Win 7,000 in Inter-America

Determined to win 7,000 youth to Christ in 1958, the Missionary Volunteers of the Inter-American Division cooperated magnificently with the evangelistic work of E. L. Minchin, associate world youth leader, in his three-and-a-half-month itinerary in that field. By the middle of March, reports the division MV secretary, David H. Baasch, there were 6 baptisms, 352 requests for baptism, and 1,035 decisions for Christ. Elder Minchin's visit came as a most effective complement to the division's recent Golden Anniversary Youth Congress in Havana. At that time delegates reported 4,774 baptisms in 1957 and asked God to give them 7,000 this year.

DON YOST

Among the Gypsies of India

(Continued from page 17)

on Monday and arrived at 4:00 P.M. on Tuesday, having traveled by bus and train 70 miles and walked a distance of 20 miles in the hot, tropical sun. We followed the advice of some of the gypsies of that area in going a different way, which was supposed to be easier. It was, but we found to our surprise that it was about twice as far.

What a sight met our eyes! It was much different from the way it had looked on previous visits. The worker had planted flowers, which were in bloom in front of the dispensary, and had decorated the path. There was also a big welcome sign over the entrance. What rejoicing there was throughout the whole village as the people welcomed us.

We stayed there a day, seeing patients every hour. The following evening we walked to the next gypsy village to visit some patients who had been at our hospital in Nuzvid the month before. All along the way we met people—weak, lame, carrying children, on their way to see the nurses at our dispensary. Every few feet we were stopped and we gave instructions for them to go on to our dispensary where we had left a nurse in our absence. Philip, one of our workers who had gone with us, turned to me and said, "We are certainly doing the work of the Galilean." We all felt that during the time we were there we were doing the type of work that Jesus planned for us to do.

We had a good visit with Mr. Suryanayak, and he assured us again that he hadn't done all that he planned to do. He plans to give more land and build more living quarters for workers. Our male nurse is doing a good work there. However, he is not from this language group, so lan-

guage is a barrier between him and the people. We need a Telugu man and his wife there, and we need more medicines and more funds to take care of the sick that come to our dispensary.

At present we have two young people from this village attending our school in Narsapur. The young man is 18 years old. He was baptized and is a faithful Seventh-day Adventist youth. His only plan is to get his training and go back to his village where he can teach his people the truth that he has learned to love. The girl is 12 years of age. Just yesterday I received word from her that she would like to work here at Nuzvid this next summer, as she is afraid if she goes home her parents will not allow her to go back to Narsapur next year. She is determined to finish school so that she will be equipped to lead others to the Master.

Please remember these people in your prayers so that they may also have a church there soon and that the gypsies of India may learn of Jesus' soon coming.

Juan's Great Disappointment

(Continued from page 1)

of our Adventist schools, would respond.

After questioning them thoroughly, we laid plans for the baptism. At this point the father said, "We are ready for baptism, but you cannot baptize Juan. He is too young."

"Too young?" we asked. "He knows the doctrines by memory. He can repeat the entire law, and has answered for you folks."

"Well, we want him to wait," they replied. I was disappointed and so was Juan, but there was nothing we could do but postpone his baptism.

Before beginning the walk to the lake we asked the parents, "Where did you learn the message?"

The surprising answer was, "We have gone to the Bolivian mainland and have studied there with an Adventist teacher nearly every week." Yes, they had crossed the lake many times in their little boat for the word of truth, and the pastor had taught them the message.

It was a great thrill to see the members of the little church on the Island of Bells, gathered along the shore of Lake Titicaca, singing the baptismal hymns.

But Juan was not happy. He too wanted to be baptized. I asked his father again for permission, but he gave the same answer.

One of the most beautiful baptisms I have ever seen took place that day.

The 4-foot-deep water was so clear it looked only 12 inches deep. This was the first baptism conducted there in five years, and the members rejoiced.

As the time came to board the boat for home, Juan clung to my hand and pleaded, "Please, please do return next year and baptize me." Then waving good-by, we moved slowly away.

Young Juan had to wait more than a year, and is still waiting. Not because I did not want to return, but because a bloody revolution forced him and his family away from their straw-roofed adobe hut forever. During the past year Juan has become a frequent visitor to my office. He attends the Indian church in the capital city of La Paz and will be baptized soon.

Across the Plains—and Beyond

(Continued from page 13)

charge by their half sisters, Libby and Emeline.

It was the dreaded emigrant, or mountain, fever that had laid Mary Clark low. Years later, medical men were to discover that it was caused by the bite of a tick that infested the Rocky Mountain region. But back in 1852 people knew only that the disease struck—and often with deadly effect—toward the weary end of the westward journey; and it stood, in their minds, like a specter of destruction, ready to strike them down at the portals of the promised land.

That night, after worship, Alvin Clark took out his little leather-covered diary, as he had done many an evening before on the trip, to record the progress made—rivers crossed, mountains passed, camping sites. His pencil scrawled the words, eloquent in their simplicity: "Burnt River, August 23. Mary took sick."

A week later the caravan reached the Powder River. Here Aunt Katie Rice, spinster sister of Phebe Long, who had walked endless miles since her oxen gave out on the Snake River, also succumbed to emigrant fever, and was put in one of Gabriel Long's two remaining wagons, where she lay in silent suffering.

The first view of the Powder River presented the same dreary country through which the company had been traveling for days. Fine volcanic ash, from which the river took its name, covered the banks and rose in clouds to engulf the tattered, weary caravan. But a welcome change was not far off, for a day's journey along the Powder River brought them the blessed sight of tree-covered heights—the Blue Mountains.

(To be continued)

• In Brief •

Atlantic Union

● A Medical Cadet Corps has been organized in Buffalo, New York, by William Willis, civil defense secretary for the Emmanuel Temple in that city.

● Mrs. Otilie Stafford, assistant professor of English at Atlantic Union College, was elected president of the college Alumni Association for the coming year.

● Lemuel E. Esteb, public relations secretary of the Atlantic Union Conference, was one of those who met Parkin Christian, from Pitcairn Island, when he arrived in this country on his way to attend the General Conference session.

● H. Carl Currie, Seventh-day Adventist missionary in the Far East, about whom favorable comment was made in the May issue of *Reader's Digest*, is the son of Mrs. John Currie, of South Lancaster, Massachusetts. Elder Currie's son is attending South Lancaster Academy.

● The Greater Boston Youth League, sponsored jointly by the churches of the Boston area, the New England Sanitarium and Hospital, and Greater Boston Academy, featured at their first meeting Carl Hempt, of Fredericksburg, Virginia, who was Mr. America of 1939. The committee responsible for the organization of the Youth League was headed by Eugene Wilson, instructor at Greater Boston Academy.

Central Union

● Theodore Carcich, president of the Central Union Conference, was the guest speaker at the capping of the Union College freshman nursing students. Twenty-nine students were capped, Friday night, May 16, in the college auditorium. This is the first class to be capped in the spring and enter Porter Sanitarium for the fall term of their course. This enables the students to complete a four-year course in four years the same as in other fields.

● As the result of the work of Veda Scholder and Gladys Willits a group of 35 gather at Shiprock for a branch Sabbath school each Sabbath afternoon. This is an Indian community about 30 miles from Farmington, New Mexico.

● An MV institute for the Powell and Worland districts was conducted on a recent weekend. W. A. Howe, MV secretary for the union, was the eleven-o'clock speaker on Sabbath, and J. L. Dittberner, Wyoming Conference president, conducted an instruction period in the afternoon. Sabbath evening all enjoyed a social fellowship together, completing a successful weekend.

● Meetings were held by the youth of the Wichita, Kansas, church for 11 nights and 2 Sabbath services. Forty young people participated in these meetings in various ways. Regular members reconse-

crated their lives to God and five non-Adventist young people stood in surrender to God, desiring to prepare for Christ's return. A. R. Hagen, the pastor, will study with these youth in preparation for baptism.

Lake Union

● On Sabbath, May 3, in Moline, Illinois, 10 were baptized by C. Bufano. In the past six months short revivals have been held in each church in the district. At the close of each meeting trained laymen have been given names for follow-up work in preparation for church fellowship. This year 13 have already been baptized.

● Plans for a new academy to be situated on the Michigan Conference campground at Grand Ledge are rapidly nearing completion. The new school, which will be known as Grand Ledge Academy, will be in full operation this fall with an enrollment of 200 students set as the maximum. Most of the present buildings will be utilized for the school, with one new structure slated to be built immediately. This building will house four classrooms. Grand Ledge Academy will be the third conference-sponsored academy in Michigan. Heading the staff will be Ralph Bailey, present principal of Battle Creek Academy. Others already named to teaching posts are Harold Kuebler, Adelphian Academy, dean of men, and Clyde Newmyer, Cedar Lake Academy, Bible and physical education instructor. Mrs. Russell Parks will be the matron.

● Several baptismal services have been conducted recently in churches of the Lake Region Conference. E. S. Dilleit baptized 23 at the Shiloh church in Chicago; D. C. Batson baptized 15 for the Gary and East Chicago churches; M. C. Van Putten baptized 10 at Indianapolis; T. M. Rowe baptized 34 in the South Bend and Calvin Center churches; W. G. Mills, pastor of the Milwaukee, Wisconsin, and Evanston, Illinois, churches, baptized 3; and J. P. Laurence, pastor of the Flint and Saginaw churches, baptized 4.

● An outstanding temperance rally was held at Green Bay, Wisconsin, on May 17. Guest speaker was Dr. Andrew Ivy, distinguished physician and internationally known speaker on alcoholism and associated problems. Dr. W. H. Beaven, of Potomac University in Washington, D.C., was also present at the rally and later acted as moderator on the television program that featured Dr. Ivy on a panel discussion.

● On March 15, 1948, a little more than ten years ago, Lyle Morgan, who had been employed as a private detective, became a literature evangelist. Since then he has delivered over \$90,000 worth of our literature. He has enrolled hundreds in Bible courses, and has had the joy of seeing fruits for his labors in souls baptized into this message.

Northern Union

● The Minot, North Dakota, members have purchased a nine-lot tract of land on which they hope to build a new church soon.

● Roger Heinrich has been conducting evangelistic meetings at Spearfish, South Dakota, with a good attendance.

● A. M. Matar is conducting evangelistic meetings at Fargo, North Dakota, on Sunday nights and at Lisbon on Monday nights.

North Pacific Union

● April 30 marked the close of an evangelistic series by C. L. Vories at Chewelah, Washington, in the Avalon Theater. Chewelah is a small town, but already this year 12 new members have been received into the Chewelah and Colville churches—11 by baptism and one upon profession of faith. Wayne Moore is leader of the district.

● A full week of nature study and Pathfinder leaders' training at the Walla Walla College Biological Marine Station, near Anacortes, Washington, is again being made available to the Pathfinder workers and youth leaders of the Oregon and Washington conferences during the month of June.

● The following speakers took part in the commencement weekend at Walla Walla College: J. M. Lien, pastor of the Stone Tower church in Portland, preached the consecration sermon for 137 seniors on Friday evening, May 30. N. R. Dower, president of the Washington Conference, gave the baccalaureate sermon on Sabbath, May 31. W. M. Landeen, former president of Walla Walla College and now on the La Sierra College staff, delivered the commencement address on Sunday, June 1.

● Evelyn Dobson, an alumnus of WWC who has been teaching secretarial science at Wisconsin Academy for the past two years, has accepted an invitation to teach secretarial science at Walla Walla College Academy beginning next fall.

Pacific Union

● Sabbath school officers of the Honolulu Japanese church are having good success with the branch Sabbath school they started in January under the leadership of Mrs. Robert Nomi. Between 35 and 40 non-Adventist children are attending regularly.

● Clark Smith, associate MV secretary of the Pacific Union Conference, recently conducted a three-day refresher course for Red Cross first aid instructor-trainers of Central and Northern California conferences at the St. Helena Sanitarium and Hospital.

● Approximately 65 seniors participated in the graduation services at Lodi Academy May 23 to 25. Fred Osbourn spoke at the consecration service Friday night, the baccalaureate sermon was given by Donald Webster, and Albert Streifling delivered the commencement address.

● Seventy-nine have been baptized and many are studying and preparing for baptism as a result of the Hardy-Fletcher Crusade for Christ in Loma Linda. The evangelistic team was assisted in this crusade by G. T. Dickinson, pastor of the Loma Linda Hill church, J. C. Michalenko, associate pastor, and many laymen of the community.

1958 Camp Meetings

Atlantic Union

Greater New York (No Camp Meeting)	
New York	
Union Springs Academy, Union Springs	August 7-16
Northeastern (No Camp Meeting)	
Northern New England (District Meetings)	
Washington, New Hampshire	August 16
Augusta, Maine	September 5, 6
Southern New England	
South Lancaster, Massachusetts	July 17-26

Canadian Union

Alberta	
Lacombe	July 17-26
Beauvallon	July 23-27
Peace River	July 30-August 3
British Columbia	
Hope	July 31-August 9
Manitoba-Saskatchewan	
Saskatoon	July 10-19
Clear Lake	July 23-27
Maritime	
Pugwash, Nova Scotia	August 8-17
Newfoundland	
St. John's	August 20-24
Ontario-Quebec	
Oshawa Missionary College, Oshawa	August 7-17

Central Union

Central States	
Edwardsville, Kansas	August 14-23
Colorado	
Campion Academy, Loveland	July 31-August 3
Kansas	
Enterprise Academy, Enterprise	August 6-10
Missouri	
Sunnydale Academy, Centralia	July 16-19
Nebraska (District Meeting)	
Lincoln	August 30
Wyoming	
Casper	July 11-13

Columbia Union

Allegheny	
Pine Forge, Pennsylvania	August 7-17
Chesapeake (District Meetings)	
To be arranged	July 26
To be arranged	August 2
To be arranged	August 9
East Pennsylvania (District Meeting)	
To be arranged	July 4-6
New Jersey	
Kingston	July 11-19
Ohio (District Meeting)	
Mount Vernon	August 23
Potomac (District Meetings)	
Sligo Church	July 11-13
Richmond, Virginia	July 18-20
West Pennsylvania (District Meetings)	
Pittsburgh	July 5
Warren	July 19
West Virginia (District Meetings)	
Charleston	July 11-13
Parkersburg	July 18-20
Hinton	July 25, 26
Cumberland, Maryland	August 1, 2

Lake Union

Illinois (No Camp Meeting)	
Indiana	
Cicero	June 5-14
Lake Region (District Meetings)	
Indianapolis	July 18-20
Detroit	July 25-27
Chicago	August 1-3
Michigan (District Meetings)	
Upper Peninsula (Escanaba)	June 5-8
Grand Ledge	August 7-16
Wisconsin (District Meetings)	
Rice Lake	June 14
Portage	July 24-August 2

Northern Union

Iowa	
Oak Park Academy, Nevada	August 8-16
Minnesota	
Medicine Lake (Near Minneapolis)	June 6-14
North Dakota	
Sheyenne River Academy (Near Harvey)	July 11-19
South Dakota	
Fairgrounds, Huron	July 11-19

North Pacific Union

Idaho	
Caldwell	July 10-19
Montana	
Mount Ellis Academy, Bozeman	July 17-20
Oregon	
Gladstone	July 17-26
Washington	
Auburn Academy, Auburn	July 17-26

Pacific Union

Arizona	
Prescott	August 14-23
Central California (District Meetings)	
San Francisco	July 19
San Jose	July 26
Nevada-Utah (District Meetings)	
Las Vegas, Nevada	June 6-8
Ogden, Utah	July 11-13

Reno, Nevada	August 8-10
Northern California (District Meeting)	
Hammond Grove (Near Fortuna)	July 16-20
Southern California (No Camp Meeting)	

Southern Union

Alabama-Mississippi	
Meridian, Mississippi	June 6-14
Carolina (District Meetings)	
Charlotte, North Carolina	June 6-8
Hendersonville, North Carolina	July 11-13
Wilson, North Carolina	July 18-20
Columbia, South Carolina	July 25-27
Florida	
Forest Lake Academy, Maitland	May 29-June 7
Georgia-Cumberland (District Meeting)	
Collegedale, Tennessee	August 22, 23
Kentucky-Tennessee	
Highland Academy, Portland, Tennessee	June 4-8
South Atlantic	
Hawthorne, Florida	May 29-June 8
South Central (District Meetings)	
Nashville, Tennessee	July 5
Louisville, Kentucky	July 12
Birmingham, Alabama	July 19
Jackson, Mississippi	July 26

Southwestern Union

Arkansas-Louisiana	
Baton Rouge, Louisiana	August 6-10
Gentry, Arkansas	August 13-17
Oklahoma	
Bierig Park (Near Oklahoma City)	August 1-9
Southwest Region (No Camp Meeting)	
Texas	
Southwestern Junior College, Keene	May 30-June 7
Texas	
Sandia View Academy	
Albuquerque, New Mexico	July 31-August 9

NOTICE

Potomac University Corporation Constituency Meeting

The bylaws of the Potomac University define the constituency of the corporation to be:

1. The members of the Executive Committee of the General Conference of Seventh-day Adventists,
2. The members of the board of trustees, the presidents of the Seventh-day Adventist institutions of higher education in the North American Division,
3. The faculty members of the Potomac University,
4. Six members appointed by the Washington Missionary College board of trustees,
5. Twenty-five special members for the quadrennial meeting only, to be appointed by the Executive Committee of the General Conference of Seventh-day Adventists prior thereto.

Notice is hereby given that a meeting of the constituency of the Potomac University Corporation is called to meet in the Cleveland Public Auditorium, Cleveland, Ohio, on June 28, immediately at the close of the Sabbath of that date for the purpose of electing a board of trustees, and to transact such other business as should properly be brought to a meeting of this corporation. By order of the board of trustees.

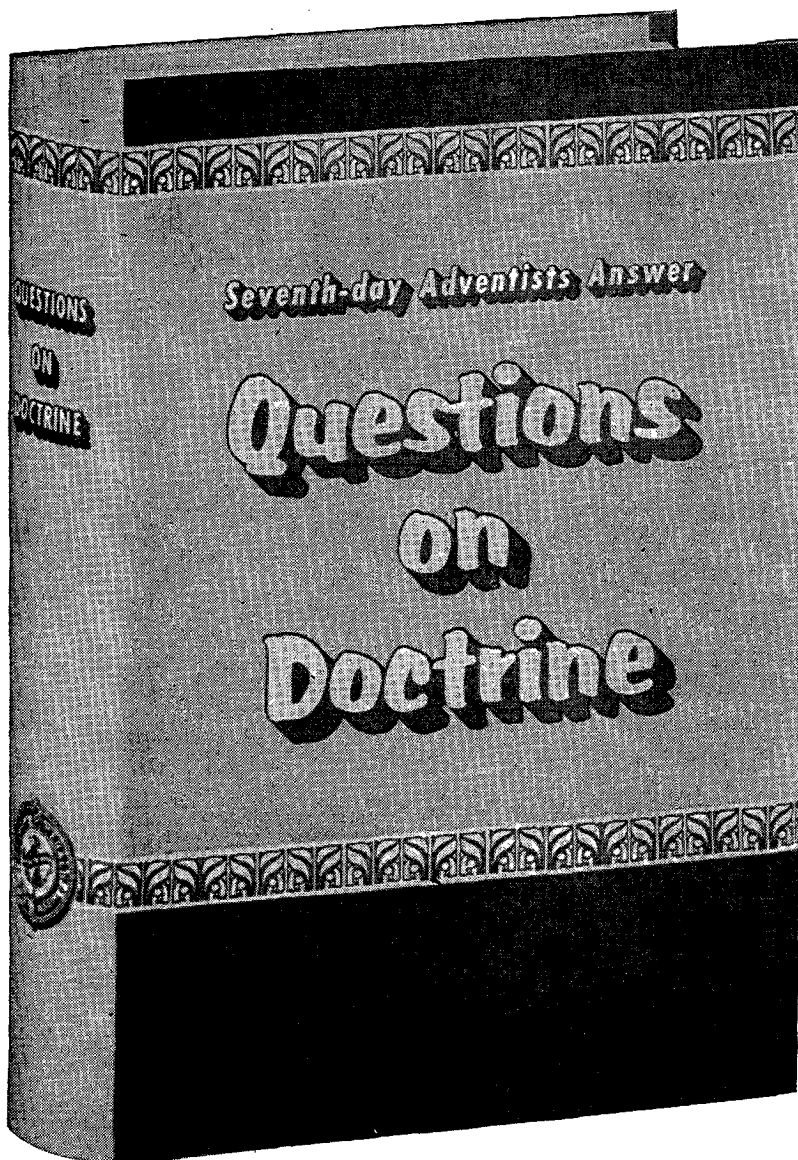
R. R. FIGUHR, Chairman
E. D. DICK, Secretary

Church Calendar FOR 1958

College of Medical Evangelists Offering	June 14
Million-Dollar Offering for Evangelism:	
In all our churches	June 7
At General Conference session	June 21
Thirteenth Sabbath Offering (Australasia)	June 28
Medical Missionary Day and Offering	July 5
North American Missions Day and Offering	July 12
Enlightening Dark Counties	August 2
Home Missionary Offering	August 2
Educational Day and Elementary School Offering	August 16
Oakwood College Offering	August 30
Literature Evangelist Rally Day	September 6
Home Missionary Offering	September 6
Missions Extension Day and Offering	September 13
JMV Pathfinder Day	September 20
Sabbath School Rally Day and 13th Sabbath Offering (Inter-America)	September 27
Neighborhood Evangelism (Bible school enrollment)	October 4
Home Missionary Offering	October 4
Voice of Prophecy Offering	October 11
Temperance Day and Offering	October 25
Missionary Periodicals Campaign (These Times, Signs of the Times, and Message)	October
Witnessing Laymen	November 1
Home Missionary Offering	November 1
Review and Herald Campaign	November 1-22
Week of Prayer and Sacrifice	November 15-22
Week of Sacrifice Offering	November 22
Home Missionary Day and Offering	December 6
Thirteenth Sabbath Offering (South America)	December 27

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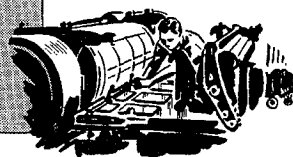
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As We Go to Press



New Manager, Treasurer, for Review and Herald

C. E. Palmer, treasurer of the Review and Herald, was elected manager of the Association at a special session of the board on May 20. Brother Palmer fills the vacancy created by the retirement of H. A. Morrison, who has served as manager of the Review and Herald for the past twelve years. During that period the publishing house has doubled its facilities.

Brother Palmer has served in a number of capacities within the house since 1915. During the last nine years he has been treasurer.

Also elected by the board, to the position of treasurer, is M. E. Dawson, formerly personnel director of the Review and Herald.

We believe these two men will give strong leadership, and we wish them the blessing of the Lord as they take up their new responsibilities.

W. B. OCHS

CME Offering—June 14

The annual offering for the College of Medical Evangelists will be taken in all our churches June 14. This is an important offering, as it is used to maintain the work being carried on for the training of doctors, nurses, and others in the various schools of the college.

The graduates of CME are serving in many places in mission fields, as well as in North America. The consecration of these men and women and their dedication to the Advent cause has resulted in many souls being won to the message.

I am sure our people will wish to give a liberal offering to help this worthy institution.

C. L. TORREY

Washington, D.C., Site of Alcoholism Institute

The third session of the American Institute of Scientific Studies for the Prevention of Alcoholism will be conducted on the campus of American University, Washington, D.C., July 21-August 1.

The American Institute is a counterpart of the Loma Linda Institute of Scientific Studies, and was established

because of frequent requests for an Institute on the East coast.

Announcements and application forms may be secured from the National Committee for the Prevention of Alcoholism, 6840 Eastern Avenue NW., Washington 12, D.C.

W. A. SCHARFFENBERG

Youth Work Overseas

Overseas churches are taking an ever-increasing interest in the welfare of their youth. In turn the youth are responding by assuming a larger share in the evangelism outreach of the church.

This word comes from Warren Hilliard, MV secretary of the Japan Union Mission:

"I have just returned from the South Japan Mission, where we organized the first JMV Pathfinder Club in the southernmost city of Kagoshima. More than 40 signed up at the first meeting.

"Our senior youth are joining with the rest of the Far Eastern Division in pledging to 'Tell Twenty' in 1958. We have prepared attractive tract holders to contain 20 leaflets and 20 Voice of Prophecy enrollment blanks. Our young people over here are enthusiastic in winning souls."

L. A. SKINNER

SDA's in the News

A large number of magazines, with circulation reaching into the millions, have in recent months published information about Seventh-day Adventists.

The May issue of *Reader's Digest* included two articles, "Happy Returns From the South Pacific" and "The Edge of Tomorrow," in which the Adventist Church and its work is mentioned. An article entitled "Church, State—and Strife," in the May issue of *Coronet* magazine, gives the Adventist position in regard to Sunday laws. *Newsweek* magazine has also given the church position on Sunday laws in a report entitled "On the Seventh Day." *Time* magazine, May 5, announced a medical research report on smoking and cancer released at a meeting of the California Medical Society based on studies made in Adventist hospitals. These four

magazines alone have a combined circulation of 18 million.

Guideposts magazine, in its May issue, carries an article in which a television personality speaks highly of the virtues of a Seventh-day Adventist home. *Sports Illustrated*, of April 28, carries an article about Joie Ray, a Seventh-day Adventist former Olympic champion.

Look magazine will present a lengthy feature story on Seventh-day Adventists in its June 24 issue, which will appear on the newsstands June 10.

Seventh-day Adventists will also appear in an article now being prepared by *Life* magazine on "Christianity's Third Force," scheduled tentatively to be on newsstands around the country today.

Other magazines carrying information about Adventists include: *Christianity Today*, *Advertising Requirements*, *Christian Century*, and *The New Physician*.

Information about Adventists in magazines has not been confined to North America. *Na*, a popular Norwegian magazine, recently printed an article on the temperance film *One in 20,000*. The Adventist college in Brazil commands the front cover and several inside pages of *Revista Dos Criadores*, the Brazilian stock breeders' review. *People* magazine of Australia has carried a feature article on Adventist camp meetings in that country, and the popular *Woman's Day* of Australia has featured Pitcairn Island.

HERBERT FORD

Food Service Directors' Workshops Planned

Word has just been received that three sectional workshops are being planned for food service directors in academies of the North American Division. Union College will be the location of the first one to be held, July 13-18; Blue Mountain Academy will be host to the second, July 26-August 1; following this, the third will be held at Walla Walla College, August 3-8. We are pleased with this forward step in giving further assistance to our hard-working, capable academy food service directors. Those interested in attending these workshops may make contact with their union conference educational secretaries for further information.

JOYCE WILSON