

THE ADVENT SABBATH

REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

A Witch Doctor
Forsakes His Evil Ways at
Songa Mission Hospital

Master of the Claws

By Dorothy Dye Schaffner



DO YOU know my real name? They call me Bwanamala, master of the claws."

The gray-haired African man, lying on a bed at Songa Mission Hospital, minus his witch doctor's garb and paraphernalia, and plus a kindly expression, did not look like a master of the claws. But let us look back a few years.

In the village of Mato in the Belgian Congo a young African boy, Mwanabute Ilunga ("first-born"), is being initiated into the witch doctor rites. His grandfather had been a witch doctor. His father and mother were witch doctors. Mwanabute is to serve as witch doctor for two of the most cruel and influential chiefs in the region.

Twelve miles from his village of Mato, and about as many years later, we see the first buildings being erected at Songa Mission. The Christian influence of this mission was to make great changes in the area, but Mwanabute was to resist the power of Christianity almost too long.

Besides plying his trade of charms and sorcery, Mwanabute became a renowned hunter of all types of African game. This earned him his title of Bwanamala, master of the claws.

Bwanamala's village, Mato, was the important center of its province during the 1920's and 1930's. The chief, Umpafu, was a wicked, powerful man. He is remembered for having young girls put into prison for the use of his soldiers, and because he offered human blood to his gods. Who was his witch doctor? Bwanamala, master of the claws.

In the nearby village of Kibombwe, another noted chief, Bondo Banza, was also a man of great influence in the region. He is still living and retains his reputation as a mighty hunter. Who has been his witch doctor? Bwanamala, master of the claws.

Had we visited one of the villages in this area during the early reign of these chiefs, we might have seen and heard the following: Stealthily, slowly the African creeps through the bushes. Nearing a cleared space in which another African is planting manioc in his garden, the creeping native stands erect and raises his machete high, bringing it down with deadly force and accuracy.

About two hours later when the gardener's wife comes to bring his dinner, her wails and screams bring many on the run from the nearby village.

"Kika? Mwanda wa ka ulonga lungwe? ["What is it? Why are you making so much noise?"]"

"My husband! My husband! (Continued on page 7)

Bwanamala, the former witch doctor, at Songa Mission Hospital.

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THE SEVENTH DAY SABBATH

REVIEW AND HERALD

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A Thought

FOR THE WEEK

"On Thine Altar Here I Lay All There Is of Me"

It is said that in Mammoth Cave, Kentucky, there are fish that are entirely blind as a result of their long existence in total darkness, while fish of the same species in the streams outside the cave have normal vision. This difference illustrates the working of natural law, for functions not used gradually waste away. Tools that are in constant use stay bright, and sometimes even shine. But rust collects on tools that lie for a long time unemployed.

The operation of spiritual laws reveals similar analogies. When God-given talents are not used they become liabilities that will accuse us in the judgment. As a matter of fact, there aren't any talents or virtues the devil can't make use of. By warping or twisting a little, he can turn almost anything to his account. The most normal physical functions can become bestial, the beautiful and sacred can be prostituted to evil ends. Even great truths can be made to look absurd.

And like many another stock of which the world takes inventory, spiritual values are all perishable. Faith can lose its luster, purity can be stained with lust and unlawful desire, love can become self-indulgent, hope may acquire false objectives, and charity can be used as a means of self-righteousness.

Perhaps the reason there are so many weak-kneed Christians is that their knees do not get enough exercise in prayer. The Lord has equipped us with every means of appreciation of His power and goodness. What are we doing with them? Jesus said, "Blessed are the eyes which see the things that ye see" (Luke 10:23). The full burnt offering of ancient Israel was a symbol that nothing was held back in dedication to God—that every propensity—mental, physical, and spiritual—was held in readiness for service.

H. M. TIPPETT

Well Said

Lying is a certain mark of cowardice.—Southern.

We are shaped and fashioned by what we love.—Goethe.

They are the true disciples of Christ, not who know most, but who love most.—Spanheim.

After all, our worst misfortunes never happen, and most miseries lie in anticipation.—Balzac.

Alas! by some degree of woe we every bliss must gain; the heart can ne'er a transport know that never feels a pain.—Lyttleton.

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The Bride Awaits the Bridegroom

By H. L. RUDY

The Bible abounds in descriptive symbols of the church. Perhaps the main reason for such symbolism is that it is difficult to give a definition of the church which is at once accurate and completely comprehensive. There are more than eighty symbols of the church in the New Testament. Among them are "the body of Christ" (Eph. 4:12), "the household of God" (Eph. 2:19), "the flock of God" (1 Peter 5:2), "an habitation of God" (Eph. 2:22), and, "the wife" or "the bride" of Christ (Rev. 19:7; 22:17).

The concept of the church as the "bride" of Christ is not original in the New Testament. In the prophet Isaiah's time this symbolism became very meaningful, as can be observed in the statement, "As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee" (Isa. 62:5). Here Christ, the Bridegroom, is pictured as anticipating the happy company of the redeemed, for whom He "gave himself," that He "might present it to himself a glorious church" (Eph. 5:25, 27). In the last chapter of Revelation, Christ, the Bridegroom, assures the church repeatedly: "Behold, I come quickly," and "the Spirit and the bride say, Come. . . . Even so, come, Lord Jesus" (Rev. 22:12, 17-20).

During His earthly ministry Christ often dwelt upon the joy of the time when the bride and the Bridegroom would no longer be separated. In the parable of the ten virgins He first pictures the church as going out to meet the Bridegroom. He was expected at an early hour, without delay (Matt. 25:1).

In the writings of the apostles the early anticipation of Christ's return is unmistakably clear. "The Lord is at hand," Paul wrote to the Philippians (Phil. 4:5). And in Hebrews 10:37 the Christian believers were encouraged with the words, "For yet a little while, and he that shall come, will come, and will not tarry."

There seemed to be no question in the minds of the apostles and the early Christians that their Lord would return at a very early date, possibly even in their own time. Nor can they be blamed for expecting such an early realization of their hope, for had not Christ expressly said through His Spirit, "Surely I come quickly" (Rev. 22:20)?

It must not be assumed that the parable of the ten virgins was given to teach the early return of the Lord. On the contrary, the chief lesson centers around the fact that "the bridegroom tarried" (Matt. 25:5). While it was of great spiritual value that His coming should always be looked upon as imminent, "at the door," yet the church must also remember that there would be a delay. In the parable of the talents the householder, representing Christ, traveled to "a far country," and he returned "after a long time" (Matt. 25:14-19).

Love

By ESTHER BRYNER

Love is such a wonderful thing,
But do we know what it really is?
Have we a love deep in our
Hearts like Jesus had in His?

When an unkind word to us is said,
Do we smile and go our way?
And are we ready to forgive,
Every minute of every day?

When we learn to forgive and forget
Like Jesus our Lord up above,
Then, dear friend, we can truly say
We know the meaning of love.

That the apostles understood Christ's return would be delayed is shown in Paul's discussion of this very issue: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, . . . that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first" (2 Thess. 2:1-3).

The people to whom Paul was writing were doubtless setting time for Christ's return. They were reporting visions and letters to back up their positions. Paul set them straight by pointing out that certain things must take place before Christ would return.

Peter also dealt with this problem, only from another angle. In his letter he replied to the arguments of the scoffers, of whom Christ had also spoken. They contended that the com-

ing of the Lord must be put off, and out of their minds. Peter emphatically affirmed that "the day of the Lord will come as a thief in the night" and that "the Lord is not slack concerning his promise, as some men count slackness" (2 Peter 3:10, 9). Like Paul, he understood very well that a great work would have to be done before the work of salvation would be completed.

In his sermon at Pentecost Peter revealed that he fully understood the reason for the apparent delay in the return of the Lord. In stating his convictions he also gave evidence of the kind of faith which was to keep the church steadfast and confident in the promises of God. He was looking beyond his day, to "the times of refreshing . . . from the presence of the Lord; and he shall send Jesus Christ, which before was preached . . . : whom the heavens must receive until the times of restitution of all things" (Acts 3:19-21). At the moment when he was speaking he paused to take his bearings with regard to the promises of God. Up to that point Peter said, "Those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled" (verse 18). Nothing was lacking in the fulfillment of all things in Christ Jesus.

Having taken his bearings, and established the basis of faith in Christ up to that point, Peter applies the same line of reasoning to the fulfillment of the prophecies that reached beyond the resurrection to the second coming of Christ. The heaven would receive the Lord "until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

Paul joins Peter in this unflinching trust by testifying: "For all the promises of God in him are yea, and in him Amen, unto the glory of God by us" (2 Cor. 1:20). Just as surely as Christ had verified the prophecies of His first coming, even so would He forever establish the truth of the prophecies concerning His second advent.

There is no contradiction in the promises of God. The fact that He said in one place, "Behold, I come quickly," and in another place, "After a long time the lord of those servants cometh," is not to be taken as a paradox or a contradiction of prom-

ises. There was need for both statements. Each one is true and will meet its proper fulfillment. The Lord has not revealed the day or the hour of His coming, but for the sake of the church it was and still is necessary to think in terms of the imminent return of Christ, as well as to understand the reasons for the delay in His coming.

Before touching upon the reason for the delay, we pause to learn a primary lesson in our relationship to the purpose of God. It is not for us to know the day or the hour of Christ's return. Not even the angels in heaven are entrusted with such knowledge. That resides in the infinite wisdom and knowledge of God the Father. But one thing we must have, and that is implicit faith in Jesus Christ. And we must believe that God will accomplish His purpose without fail and according to the best interests of all concerned. "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste" (Isa. 28:16).

Today we know how securely the

foundation of our faith has been laid in Christ Jesus, that tried and precious Stone. He is not only the object but also the substance of our faith. Now, as evidence that we have such a sure and immovable faith, we manifest utmost trust and confidence in God's leadership. "He that believeth shall not make haste." The thought here, simply, is that the true believers in Christ will not run ahead of God in the outworking of His purpose. They will not try to limit in point of time or otherwise the fulfillment of His Word. They remember that "one day is with the Lord as a thousand years, and a thousand years as one day" (2 Peter 3:8). They recognize that God in His wisdom may take a thousand years to accomplish what might be done in one day, or that He might do in one day what in their conception might require a thousand years. With steadfast faith in the promises of God they "look for new heavens and a new earth, wherein dwelleth righteousness," constantly diligent in the work of God, that they "may be found of him in peace, without spot, and blameless" (2 Peter 3:13, 14).

The Day of Judgment

By I. A. Crane

God has "appointed a day, in the which he will judge the world" (Acts 17:31). Daniel was given a prophetic view of the scene when "the judgment was set, and the books were opened" (Dan. 7:9, 10). At that time God judges both "quick [living] and dead" (Acts 10:42).

The judgment was yet future in the days of Christ and the apostles. Jesus told the Jews who hated and rejected Him that it would be more tolerable for the people of Sodom in the day of judgment than for them (Matt. 11:24). Then shall we not heed the admonition, "Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccl. 12:13, 14)?

Because of unjust and imperfect human laws men at times make mistakes in dealing with criminals. And prejudice and bribery occasionally lead to wrong decisions even in administering just laws in the courts of this world. But God will judge the world in perfect righteousness and justice (Acts 17:31). And His "law is holy, and the commandment holy, and just, and good" (Rom. 7:12). It

is "perfect, converting the soul" (Ps. 19:7). "All his commandments are sure. They stand fast for ever and ever" (Ps. 111:7, 8). These commands tell us what is right and what is wrong, and they cannot be changed, or altered, in any way.

Notwithstanding these positive statements concerning the immutability of God's commandments, it was revealed to the prophet Daniel that a power would arise that would show contempt for the Most High and His saints, and would "think to change times and laws" (Dan. 7:25). This power came as foretold, and today many are ready to accept the change he claimed to make.

Let us reverently consider each precept of God's eternal and just law, by which we must all be judged. These commands were spoken by God's own voice in the hearing of all the tribes of Israel and afterward written by His own finger upon tables of stone. See Exodus 20:11-19; 31:18.

1. "Thou shalt have no other gods before me." This is certainly just and right. We are constantly receiving from God life and breath and all things, and justice demands that we honor Him above all. It would be shameful and ungrateful to give to



[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.]

Baptist Leader Reports on Colombia Visit

Dr. Theodore F. Adams, president of the Baptist World Alliance, said in Richmond, Virginia, that "the period of violent persecution" of Protestants in Colombia "seems almost ended." On his return from a two-week visit to the South American country, he claimed that the new government of Colombia "has a more liberal attitude regarding religious freedom." Dr. Adams, who is pastor of First Baptist church in Richmond, Virginia, declared that "when local police fail to help, Evangelicals [Protestants] who are persecuted can usually get assistance from the central government."

Two other factors in the decline in "persecution" were cited by Dr. Adams. "Many churches in rural areas have been destroyed or forced to close, and the persecution thus has accomplished its purpose," he said. "Leading Colombians have been greatly concerned about the bad name their country has received in the eyes of the world because of religious persecution." He charged, however, that "subtle, nonviolent persecution continues in many ways."

Difficulties are faced in getting permits for construction of new church buildings, and some apartment owners are requested to evict Protestants, he held.

British Bible Society Reports First Production Cutback

The British and Foreign Bible Society was forced to cut down its production of religious publications last year for the first time in its history because of "financial stringency," Dr. William J. Platt, general secretary, said in London. He told the society's annual meeting that the organization had to turn down requests from agents around the world for publications which would have cost nearly \$2,800,000 to produce. Citing the ever-increasing volume of production in recent years, Dr. Platt said the society distributed nearly 10,000,000 Scriptures in 1956 as compared with 6,000,000 in 1950. In the first six months of 1957, he said, the agency printed 1,000,000 complete Bibles—a task which would have taken about 12 months two years ago.

95-Year-old Clergyman Gives "Prescription" for Longevity

Dr. Loyal Lincoln Wirt, who likes to continue preaching and making speeches although he has just turned 95, gave the prescription which has kept him "tough as a nut." The prescription: Drink at least six glasses of water daily; have a hobby; trust in God "with all your heart." Dr. Wirt, a retired Congregationalist clergyman, has half a dozen hobbies himself, including woodworking, gardening, and photography. "They should lift their eyes out of the narrow circle and enjoy astronomy, art, biology, and what other people are doing," he said.

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any other the honor that is due God, the giver of all blessings.

2. "Thou shalt not make unto thee any graven image." God made all things in heaven and on earth. Shall we worship the things He has made instead of the One who made them? How foolish it would be to worship anything but the Creator! Anything that stands between us and our duty to God is an idol. For instance, this might be a covetous, stubborn self-will (Eze. 14:4-7). The worship of saints and images is, of course, forbidden by this commandment.

3. "Thou shalt not take the name of the Lord thy God in vain." This means much more than what is usually termed profanity. Just as God's name was profaned by the ungodly lives of Israel among the heathen, so He is blasphemed today by people who profess to be Christians when their lives deny their profession. If we honor God as we should, we will not only speak His name reverently but will pay heed to all His requirements.

4. "Remember the sabbath day, to keep it holy." This is the only command in the Decalogue that makes known the identity and authority of the Lawgiver. The Author of the law is shown to be the Creator of heaven and earth. This command is the one that the apostate power of Daniel 7 has thought to change. He has endeavored to shift the Sabbath from the seventh to the first day of the week, and the beginning of the day from sundown to midnight. Though this attempted change in the law is in open defiance of the name and authority of the Most High, yet today many accept this change.

The Scriptures point to Jesus Christ, God's Son, as the one who made heaven and earth during the six days of creation week and sanctified the seventh day as His Sabbath and sign of authority (see John 1:10; Col. 1:14-19; Gen. 2:1-5). This is why Jesus declared Himself to be "Lord also of the sabbath" (Mark 2:27, 28). If man had not sinned there never would have been any death (Rom. 5:12). The earth would have remained the happy Eden home of a sinless people, all keeping the Sabbath which was set apart at creation. It is now observed by the faithful, and it will be observed by all the redeemed in the new earth (Isa. 66:22, 23).

To "remember the sabbath day, to keep it holy" means more than merely to cease work on that day. To be in a condition to keep it holy when it comes, one must shun evil all during the week. Thus one will keep all the other commandments. No wonder God speaks of the Sabbath as His

sign (Ex. 31:13), the seal of the living God.

5. "Honour thy father and thy mother." This command applies to parents as well as to children, for no child can really honor his parents when he knows they are not living honorable lives. If this command were fully kept, juvenile delinquency would no longer be the problem that it is today.

6. "Thou shalt not kill." If this command had always been kept, there never would have been any murders or wars. The United Nations Assembly cannot establish peace while nations and people disregard this command. It is the "spirits of devils" that incite the nations and people to war (Rev. 16:14). On the other hand, Jesus pleads with us to give up strife, to love our enemies, and to do good even to those who hate us (Matt. 5:44).

7. "Thou shalt not commit adultery." Divided families, broken homes, and disgrace come by breaking this command. One of the signs of the last days is that men will be "incontinent, fierce" (2 Tim. 3:1-5), "walking after their own lusts" (2 Peter 3:3).

8. "Thou shalt not steal." If this command were heeded there would

be no need of locks or bars to protect property; nor would there be any need of armies and weapons of war to protect nations.

9. "Thou shalt not bear false witness." People lie and deceive to cover up wicked things they have done, or to plan for evil acts they hope to do. Such are like the Jews who sought to kill Christ. Of them He said, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it" (John 8:44).

10. "Thou shalt not covet." The Bible says covetousness is idolatry (Col. 3:5). That this is true cannot be denied, for when some selfish, covetous desire controls the mind, one usually yields to it, and God is disobeyed.

Yes, all the commandments of God are holy, and just, and good. Obedience would ensure peace and happiness in the world; but transgression means, as it always has, sorrow and suffering and death. Thank God His kingdom is soon to come, when His will will be done "in earth, as it is in heaven."

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

Youth Should Witness

By D. RONALD WATTS, *Canadian Union College*



The time has come for youth of the Advent Movement to work earnestly for the salvation of their fellows. Too long, we, as Adventist youth, have assumed a casual attitude toward the claims of salvation. We have felt that we should enjoy life while we are young by participating in the pleasures of this world, waiting until we are older to take life seriously and turn to religion. This sentiment is often expressed among Adventist youth. But what marvelous things could be accomplished if we would only dedicate the years of our youth to the service of Christ!

During my first year in a Christian academy I felt that youth was the age for having a "good time." I picked a friend who had the same idea, and together we spent that year in merriment. The next fall when school resumed, my friend was not there. He had drifted farther into the ways of the world. He was smoking and

drinking and trampling upon the principles of God's law. Not long afterward he joined the Navy. Now it seems that he is completely disinterested in spiritual things.

Will I be held responsible for his soul? What if I had exerted the proper influence upon him during my year of intimate association with him? Would he be serving Christ today? But I was having too much of a "good time" to think of his salvation then!

How about you? Are you having too much of a "good time" to speak to your friends about Christ? Do you feel that you are too young to speak for the Saviour? Last year the youth of the Inter-American Division won 4,774 souls to Jesus. How many did you win?

I was shown the way to Jesus when I was only eleven, by a friend who was a year younger than I. Thank God that he did not feel too young to speak for the Saviour. The world has yet to see what one youth can accomplish with his every talent consecrated to the service of the Saviour. Will you be that youth?



• EDITORIALS •

Day of Fasting and Prayer

June 21, the first Sabbath of the General Conference session, has been set apart by action of the General Conference Committee as a day of fasting and prayer. This action goes forth to our people, not as a command, but as an appeal, an appeal that we all join in making this day a very great day of intercession, of supplication to God, that He will bless the Advent people, that He will purge us of all sin, that He will renew our ardor, brighten our vision, increase our dedication and our zeal.

What better time for a day of fasting and prayer than when the leadership of the church is meeting to thank God for past blessings and to lay plans for greater work for Him in the future? All the hosts of the evil one cannot stand successfully against a people on their knees rededicating their hearts to God. The Advent Movement must do greater things for Him in these greater days, in these last days, in these most critical days, of earth's history. And how better can we make ready to do those greater things than by engaging in a great day of prayer—private prayers at home, collective prayers in all our churches. May God bless us all on this day and make it the most soul-strengthening moment of our lives.

F. D. N.

Curing Our Spiritual Recession (Concluded)—5

Christ Our Righteousness

As Seventh-day Adventists we long for Christ's second coming. But to be ready we must be clothed in Christ's righteousness. "Only the covering which Christ Himself has provided can make us meet to appear in God's presence."—*Christ's Object Lessons*, p. 311.

This covering is the "white raiment" that Laodiceans are urged to obtain from Jesus (Rev. 3:18). "It [the fine linen] . . . is the righteousness of Christ, His own unblemished character, that *through faith* is imparted to all who receive Him as their personal Saviour. . . . This covering, the robe of His own righteousness, Christ will put upon every repenting, believing soul."—*Ibid.*, pp. 310, 311. (Italics supplied.)

Note that this righteousness is obtained by *faith*, not works. No matter how hard we may try in our own strength to live a perfect life, we will find the task impossible. Failure will follow failure. Finally we will be tempted to give up the struggle, feeling that righteousness is unattainable.

Unfortunately this is just the way many Laodiceans feel. They have tried for so many years to be perfect, without success, that they have become discouraged. They are not happy, for they are looking at self rather than at Christ.

Here is the truth that Laodiceans must grasp: "Christ in His humanity wrought out a perfect character, and this character He offers to impart to us."—*Ibid.*, p. 311. The only way that we can obtain a perfect character is to receive it from Christ. As we permit Jesus to live within us, His righteousness becomes ours. "The heart

is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness. Then as the Lord looks upon us He sees, not the fig-leaf garment, not the nakedness and deformity of sin, but His own robe of righteousness, which is perfect obedience to the law of Jehovah."—*Ibid.*, p. 312.

If we keep the Sabbath holy, who deserves the credit? Christ; for He kept the Sabbath perfectly while on earth and now keeps it through us. If we are honest with all men, to whom belongs the glory? To Christ; for without His presence in the heart we are dishonest. If we love the brethren, who should be praised? Christ; for He is love, and without Him in the life we would hate one another.

Surely it is plain that we are completely dependent on the wonderful Christ for righteousness. From Him alone can we obtain the righteousness we must have—imputed righteousness to cover past sins, imparted righteousness to live in harmony with His will day by day.

And here is an important point that should give us confidence and joy: as long as we do not cherish sin, the robe of Christ's righteousness covers us. At times we may be disappointed in ourselves. We may commit sins of ignorance or weakness. But as God looks at us, He sees not our failures, but the character of Christ, a life of perfect obedience, the robe of His righteousness with which we are covered. Surely this thought should cheer us as we press forward. And how it should cause us to love our blessed Lord!

Reformation Needed

We long for the Holy Spirit to be poured out upon us. We yearn for the time when thousands will be converted in a day, when the whole earth will be lightened with the glory of the Advent message. Why has not this experience already come? Here is the answer: "The Lord does not now work to bring many souls into the truth, because of the church members who have never been converted and those who were once converted but who have backslidden. What influence would these unconsecrated members have on new converts? Would they not make of no effect the God-given message which His people are to bear?"—*Testimonies*, vol. 6, p. 371.

"Be zealous therefore, and repent" (Rev. 3:19), Christ appeals. Prepare the church—His family on earth—for a great influx of souls. Let each member be fully consecrated to every point of present truth. Then God can safely place in the arms of His church thousands upon thousands of newborn spiritual babes.

Within a very few days the 1958 General Conference session will open in Cleveland. Will this meeting mark a great upsurge of spirituality among God's people? From it will there go forth a mighty movement of revival and reformation? The answer can be Yes. It will be if every Seventh-day Adventist now prays earnestly to this end and responds fully to the message that the True Witness bears to Laodicea. Will you do your part and thus put an early end to the church's spiritual recession?

K. H. W.

Master of the Claws

(Continued from page 1)

He's dead. Oh, what shall I do?"

Crowding around the still form on the ground, the villagers add their wails to that of the widow. But, as they notice some peculiar cuts on the man's arms, the noise ceases and they look at one another with terrified faces.

"Be still, woman. Evil has befallen our village. This is the work of Umpafu, and he always strikes more than once. Umpafu is again offering blood, human blood, to his gods."

In the early days of Songa Mission Hospital, described by Bwanamala as the time "before the mangoes were planted all over this hill," Bwanamala came to Dr. Elton Morel for a hernia operation. (Dr. Morel was the physician at Songa from 1932 to 1937.) But Bwanamala wanted only physical healing; he had no desire for spiritual help. Then, and for many years more, he paid no attention to religion or Christ. He was friendly to the Adventist teachers and pastors, even giving them food and attending many of the meetings held in his village, but his heart was untouched by their message. He believed in the power of his charms and in his ability to help others through witchcraft, and felt no need of any other power.

He enjoyed the money and prestige that came, too, from being a witch doctor. Even the highest paid African notables in the tribe did not receive as much money or favor as he. At mealtimes a special bell was rung while he ate alone. The witch doctor was first in everything.

But one day early in 1957 Bwanamala became sick. He tried his various charms and "black magic" rituals one after another, but grew steadily worse. Pastor Adam, the Adventist teacher in his village, advised him to go to Songa. But Bwanamala continued to try his own "medicines," and as he did so his health continued to go downhill. A number of months later, when Bwanamala had tried all the powers he had at his command without success, he gave in and went to Songa.

His face was hard and bitter. But behind his mask of haughtiness and seeming indifference was the broken spirit of a disillusioned old man. He could not heal himself! Not one of his lifelong practices had improved his condition even a little bit! In fact, his condition was steadily growing worse. He was now curious about the power one found at Songa.

And so, during six weeks at Songa Mission Hospital, weeks during which he almost died but finally rallied enough for surgery to be performed,

the master of the claws was at long last willing and eager to hear of the power of the gospel. During the latter part of his stay, as he slowly convalesced, he talked and studied with the African chaplain at Songa. It was thrilling to see his cruel, crafty expression fade and his face take on a softer, kinder look. This man, who had practiced his black magic from youth, and during the many years of Songa Mission's influence, now at the age of 60 or 65 was succumbing to the power of the gospel.

When Bwanamala was ready to leave the hospital, Simon, the African chaplain, asked him, "What are you going to do now?"

"I am going to be a Christian. I am going to get rid of every one of my charms. Witchcraft is nothing. I am going to tell all the witch doctors that they must be converted. I am going to tell them of the greater power that I found at Songa."

Across the Plains—and Beyond

(Continued from page 9)

could control her feelings. Now she appeared. And the smile he gave her when their eyes met told her that he did not see the patched dress, the bare feet, the tanned complexion—that he saw only her, and that to him she was the same sweet girl of the June evening back in Illinois.

Isaac Newton was taken to see Aunt Katie; and as he looked at her haggard face, the dislike of the spinster teacher which he had acquired in school days gave place to sympathy.

Then he stopped at the wagon where Mary Clark lay. He hardly recognized in the emaciated form on the pile of quilts, his favorite sister, whom he had remembered as rosy-cheeked, bright-eyed, and plump. But she recognized him, and smiled—the same sweet smile that he had known. Nothing—hardships, heat, fever—could quench that brave, cheerful smile. It came from the stout heart of a true pioneer. Isaac Newton turned away to hide the tears that welled up in his eyes.

The company made camp early that afternoon beside a sparkling stream that flowed through a grove of willows. The supper was a banquet, drawn from the plentiful supply Isaac Newton Miller, and his cousin, John Miller, had brought. That evening Alvin Clark had a long talk with the new arrivals, and when the company gathered for worship, he suggested that they rest here for two days, to give the animals a chance to regain their strength for the ascent of the Blue Mountains. No one in the weary company raised a protest.

The road out of the Grande Ronde valley, up the mountains, was a hard one. But the arrival of the relief expedition had put new heart into the toil-worn travelers, and there were the fresh horses to aid in the steep climb.

As the wagons topped the last hump of the Blue Mountains the next afternoon, the joyful cry went up, "Mount Hood!" And there, far to the west, more than a hundred and fifty miles away, white against the blue sky, was the queen of the Cascades, beautiful, snow-crowned Mount Hood. Surely, they thought happily, they were practically at their journey's end. But Isaac Newton shook his head. There were more than two hundred miles of rolling plain and steep mountain trail to traverse before they would reach their destination in the Willamette Valley. Steadily the caravan pushed on, down into the broad Umatilla valley, covered with tall, waving grass. Just a week after the company had left the slopes of the Blue Mountains a stop for the night was called on the tree-bordered banks of Willow Creek.

Alvin Clark hurried to the wagon where Mary lay. Looking down at her, he realized that she could not travel farther. Since she had taken sick on the Burnt River, he had exhausted his slight medical knowledge in her behalf; and often after a hard day of travel he had worked most of the night in an endeavor to stay the fever that was burning her life away. But she had grown steadily weaker. Sorrowfully he now ministered to her, knowing that the end could not be far off. Too weak to lift her hand to touch his fingers as they soothed her hot forehead, too weak even to speak, she still could smile. And that brave, peaceful smile—more eloquent than caress or word—was her farewell.

The next day a grave was dug under the spreading willows. There was a simple funeral service, and Mary's still form, wrapped in bed quilts in lieu of a coffin, was lowered into the earth. At the head of the grave was placed a piece of the end-gate of a wagon box, bearing the words, burned roughly into the wood: "Mary Clark. Born, April 24, 1818. Died of Emigrant Fever, September 12, 1852."

That night Alvin Clark, his haggard face bent low over his diary, penciled the words, slowly, painfully: "Willow Creek, September 12. Mary died."

The next morning there was need for another grave. Aunt Katie Rice had ended her weary traveling. She was laid tenderly to rest beside Mary Clark.

(To be continued)

Sabbath School Lesson Help

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

FOR SABBATH, JUNE 28, 1958

The Saints' Inheritance

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

The last chapter of Revelation continues John's description of the eternal inheritance of the saints. It was of these scenes that the servant of the Lord wrote: "Language is altogether too feeble to attempt a description of heaven. . . . The most exalted language fails to describe the glory of heaven or the matchless depths of a Saviour's love."—*Early Writings*, p. 289.

1. Paradise Restored. Rev. 22:1-5.

"The river of the water of life" (R.S.V.). (a) The Apocalypse is the ending of what was begun in Genesis and reveals Paradise restored. It has been said that inspiration welds the two ends of history into "the golden ring of eternity." (b) If the river that "went out of Eden to water the garden" was glad some to our sinless first parents, how much more so must this river of life be to the saints who have passed through this earthly pilgrimage? In Ezekiel's vision of the ideal state which Israel never reached, "waters issued out from under the threshold" of the temple (Eze. 47:1). Here there is no temple (Rev. 21:22), and the river proceeds "out of the throne of God and of the Lamb."

"Was there the tree of life." "Upon the tree of life was most beautiful fruit, of which the saints could partake freely. . . . On each side of this river was the tree of life, and on the banks of the river were other beautiful trees bearing fruit which was good for food."—*Ibid.* Compare Ezekiel 47:7, 12. The tree of life was removed from Eden to the heavenly Paradise because "to eat of it was to live forever" (*Testimonies*, vol. 8, p. 288), and God could not permit this power of perpetuation to remain in a sinful world. In Revelation 22 sin is no more, and the tree of life is accessible to all. See *The SDA Bible Commentary*, Supplementary Material on Revelation 22:2, in which this sentence on the tree of life occurs: "Through the redemption purchased by the blood of Christ, we may still eat of its life-giving fruit."—Page 989.

"The healing of the nations." (a)

In Ezekiel 47:12 we read of "new fruit according to his months" on the trees which grew unconsumed because "their waters they issued out of the sanctuary." The fruit was for food and "the leaf thereof for medicine." Ezekiel's vision related to an order which never came into existence; John's relates to "the gifts of the future life" which are "absolute and eternal" (*Education*, p. 302). (b) The redeemed evidently can eat, but perhaps not of necessity, as we do. The resurrected Lord partook of mortal food, but not from need; the angels ate of Sarah's cakes and Abraham's calf (Gen. 18:6-8).

If the implication of eating in the eternal city is here, we must not be troubled by earthly concepts of heavenly conditions. "The inhabitants there drink Life-water, and they eat Life-fruits."—SEISS, *The Apocalypse*, p. 506.

"They shall see his face." (a) To stand in the king's presence was a sign of blessedness: "Happy are these thy servants, which stand continually before thee" (1 Kings 10:8). The same thought is in Esther 1:14, where the seven princes of Persia "saw the king's face." (b) These redeemed beings not only see the King's face—"his name shall be in their foreheads." Below his stately miter the high priest wore a headband of burnished gold, with the name of the Almighty on it. These inhabitants of the new earth are all kings and priests unto God, and having borne His name on earth, the promise has been fulfilled to them: "When he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2).

2. The Promises of the Lord Jesus. Rev. 22:6-15.

"Behold, I come quickly." (a) This is thrice recorded (verses 7, 12, 20; compare Mal. 3:1). The visions are now ended, and from verse 6 onward we have the last promises and exhortations to the church on earth. "I am coming soon" (R.S.V.) is more correct, for the whole of the Apocalypse is a revelation of the Coming One. (b) "Blessed is he that keepeth the sayings of the prophecy of this book" is in part a repetition of Revelation

1:3. In both texts the benediction is upon *keeping* or *doing*, not upon *wishing* or *talking*. We must not be legalistically overbalanced on works, but we should note that *keeping* the sayings is in Revelation 7:14 equated with conscious action, for the redeemed multitude "have washed their robes, and made them white in the blood of the Lamb."

"Worship God." Prophets are not infallible, and John, "enraptured and overwhelmed, and forgetful of the former reproof of the angel, again fell to worship at his feet."—*Early Writings*, p. 231. The seer accepts and faithfully records the counsel to all: "Worship God." In formal devotions, we all bow in worship of God. But in private, do we worship self, money, man, woman, position, or any other thing instead of God?

3. Epilogue. Rev. 22:16-21.

"I [Jesus] . . . the root and the offspring of David, and the bright and morning star." (a) Here, for the first and only time in this book our Lord uses His personal name, Jesus. In verse 6 we read that "the Lord God of the holy prophets sent his angel," et cetera; here it is said: "I Jesus have sent mine angel." Jesus thus identifies Himself with the Lord God. This verse is quoted in *Testimonies*, volume 6, page 58, with the comment that we are to let people know "that we are believers in Christ, that we believe in His divinity and in His pre-existence."

"There is no place for the Arian heresy [denial of Christ's eternal identity in the Trinity] in this Book."—SEISS, *The Apocalypse*, pp. 521, 522. The titles "Alpha and Omega," "the first and the last," "the beginning and the end," taken together and with this verse (16), are strong evidence of the deity of our Lord. (b) Isaiah 11:1, 10 foretold that a Branch of Jesse should arise as a great deliverer of the people. In Matthew 22:41-45 Jesus compelled the Pharisees to admit by silence that Christ was David's Lord. In Revelation 5:5 the identification is clear that the Lamb, who is Jesus Christ, is "the Lion of . . . Juda" and "the Root of David."

"Whosoever will, let him take the water of life freely." This is exhortation to the church awaiting her final redemption. The word "whosoever" denies the doctrine of double predestination (some born to be saved, others to be lost), and declares God's will to save all men, and man's free will to accept or reject God's offer.

"Amen. . . . Come, Lord Jesus." Shall we not heed this counsel from the beloved John: "Now . . . abide in him; that, when he shall appear, we may have confidence, and not be ashamed" (1 John 2:28)?



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 10

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. On July 2 they crossed the continental divide at South Pass and entered the desolate Snake River country, where the going was very hard. No Indians had molested them on the trip, but ten-year-old John Long had died of cholera, and Mary Clark, the captain's wife, and Aunt Katie Rice were very ill with emigrant fever.

Wednesday, September 1.

The Clark caravan wound down the steep hill into the great green bowl of the fertile Grande Ronde valley, shadowed on the north and west by the Blue Mountains. Only four dilapidated schooners were left of the ten wagons that formed the train at the outset. The scrawny animals—most of those now under yoke were cows, for nearly all the oxen had died—snatched greedily at the luscious grass that grew rank by the roadside.

The peaked children, barefoot and in rags, who had been dragging slowly mile after mile in the wake of the wagons, found that they could still run, and they shouted with glee as they darted about in the thickets on either side of the road in their search of berries.

Taking off their broad hats, the men fanned their faces in the grateful shadow of wide-spreading trees. Even the sick women, under their canvas roofs, felt the luxurious coolness of the shade.

Alvin Clark walked up beside the wagon in which his Mary lay, and looked in tenderly. "It's a beautiful valley," he said. "I wish you could see the green trees, and the grass, and the flowers. I think it would make you well."

He knew that Mary with her high fever had gone through intense suffering since she had fallen ill. She



had been jolted mercilessly around in the springless wagon. But she had borne the sickness with the bravery of a true pioneer. Now she smiled courageously at her husband, and tried to lift her head; but she was too weak. She fell back, unable even to raise herself on her arm.

Emeline and Libby, barefoot like the children, their faces thin under faded sunbonnets, their dresses ragged, walked side by side. On Emeline's back rode Clarence, one of the twins. Libby carried Clara. There had been no one in the wagons to tend the babies, for only those too sick to walk were riding. So the older girls had carried them on their backs. The fast-growing twins were a heavy burden for their half-sisters, but the girls had not complained as they trudged



wearisomely forward day after day.

"Look, Emily." Libby had been gazing out across the valley where the road wound pleasantly in and out among clumps of dark-green trees that accented the lighter green of the grass, and she now pointed into the distance. "There's something—or somebody—coming. Wouldn't it be grand if only it could be some of our own folks, coming to meet us? Father sent them word we were coming, but I'm not sure that it reached them."

Emeline's heart beat faster. She also had sent word that they were coming, and had lain awake many a night wondering if Isaac Newton had re-

ceived that letter. Some inner feeling now told her that he had, and that the cloud of dust far down the road was bringing him closer every moment.

She glanced down at her tattered dress and bare feet, and her feminine heart yearned for the dainty sprigged muslin, with its billowy skirt and snug bodice, which she had worn that time—could it have been only a little more than two years ago? It seemed like ages since Isaac Newton had first escorted her home from singing school. He had stopped in the shadow by the garden gate to press her hand in a bashful, tender gesture before he hurried away. The moon had been bright that night, and hidden from view by the vines covering the porch, she had watched him stride down the road. Would he recognize in her—sun tanned and ragged—the girl of that June night?

The caravan had reached the floor of the valley, and with a wave of his hat the horseman was lost to view for a few minutes behind a clump of trees. Suddenly Isaac Newton Miller rode in among the weary travelers.

Eagerly he threw himself off his horse. There were affectionate greetings—tears—questions and answers.

"Yes, Oregon is a grand country. The folks are all well. John is a mile or two behind, with four pack horses loaded with supplies."

At the mention of supplies, a feeling of deep thankfulness swept over Alvin Clark. That very morning he had checked over their scant store of food. They were entirely out of many things, and the small

stocks they had left would not last more than a day or two. He had planned to ration the food more strictly, and was hopeful of being able to kill some game here in the valley, which would tide them over. Help had come just in time.

As Isaac Newton talked, his eyes were searching the little group of relatives and friends who had crowded around him. Emeline—where was she? Surely nothing had happened—

No, nothing had happened, except that when Isaac Newton had ridden up, the girl had slipped quietly behind a wagon, until she was sure she

(Continued on page 7)

News From Home and Abroad

A Visit to the Faroe Islands

By Alf Lohne, President, West
Nordic Union

"This is the worst weather I have experienced in all my life," said Borge Schantz as we pressed through a snowstorm on our way to a public meeting at Kollefjord in the Faroe Islands. All traffic had stopped on the narrow road that winds its way between the small homes of the fishermen along the coast. Big snowdrifts had been blown together; so even walking was difficult. The thermometer stood at seven below zero (Centigrade) and the icy wind pierced nerve and bone. The snow was not "falling," it was being blown horizontally through the air. It penetrated our clothing and stung our faces.

We had to be at the meeting because we were the speakers. But what about others? Would anybody else defy the weather and come out? It was, in fact, hard to breathe as we slowly pressed forward, walking at an angle of 45 degrees. I shut my eyes in the worst gusts of wind, thus missing the road and sinking down in the snow far above my boot tops.

In the inviting little meeting hall Advent-Salin down by the sea we met the stalwart 75-year-old fisherman, S. J. Danielsen. He has transformed the upper floor of his small boathouse into a meeting hall. The interior is bright and friendly. Along the walls are nicely framed pictures from the Sabbath school Picture Rolls. It is almost unbelievable that this little room, which used to be filled with nets and other tools for fishing, could be changed into such an inviting

meeting place for about 60 people.

"Tonight there won't be a soul coming to this meeting," said Brother Danielsen. "This is the worst weather we have had for many years." He had hardly stopped speaking before the door was flung open and some people entered. They had walked almost two miles. More people came. Every time the door was opened a rush of snow and cold wind blew in.

To our great surprise the hall was packed full of people when the time came to begin the meeting. And while the north wind blew around the corners of the combined boathouse and meeting hall, we took the audience to warm West Africa by the help of color slides. Practically every home in Kollefjord had given to our Ingathering for missions, and it was easy to understand that the people were interested in Adventist mission work.

Borge Schantz, our evangelist in the Faroe Islands, is conducting a series of public meetings in Kollefjord. About 400 people live in this place. After the meeting we visited some of the interested persons. In one home we had the joy of kneeling for the first time with a new brother who decided to follow Christ and join the remnant church. Another man made the same great decision the following day. In a country where people are bound by long traditions and old customs it is a tremendous test to step out and receive the seal of God. New members are gathered out one by one.

In the town of Thorshavn, which

probably is the world's smallest capital, having only about 6,000 inhabitants, is the center for the 35,000 people who live in the Faroe Islands. Here we have our own little church building called Bethel, situated in the center of town. Over a weekend we had a series of meetings for our members, closing on Sunday evening with a public meeting. All seats were occupied. One of the brethren went to a restaurant nearby and borrowed extra chairs.

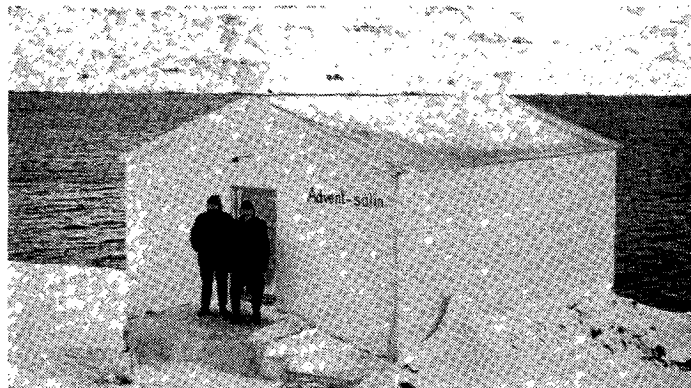
The Faroe Islands government has its own radio station broadcasting in the Faroic language. Because of difficult communications in the country, which consists of 18 inhabited mountainous islands, everybody listens with interest to what comes over the radio. State operated broadcasting facilities in Nordic countries are not easily accessible to Adventists. However, Pastor Schantz decided to try to obtain time while I was visiting the islands. The church made the request a matter of prayer and the result was a positive reaction from the radio board. The program director gave me 30 minutes to talk about the mission work of Seventh-day Adventists.

Pastor Schantz also contacted the editor of *Dimmalatting* (meaning "The Fog Lifts"), who gave us almost half a page for a story about Adventist missions. This paper is the leading one in the Faroes and 80 per cent of the homes subscribe to it. We believe that through our public meetings and through the radio and press we contacted practically every home during my eight-day stay in the islands.

Recently Adventists opened a small but attractive clinic in Thorshavn. Through this means many people have now had their first contact with the Seventh-day Adventists.



Broadcasting on the radio in the Faroe Islands for the first time. Alf Lohne (left) being interviewed over the air by the announcer of the Faroe radio station. In the Faroe Islands everybody listens to the radio.



The meeting hall "Advent-Salin" in Kollefjord, Faroe Islands. On the steps stand Borge Schantz, our minister, and S. J. Danielsen, who turned the upper floor of his boathouse into an attractive meeting hall.

Potomac University Commencement

By H. M. Tippet

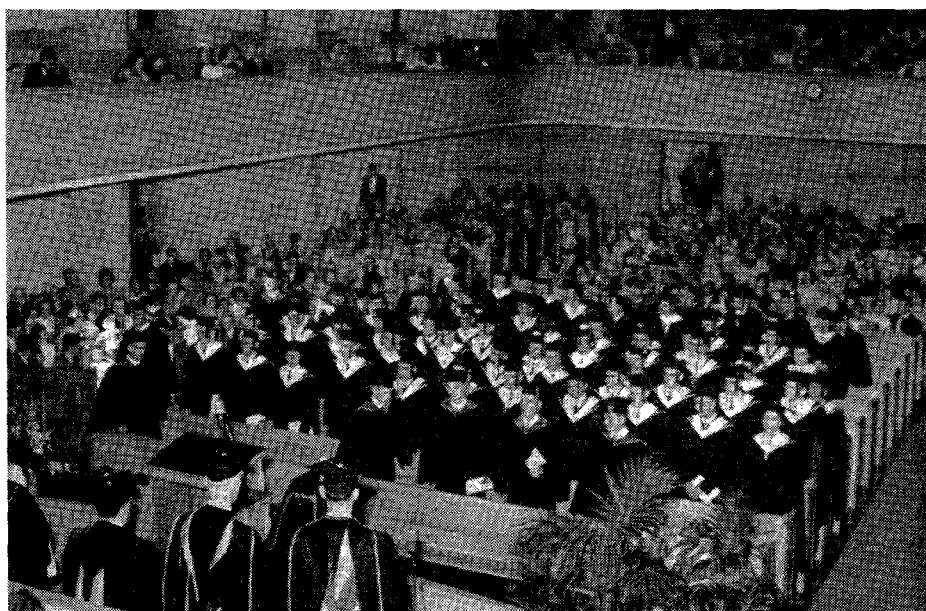
The first commencement exercises of Potomac University, marking the thirtieth such occasion for the Seventh-day Adventist Theological Seminary, were held in the Takoma Park church on May 22, 1958. Sixty-nine academic degrees were granted, 6 from the School of Graduate Studies, and 63 from the Seminary.

Walter R. Beach, secretary of the General Conference, delivered the commencement address, taking as his theme "The Marks of a Christian Scholar." He developed his penetrating analysis under five considerations: humility, service, responsibility, balance, and a sense of the times. It provided a stimulating challenge to the class, the largest yet graduated from the Seminary, and the first from the institution under its new name.

Winton H. Beaven, dean of the School of Graduate Studies, presented the 6 candidates for the Master of Arts degree, 5 in the field of education and 1 in religion. Charles E. Weniger, dean of the Theological Seminary, presented the 63 candidates for theological degrees, 53 for the Master of Arts, and 10 for the Bachelor of Divinity. President E. D. Dick was assisted in the conferring of degrees by the registrar, Esther Benton. The first honorary degree of the university, Doctor of Divinity, was conferred on F. D. Nichol, editor of *THE REVIEW AND HERALD*.

The class gift, a micro-card reader, was presented to the university by John W. Osborn, president of the class of '58. The 60-voice choir of the Takoma Park church, under the direction of Merrill Dawson, sang Jennings' "Spring in the Desert." Mrs. Burr Thurlow played the processional and recessional marches, in which the full faculty and all the graduates, dressed in academic vesture, took part. Dr. Raymond Moore, professor of education, gave the invocation, and V. G. Anderson, president of the Columbia Union Conference, offered the benediction.

This notable occasion marked a historic advance in the educational progress of the Advent Movement. Eighty-five years have passed since George I. Butler, then president of the General Conference, fostered the establishment of a church college, and Battle Creek College was born. From that humble institution hundreds of workers went forth to proclaim the gospel of a soon-coming Saviour. The founding of a dozen or more colleges and scores of academies came in due order.



Sixty-nine graduates received degrees at the first commencement exercises of Potomac University, which were held in the Takoma Park Seventh-day Adventist church.

In 1933 increasing demand for a better-trained ministry, and a favorable environment in which advanced theological studies could be carried on, brought about the organization of what was known as the Advanced Bible School. For a time its work was carried on in summer sessions at various colleges. In 1936 the Autumn Council changed the name to the Seventh-day Adventist Theological Seminary, which later on, in 1941, found a permanent home in its present building in Takoma Park. To the subsequent development of the Seminary much credit is due Milton E. Kern, its first president, and to his successors, D. E. Rebok, and E. D. Dick, the present incumbent.

On April 11, 1958, the long-time vision of our educational leaders for the establishment of a graduate school that would offer courses and advanced degrees comparable with those provided and sought after in American universities found auspicious reality in authorization for the founding of Potomac University under constitutional provisions of the District of Columbia. Instruction began with the 1957 summer quarter, in which 206 Seminary students and 26 Graduate School students were enrolled. An initial allocation of funds was made by the General Conference for the launching of this important enterprise, and architectural plans were drawn for the establishment of the first building unit to house the provisions for expanding needs. Committees are hard at work on the choice of a suitable site and on the many problems incident to this advance step in our educational development. As a result we may now confidently look forward to the day when no worker or ambitious youth will need to go

outside the walls of a denominational institution for education on the graduate level.

South India Union Ingathering Victory

By G. W. Maywald, *Home Missionary Secretary, South India Union*

The 1958 Victory Ingathering Campaign in the South India Union has proved to be the greatest and best ever. In less than three weeks the goal of Rs. 50,000 (21 cents equal one Indian rupee) set by the division for our union was reached. By January 31 every local section (mission) and union institution—12 in all—had reached its respective goal, and the grand total was Rs. 70,000. This is the first time that every unit of our union has reached its goal, and this within one month. Surely God has mightily blessed us.

One of the most interesting features of the work this year was the part many of our laymen played. Reports are beginning to come in about their success. I have just received an encouraging letter from our worker in Secunderabad, who tells us of a Rs.



Theresa Mendes of Karachi, West Pakistan, 1958 was her first year to do Ingathering. She collected more than Rs. 1,000.

2,000 donation. He continues: "Another bit of good news is that both churches here have responded well. They had never gone out in bands before, and I am happy to say that almost every member is a Minute Man more than once over. Our total for the two churches is now Rs. 4,500, and this is more than double last year's total."

The pastor of our Vizag church in the North Telugu area has written telling us that the members of this little church rallied together to launch their campaign. They set a base goal of Rs. 150, and after their wonderful field day each member had reached his individual goal. So far the total collected amounts to Rs. 183. They are expecting to raise well over Rs. 300.

In the North Kerala Section also the laymen rallied to the task. In the Trichur church almost all the 70



Left: Miss Khan, nurse; right: Miss Benjamin. Both are new converts in Jadpeer, Northwest India Union. Their first day Ingathering netted Rs. 300.

members responded. Some collected up to Rs. 50, and others Rs. 25. Practically all reached their Minute Man goal.

These stories of the work of our lay people could be repeated in every section. I had the privilege of helping the students of E. D. Thomas Memorial High School in their Ingathering work. At the victory service on Friday evening it was a thrill to listen to the experiences of the students.

I have just received word from Pastor Gali Isaiah, president and home missionary secretary of the South Telugu Section, saying that the lay people have done more than in any previous year, having collected well over Rs. 1,500. One young girl in Secunderabad collected Rs. 75; a sister in Guntur received Rs. 250; another sister, who is a government worker, assisted two of our mission workers, and together they collected Rs. 4,000.

Aside from receiving such increased financial help throughout the union, our people were able to witness for the Master to a great extent. Many new students have been enrolled in the Voice of Prophecy Bible Course as a result.

We certainly thank God for His leading and blessing.

• In Brief •

OVERSEAS

Australasian Division

● Out of the 44 baptized recently in the beautiful new outdoor baptistry in front of the historic church at Avondale, Cooranbong, N.S.W., 38 were boys and girls from the church school across the campus from the Australasian Missionary College.

● The Central Papuan Training School at Bautama, on the mainland of New Guinea, has a record attendance this year. It has been difficult to enroll native girls, who are required to work hard in the village gardens, but this year the proportion of girls has increased from one tenth to one fourth of the total attendance.

● George Burnside, with 12 young evangelists in training, conducted an intensive evangelistic campaign in the city of Auckland, New Zealand, March 9-30. Meetings were held every night in the week and twice on both Sabbath and Sunday. Some 1,400 attended the first meeting on the first two Sundays and about 500 on other nights.

● A similar intensive three-week campaign opened in Perth, West Australia, Sunday, May 4, in His Majesty's Theatre. The week-night meetings were held in the Young Australia League Hall. A telegram received from the conference president, H. White, states: "2,200 in two sessions attended Burnside opening program. This is 600 better than previous campaign. Prospect excellent."

● The missionary gramophone is a splendid aid in central New Guinea. With it one little lad won nine of his relatives to Christ. Another lad, who has just been baptized, is studying with about 30 interested ones.

● The temperance secretary for the Greater Sydney Conference, E. H. J. Steed, sponsored 23 showings of the film *One in Twenty Thousand*, which shows the danger of lung cancer from smoking. The impact of this film upon the people of Sydney aroused parliamentarians, medical men, church leaders, and the general public to support unanimously a resolution urging the New South Wales Government to set up an educational campaign against smoking.

● C. H. Watson, former General Conference president, and Mrs. Watson quietly celebrated their diamond wedding anniversary on March 23 in their home in Turramurra, New South Wales.

● A tragic car accident on May 2 in Queensland resulted in the death of two colporteurs, Percy N. Nickels, assistant publishing department secretary for the Queensland Conference, and Norman Cross.

● The Sabbath school membership in Australasia has more than doubled in the past ten years. On December 31, 1947,

it was 35,831. Last December it was 77,571, representing a gain of 41,740, or 116 per cent.

Southern European Division

● In spite of the serious political situation in Algeria, efforts are still being made to win Arabs to the truth. A new pamphlet with the title *Abraham's Call*, written by our late Pastor J. Reynaud and revised by Brother Esaïe Pellicer, who is in charge of the work among Arabs, has been printed in a French and an Arabic edition and sold among the native population. Our school for Arab children at Bel-Hacel has had to be closed because of disturbing events but may be reopened before long. The dispensary on this station is still operating with satisfactory results.

● Dr. Otto Schubert, from the division staff, left Berne on April 20 for Washington, D.C., where he will retire from active service. Dr. Schubert has served with much competence these past 12 years as education and field secretary in the Southern European Division.

● A new church has been organized in Terrinca in the vicinity of Pisa, Italy.

● The mission school in Yaoundé, French Cameroun, is growing steadily and now has 450 students.

NORTH AMERICA

Atlantic Union

● Twelve hundred attended National Hospital Day exercises at the New England Sanitarium on May 11. United States Senator Leverett Saltonstall was the speaker. Music was furnished by the Stoneham High School band and the Acadettes from Greater Boston Academy.

● David N. Hartman, treasurer of Faith for Today for the past few years, has accepted a call to be treasurer of the Voice of Prophecy.

● Dr. Charles J. Stokes, professor of economics and business at Atlantic Union College, who is leaving for South America to accept a Fulbright Scholarship, was honored at a dinner at the Old Mill in Westminster, Massachusetts, on May 6.

● The South Lancaster Male Choir and Treble Clef Chorale, under the direction of Paul G. Hoppe, presented a program under the title "A Night to Remember" at Machlan Auditorium in South Lancaster, Massachusetts, on May 17.

● The third classroom of Hartford Junior Academy was completed this spring, and grades nine and ten, taught by John Knowles, moved in.

Canadian Union

● Recent baptisms in the Manitoba-Saskatchewan Conference include 12 precious souls baptized by L. W. Taylor in the Winnipeg English church, 4 baptized by J. W. Bothe for L. R. Ellison at Lakehead, and 2 in Saskatoon by L. Astleford.

● Cyril Myers, a college student at Canadian Union College, was first-place winner in the College Temperance Oratorical Contest held recently in New

York City. Ed Skoretz, an academy student at Canadian Union College, was second-place winner in the Academy Oratorical Contest.

- The Manitoba-Saskatchewan Conference is the first conference in the Canadian Union to reach its Ingathering goal for 1958—\$50,000.

- On March 8 five persons were baptized at Yorkton, Saskatchewan, by P. E. Uniat, and five more on April 5.

- On May 1, 80 college and academy students, and faculty members from Oshawa Missionary College raised \$1,337 for Ingathering. This was the highest amount ever raised on a field day in the history of the college.

Central Union

- The first State-wide camporee for Missouri Pathfinders was held April 24-27 at the Lake of the Ozarks State Park. Eighty-eight Pathfinders were in attendance with their counselors. W. A. Howe, Central Union MV secretary, had charge of the first campfire Thursday evening and spoke at the 11 o'clock hour on Sabbath. E. F. Sherrill, MV secretary of the conference, plans for a larger camporee next year.

- Sabbath, April 12, was Pathfinder Sabbath at Wichita, Kansas, and the activities of the entire day were under the direction of the leader, Robert Grumbein. Saturday night the Pathfinders demonstrated the activities learned in the regular meetings.

- The Loveland Broom Company of Campion Academy has moved into a new and larger building. Some new equipment has been added to the older furnishings to give more work for students.

- On Sabbath, April 5, nine persons were baptized by R. E. Lunt, pastor of the Topeka, Kansas, church.

Columbia Union

- Richard Harris, present pastor of the Petersburg district in the Potomac Conference, will join the staff of the Shenandoah Valley Academy in August to teach Bible and art.

- The new pastor of the Petersburg-Hopewell district in the Potomac Conference will be O. L. Stimpson, now of Lynchburg, Virginia. He will take the place of Richard Harris.

- James Upchurch, of Lincoln, Nebraska, a graduate of Union College, is the new singing evangelist for the Ohio Conference. He will be associated with C. L. Duffield in evangelistic meetings throughout the State.

- F. D. Beatty is the new Allegheny Conference pastor of the district including Wilmington, Delaware; Chester, Pennsylvania; and Salem, New Jersey.

- G. B. Smith is the new pastor of the Lewisburg, West Virginia, church, reports A. F. Ruf, conference president.

- Five times as many persons were baptized in West Pennsylvania in the first four months of 1958 as in the same period in 1957, reports Andrew J. Robbins, president of the West Pennsylvania Confer-

ence. Pastors reporting the highest number of baptisms include H. R. Veach, W. B. Quigley, and George Gainer.

- What is believed to be the largest baptism in the history of the Columbia Union Conference was conducted on Sabbath, May 3, by E. E. Cleveland at the Washington First regional church. A total of 143 persons received the rite, the first fruits of an evangelistic campaign by Elder Cleveland and his associates in the Capitol Arena.

Lake Union

- The first union-wide Pathfinder Camporee ever to be held in the denomination was conducted by Miller Brockett of the Lake Union, assisted by the five local conference MV secretaries, May 9-11. The 1,000 Pathfinders who came to the Berrien County Youth Fairgrounds at Berrien Springs brought their own camping equipment, which they had made themselves. No commercial stoves, tables, or washracks were permitted in the camping area. All religious services were held in the physical education building at nearby Emmanuel Missionary College.

- D. E. Caslow, secretary of the home missionary department in the Indiana Conference, reports that April was Dorcas Welfare month in Indiana. Four federation meetings were held—at Hartford City, La Porte, Columbus, and Bloomington.

- The first annual temperance oratorical contest, sponsored by the Hinsdale student nurses' chapter of the American Temperance Society, was held March 29. Barbara Barnard took first prize, Verna Roberts, second prize, Karen Anderson, third prize, and Betty Jo Walters, fourth prize. Dorothy Sutton and Betty Duhaney were awarded first and second prizes in the poster contest. Nancy Leismer won first-place recognition in the jingle contest.

Pacific Union

- Henry T. Bergh, secretary-treasurer of the Arizona Conference, conducted the Week of Prayer services at Navaho Mission School, Holbrook. He reports a good response.

- Fifty-eight seniors participated in the 1958 graduation exercises at Newbury Park Academy. The speaker for the consecration service was Wilber Alexander; the baccalaureate sermon was given by A. H. Johns; and on Sunday morning, May 25, R. R. Bietz delivered the commencement address, reports Lavern Roth, principal.

- Graduation exercises of the class of 1958 at La Sierra College were held June 1 in the college church. Commencement speaker was H. M. S. Richards, speaker for the Voice of Prophecy. Wilber Alexander spoke for the Friday evening consecration, and R. R. Bietz for the Sabbath morning baccalaureate service.

- More than 550 Pathfinders and staff members gathered for the Central California Pathfinder fair at the Turlock fairgrounds on April 20, according to C. Wayne Griffith, associate MV secretary. The theme for the day was "Pathfinder Clubs Pay in Every Way!"

- Harry Garlick of the war service and MV departments of the Southeastern California Conference has responded to a call to serve in the Missionary Volunteer, war service, and temperance departments of the Northern California Conference.

- G. E. Smith was the speaker for the consecration service at Thunderbird Academy the evening of May 30; W. R. French spoke at the Sabbath baccalaureate service; and R. D. Drayson delivered the commencement address on Sunday.

- As a result of diligent and faithful labor by F. C. Pritchard and loyal church members and the three-week campaign by the Sage-Johnson evangelistic team, 33 persons in the San Pedro, California, area requested baptism.

Southwestern Union

- A two-week revival meeting was held recently in the Gentry, Arkansas, church by Reuben F. Schneider, union evangelist. Sixty-two took their stand. Of this number 37 have been baptized.

- J. H. Wardrop, of the Texas Conference, has accepted a call to the Florida Conference. F. G. Roper, of the Florida Conference, will come to Texas.

- George C. Nickle, who has served more than 30 years in the Inter-American Division, recently accepted an invitation to connect with the Texas Conference.

- A beautiful 4-story, 60-room brick hotel is being remodeled to serve as a 20-bed hospital and 50-bed retirement home in Menard, Texas.

- Penny Lorraine Osborne, senior student at Valley Grande Academy, Weslaco, Texas, won first place in the National Temperance Oratorical Contest held in New York City for academy students from North America.

- The new Grand Prairie, Texas, church was dedicated Sabbath, May 17. L. C. Evans, president of the Southwestern Union Conference, was guest speaker.

Church Calendar	
FOR 1958	
College of Medical Evangelists Offering	June 14
Million-Dollar Offering for Evangelism:	
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

Selected by the
General Conference

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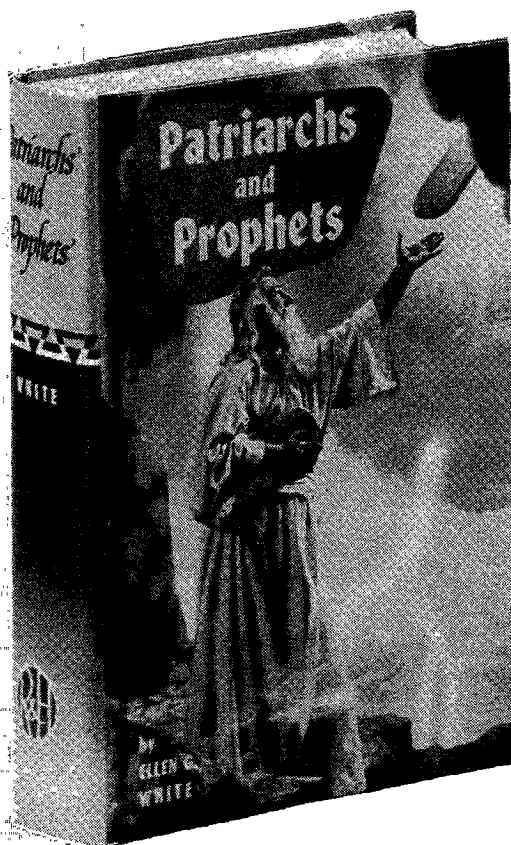
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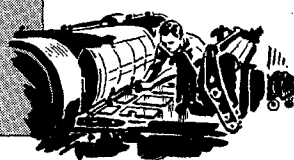
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As We Go to Press



From Home Base to Front Line

Australia

Elder and Mrs. Cyril Pascoe returned to Rabaul April 2, after having completed their furlough. Brother Pascoe, who has been serving as president of the Bougainville Mission, will locate in Rabaul and take up his new responsibilities as president of the New Britain Mission.

Daphne Chapman left Sydney for Suva, Fiji, April 10. Miss Chapman has completed her furlough, and returns to the teaching staff of Fulton Missionary School.

Mrs. Lawrence Haycock and two children left Sydney April 16, to proceed to the Central Highlands of New Guinea. Sister Haycock and children will join Brother Haycock, who recently took up his appointment as a member of the faculty at the Coral Sea Union Training School, Kabiufa, New Guinea.

Elder and Mrs. R. J. King and child sailed April 18, from Sydney, on the *Iberia*, en route to Bombay. Brother King, who has served as a successful evangelist in the Greater Sydney Conference, will take up work in Nepal, where he will labor with a fellow Australian, Alan Maberly.

Mr. and Mrs. A. G. Chapman and three children left Sydney April 19, en route to Port Moresby, Papua, following furlough. Brother Chapman will take up work as principal of the Papuan Gulf Central School located at Belepa, on the Vailala River in western Papua.

North America

Elder and Mrs. Gilbert L. Goodwin and three children, of Kilmarnock, Virginia, sailed on the *S.S. More McWave*, May 15, from New York en route to Africa. Prior to marriage Sister Goodwin's name was Mary Louise Detwiler. She is the daughter of the late Elder H. J. Detwiler and Mrs. Detwiler. She attended Washington Missionary College, and had nearly three years' experience as an office worker. After graduation from Washington Missionary College in 1951 Brother Goodwin connected with the Potomac Conference, serving as a pastor and evangelist. He has accepted a call to Nyasaland, as director of the Luwazi Mission.

Harriet Elsie Dinsmore, returning to Burma following furlough, left Seattle, Washington, May 21, en route to Rangoon. Miss Dinsmore first went to Burma in 1953, serving as director of nursing services in the Rangoon Hospital and as director of the school of Nursing in the Ranchi Hospital, India. She is returning for further service in the Rangoon Hospital.

Mr. and Mrs. Jack Earle Turner and daughter, of Keene, Texas, left New York May 22, their destination being Trinidad, British West Indies. Sister Turner's maiden name was Lois Almira Cowin. She is a registered nurse, and served for a number of years as a nurse and office worker. Brother Turner has had considerable experience in various lines of work connected with printing. During the past four years he was superintendent, and for a time manager, of the Southwestern Junior College Press. His appointment is to be manager of the print shop at the Caribbean Union College, Port-of-Spain.

W. R. BEACH

Educational News From Japan and the Philippines

From two of our overseas schools we have just received news of interest concerning activities at those institutions.

James Lee of Mountain View College writes: "On Sabbath afternoon of our recent commencement week-end I had the pleasure of baptizing 22 in our mountain stream, and there are many more who are studying who will soon be ready. As you know, the teachers and students here are very active in working for the people in the surrounding barrios, and it is a real pleasure to help bring these souls into the truth. Someday we expect to have this valley dotted with little chapels built and filled by our student and teachers' efforts."

Toshio Yamagata, president of Japan Missionary College, writes: "We graduated 87 students this year. This is the largest graduating class in the history of Japan Missionary College. There were 29 college graduates and 29 entered the work. Others are preparing to enter universities to get more education. We started our new school term this week. The enrollment is over 400." E. E. COSSENTINE

Youth Evangelism in Taiwan

MV Secretary W. K. Nelson of the South China Island Union, sends this thrilling news to us at headquarters: "Taiwan Training Institute youth evangelists have held efforts during the school year resulting in the baptism of 20 persons, with more to follow. Two churches have been raised up by students in recent months, and representative chapels built to care for the new work."

THEODORE LUCAS

1958 Ingathering Progress

The Ingathering campaign for 1958 has gone exceptionally well. At the close of the sixth week of the campaign, \$4,566,201.35 has been reported. That is \$218,693.09 more than last year at the same time. Seven conferences in the North American Division are now Minute Man conferences. This means they have \$23.92 or more for every church member.

There are a number of other conferences that will be in the Minute Man column soon. The per capita at the end of the sixth week for the entire North American Division was \$15.08.

T. L. OSWALD

Why a Smaller Review?

This REVIEW and the one that follows, which immediately precede the General Conference session, each contain sixteen pages. These issues are smaller than usual for two reasons: First, we are hurrying our last-minute preparations for the session. The same is true at the main denominational offices everywhere. The result is a momentary lull in reporting, before the avalanche of glorious reports that will be given in person and through papers at Cleveland. Second, we will provide daily, except Sabbaths, during the session an issue of the REVIEW. Hence, we will far more than compensate in total of pages of heart-warming and enriching reading. We estimate that the special General Conference numbers of the REVIEW will contain at least 250 pages. We might add right here that the REVIEW constitutes, as in former sessions, the official minutes of the proceedings.