

# THE ADVENT **REVIEW** AND **HERALD** SABBATH

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

## The Sea of Life

By EARL TOMLINSON

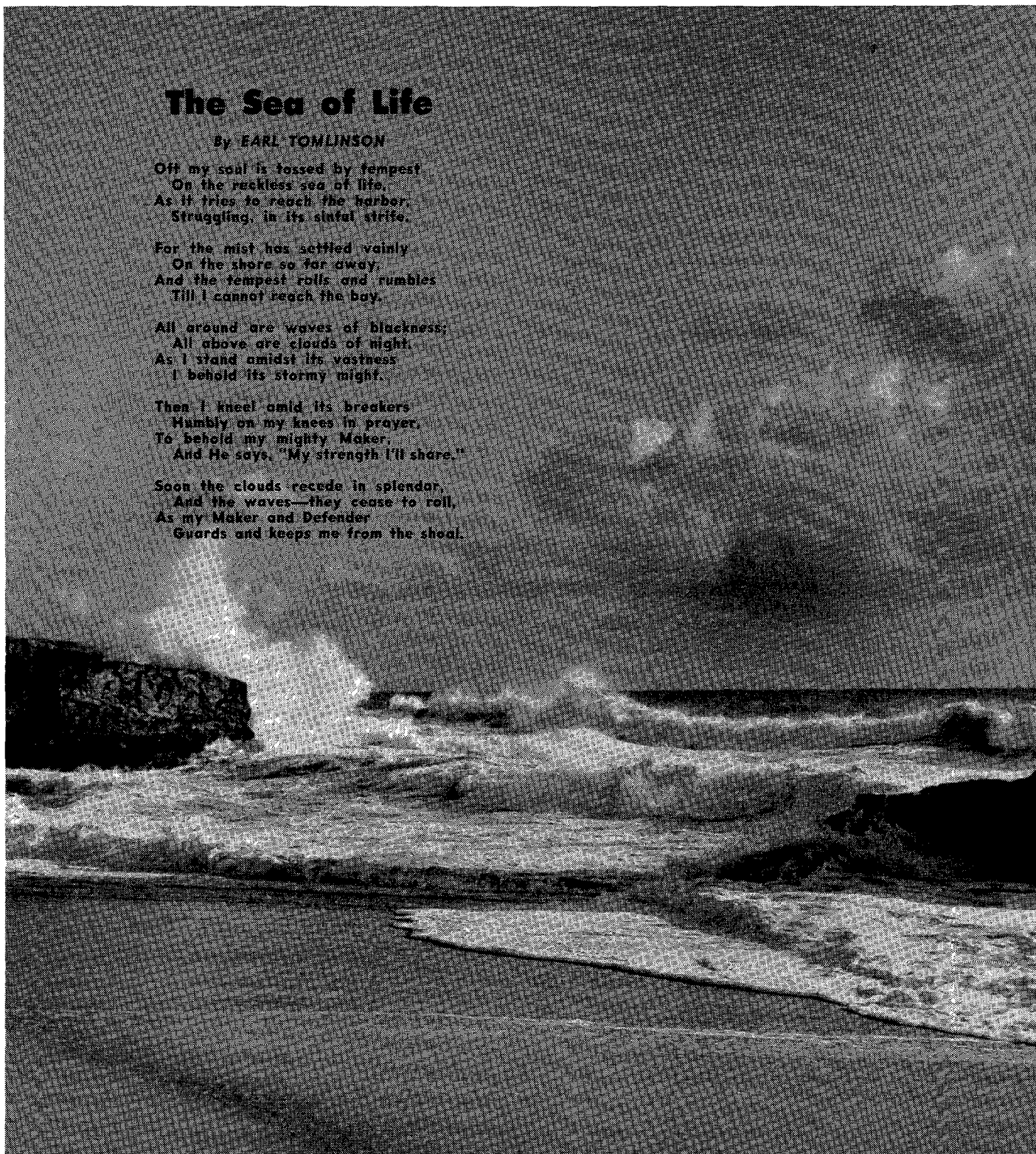
Off my soul is tossed by tempest  
On the reckless sea of life,  
As it tries to reach the harbor,  
Struggling, in its sinful strife.

For the mist has settled vainly  
On the shore so far away,  
And the tempest rolls and rumbles  
Till I cannot reach the bay.

All around are waves of blackness;  
All above are clouds of night.  
As I stand amidst its vastness  
I behold its stormy might.

Then I kneel amid its breakers  
Humbly on my knees in prayer,  
To behold my mighty Maker,  
And He says, "My strength I'll share."

Soon the clouds recede in splendor,  
And the waves—they cease to roll,  
As my Maker and Defender  
Guards and keeps me from the shoal.



DON KNIGHT

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## THE ADVENTIST SABBATH

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All manuscripts submitted for publication and all communications relating to the editorial department should be addressed to: *Editor, Review and Herald, Takoma Park, Washington 12, D.C.*

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Subscription rates:	one year	six months
In United States and Canada	\$6.50	\$3.40
In countries requiring extra postage	7.00	3.65

Make all post office money orders payable at the Washington, D.C. post office (not Takoma Park). Address all business communications and make all drafts and express money orders payable to REVIEW AND HERALD, Takoma Park, Washington 12, D.C. In changing address, give both the old and new address and allow four weeks for the change.

Published by the Seventh-day Adventists. Printed every Thursday by the Review and Herald Publishing Association at Takoma Park, Washington 12, D.C., U.S.A. Entered as second-class matter August 14, 1903, at the post office at Washington 12, D.C., under Act of Congress, March 3, 1879. Vol. 135, No. 37.

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## A Thought

FOR THE WEEK

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

### "His Word Can Make Me Whole"

In this present era of emphasis on health as man's greatest asset, a number of startling books have been published on various aspects of the subject. One of these is *How to Live in a Poisoned World*. It points out the dangers of many of the chemical additives, preservatives, softeners, and colorings in many of our processed foods. We mention it only as an object lesson in spiritual things.

The daily manna prescribed for a happy, healthy Christian experience is God's Word. It presents a feast of good things for the maintenance of spiritual perspective—counsel for the perplexed, warnings against pride and vanity, comfort for the weary and bereaved, hope for the discouraged. Yet countless numbers of believers in the Word live sad, dispirited lives, full of complaint and self-commiseration. They have no enjoyment in worship, no zest for missionary activity, no vital experience with God. What can be the trouble?

The unbolted bread of our grandfathers' generation was rich in vital, life-giving elements. Joseph Bates once lived heartily on it and cold water for weeks at a time. The pure truth of the Bible, uncontaminated with theological complexities and cunning interpretations is likewise nourishing for the soul. Yet there are many people trying to gain sustenance from books *about* the Bible, *about* the teachings of Jesus, and *about* the meaning of scripture who rarely read the plain text of the Bible itself.

However helpful Bible commentaries may be, we need but be reminded of the counsel of inspiration to see the advantage of direct contact with the Inspired Word: "The creative energy that called the worlds into existence is in the word of God. This word imparts power; it begets life. Every command is a promise; accepted by the will, received into the soul, it brings with it the life of the Infinite One."—*Education*, p. 126. Much that passes for religious truth today is indeed poisoned with Satan's philosophy, and we shall be spiritually safe and secure only as we partake of what God has written, for "every word of God is pure" (Prov. 30:5).

H. M. TIPPETT

## Well Said

A wonderful discovery—psychoanalysis. Makes quite simple people feel they're complex.—S. N. Behrman.

Love is like the moon; when it does not increase it decreases.—Séгур.

Excess in apparel is another costly folly. The very trimming of the vain world would clothe all the naked ones.—Penn.

REVIEW AND HERALD

# Our Call, Our Work, Our Reward

By HARRY E. LYSINGER

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar [God's own] people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light" (1 Peter 2:9).

The apostle here particularly addresses the believers of his day, but what he says is equally true of the remnant church. We have been called out of Babylon to make known the perfections of Him who has called us out of darkness into His marvelous light. We are a called-out people, a distinct people, with a definite three-fold message.

Since the beginning, God has been calling men to separate themselves from their former relationships. Thus it was when the Lord called Abraham to leave his own country for the Land of Promise. The call involved separation. "In order that God might qualify him for his great work, as the keeper of the sacred oracles, Abraham must be separated from the associations of his early life."—*Patriarchs and Prophets*, p. 126.

"Many are still tested as was Abraham. They do not hear the voice of God speaking directly from the heavens, but He calls them by the teachings of His word and the events of His providence. They may be required to abandon a career that promises wealth and honor, to leave congenial and profitable associations, and separate from kindred, to enter upon what appears to be only a path of self-denial, hardship, and sacrifice. God has a work for them to do; but a life of ease and the influence of friends and kindred would hinder the development of the very traits essential for its accomplishment. He calls them away from human influences and aid, and leads them to feel the need of His help, and to depend upon Him alone, that He may reveal Himself to them. Who is ready at the call of Providence to renounce cherished plans and familiar associations? Who will accept new duties and enter untried fields, doing God's work with firm and willing heart, for Christ's sake counting his losses gain?"—*Ibid.*, pp. 126, 127.

Israel of old was a *severed people* (see Lev. 20:26). In 1 Kings 19:19, 20, we read that Elisha was called from his paternal roof while plowing in the field. "The call to place all on the altar of service comes to each one. We are not all asked to serve as Elisha

served, nor are we all bidden to sell everything we have; but God asks us to give His service the first place in our lives, to allow no day to pass without doing something to advance His work in the earth."—*Prophets and Kings*, p. 221.

We are told that the disciples "forsook all" and followed Christ. Today, likewise, the Master declares, "Who-soever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Luke 14:33).

The consecration of our lives to God and His service must precede the divine call that will, without doubt, follow. It was when Isaiah got close to God that he said, "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me" (Isa. 6:8). Like Isaiah, all who fully consecrate themselves to God for service will be called to serve in some line of Christian work.

Paul was called of God to be "a servant of Jesus Christ" and was "separated unto the gospel of God" (Rom. 1:1). Furthermore, God gave him explicit instructions regarding his work: "Depart: for I will send thee far hence unto the Gentiles" (Acts 22:21). So fully convinced was the apostle Paul of his call that nothing could daunt his courage and determination to carry out God's purpose for him.

After years of service we hear him

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## The Test

By BERTHA MORRIS WILKINS

Be calm, my soul;  
Why doubt or despair?  
The Lord will not fail  
To answer your prayer;  
Your faith may be tried,  
Till deeper you go  
In trusting Him fully,  
His purpose to know.

He may not answer  
For some time to come,  
To try you like gold  
Until you become  
Perfect, by the crucial test.  
But He tries you in love  
And you will be blessed.

Then be calm, be faithful  
Under His guiding hand;  
In all that you do,  
Do the best that you can.  
In the end you will see  
God knew what was best,  
And you will be thankful,  
Though stern was the test.

say, "Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwellingplace; and labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it: being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day" (1 Cor. 4:11-13).

As his active ministry drew to a close he declared, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I received of the Lord Jesus, to testify the gospel of the grace of God" (Acts 20:24).

Let us, too, remember that we are a called-out people, and that "not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God."—*Christ's Object Lessons*, p. 327.

## Our Work

We have been called of God to carry the last and most solemn message that God has ever sent to this world. There have been various religious movements that were foreordained of God. Noah, warned of God, prepared the ark. He was called to give a special message regarding the Flood.

John the Baptist came out of the wilderness and startled the world with a message that had never been heard before. He was called of God to give that message. Many disbelieved him, and said, "Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?" (John 1:19-22).

Was John sure of his call and his message? He was positive. He could put his finger on the chapter and the verse to prove who he was, and say, "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias" (verse 23).

Can we be just as sure of our call and work as John was? Yes, we may point to Revelation 10 and 14:6-12 as evidence that we have been authorized of God to sound the third angel's



message and preach the second coming of Christ. How thankful we should be that we are giving a special, definite message that has been foreordained of God for this time of the end. This judgment-hour message is the most solemn and the last message to be given to the world.

In the parable of the sower the Saviour represented Himself as going forth from heaven to plant the seed of truth in men's hearts. "Christ the heavenly Sower, went forth to sow. He left His home of security and peace, left the glory that He had with the Father before the world was, left His position upon the throne of the universe. He went forth, a suffering, tempted man; went forth in solitude, to sow in tears, to water with His blood, the seed of life for a world lost. His servants in like manner must go forth to sow."—*Ibid.*, p. 36.

To Abraham, God said, "Get thee out of thy country," and "he went out, not knowing whither he went" (Gen. 12:1; Heb. 11:8).

Jesus called the twelve and sent them out. Later He called the seventy and sent them out. According to Matthew 28:19, He commissioned His disciples to go forth to all nations, a command that applies to His followers to the end of time. It is good to know that the sowing time will soon be over; the harvest will be past, and the summer ended. The last campaign will have been finished, the last sermon preached, the last Bible study given, the last book sold, the last doorbell rung.

### Our Reward

What a blessed reward will be ours when we hear Jesus say, "Come" instead of "Go." "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34).

And "many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven" (Matt. 8:11). In that gathering day God's children shall come "from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea," and "from the four corners of the earth" (Isa. 11:11, 12).

Then as our Saviour says, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord," we will realize our greatest reward—seeing those for whom we have labored, safe within the fold. That will be reward enough. There will be joy throughout the universe.

It was prophesied of Jesus that He should "see of the travail of his soul" and "be satisfied" (Isa. 53:11). On the sea of glass the saved of earth shall "sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy

works, Lord God Almighty; just and true are thy ways, thou King of saints" (Rev. 15:3), and all the saved will be satisfied. "They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures" (Ps. 36:8).

## Paul's Thorn in the Flesh—Part 2

By W. E. Read

While it may not be possible from the Biblical evidence available to tell the exact nature of Paul's affliction that he called "a thorn in the flesh," the view quite generally held is that the apostle suffered from an affliction of the eyes. All we have in the Scriptures are certain indications concerning it.

When the apostle was in Galatia he was evidently well received by the people, notwithstanding his bodily infirmity (Gal. 4:14). They received him as an "angel of God" (Gal. 4:14). Observing his physical handicap, the Galatians expressed themselves as being willing, if it were at all possible, to give to the apostle their own eyes (verse 15).

This could be a figure of speech, but it has been thought by certain scholars from the early days of Christianity that this indicates Paul suffered from some form of eye disease. Such was the view held by Ephraim the Syrian.

(See Ephraim the Syrian, *Homily on Our Lord*, Sects. 37, 39). He referred to the light that shone on the apostle at his conversion and wrote it "hurt" his eyes, "hurt the sight," and even "injured" his eyes.

Commenting on Galatians 4:15, Conybeare and Howson remark: "This certainly seems to confirm the view of those who suppose St. Paul's malady to have been some disease in the eyes. The *ὀμὼν* ['your'] appears emphatic as if he would say you would have torn out your own eyes to supply the lack of mine."

James Denny remarks: "The regard they conceived for the sick Apostle was unbounded. 'For I bear you witness,' he says, 'that, if possible, you would have dug out your eyes and given them me!'"

"Is this no more than a strong hyperbole, describing the almost extravagant devotion which the Galatians express to the Apostle? Or are we to read the terms more literally? So it has been sometimes supposed. In this expression some critics have discovered a clue to the nature of Paul's malady. The Galatians, as they read the sentence, wish they could have taken out their own eyes and given them to Paul, in place of his disabled ones. This hypothesis, it is argued, agrees with other circumstances of the case and gives shape to a number of scattered intimations touching the same subject. Infirmary of the eyes would explain the 'large characters' of Paul's handwriting (ch. vi. 11), and his habit of using an amanuensis. It would account for his ignorance of the person of the High Priest at his trial in Jerusalem (Acts xxiii 2-5). The blindness that struck him on the way to Damascus may have laid the foundation of a chronic affection of this kind, afterwards developed and aggravated by the hardships of his missionary life. And such an affliction would correspond to what is said respecting the 'thorn' of 2 Cor. xii 7, and the 'temptation' of this passage. For it would be excessively painful,

### A Prayer

By CLARENCE R. MUNROE

Lord, give me a will to think of Thee,  
To ponder well the mystery  
Of love like Thine for such as me;  
Lord, give me a love to think of Thee.

Lord, give me a word to speak for Thee,  
A story to tell of Calvary,  
A cross to lift for the world to see;  
Lord, give me a word to speak for Thee.

Lord, give me a love and may it be  
A living-spring, a boundless sea,  
As wide and as deep as eternity;  
Lord, give me a love that's deep for Thee.

Lord, give me a path to tread for Thee  
That leads through the vale of Gethsemane,  
If this be the road to purity;  
Lord, give me a path to tread for Thee.

Lord, give me a soul to bring to Thee  
When morning breaks and shadows flee,  
A soul to be Thine through eternity;  
Lord, give me a soul to bring to Thee.

## ON THE Religious Front

[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.]

### Indiana Retail Car Dealers Must Close Sundays

Retail car dealers must close down on Sundays, the Indiana Supreme Court ruled in Indianapolis. By a 4-1 decision the high court upheld the constitutionality of a 1957 Indiana Sunday closing law for the trade which fixed fines up to \$100 and imprisonment up to 10 days for a first offense.

### Catholics Deny Desire to Unite Church and State

Roman Catholics may be responsible for widespread misunderstandings about their church, Archbishop Richard J. Cushing said in Boston. Noting that Catholics are misunderstood outside their own ranks, Archbishop Cushing said, "Some have the idea we look for power, or union of Church and State, or are under secret orders or commission from Rome." He denounced such allegations saying, "I never have met any ecclesiastical leader who desired the union of Church and State in this country. Yet I have heard countless of them pay tribute to our tradition of separation of Church and State." "I for one want absolutely no part of anything of the kind. And I know all the others of the hierarchy go along with that conviction."

### Jewish School Rolls Double in Decade

Enrollment of pupils in Jewish day and Sunday schools doubled during the last decade, from 231,000 in 1947 to 490,000 in 1957, statistics in the *American Jewish Yearbook* disclosed in New York. More than 4 million American Jews out of an estimated 5,255,000 in this country are "regarded as basically within the synagogue," the *Yearbook* said, while some 3 million of these are formally affiliated with an Orthodox, Conservative, or Reform congregation. Jewish population throughout the world was estimated by the *Yearbook* at 12,350,000. Of the total about one half live in North and South America, some 3,466,000 in Europe, 1,855,000 in Asia, about 585,000 in Africa, and 61,000 in Australia and New Zealand.

### Argentine Court Upholds Jehovah's Witnesses

A federal court in Buenos Aires upheld the status of the Jehovah's Witnesses as a religious body and their right to conduct public meetings in Argentina. The court revoked fines imposed on four members of the sect by a lower court for participating in a national convention of the sect last December. It also revoked an order of the lower court banning the Witnesses from publicly practicing their religion at sect meetings for a period of one year. The men were arrested when police broke up the convention on the ground that the meeting was unauthorized.

and at the same time disabling and disfiguring in its effects."—*The Expositor's Bible*, on Gal. 4:15.

F. W. Farrar comments: "There have been endless conjectures as to the exact nature of this painful and most humbling physical affliction. It is only by placing side by side a great many separate passages that we are almost irresistibly led to the conclusion which is now most generally adopted, namely, that it was acute and disfiguring ophthalmia, originating in the blinding glare of the light which flashed round him at Damascus, and accompanied, as that most humiliating disease usually is, by occasional cerebral excitement."—*The Pulpit Commentary*, on 2 Cor. 12:7.

With this conclusion the Spirit of prophecy writings are in full agreement: "A deep sadness still rested upon the mind and heart of Paul because of his apprehensions concerning the Corinthian church. While at Philippi he commenced his second epistle to them, for they hung as a heavy weight upon his soul. The depression of spirits from which the apostle suffered was, however, attributable in a great degree to bodily infirmities which made him restless when not engaged in active service. But when working for the salvation of souls, he rose superior to physical debility. He felt that the disease under which he suffered was a terrible impediment to him in his great work, and repeatedly besought the Lord to relieve him. God did not see fit to answer his prayers in this respect, though He gave him assurance that divine grace should be sufficient for him."—ELLEN G. WHITE, *The SDA Bible Commentary*, vol. 6, p. 1107; see on Acts 9:8, 9.

"Paul had a bodily affliction; his eyesight was bad. He thought that by earnest prayer the difficulty might be removed. But the Lord had His own purpose, and He said to Paul, Speak to Me no more of this matter. My grace is sufficient. It will enable you to bear the infirmity."—*Ibid.*

"While in Arabia he did not communicate with the apostles; he sought God earnestly with all his heart, determining not to rest till he knew for a certainty that his repentance was accepted, and his great sin pardoned. He would not give up the conflict until he had the assurance that Jesus would be with him in his coming ministry. He was ever to carry about with him in the body the marks of Christ's glory, in his eyes, which had been blinded by the heavenly light, and he desired also to bear with him constantly the assurance of Christ's sustaining grace. Paul came in close connection with Heaven, and Jesus communed with him, and established him

in his faith, bestowing upon him his wisdom and grace."—ELLEN G. WHITE, *Sketches From the Life of Paul*, p. 34.

The foregoing excerpts from Ellen G. White emphasize a broad concept of Paul's "thorn in the flesh." It is referred to as a "physical debility," a "disease," a "bodily affliction," and as "eyes which had been blinded by the heavenly light." It was something that brought "depression of spirits," and which Paul felt to be a "terrible impediment" in his work for God. The "thorn in the flesh," then, could well refer not only to his eyes but to other physical disabilities as well.

But Paul learned to live with his "thorn." Fourteen years after his first bout with the messenger of Satan, the apostle referred to his thorn in terms of thanksgiving. For a time he prayed that it might be removed totally. Then he appears to have ceased praying about it. After a while, perhaps not a brief while, he began praying about it again, but in a different way. He transferred this item from the debit side of life's ledger over to the credit side. Instead of asking that it be removed, he thanked God for it.

### Ellen G. White's Experience

The experience of Ellen G. White is of point in this connection. When it was revealed to her just what her work would be, she wrote: "I earnestly begged that if I must go and relate what the Lord had shown me, that I might be kept from exaltation. Then an angel told me that my prayer was answered, and that if I should be in danger of exaltation, I should be afflicted with sickness."—*Spiritual Gifts*, vol. 2, p. 37.

So it has been with many of the saints of God through the centuries. Those who labor for Christ, and yet suffer under the buffetings of physical affliction may take comfort from Paul's experience and know that "the messenger of Satan" may actually be a blessing in disguise.

Someone wrote not long ago: "My friend, you may have a thorn in the flesh, or you may not—at least not yet. In any case, take good care of your body. It is the only body you will ever have, a wonderful body, one of the most wonderful things the divine Artist has ever created.

"What then should you do with it? Pray about it. Especially when a thorn comes in the flesh, bring the matter to the heavenly Father. He may guide you to a surgeon who will remove the offending member. If not, God can help you to 'make friends with your infirmity,' and to adjust life's load. This is no small part of what it means to be a Christian in a world where both roses and thorns abound."

# My Memories of Ellen G. White—Part 2

By Alma E. McKibbin

When Sister White returned from Australia she wanted to live in her home in Healdsburg, but her son and other advisers thought she should be near the St. Helena Sanitarium where she could have medical aid if she needed it. Very reluctantly she gave up her plan to live in her Healdsburg home. I learned then and afterward that many times she gave up her plans and wishes for her private life and yielded to the advice of others. So Elmhaven was purchased and she went there to live until her work was done.

When I learned that her home in Healdsburg was for rent for eight dollars a month, I immediately rented it and lived there for eight years. Some may wonder why I should want to live in so large a house. I had been living with my family in three little rooms—an inconvenient arrangement. Mother, grandmother, little brother Lonnie, and I moved into the big house. It was wonderful to have plenty of room. I rented out two rooms usually; this ensured that we always had agreeable company. The house so plainly furnished for Sister White was equally plain for my family. But we were very happy there.

Whenever Sister White came to Healdsburg, she always paid me a visit, because she loved this home and could not forget it. The first time she came she was very interested to inspect the orchard. There was an acre and a half of orchard, which she had planted long before. She remembered every tree and kind of fruit it bore, and how much it had grown since she went to Australia.

I observed that though she was a short, stout woman, as I am, her step was very light. She went through the orchard stepping from the top of one furrow to another—just like a bird. She did not seem to touch the ground when she walked.

Under a great pine tree in the front yard there were pine needles all over the ground—a carpet of them. She said to me, "Sister McKibbin, we shall never see anything like this in the new earth. Nothing will ever fade. There will be no death there." Then she smiled. I said to mother afterward, "Sister White seems so beautiful when she smiles."

At another visit she wanted to go through the house. "I think I should like to go upstairs," she said. The stairs were long and steep. She said to

me, "You have put a handrail on. I should have done that when I lived here. It is a great help on these stairs."

When we got to the head of the stairs, I opened the door on the right. "This is my room," I said.

"Oh, is it? It was my room when I lived here, and you have your desk just where I had mine. The light is so good there."

She crossed the room, leaned on the desk, and became lost in thought. There was silence for several minutes. Then she looked up and said, "It was here that I finished *Patriarchs and Prophets*."

"Oh," I said, "did you really? That has always been a favorite book. It will be more precious to me now."

She saw some manuscript and signatures lying on my desk and asked, "What are you writing?"

"I am trying to prepare some little lesson books in Bible for the children in the church schools."

"Oh, are you? That is a very important work. Would you mind letting me have these signatures here? I should like to look them over."

I gathered them together and gave them to her, and she put them in her pocket. Now where was her pocket? It was in her skirt, and it was a capacious one. Ladies had pockets in their skirts in those days.

"Sister White," I said, "your books, especially *Patriarchs and Prophets*, have been a great help to me in my endeavor to understand the Bible and to write these lessons for the children. Without this help I would not have courage to try it lest I misinterpret the Bible."

Again that smile transformed her face as she replied, "I am so glad, so very glad that they have been a help to you." I felt then the motive of her life, the consuming desire of her soul, was to make the Word of God plain to others, to help all men to know their heavenly Father and His purposes and plans.

There was a fireplace in the room. There were four in this house. "Do you use the fireplace?" she asked.

"No, Sister White," I replied, "I cannot afford to use it. Fireplaces use too much wood."

## Parents' Fellowship of Prayer

"I will save thy children."—Isaiah 49:25.

[Address prayer requests to Parents' Fellowship of Prayer, Review and Herald, Washington 12, D.C.]

### Good News From Idaho and Georgia

Regular readers of this column know that the Parents' Fellowship of Prayer was established so that parents with sons and daughters out of the church might unitedly pray for the conversion of these dear ones. Through the years the sunset hour on Friday evening has proved to be a precious season as parents all around the world have lifted their hearts to God in prayer, asking not only that the Holy Spirit might bring conviction to their own children but also to those of other parents everywhere.

The purpose of the Parents' Fellowship is the same as it always has been—a fellowship of parents praying for wandering children. Occasionally, however, a reader writes in to ask that a dear one be healed. Such was the case some time ago when a sister from Idaho requested prayer for her grandson. A short while later she wrote again. Her letter follows, in part: "I must tell you the good news and thank you for asking the Lord to heal my grandson of hepatitis. The doctors pronounce him entirely well. He was worse, so they sent him to Seattle and he expected to be there a couple of months, at least. As it was, he was there only a week, and in that time they examined him thoroughly and took blood tests. He said that sometime in between he was entirely healed and now can

do anything and is back in school full time. He said the pastor there told him it was almost like the raising of Lazarus."

Here is part of a letter written from Georgia earlier this year: "Over a year ago I wrote a letter requesting your group to pray for my wayward son who lives in California. I also asked that you pray for his wife who was very prejudiced against our truth. They were having marital difficulties, as you recall from previous letters. Praise God! 'Prayer changes things.' I want to thank you for your interest in their souls' behalf. At the present time my son is going to church occasionally and has a desire to serve the Lord. His wife also goes once in a while with him. . . . Please pray they will completely yield their lives to God and accept this message. . . . God bless each and every one of you for the important work you are doing."

We are happy to pass along these words of appreciation to all who faithfully pray with us each Friday night at sunset. God has great blessings in store for those who pray without ceasing and pray in faith. Let us continue to lift our hearts in earnest supplication to God, asking that His power may descend in unusual measure. The hour is late in the world's history, and our dear ones must enter the ark of safety soon.

REVIEW AND HERALD

As we were going down the stairs she stopped and said to me in a low voice so that others might not hear, "Sister McKibbin, how are you getting along financially?"

Now this was a rather painful subject. I was a poor church school teacher. I received \$30 a month for nine months out of the year. A relative gave me \$5 a month for grandmother. My entire income for a year with which to support four people and publish books was \$330. I knew Sister White would understand, so I replied, "Oh, I manage to make ends meet."

"Well, now, Sister McKibbin, if there should ever come a time when things are hard for you, just write my secretary and tell him that this month I said you were not to send the rent." And she smiled that wonderful smile. I never took advantage of her kindness but it cheered me wonderfully, for I did have a hard time making a nickel do the work of a dollar.

By the gate was a rose geranium. "Oh," she said to her son, "Willie, the rose geranium that was here when I lived here is still alive." Turning to me she asked, "May I have a leaf? I love the fragrance of the rose geranium, and to think that it is still here!" I broke off some branches, and Miss McEnterfer, her nurse, told me afterward that the next morning she

found them under Sister White's pillow.

Sister White sometimes came over from Elmshaven and spoke to us on the Sabbath. One time something occurred that I shall never forget. It was in springtime, but it had been a hard winter, a cold, wet winter. Many had been sick and had overheated their houses, so that when they came to church they wanted the windows closed. If the windows were open ever so little, they were sure they would catch their death of cold. So everything was closed up.

Sister White began her sermon. Soon she paused and said, "Brethren, I think we should have some fresh air in the room. Will you please open the windows on this side?" The deacons opened the windows indicated. She proceeded a little way with her sermon and again said, "It still seems rather close in the room. Will you please open the windows on this side?" The windows were opened. Again she paused and said, "Brethren, I think we would feel better if the doors were opened." So they were opened. Before she finished, every door and window was open. No one caught cold. I know, for I inquired carefully. Sister White believed in fresh air, first, last, and always. She practiced what she believed and taught.

At another time when she rose to

speak, the front seats were vacant, as they often are now. She looked down at those vacant seats and said, "Brethren, if you do not occupy these front seats, the evil angels will. Do you want the evil angels to come between you and me and take away the message that is for you?" The front seats were filled at once.

When I see rows of vacant seats in our churches, I think of their invisible occupants and wonder how many blessings are lost to us because we give the evil angels a place in our sanctuaries.

## Full of Years — AND GOOD WORKS

### Mrs. R. J. Klingbeil



Mrs. R. J. Klingbeil, often called Mother Klingbeil, has passed her eighty-seventh birthday. Born in the Netherlands, she was reared in the strictest traditions of the Calvinistic faith. Like other children when she was young, she was required to attend

church each Sunday and to listen for long hours to heavy sermons. At the age of twenty-six she alone in a family of eleven took her stand for the Adventist faith. The young preacher who instructed her was Elder R. J. Klingbeil, our pioneer missionary to the Netherlands and Belgium from 1893 to 1926. She was baptized by him in 1895 and was married to him in 1896.

She helped her husband most devotedly during the subsequent eventful years. Many churches were organized through their consecrated efforts both in Holland and in Belgium. Because of very meager facilities in those early years, the conference office was maintained in their home. Persecution was the lot of the Klingbeils at times. Sometimes angry mobs charged the house where their meetings were conducted. Attempts were made to set fire to their evangelistic tents. Through it all Sister Klingbeil stood faithfully by her husband's side.

She has had five children. Marie, a missionary in Indonesia for eighteen years, died in a Japanese prison camp. Olga succumbed to the hardships of World War I. Albertine is a missionary in New Guinea. Reinhold served for nine years in the work in the Dutch West Indies. And Louis is a physician in the Glendale Sanitarium in California.

Mother Klingbeil lives in Glendale also. Although her advanced age does not permit her to be very active, she keeps in touch with the work as it spreads in other lands, and does what she can to help forward it in her adopted country. The blessed Advent hope shines brightly in Mother Klingbeil's missionary heart. What joy awaits the faithful in the day of deliverance and glad reunion of loved ones!

ERNEST LLOYD

## Minute Meditations

### Home Battlements

By CHARLES G. BELLAH

"When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence" (Deut. 22:8).

Many ancient housetops were flat, and served as a place for business, rest, visiting, and prayer. Hence the need of strong battlements all around. The Master Builder is particular. His blueprint says, "Thou shalt make a battlement." The reason was, "That thou bring not blood upon thine house, if any man fall from thence."

Figuratively speaking, let us walk around a little on our housetop. Every house has four sides. These sides might be family worship, Bible study, Sabbathkeeping, and church attendance.

1. *Family Worship.* This makes an excellent edge, or border, to keep life's web from raveling out. Broken-down altars often mean brokenhearted parents and broken-up plans for the children. Some parents are eloquent in church but silent in the home circle.

2. *Bible Study.* Study the Bible daily with the family. It has 30,000 promises, all meant for you and yours. Read it often, pray it in, live it out, and pass it on to your family. The Father's Bread is one hundred per cent pure, and it is a *must* in the spiritual diet.

3. *Sabbathkeeping.* Books are bound in paper, boards, cloth, keratol, and leather. But the Sabbath is a soft-padded volume. The two covers are song and prayer at its beginning and ending. The Sabbath is the oldest battlement reared for man's protection.

4. *Church Attendance.* Never fail to meet God's weekly appointment every Sabbath. The sheep of God flock together. And the more coals heaped together, the hotter the fire will be. We should be in church next Sabbath. Who knows how many more such opportunities we will have?

Let us build these four battlements high and strong, and keep them in good condition. A battlement out of repair is more dangerous than no battlement at all. A life net halfway down from the roof, and an ambulance stretcher on the pavement, instead of battlements, will not meet the demands of the Galilean Carpenter.

Let us make the home, be it humble or great, a paradise on earth. I would rather live in a shanty with God's battlements than in a stately sanctuary without them.

"The King of that country, He is fair,  
He's the joy and light of the place;  
In His beauty we shall behold Him there,  
And bask in His smiling face."

—W. H. Hyde

"Oh, for the Hallelujah  
With yon triumphant band,  
Who sing where glory dwelleth,  
In Immanuel's land!"

—A. R. Cousins



# • EDITORIALS •

## Looking Back on Cleveland— Part 1

The great General Conference session is now history—and our subscribers have in their hands some 232 pages of the history in the form of special numbers of the REVIEW. The hour-by-hour and day-by-day events of that notable nine-day meeting were eminently worth chronicling. But after the shouting and the tumult have died away and we return to the quietness of our editorial office, we feel that something more remains to be said about the session. As we view it in retrospect several things impress us greatly. Of these we wish to speak.

We were impressed with how well organized the conference was. All the affairs of the Seventh-day Adventist Church suddenly had to be compressed for nine days within the four walls of one large building. Places must be arranged for every meeting, and especially for those numerous committees which so definitely mark our activities. Everything must be planned from the opening note of the organ through all the pageants, programs, business sessions, until the final notes of "God Be With You Till We Meet Again." Men had to be appointed to care for endless aspects of the program planning, both as to physical arrangements and as to services.

And everything *was* well planned. Everything went according to schedule day after day. Order and efficiency marked the session.

But why should we mention this fact so emphatically at the outset? We have a reason. There are persons critical of organization, who seek to convey the idea that the church would be in a much better state if everyone were more free to act on his own. We wonder how such people would have handled a great meeting like that in Cleveland. We are sure they would *not* have handled it. We would have had an Adullam's cave instead of a great, orderly gathering. Organization is needful, and the larger the Advent Movement grows the more care we must give to the maintenance of good organization, good leadership, in every phase and feature of our work.

### The Largeness of the Meeting

We were also impressed by the largeness of this Cleveland session. It is common knowledge that many folk thought that only in California, where so many of our people dwell, could we hope to have an impressive total present at a weekend meeting. By the most accurate count possible, we discovered that the attendance at Cleveland on weekends was almost as great as what we had in California at the last General Conference, in 1954.

Now all this has a significance quite apart from the question of the relative merits of the climate in different parts of the country. In the fact of the size of the Cleveland gathering on weekends is found a most encouraging prophetic fulfillment. The work began in the East, in the New England States. Mrs. White encouraged the brethren to turn their eyes westward, to spread the message even to the Far West. The results proved most encouraging. She declared that in due time the message

would return to the East in power. It has. In the great urban areas east of Chicago, which long proved so difficult to our evangelists, a great harvest of souls has been won in these recent decades. The proof of that was found at Cleveland. Thank God that the Advent Movement is not confined to any one geographical area.

Speaking on this very point, we are immediately carried beyond America, for nothing impressed one more at the session than the international nature of the Advent Movement. There were strange tongues and accents in abundance, different kinds of faces, and even different clothing. We saw in this Cleveland meeting at least a partial fulfillment of the forecast of the prophet that this Advent message is to go to every nation, kindred, tongue, and people. One native worker from the Far East, well expressed the idea when in eloquent, passionate words, he declared to the assembly: "I wish the United Nations could see us here today." Around him on the platform was that great multitude of peoples representative of all the nations of the earth—the mighty missions pageant.

### The Fellowship of the Meeting

It was not simply the international quality of the Advent Movement that impressed us, it was also the fellowship that marked these different peoples. At the United Nations they have great difficulty in holding together the divergent groups. We listened one day as the Secretary General of that international body addressed a group of editors who were present in New York. He confessed to the limitations of the United Nations and to the fact that the members often were at loggerheads, hurling bitter words at each other. But, he declared, it was much better that they should stay there in the United Nations building even if they had to hurl words at each other, than to have them separate and begin to hurl bombs at each other. We agree that the former is preferable to the latter, but both situations are far from heavenly.

At Cleveland we had, as it were, our own United Nations—divergent peoples, of different cultures, backgrounds, opportunities. But if anyone was hurling words at someone else, we were too deaf to hear it, though it is remarkable how much else we were able to hear. What we heard when different ones met from different corners of the world was the salutation, "brother," or "sister," as the case might be.

That "brother" or "sister" might sound quite unimportant to the ears of most of our people, because we hear it so often. But we believe that compressed into those two words is the very spirit and unique character of our world organization. We are one people, part of the family that is named in heaven above and in earth beneath. All of the men in the organization are, as it were, our brothers, and the women, our sisters.

### The Quiet, Orderly Assembly

Speaking of the great and varied character of the attendance, there was something more that was significant—the quiet, orderly way in which so large an assembly of people conducted themselves. Some may say, Why shouldn't Christians thus conduct themselves? We an-



swer, They should. But the very fact that they do is one that ought not to be passed by lightly. It is part of the witness to all men of what Christianity does for those who seek to follow its teachings.

Police often have a problem in handling an excited host of people who have been attending some stimulating event such as a ball game. There are beer bottles and cigarette stubs that litter galleries and amphitheaters. Nothing like this was found in Cleveland. The janitors told us that their task was much easier than usual, and the policemen said they didn't have any job at all. Why should they? The true follower of Christ should never be a problem to the forces of law and order.

We liked to watch the many thousands on the weekend, moving in and out between meetings. Active, yet restrained, joyous, yet not hilarious, people filled with the happiness of salvation, thrilled by what they had heard and seen, yet quietly and decorously setting an exhibit of Christian conduct!

F. D. N.

## The Bible in 1,129 Languages

We read with joy the report in the June issue of the *Bible Society Record* that the Bible now speaks to mankind in 1,129 languages. During 1957 the complete Scriptures appeared in five new languages, making a total of 215, and the whole New Testament in five additional languages, a total of 270. Besides, portions consisting of at least one entire book of the New Testament were published in 18 new languages, a total of 642.

We are happy that the General Conference of Seventh-day Adventists, at its recent quadrennial session in Cleveland, contributed \$26,000 to assist the American Bible Society in its commendable endeavors during 1958. We are happy also that various Seventh-day Adventist missionaries have cooperated with the Bible Society in translating the Scriptures into the languages of the areas where they labor.

We greatly appreciate the labors of the many dedicated men and women of the American Bible Society and similar organizations in other lands. Were it not for their labors, our own task of proclaiming the message of the Book would be infinitely more difficult. Truly, the Word of God is a living and active force in the evangelization of the world and in the transformation of lives everywhere.

R. F. C.

## "Let Us Kneel"

When we approach the Lord in prayer, is the posture we assume of any significance? Is it just as satisfactory for us to stand as to kneel? Has God given any light concerning the matter? These and many related questions have been asked in recent years as our members have observed the growing tendency to stand for prayer during worship services.

To answer these questions properly, we must keep clearly in mind the fact that when we pray we are coming into the presence of the Eternal God, the Creator of heaven and earth. He is the Almighty One, infinite in wisdom and power. Angels, when they speak His name, veil their faces.

At one time Sister White was given a view of God's glory. Of this experience she wrote: "I saw a light coming from the glory that encircled the Father, and as it approached near to me, my body trembled and shook like a leaf. I thought that if it should come near me I would be struck out of existence, but the light passed me. Then could I have some sense of the great and terrible God with whom we have to do. I saw then what faint

views some have of the holiness of God, and how much they take His holy and reverend name in vain, without realizing that it is God, the great and terrible God, of whom they are speaking."—*Early Writings*, p. 70.

The more we understand about God, the more we will have a feeling of awe as we contemplate His greatness. And it will be but natural for us to desire to prostrate ourselves before Him, so unworthy are we in comparison with His majesty.

## Bible Examples

The Bible is replete with instances where individuals assumed a kneeling position when praying. Ezra declares: "I fell upon my knees, and spread out my hands unto the Lord my God, and said, O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens" (Ezra 9:5, 6).

Said the psalmist: "O come, let us worship and bow down: let us kneel before the Lord our maker" (Ps. 95:6). Peter, before calling Dorcas back from the dead, "kneeled down, and prayed" (Acts 9:40). And Stephen, as he prayed for his persecutors, "kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge" (Acts 7:60). Paul, likewise, "kneeled down, and prayed with them all" before taking leave of the Ephesus church elders (Acts 20:36).

No one can examine carefully these and many other Bible references to prayer without being impressed that the spiritual greats of ancient times considered it both a privilege and an obligation to kneel when approaching the Eternal in prayer. Even Solomon, king during the peak of Israel's national glory and prestige, "kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven" (2 Chron. 6:13) as he offered his magnificent prayer at the dedication of the Temple. And Jesus—though He was God—when in the form of humanity "kneeled down, and prayed" (Luke 22:41).

What should we learn from these examples? For one thing that the proper way for man to approach his Maker is on his knees. Experiences in the Bible "are written for our admonition, upon whom the ends of the world are come" (1 Cor. 10:11), and we should profit by the instruction given.

## Spirit of Prophecy Counsel

Some years ago Sister White received a number of inquiries concerning the proper attitude for one to assume in prayer. Here are extracts from her written discussion on the matter: "Where have our brethren obtained the idea that they should stand upon their feet when praying to God? . . . To bow down when in prayer to God is the proper attitude to occupy. . . . Both in public and private worship, it is our duty to bow down upon our knees before God when we offer our petitions to Him. This act shows our dependence upon God. . . . And when you assemble to worship God, be sure and bow your knees before Him. Let this act testify that the whole soul, body, and spirit, are in subjection to the spirit of truth. . . . Man must come on bended knee, as a subject of grace, a suppliant at the footstool of mercy."—*Notebook Leaflets*, Methods, No. 7; from MS 84b, 1897. (Italics supplied.)

Could words be plainer? Is there any possibility of their being misunderstood?

Sister White herself felt strongly about this matter of kneeling in prayer. At one time before she began to speak at a meeting, a brother was asked to pray. Without bowing down, he opened his mouth to begin his prayer. What did Sister White do? She wrote later: "As I beheld him standing upright upon his feet while his lips

were about to open in prayer to God, my soul was stirred within me to give him an open rebuke. Calling him by name, I said, 'Get down upon your knees.' *This is the proper position always.*—*Ibid.* (Italics supplied.)

### Pharisee and the Publican

We know, of course, that prayer is not automatically heard in heaven simply because the petitioner kneels when praying. Reaching the throne of the Infinite does not depend on fulfilling mere technicalities. But when one stands in prayer it may indicate self-sufficiency and a shallow concept of the Almighty. Moreover, standing does not encourage humility. On the other hand, there is something about kneeling that is conducive to reverence and worship. We need to remember that the Pharisee's prayer reached no higher than himself. He stood to pray because he felt no need. But the publican knelt down and was justified. He knelt because he felt unworthy to stand in the presence of the great God. As a consequence he received the blessing he desired.

Undoubtedly at times there are certain conditions that make kneeling in prayer impossible. God does not turn away from the prayers we offer as we drive our automobiles, walk the street, or do housework. But when we formally come before the Eternal in public worship, should we not give outward evidence that we understand something of His majesty and our relation to Him as creatures of His hand? When we stand for prayer merely because it is slightly more convenient than kneeling, does this please Him? And what effect does it have on our children? Does it increase, or lessen, their respect for God?

As a people we have been raised up to complete the reformation and restore the teachings and practices of the apostles. Among our responsibilities is that of giving the world a clear picture of the one true God. The first angel's message calls upon men to "fear God, and give glory to him; . . . and worship him that made heaven, and earth, and the sea, and the fountains of waters" (Rev. 14:7). This is an inspiring call. It is one that sets forth the true God in contrast with all the gods of the heathen. It provides the true basis for worship—He is our Creator.

"We hope that our brethren will not manifest less reverence and awe as they approach the only true and living God than the heathen manifest for their idol

deities, or these people will be our judges in the day of final decision. . . . Men and women, do not dishonor God by your irreverence and pomposity. Do not stand up in your Phariseism and offer your prayers to God. Mistrust your own strength. Depend not in it; but often bow down on your knees before God, and worship Him."—*Ibid.*

K. H. W.

## Presbyterians Unite

A few weeks ago the city of Pittsburgh witnessed the fourth major Protestant merger of the century in the United States. The United Presbyterian Church of North America and the Presbyterian Church in the U. S. A. joined their three million members to form the United Presbyterian Church in the United States of America. Other notable unions of recent years include three Lutheran bodies that merged in 1918, three Methodist bodies in 1939, and the United Church of Christ organized in 1957 when the Evangelical and Reformed Church and the Congregational and Christian churches united.

Seventh-day Adventists observe with interest such steps toward church union, anticipating, as they do, a time when Protestantism of the United States will speak with one voice. As long ago as 1885 the messenger of the Lord to the remnant church spoke of a time when the leading churches of this country would unite upon such points of faith as they hold in common (see *The Great Controversy Between Christ and Satan*, 1884 edition, page 278; current edition, page 445). That was nearly three quarters of a century ago, and at a time when Protestant churches were still tending to split apart instead of uniting. Each merger brings that looked-for day closer.

We have already witnessed the formation of national churches in other lands, such as India and Canada. When the Protestants of this country thus unite it would be only natural for them to seek to make their influence more emphatically felt in legislative halls and in society than heretofore. We find them already doing so on a limited scale. The situation that will prevail when church and state combine to coerce the conscience is, we believe, clearly outlined in the closing verses of the thirteenth chapter of the Revelation where the role of the lamblike beast in summoning the world to worship the leopardlike beast is portrayed.

R. F. C.

While attending the South China Island Union Mission meeting in Hong Kong, I heard the following story: A faithful lay member of one of our churches in Kowloon, across the bay from Hong Kong, is a zealous Sabbath school member and home missionary worker and was used of God to save souls.

One day this brother visited a businessman in the city. During their conversation our energetic believer felt impressed to invite this man to send his small son to our mission school. The gentleman inquired about the school and was pleased to know that even his five-year-old son would be a welcome guest, not that he would actually study books but that he could listen to the stories that were told by the teacher, and play with the smaller children.

Although the little fellow was very young, he learned many things that he remembered. His parents and brothers and sisters were Buddhists, so the Bible stories were very new and strange to him. One evening, after the chopsticks and dishes were washed and



put away, while the family was seated in the living room, the five-year-old boy tried to get his father's attention by saying, "Daddy." But daddy was busy reading his Chinese newspaper. Again the boy said, "Daddy." This time the father dropped his paper and listened as his son said, "Jesus doesn't want you to smoke." The father was much impressed when on another occasion his son said, "Jesus wants you to stop smoking." So he quite smoking.

A few weeks later the little missionary bravely told his family one evening that he wanted to give them a Bible study. He told them the story of Jesus—His birth, death, and resurrection. He further said, "Jesus is in heaven now, and He is building houses for all the good people. And I am going to live

in one of those houses someday, but you can't."

The father and other members of the family became much concerned when their little preacher said, "If you do not believe Jesus, when I go to heaven you will be sad because you won't be able to go with me."

The father asked, "How can we get ready to go with you?"

The members of the family were told that they could learn about these things and be ready to go to heaven with him if they would only go with him to Sabbath school every week. His words of pleading reached the hearts of his parents and brothers and sisters, and they couldn't say No. Each Sabbath they faithfully attended the Sabbath school and church services. The pastor was alert and ready to guide them to the foot of the cross. Now the older members of the family are baptized, and all are faithfully attending Sabbath school and church.

F. A. MOTE, *Field Secretary*  
General Conference

# Sabbath School Lesson Help

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

FOR SABBATH, AUGUST 9, 1958

## The Conscience

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

We use the word *conscience* very loosely. People guilty of bad or borderline conduct often justify themselves by saying: "My conscience is clear." Conscience is, of course, given to every man, but it is not a faculty that is in itself complete and infallible.

### 1. What Is the Conscience?

Hebrews 10:22: "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience." A famous preacher, Tryon Edwards, said: "Conscience is merely our own judgment of the right or wrong of our actions, and so can never be a safe guide unless enlightened by the Word of God." Obviously conscience needs controlling standards if it can be good at one time and bad at another. Conscience tells us that we ought to do right, but we are told what is right in God's Word.

In the New Testament (K.J.V.) the word "conscience" is used some thirty times, always from the same original word. This word (*suneidēsis*, from *sun* meaning "with" and *oida* meaning "to know") means literally "a knowing with," or a cknowledge with oneself. Thus it signifies "the witness borne to one's conduct by conscience, that faculty by which we apprehend the will of God."—W. E. VINE, *Expository Dictionary of New Testament Words*, vol. 1, p. 228.

Hebrews 10:2: "The worshippers once purged [if Levitical sacrifices could make worshipers perfect] should have had no more conscience of sins." Here our word for "conscience" indicates a sense of guiltiness before God. In Romans 2:15 "conscience" indicates thoughts that in law-abiding Gentiles distinguish between the morally good and bad, commending the one, condemning the other, "their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another." When Paul spoke "the truth in Christ" and decried falsehood, he added "my conscience also

bearing me witness in the Holy Ghost" (Rom. 9:1; compare 2 Cor. 1:12). A "daily review of our acts, to see whether conscience approves or condemns, is necessary for all who wish to arrive at the perfection of Christian character."—*Testimonies*, vol. 2, p. 512.

1 Samuel 24:5, R.S.V.: "David's heart smote him, because he had cut off Saul's skirt." Here the word "heart" as the seat of the mind, is used for "conscience" (a word not found in the Old Testament), and the affecting story in this chapter shows how conscience produced different reactions to the same event. David's men wanted him to kill Saul, and their standards of conduct would have produced no conscientious remorse. They even thought it was God's will to kill the king (*Patriarchs and Prophets*, p. 661). Evidently Saul's standards were the same (verse 19). David, however, had such an enlightened conscience that he regretted even cutting the garment of the Lord's anointed servant.

### 2. How Does God Use Man's Conscience?

2 Corinthians 1:22, R.S.V.: "He has put his seal upon us and given us his Spirit in our hearts as a guarantee." It is through the Holy Spirit that the conscience operates in man. "When the heart yields to the influence of the Spirit of God, the conscience will be quickened, and the sinner will discern something of the depth and sacredness of God's holy law.... Conviction takes hold upon the mind and heart."—*Steps to Christ* (pocket ed.), p. 24. Resisting conscience is thus refusing God's warning in the soul.

"If conscience smite thee once," wrote Nathaniel Hawthorne, "it is in admonition; if twice, it is a condemnation." How often this condemnation may come, we do not know, but resisting it leads to a "seared and terribly hardened" conscience (*Testimonies*, vol. 2, p. 468). Judas reached the point where his guilty soul could cry: "I have sinned," but he found no forgiveness, because he had sinned beyond grace. (See *The Great Controversy*, p. 26.) A resisted conscience

becomes a quieted faculty that renders the mind unimpressionable to spiritual things (*Testimonies*, vol. 4, p. 254).

John 16:13, R.S.V.: "When the Spirit of truth comes, he will guide you into all the truth." The Samaritan woman said that Messiah "will show us all things" (John 4:25, R.S.V.). References to guidance are found frequently in the Old Testament, sometimes connected with wilderness guidance, sometimes with spiritual leadership (see Num. 24:8; Deut. 1:33; Ps. 25:5, 9; 143:10; Isa. 63:14). The Spirit was to illumine the believers' minds regarding Jesus, "the way, the truth, and the life." Thus the Holy Spirit keeps us in touch with Christ, who is revealed in the Word, and conscience tells us we ought to regulate our lives by obedience to that Word.

### 3. How Does the Believer Grow Spiritually?

Acts 24:16, R.S.V.: "I always take pains to have a clear conscience toward God and toward men." Compare Acts 23:1. It requires "courage, firmness, and a knowledge of God and His word" to follow conscience fearlessly in the evil day (*The Acts of the Apostles*, p. 431). This is partly because of satanic compulsion of conscience, and partly because error can sometimes be made to look like truth and truth like error. When the Christian keeps his conscience illuminated by divine grace and fearlessly follows its promptings, he has a divine voice guiding his whole life (*Testimonies*, vol. 2, p. 408; vol. 5, p. 120). If men were as careful over a clear conscience as they are ambitious for a good reputation, the world would change overnight. Augustine once said: "Good conscience you owe to yourself; good fame to your neighbour."

1 Peter 2:19: "For this is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully." It often happens that God's will for a particular individual is the patient bearing of grief and unreasonable misunderstanding. Only really mature Christians reach this standard. Most of us stand on our dignity or rise up in wrath and self-justification when we are wrongfully treated.

Any Christian belief or practice that lifts the saints closer to God, must be based upon its adoption by the individual, and not upon his desire to force it upon others. This applies even to accepting Christ: "It is no part of Christ's mission to compel men to receive Him. It is Satan, and men actuated by his spirit, that seek to compel the conscience."—*The Desire of Ages*, p. 487.



# OUR HOMES

HOW TO KEEP THEM  
HAPPY  
AND HEAVENLY

CONDUCTED BY PROMISE JOY SHERMAN

## ACROSS THE PLAINS—AND BEYOND

By Ruth Conard

### Heritage of the Pioneers—Part 1

#### THE STORY THUS FAR

This is a true story of pioneer days. In 1852 Alvin Clark left his home in Illinois, and with his family made the dangerous and grueling journey westward across the plains by covered wagon. His wife, Mary, died of emigrant fever near the end of the journey, leaving twins, Clara and Clarence, about a year and a half old, besides a number of older children. The family settled in Benton County, Oregon, in the Willamette Valley.

"That mite of a Clara certainly has the real pioneer spirit. Clarence and Berry have longer legs, but they can't keep very far ahead of that little tyke."

Plump, motherly, rosy-cheeked Eferiah Clark sat on the front seat of the great wagon that had just come to a halt, and smiled a generous, kindly smile as she watched the three children race up the hill, the two boys slightly in the lead, and the little girl, her pink sunbonnet bobbing gaily over brown curls, only a few steps behind.

Eferiah Clark had had a great deal of experience with children. There had been eight of them to care for when she and her first husband, Josiah McCracken, had crossed the plains in 1846 and settled in Polk County, Oregon. A few years later, Berry was born.

After her husband had died, six years before, she had had to work very hard to provide for her growing family. But she had been able to keep them all together until, one by one, the children had married and set up homes of their own. Finally only Berry and she were left in the log-cabin home in Polk County.

It was then that she had yielded to the entreaties of a widower in Benton County, just to the south, to come and make a home for him. So she had married Alvin Clark two years ago, and had taken upon herself the responsibility of mothering the five Clark children who still remained under the home roof. They had ranged in age from DeWitt, tall, broad-shouldered, and eighteen, down to the twins, Clara and Clarence, plump and adorable and four years old; with Howard, age ten,



and Hannah, eight, in between. A year later an additional member had been born into the family, tiny Alvin Pitt.

But Eferiah Clark's experienced hands had taken up the burden of the home in Benton County with the same ease with which she now took



up baby Pitt from the wagon seat beside her with one hand, gathered several folds of her billowy skirts into the other, and stepped down, via the spokes of the wagon wheel, to the ground. She was inured to the hardships of the frontier—in fact, they did not seem like hardships to her, but merely a way of life, and she accepted them with calmness.

With small Pitt still under her arm, beating the air aimlessly with plump little hands and feet, Eferiah Clark made her way up the hill to the house that was to be her new home. Her husband had come down here to Linn County, across the Willamette River from their Benton County homestead, and had built it that spring, with the help of his brother,

John Clark. John's house, also brand new, was only half a mile away.

The new home, set on the top of the hill and outlined against the afternoon sky, looked to Eferiah like a palace. A real house—made of lumber. Not a log cabin. She had not experienced the luxury of living in such a place since she had left the East. Floors underfoot instead of packed mud, glass at the windows instead of brown paper. Surely, the back of the wilderness was broken, and civilization was conquering.

By the time Eferiah Clark had reached the house, Berry and the twins had explored every corner. Four rooms and two big porches. For a family of nine? Well, back in the log cabin in Benton County there had been only two rooms.

And here, in addition to the rooms that were finished off, there was a big attic, which would provide commodious sleeping quarters for an almost unlimited number of children.

"It's like a man-shun in the sky." Little Clara's brown eyes sparkled as she thought of her father's deep baritone voice booming out one of his favorite hymns, "When I can read my title clear to mansions in the sky."

And Eferiah Clark, standing on the south porch of her four-room mansion, gazed out over the flower-studded meadow to the green-cloaked hills, and far beyond to hazy blue mountains, and considered herself blessed indeed.

The days that followed were busy ones. Invariably bright-eyed Clara was in the thick of the work, sometimes really helping, sometimes clogging the wheels of progress, but always, as her kindhearted stepmother said, "willin' as willin' can be."

Getting settled in the new home did not occupy a great deal of time. A rough table, a big dish cupboard, a tall clothespress, a few benches, and two bedsteads comprised the simple furnishings to be arranged. The additional sleeping quarters needed by the family were quickly improvised out of rough board frames and slats, topped with straw-filled ticks.

Father Clark and the older boys built a granary and a woodshed, put up a fence around the house and garden plot, and dug a well. Then they set about building a big barn. Before rainy weather came, the ridgepole was ready to set up, and neighbors from

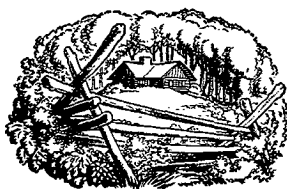


all around came one autumn day, with lunch baskets bulging, to help with the "barn raisin'" and, incidentally, to visit with their friends. Thus it was back in those pioneer days.

Though busy with his strenuous labors on the farm, Alvin Clark never forgot his calling as a Baptist minister. Often he went out to hold an evening meeting in some schoolhouse or to preach on Sunday to a group gathered in an isolated farmhouse. Sometimes, when the work at home permitted, he would hitch the horses to the farm wagon and go off on a preaching trip of several days' duration. Always people crowded to hear him. The message that he brought to them beamed from his earnest face,

and his sincerity imbued his usually halting speech with rugged eloquence.

With Mother Clark the daily round



of household duties filled many hours. Three meals a day to cook before the fireplace. Bread to bake in the big oven adjoining the open hearth. Churning to do. Wool to spin into yarn, weave into cloth, and make into dresses for the girls and shirts and trousers for the menfolk. And in between times, that first summer in the

new house, Mother Clark energetically wielded a paintbrush on the outside of the house, sometimes elevated above the ground on a makeshift scaffold.

In the late autumn, when the oaks and maples in the nearby woods, weary of their colorful attire, were dropping their leafy robes gently to the ground, it was time to prepare the winter meat supply. A beef and two hogs were killed. Some of the meat was salted away in big barrels, and the rest was hung over smoldering fires to dry and smoke. Father Clark tanned the cowhide for use in making shoes for the family that winter.

Mother Clark set to work one bright afternoon to replenish the family soap and candle supply from the fat of the slaughtered animals. She put the fat and the oak ashes for the soap into a big iron kettle, which she hung over an outside fire. Then she went back to the kitchen to melt the tallow for the candles.

"How do you do that, Mother?" Clara was watching interestedly as Mother Clark deftly twisted a strand of cotton and ran it down through a candle mold, fastening it at top and bottom.

"As easy as can be, child. Just like this." She placed a strand in the little girl's eager fingers, put her large, capable hands over the child's small ones, and, with a few easy turns, produced a second wick.

"Oh, what fun! Can I make all of them?"

Mother Clark looked at the candle molds—twelve of them fastened together on the table before her. She wanted to fill those molds several times this afternoon, and it would take many wicks.

"Well, you keep apluggin' away on them, and I'll do some, too, and that way we'll get through quicker."

Clara worked industriously, chanting a little song of her own as her fingers twirled the wicks. "And this one to make a light for father, when he reads his Bible. And this one for Howard, when he studies his 'rithmetic. Mother—" The chant stopped suddenly, and with it, Clara's twirling fingers. "Mother, can I go to school next winter? Clarence says the school isn't very far away, and Uncle John's going to teach."

Mother Clark looked down at the child affectionately. She was very small for her age, but she *was* six, going on seven. Maybe she should be starting to school. If John Clark was teaching, he'd take good care of her.

"We'll see," she answered. "Maybe you can go to school, if you really want to."

(To be continued)

## THE Children's Story

### Royal Invitation

By ARTHUR S. MAXWELL

All next day, and the day after, Esther thought about what she should do. Suppose she should go to see the king, would he welcome her? And if so, what would she say to him? How could she possibly persuade him to change his mind and alter his decree? Persian kings never altered their decrees. It wasn't done.

Then, too, Xerxes might be in a bad mood. He might be angry with her for coming to see him. He might put her in prison, or have her executed. It was a terrible risk to take.

Then she had a bright idea. Calling her maids, she bade them prepare a very special banquet in her house. Then, putting on her royal robes, and looking more beautiful than ever, she made her way to the king's house.

Presently she found herself at the entrance of the great hall where Xerxes was seated on his royal throne. Placing herself where he could see her, she wondered whether or not he would hold out his golden scepter as a token of welcome.

He did. Catching sight of his lovely young queen, he smiled at her, bidding her come close to him.

As Esther touched the top of his golden scepter he asked what he could do for her. Graciously he offered to give her anything she wanted, even to half of his kingdom. Probably he didn't mean exactly that, but it sounded nice and was a custom in those days.

Esther was ready. She had made up her mind to make a very simple request at first—one that the king could hardly fail to grant. She would just invite him to dinner.

"If it seem good unto the king," she said very sweetly, "let the king and Haman come this day unto the banquet I have prepared for him."

"Of course, of course!" said the king, no doubt relieved that she wanted so little of

him and flattered at this mark of her approval of his prime minister. At once he sent a messenger to tell Haman to hurry up and do as the queen had asked.

Haman was overjoyed. This was the greatest reward he had ever received. To dine alone with the king and queen was an honor he had never dared hope for.

That evening the two men came to Esther's apartment, where everything was beautifully prepared for them. They ate and drank happily together; then the king asked again, "What do you want, Esther? There must be something."

"There is," said Esther, with all her charm. "My request is that you will both come to dinner again tomorrow. Then I will tell you."

Gladly the king agreed; but his curiosity was still further aroused. What could it be that the queen desired? Clearly she had something important on her mind. What was it? He must find out.

As for Haman, he had never been so happy in his life. Hurrying home, he called his wife Zeresh and his closest friends and reported to them all that had happened. In his excitement he told of all "the glory of his riches" and how the king had promoted him above all his princes and servants.

"And now, to think of it," he added, "the queen has invited me to dine with her and the king twice in two days! I'd be the happiest man in the world if it weren't for that Mordecai, who sits at the king's gate. He's the only man in the palace who refuses to stand when I pass by. He makes me so angry I can hardly contain myself."

"Why bother about him?" said Zeresh. "Why let one old Jew spoil your happiness? Get him out of the way."

"Good idea!" said his friends. "Have a gallows made, the highest ever built in Shushan. Then when you meet with the king tomorrow ask him to let you hang Mordecai on it. If he agrees, you can forget your troubles and go merrily to the banquet."

"And the thing pleased Haman; and he caused the gallows to be made."

Eighty-six feet high he made it—high enough so all the city could see his hated enemy dangling from it.

But he built it a little too soon.

**An Incident in My Life**  
THAT TAUGHT ME AN IMPORTANT LESSON

## My Spiritual "High Andes"

By Walter Schubert, *Associate Secretary*  
*General Conference Ministerial Association*

As a boy I felt called by the Lord to the ministry.

But many obstacles were in the way. Some of the leading brethren thought that I had no talent for preaching. They thought that I should do office work or go into teaching. So my first years in the work were spent teaching in church school. Later I served as an accountant in a conference office, and after that as a departmental man.

When I received a call to become a union departmental worker, my local conference president told me, "If you are willing to stay in this field, I will give you the pastorate in Valparaiso, Chile." I was delighted. My God-inspired conviction had come true at last. Even before I began, some people predicted defeat and failure for me. But as I entered upon my sacred work I gave my heart anew to the Lord, and He bestowed upon me the gift of speaking.

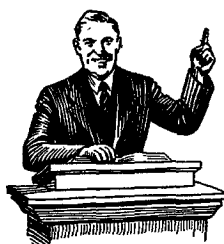
But the enemy of all truth tried to get me out of the ministry. On several occasions I was tempted to take advantage of opportunities to make good money outside denominational work, and not live under the economic hardship and strain, and the anguish, perseverance, and prayer that are required of an evangelist who wants to see souls born into the kingdom.

One morning I was ready to resign. As I was going to see the conference president for that purpose, my wife locked me in the house, and told me that she would not let me out until I promised her that I would remain in the ministry. She told me that she married a minister and wanted me in the Lord's work, and she was willing to suffer poverty and hardship with me so long as I would remain in the Lord's cause. We prayed fervently together, asking the Lord's guidance in the matter. Then and there I decided to give my life completely to the ministry, come what might.

Looking back now after forty-two years in the work of God, I can honestly say that I would not exchange all the experiences in soul winning I have had throughout the years for

anything in the world. If I could live my life over again, I would again enter the ministry. I have found my greatest satisfaction in helping people in affliction, comforting the bereaved, praying for the sick, converting sinners, atheists, and agnostics, and seeing them unite with the church that is getting ready for the second coming of Christ.

Recently, as I came out of Sligo church one Sabbath morning, a young



woman greeted me very heartily. I saw in her face that she felt disappointed that I did not recognize her. Then she told me, her heart glowing with joy, that she accepted the truth as a result of a public effort that I held about seven years ago in Brazil. How happy I was to see her. It is always rewarding to meet again individuals one has brought into this message.

Another lesson I learned in my ministry is that when we put our heart and all that we have in the Lord's work, God takes care of us. I very well remember my first year as a pastor-evangelist. Early in the year I promised to give 100 pesos to the conference evangelistic fund. It was the equivalent of nearly half of my monthly salary, and my meager income had not permitted me to make good on my promise.

The month of December came. My wife and I decided that we were going to keep our promise, but after tithing and paying the rent, we had hardly anything left. We decided we would not go into debt. It was in the depression years and potatoes were especially cheap, so we decided to live on potatoes.

We were getting tired of potatoes three times a day (although my wife

prepared them in many different ways) when one day about the middle of the month I went as usual for my mail. Lo and behold, there was a letter for me from the United States of America! It was from a sister who, with her husband, had been a worker in Germany in my childhood and who had prepared me for baptism. I hadn't heard from her for fifteen years.

The main point of her letter said: "Walter, I could not sleep last night. The Lord impressed me to write to you and send you fifty dollars, as you are in extreme need. I didn't feel peace in my heart until I had decided to send you the money, which I enclose herewith."

Thus I found that the Lord still works miracles. I went straight to the bank and received 200 pesos for the fifty dollars, which was twice as much as I had given to the Lord. Then I went shopping. When I came home with a big package, my wife was very surprised. She asked, "Where did you get the money to buy such good things?"

I showed her the letter, and we knelt down and thanked the Lord for His great blessings. That month we started our first savings account with 100 pesos. Through this experience we learned that if we are faithful in helping to support the Lord's work, He will never abandon us. He will even increase our substance.

In the ministry I have also learned that prejudice and judging weaken the spirituality of one's work. I think of an effort years ago when a number of workers were connected with me, and some were prejudiced against one of the team. They described him as one who was always dodging work.

One evening, just as I was going on the platform, I was told that he had gone home without asking permission, and did not care what happened to his appointed work. This report perturbed me, and I determined that I would give this collaborator a good lecture the next morning.

But when the meeting was over I found this minister fulfilling his duties, shaking hands with the people as they left. Later he said to me, "Pardon my bandaged hand. Before the meeting I was fixing some cables and hurt my finger badly, and I had to go home to get it bandaged."

How happy I was that I had not said a word to him. It taught me a lesson I will never forget. Never judge before you have all the facts in hand, and never be biased by prejudice.

As I look back on my life, I thank the Lord out of the depths of my heart that He has honored me by letting me serve as a minister in His cause. If He should call you, will you say, "Here am I"?



● B. E. Olson, education and MV secretary of the Northern Union Conference, conducted revival meetings at Sioux Falls, South Dakota, April 19 to 26. H. E. Preston, local pastor, reports nine persons preparing for baptism as a result.

● A panel discussion on "Misguided Youth in a Guided Missile Age" was part of the youth rally held at the New Rochelle, New York, church on May 17. Herman Blake of Mount Vernon, New York, was moderator. Other panel members were Paul Bontemps of Mount Vernon, and Jessie Mae Bradley of New Haven and Maitland Howard of Bridgeport, Connecticut, and Eugene Martin of New Rochelle, Eddie Mae Moore of Jamaica, Claude Thomas of Corona, New York.

● Students of the Seattle, Washington, junior academy this spring shared their talents in the Seattle churches and areas around Seattle by presenting a program entitled "Teach Me to Pray," a message in music and word.

● Jim Hooper, an academy youth, was invested by Desmond Cummings, MV secretary of the Southern California Conference, at the first Pathfinder Leaders Honor Banquet in that conference, on April 21. Jim was invested as a Guide and also completed his Wilderness Guide requirements, being the first Pathfinder to complete all four Pathfinder ranks.

● Three people took their stand for Christ on the last night of a series of evangelistic meetings held at Fairbury, Nebraska, under the leadership of two senior ministerial students, Nathan Sims and Jimmy Upchurch. Three more indicated their desire to continue to study God's Word. A baptism was held May 10.

● Marie Cooper of the Azusa, California, church presented a birthday gift of 1,600 white or lead pennies for missions on her sixteenth birthday in March of this year. She has followed this plan of giving 100 white pennies for each year since her first birthday, when her grandparents saved the pennies for her. Now other relatives and friends help her to succeed in this birthday project for missions.

● Thomas H. Davis, Atlantic Union College junior in business and economics, received the annual Hutchins Award Scholarship, which is given by Hutchins and Son, clothiers of South Lancaster, Massachusetts, to encourage worthy students to enter the field of business as independent Seventh-day Adventist businessmen.

● Top scholastic honors at Columbia Academy, Battle Ground, Washington, go to Raylene Grenberg as valedictorian, and Geri Van Tassel as salutatorian. Senior Class officers include: Jerry Bramlett, president; Eleanor Vipons, vice-president; Leslie King, chaplain; Edith Pifer, secretary; Barbara Zimmerman, treasurer; George James, sergeant at arms.

● Alvan R. Cruz, treasurer of the senior class of Atlantic Union College, has received the Wall Street Journal Award.



## Password to Heaven

By D. A. Delafield

Back in the thirteenth century, Charles of Anjou extended his tyranny over the island of Sicily. The proud Sicilians rose in revolt on a certain Tuesday evening at vesper-time. There were thousands of French subjects of Charles of Anjou on the island. The Sicilians, thirsty for the blood of their oppressors, sought out these people. The way they distinguished the island people from the French was in the pronunciation of a certain word. The French were unable to pronounce that word, so they were slaughtered. But the Sicilians knew the word. To them it was a savior, a password to life.

Twenty years later during the Flemish wars, another insurrection against the French broke out in a large mainland city. No one was allowed to leave that city through the gates and into the open countryside unless he could pronounce a certain password. The word meant "friend." But the French did not know how to pronounce the password, and they forfeited their lives because they did not know.

In the Bible is the story of the Gileadites and the Ephraimites. The Ephraimites, attempting to return across the Jordan to their own country, were asked to pronounce the word "Shibboleth." This the Gileadites could do, but not the Ephraimites. The Ephraimites said "Sibboleth" (Judges 12:6). Because they could not pronounce the word correctly, forty-two thousand lost their lives. The word was a passport to life, if they could pronounce it correctly; but to fail meant death.

Did you know that there is a password that opens the door of heaven to us? That word is Jesus. The name Jesus means "savior" (Matt. 1:21). When we pray to God we pray "in Jesus' name," or "for His sake." There is power in the name of Jesus our Saviour (Acts 4:12). "Whatsoever ye shall ask in my name, that will I do," the Saviour said (John 14:13). We should never close our prayers with a mere "Amen." We should always say, "For Jesus' sake."

To know Christ, to rightly represent Him, is to live. Failure to know Him or to represent Him is to die. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3).

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

## The Highest Education

By WILLIAM EASTERBROOK, Oshawa Missionary College



God needs devoted, pure, humble men and women who have a strong desire to see souls saved in His kingdom—a desire so strong that they will do everything in their power to carry the Advent message to all the world.

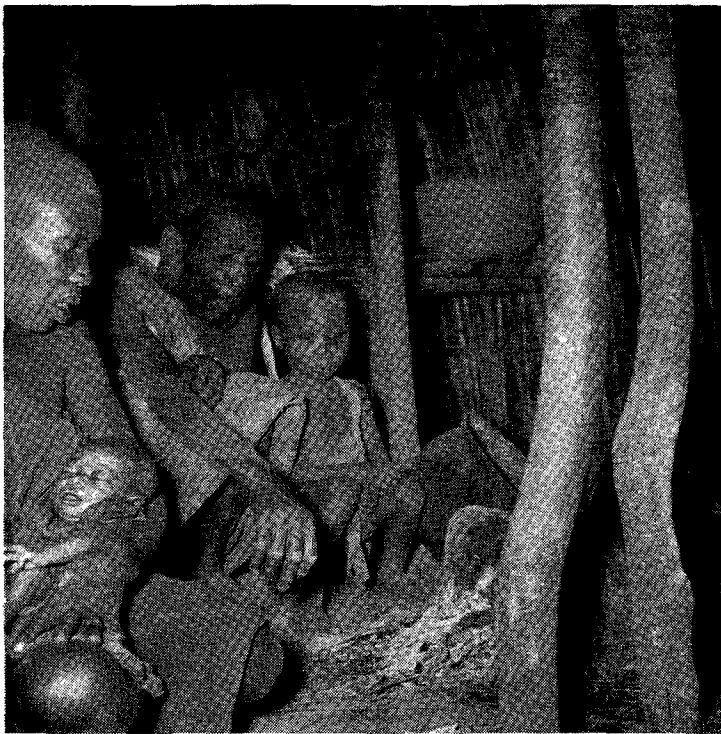
In what better place can a person prepare himself for this task than in a Christian school? I have been an Adventist only five years and until then did not have the privilege of attending a Christian school. Since becoming an Adventist, I have had a strong desire to become a worker for the Lord. It is my privilege to be attending Oshawa Missionary College where I am preparing myself for a place in God's work.

We are told that "true education is

the inculcation of those ideas that will impress the mind and heart with the knowledge of God the Creator and Jesus Christ the Redeemer."—*Messages to Young People*, p. 171. If we gain this knowledge, we will be able to obtain all the rest that is essential. If we do not gain it, all the knowledge we acquire from the world will not fit us for a place in the ranks of the Lord. Those who receive a Christian education are receiving the highest education it is possible for mortals to receive.

The experience we enjoy while attending Christian schools cannot be obtained anywhere else. The memories of these experiences will stay with us and strengthen us throughout our lives.

I believe that Christian education is invaluable in the life of young Adventists who wish to be found in the ranks of the Lord.



# A BLACK DIAMOND OF AFRICA

By A. H. BRANDT

## Mission Story OF THE WEEK

**W**ILLIAM CAREY'S illustration of the partnership in missions never loses its freshness. It is so true. As he prepared to go out to India, nearly 150 years ago, when "the time of the end" was at hand, he said that he and his one associate were like men being let down into a deep mine to search for jewels. "You at the top," he said of the supporters at the home end, "must hold the ropes."

And true it is today that every giver to missions is holding onto that rope. The Lord calls: "Spare not, lengthen thy cords, and strengthen thy stakes" (Isa. 54:2).

Our cords here in Africa have been running out deeper and deeper into the mine of humanity where God's jewels are, and during a recent camp meeting tour through Matabeleland, Southern Rhodesia, many reports of practical missionary work and victories over darkness were received.

Our schools are a medium through which large numbers of souls are won, and many are the stories told to us as we travel from place to place—stories of heroism and loyalty to the church.

Little Matimai lived in a heathen village in the heart of the African bush. The nearest town was two hundred miles away—so far and inaccessible that it might just as well have been New York City. Her home was a

little mud hut, smoke filled and malodorous. Her wardrobe was not extensive—merely a little black cloth that she tied around herself. Judged by our standards her food was unappetizing and monotonous.

Matimai's life was a very dull one. Day after day followed the same pattern, punctuated sometimes by the birth or death of a villager, a beer dance, or some other heathen entertainment. She knew nothing of the fact that there were other ways of life in the world beyond her own miserable existence. Then one day two Europeans were seen walking around the plot of land not far from the village. As she peeped at them from behind the bushes she little suspected that from that day her life would be different.

Shortly after the visit of the two white men, some Africans came and built a house, but it was unlike any house she had ever seen before. This one had large gaps in the walls and a doorway so tall that one could walk in without bending over. Fascinated, she watched the erection of the building from her hiding place and wondered what kind of mighty chief would come and live in such a palace. One evening as the family sat around the fire in the smoke-filled little hut, the older men began their after-dinner talk, as Africans will.

"It is said that a wise man will soon come and begin to teach the children, and that they will learn many things that are not good," said one gray-bearded man.

"Yes," replied another. "The children who attend school will soon become so proud that they will not respect their old ones any more."

Thus the discussion droned on while the embers of the fire lost their glow and the children crept away one by one to wrap themselves in a thin blanket and close their eyes in sleep. But one pair of eyes remained open and one mind was alert, for Matimai's curiosity was aroused and she was eager to know more of this strange man who would come and occupy the new building.

Soon the teacher came and began teaching the boys and girls who were allowed to attend, but there were none from Matimai's village. The chief had said that none of his people were even to go near the place. Matimai, however, had a mind of her own—a mind unusually keen for a little African girl; so she would take her hoe and pretend to go off to the lands, but when she was out of sight, she would hide the hoe in the bushes and scamper off to the school where she would hide in the bushes. Timid at first, she became bolder as the days went on.

One day as she crept around outside she was seen by one of the boys. Terrified, she started to run away, but the teacher called to her kindly; and warily, like a wild young animal scenting danger, she returned.

"What do you want, little girl?" inquired the teacher. "Do you want to come to our school?"

"I d—d—don't know," replied the





frightened girl. "I only wanted to see what you do here every day. I meant no harm."

"Would you like to come in and see for yourself?" asked Teacher Sibondwe.

Thus, in such a simple way was Matimai's life changed, for that day was only the first of many wonderful days spent squatting on the mud floor of that primitive classroom.

Her quick mind readily absorbed not only the lessons but also the thrilling truth about Jesus and His love for all.

Matimai realized that if her parents knew where she went each day, when she departed with the hoe over her shoulder, she would be punished; but for a number of weeks she was clever enough to carry it through. Then one day, while listening with rapt attention to the teacher, she was petrified to see her mother and father marching purposefully toward the school. They dragged her home, scolding and threatening as they went, and punctuating their remarks with a stick on her quivering little body.

For several days she remained at home, miserable, begging her parents to let her attend school. But they were adamant, saying that the chief's law must be obeyed. The heathen ceremonies were now abhorrent to her, so finally she decided to run away and beg for help from the teacher and his wife. They agreed to let her stay with them, and all went well until the angry mother discovered where she was. Once again

Matimai was taken home by force, severely punished, and locked up.

This happened several times. The parents felt that they no longer had influence over their daughter, so they planned to hand her over to the witch doctor. The child must have her ears closed to Christian teaching, otherwise she would break ancient tribal customs and leave the ways of her ancestors. The tragic result of this would be that they would not be able to increase their cattle by selling her to some old chief.

The witch doctor tried to frighten the girl into obedience. He threatened her, beat her, locked her in a hut, and in many other ways tried to make her give in, but to no avail.

Finally he planned that the girl should be taken to an initiation camp and be forced to go through the cruel ceremony that girls must go through in order to become women of the village.

Matimai heard the old women whispering and saw them in groups talking here and there, and she became suspicious. During the afternoon she heard little remarks that caused her to realize what was about to take place.

Darkness fell with its usual swiftness, and the moonless night was soon filled with eerie sounds. As Matimai was locked into a hut, she felt the hot tears pressing against her eyelids, but she stifled the temptation to cry as she remembered the verse she had learned in Bible class: "The angel of the Lord encampeth round about

them that fear him, and delivereth them." With this beautiful thought in her mind she began to pray.

Then over and above the night sounds she heard the people gathering quietly outside the hut. It must be the old women to take her away!

"Now," she murmured to herself, "I must use the mind that helps me learn my lessons quickly, to escape from these women." So she crouched just inside the door, and when it was opened she rushed past the unsuspecting women, and out into the blackness of the night. She had already planned where she would flee to—a place where none of the superstitious heathen dared go—the graveyard! This was a lonely, deserted place, surrounded by tall grass and bushes, the haunt of wild animals and snakes.

Matimai's teeth chattered as she crept among the graves, but she felt safer there than anywhere else, so she settled down to wait for the dawn. As soon as the first rays of light began to creep across the sky, the little girl set off for the teacher's house.

On her arrival at the school, however, she was dismayed to find that the building was empty, as was also the neat little house where her teacher lived. Upon inquiring from a fellow pupil, she learned that the teacher had gone to a big meeting for teachers at a mission station thirty miles away.

Undaunted, she set off to walk to her teacher, and arrived exhausted and hungry but happy that she was safe. After she had explained every-

*(Continued on page 26)*

## Frozen Foods in the Diet

By Veta Mae Longfellow

Among the greatest aids to the American housewife are the frozen foods available in nearly every grocery store. Many of today's women are responsible not only for planning and serving nutritious meals to their families, but in addition, spend eight hours a day working away from home, helping to supplement the family income. Frozen foods provide many advantages to this group who must conserve time spent in food preparation as well as to others who are interested in doing things the easy way.

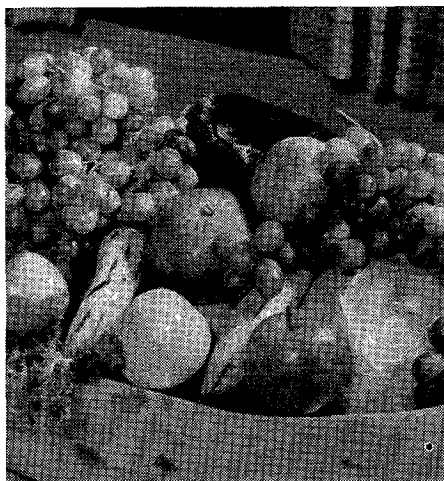
It takes much less time from the grocery store to the table with frozen foods, as they are already peeled, stemmed, cored, and washed, ready to be heated and served. The actual cooking time is far less for frozen than for fresh, and the advantage of having a great variety of foods on hand every season of the year can only be appreciated by those who, in earlier years, were limited to potatoes, carrots, onions, and turnips as the only vegetables, other than canned ones, available during the winter months of the year.

During 1956, according to the National Association of Frozen Food Packers, 2.2 billion pounds edible weight of frozen fruits and vegetables (not including frozen citrus juices) were packed in the United States. This is an increase of one-half billion pounds over 1955, and a 1.3 billion pounds increase for ten years. The per capita consumption for 1956 was approximately 13 pounds compared to 10.5 pounds in 1955. The citrus juice concentrate increased 9 per cent in 1956 over 1955. Ninety million gallons were packed in 1956. The above figures all pertain to commercially canned foods and do not take into consideration home freezing.

Nutritionists and those in the medical profession have been interested in the nutrient content of these foods that are beginning to play such a large part in the diet of everyone. The Wisconsin Alumni Research Foundation in conjunction with the National Association of Frozen Food Packers have analyzed fourteen frozen fruits, seven frozen juices, and thirty

frozen vegetables in the United States and Hawaii, and the analysis covering this work was published in 1956.

Fruits and juices containing the largest amount of ascorbic acid were strawberries, peaches, apricots, lemon juice, orange juice, grapefruit juice, and orange-grapefruit juice blend. An average serving of any one of these fruits will provide approximately one half the daily dietary allowance of 75 milligrams of ascorbic acid for



J. C. ALLEN

Frozen foods provide good nutrition but will never take the place of fresh fruits and vegetables.

men, as recommended by the National Research Council.

It is also interesting to note that reconstituted orange and grapefruit juices show more than 94 per cent retention of ascorbic acid after two days' storage at 50° F.

Vegetables noted for their high ascorbic acid values were: Brussels sprouts, cauliflower, broccoli, collard greens, and kale. The values for these ranged from 56 to 87 milligrams per 100 gram portion. Others containing about one third as much ascorbic acid (16 to 35 milligrams per 100 grams) included asparagus, Lima beans, mustard greens, okra, peas, French-fried potatoes, spinach, and turnip greens.

Fruits provide a very small amount of folic acid, riboflavin, and thiamin in the diet. The green vegetables are

the highest in folic acid. Asparagus, broccoli, Brussels sprouts, collard greens, kale, mustard greens, peas, spinach, and turnip greens average between .04 and .08 milligrams of folic acid per 100 grams. The National Research Council suggests that less than 1 milligram per day will cover the nutritional needs. All vegetables contained an appreciable amount of niacin and pantothenic acid.

Asparagus, broccoli, collard greens, kale, okra, and spinach had values of more than .13 milligrams of riboflavin per 100 grams. The daily allowance is 1.6 milligrams.

Asparagus, corn, okra, peas, and carrots contained from .16 to .20 milligrams thiamin per 100 grams. One to two milligrams per day is the suggested intake.

Green leafy vegetables were highest in calcium. Asparagus, broccoli, Brussels sprouts, legumes, and corn were the vegetables highest in phosphorus.

Some of the frozen fruits and vegetables that were low in sodium and can be used for low sodium diets are: Orange juice, grapefruit juice, apricots, strawberries, cherries, pineapple, asparagus, beans, corn, okra, French-fried potatoes, and squash. Those that cannot be used are: Frozen mashed potatoes because of the sodium chloride added in seasoning; frozen apples have added sodium salts in the processing; and Lima beans and peas are graded in sodium chloride solution, thus increasing the sodium content of these foods.

Fruits and vegetables high in vitamin A are broccoli, collard greens, kale, peas, carrots, spinach, turnip greens, and apricots.

Many of the frozen fruits have added sugar, but the ones that are unsweetened can be used for diabetic diets and reducing diets.

Frozen foods, of course, will never take the place of the luscious fruits and vegetables fresh from the garden, but it is encouraging to know that they contain the necessary components to provide for a balanced diet, and qualify as protective foods.

They provide high levels of vitamin C, good levels of vitamin A and the B vitamins, and are an appreciable source of protein, calcium, phosphorus, and iron.

Dehydrated foods have almost arrived at the peak of perfection. The plant chemistry is stopped when vegetables go through the proper drying process and the food values remain the same.

In the future we will see many new products on the market that will make the planning and serving of meals not only more interesting but much easier to prepare without loss of valuable nutrients.

# News From Home and Abroad

## Publishing Meeting, Poona, India

By J. W. Nixon, *Publishing Secretary*  
*Southern Asia Division*

Salisbury Park became a Mecca to the publishing department secretaries, literature evangelists, and book depot managers of India from February 19 to March 4. At this time the division-wide, soul-winning sales council for leaders and the India-wide literature evangelists' sales-training institute were held.

Every union of the division was represented at these meetings. Ceylon, Pakistan, and Burma each sent one colporteur besides their publishing department secretary. We were privileged to have with us E. R. Gane, publishing department secretary of the Australasian Division. His valuable assistance was greatly appreciated.

The meeting place was the large upstairs room of the Salisbury Park church, capable of holding more than 100 people. A large painting, approximately five by seven feet, on the wall at the back of the chairman pictured the colporteur's reward. It showed a colporteur canvassing an elderly man in his garden, and then their joyous meeting on the resurrection morning in the heavenly kingdom. At the end of the room a large chart four by six feet, over a display of books and magazines, carried the aim for the year, "The Hour Is Late, Win More in '58."

These were some of the features that gave a distinct publishing-department atmosphere to the "upper room."

The key objective of the council was the coordination of sales methods through the preparation of master demonstrations (canvasses) for four of our subscription books, and the *Herald of Health*. The finished master sales demonstrations represent the best selling ideas of the leaders of our sales force and should prove highly successful instruments in the hands of our literature evangelists.

There were 45 delegates in attendance at the institute which followed the council, besides those invited from the division and publishing house. This institute was conducted primarily for experienced literature evangelists, together with their leaders. Pastor Gane gave a daily lecture on salesmanship, which was highly appreciated by the delegates. Another feature of special interest was the daily study of a booklet entitled *The Selling Procedure*, and a written examination on this material on the last day of the institute. The colporteur with the most answers correct received a fine-quality leather brief case. D. M. Joshua carried off this trophy. A separate examination in the same material and a book trophy for the best

paper was also conducted for the publishing department secretaries, and J. Japagnanam claimed the prize.

At noon each day a half hour was set aside for a prayer and experience meeting. After one or more colporteurs had related an experience, the whole group engaged in a season of prayer. These occasions were very much enjoyed by all. The saying "The family that prays together stays together" is also true of the colporteur family.

It was a real thrill to discover that the group of workers present had been used of God during 1957 to bring 33 souls to a knowledge of the truth.

Every worker returned to his field of labor feeling that it was good to have been present, and with a hope in his heart that it would not be long before another such meeting could be held.

## God Works in Mysterious Ways—in Northern Brazil

By Charles C. Case

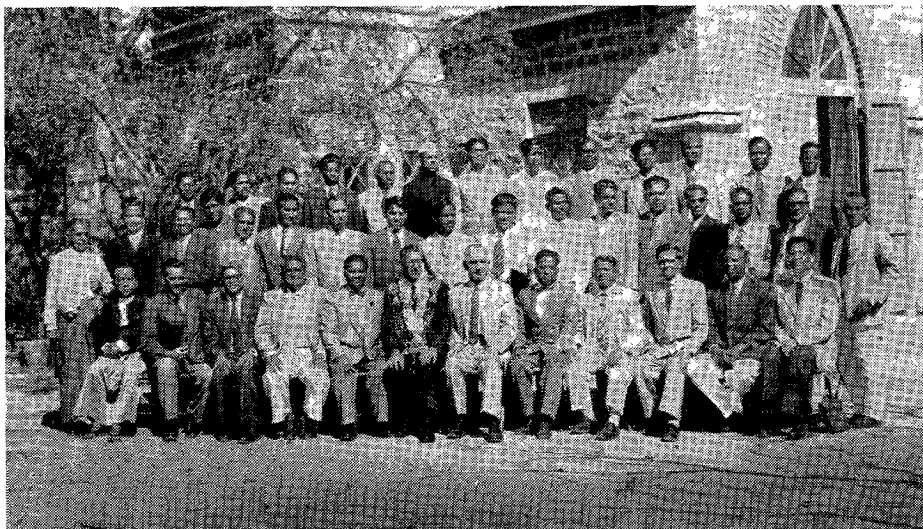
Some months ago I had the privilege of spending a few days in a little village in the extreme northern part of Brazil, called Boa Vista. This little settlement of some 15,000 people is the capital of the federal territory of Rio Branco. The diamond industry has brought many people into this area. Our pastor, Donald E. Mansell, has been doing a good work in letting the community know about Seventh-day Adventists.

Some months before my arrival, Pastor Mansell with the help of many of his active laymen of the church held a series of public meetings in a tailor's shop on the main street, right in the center of this village. The little room was always full. Some of the laymen invited their friends to come to the meetings, and many were invited from off the street.

While I was visiting Brother Mansell in Boa Vista he related some interesting experiences to me that I would like to share with you.

Thome Souza was a very curious man. Among other things, he was curious about religion. He wanted to know what was right and which church was the church with the "true truth," or as he expressed it in Portuguese, *verdadeira verdade*.

Throughout his lifetime he had been searching for the "true truth."



Publishing leaders, literature evangelists, and book depot managers who met in Poona, India, February 19 to March 4 to study improved methods of selling our publications.



Thome Souza and family, from North Brazil. Brother Thome spent years looking for the "true truth."

Finally about twelve years ago he began searching in earnest. Although he was a member of the Catholic Church, he felt this was not the true church.

One night after he had finished counting his rosary, he prayed that God would show him where he could find the "true truth." He asked that this be in writing. That night he dreamed that he saw a placard with the word *manancial* clearly written on it. He woke up and immediately went to his dresser and wrote down this word. The remainder of that night he slept restlessly, the idea of "a crystal clear spring" running through his mind. The following day he told his brothers about his dream and the word he saw written. They made fun of him, and even he had to admit that he did not understand the dream, but he continued to pray for more light.

Some time later he was in the hospital in Manaus, the capital of Amazonas. He was counting his beads at sunset. When he looked out of the window he noticed that everything was different, completely changed. Instead of the street with all its houses, he saw a river with a vast savannah on the other side of the river, and on this savannah, many cattle were grazing. This was unusual, as most of the Amazon Basin is all jungle. He thought about this, and then he remembered that there was one place that was not jungle, that being in the Territory of Rio Branco.

So convinced was he that Rio Branco was the place where he would find the "true truth," that as soon as he was able he moved there. Several times his father sent him money to come back to Manaus, but each time he refused it and returned it. Since there were diamonds in this area, he decided to see whether he could find some and in that way make his livelihood. Even though he was working, he never took his mind off his su-

preme objective, that of finding the "true truth."

One night as he returned home, tired and exhausted after a hard day's work, he immediately went to sleep and dreamed a dream. In his dream he saw Christ descending in all His glory from heaven, surrounded by many clouds. He told his fellow miners the following morning and they agreed that this was an

omen. Shortly afterward he was married and told his wife of his supreme desire to find the "true truth."

One afternoon a little old Baptist lady gave him a Bible, so badly worn that all of the book of Genesis and part of Exodus was missing. Fortunately, the Ten Commandments were intact, and this was one of the first passages he read, studied, and memorized. Immediately he realized that his church was not the true church or it would not teach people to disobey the second commandment and worship idols.

The little old lady invited him to the Baptist church and he accepted this opportunity. He found out by studying their doctrines and also those of the Pentecostal and Presbyterian churches that they did not harmonize exactly with the Bible. He felt he hadn't yet seen the true church, so he continued to pray and study his Bible.

Last June he was sitting on the porch of his home, reading his Bible, when he heard a voice tell him to go for a walk and he would find the "true truth." Without explaining why, he told his wife that he was going for a walk. She looked at the clock and noticed that it was rather late for him to be starting on a walk but she said nothing as he left. While he was walking, he passed the little tailor shop where Brother Mansell was holding the second meeting of his series, and one of the active laymen helping in this series of meetings invited him to come in and hear the message.

As soon as Thome saw that this was a religious meeting, he said, "Is to me serve ["This is what I need"]." As he sat down and enjoyed the pictures Brother Mansell was showing, he was suddenly startled as he saw on the screen that well-known Harry Anderson picture of Christ coming in the clouds with all His glory. This was the same picture that Thome had seen

in his dream several years before. From that night on he began studying with the pastor and today is rejoicing with his family in the "true truth."

Another restless, unsatisfied man was Francisco Assis. He too seemed to be searching for the truth. One evening as he was sleeping, he had a dream. In his dream he saw three brightly shining stars in the dark heavens. He was walking down the road that led past these stars. As he arrived close to the first star it disappeared, and a man, a complete stranger, stepped forward and asked him what he was looking for. He replied that he was looking for a star, but that it had disappeared. The stranger told him that he must go on to the second star.

As he neared the second star, it too disappeared and the same stranger again appeared to him and repeated the question he had asked before. Francisco told him that he had been instructed by a stranger back at the first star that he was to come to this star, but that it had disappeared at his arrival. The stranger told him that he would find what he was looking for at the third star, but that he was not ready yet to go there. He must turn around and go back. Weeping with disappointment, Francisco returned, and with tears in his eyes he woke up.

He continued to think, pray, and search for the truth. Then a second dream came one night. He saw a golden crown with three bright stars on it. A voice told him that this crown was for him. As he was examining it someone called to him. He turned to look, but saw no one. Upon returning to view the crown, to his astonishment it had disappeared. Mystified, he woke up. What did all this mean? He continued to pray and ask for the divine interpretation. He wanted more light and the real truth.

About a year ago Francisco had a third dream. This time he saw a marble staircase with people clad in white ascending it. He was standing to one side at the foot of this large staircase. As the people would start up the staircase, they would pause and invite him to come with them. Just as he was about to join them in the ascension, someone struck him a powerful blow on the shoulder. He turned to see who it was that had done this but saw no one. Turning again to the people that were ascending the marble staircase, he found to his amazement that it had disappeared.

Three mysterious dreams, and a bewildered man, but still no interpretation. Francisco took a trip into the interior on a river boat, and on that same boat was one of our active church members. Francisco told him



his story. Our good lay brother took advantage of this opportunity and invited him to the meetings that were being held by Brother Mansell. He accepted the invitation and attended on his return to Boa Vista. Soon he threw away his tobacco and alcohol, and he is now a member of the remnant church.

From girlhood, when she was given the large family Bible by her dying father, Francisca Santos vowed that she would someday become a *Protestante*. Her brothers and sisters of her stanch Catholic home tried to discourage her. They even went so far as to call the priests and nuns to the home to talk with her about her wild ideas.

Francisca later married and moved to Rio Branco. A short time after her arrival at her new home she reminded herself of her vow of a few years before. She began attending some of the Protestant churches, but felt that none of the ones she attended were the true church, since they didn't keep the seventh day holy. Finally, however, she joined the Baptist Church after the pastor of the church promised her that he would give a satisfactory answer for Sundaykeeping that would take away completely her desire to keep the seventh day.

The Baptist pastor never fulfilled his promise, and when this dear sister heard about Pastor Mansell's meetings she went—curious to see what he was talking about. Shortly she began to study this wonderful message, and today she is the treasurer of our Boa Vista church and one of our most faithful members.

God works in mysterious ways—ways that we as mortals cannot understand, ways through which souls are won to the truth. They are taken out of the snares of the devil, who “as a roaring lion, walketh about, seeking whom he may devour.” Whether it be in the jungles of the large Amazon Basin, the islands of the South Seas,

the war-torn areas of Europe, or the United States of America, God is still appealing for men and women to turn their hearts and accept Him. He is counting on us to take up the burden of His work, which He could have given to the angels to do, but which has been entrusted to us.

## Evangelism at the Manila Sanitarium and Hospital

By Laurentino E. Gonzaga  
Chaplain

On May 3, eleven souls were baptized at the Pasay City English church, six of whom were the result of the efforts of workers at the Manila Sanitarium and Hospital. With the exception of one, a former Aglipayan, all were once Roman Catholics.

Our soul-winning program at the sanitarium has recently been strengthened by the purchase of new visual-aid equipment. At present we have two projectors, two tape recorders, thirty 20th Century filmstrips, ten songstrips, and a screen. Each night one projector and one tape recorder go to a ward, semiprivate, or private room, to show doctrinal films to the patients, while the other tape recorder and a turntable are used in the chaplain's office, playing recorded music, songs, and sermons, which are relayed to the different rooms and wards. In the hallways are speakers for the people to listen to, while every bed is furnished with an earphone through which the patients listen to our program. Programs are broadcast each day from 9:00 A.M. till 12:00 noon, and from 3:00 P.M. till 9:00 P.M.

You will be interested to know that from January to April of this year we gave away 5,643 pieces of literature and 24 religious books, lent 44 books to patients, gave 407 Bible studies, offered 994 prayers, enrolled 48 patients in the Voice of Prophecy Bible Correspondence School, and referred

159 interests to the mission for follow-up. This report, however, does not include the personal work done by individual doctors, nurses, and other hospital workers.

Millions of people in the Philippine Islands are hungering for the truth, and one of the best ways to reach them is with truth-filled literature. Journals such as the *Signs of the Times*, *These Times*, *Life and Health*, *Message*, *Listen*, *Liberty*, *The Youth's Instructor*, *Junior Guide*, *Our Little Friend* can be used to advantage in the evangelistic program at the Manila Sanitarium and Hospital. REVIEW readers are invited to mail used literature to the Chaplain's Office, Manila Sanitarium and Hospital, P.O. Box 1592, Manila, Philippines.

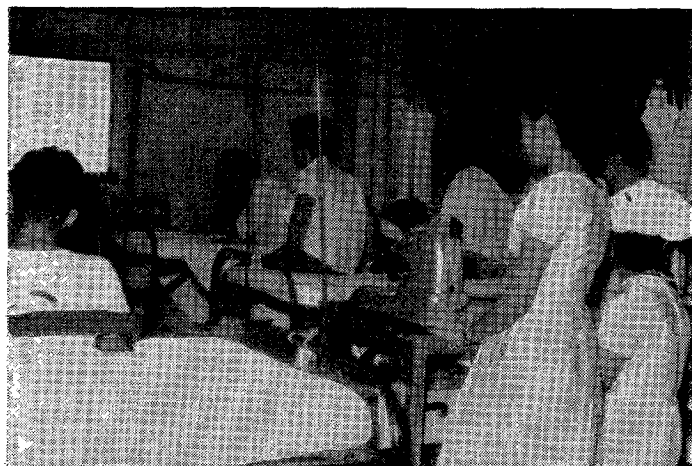
## Servicemen's Retreat Held in Japan

By W. H. Bergherm

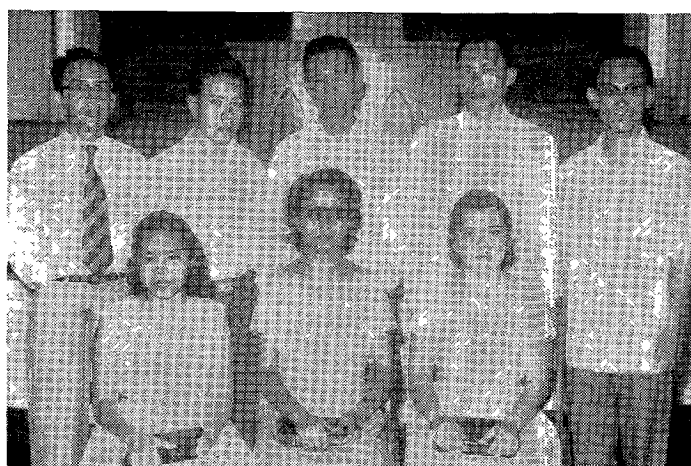
The retreat for Seventh-day Adventist servicemen held April 4-6 in Japan provided a unique opportunity to visit with our two chaplains in this part of the world field. Chaplain Christy Taylor, who was assigned to Johnson Air Base near Tokyo in July of 1957, and Chaplain Robert Mole, of the United States Navy, serving with the Marines in Okinawa, were present and both brought with them a number of their congregations.

Camp Drake is the official retreat center in these islands for men desiring religious fellowship and instruction. Eleven men came up by military plane from Okinawa and twelve were there from Japan. With the dependents of those from Japan, the number of military personnel assembling at Camp Drake totaled thirty-five.

It is never possible for all men in any given area to secure passes and arrange to attend our retreats; yet this number represented more than half

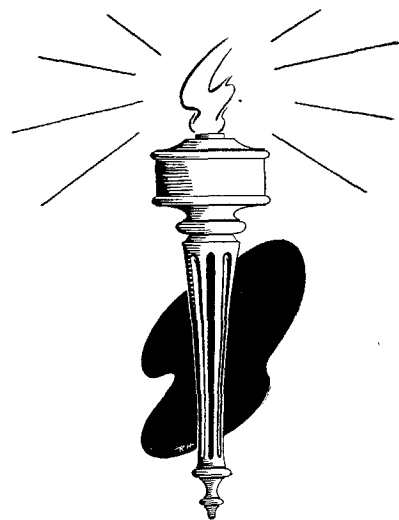


Our Bible instructor and student nurse showing a doctrinal film in one of the hospital wards at the Manila Sanitarium.



The author (far left) and candidates recently baptized at the Manila Sanitarium and Hospital. Pastor E. de Leon is at the far right.

# Enlightening DARK COUNTIES This Autumn



## CALL

"All heaven is looking with intense interest upon the church, to see what her individual members are doing to enlighten those who are in darkness."—ELLEN G. WHITE, in *The Review and Herald*, Feb. 27, 1894.

"We have before us a great work, the closing work of giving God's last warning message to a sinful world. But what have we done to give this message? Look, I beg of you, at the many, many places that have never yet been even entered."—*Testimonies*, vol. 7, p. 103.

"In every town, city, and village there are persons who would embrace the truth if it were brought before them in a judicious manner."—ELLEN G. WHITE, *Sowing Beside All Waters*, p. 4.

## CHALLENGE

More than 1,200 counties of the 3,015 in the United States and many counties in Canada have no organized church or company of believers. In more than one out of every three counties a lighthouse of truth is still to be erected. It is almost midnight. Probation will soon close. Villages and towns await your prayerful interest and action.

## COMMISSION

You are responsible for introducing the people in every section to the message. Respond to the challenge now.

*Witness by mail to reach every family.* Consult with your conference in selecting a dark county as a personal or church project. Obtain mailing supplies from conference or union Bible school. Compile list of names in dark county. Include names from rural delivery routes, post-office-box holders, city telephone directories. Mail literature, Bible enrollment card, and log with your personalized letter.

*Begin a contact-every-home program.* On Sabbath afternoon drive to neighboring dark county to distribute literature and find Bible study openings.

*Trailer Trek.* After consultation with conference leaders, some retired families are using their trailer in a missionary trek into dark counties. Then they use their audio-visual equipment in conducting meetings. This evangelistic trek has resulted in the formation of Sabbath schools.

## IT CAN BE DONE

In a recent year Iowa made contact with many thousands of homes, entering ninety-five of their ninety-nine dark counties. This dark-county-by-mail-coverage program reached almost every home with the message.

"God's word was obeyed, and as a result there were memorials for Him in every city and village."—*Testimonies*, vol. 9, pp. 28, 29.

Consider a dark-county project at the time of the August 2 church missionary program.

## Become a Dark-County Missionary This Year

Throughout the year there will appear on this page the announcements of the special Sabbath programs, campaigns, and offerings that have been voted by the General Conference.

of the total Seventh-day Adventist military population serving in these countries. This was an excellent attendance considering distance and other circumstances involved.

In addition to the two chaplains, we had with us three College of Medical Evangelists graduates. These were Lt. Masao Nakamoto, U.S.N.R., and Lt. Richard Guthrie, U.S.N.R., both of Japan, and Lt. M. Zane, of Okinawa. We were also glad to see Sgt. George Bogovitch, formerly Major Bogovitch, now serving in Okinawa. Because of the Sabbath, this airman resigned his commission and for the past four years has been serving in the Air Force as a sergeant major. The excellent stewardship of time and means which Sgt. Bogovitch and his family have rendered during these years is a real inspiration to all who have known this dedicated family.

It was a real pleasure also to meet Raymond Pifer and his family, now employed at Tachikawa Air Base as civilians, but who expect soon to enter into self-supporting missionary work among the millions of unevangelized persons in Japan.

It would be impossible to associate with our two chaplains very many days, as was my privilege, without being deeply impressed with the high esteem in which both these men are held by their fellow officers. I was able to meet their commanding generals and other officers having supervision over them as well as many of their fellow chaplains. Everywhere they were well known as Seventh-day Adventist ministers.

Chaplain Taylor asked me to speak to his Protestant congregation at the Johnson Air Base, numbering upwards of five hundred people. His large chapel is usually packed to the doors and he is able to preach general Protestant messages, sowing the seeds of truth much like our evangelists do on radio and television in the homeland.

When Chaplain Mole first came to Okinawa he found much to do in visiting and reclaiming overseas members who for one reason or another had allowed their first love to grow dim. Distances from home churches and the baleful effect of wrong associations bring their destructive influences on many who were once faithful members at home. Working under tremendous handicaps in both transportation and time, Brother Mole has been able to see some of these persons reclaimed and baptized. About twenty-five now attend English services and the brethren are earnestly working for still others. This is not an easy work, but they are thankful for the victories gained.

On this small island there is a large, ever-rotating population numbering



Seventh-day Adventist servicemen, officers, and chaplains at Retreat Center, Camp Drake, Japan, April 4 to 6.

into the tens of thousands of English-speaking persons. In the course of a few years, contacts can be made with hundreds of thousands of persons. Among these are many who are looking for truth and who have known our message. We are pleased that Chaplain Mole is in a position to represent our work in this needy field. Other churches are establishing service centers; three such centers are under construction at the present time at a considerable outlay of money.

At the retreat each of the chaplains presented a candidate for baptism. These young men came forward when the call for consecration was given. The entire group then joined them about the altar that Sabbath morning in a consecration service that followed the message given by Francis Millard, president of the Japan Union Mission. This was a beautiful service, long to be remembered. During the Sabbath school hour we were joined briefly by Chaplain (Col.) Vernon Jaeger, the chief chaplain for the United States Army in Japan, who brought greetings from his general to those gathered at the retreat.

After the service of the morning we sat down with our missionaries to a lunch served in the Retreat Center officers' open mess at Camp Drake. There were 76 guests in all. Our men greatly appreciate the faithful service rendered from week to week by our missionaries, and it was a real privilege to entertain them in a body on this occasion.

The retreat continued until Sunday noon at which time we all journeyed in a large army bus to visit Japan Missionary College, about fifty miles away.

## CME Alumni Postgraduate Convention

By E. W. Dunbar

Pursuing its high aim, "To Make Man Whole," the College of Medical Evangelists Alumni Postgraduate Convention (A.P.C.) was held in Los Angeles and Loma Linda, California, February 21 to 27. This meeting, sponsored by the Alumni Association, School of Medicine of the College of Medical Evangelists, has three phases—spiritual, medical, and social.

While the A.P.C. is built around a five-day scientific session open to all doctors of medicine, it is preceded by a two-day spiritual and missionary-emphasis weekend. It provides postgraduate medical education of the highest quality and is formally recognized by both the American Medical Association and the American Academy of General Practice.

It is interspersed with home-coming events planned specifically for alumni, such as the election of officers, alumni honor awards, class reunions, and a workshop for chapter leaders. Dr. Jacob Janzen, class of '31, was elected president of the Alumni Association. Scientific, technical, art, hobby, and miscellaneous exhibits were on view at the convention.

The positive attitude of appreciation on the part of C.M.E. alumni toward the convention was reflected in the responses made by many of the non-Adventist physicians who were in attendance. For example, Commander George F. Bond, head of the United States Naval Medical Research Laboratory, New London, Connecticut, read a paper prepared

by Rear Adm. B. W. Hogan, surgeon general of the U. S. Navy, who was unable to be present because of illness. Commander Bond wrote later:

"Truthfully, this visit was among the most completely enjoyable and instructive experiences in my professional career. Of the hundreds of conventions and similar medical meetings which I have attended in past years, I consider that your Alumni Postgraduate Convention showed by far the best planning and most interesting composition. . . . Again my thanks to you and all of your group for a most enjoyable and instructive interlude in my days of military service."

The refresher courses enlarge the physician's knowledge in specific aspects of his field and keep him abreast of the latest developments. This year 13 three-hour courses were offered on the two campuses. Scheduled over a two-day period, they ran morning and afternoon so that participants could take a total of four courses. These courses were planned and taught by some 80 members of the college.

The Scientific Assembly is the most popular portion of the program. A three-day session, it brings to CME 18 to 25 nationally and internationally known medical authorities each year.

The most outstanding feature of the convention, in addition to its cooperative character and the volunteer help given by alumni members, is the strong spiritual and medical-missionary emphasis given. This year medical missions and the spiritual ministry of CME missionary doctors at home and overseas were featured.

## Week of Spiritual Emphasis at Emmanuel Missionary College

By C. L. Duffield

The spring Week of Spiritual Emphasis at Emmanuel Missionary College was held April 13-19. For seven straight days the sun shone in all its brilliance and all nature cooperated to bring forth the natural beauty of this attractive campus. Nor were there any hindering elements to keep back the Spirit of God from warming the hearts of the entire college family. We drew near to God and He came close to us.

Dr. Floyd O. Rittenhouse, president of the college, the entire faculty, and nearly a thousand students entered into the spirit of the week with extraordinary devotion. Before the week closed we became conscious of the assurance that if we seek God with all our hearts, we shall surely find Him.

There were two speaking services daily. Faculty and student prayer bands met daily for special seasons of prayer. The program was organized in such a detailed manner that everyone became sensitive to the Spirit of the Lord pervading the campus. Over and over again students commented regarding the excellent spirit at EMC.

It stirred my soul to observe the keen concern of the faculty for the student body. More than one student expressed appreciation for a spiritual faculty. The earnestness of the student body for the spiritual welfare of one another contributed to the success of

the week. Without question we all experienced revival in our hearts.

Following the service on Friday night a large number of the men met out at the edge of the campus where a big bonfire had been prepared. An impressive program was conducted. It made my spiritual nerves tingle as I listened to these dedicated young men sing out of the fullness of their hearts. Following a brief talk several offered earnest prayers. This service has become a tradition at EMC.

It was a unique privilege to spend this week with the faculty and students and friends of Emmanuel Missionary College. We shall long cherish the memory of this inspiring fellowship.

## Youth Week of Prayer Denver, Colorado

By Sydney Allen

It was my privilege to conduct the spring Week of Prayer at the clinical division of Union College and Denver Junior Academy, April 20 to 26. Three meetings for the various age levels at the academy and two meetings a day for the nursing students provided a rather full program. Denver Junior Academy, with its 350 students, is second in size to Union College among denominational schools in the Central Union. The students at Union College's clinical division are sophomores, juniors, and seniors in the collegiate nursing program.

It was a pleasure to visit these schools situated side by side where morale is high and the attitude of both students and faculty is cheerful and optimistic. William Nelson and his faculty and staff members are leading out in a strong Christian education program at the junior academy. It was evident that the teachers are not content simply to impart information.

Many victories of eternal consequence were won during the week because of the consecrated witness of students and teachers. Some of the youth took their stand for the truth as it is in Jesus without anyone else in their family to encourage them. The pastors of the various churches in the Denver area are providing a rich program for their youth.

Prior to my visit, an inspection team led by W. A. Howe, education superintendent of the Central Union, had visited Denver Junior Academy. After their inspection was completed, they announced that Denver Junior Academy was the first school in the Central Union to achieve "model" status. This is a tribute to the consecrated people of the Denver



During intermissions at the Scientific Assembly of the CME Alumni Postgraduate Convention, registrants visit the many exhibits and booths. The picture shows active interviews at the Alumni Association Placement Booth. Esther V. Hackman, placement secretary, faces camera.



churches, who have provided a truly excellent program for their youth. The junior academy is an eleven-grade school.

When one contemplates a week spent in two such fine institutions as these, he praises God for leading this denomination to set up such programs.

## New Library at Pacific Union College

By Lois J. Walker, *Librarian*

Pacific Union College dedicated its new \$400,000 library on Friday morning, April 11. The library was named in honor of the late W. E. Nelson, president of the college from 1921 to 1934. His widow, Mrs. Susie S. Nelson, who lives at Sanitarium, California, was present for the ceremonies. C. L. Bauer, of Colfax, California, former president of the Pacific Union Conference, now retired, gave the dedicatory address. He was chairman of the college board when construction was approved in the spring of 1954. The dedication was one of the activities of Alumni Home-coming weekend.

The library, with a total area of 29,350 square feet, has a book capacity of 72,000 volumes. It has four large reading areas (including one used for reference), two seminar rooms, a library science classroom, group-study quarters, a typing room, four small study rooms, a room devoted to Adventist publications, a staff lounge, and a workroom. The building also houses alumni offices and the college audio-visual service.

The new library is a far cry from the early days at Pacific Union College, when the library consisted of two or three bookcases in front of the rostrum in the old hall then used as the assembly room. Since those days the library has grown rapidly, overflowing its quarters several times.

The books in the rostrum multiplied and were next housed from floor to ceiling in a small room (later used as a cloakroom) without study facilities. Next it was moved to more pleasant quarters at the front end of Irwin Hall. It then occupied 3,000 square feet and contained study tables as well as books. Later the whole south end of the second floor in Irwin Hall housed the library, using 3,200 square feet of space besides the small store-rooms that were added from time to time. When these quarters became too small, the W. E. Nelson Memorial Library was planned.

At first no records were kept, but in 1917 Harry A. Washburn was appointed the first librarian, and he set up records. The writer has served as librarian since 1947. The records



Participants in the dedication service of the W. E. Nelson Memorial Library at Pacific Union College gather on the porch of the new \$400,000 structure. From left to right: Dr. R. W. Fowler, president of PUC; F. W. Schnepfer, president, Pacific Union Conference; C. L. Bauer, former president, Pacific Union Conference, and guest speaker at the service; Mrs. W. E. Nelson, widow of the former PUC president for whom the library was named; Lois J. Walker, librarian; Supervisor Julius Caiocca of St. Helena; State Assemblyman Samuel Geddes of Napa; H. L. Shull, PUC business manager.

show that the library doubled its book holdings each ten years between 1920 and 1950, and growth has continued steadily since then.

## Adventist Nurses in Germany

By H. L. Rudy

Seventh-day Adventist nurses are in great demand in Germany as well as in overseas mission fields. An encouraging effort is being made by the Central European Division to increase the supply of registered nurses. At the present time Hannelore Witzig, a highly trained and qualified nurse, is giving her entire time to the promotion of nurses' education. She also serves as president of the Friedensau Association of Nurses, a Seventh-day Adventist organization registered with the government and existing for the purpose of educating and improving the training of qualified nurses.

This association originally served all Germany. At the present time, because of special standards for nurses in Eastern Germany, the association is limited to Berlin and West Germany. The membership of the Association is 148, including 32 student nurses.

The main training centers for nurses in Germany are Krankenhaus Waldfriede and Klinik Goltzheim. Each institution has 16 student nurses this year. Steps are now being taken by the association to secure registration for Seventh-day Adventist students in the Ludwigsburg School of Nurses near Stuttgart. It is ardently hoped that space may be secured

there for six student nurses. The Krankenhaus Waldfriede also offers graduate training for nurses. The doctors at Klinik Goltzheim have not yet consented to this graduate program.

The Friedensau Association of Nurses sponsors an annual institute, or workshop (Schwesterntagung), for its members and others who qualify and wish to attend. Such an institute was held at the Krankenhaus Waldfriede, Berlin, May 19-23, 1957. Forty-six nurses attended. Eleven of these were not members of our association. Another such gathering is planned for the summer of 1958. These institutes are proving to be the means of integrating the nursing profession into the medical missionary program of the church.

The Krankenhaus Waldfriede, with the exception of the affiliated Klinik Goltzheim, is the only Seventh-day Adventist medical institution in all Europe that is authorized to offer accredited courses in nursing. Thanks to the devoted and untiring efforts of Dr. Konradi, this has been made possible. Waldfriede is now in process of enlarging its bed capacity to an additional 50 beds, and greatly improving its medical and clinical facilities.

The majority of the students who enter nurses' training do so with the express purpose of making nursing their lifework. Less than 20 per cent drop out before graduation, and of those who receive their diplomas practically none leave the nursing profession, except for sickness or retirement due to old age. Many of our experienced and head nurses in Krankenhaus Waldfriede have been with the institution twenty years or longer.

## A Black Diamond of Africa

(Continued from page 17)

thing to the teacher and his wife, they decided to leave the girl at the mission and go and reason with the chief.

At first the chief was angry, but after many discussions he was persuaded to allow his villagers to attend school if they wished. Matimai's joy knew no bounds when she heard the good news, and she decided she would stay on at the mission so that she could work in the missionary's home and thus support herself.

After several years of faithful study and work, Matimai married a young teacher and together they established a Christian home. There, as a light set on a hill, they witness to those who still live in darkness round about.

## • In Brief •

### Atlantic Union

- The presence of Parkin Christian and an exhibit of rare and interesting objects from Pitcairn (including the Pitcairn Bible lent from the Rare Book Room of the New York Public Library) attracted many visitors to the New York Center for a week in May. A surprising number of the visitors had met Brother Christian before on Pitcairn, and many others were eager to meet him for the first time.

- Four workers of the Southern New England Conference are on a four-week trip to Europe and the Middle East. They are: G. A. Coffen, pastor of the Providence district; John Hayward, pastor of the Hartford district; James Hayward, pastor of the Boston district; and Mrs. Frances Bishop, Bible instructor in the Bridgeport district.

- A Lightbearers club has been organized in Otego, New York, with Robert Dana as president and Arlyn M. Wade as secretary, and with an initial membership of 15.

- Donald Goodness has been appointed assistant pastor of the Sanitarium district in Southern New England, under the direction of C. W. Guenther. He will be in charge of the Lynn and Lowell churches.

- The Claremont, New Hampshire, congregation, under the pastorate of Joseph C. Osborne, recently held the first service in their new building. The church, designed by Herbert Senn of Columbia University, is of typical New England style.

- Joseph Stephens, a theological graduate of Atlantic Union College, has been accepted as a colporteur intern in the Southern New England Conference, and will assist in the Pawtucket district.

- The first Welfare Center of the Northeastern Conference, located in New York City, had its grand opening services Wednesday morning, May 21. The featured speaker of the ceremony was Dr. V. Simpson Turner, director of the Harlem branch of the American Bible Society. In his speech he commended the Seventh-day Adventists on doing their part in improving the community, and for work in health and welfare and along the spiritual line. Sunday, May 25, an open house was held and over 500 people attended. Classes are planned in the near future for community betterment.

### Canadian Union

- L. A. Shipowick, pastor of the Moose Jaw, Saskatchewan, Seventh-day Adventist church, reports 14 persons baptized on May 10.

- May 13 was a high day at Canadian Union College, when faculty and students ingathered \$2,600. This is double the results of the field day of last year.

- Seventy-two high school and college seniors received diplomas and degrees at Canadian Union College on June 1. Guest speakers were as follows: E. M. Peterson, secretary of the MV and educational departments of the Canadian Union, consecration service; G. E. Jones, president of the Ontario-Quebec Conference, baccalaureate service; E. E. Cossentine, secretary of the Department of Education of the General Conference, the commencement address.

- C. C. Weis, secretary of the home missionary and Sabbath school departments of the Australasian Division, and formerly connected with the work in the Canadian Union in the same capacity, recently made a trip through Canada in the interest of missions while en route to the General Conference session. At this time he visited a number of churches and showed many pictures of the native way of life and the wonders the Lord performs in the transformation of those who have accepted Christ.

- A successful youth rally was held on May 3 at the Crescent Heights High School Auditorium in Calgary, Alberta. Guest speakers included H. D. Henriksen, president of the Alberta Conference; L. A. Skinner, of the MV Department of the General Conference; and Cyril Myers, winner of the temperance oratorical contest for North America. The concert band of Canadian Union College, under the direction of R. A. Gibson, gave the evening concert.

### Central Union

- Elder and Mrs. H. R. Coats, of the Missouri Conference, joined with the members of district No. 13 in organizing the first Sabbath School Association at the Norwood, Missouri, Welfare Center on April 26. The problems of the Sabbath school will be discussed at the next meeting, which will be held in July.

- J. G. Ziegler reports that four adults were recently baptized as the result of a series of meetings held in Denver North church. A group of young people are preparing for baptism at a later date.

- Eleven candidates were baptized by S. D. Meyers on Sabbath, May 10, in the Kansas City, Kansas, colored church. H. T. Saulter, treasurer of the Central States Conference, delivered the sermon preceding the baptism.

- On Sabbath, June 7, the Hutchinson, Kansas, church was dedicated. Theodore Carich, president of the Central Union Conference, delivered the dedicatory sermon. W. J. Christensen, pastor of the church, planned an all-day service with picnic lunch.

- The College View Senior Missionary Volunteer Society held a series of 21 meetings in Ashland during March. A branch Sabbath school has been organized as the result of the meetings there. Many of those participating in this project were students of Union College.

### Columbia Union

- Elder D. K. Smith, temperance secretary of the New Jersey Conference, announces that New Jersey is a Double Gold Star conference in the annual American Temperance Society membership drive. In 1957 five conferences reached the Gold Star Standard. This year New Jersey has doubled that amount. The conference leads the North American Division in per capita memberships.

- A total of \$741,686.91 has been received in the Ingathering campaign for the Columbia Union Conference as of the end of May according to H. K. Halladay, union home missionary secretary.

- Donald Bostian, of Washington, D.C., will be the new pastor of the Lynchburg and Yellow Branch churches of Virginia in the Potomac Conference beginning September 1. He takes the place of O. L. Stimpson, who is being transferred to Petersburg, Virginia.

- John McGraw, now pastor of the Strasburg, Virginia, church, will become the new pastor of the Portsmouth, Virginia, church about August 1. He takes the place of John Klim, who becomes the new pastor of the Fredericksburg, Virginia, church.

### Lake Union

- Four senior music students appeared in two recitals at Emmanuel Missionary College, May 24 and 31. The first public performance of a composition by Dr. Verne Kelsey, member of the EMC music staff, was played by Robert Murray in his piano recital May 24. Colin Greenlaw, clarinetist, assisted Mr. Murray. Shirley Mullen, soprano, gave a voice recital on May 31. She was assisted by Charlene Habenicht with selections on the piano and organ.

- Ten were baptized at Moline, Illinois, May 3. Six joined the church at Aledo, two at Kewanee, and two at Moline. C. Bufano, the pastor, has held a short, intensive evangelistic campaign in each of these churches. Many of the laymen did excellent follow-up work. Three had already been baptized in January in addition to the others. One mother was baptized who sent her two children to

church school, and another woman learned of the truth through Faith for Today.

● Several more baptisms have been conducted in Michigan recently. J. C. Klose held a service for ten at Holland, Sabbath, April 19. R. J. Kegley baptized four new members at the Alpena church. Robert Williams conducted a baptism for five as a result of his public meetings. In each of these instances others are in preparation for baptism in the near future.

● Commencement exercises were conducted for 81 seniors at Emmanuel Missionary College, May 31 to June 1. Seventy-one received degrees and ten were granted diplomas. Ten additional graduates are scheduled to receive degrees at the close of the summer session. Dr. Daniel Walther gave the commencement address on Sunday, Dr. Adlai A. Esteb delivered the baccalaureate sermon on Sabbath, and Prof. Ronald F. G. Sweet conducted the consecration service Friday evening.

#### North Pacific Union

● One thousand people attended the 1958 Pathfinder fair held in the Upper Columbia Conference at Moses Lake, Washington, on May 18. Twenty-one clubs helped make this the largest fair ever held in the conference. High-scoring clubs for the day were: Coeur d'Alene first, with 125 points; Grandview second, with 122 points; Spokane third, with 120 points; Milton fourth, with 114 points; Granger fifth, with 105 points; and College Place sixth, with 97 points. The judges were Francis Phelps, Manley Miles, and Chester Brooks.

● N. R. Dower, president of the Washington Conference, conducted the spring meetings for the Bristol Bay Mission School and surrounding area in Alaska from Friday, April 11, through the following Sunday. At the conclusion, R. G. Stambaugh, local pastor, conducted a baptismal service for nine candidates, most of them natives.

● Mrs. Alice Halsey, instructor in secretarial science at Walla Walla College, has accepted a position on the faculty of Golden Gate Academy, in Oakland, California. Replacing her will be Miss Kathryn Andrews, currently registrar and supervisor of secretarial science at Fresno Union Academy.

#### Pacific Union

● Mary Ellquist, assistant educational secretary of the Southeastern California Conference, had charge of a health-education workshop held at Pacific Union College July 10 to 13 for approximately 70 seventh- and eighth-grade teachers. The purpose of the session was to introduce the new SDA health-education textbooks for those grades and to provide opportunity for the preparation of materials to enrich the teaching procedure.

● Construction has begun on a new two-story, six-classroom unit for the Hawaiian Mission Academy elementary school. Herman Dustman, of Phoenix, Arizona, is in charge of construction. The building, valued at about \$75,000, is

scheduled for completion by September 1 of this year, says Earl Wright, educational secretary of the Hawaiian Mission.

● Ground-breaking ceremonies Monday, May 26, marked the beginning of the construction of Rancho Ventura Estates, adjacent to Newbury Park Academy. The Estates will accommodate 130 senior citizens from Southern California and will be the first home of its kind in the denomination. Harold Maddox is the administrator.

● The new Long Beach Welfare Center was officially opened on May 5. Guests attending included Councilman Patrick Ahern; R. R. Bietz, president of the Southern California conference; David Olsen and W. L. Barclay, union and local conference home missionary secretaries. Mrs. Hazel Grant is the director of the new center.

#### Southwestern Union

● H. M. S. Richards, Jr., pastor of the Albuquerque district, held a two-week "Back to the Bible" crusade at Portales, New Mexico, being assisted by the Portales pastor, W. D. Kieser, and G. M. Fillman, of Abilene, Texas. Twenty people took their stand at the close and ten have been baptized. A 15-minute radio broadcast was given each day during the series over radio station KENM, Portales, New Mexico.

● The laymen of the Albuquerque English SDA church held a series of meetings entitled "Prophetic Gospel Studies." These meetings were held in the Christian Assembly Church in west Albuquerque for four nights a week, with the laymen speaking and in charge of the service. The eleven laymen having part were: Cleve Whitfield, F. H. Birden, Charles Van Dusen, Ralph Fisher, Harold Carpenter, Claude Hughes, C. A. Brizendine, Carl Greenhill, Robert Holt, T. M. Price, M.D., Melvin Van Doren. To close the meetings, H. M. S. Richards of the Voice of Prophecy spoke the last week, with five being baptized and many more decisions made.

## 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  
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

Colorado (District Meetings)  
Denver Central church July 31-August 1  
East High School, Denver August 3  
Kansas  
Enterprise Academy, Enterprise August 6-10  
Nebraska (District Meeting)  
Lincoln August 30  
Wyoming  
Greybull July 25-26

#### Columbia Union

Allegheny  
Pine Forge, Pennsylvania August 7-17  
Chesapeake (District Meetings)  
Laurel, Maryland August 23  
Ohio (District Meeting)  
Mount Vernon August 23  
West Pennsylvania (District Meetings)  
Altoona, Pennsylvania July 26  
Warren, Pennsylvania August 2  
Laurel Lake, Pennsylvania  
(Constituency Meeting) August 3  
West Virginia (District Meetings)  
Parkersburg July 26  
Cumberland, Maryland August 22, 23

#### Lake Union

Illinois (No Camp Meeting)  
Lake Region (District Meetings)  
Detroit July 25-27  
Chicago August 1-3  
Michigan (District Meetings)  
Grand Ledge August 7-16  
Wisconsin (District Meetings)  
Portage July 24-August 2

#### Northern Union

Iowa  
Oak Park Academy, Nevada August 8-16

#### North Pacific Union

Oregon  
Gladstone July 17-26  
Washington  
Auburn Academy, Auburn July 17-26

#### Pacific Union

Arizona  
Prescott August 14-23  
Central California (District Meetings)  
San Jose July 26  
Nevada-Utah (District Meetings)  
Reno, Nevada August 8-10  
Southern California (No Camp Meeting)

#### Southern Union

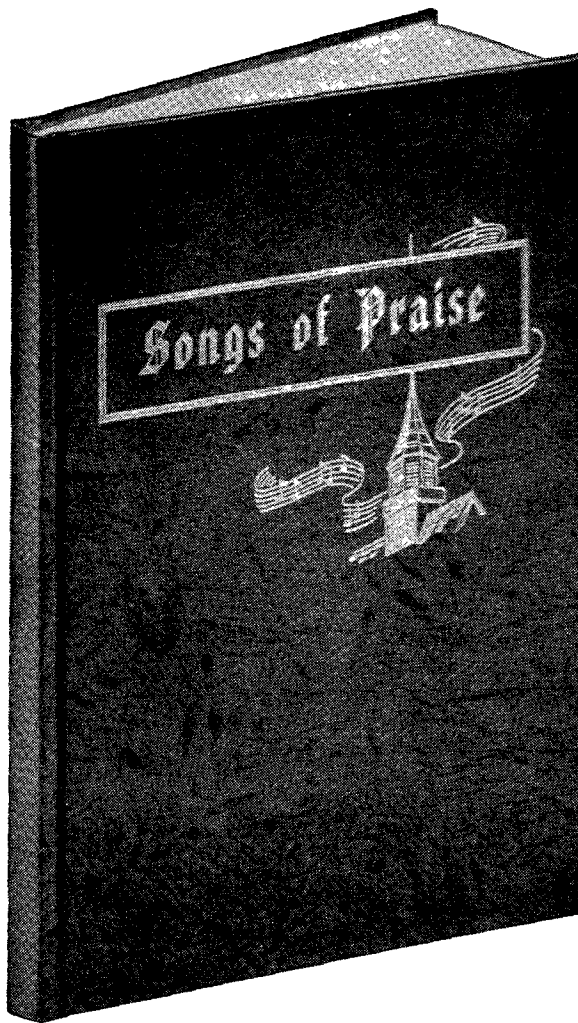
Carolina (District Meetings)  
Columbia, South Carolina July 25-27  
Georgia-Cumberland (District Meeting)  
Collegedale, Tennessee August 22, 23  
South Central (District Meetings)  
Jackson, Mississippi July 26

#### 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  
Sandia View Academy  
Albuquerque, New Mexico July 31-August 9

## Church Calendar FOR 1958

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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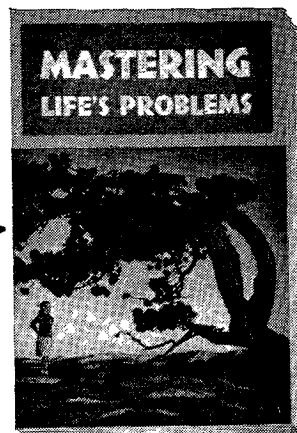
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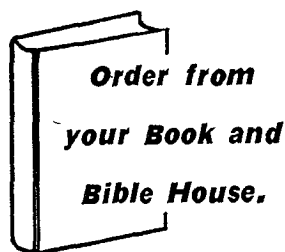
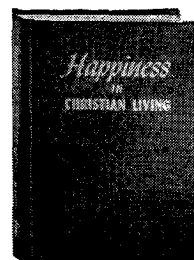
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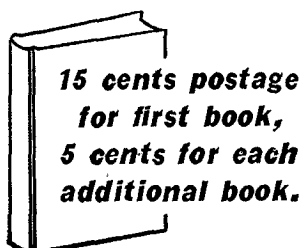
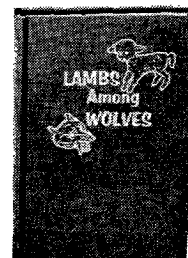
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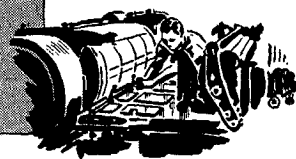
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# As We Go to Press



## Editor to Be Absent

I will be away from the office, traveling, for the next three or four months. During my absence the editorial tasks on the REVIEW will be ably handled by my good associates, Raymond F. Cottrell and Kenneth H. Wood, Jr. Editorial mail should be addressed, as usual, to: Editor, Review and Herald. The coming months will find articles of great interest and value appearing in these columns. May they prove of spiritual strength and blessing to all our subscribers.

F. D. NICHOL

## Potomac University Presidency

The readers of the REVIEW will be pleased to know that Elder E. D. Dick, president of the Seventh-day Adventist Theological Seminary and Potomac University, has been honored upon his retirement by being elected President Emeritus of the University.

F. O. Rittenhouse, president of Emmanuel Missionary College, has been elected president of the Potomac University, and is expected to take up his duties in the near future.

R. R. FIGUHR

## Recent Conference Elections

In the recent session of the East Pennsylvania Conference, T. E. Unruh has been re-elected to serve as president for another term. V. A. Fenn was re-elected secretary-treasurer, and the respective departmental secretaries were also returned to office for another term of service.

The Georgia-Cumberland Conference Committee has called N. C. Wilson to the presidency of that conference, thus filling the vacancy created by the election of A. C. Fearing, the former president, to serve in the Ministerial Association of the General Conference.

At the West Virginia Conference constituency meeting held July 13 in Charleston, West Virginia, A. J. Patzer was elected president of the conference. Elder Patzer has served the Columbia Union as MV and Temperance secretary.

W. P. BRADLEY

## From Home Base to Front Line

Dr. and Mrs. Carrol S. Small and daughter, Mary Lucile, of Loma Linda, California, left Los Angeles, California, on June 12, en route to India. Sister Small's maiden name was Lucile Joy Montaney. She is a graduate of the White Memorial Hospital School of Nursing, and has had many years of experience in various phases of nursing service. Dr. Small completed the medical course at the College of Medical Evangelists in 1934. For a number of years he has served as teacher of pathology in that institution. He will teach pathology in the Vellore Christian Medical College.

Mr. and Mrs. Wayne R. Vail, of Takoma Park, D.C., left New York City on June 14, en route to Southern Africa. Prior to marriage Sister Vail was Norma Lee Keiner. She has a B.S. degree in nursing, and has been employed at the Washington Sanitarium and Hospital, in Takoma Park, Maryland, as a staff nurse. Brother Vail obtained a B.A. degree in 1956 from Washington Missionary College. He has had experience as a hospital aide. He has accepted appointment as a mission director at the Ruia Mission Station, Southern Rhodesia.

Mr. and Mrs. W. F. Zill and two daughters sailed from New York City on the S.S. *Silver Wave*, June 30, en route to India. Brother and Sister Zill have given a term of service to the work in that field. While on this their first furlough, Brother Zill obtained an M.A. degree from the SDA Theological Seminary. He is to continue as a school or educational worker in the South India Union. W. R. BEACH

## Changes in Educational Personnel

Some important changes in major personnel in our colleges have recently taken place. Dr. C. N. Rees of Southwestern Junior College has been called to act as president of Southern Missionary College. Dr. Rees presents a wide background of experience and understanding of college problems and is well known as an inspirational leader of young people. We know he will bring to Southern Missionary College a strong program.

President W. A. Sowers, who has

been at Oshawa Missionary College for some eight years, has accepted a call to West Indian Training College in Jamaica. President and Mrs. Sowers have given exceptional leadership to Oshawa these past years and the school has made good progress. As he goes to head our educational institution in Jamaica we know his influence will be greatly appreciated by that field. Dr. M. J. Sorenson, the former president of the institution, and his wife are returning to the homeland after many years of service in foreign fields.

E. E. COSENTINE

## "The Case of the Wise Abstainers"

The August issue of *Reader's Digest* will carry an important article based on the heart and lung cancer research recently conducted jointly by the Sloan-Kettering Institute and the College of Medical Evangelists.

Entitled, "The Case of the Wise Abstainers," the article forcefully underscores the wisdom of abstention from alcohol and tobacco as practiced by Seventh-day Adventists.

This will be an article you can call to the attention of neighbors and friends.

HOWARD B. WEEKS

## Public Relations Seminar

The second annual Public Relations Seminar is scheduled for August 20 to 31 at Potomac University in Washington, D.C.

An event of major importance in denominational public relations, the seminar will be sponsored jointly by the Bureau of Public Relations and the Department of Education. The curriculum is supervised and graduate credit offered by Potomac University. The regular, moderate tuition rates apply.

Pastors, evangelists, departmental personnel, institutional administrators, public relations directors, and students who believe a thorough study of public relations theory and methods could be applied to advantage in their work should make application immediately for this stimulating and profitable course.

For detailed information, write: The Director, Public Relations Seminar, General Conference of Seventh-day Adventists, Washington 12, D.C.