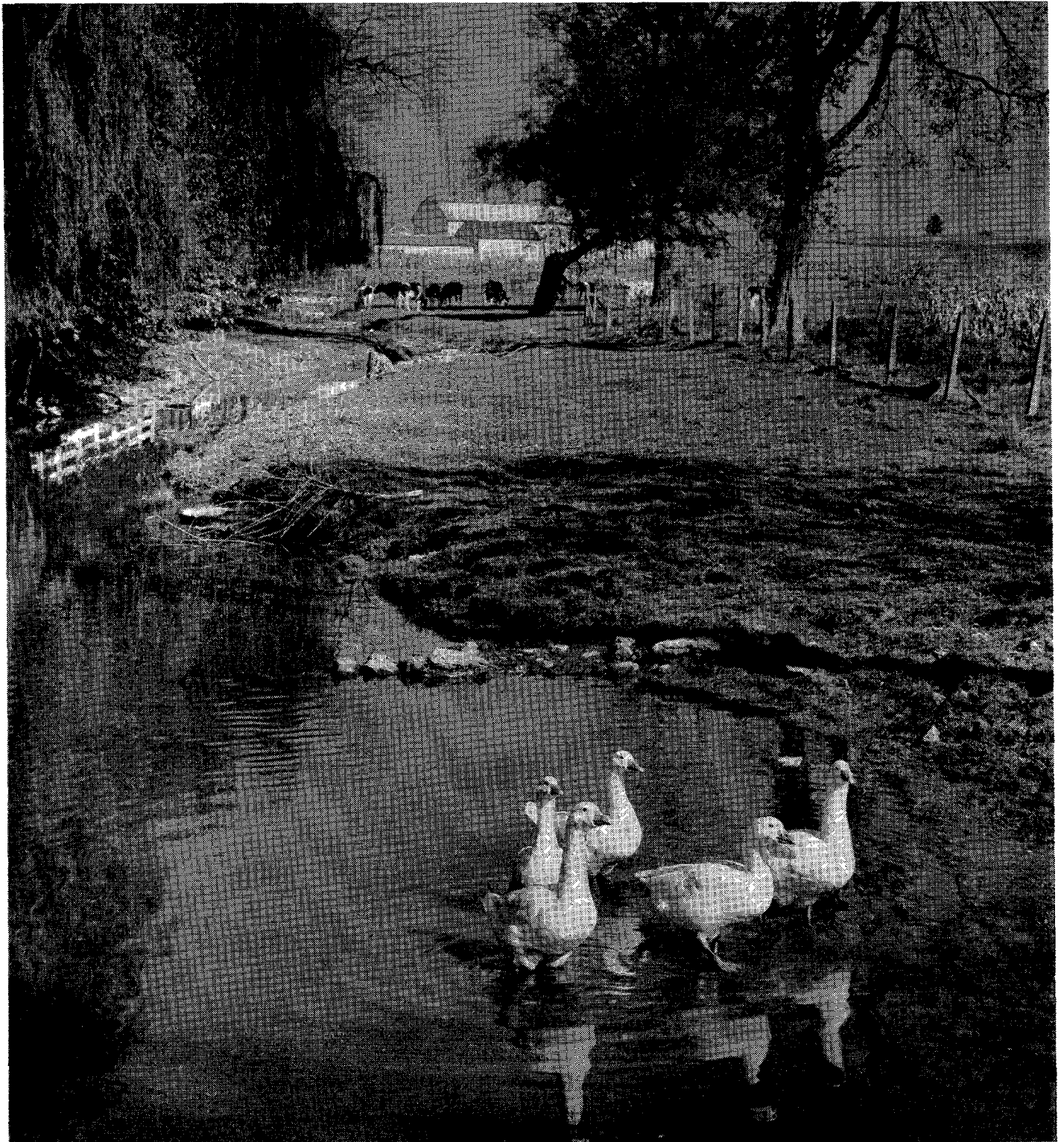


THE ADVENT SABBATH  
**REVIEW AND HERALD**

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



H. ARMSTRONG ROBERTS

"The eyes of all wait upon thee; and thou givest them their meat in due season" (Ps. 145:15).

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## • A Thought • FOR THE WEEK

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

### "By Faith, for My Cleansing"

Some years ago at the Bureau of Standards in Washington a tiny tube containing two thousandths of an ounce of radium was accidentally brushed off a table and spilled on the floor. It called for immediate action.

The radium was carefully swept up with specially designed camel's-hair brushes. But that was only a beginning. Four washings of the floor were made, with acidulated water, with soda water, and with common tap water, each operation yielding about four hundred dollar's worth of the precious element.

But the Bureau officials were not satisfied until a carpenter scraped the floor and collected the shavings. Three years later the shavings were burned and the ashes found to be still permeated with radium.

The incident affords illustration for the far-reaching effect of one's influence. The dropping of a careless word or the expressing of an ill-considered opinion has often been the cause of rift between amiable friends, in some instances even to the point of heart-break. Words spoken in anger to those we love best keep recurring in the memory of the one who was hurt, no matter how many gestures of reconciliation are made.

But there is the other side of it too. One's influence for good expressed in a consistent life of model deportment, in outflowing words of encouragement and deeds of kindness, in the championing of just causes and a stout defense of righteous movements—such a life of witness for God reaches out to bless and to lift and to heal. Long after the funeral eulogy of such a person, his influence is felt in the lives of those who knew him and produces a fragrance far beyond the area of his life's activities. Desire for such beneficent influence should call forth in our hearts the cry of David, "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow" (Ps. 51:7).

H. M. TIPPETT

## Well Said

A lie that is half a truth is ever the blackest of lies.—Tennyson.

To reprove small faults with undue vehemence, is as absurd as if a man should take a great hammer to kill a fly on his friend's forehead.—Anonymous.

It is astonishing how little one feels poverty when one loves.—Bulwer.

In religion faith does not spring out of the feeling, but feeling out of faith. The less we feel the more we should trust. We cannot feel right till we have believed.—Bonar.

REVIEW AND HERALD

# The Message of Reformation—Part 2

By DANIEL WALTHER

Church historian Philip Schaff's declaration, "The Reformation of the 16th century is, next to the introduction of Christianity, the greatest event of history," was not contradicted by some Catholic historians. That interest in that period is not waning is evidenced by the increasing output of publications dealing with the ideas, men, and issues of the sixteenth century.

To be sure, religion in that age was the *leitmotiv* of every enterprise. It was discussed in the courts of kings as well as by artisans in the workshops. Religion permeated all currents of ideas and affected scientific endeavors as well as the economy of all lands.

Every reform movement has been divinely appointed and timed. Some historians point out that the posting of the Ninety-five Theses by Luther in 1517 (often considered the beginning of the Reformation) came just twenty-five years after Columbus' discovery of America in 1492, the closeness of the two events being considered as of more than coincidental significance.

## Significance of the Reformation

It is true that since the beginning the Christian church has experienced repeated attempts at reformation. The rapid growth of Christianity called for constant reappraisal in organization, teaching, and methods; and the church had to adjust herself to changing conditions. Moreover, to every era the church had a special message to convey. On the other hand, there runs through the Christian church a common denominator of Christian faith, which links all Christians whose belief is anchored in the Bible and whose trust is in God.

What makes the sixteenth-century Reformation significant is that it accomplished so much in so short a time. Its divinely inspired message was most effective, but short-lived. The Reformation did not go all the way; it was incomplete, unfinished, "arrested." The Reformers did their assigned tasks with skill, complete devotion, and often with vigor, but they did not go all the way. True, they had a definite message based on the Bible. But soon the Reformation established itself on national bases, and the line was sharply drawn between Catholic and Reformed nations. By 1700, positions were clearly marked, and nations that had adopted Protestant-

ism remained Protestant, while no Catholic nation from that time on ever entered the Protestant fold. The Protestant message was accepted mainly by Germanic and Anglo-Saxon peoples rather than by the Latin peoples of Italy, Spain, and France.

On various occasions Catholics have tried to woo the Protestants back. For instance, Cardinal Sadoletto endeavored to return the entire city of Geneva to Catholicism, but John Calvin convinced its inhabitants that they should follow their own convictions. In 1541, Cardinal Contarini

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## Prisoner of God

By JOYCE SALT

Like a sheltering tree Omnipotent Love  
Holds limbs of protection o'er me;  
Like the whispering breeze God speaks to my  
soul,

And His word, like the sun, shines before  
me.

The waters of trouble would sweep o'er my  
head,

But by dikes of strong friendship are held;  
And with ropes of communion He tethers my  
soul,

And our spirits as one He would weld.

When I am weary, and when I am sad,  
And He sees I'm about to give up,  
From the wells of good influence, draughts  
He does send,  
And I sip the beneficent cup.

O sheltering tree, and chastening breeze,  
And the dikes, and the ropes, and the cup,  
Remain ever close to the throne in my  
heart—

When I sleep, when I move, when I sup.

---

tried to find a way of reconciliation with the Lutherans, and went so far as to accept justification by faith as a basis of unity. Even Melancthon was attracted by the proposal. Though nothing came of it, this exchange of views between Catholics and Protestants has been going on ever since.

The Ninety-five Theses did not attack ninety-five different abuses; they simply called for a debate on the question of forgiveness of sin. The sacrament of penance had become a farce; allegedly, forgiveness of sin could be obtained by the purchase of indulgences, which were hawked with cynical impudence by religious racketeers. Luther's conscience rebelled against

this abuse, and in one of his theses he argued that Christ alone can forgive sin—and this was declared heresy! He intended the debate to be confined to clerics, but a translation of the theses into German swept like wildfire over the land, and the people instinctively and correctly sensed in them dynamite that would change the world.

The message of the Reformation was by no means new. Centuries before Luther justification by faith had been advocated, as well as the reading of the Bible. But Luther stated his message in a new way, one that satisfied the yearning of the age. Similarly, the Advent message is not new. For centuries true Christians have awaited the Lord's return and some have observed the true Sabbath, but our message today is a harmonious combination of basic Bible truths that have come, in God's own time, to warn mankind of "the hour of his judgment."

## Basic Message of the Reformation

One basic message of the Reformation was that the Bible is the only infallible Christian guide in thought and life. Today it is difficult to imagine the courage and faith that were needed to proclaim facts that we now take for granted. Before the Reformation the church was without the Bible and Christians were without Christ. But the Reformers believed that God spoke directly to men through the Bible. The Bible instead of the priest, the Bible instead of the church, because the Word leads to the "discovery of God," Calvin declared.

The Bible indeed is the living voice of God and is essential to salvation. "Take away the Word and no faith will remain." Luther's unsurpassed translation became Protestantism's irrefutable authority, replacing both the church and Aristotle. Since "nothing useful for salvation is obscure," the Reformers placed the Bible in the hands of the common man. The Bible opened new vistas to leading thinkers. Milton never doubted the relevance and authority of Scripture, whether he was writing poetry or defending Puritan action against the king of England (Charles I). Isaac Newton, one of the finest scientific minds of all times, turned from his experiments in physics to study Bible chronology. The Bible did not deter him from the discovery of the law of gravitation.

Another message of the Reformers

was justification by faith. Justification is the only possible ground on which salvation can rest and on which true piety toward God can be reared. It consists in the forgiveness of Christ, whereby we are reconciled to God. Thus it is possible for the Christian life to begin in us by the activity of the Holy Spirit. These words of Calvin are to the point: "Thus we simply interpret justification as the acceptance with which God receives us into His favour as if we were righteous; and we say that this justification consists in the forgiveness of sins and the imputation of the righteousness of Christ. This can be only because God has so willed it and made it possible in Christ. So that our salvation depends solely and entirely on His mercy."

To Protestants salvation is by faith *alone*, as distinct from the Catholic view that it is by faith *and* works. Rome had made the forgiveness of sin dependent on confession to the priest. Protestants sent the penitent directly to God in heartfelt trust, grace being the cornerstone of his hope and the certainty of his salvation. Thus the need of priest and absolution disappears altogether. Faith is the child of grace and the mother of good works. Protestants have never rejected good works as the fruits of faith, but they have definitely eliminated so-called good works as a means of salvation.

Another message often attributed to the Reformation is the doctrine of Christian liberty. "A Christian man is the most free lord of all, and subject to none; a Christian man is the most dutiful servant of all and subject to everyone," wrote Luther. Christian liberty is a Protestant principle even though the Reformers themselves were unable, or perhaps unwilling, to put it into practice. It is a principle implicit in the Reformation, but it was not explicitly taught by the Reformers.

The Catholic Church relegates the laity to passive obedience to the priest as the soul's "director of conscience." Theoretically at least, a man may not even read the Bible without his priest's permission. To the Protestant, faith makes every man his own priest. The layman has a voice in the administration of the church. This "priesthood of the laity" manifests itself in the spreading of the vernacular Bible, in a hymn-singing church, in lay eldership and Christian education. Man must have the right to his own religious convictions without being dictated to, either by a priest or by a formal confession of faith.

The Reformation message of righteousness by faith was powerful and timely. But though the Reformation

enjoyed spectacular and rapid success, it also had serious shortcomings that soon arrested its progress. Lutheranism soon showed signs of formalism and dogmatism that called for another reformation. All reform movements have tended to disintegrate into denominational particularisms, which become a substitute

for Christian essentials. Nevertheless the sixteenth-century Reformers, who were unquestionably gifted men, applied their genius the best they knew to the task to which God called them and spoke eloquently to the world that was emerging from the Middle Ages. Bible in hand, they pointed the way to freedom and salvation.

## "Arm Yourselves"

By Hiram Morrell

"Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin" (1 Peter 4:1). Our Saviour was the only person ever born into this world with both a divine and a human nature. His human nature was perfected through suffering.

The apostle John tells us: "As he is, so are we in this world" (1 John 4:17). This being so, we must also expect to suffer in the flesh as Christ did. But many people shrink from this experience. They want to avoid suffering, and feel that God has forsaken them when they are brought into trying places. If we want to arm ourselves "with the same mind," however, we must be willing to suffer, if this experience will aid us in preparing for the kingdom. We must be willing to endure trials and persecution. Unless we are born of the Spirit we cannot have the mind of Christ, or even right motives when we suffer. When we partake of the divine nature we will begin to appreciate more fully the sinfulness of sin, the love of God, and the need of arming ourselves.

Neither saint nor sinner can avoid suffering, "for we know that the whole creation groaneth and travaileth in pain together until now" (Rom. 8:

22). But we know that eventually the sinner will suffer most. We are nearing the time when the remnant church will cease from sin, for God will have a people without spot, or wrinkle, or any such thing (see Eph. 5:27).

Now, we cannot cleanse ourselves from sin without divine help, and God is always willing to cooperate with us in this endeavor. Our suffering in this present time is called "light affliction, which is but for a moment," and we are told that it "worketh for us a far more exceeding and eternal weight of glory" (2 Cor. 4:17).

Some speak almost flippantly about the thief on the cross being converted at the last moment, but they do not pause to reflect that he had to maintain his faith amid more suffering than many people endure in a lifetime. Victims of crucifixion suffered beyond measure. If we look continually to the cross in order to cease from sin, pride and self-esteem will be overcome.

One way to arm ourselves is diligently to add the graces of faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity (see 2 Peter 1:5-7). "If ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom" (2 Peter 1:10, 11). More than fifty-six years ago I heard Mrs. E. G. White say, "While we are working on the plan of addition, God will work for us on the plan of multiplication." Surely we have abundant help.

We may arm ourselves by fortifying the mind with the truths of God's Word. Jeremiah testifies that he found God's words and "did eat them" (Jer. 15:16). To grow spiritually we must feed on spiritual food. If we study the Bible and the Testimonies as we should, we will enjoy a continual feast and will continually grow spiritually. They will become the joy and rejoicing of our hearts.

We may arm ourselves by prayer. "The darkness of the evil one incloses those who neglect to pray. . .

### A Sacrifice

By IVAN CHRISTEN

John Huss spoke straight that evil day,  
"By Jesus only will men be saved.  
By the Bible's word will men be freed,  
And not by priest, bishop, or pope's decree."  
"Retract," cried the prelates. "Retract or die."  
"Show me by God's Word," was his final reply.  
The faggots were lit; the flames soared high;  
God's angels, and Satan's, both drew nigh,  
Then listened with bated breath  
To his song of triumph, silenced by death.  
They took his body but not his soul,  
For Jesus on Cal'ry had played a like role.



## 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.]

### UN Diplomats Prefer Orange Juice

The favorite drink of diplomats at the United Nations lounge in New York City is orange juice, the Methodist Board of Temperance said in Washington, D.C. The board cited a recent report by the UN administration that showed that 80 gallons of orange juice a week is being served. This is more than any other beverage, although all types of alcoholic drinks are provided.

### Vatican Radio Cites Protestant Growth in Latin America

The Vatican Radio, in a special broadcast, urged Latin American Catholics to be "more active" in countering what it labeled a planned campaign by Protestants to penetrate all areas of Latin America. Citing statistics showing a rapid growth of Protestantism in Latin America during the past ten years, it said Protestants there now number 5 million. "Protestant publications," the station added, "now boast that within ten years Brazil will have a Protestant majority."

### Protestant Church in Spain Reported Growing

Dr. Manuel Gutierrez-Marin of Barcelona, president of the Spanish Evangelical Church, said in a talk at Viernheim near Frankfurt, Germany, that the Protestant church in Spain is not only asserting itself "despite persecution and oppression," but is also growing. He said that the membership of the Evangelical parishes in the Barcelona area had increased from 1,000 to 12,000 since the Spanish civil war. However, some churches and chapels in the country as a whole have been closed down by the state, while the licenses of many of the rest have been withdrawn. He stressed that "quite a number of Spanish Catholics and even individual bishops" have disapproved of "the suppression of Protestants." In Barcelona, Alicante, and on the Balearic Islands, more than 20 Evangelical couples have been waiting for two years for permission to marry. Since last March, he said, every person baptized by a Catholic priest is regarded as a Catholic for whom a Catholic marriage is required, even if he has long since been a Protestant.

### Reports Liquor Caused 200 Independence Day Deaths

Drinking was a factor in more than 200 traffic deaths over the Fourth of July and will probably cause at least that many more fatalities, on the Labor Day weekend, the Methodist Board of Temperance said in Washington, D.C. The board said that the highway death toll was 364 for the three-day holiday and cited a study by the National Safety Council that liquor is a factor in 55 per cent of holiday deaths on the highway.

Why should the sons and daughters of God be reluctant to pray, when prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence?"—*Steps to Christ* (pocket ed.), pp. 94, 95.

We may arm ourselves by receiving the Holy Spirit. "If all were willing, all would be filled with the Spirit. . . . Since this is the means by which we are to receive power, why do we not hunger and thirst for the gift of the Spirit? Why do we not talk of it, pray for it, and preach concerning it?"—*The Acts of the Apostles*, p. 50.

We may arm ourselves by contemplating the judgment. "Each has a case pending at the bar of God. Each

must meet the great Judge face to face. How important, then, that every mind contemplate often the solemn scene when the judgment shall sit and the books shall be opened."—*The Great Controversy*, p. 488.

Finally, we may arm ourselves by knowing and believing the love of God. "Know and believe the love that God has to us, and you are secure; that love is a fortress impregnable to all the delusions and assaults of Satan."—*Thoughts From the Mount of Blessing* (1956 ed.), p. 119.

If we will arm ourselves continually, we will be able to stand during the evil days that lie ahead, and then to enter into the joy of our Lord through eternal ages.

## How to Check Losses in Membership—Part 2

By Fordyce W. Detamore

Last week we discussed the problem and privilege of seeking the sheep that are no longer in the fold. We will return to that group more specifically a little later.

But another group, with these, deserves our attention—those whose names are still on the books but who are in the process of falling away. We do not like to admit it, but it is a tragic fact that about one third of the membership on the church list may be described as cool or cold. The percentage generally is this high if we will be frank and willing to face the facts.

Unfortunately, members in this group will probably not be reading this series of articles. Regular readers of our church paper do not usually appear among the ranks of backsliders or wanderers. If they were readers, this series would be addressed to them instead of being written about them. A similar problem confronts the pastor when he faces a low attendance at prayer meeting. Sometimes he yields to the temptation to rebuke the lack of faithfulness in attendance, but those who hear him do not deserve the rebuke and those who need it do not hear it.

Accordingly, my suggestions on what we can do to keep our members from falling away will be addressed to the faithful laymen and to their pastors. These suggestions will be rather specific, and at times we will have to discuss the problem and its

possible remedies with unpleasant frankness.

First of all, let me suggest how members can help to lighten the pastor's load, so that he will have more time to devote to seeking and feeding the lost sheep. These suggestions are specific in order that they may stand out in sharper relief.

1. Fewer telephone calls. It is surprising how much of a pastor's time, especially in a large church, is consumed in lengthy telephone conversations. One calls to ask for Mrs. Brown's telephone number. Another, by-passing the concordance, calls to ask for a certain text. Another calls to report in detail on a recent lay Bible study and gives the Bible study over again to the patiently (perhaps) listening pastor. Yet another calls to review what he heard on the five o'clock newscast and wonders what the pastor thinks about it.

2. Make church business calls to elders or deacons. Many, confronted by minor church problems, turn as naturally to the pastor as the needle to the pole. This should not be. He is "ruler over hundreds"—not over tens. If a downspout is leaking, call one of the deacons, not the pastor. If the electric sign at the church has not been turned on, call the janitor, not the pastor. If you have discovered a new type of desk, call the school board chairman and arrange for him to look at it first. For suggestions that have to do with the Lord's Supper, go to

the head deacon or the head deaconess.

3. Refer needy cases to deaconesses or to Dorcas leaders. When needy cases come to your attention, do not hasten to lay the burden on the pastor. He is already loaded with far too many details. Present these needy cases to the deaconesses or Dorcas leaders.

4. Localize problems. Do not carry every petty trifle of news to the pastor. At best he will hear too much of gossip. Sin gets too much free advertisement in the church as it is. "Report, say they, and we will report it" (Jer. 20:10).

Do not demand a full-dress church board discussion on every problem that arises. Localize the problem. The less publicity it receives the better. In handling a matter quietly you may save a soul from death and hide a multitude of sins. This will, of course, rob some of the talkers of gossip-ammunition, but it will also help to keep weaker members from stumbling over the shortcomings of others.

5. Fewer board meetings and more cottage meetings. Fewer committee meetings and more Bible studies. Is it not a fact that the so-called pillars of the church often become occupied, almost full time, standing still, holding up some office in the church?

Sometimes we take *ourselves* too seriously, and the challenge of *the work* awaiting us not seriously enough. It is possible to spend so much time on boards and committees that we have little time left to do an aggressive work for God.

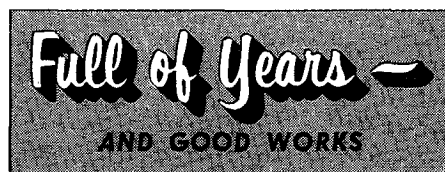
Church workers can make so many demands on the pastor, until boards, committees, and councils consume his time—waiting on tables—and little time remains for ministering to the flock, to say nothing of time for a vigorous evangelistic program. (We will come to this later.)

If board, council, and committee meetings can be held after prayer meetings or after the evening evangelistic meetings, it will leave the pastor more evenings free for pastoral and evangelistic visiting. This plan is of much more importance than at first might appear. It is in the evening when men and working women are at home. If these are to be reached, the pastor's evenings must not all be crowded full of routine church business.

6. Brief and efficient campaigns. Little do our members realize the extent to which long-drawn-out campaigns sap the energy, to say nothing of the time, of our pastors. The campaign load our pastors now carry is tremendous.

They need the sympathetic backing of all our members. These drives and campaigns are not the pastor's inven-

tions. They are part of a greater plan. He does not originate them but he must prosecute them, for the financial demands of our work around the world today are tremendous indeed. We are glad the work is expanding and that the opportunities to enter new areas are ever greater, but without the full backing of the laity the load on a pastor can be crushing.



### Dr. Wells A. Ruble



Dr. Wells A. Ruble is ninety years old. He was a Minnesota boy. In 1891 he graduated from normal school in Mankato, and then went to Battle Creek, Michigan, to attend our college there. It was here that he met the young woman who became his wife. After

their marriage they went to Cape Town, South Africa, to help in our educational work. Later Brother Ruble began the study of medicine and in time received the British degree from the London Royal College of Physicians and Surgeons.

We well remember Dr. Ruble at Loma Linda when he was president of the College of Medical Evangelists in its early years. He knows something of the hardship and joys experienced by the founders of our institutions. At one time he was the medical secretary for the General Conference. Among his heavy responsibilities in medical lines was his directorship of our sanitarium in England, and also the sanitarium in Melrose, Massachusetts.

His has been a full and active life of service for his fellow men, and to them he has given his best. He did not look forward to retirement, but he wisely decided to prepare for future leisure time. He learned to operate a typewriter. He took up the flute. He obtained a tape recorder, and made recordings of his wife's voice reading their favorite poems, and also recordings of some of Sister Ruble's songs. Many of us remember her excellent singing voice. Dr. Ruble and his late wife had the high privilege of being together for nearly sixty years. "All this and heaven too!" For there is coming the glad reunion and the glory land!

Dr. Ruble is still active, alert, and busy, and takes time from his hobbies and studies to help others. Among those hobbies, by the way, are collecting stamps and raising orchids. He impresses us anew with the fact that elderly persons do well, when it is at all possible, to be occupied with some light work, or a worthy social activity, or an indoor or outdoor hobby of some kind. In all this they may exert an influence that will bring blessing to others as well as to themselves.

ERNEST LLOYD

The ideal plan—the plan set forth in Scripture and in the Spirit of prophecy—is that able businessmen should shoulder the financial responsibilities of the church, thus freeing the pastor from table-waiting in order that he may discharge the pastoral and evangelistic tasks to which he has been called.

Campaigns such as Ingathering should not be spread out over months of time, but should be condensed into two to four weeks. If all will work loyally and unitedly, the goal can be reached in a shorter time, and more easily than in drawn-out periods in which enthusiasm generally wanes.

There are only fifty-two weeks in a year. Do not squander too many of them in side lines, for time is short and we have a message to be giving to the world. Let nothing restrict the time planned for aggressive evangelism. Only a church militant can be a church triumphant.

7. More Christianity in all church business. We need more Christian grace and courtesy in the handling of church business. Far more members than you might imagine have been grieved at heart and wounded in soul by the way in which so-called church business is sometimes conducted.

Recently I was asked to attend a church board discussion regarding the reacceptance into full membership of a wayward sister. The discussion was heated and to the point, and words like bullets spat erratically from trigger-happy lips as this case, with its unfortunate ramifications, was being freely discussed. Finally enough votes were marshaled to keep the woman out of the church, and the winners went home probably with a feeling of well-being that they had "held up the standards."

Yes, they had, but the way they did it! Next day a loyal sister on the board telephoned and said, "You know, I think it would be better if I dropped out. As I heard the discussion last night I felt that if sinners were not welcome when they repent, I would rather not be a party to such actions." She was persuaded to remain in the church, and even on the board. But she had sustained a dangerous wound.

True we must hold up the standards, but the way in which we do it is a matter of major importance. We need more of the spirit of Calvary along with the stone of Sinai. Both are essential to salvation. In all matters of church business let us be sure that above the law is the mercy seat.

If we prosecute the work of God in kindness and love, there will not be so many requiring pastoral care, and our ministers can then be free to fulfill the other part of their ministry—that of evangelism.



# • EDITORIALS •

## “Cancerous Germs”

Some years ago Ellen G. White used the term “tuberculous and cancerous germs” (*The Ministry of Healing*, p. 313). At that time the men of science had not established the cause of cancer, nor did they know how it spreads. In fact, even now—half a century after the Lord’s messenger referred to “cancerous germs”—incontrovertible scientific evidence has not been produced to establish germs as the cause of cancer.

Recent studies, however, point to viruses (“germs”) as a probable cause. At the Seventh International Cancer Congress, held in London early in July, a report concerning the research work of Dr. Francisco Duran-Reynals was presented. According to an Associated Press writer who covered the meeting, “In a lifetime of research Dr. Francisco Duran-Reynals produced point after point of evidence that viruses could indeed be the culprit or at least the most important culprit.”

Dr. Duran-Reynals was to have spoken to the nearly two thousand scientists who gathered at the congress from sixty-four countries, but he died a few months ago, a victim of the very disease he fought. In his honor a brief abstract concerning his latest experiments on mice at Yale University was printed in proceedings of the congress.

According to the writer quoted above, “The abstract is partly his last tribute. But a bigger tribute comes from the fact that more and more scientists are swinging to the virus theory of cancer, a theory largely ignored during Dr. Duran-Reynals’ lifetime. Recent evidence in several countries is adding to the picture that viruses could be involved in at least some kinds of human cancers.”

Earlier this year Dr. John R. Heller, director of the National Cancer Institute, declared that there has been “a veritable breakthrough in the virus area.” “For many, many years scientists have been of the opinion that viruses probably play a role in the causation of cancer. . . . Some developments this last year have led us to the view that perhaps more progress has been made, as far as cancer is concerned, in the study of viruses than any previous year to my knowledge.”—*U.S. News & World Report*, March 28, 1958.

### Evidence Required

Before medical men will accept a new scientific theory as fact, they require rather overwhelming evidence in support of the view. This is apparent when one notes how cautious the world of medicine has been to connect cigarette smoking with the increase of lung cancer. The same was true with polio. It took several years before the Salk vaccine received wholehearted endorsement. Now, however, it is almost universally accepted.

Perhaps it will not be long before sufficient evidence will be in hand so that cancer will be recognized as a germ disease. Declares Dr. Heller in the source quoted above: “If and when we establish the virus as a causative agent in cancer, then we are around the corner from a vaccine. When we get a vaccine, we can prevent cancer. That is what we are after, and that, of course, is what keeps us stimulated.”

We hope science will be successful in its efforts. Millions who otherwise may die from cancer thus will be spared. Incidentally, further reason for complete confidence in the prophetic gift to the remnant church will also thereby be provided. “We have also a more sure word of prophecy; whereunto ye do well that ye take heed” (2 Peter 1:19).

K. H. W.

## Keeping in Touch

An army pressing the attack against the enemy relies on an elaborate intelligence system for maintaining contact with the enemy, in order to know where and how his forces are deployed and to estimate his intentions. A commander without such information cannot intelligently deploy his own forces nor can he formulate an opportune strategy for winning the battle. More likely than not his men will be in the wrong place at the wrong time. He will assemble a powerful striking force to take what he supposes to be a strong enemy position only to discover that the enemy has abandoned it and has already securely established himself elsewhere.

Before His ascension our Lord issued the church its marching orders, commissioning it to carry the gospel tidings to an unbelieving world. Seventh-day Adventists have been assigned the mission of pressing the last battle of this age-long conflict between good and evil to the gates of men’s minds everywhere, to the ultimate battleground between truth and error. How intelligently are we informed about the thinking, attitudes, interests, and desires of the men and women for whose salvation we labor? May it be that we have been so busy pressing our attack against ignorance of eternal truth that we have not taken sufficient note of significant changes in people’s thinking over the past fifty years, and even since World War II? We have witnessed the most astonishing revolutions in such areas as medical knowledge and practice, in physics and the tools of war, and in patterns of daily living. Would we not be naive to imagine that similar major transitions have not taken place in men’s interests and patterns of thought?

Perhaps we would do well to pause long enough to assess the state of men’s minds today. Perhaps in so doing we would discover more effective ways in which to present the testing truths for our generation. We might even find that sometimes we have set out on minor theological forays in areas distant from contemporary religious thought and concern. Perhaps, also, we should find that some of our weapons—our phraseology, our modes of presenting truth, our methods—are obsolescent and could well be replaced by more effective tools.

May it be that, in our laudable response to the admonition to come out from the world and to remain separate from it, we have so far removed ourselves from the world that we are out of touch with the very people we aspire to win for Christ and His coming kingdom? May it be that a reinterpretation of the truths of Scripture in terms of the interests, needs, and aspirations of men today might make it easier to reach their minds and their hearts?

The June *Scientific American* presented a stimulating

article under the title "Teenage Attitudes," which we read with interest and, we hope, a measure of profit. This article reports a poll, or rather a series of polls, of the beliefs, desires, and problems of young Americans. We wonder whether it might be possible to formulate a valid poll of public opinion in certain areas of special interest to Seventh-day Adventists, with the objective of aiming our message more accurately at the modern mind.

Two other recent articles in the area of effective religious ministry caught our attention. One was an article in the *Reader's Digest* for June, condensed from the *Christian Herald*, about the "Church of the Open Door." This is the story of a church on lower Fifth Avenue in New York City whose doors never close. It tells the experiences of men and women whom that church has been able to help in moments of need because its doors are always ajar. We reflected that, at this point at least, this particular church is keeping in touch with the people it essays to serve. How can we come into closer touch with the people we aspire to serve?

The second item was a brief report in *Time* for June 9 entitled "Baptists and Benedictines." This news story relates how this spring a Roman Catholic college in the rolling, green hills of Alabama graduated more Protestants than Catholics. In fact, only 100 of the 494 graduates—only about one student in five—were Roman Catholics. Most of the others were Bible-belt Baptists! Now, we are not suggesting that Seventh-day Adventists should flock to the nearest Roman Catholic institution of higher learning, nor do we propose that our colleges embark on a program of greatly increasing their proportion of non-Adventist students. We simply note the success of a considered attempt on the part of St. Bernard College to make contact and to keep in touch with the community of which it is part. Perhaps the sons of light can still learn something from the children of the world.

In His earthly ministry our Lord kept in close contact with people. He devoted most of His time to people. He had an intimate knowledge and understanding of their thoughts, their interests, and their needs. Are we doing all we can to follow His example? May our zeal for God be liberally seasoned with a knowledge of how to present His message for our day in a way that will more effectively reach the minds and hearts of our contemporaries.

R. F. C.

## Life on Other Worlds

*Is there life on other worlds?*

That there is has never been questioned by Seventh-day Adventists. The Scriptures show plainly that the universe is peopled with intelligent beings. In vision the ancient prophets saw countless angels in heaven, and at the creation of this earth "the morning stars sang together, and all the sons of God shouted for joy" (Job 38:7). Ellen G. White, also, saw inhabitants on other worlds, and while in vision talked with some of them. (See *Early Writings*, pp. 17, 39, 40.)

A few secular voices have from time to time suggested that there might be intelligences on some of the planets in our solar system, Mars being the most likely place for life to exist. But none of the advocates of this point of view have spoken with much conviction.

Now, however, perhaps sparked by the current interest in outer space, Prof. Harlow Shapley, Harvard's distinguished astronomer, has startled the world by writing a book entitled *Of Stars and Men: Human Response to an Expanding Universe*. In this small 157-page volume he declares that conditions for the support of life as we know it probably obtain on 100 million planets, perhaps even on 100 thousand million, or even on 100 million million. Some of the beings on these worlds no doubt have intellects surpassing our own, he believes.

The effect of these conclusions on Professor Shapley is to make him more humble. He advocates a similar attitude on the part of others.

Surely as we gain greater knowledge of the vastness of the universe, the more accurate perspective we obtain both of ourselves and of the God whom we serve.

The same power that upholds the countless worlds as they streak through space is exercised on our behalf to deliver us from sin and enable us to spread the gospel successfully. Soon that power will be used to take the redeemed far beyond earth's gravitational pull, to the New Jerusalem. There they shall "sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven" (Matt. 8:11). God hasten the day when the family on earth—long separated by sin from the rest of the universe—shall be able to hold regular face-to-face communion with angels, with beings on other worlds, and with God Himself!

K. H. W.

In the onward march of the message, changes in personnel are inevitable. Under a guiding Providence, such changes can greatly strengthen and advance the work of God. Often we have seen that a shift in leadership in vital areas of our denominational activities has brought new life and vigor to the work. A change in emphasis, a new approach, the impact of fresh ideas, may be beneficial to any organization. So hail to new recruits, who, catching the torch of achievement from the hands of those who have borne it hitherto, carry its shining flame on to new heights of conquest!

At the General Conference session in Cleveland several changes were made in certain areas of denominational leadership, including the Sabbath School Department. Knowing that advancing years as well as length of service would have some bearing on the decisions of the nominating committee, I sought opportunity before going to Cleveland to call the attention of the General Conference president to the fact that I had crossed the divide of three score years, that I had served in the General Conference Sabbath School Department for almost fifteen years, and as



secretary of the department for eight of those years. Therefore, I thought it time for some younger man to take my place.

Hence, I was not surprised that the nominating committee in deference to my gray hairs and the accumulated years for which they stand, nominated a younger man to carry the responsibilities of the secretary of the Sabbath School Department. Upon his election as my successor, it was my pleasure to introduce to the delegates at the General Conference session a former associate and long-time friend from African missionary days—Elder Gerald R. Nash. I am happy now in this column to give him a wider introduction. That we have been taken for one another on numerous occasions—he having been gracious enough to accept being called Brother Moffitt, and I having been flattered by being called Brother Nash—we have reason to hope is a

propitious omen for a smooth transition.

At such periods of transition, how important it is that every one recognize that no man is indispensable, that all are expendable. Men may come and men may go, but the work of the Lord goes on triumphantly. And how heartening it is, sometimes after a short period of adjustment, to witness the ready reception by co-workers and laity of such changes in leadership, and how fine and how fitting for all concerned to transfer their loyalty and support to the new leader.

I am sure that the virile leadership of Elder Nash will merit and receive an even greater degree of loyalty and cooperation than my feeble powers have been able to command. As I retire from official responsibility in the Sabbath School Department of the General Conference, it is with gratitude to God and to my associates and to Sabbath school leaders and members in all the world for any accomplishments hitherto achieved. With high courage I look for much greater things in days to come. In the next few years the Sabbath school work under a prospering Providence is destined to unprecedented achievement.

L. L. MOFFITT



# Sabbath School Lesson Help

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

FOR SABBATH, AUGUST 30, 1958

## Church Life and the Christian

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

Charles Spurgeon once made a quaint comment on Psalm 23:2 ("He maketh me to lie down in green pastures"): "There is no fear of biting the bare ground, where the grass is long enough for the flock to lie down in." This lesson deals with the church at her best—a place where God's flock is fed, refreshed, and inspired.

### 1. The Church Equipped for Service

Ephesians 4:11, 12, R.S.V. "His gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, for the equipment of the saints, for the work of ministry, for building up the body of Christ." Humanly speaking, the church at Pentecost was thrust into a situation for which she was unprepared. She had no buildings, no preachers or teachers with special training, no liturgy, no Christian hymns, et cetera. But the church had zeal and Heaven-sent power (Acts 2:1-4). Gifts in great diversity appeared in willing men, and adequacy for the emergency came upon them. Read *Testimonies*, volume 9, page 144, on gifts and talents in the church today. Compare *Testimonies to Ministers*, page 18.

Romans 15:4, R.S.V. "For whatever was written in former days was written for our instruction, that by steadfastness and by the encouragement of the scriptures we might have hope." Those who, like Simeon, were "just and devout, waiting for the consolation of Israel," or who, like Joseph, "waited for the kingdom of God" (Luke 2:25; Mark 15:43), had based their hopes on the promises "written in former days." Such souls became the charter members of the church of Christ. Consolation derives from the source of our hopes. It was the epistle of the elders that caused the Gentile Christians to rejoice (Acts 15:31). It is the Christ of Scripture who has always been the consolation of the church, and His Spirit comes upon those who seek Him in His Word.

I Peter 1:14-16. "Because it is written, Be ye holy; for I am holy."

Peter's explanation of Christ's call to holiness was based upon an "It is written." These three words were the first recorded words spoken by Christ after His baptism. "In every temptation the weapon of His warfare was the Word of God."—*The Desire of Ages*, p. 120. Through this Word "the church of Christ is God's agency for the proclamation of truth; she is empowered by Him to do a special work; and if she is loyal to God, . . . there will dwell within her the excellency of divine power."—*Prophets and Kings*, p. 259. This power comes because of individual holiness in the membership. We owe more than we realize to our fellowship with believers, who love God, His Word, and His people. Compare 2 Peter 1:1.

### 2. Life Derived and Imparted

Psalm 80:8-19. "Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it." This exquisite passage portrays Israel as a vine of God's planting. This figure of Israel (Isa. 5:1-7; Hosea 9:10; 10:1) was in the minds of the Temple architects who constructed at the entrance of the Temple a gold and silver vine "with green leaves and massive clusters of grapes" (*The Desire of Ages*, p. 575). Israel was now a dead vine. "I am the true vine," Christ declared, "and my Father is the husbandman. . . . Ye are the branches" (John 15:1-5). "In Christ is life, original, unborrowed, underived," and "the divinity of Christ is the believer's assurance of eternal life" (*ibid.* p. 530). When we grasp these things we have the real meaning of the vine and the branches, for of necessity the finite clings to the infinite. Our individual connection with Christ must be "no casual touch, no off-and-on connection" but a "continual communion" whereby life, strength, and fruitfulness flow to us constantly (*ibid.*, p. 676).

Ephesians 2:13-22. "In Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." "Yet now" or "But now" are favorite phrases by which Paul recalls the past and contrasts it with the present in Christ. We were "sometime alienated"

"Yet now" are "grounded and settled" in the faith (Col. 1:21, 23). The mystery of the gospel was "hid from ages and from generations, but now is made manifest to his saints" (Col. 1:26). We "walked some time" in fearful sins, "but now" have put off "anger, wrath, malice, blasphemy, filthy communication" and "the old man with his deeds" (Col. 3:5-9). We were "under the law" and therefore living with a fearful consciousness of sin, "but now . . . the righteousness of God which is by faith of Jesus Christ . . . [is] upon all them that believe" (Rom. 3:19, 22). See this powerful contrast also in Romans 6:22; 7:6; 11:30; et cetera.

I Corinthians 12:25, 26, R.S.V. "That there may be no discord in the body, but that the members may have the same care for one another." This powerful comparison with the body presents the church, by bold personification, as an organism in which "the parts . . . which seem to be weaker are indispensable, and those parts . . . which we think less honorable we invest with the greater honor" (verses 22, 23, R.S.V.). "If one member suffers, all suffer together; if one member is honored, all rejoice together."

The relationship portrayed is delicate, intricate, precious. "God wants His people to be united in the closest bonds of Christian fellowship. . . . One member of the church filled with unbelief may give an advantage to the great foe that will affect the prosperity of the entire church, and many souls may be lost as the result."—*Testimonies*, vol. 3, p. 446. The church contains people of every type, organized to help each other, to evangelize the world and to show forth God's glory. See *The Acts of the Apostles*, p. 9.

### 3. Blessings Inherited

Psalm 42:1-4. "As the hart panteth after the water brooks, so panteth my soul after thee, O God." "I have seen large flocks of these panting harts gather round the water-brooks in the great deserts of central Syria, so subdued by thirst that you could approach quite near them before they fled."—THOMSON, *The Land and the Book*, p. 172.

Psalm 37:23-25. "The steps of a good man are ordered by the Lord: and he delighteth in his way." "All his course of life is graciously ordained, and in lovingkindness all is fixed, settled, and maintained. No reckless fate, no fickle chance rules us; our every step is the subject of divine decree."—SPURGEON, *Treasury of David*, on Ps. 37:23. "Ministering angels mark every step of our progress."—*Testimonies*, vol. 3, p. 466.



# 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 3*

#### THE STORY THUS FAR

This is a true story of pioneer days. In 1852, when Clara Clark was about a year old, she, with her twin brother, Clarence, and older brothers and sisters, had been brought across the plains in a covered wagon caravan by their father, Alvin Clark. Their mother had died during the journey. The family had settled in the Willamette Valley, in Oregon, and there Alvin Clark had married Eferiah McCracken, a kindly, motherly woman who kept a good home. The Clark children still at home were DeWitt, 23; Howard, 17; Hannah, 15, and the twins, 10.

Clara started to the country school when she was six years old, and loved every minute of the time spent in the little log schoolhouse. The Clark young people, with Aunt Em and Uncle Newton, were gathered around the big fireplace one rainy September evening, with a visitor, pretty 16-year-old Emeline Trimble, who had come across the plains the previous year. "Did your caravan have trouble with the Indians?" someone asked her. "Yes," she replied with a shudder. "I'll never forget how terrible it was."

"The Indians haven't been treated right; and that's what has made them so savage," Aunt Em broke in.

"That's true," Uncle Newton agreed. "The Indians were for the most part friendly when the whites first came to this continent. But they have been pushed back, mile after mile, out of the land that had been theirs for generations. The Government has made treaties with them, set boundaries and promised to pay them for land, and again and again these treaties have been broken. And some of the men sent to negotiate with the Indians have been very unfair to them, and have treated them with great cruelty."

"The buffalo are being killed off by the whites," DeWitt put in. "I've heard that some of those scouts out on the plains kill twelve, or fifteen, or twenty buffalo in a day just for the sport. Buffalo meat is the main source of food for many Indians, and now that these animals are getting scarce the Indians are likely to starve."

"And, worst of all," Aunt Em said, "the traders have sold whisky to the Indians, and, of course, when the Indians drink this 'firewater,' as they call it, they are not really responsible for what they do."

"Yes," Uncle Newton spoke seriously, "when we think about the way the Indians have been treated, we really can't wonder that they are taking revenge by going on the warpath. They feel that they are fighting for their rights. And as is so often the



case, innocent people—such as some of the emigrants crossing the plains—have had to suffer for the injustices that have been done to the Indians."

Emeline had not entered into the conversation, but sat gazing into the glowing fire. As the discussion died down she looked up, and Clara thought she had the saddest eyes she had ever seen. There was silence, except for the patter of raindrops on the roof.



Aunt Em, sitting close to the girl, slipped her arm understandingly around the slim shoulders. "Would you like to tell us about it?" she asked.

Emeline looked around at each face turned toward her—friendly, sympathetic faces she found them in the glow of the fire. "Maybe," she said, "I could forget quicker if I did tell you."

She took a deep breath and began evenly. "There were eight wagons in our company—fifty-four people in all, grownups and children. We had no trouble getting to Fort Hall, on the Snake River. We reached there about the middle of August. Colonel Howe, who was in charge of the fort, told us there had been some trouble with the Indians to the west, and offered to let us have a military escort for a ways. We were very glad to have the dragoons he sent with us—twenty-two of them, I believe there were. We

made good time through the sagebrush country along the Snake. After six days the soldiers left us and went back to Fort Hall. The going was hard in some places—I guess all you folks know what rocky, desolate country that section along the Snake River is—but we had plenty of provisions, and our oxen were holding out well. We expected to get through in record time.

"About ten o'clock on the morning of September 13—will I ever forget that day?—there was a bloodcurdling yell. Before we could think, we saw Indians jumping up from behind the rocks and sagebrush alongside the road. They started shooting at us. It seemed as though the whole country was full of them, though I suppose there weren't more than a hundred. Some of them had rifles, and the rest had bows and arrows. Our men quickly drove the wagons into a circle, and the boys herded the cattle inside. The women and children crowded together in the center of the corral, while the men shot back at the Indians from behind our wagons. We saw several of them fall.

"Soon the Indians seemed willing to make peace. They made the sign for hunger. We gave them some food, and they went off up the hill to the left. We watched them until they disappeared from sight; then we hitched up the oxen and started on, hoping we would never see those Indians again.

"If only we never had! We had barely reached the top of the hill when that terrifying Indian war whoop came again. The men tried to get the wagons into a circle. But everything was confusion. The oxen were unmanageable. Right at the top of the hill there, we made an excellent target. Before we could get the wagons corralled, three of our men were killed."

Clara shuddered. But Emeline went on quietly.

"Finally we got the wagons into a circle again. Fighting continued all the rest of the day. A number of the Indians were killed, and naturally this made their comrades more savage in their attacks. That afternoon is a terrible memory—Indian war cries, the crack of rifles, the moans of the injured and dying, the smell of blood and gunpowder. As night came on the fighting stopped, but though our

men were very tired, they could not rest. They were afraid the Indians might try to take us by surprise in the darkness. Every now and then we would hear a shot off in the darkness, and we knew that they were not far away. There was no sleep for any of us huddled together behind the wagon barricade.

"Daylight brought more Indians and fiercer fighting. We were greatly outnumbered, and the men realized that we could not defend ourselves very much longer. They thought that perhaps if we left some of our wagons as booty, we could escape. We tried this. But the Indians paid no attention to the deserted wagons. They followed us down the road, firing at us. The slow, lumbering oxen couldn't go fast enough to outrun even the Indians on foot.

"Four men in our crowd who were on horseback deserted our company in an effort to save themselves. Two other men, the Reith brothers, managed to get away on foot, starting out to try to find help. We had little hope that they would succeed in finding anybody.

"Night was coming on. We didn't have enough wagons any more to make a barricade. What should we do—stay there to be taken captive? Or try to escape, down the steep embankment on our right, and hide in the Snake River ravine? We decided to make an effort to get away. The men kept firing at the Indians until it was quite dark. The word was passed along for the women and children to go first, while the men and boys tried to keep the Indians' attention.

"We crept down from the wagons as quietly as we could. I was the first one out of our wagon. My mother was right behind me. She handed me my baby sister, Alline, and then started to climb down. Just then an Indian saw us. Quickly he raised his bow and shot. The arrow struck my mother in the side. I heard her moan and saw her fall. I stooped down to help her up, but she whispered, 'Run, Emeline—run, and save the baby.' So I turned and ran. Down the steep bank I stumbled, the baby hugged tightly to me. I heard others around me running in the darkness. Were they some of our company—perhaps my brothers and sisters—or were they Indians? I could not tell. I only knew that I wanted to get away—away from the frightful yells, away from the smell of blood, away from the sound of rifles."

Emeline paused. The patter of the rain on the roof, the crackle of the fire in the hearth—otherwise all was silent in the room. But the very silence of those sturdy frontier young

people gathered in the flickering firelight—every one of whom had faced in anticipation, if not in reality, just such dangers as were being described—breathed sympathy and understanding to the girl. After a moment she continued.

"It was hours later that I found the others who had escaped. My sister Elizabeth and my brother Christopher were there. But my stepfather, my mother, my other three sisters, and my other brother I never saw again.

"In our hurry to get away none of us had thought of taking anything to eat. There were thirty-seven of us, and the only food that we had was a loaf of bread, which one of the women had picked up just before she jumped out of her wagon. As daylight came on, the children began to cry for something to eat. We divided the loaf of bread among them. I even fed a little to my baby sister, to quiet her. One of the men had some fish-

hooks, and two or three of the women had spools of thread in their bags, which we used for fishing lines. In this way we were able to catch a few fish from the river. These, together with two dogs that had followed us from the wagons, that we killed and cooked, were all we had to eat for several days.

"We didn't dare stay where we were, and we were afraid to go out into the open when it was light enough to be seen. So we traveled at night and hid during the day.

"About seventy-five miles down the Snake River we reached the place where the Owyhee River runs into the Snake, just opposite old Fort Boise, which is deserted now. By this time we were getting very weak from hunger and exposure; so the men built two wigwams of willow branches close to the river, and here we lived—or existed, perhaps I should say."

*(To be continued)*



## Day of Victory

By ARTHUR S. MAXWELL

With the death of Haman a great change came over the Persian court. Mordecai was made prime minister and all Haman's property was given to Queen Esther, who appointed her uncle its guardian.

However, the death of Haman did not remove the threat to the Jews. The king's decree still stood, and could not be changed. Unless something unusual should happen the entire Hebrew race—including those who had returned to Jerusalem—would be put to death on the thirteenth day of the twelfth month.

Esther decided to see the king about it again. As before, he held out his golden scepter in welcome to her, but this time, instead of inviting him to dinner, she fell on her knees before him and with tears begged him to do something to save her people.

"How can I endure to see the evil that shall come unto my people?" she cried, "or how can I endure to see the destruction of my kindred?"

With a Jewess as his queen and a Jew as his prime minister, the king was in a very difficult place. He saw at once that something must be done. But he did not know what to do. So he told Esther that she could write her own decree and seal it with the king's ring and send it out to all the governors of the provinces, providing only that she did not reverse what he had written before.

This rolled the problem of how to save the Jews back on Esther and Mordecai. So the two got together and tried to think of a way.

They came up with a very bright idea. In the king's name they would tell the Jews to defend themselves from attack on the thirteenth day of the twelfth month.

So they drew up a document commanding the Jews to "gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, both little ones and women."

When the decree was written, Mordecai sealed it with the king's ring and addressed it "to the lieutenants, and the deputies and rulers of the provinces which are from India to Ethiopia." Then he sent it by "posts on horseback, and riders on mules, camels, and young dromedaries."

The whole Persian postal system went into action. And what a wonderful scene it must have been as riders on all those different animals rode out of Shushan bearing the message that was to save God's people from destruction!

There was no slackness either, for "the posts that rode upon mules and camels went out, being hastened and pressed on by the king's commandment."

It took many weeks for the decree to reach all the far-flung provinces of the empire, but it arrived in time. And as the Jews read it, they were greatly relieved. "In every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them."

Then came the thirteenth day of the twelfth month. On this day, by the king's first decree, the people of the land had the right to kill all Jews and take their property; but few acted on it. Where they did, they found the Jews ready for them. The result was that the day many feared would be a day of destruction became a day of victory.

And so once more, in His own wonderful way, God guarded His people and saved them from the harm that wicked man plotted against them. Again the "seed of the woman" was preserved from the hatred of the serpent; and God's loving purpose for man's redemption moved one step nearer to its final triumph.

**R**IFAI BOERHANOE'DDIN was once a devoted Moslem living in Indonesia. Then he accepted Jesus Christ as his personal Saviour and was baptized into the Seventh-day Adventist Church.

We who have been reared in the freedom of the West and who can change our social and religious connections without much personal inconvenience and especially without having to face a hostile world about us, can hardly appreciate the situation confronted by Rifai when he made his decision. Rifai's father is a Moslem priest who spent some twelve years on a pilgrimage to Mecca, the holy city of Arabia. There the father mastered the Arabic language so that he can read the Koran fluently, and he is schooled in Moslem history.

This devoted father carefully reared his sons to follow in his footsteps, and in time the eldest son also became proficient in Arabic and in reading the Koran. While Rifai himself did not have a desire to take up the Moslem priesthood, he did study all the mysteries of that faith, and he was chosen by the village fathers to instruct their sons in the reading of the Koran. In his search for evidences of the way to God he met many difficult questions that no one could answer to his satisfaction.

One day a Christian book salesman called in his village and left a small book on the Bible and its great prophecies of Jesus Christ and His second coming. After Rifai read part of the book, new thoughts and new light began to clear up the perplexities in his mind. But it was unheard of for a Moslem to accept Christianity. How could he ever become a Christian when to him the eating of swine's flesh and the drinking of alcoholic drinks were *haraam*—forbidden, unclean, unholy? He had never known of any Christians who did not practice these forbidden things, and Rifai was convinced that such a radical disregard of the simplest prohibitions of Islam would naturally be insurmountable barriers to his taking such a step.

Yet the mounting evidences that he discovered in his study of the Christian Bible and the remarkable prophecies of Christ and His second coming gripped his attention, and he could not pass them off as he once did. They were intriguing subjects. They appealed to his scholarly mind. They opened to him a new vista of truth and justice that could not be ignored. His Moslem faith was based on the careful observance of a strict ritual in five prayers a day, physical cleanliness,

# Breaking the Barrier

By M



Rifai Boerhanoe'ddin (left) and his younger brother, Haitami Burhan.

and all the minute scruples laid down by Mohammed, but his soul was not enjoying the freedom that he knew was his privilege as a child of God to experience.

Rifai Boerhanoe'ddin was a man who held a position of responsibility in his community. He was the headmaster of the local school system of the Indonesian Government where he lived, and his future was bright. With the establishment of the Indonesian Republic would come the chance to him for further promotion in his chosen field. And as far as he could see, his father's faith offered him many good things and a continued recognition of his own talents both with the village fathers and with the new government officials.

After months of careful study and prayer over this difficult decision, Rifai came to the inevitable conclusion that since he believed Christ was the true Messiah, as referred to in the Koran and corroborated in the many references to Him in the Old and the New Testament of the Bible, he must accept Jesus as his Saviour. Besides the scriptural evidences that pointed to Christ as the Messiah, Christianity satisfied his own need of heart religion. He saw how the gospel of Jesus changed men's lives, and gave them victory over the natural weaknesses of the flesh. This was what he needed, and this experience he would seek for

himself whatever the break would cost him.

When he had made his decision, he broke the news to his father. His father was stunned. To think that this son who had shown such great promise of following in his footsteps in the community was now abandoning the faith of his fathers and associating himself with a group of, to him, rank infidels! To his father he was as good as dead. And any Moslem who took the life of this infidel son would be honored by Moslem law. But this was not a Moslem state, even though the majority of the population were Moslem by faith. Indonesia had a new form of government, patterned after the West, in granting religious liberty to its subjects; and it promised to protect their rights in the observance of their individual worship.

At first the village fathers, together with the family, were shocked that such an intelligent man should permit himself to be drawn away from the faith of Islam, the religion of peace. But ridicule and criticism failed to move him. The fathers knew him to be a most reliable and clear-thinking man, and when they saw how determined he was and how at the same time he seemed to be so happy in his new faith, they decided to accept him with all of his new ideas on religion. He seemed well balanced and did not show any signs of fanaticism, nor did he try to force his ideas on his fellow villagers.

Rifai's home had been the meeting place of all of the youth who were interested in reading the Moslem Koran. Rifai was not only their village teacher in the school but their nightly instructor in the meaning of their holy book. But instead of merely reading routinely the text of the Koran in Arabic, Rifai discussed its frequent references to the birth and life of Jesus of Nazareth. He showed the parallel references in the Bible,

# Islam in Indonesia

Munson

not only pointing out the similarity in historical facts but calling attention to the additional statements of the prophets who wrote of the supernatural birth and death of Jesus, and how He was referred to as the Messiah or Saviour of mankind. He reasoned that if we are to accept both the Koran and the Bible as inspired, then we should accept the references where Jesus is called the Son of God, even though a Moslem does not accept any person of the Godhead except Allah, the one God.

These discussions were always friendly and frank studies of the truth of the Scriptures and they awakened a keen interest in the minds of those men who called from night to night. No one could object to such an unbiased study, and since these men had never heard such explanations of the Koran made before, they were intrigued.

The upshot of it was that soon a group from among them were asking how they could be considered for acceptance into the Seventh-day Adventist denomination where they could share the new freedom and joy that Rifai had demonstrated in his life. As a direct result of these studies, a small company of men and women were chosen for further study with an ordained minister of our church. The minister carefully examined them in every detail and found every one of them measured up to the high standard of living held by our denomination.

There is now a company of baptized converts living in Padangtjermin, who meet from Sabbath to Sabbath to worship the God whose only-begotten Son has washed them in His blood and redeemed them from sin. There are other groups of new believers springing up in nearby vil-

lages, and they too are rejoicing in their newly found faith.

Another remarkable and interesting outgrowth of Rifai's faithful life and teachings, is the recent conversion of his younger brother, Haitami Burhan. This young man was just as devout a Moslem as Rifai, but he saw in Rifai's life a challenge to better living, and it interested him. After some time he examined the evidences that his brother had presented in their nightly studies, and the proofs brought forth were overwhelming evidence of the truth of Jesus' divinity and His calling as the Saviour of the world. Like Rifai, Haitami also asked for baptism, and while this was a severe blow to the devoted father, the young man was not to be deterred in his purpose of confessing Christ. He is now attending Indonesian Union Seminary near Bandung, Java, there preparing to be a Christian minister.

When Rifai had gathered together all of the many references to Jesus and His life in the Koran, with the additional Old Testament stories about the giving of the law of God to Moses and God's call to Abraham, so many people were interested in having the facts in writing that he was persuaded to submit his copy to be published in a small booklet, which he named *Jesus in the Koran*. The first edition of ten thousand in the Indonesian language was soon sold out, and a second edition has been run off the press.

A large number of devoted Moslems who look upon the Koran as a sacred book prefer to read its quotations in Arabic adapted to the Indonesian language. A volume of this type has been compiled by Rifai, and will soon be off the press. We believe that this scholarly work will reach a large group of Moslem priests as well as others who can read Arabic.

This new approach may greatly aid in reaching Moslems with the truths of Christianity. While it does not guarantee to remove all of the objections in the Moslem mind to the teachings and practice of the Christian world, it does awaken an interest, for it helps bridge the gap between the teachings of Mohammed and those of Christ. And this approach has made it possible for many of our Christian workers who are living among Moslems to find a common ground for acceptance of what the Koran relates concerning Bible characters. From this common ground they

(Continued on page 18)



New company at Padangtjermin, Sumatra. In the center are Rifai Boerhanoe'ddin and his family.





## Shall I Quit or Go On?

By Clarence Dunbebin

The question is often asked: "Why should I continue my education, in view of the uncertainty of the future?" On the surface this seems to be a reasonable question, and certainly those who are urging young people to continue in school recognize that it is a legitimate one.

Especially do young men seem justified in questioning the advisability of spending three or four thousand dollars for a college education. As one college student put it: "Why should I go on to college and spend a lot of money getting a degree, and upon graduation be faced with the draft and perhaps death in some foreign country?" Who would deny that life is more uncertain for American young people today than ever before?

There are definite reasons why all young people should continue with their education. The problem often seems to be for these reasons to overcome the seemingly greater desire, on the part of those graduating from academies or high schools, or finishing the first year or two of college, to stop the formal educative processes at this step. Granted that the reasons for dropping out are real and impelling, these are outweighed by the reasons for completing one's education.

In spite of the present threat of war and the surety that God's everlasting kingdom is about to be set up, Seventh-day Adventist youth should continue their preparation for service. Every organization, both secular and denominational, is in need of real leadership. To fill these places of leadership youth need "polishing off" courses such as college provides. College helps make individuals more poised, more assured, and ready for the vicissitudes of life.

Coming upon Mount Rushmore many years ago, an artist saw behind the rugged jutting rocks of the cliff something no one else saw. In this massive rock the artist saw four great presidents, and in his mind he knew that all it would take to make them visible would be to remove the rugged rock hiding them. In much the same way God has seen in each of us qualities that can be used in His service, and He has ordained schools to help

remove our weaknesses and round off our sharp edges.

Not only should we consider a thorough education for the purpose of refinement but we should consider the other opportunities afforded by college life. The opportunity to share one's faith through the various religious activities is available. Also present is the opportunity to specialize in a field of endeavor and become acquainted with the thinking men of the world. You see, college is not a stopping-off place; it is a place to prepare for a greater trip into success.

True education does not stop with a preparation for service in this world; it prepares "for the higher joy of wider service in the world to come" (*Education*, p. 13). Why continue your education? Because the times demand it! Properly trained leaders are needed. Your own soul's growth

calls for the advantages and opportunities offered by continued education. And you need to continue your education because God sees hidden in you great characteristics and a potential that He wishes through a well-rounded Christian education to bring to the forefront.



● Instead of having a valedictorian and salutatorian as in former years, four senior students at WWC Academy were honored at commencement exercises, May 22 to 25. Mary Bradshaw, Marilyn Cross, and Judith Packard received high honors for a cumulative grade point average of 2.75 or higher, while Alice Cook received honors for an average of 2.5. It is the plan of the academy to follow this system from now on so as to honor as many students as possible who make a high attainment.

● Graduation exercises for the 31 seniors of San Diego Union Academy were held May 30 to June 1. Officers of the class were: Marvin Mitchell, president; Daniel Hunt, vice-president; Frances Rudley, secretary; Marjorie Delafield, treasurer; and Richard Fickess, pastor. Arteen Fischer was valedictorian of the class and Barbara Garner salutatorian.

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

## Get All the Benefits

By BERYL THOMAS RIVERS, *Oakwood College*



One of the problems facing the world today is the training of its youth. Everywhere unrest among this group is evidenced by crime and disorder. Since Adventist youth are in the world (although not of the world), unless safeguards are set up for their protection, this unrest may be reflected in their lives.

When we look at the blueprint given to the Advent people, these safeguards are clearly visible. It is left with us to see that we carry out the plan as it is laid down.

The safeguards we speak of are also those things that will prepare us for eternal life. We have them because of our connection with the remnant church.

One of these safeguards is Christian education. No young person can expose himself to the false ideologies of the

world for eight, twelve, or sixteen years without harm. Nor should a parent or church expect anything but harm from such a situation. The worldly advantages of physical plant or academic and social recognition cannot offset the spiritual advantage of Christian education even when limited facilities are involved. We could argue that limited facilities need not exist, but this is beside the point.

It is the right of Adventist young people to enjoy the advantages of safeguards to their spirituality, such as a Christian education, but too often our youth are like the man who boarded an ocean liner for a trip to Europe. After several days at sea this man was discovered living on cheese and crackers. He was not aware that the price of his ticket included meals.

Our connection with the remnant church makes available many benefits, but if we fail to take advantage of them, we shall be much like the man who did not get the full benefits of his liner ticket.

# News From Home and Abroad

## Days of Promise in New Guinea

By Louis T. Greive

The early months of our work in the Tari Valley of New Guinea were fraught with peril for our national families who carried on pioneer work while we were on furlough in Australia. However, the Lord's hand was over His work and workers and He gave the nationals a faithful fearlessness that brought commendation and respect from administration officials.

Our first need was to gain the confidence of the Huli tribespeople, and to the glory of God we are able to say this was accomplished more quickly than we had thought possible. Where before we encountered constant suspicion and a readiness to look upon us as enemies, we soon had friends everywhere, understanding friends who were prepared to see that we were supplied with food and whatever we needed to carry on our building program. When we needed lumber the chiefs marked out an area of forest for us, and when we needed palms for flooring another would offer us a certain number. Whenever we had a need we soon found a friend who was

ready to supply it. The women were as willing to help us as the men and brought us grass for thatching and *pitpit* for plaiting walls, as well as most of the food we ate.

At the beginning of 1957 we started school for the first time, with 15 students. The attendance varied, as is usual, but as time went on the enrollment increased until we now have nearly 50 boys in school. We are glad to say that some of them are already planning to attend our Western Highlands Mission Central School at Wabag next year. It is probable that we now have the largest enrollment of any mission in these parts, and our pupils come from a very wide area of the subdistrict. A short time ago we were surprised when two boys came in from Duna, a distant section that we cannot yet visit even by special permit. We were glad to have the boys and they are happily joining in the mission program.

One Sabbath one of our boys came in from the government station with four small boys in tow. They were

from Koroba, he said, and wanted to come to school. Koroba can be visited by special permit provided visitors travel in pairs and in a motor vehicle. To date we have not visited there, but other missionaries have and no doubt they have canvassed for school-boys. These four boys were on their way to enroll at another mission, but our boy met them and persuaded them there was a better place. From all indications they are more than satisfied with our school.

The day after the arrival of those four boys, three young men from Kutubu—the first I had ever seen, their place being about five days' walk from here in a southeasterly direction—visited our station. They claimed to have completed standard three in the government school down there and now wished to work. With an eye to the future, we stretched a point to agree to employ them. Only one decided to stay though the others may come later.

This one boy, Andigi, is drinking in the truths he hears at worship and cannot hide his happiness to be here. If we are able to persuade him to go on to our higher schools, it is possible that we shall be the first mission to produce a fully qualified teacher from among the Kutubu people.



Schoolboy with tribesman in Tari Valley.



Plaiting *pitpit* for walls in New Guinea.

Our hearers' class numbers 27 persons, largely schoolboys and employees, but with a few tribesmen. This, in our view, is a very good start and it seems quite possible that one of the local boys, outstanding spiritually, will be ready for baptism before the end of the year. This boy, Paijabe, gave up smoking almost immediately after enrolling here, and quit eating pig a little later. He is a very good influence.

Since they have come to know us better the local men have told us laughingly that they gave us this land because it was no good. (I use the past tense advisedly.) Surrounded by swamps, we found the soil soggy and sour and alive with more insect pests than we had ever encountered before. Now after putting a colossal amount of work into soil improvement we are seeing excellent results. From the abundance of luscious vegetables we grow in our garden we are able often to share with the administration staff. This has greatly assisted in creating good will for us. The insect pests are now under reasonable control.

An orchard of citrus fruit, figs, guavas, avocados, and pawpaws has been planted and is flourishing. There is also a small banana plantation that will soon provide amply for the needs of the mission. Pineapples too will play their part in improving the diet and health of our people. Soybeans and sweet potatoes are grown as staple items, but owing to the small amount of land—less than ten acres at present—we are unable to grow more than a small part of our food requirements.

When we first came here and the original lease was surveyed, the assistant district officer said he would not recommend our getting "another square inch of land" because already too much property in this vicinity had been alienated from the Huli people. However, since that time it has been discovered that the local clan has more land for their number than was thought; and good will toward us has increased as a better understanding of our plans and future needs has been gained. Owing to this we have secured a lease of ten more acres and this will be a great boon to us.

For a considerable time we were concerned as to how to make friends with the people living nearest us, just over the boundary ditch. A motherless child, Imupai, was dying from neglect, so my wife took him over and after some hard work and the lapse of some months he became a bonny, healthy boy. Today he is the prize exhibit of our Maternal and Infant Welfare Clinic, which is gaining rapidly in prestige.

Another of our near neighbors was a young man suffering from venereal

disease. Finally, unable to endure the suffering longer, he came for treatment. Two injections of penicillin cured him. As a result, his old father, who always preferred his heathen sacrifices as a cure for sickness and deliberately avoided letting us know when he was down with pneumonia, now comes voluntarily for treatment. Our monthly medical report shows more than 1,500 outpatient treatments given. This no doubt will increase as time goes on. Our work has saved many lives, broken down prejudice, and won hearts.

Recent requests for teachers and offers of land for outstations have opened the door for district work, and this year will see the erection of a number of outstations, provided we can obtain the staff to man them.

Plans for the erection of a permanent school building are in hand and we will start construction as soon as our own house is complete. However, the school enrollment is increasing so rapidly that by the time we have built it we shall probably need one twice its size.

We always pray the Holy Spirit will go before us to open the way and prepare hearts to receive God's truth, and He is surely doing it! We are very conscious that many of God's people are and have been praying for the work in the Tari Valley, and it encourages us both to know it and see how God is answering those prayers. We know you will continue to pray that God's last message will prepare many of the yet-savage Hulis for the coming of the world's Redeemer.

## New England Sanitarium and Hospital

By B. M. Heald

His medical works have followed him through the centuries, and if living today Dr. Luke "the beloved physician" (Col. 4:14) would be happy to see the growth and development of

the New England Sanitarium and Hospital. Florence Nightingale, too, would be thankful for this great medical missionary institution. Above all, the Great Physician smiles His approval on this center of the healing art.

During the past 60 years of its providential history the New England Sanitarium and Hospital has grown to be one of metropolitan Boston's leading hospitals. The medical staffs and administrators of the area are amazed that all through the years this medical unit has kept out of the red. Volney D. Dortch, administrator, is carrying on the progressive spirit of the denomination's standards.

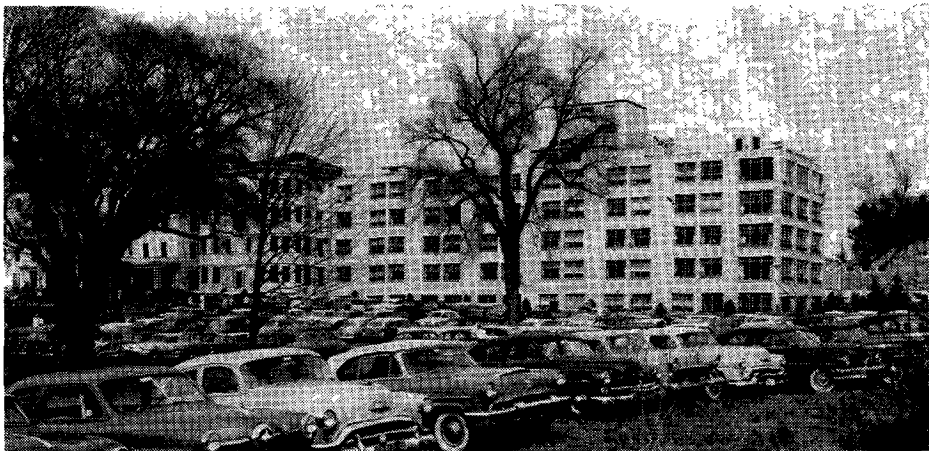
A businessman in the city gave a large donation toward erecting the new wing in 1951 and as he made out the check he said, "I am giving this money because of the spiritual atmosphere of your hospital. Don't ever lose it."

Situated on a 50-acre plot in the 4,000-acre Middlesex Falls Natural State Park within the limits of metropolitan Boston, the hospital is one of the scenic attractions of the city. Spot Pond, a reservoir lake, adjoins the golf course opposite the 500-foot frontage lawn. On this lawn an all-afternoon program took place May 11, celebrating National Hospital Week. Senator Leverett Saltonstall was the featured speaker.

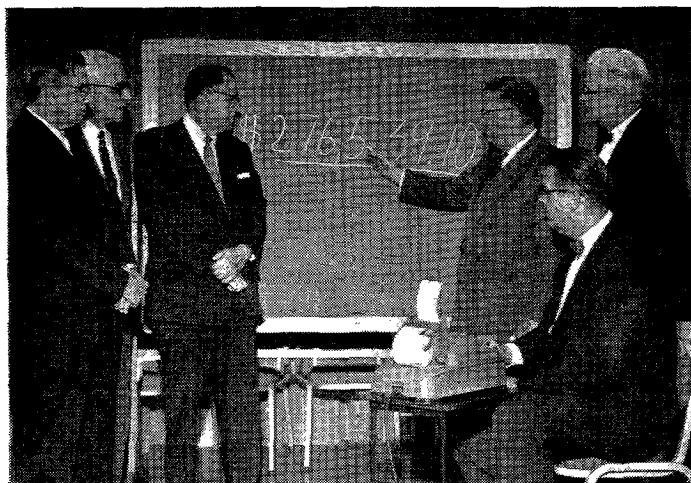
The school of nursing has recently received the full approval of the National Nursing Accrediting Service. This achievement indicates the progress that is being made in the school.

Hospital Aid Association is proving a great benefit in the care of our patients. Volunteers from this organization are happy to subscribe to our high ethical and spiritual standards. The executive secretary and coordinator is a member of the church, and all the organization is under the direct control of the hospital board of trustees.

Many new buildings have been



The New England Sanitarium and Hospital in the metropolitan Boston, Massachusetts, area.



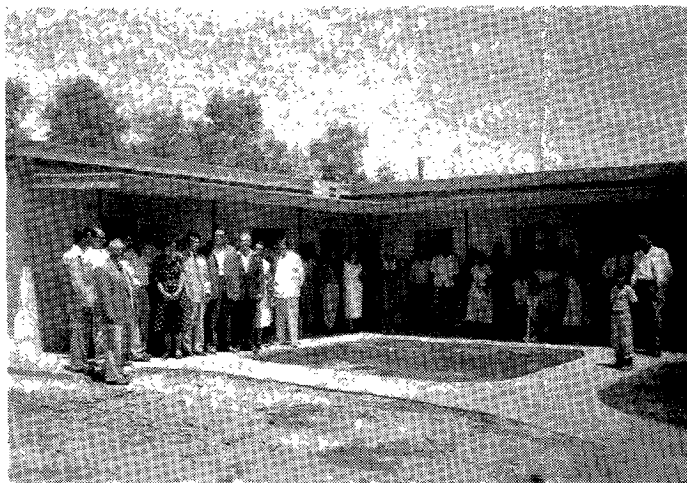
## Ingathering Victory in Michigan

Top news at the Michigan Ministerial Council held at the conference office at the close of the Ingathering campaign was provided by the Ingathering report taken the first day. Despite business reverses and unemployment in many of the larger cities of the State, it was expected that the final total would surpass last year's figures; however, when the final totals were added the figure exceeded all expectations with a sum of \$276,539.10.

This total is the largest amount ever raised for Ingathering by a conference and demonstrates the results of the cooperation of the ministry and the laity coupled with the blessings of God.

Joining with the Michigan workers for the Ingathering celebration were several denominational leaders. Some of them are shown here looking at the total written on the blackboard. Left to right: Dr. E. N. Dick, R. R. Figuhr, Jere D. Smith, G. E. Hutches, Vernon Flory, and seated, H. D. Burbank.

**MORTON JUBERG, Secretary**  
*Michigan Conference Public Relations Department*



## New Clinic in Mexicali, Lower California

Our new clinic in Mexicali, Lower California, was opened recently, with Drs. Cortes and Paez in charge. They are now rendering a service of love to the public that needs it so much.

At the ceremonies that marked the opening of this clinic a number of leading men were present, including His Excellency, the governor of the state, Don Braulio Maldonado, and high personnel from the government and from medical centers. Present also were the president of the Inter-American Division, Arthur Roth; the widow of Dr. Richie, who was the founder of the medical centers in Mexico; and the president of the union, Harold F. House.

The Lord's work is going forward, and the influence of this unit is being felt everywhere. Already in the suburb where the clinic is situated a church has been built, the second in the city.

Pray that God will bless the medical work in Mexicali, Lower California.

**L. E. CONCEPCION, President**  
*Pacific Mexican Mission*

added to the hospital, including nurses' apartments, a modern central-supply room, and cottages for heads of departments. The entire fourth floor of the new wing is now the maternity division. Plans are in progress to build an entirely new central hospital.

At a recent meeting of the board of trustees it was voted to adopt the open-type medical staff basis plan, effective January 1, 1959. The board has thus placed the medical staff on a fee-for-service basis rather than the present salary plan.

## North Pacific Medical Secretaries Meet

**By Carl Sundin**  
*Medical Extension Secretary*  
*General Conference*

Medical secretaries of the North Pacific Union Conference met at the Portland Sanitarium for a one-day council on March 19. John Hancock, medical secretary of the North Pacific Union, had carefully planned an agenda to encompass all aspects of the conference medical secretary's work. He also outlined the work of the local

church health education secretary and supplied mimeographed brochures outlining the secretary's duties.

In the devotional service the writer challenged the thinking of the group with the statement that the trained medical worker is an integral part of the ministry of the church, and should so consider himself. He referred to the example of Christ, the apostles, and the writings of Ellen G. White to substantiate this view, and used the term "gospel team" to epitomize the concept.

Dr. Arnold Johnson, medical secretary of the Washington Conference, reported that their conference medical committee meets regularly to study the conference medical program, including problems that arise from time to time, and to integrate the activities of the medical department with the activities of all other departments of the conference. A conference-wide health education secretaries' council adopted the use of "health classics" for a series of studies (as outlined by the Medical Department of the General Conference) in churches throughout the conference. He also suggested seven ways that medical secretaries can help Missionary Volunteer secre-

taries in summer camp programs for the children and youth of the conference.

The importance of encouraging a close coordination of the medical workers and the gospel ministry in the soul-winning program of the church was stressed by the writer. He suggested that occasions for fellowship and instruction should be planned regularly to help the gospel ministry to better understand how the medical member of the "team" can be more efficiently integrated to accomplish the work of the church.

As an illustration of what can be accomplished in such a coordinated program, Dr. John E. Potts, of Walla Walla, reported on the health evangelism program recently carried on at Milton-Freewater, Oregon.

A number of excellent visual-aid materials for use in health talks were displayed by Mrs. Lucile Jones, of the Walla Walla collegiate School of Nursing, who also outlined suggestions for a strong health evangelism program to be conducted at camp meetings.

Plans have been worked out for a regular column on health subjects in the union paper. Elder Hancock re-



ported that Dr. Johnson will edit the column.

Provisions for the continuation of the nutrition school program were outlined. Each lay nutrition instructor will qualify on a yearly basis, and all qualified nutrition instructors will receive the nutrition bulletin provided by the union office.

The role of the Christian medical institution was indicated by Darrell Nicola in his report as chaplain of the Portland Sanitarium. He briefly outlined the work of the chaplain's office and illustrated, by reading letters from former patients, how the many staff members of the institution join in creating a Christian atmosphere and bringing help to the patient.

Others attending the council were V. T. Armstrong, of the General Conference; medical secretaries I. W. Kellogg of Idaho; R. S. Hamilton of Montana; Merrill D. Mathiesen of Oregon; Charles G. Smick of Upper Columbia; and E. E. Bietz and Mary Neufeld of the Portland Sanitarium staff.

## Breaking the Barriers of Islam in Indonesia

*(Continued from page 13)*

can proceed to find the deeper spiritual significance of Christ as the Saviour of the world, who said of Himself "I am the bread of life."

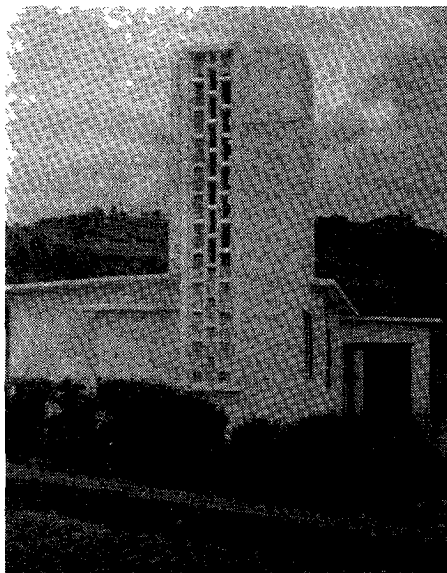
There seems to be an awakening among the thinking people of the East, especially in the field of religion, as they see the Western nations leading the world in every field of progress.

Rifai's experience and success attracted the attention of many to a new approach to the Moslem problem. Because of this the Far Eastern Division agreed that the Indonesian Union employ Rifai Boerhanoe'ddin to represent our denomination in south Sumatra. They asked him to locate in the city of Palembang, where he can meet large numbers of Moslems in that region with the gospel. He and his family are now living there. Let us pray for him that the Lord will crown his work with many souls.

## Okuma, Okinawa, Church Dedication

By E. E. Jensen, *President Okinawa Mission*

Approximately 170 believers and friends gathered February 9, in our new Okuma, Okinawa, church to witness its dedication to God. This church has been greatly needed for



Okuma, Okinawa, church.

many years, and the day of dedication was one of great rejoicing.

Our work in this area began about five years ago. Several people from this section of Okinawa had been in the tuberculosis sanatorium for several years. There they came in contact with our message and accepted it. Upon their discharge from the sanatorium and their return home they began to teach the truths of the third angel's message to their relatives and friends.

Before long a good interest had sprung up and the mission assigned a worker to the area. Progress was not without difficulty, for very violent opposition arose and for a time it seemed as if our work would be extinguished. However, the Lord chose to honor the faith of our people and workers with a resounding triumph.

Since the beginning the believers have earnestly desired a church building in which to meet. However, owing to limited funds, this was not possible until last year when, with the help of the Far Eastern Division and the Japan Union, the necessary funds were made available.

The building is a combination church and parsonage. The front part of the building has an auditorium seating approximately seventy. The parsonage is constructed in such a way that it can be used for Sabbath school rooms and then during the service can be opened into the auditorium, making it possible to seat an additional sixty or seventy people. This makes the total capacity approximately 140. The building is constructed entirely of concrete and was erected at a cost of \$3,500. The writer gave the dedicatory sermon and the dedicatory prayer was offered by Kiyomitsu Hatada.

This church serves a large area in the northern part of the island, and

is a real monument to the cause of God. It is close to a military rest center and the military people come in large numbers to photograph it. In this way we receive much favorable publicity.

Prior to the dedication service the group was organized as a church with 22 charter members. K. Aka is giving good leadership, and we believe that a strong work will be developed in this area.

## • In Brief •

### Atlantic Union

● W. J. Hackett, formerly president of the North Philippine Union Mission, has taken over his duties as president of the Atlantic Union Conference, succeeding L. E. Lenheim, who is now president of the Columbia Union.

● Those attending the Southern New England camp meeting were pleasantly surprised to see the great improvement that has been made, including the paving of all streets on the campgrounds, which has alleviated the dust problem of previous years.

● A new health and welfare center has been opened at 68 Eagle Street in Albany, New York. It was through the efforts and inspiration of Brother and Sister Reginald Hover and their assistants that this project was brought to fruition.

● Louis A. Torres, a recent graduate of Atlantic Union College, is serving as associate publishing secretary for Northern New England.

● Dr. R. E. Cleveland, who for the past 12 years has been professor of history at Union College, is the new dean of Atlantic Union College. The former dean, E. W. Tarr, has joined the staff of the General Conference Public Relations Department.

● Agnes Eroh, for the past few years a teacher at the Browning Memorial Elementary School, has been named to the staff of Atlantic Union College to direct teaching in the Normal Department. She replaces Mrs. Helga N. Esteb, who will not be able to return to the position because of illness.

● The Roosevelt, New York, SDA church will celebrate its one hundredth anniversary the weekend of August 29-30.

● The annual William Miller memorial service in Low Hampton, New York, will be held Sunday, August 31. Arthur White, grandson of Mrs. E. G. White, will be the speaker.

● Ronald and William Turk of Portland, Maine, who have done outstanding work as student colporteurs, recently had over \$1,400 of orders in one week.



## Canadian Union

● R. R. Aussner, pastor of the Winnipeg German, River Hills, and Morden churches in Manitoba, has accepted a call to the Middle East Division, where he will do evangelistic work in the East Mediterranean Union Mission, and will be located in Amman, Jordan.

● Lois Kettner, who has been teaching church school in Port Arthur, Ontario, for the past four years, has accepted a call to teach church school in the Far Eastern Division. She will be located in Hong Kong.

● Four natives of the Takush village in British Columbia were baptized May 10 by R. A. Smithwick. This brings to 27 the total number of natives of the Takush tribe to be baptized in the past five years.

● Since November, 1956, British Columbia MV Societies have distributed more than 1,000 copies of *The Desire of Ages* to motels and hotels of the province.

● J. Paul Grove, who has been Bible teacher at Oshawa Missionary College for the past six years, has recently accepted a call to the Bible department of Walla Walla College.

## Central Union

● More than 200 Missouri youth enjoyed the summer camps this year held at Camp-Mo-Jun on the Lake of the Ozarks. At the close of the camps 35 had taken their stand to be baptized as members of their local home churches.

● The Kansas Conference reported 27 baptisms for the month of May, and when all the reports for June are in, it appears the total will be ahead of last year.

● Thirty-five people came forward in surrender to God at the close of a series of meetings in the Denver Junior Academy auditorium this spring held by O. F. Locke, assisted by laymen. Of this number, 27 came forward seeking membership by baptism. Twenty-four have already been baptized, and the others are preparing for baptism later.

● Six persons were baptized the last of May in a beautiful lake in Nevada, Missouri. Jack Martz is planning other baptisms in the next few months.

## Columbia Union

● A. J. Patzer, MV secretary of the Columbia Union Conference, has been elected the new president of the West Virginia Conference. The election took place at the biennial constituency meeting held in Charleston, West Virginia, in mid-July. Newly elected members of the conference staff include Clifford Yarnell, manager of the Book and Bible House; and Norman Hepner, secretary of the publishing department. Members of the conference executive committee include A. J. Patzer, M. L. Hale, Charles Meadows, J. H. McHenry, Robert Griffin, Glenn Sharman, and W. H. Johnson.

● Leonard Lee, pastor of the Parkersburg, West Virginia, church, has accepted

the invitation of the Faith for Today TV program to become pastor of the Bible school and to do special writing for the program at the New York headquarters. Mrs. Lee will work in the Bible school.

● Dr. LeRoy B. Van Buskirk, a graduate of the College of Medical Evangelists, is now located in the West Pennsylvania Conference. He is taking his internship at the Western Pennsylvania Hospital in Pittsburgh, Pennsylvania. He is a native Pennsylvanian and a graduate of Washington Missionary College.

● Baptisms in the Ohio Conference for the first six months of 1958 number 366, according to D. W. Hunter, president.

● Harvey Sauder, of Salisbury, Maryland, is the new pastor of the Hagerstown district of the Chesapeake Conference. He replaces T. N. Neergaard, who is now the pastor of the Newark church in the New Jersey Conference.

● T. E. Unruh was re-elected president of the East Pennsylvania Conference on Sunday, July 6. All other staff members were re-elected. The constituency meeting took place at Blue Mountain Academy, Hamburg, Pennsylvania.

## Lake Union

● J. C. Klose baptized ten and received two by profession of faith at a service in Muskegon, Michigan, Sabbath, June 7. Thirty-six have been baptized to date this year in D. B. Myers' district in the Saginaw, Michigan, area. Don Howe leads in this district with 11.

● The Illinois colporteurs had the best record in the Lake Union for the month of May. They put in 4,703 hours, took orders for, and delivered, \$25,201.30 worth of literature. Highest individual achievements were made by colporteurs in Indiana. Dwight Davis put in 233 hours, and Glen Hixon took orders for, and delivered, \$2,034.80 worth of gospel literature.

● The St. Elmo church in Illinois has the highest per capita in giving to the new academy building-fund campaign. To the end of June they had raised and turned in \$48.26 per member, and were still working hard on the project.

● When several devastating tornadoes swept through northwestern Wisconsin early in June, the Seventh-day Adventists in that area set up three disaster depots to serve the needy. Radio and TV stations cooperated in announcing their services, and on Sunday afternoon the local pastor, F. R. Stephan, and the State Federation president, Mrs. E. E. Kidder, were interviewed over the radio regarding our work. Four Adventist families were in the direct path of the storm, but the Lord miraculously spared their lives and properties although most of their neighbors' homes were destroyed.

● On Sabbath, June 7, the Manitowoc, Wisconsin, Seventh-day Adventist church was dedicated. L. G. Wartok gave the morning sermon; R. E. Finney, Jr., delivered the dedicatory sermon in the afternoon; C. H. Turner, pastor of the church, read its history; and A. D. Chilson offered the dedicatory prayer. This church orig-

inated in 1951 when 19 people were baptized as a result of D. F. Roth's evangelistic campaign. Two years ago they purchased a building from a Jewish congregation. They completely redecorated it, so today it is a comfortable and attractive place of worship.

● June 11-17 Emmanuel Missionary College was host to the Quadrennial College Teachers' Council, sponsored by the General Conference Department of Education. The departments meeting were history, music, Biblical languages, and religion. Representatives of every college in the United States and Canada, along with several overseas colleges, the Potomac University, the College of Medical Evangelists, the Paradise Valley and Hinsdale sanitariums, were present. Much profitable time was spent in discussion periods, and some very interesting lectures and pictures were enjoyed in the evening meetings.

## Northern Union

● On June 14 six persons were baptized at Aberdeen, South Dakota, as reported by R. A. Kurth, district pastor.

● R. D. Steinke, home missionary secretary, reports Ingathering tag days at Minot and Devils Lake in North Dakota brought in \$404.

● On June 7, during the Minnesota camp meeting, L. E. McClain, principal of Maplewood Academy, and Herman Guy, district pastor, were ordained to the gospel ministry.

● The home missionary department of the Fort Madison, Iowa, church presented seven SDA books to the Cattermole Memorial Public Library, as reported by J. D. Bolejack, pastor.

● M. C. Horn, district pastor, reports four baptized on May 24 and joining the Ash Grove, South Dakota, church. On June 14 he conducted a baptism at Watertown, at which time six joined the church.

● J. N. Noble, Sabbath school and press relations secretary of the South Dakota Conference, has accepted a call to Maplewood Academy in Minnesota as treasurer and assistant business manager.

● A joint baptism was conducted at Minot, North Dakota, on May 31, when 12 persons were baptized. R. G. Lucht, the district pastor, reports 3 joining the Max church and 9 to become members of the Minot church.

## North Pacific Union

● Seven new members were added to the Seattle Central church by baptism on June 7.

● On Sabbath afternoon, June 28, the members of the three churches in the Orofino district of the Upper Columbia Conference met in the Orofino, Idaho, church to witness the baptism of seven candidates—three uniting with the Weippe church, three with the Orofino church, and one with the Kamiah company of the conference church. Robert E. Becker, who has been the superintendent of this district,

has now transferred to the Omak, Washington, district.

● The first health education workshop to be held on the Walla Walla College campus completed an intensive eight-day program early in July under the direction of Mrs. Carl T. Jones, with Miss Bernice Searle assisting. Forty teachers from Washington, Oregon, Idaho, Montana, Colorado, California, Canada, and Alaska participated.

● C. L. Vories reports the addition of seven people by baptism to the Northport, Washington, church on July 12 as a result of a three weeks' evangelistic series in that small town of 500 population. Others are preparing for baptism at a later date. Thus far in 1958 the total number of baptisms in the Colville district of Upper Columbia Conference is 21, with one added to the church on profession of faith.

● Final Ingathering report for 1958 shows a substantial gain in the union total over last year. The 1958 total is \$320,611.84. Totals by conferences are: Alaska \$5,665.67, Idaho \$27,352.44, Montana \$20,242.43, Oregon \$121,604.75, Upper Columbia \$70,606.32, Washington \$75,140.23.

● Thirty-nine seniors organized on July 14 under the direction of Dean F. A. Meier, summer session director of Walla Walla College, and chose James Bechtel president, Dick Moore vice-president, Ruth Emery secretary, Kathy Joy Fenton spiritual vice-president, and Floyd Lewis sergeant-at-arms. C. W. Shankel, associate professor of chemistry, is the faculty advisor. In addition to the 39 candidates for bachelor's degrees, there will be a number of candidates for Master of Arts degrees. The following have been chosen as commencement speakers: Floyd Bresee, Friday evening consecration service; Dr. Norval Pease, baccalaureate speaker Sabbath morning; and Dr. Lyle H. Jensen, commencement address Saturday evening, August 16.

#### Pacific Union

● Alfrieda Mortensen was honored by the Home and School Association of the Long Beach elementary church school as she terminated 40 years of teaching, the past 11 years in the Long Beach school. She was presented a trophy and a guest book signed by friends.

● Theodore Carcich, Jr., pastor and district leader from Astoria, Oregon, has recently arrived in Southern California to assume his duties as associate director of the MV department. Elder Carcich is a 1953 graduate of Walla Walla College.

● Two hundred students enrolled for the first term of summer school, which began June 16, at Pacific Union College. This attendance was increased by 60 when the Educational Administrators and Accountants Work Conference convened July 14 to 24.

● Recently the missionary department and the youth of the East Los Angeles church dedicated and placed in popular motels around the Los Angeles area 87 copies of *The Desire of Ages*, according to Ray Rusthol, youth leader.

● Owen A. Troy, associate secretary of the Pacific Union Conference Sabbath school department, taught for three months in the department of religion at Hawaiian Mission Academy, substituting for Hideo Oshita who is attending the Seminary.

● Wilfred E. Belleau, Jr., will assume the duties of principal of the San Gabriel Academy this fall. The former principal, Harley B. Hiscox, has left for further study.

● H. Craig Wiles, graduating senior from Newbury Park Academy, received an award of recognition for his scientific paper entitled "Ultrasonics" from the United States Civil Engineering Research and Evaluation Laboratory, Port Huemene, California.

● Lottie M. Westermeyer, sponsor of the San Diego Chapter of the American Temperance Society, reports active participation in the club by many of the students of San Diego Union Academy. They wrote to their senators and representatives asking them to support the bill prohibiting interstate advertising of liquor; gave temperance programs with declamations, poems, and orations; spoke at the WCTU, Rotary Club, and at 16 churches, including Methodist, Baptist, and Seventh-day Adventist.

● J. Lloyd Mason, M.D. has moved with his family to Monument Valley to serve as the medical director of the Monument Valley Mission and Clinic operated among the Navaho Indians of southern Utah. Dr. Mason has been in private practice in Bishop, California, for 17 years.

● After four years as temperance and religious liberty secretary of the Northern California Conference, R. E. Adams is returning to the mission field to serve in the home missionary and Sabbath school departments of the South Brazil Union.

● Several changes in the faculty and staff at Pacific Union College have recently been announced. Dr. George L. Caviness, head of the department of German, has accepted the post of academic dean at Union College. Peter E. Hare, assistant professor of chemistry, will continue his advanced education in geochemistry at California Institute of Technology. Kraid I. Ashbaugh, instructor in speech, has accepted a call to teach Bible at Lynwood Academy. Mrs. Robert Mogis, associate dean of women, will teach in the secretarial science department. Elenor Spoor, dean of girls at Monterey Bay Academy, has accepted a call to teach in the secretarial science department and serve in the development and public relations office. Dr. Waldo Curtis, associate professor of physics, will be teaching at Michigan State University. William Perry, instructor in physics, has accepted a call to teach science at Sacramento Union Academy. Dr. Ralph C. Ballard, associate professor of biology, has accepted a position at San Jose State College. Mrs. John Rice and Maria Ahlkvist have resigned their positions in the secretarial science department, and Blanch DeMerice, supervisory teacher of the seventh grade, has also resigned. Mrs. Kenneth Vinton, cashier, is leaving and will be succeeded by Mrs. Elmer Herr.

● The third annual Pathfinder Fair for the Island of Oahu was held in Thomas Square, Honolulu, on May 11, Mother's Day. The fair theme was "Tribute to Mothers." Maili Club, under the direction of Ben Leialoha, received a First-Award ribbon. Five clubs earned Second Award, and three, Third Award, reports Earl Wright, MV secretary.

● Cree Sanefur, president of Hawaiian Mission, reports that 149 have been baptized during the first half of 1958. This is equivalent to many full-year baptismal totals in the past.

● Evangelist Robert E. Dunton was ably assisted by singing evangelist Edwin L. Stewart in presenting an interesting spiritual program of message and music for the 10-week Modesto evangelistic campaign that concluded April 25. Several baptisms have been held, with 105 participating in this sacred rite. Others are preparing for baptism, and Bible instructors Viola Brooks, Myrtle Camp, and Mrs. Thyra Nelson continue to work in follow-up visitation.

● Mrs. Effie Carrol of Newhall terminated 32 years of teaching at the close of school in June. She was especially honored at the April meeting of ministers, teachers, and colporteurs, and received the Angel Statuette of the education department, bearing a record of her years of service, and a purse containing a silver dollar for every year of teaching.

● On May 18 the North Fontana church engaged in a ground-breaking ceremony for its new sanctuary. R. C. Baker, president of the Southeastern California Conference; W. E. Guthrie, treasurer of the conference; W. S. Lee, secretary of the regional department of the Pacific Union Conference; C. J. Williams, pastor; and others participated in this event.

#### NOTICE

On Sunday night, September 13, 1958, at the San Francisco Civic Center in the Veterans' Memorial Auditorium, the Dunton-Stewart-Voyles team of the Central California Conference will begin a major area-wide series of evangelistic meetings called *The Flight of Time*.

If you have interested relatives, friends, acquaintances, or know of former members living in the San Francisco Bay area, please immediately send their names and addresses to:

*The Flight of Time*  
P.O. Box 580  
San Jose 6, California.

D. E. VENDEL

## Church Calendar FOR 1958

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
IMV 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 ( <i>These Times</i> , <i>Signs of the Times</i> , and <i>Message</i> )	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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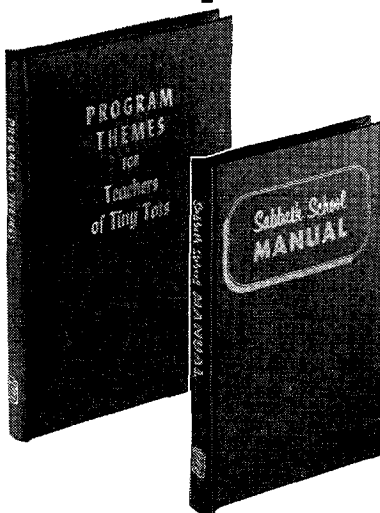
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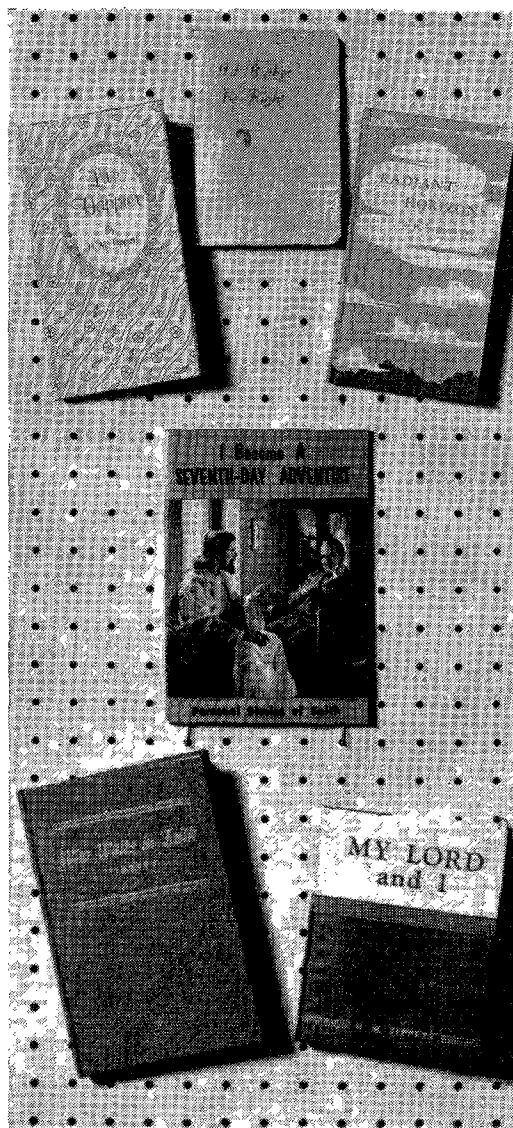
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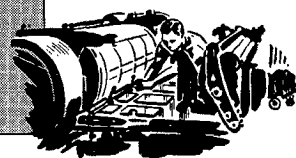
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# As We Go to Press



## Largest Vacation Bible School

The Sligo church of Takoma Park recently completed what we believe to be the largest Vacation Bible School ever held by Seventh-day Adventists—and perhaps by any denomination.

Day by day some 700 happy boys and girls gathered at the Sligo church and school and studied Bible truths. Children from nearly every Protestant denomination as well as from Roman and Greek Catholic churches attended. On the closing evening when the graduation exercises were conducted more than 1,200 persons, counting both children and parents, were present to enjoy an inspiring program prepared by the director, Mrs. Walter C. Dorn, and her group of enthusiastic helpers.

WILLIAM J. HARRIS

## From Home Base to Front Line

Elder and Mrs. Henry E. Fuss and two children, of Wilmington, California, left Los Angeles, California, June 24, their destination being Colombia, South America. Sister Fuss's maiden name was Rose Marie Hamm. She attended La Sierra College, Arlington, California, from 1945-1950, and served as clerical librarian in the college several years. Brother Fuss also attended La Sierra College, from 1949-1952, and since graduation has served as a pastor and departmental secretary. He will take up work as a pastor-evangelist in the Atlantic-Colombia Mission.

Elder and Mrs. P. A. Parker and two children left New York City, June 27, returning after furlough to Burma. Before marriage Sister Parker's name was Irene Ruth Mudgett. Brother and Sister Parker first went to the mission field in 1945. They have served in Assam and Burma. Upon arrival in the field Brother Parker will resume his work as president of the Central and Upper Burma Section, in Mandalay.

Dr. and Mrs. Robert L. Horner and four children, of Glendale, California, left Los Angeles, California, June 29, en route to Puerto Rico. Sister Horner's maiden name was Lirlie Jane Elliott. She is a graduate of the College of Medical Evangelists School of Nursing and served for some time as

a nurse. Dr. Horner completed the medical course at the College of Medical Evangelists in 1953. He has acted as a medical officer in the United States Naval Hospital, also as a resident physician in various hospitals. He has also assisted in teaching at the College of Medical Evangelists. Dr. Horner will serve as a self-supporting doctor in Puerto Rico.

Elder and Mrs. E. B. Smith and four children, following a furlough, sailed from San Francisco, California, July 1, en route to Thailand. Before marriage Sister Smith was Bertha Wanda Ray. Brother and Sister Smith first went to Thailand (then Siam) in 1946. He has carried on pastoral and evangelistic work. On returning to the field he will serve as chaplain in the Bangkok Sanitarium.

Mr. and Mrs. William V. Wiist and two children left Miami, Florida, after a furlough, July 1, for Costa Rica. Prior to marriage Sister Wiist was Arlene Ray Thomas. This family was first sent to the mission field in June, 1954. Brother Wiist acted as secretary-treasurer of the Dominican Mission. Upon return to the field he will serve as secretary-treasurer of the Central American Union, with headquarters at San Jose, Costa Rica.

E. W. DUNBAR

## Students of Nursing in Karachi

The second class of students to be admitted to the Karachi Seventh-day Adventist Hospital School of Nursing have distinguished themselves in the preliminary examinations that are given to students in recognized schools of nursing on completion of the first academic year of study.

Beverly Bunnell, educational director of the school of nursing, wrote that four students from the Karachi Seventh-day Adventist Hospital School of Nursing took the examinations and headed the list of ten students in Pakistan who passed the examinations. There were 36 students in Pakistan who wrote these examinations. A Seventh-day Adventist girl who is a student of another school of nursing was also one of the ten students to pass the examinations.

We are encouraged to see this successful outcome in the teaching program of this new school of nursing.

D. LOIS BURNETT

## Medical Work in East Thailand

Word just received from Dr. Ralph Waddell tells of the remarkable growth of our work in Ubol, eastern Thailand. Dr. G. L. Hackleman, who volunteered to go to Ubol from Bangkok for one year, has found himself nearly swamped with clinical work. The result of this favorable medical contact is that representations are coming in from nearby villages asking for Christian schools. Church attendance has greatly increased, and the outlook is more promising than at any time. Dr. Hackleman must return to Bangkok at the end of the year. A physician must be found to go to this growing medical mission station in the very near future.

T. R. FLAIZ, M.D.

## India Voice of Prophecy Speaks a New Language

From Southern Asia comes word that we can add another language—Gujarati—to the 61 languages in which the Voice of Prophecy Bible schools already operate. The director of this new school is Pastor C. K. Rathod. During the first week after the opening of the school 2,000 requests came in for the lessons in Gujarati, and they are still coming in at an encouraging rate. It is believed that this school will be the means of paving the way for an abundant harvest among these people, among whom we have done little work. This is the second new school to be opened in the Southern Asia field this year.

ELMER R. WALDE

## New President, Oshawa Missionary College

The Oshawa Missionary College board has called Prof. Percy Manuel to fill the vacancy left by Professor Sower's resignation as president of Oshawa Missionary College. Professor Manuel has been president of our training school in Trinidad for a number of years. Under his leadership the school made excellent advancement. He will bring strong leadership to Oshawa Missionary College.

E. E. COSSENTINE, *Secretary  
Department of Education*