

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

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

## Go Ye Into All the World

### Recent Missionary Sailings

By W. R. BEACH, Secretary, General Conference

**S**HORTLY before ascending to the Father, Jesus made it clear to the disciples they were to carry His message of salvation to the entire world. They were not to settle down in Jerusalem, but were to go to "the uttermost part of the earth" (Acts 1:8).

As the spiritual descendants of those to whom Christ first gave the gospel commission, Seventh-day Adventists take very seriously the command to evangelize the entire world. Successful mission stations on every continent testify to Heaven's blessing in carrying forward this work. To man these outposts, some 8,000 missionaries have been sent out since 1885. More than 2,200 are currently in the field. We thank God for the faithful men and women who are giving their lives to service in lands afar, thus hastening the day when the work shall be finished and Jesus can return. We herewith list those who have recently left their homelands for overseas appointments. May God bless them.

#### Australasia

Mr. and Mrs. T. O. Johnson left Sydney, Australia, June 9, their destination being Rabaul, New Britain. Brother Johnson will engage in building work in the Bismarck-Solomons Union Mission for a limited period.

Pastor and Mrs. A. J. Campbell left Brisbane, Australia, June 16, after having completed a furlough. Brother and Sister Campbell will return to Central New Guinea where they will have charge of the work in the Wabag district. These veterans have now completed thirty-two years of service in mission work in the Solomon Islands and New Guinea.



Mr. and Mrs. L. J. Doble and child returned to Lae, New Guinea, June 28, after having completed their furlough. Brother Doble, who had been on the staff of the Mount Hagen leper colony during his first term of service, will now take charge of the mission hospital at Omaura in the Eastern Highlands of New Guinea.

Elsie Scott left Sydney June 29, en route for Lae, New Guinea. She will take up office work in the Coral Sea Union Mission headquarters.

#### North America

Mr. and Mrs. James A. Dailey and two children, of Goldendale, Washington, left San Francisco July 5, going to Singapore. Sister Dailey attended Walla Walla College, and has served as a teacher and medical receptionist. Her maiden name was Ruth Lorraine Olsen. Brother Dailey obtained a B.A. degree from Walla Walla College in 1953. He has had experience as a desk clerk and business manager. He will act as business manager in the Youngberg Memorial Hospital.

Elder and Mrs. Harold T. Burr and three children, returning after fur-

lough, sailed from New York City on the S.S. *Steel King*, July 6. Prior to marriage Sister Burr's name was Ravilla Evelyn Burgess. Brother and Sister Burr first went to India in 1946. They have completed two terms of service. Upon return Brother Burr will serve as a mission director in the Northeast Union.

Mrs. F. E. Spiess sailed from New York City July 6 on the S.S. *Steel King*, en route to Bombay, India. Brother Spiess preceded her to the field, having sailed December 31, 1957. Mrs. Spiess's maiden name was Rachel Steed. Brother and Sister Spiess previously served in India from 1929 to 1953. Brother Spiess is now president of the Western India Union, with headquarters in Bombay.

Mr. and Mrs. G. F. Clifford and two children, on furlough from Southern Africa, sailed on the S.S. *Mauretania*, July 9, from New York City, en route to England. They plan to proceed to the field in March, 1959. Before marriage Sister Clifford was Pamela McCullough. She has had experience as a teacher and accountant. Brother Clifford has served as a teacher, principal, farm manager, and dean of men. He will continue as a teacher in the Bugema Missionary College, Uganda, East Africa.

Elder and Mrs. R. R. Aussner, of Winnipeg, Canada, sailed from New York City, July 9, on the S.S. *Liberte*, en route to Jordan. Sister Aussner is a graduate nurse, and has had experience in both nursing and colporteur work. Prior to marriage she was Käthe Sämman. Brother Aussner graduated from the Marienhoehe Missionary

(Continued on page 23)

# • • • In This Issue • • •

COVER	Go Ye Into All the World	Page 3
GENERAL ARTICLES		
A Meditation on the Lord's Prayer—On the Religious Front—How to Check Losses in Membership, Part 3—Full of Years—The Message of Reformation, Part 3—Parents' Fellowship of Prayer		
EDITORIALS		Page 9
Unfulfilled Prophecy—"The Lost Dimension"		
SABBATH SCHOOL ACTIVITIES		Page 10
SABBATH SCHOOL LESSON HELP (For Sabbath, September 6)		Page 11
Christian Social Relations		
OUR HOMES		Page 12
Across the Plains, and Beyond; Heritage of the Pioneers, Part 4—Man with Ten Children		
FOR ADVENTIST YOUTH		Page 14
Friendship—Fire!—Faith in Place of Doubt		
MISSION STORY OF THE WEEK		Page 16
Lonely Islands		
TO YOUR HEALTH		Page 18
Fried Foods		
NEWS FROM HOME AND ABROAD		Page 19
Adventure Unlimited in Assam—Practical-nursing Training Given in Lima, Peru—Members of the Church for Half a Century in Jamaica—Columbus, Ohio, Effort Yields 86 Baptisms—Reading the Bible Through at Battle Creek—Southeast Asia Union College Honored—Successful Evangelism in Modesto, California—Help at the Right Time—The Rope—In Brief—Church Calendar for 1958		
POETRY		
Lift Up Thine Eyes, p. 3; With Thee, p. 4; Cutting the Weeds, p. 5; The Cross of Christ, p. 7		

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## TO OUR CONTRIBUTORS

As the chronicler of the history of the church, the REVIEW is always interested in reports with pictures of important happenings—church dedications, camp meetings, evangelistic meetings, and other newsworthy events. Please send reports promptly. An out-of-date report is not news, and is not acceptable for publication. Also, the REVIEW, as the church pastor in print, is interested in articles that make clear a doctrine, offer practical counsel on how to live a holy life, et cetera. Copies of manuscripts sent to other journals cannot be used. Lay members should identify themselves by giving the name of the church they

attend and the name of their pastor or local elder. All manuscripts should be typed, double spaced, and with adequate margins. Use only one side of paper. Carbon copies are never acceptable.

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## A Thought FOR THE WEEK

(Based on phrases in well-known hymns.—EDITORS.)

### "The Silence of Eternity"

In several current popular magazines articles have recently appeared suggesting some fantastic possibilities in new scientific achievement. Some of our research scientists hold the startling theory that even as the music and voices of world figures are being recorded and preserved for posterity on tape and other media, so ere long we may recapture the sound of voices long silent in the grave.

It engages our roaming fancy to think of hearing the Hallelujah Chorus just as Handel himself would play it, or of listening to the voice of the great emancipator in his memorable pronouncement that "all men are created equal." And if we could go back that far, why not all the way to the court of Agrippa to hear Paul with manacled hands raised toward heaven, declaring, "I was not disobedient unto the heavenly vision."

The treasures of King Tutankhamen's tomb a decade or two ago uncovered for us the secrets of the world's culture thirteen centuries before Christ, and more recently the Dead Sea scrolls made us feel contemporary with Isaiah and the prophets of Israel. How positive can we be that the voices of the past may not yield to recall by some startling discovery, not to be confused with spiritistic imitations?

Be these possibilities as they may, there is coming a time that needs no science to confirm it, when the earth shall be filled with the knowledge of the Lord as the waters cover the sea, when the desert shall blossom as the Garden of Eden, and all the fragrance of our first unspoiled estate will fill our souls with refreshing and gladness. The chief need of our hearts till then is to heed the Spirit's pleading today through the myriad voices at His command, "Be ye reconciled to God." With Whittier we may rightly pray:

"Let sense be dumb, let flesh retire;

Speak through the earthquake, wind,  
and fire,

O still small voice of calm!"

H. M. TIPPETT

## Well Said

A crowd always thinks with its sympathy, never with its reason.—W. R. Alger.

Originality is simply a pair of fresh eyes.—T. W. Higginson.

We think very few people sensible, except those who are of our opinion.—Rochefoucauld.

The secret of success in life, is for a man to be ready for his opportunity when it comes.—Disraeli.

REVIEW AND HERALD

# A Meditation on the Lord's Prayer

By MILDRED E. WATERS

## "Our Father"

"And he said unto them, When ye pray, say, Our Father" (Luke 11:2).

Father of wisdom! Father of truth! Father of love and of all that is beautiful! Father of the children of men! "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons [children] of God" (1 John 3:1). What a privilege is ours to be permitted, yes exhorted, to address the God of the universe as "Our Father."

The Lord God is Father of all His creatures, and to all He has opened the door of salvation. I know that our Father is interested in all of humanity, but I like to think of Him as being interested in me personally. He is a personal God. I know He loves me and is interested in me and in mine because He has shown His loving care in so many ways.

## "Which Art in Heaven"

"Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit" (Isa. 57:15).

Yes, I am content to know that come what may on this earth of ours, my Father lives in heaven, and his hand controls the universe. Why should I fear the things that may come to pass? My Father knows. The future is open before Him, and if I put my trust in Him, I know He will direct my path.

Some say my Father does not exist, but that is only because they have never learned to know Him. I am thankful that my Father is a real being, that He lives in heaven, and that He is my God. I would not exchange this blessed truth for all the theories in the world. How could I face the problems and complexities of life without the knowledge that God is at the helm, and that He will lead me safely through to the end of time.

Others feel that because they have met overwhelming tragedy in their lives they can no longer have faith in God as one who sees and cares. But shall I deny the existence of a loving Father in heaven because He permits trials to enter my life? The enemy would have it so, but I know my Father is kind. He has promised that when I pass through the waters of trouble, He will be with me, and through the rivers of sorrow, they shall not overflow me. He desires only

that the dross in my life might be consumed, and so He tries me that He may bring me forth as gold, purified.

"Behold," He says, "I have refined thee, but not with silver; I have chosen thee in the furnace of affliction" (Isa. 48:10). Though at times His plan may lie too deep for me to understand, I will trust His wisdom and believe in His love, for my Father wishes only what is best for me.

## "Hallowed Be Thy Name"

Father—how sacred is Thy name! Ruler of the universe, Majesty of heaven, and God in my heart. Thou hast esteemed me worthy to be Thy child through Jesus Thy Son, and should I not always speak Thy name with reverence and holy awe? Angels veil their faces before Thee and bow their heads to speak Thy name. Only man dares to profane that which is sacred. What a haven of refuge it will be in the time of trouble to know the name of the Lord and to be able to call Him Father!

My Father has many names, some denoting His power and greatness, others His goodness and love, but the

name that brings Him nearest to me is "Father." By this I know that He considers me as His child, and as His child I became affiliated with the royalty of heaven. Think of it. The King of the universe has adopted me into the royal household!

## "Thy Kingdom Come"

I am glad that soon my Father's kingdom will be ushered in, that soon I shall see my Father face to face and behold the One who has done so much for me. I am glad the day is not far hence when the troubles of this world will be no more. No longer will there be any fear of atom bombs, hydrogen bombs, secret weapons, guided missiles, devastating storms or floods. No ravaging diseases will be there, leaving sorrow and death in their wake, for my Father's kingdom is a kingdom of peace and happiness, a kingdom of light; and never again will the shades of darkness descend on those who are permitted to dwell therein.

My Father's kingdom has many mansions, the beauty of which no mortal mind can comprehend. He has prepared them for those who love and serve Him, and I am sure He longs for the day when it shall be His good pleasure to welcome His children into His kingdom. I want to be worthy of an entrance there. I want my Father to know that I value the joy He has prepared for me.

## "Thy Will Be Done"

In heaven my Father's bidding is the delight of the inhabitants. Untiringly they carry out that which He commands. On this earth, however, the great majority live in opposition to my Father's will. His will is expressed in His law, and man has not seen fit to obey that which was commanded him in the beginning. Consequently for six thousand years humanity has groaned in anguish as it has reaped the results of disobeying that will.

Yet my Father knows the frailty of those whom He has created. He remembers that I am weak; and so when I falter He takes my hand. If I find the way is hard, and become discouraged, He reminds me that underneath are His everlasting arms. How could I dare to fail Him when He is willing to do so much for me? No, I pray that it will always be my desire to carry out His will. And I know that at last He will lead me to

## Lift Up Thine Eyes

By MYRTLE M. KREJCI

The harvest fields stretch far and wide,  
There is no time for rest,  
And yet the Master, by our side,  
The One who knows what's best,  
Has spoken through His Holy Word  
To those with burdened heart.  
A tender, pleading voice is heard,  
"Come ye yourselves apart,  
Into the quiet of the hills  
Beneath a sunlit sky.  
Look up into the blue so still,  
Watch clouds float softly by,  
Take time to hear the birds that sing,  
Walk down a forest aisle,  
And nature to your heart will bring  
God's message all the while."

So on this day that God has blest  
Seek out some quiet glade.  
Lay down thy burden, friend, and rest  
Beneath the dappled shade.  
Take time to read from nature's book  
And tune your ears to hear  
The rippling song of tiny brook;  
Wee voices sweet and clear,  
Each with a message from above  
From Him who made them all,  
Of wisdom, might, and tender love  
For all who on Him call.  
So lift to Him your empty cup  
And e'en from homely clod  
A voice will call you to look up,  
"Be still, and know your God."

that eternal home where to do the blessed will of God will be the delight of all who enter therein.

### "Give Us This Day Our Daily Bread"

Daily this cry goes up from earth's teeming millions to the Father above. "Give us this day our daily bread." Does my Father hear? Is He aware that thousands of these millions never know what it is to eat a satisfying meal? Does He notice the outstretched hands of the hungry thousands living under the oppression of their fellow men, and who cannot find enough to eat? Oh, yes, my Father knows. He knows, and His heart is touched, for it is not His will that it should be thus.

He created man in the beginning in the midst of plenty. It was never the intention of my Father that man should know what it is to suffer hunger; *this* is the work of the enemy. My Father feeds the beasts of the forest and the birds of the air, and do you not think He will care for His hungry children?

In a little while now, He will take those who trust in Him to a land where "they shall hunger no more; neither thirst any more . . . for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes" (Rev. 7:16, 17).

### "Forgive Us Our Trespasses"

Many are the times I have sinned against my Father, but I have the promise of forgiveness if I ask for it in the name of His Son. How reassuring the thought that I can come to Him, knowing that He is ever ready to cleanse and to forgive wherein I have failed. He has promised that as far as the east is from the west He will remove my transgressions from me, and though my sins be as scarlet, He will make them like snow.

My Father is a forgiving Father, and He assures me that though I fall many times, He will forgive as many more. Return unto Me, He pleads, for I will abundantly pardon, and will remember no more thy transgressions (Isa. 44:22; 55:7; 43:25). Yes, when my Father forgives, He forgets. Then should I not be willing to do the same?

### "As We Forgive"

Can I ask for forgiveness if it is not in my heart to forgive those who have injured me? Can I expect more from my Father than I am willing to do for others? Father, give me a forgiving heart, and may I ever see only the good in those around me. Make me kind and merciful to others, as Thou art toward me.

And Father, when I forgive, help me to be willing to forget, and not retain the wrong, to hurl it forth with vengeance at some later convenient moment. May I be like Thine own Son who forgave all—even those who reviled Him and mocked Him as He hung on Calvary's cross.

### "Lead Us Not Into Temptation"

My Father delights to lead me "in the paths of righteousness for his name's sake." If ever I wander onto the tempter's ground, it is because I have lost hold of my Father's guiding hand. But with every temptation, He provides a way of escape, and so the tempter has no power over me except that which I choose to give him.

My Father knows the many wiles of the enemy, for He has dealt with him since the beginning of time. He knows the well-laid schemes and subtle devisings with which the tempter would cause me to fall, but He has told me

## With Thee

By NETTIE JANE KNISTER

The tempter may invade my path,  
Cause me to fall into his snare,  
But Thou hast trod this way before.  
With Thee, I never need despair.

Though clouds appear and stars are hid,  
Though heartaches fill the dreary day,  
My faith in Thee shall never dim  
For Thou shalt be my shining ray.

What though the waves may curl and leap  
In loud and wild commotion,  
Have I not faith in God above,  
With heart of pure devotion!

that when temptation comes, I will hear a voice behind me saying, "This is the way, walk ye in it" (Isa. 30:21). And so I listen for His voice, and He tells me what I should do. I have His promise that I shall never be tempted more than I am able to stand, and so I trust Him.

### "Deliver Us From Evil"

Living in the enemy's territory, as I do, it is understandable that I must necessarily come in contact with much that is evil. Iniquity abounds wherever I turn. It is present on television, on radio, in literature. I find it displayed at the magazine stand, at the lunch counter, and even in the supermarket where I buy my weekly supply of groceries. In a hundred forms, and in every conceivable manner, the enemy surrounds me with evil, for he is the originator of evil, and he wants me to indulge in it.

But I do not wish to try the devil's wares, and so I bid him, "Begone." I

## 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.]

### Belgian Cardinal Exultant Over Schools' Victory

Joseph Ernest, Cardinal Van Roey, Archbishop of Malines and Primate of Belgium, said in Malines, Belgium, that Catholics in this country look forward to fair treatment for their schools now that the former Socialist-Liberal government has been "eliminated." The overthrow of the former Socialist-Liberal government of Socialist Premier Achille Van Acker came in the wake of strong resentment among Catholics over measures which they felt discriminated against Catholic schools in favor of state educational institutions. "The Ministers of Education and of Colonial Affairs, both thoroughly anti-religious and sectarian," he said "have, on a national scale, plunged the Catholic schools—the only ones accessible to the faithful—into inextricable difficulties. On the Colonial level, they have systematically hindered missionary activity and introduced dissension and disorder." Therefore, he asked, "Can anyone justly reproach us for having instructed the faithful . . . to give their suffrage only to those who respect our rights?"

### Pleads for Adherence to Evangelical Christianity

Adherence by conservative Protestant churches to the "six cardinal points of evangelical Christianity" was urged at the fifteenth annual meeting of the Conservative Baptist Association in Denver. The Reverend Charles W. Anderson of Bloomfield, New Jersey, listed these points as the Bible as the word of God, the virgin birth of Christ, the deity of Christ, His atoning death, His resurrection, His coming again. He said the crusades of Billy Graham "have softened" some of the sharp differences between "liberal and evangelical theologians," and added, "I don't know that it is good."

### Sunday Sales Ban Voted in New Jersey

A church-backed bill that would end sales of general merchandise in all counties of the State, except for three that are predominantly resort areas, was passed in Trenton, New Jersey, by the New Jersey Assembly. Opponents of the legislation said it would be declared unconstitutional because it excludes the three Atlantic-shore counties. Senators from the resort regions won an exception on the grounds that merchants in the localities were dependent on Sunday tourist business for their livelihood. Strongly supported by Roman Catholic and most Protestant organizations, as well as by labor unions and chambers of commerce, the measure has been opposed by Jewish and Seventh-day Adventist groups who observe Saturday as the Sabbath. Shore-area merchants also fought it until the provision was made for them.

care not for what he has to sell or give away. I want only the things that are true, the things that are honest, whatsoever is just and pure and lovely. These are the things I will buy, but he has none of these, and so I go to my Father and ask Him to give me these virtues and to deliver me from evil, and He does.

### "Thine Is the Kingdom"

Did you not know that the earth is my Father's, and the fullness thereof? True, the kingdom has been lost to the evil one through sin and transgression, but it is only for a little while. My Father will claim it again for His own when the fullness of time shall come. I know it will not be long. The signs on every hand proclaim that the day is near, and He bids me to be watchful and to hold fast that which I know to be truth, that I may receive the crown of righteousness which He has laid up for me.

### "And the Power"

Man thinks that because he has learned the secret of nuclear power he holds the key to the future in his hands. And well might it seem that he does. But my Father still rules, and He knows that man cannot be trusted with the knowledge he now possesses. And so with His almighty power, He holds back the winds of strife, that the evil one may not bring forth the annihilation he so madly desires—*until* my Father's will be accomplished in the earth.

My Father is the God of nature, as well as God of the atom, and His omnipotent hand will be over His trusting children. Power belongs to my Father, and as His child I shall fear no ill, for in the day of trouble I shall call on Him. He will cover me with His feathers, and under His wings I shall trust (see Ps. 91:4).

### "And the Glory"

When the pure in heart have been ransomed from the degradation and devastation of this world the beauty of my Father's character will shine forth as the morning, and the matchless love wherewith He has loved His children will be revealed.

"Then the eyes of the blind shall be opened [that they may behold Him], and the ears of the deaf shall be unstopped [that they may hear Him], then shall the lame man leap as an hart [as the Father welcomes him], and the tongue of the dumb [shall] sing [His praises]: for in the wilderness shall waters break out, and streams in the desert" (Isa. 35:5, 6). "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: . . . and sorrow and sighing shall flee away" (verse 10).

### "For Ever"

As my Father's glory extends from the east unto the west, and from the north unto the south, all nations shall

know that His way is the right way. The glory was His in the beginning, and will be His through endless ages. Amen.

## How to Check Losses in Membership—Part 3

By Fordyce W. Detamore

The shepherd ever has the best interests of his sheep on his heart. All of his planning centers around their needs. When they grow cold, he warms them. When they are wounded, he binds them up. When they are sick, he lovingly ministers unto them. When they are mistreated, he defends them. When they are lost, he seeks till he finds them. And when they are hungry, he feeds them.

Let us discuss for a moment that last challenge. Jesus said to Peter, "Feed my sheep," and also "Feed my lambs." Peter was not to fleece them. No, it is an unfaithful shepherd who thinks primarily in terms of how much he can get out of his sheep. He must lead them beside still waters to verdant pastures.

The sacredness of the Sabbath morning worship hour should be carefully guarded. All manner of claims will be made on this precious time when all the church, sheep and lambs alike, are assembled. But let us remember that they have assembled for feeding, not shearing. It is true that many stand before their shearers as dumb, yet no true shepherd will take advantage of this meekness.

We must strive to spiritualize the Sabbath morning service. So much time is spent in announcements and promotion of worthy projects that often little time is left for worship and for the Word. Let the shepherds use this service for feeding the sheep. The eleven o'clock hour is no time for promoting, organizing, and propagandizing. The Sabbath school and the home missionary period preceding the church service should suffice for

that. Promotion that flows beyond those bounds has reached flood-tide level and becomes a hazard. We hear a good deal of discussion about the problem of checking the losses in our churches, but we greatly dislike facing frankly some of the conditions that contribute to these losses.

In the life of every backslider there comes his last Sabbath at church. What did he get that day? Each sermon should be preached as if it were the last some soul would hear. Every Sabbath morning sermon, whether given by pastor or church elder, should be presented in such a way as to encourage any weak heart on the border of despair. But how often hearts on the brink of fateful decision go away completely unhelped. Promotion did not warm them. Propaganda did not satisfy their soul hunger. They turned away hungry, confused, or despairing, and possibly even unnoticed.

Sometimes the pastor's telephone rings with the query: "What is going to be featured at church tomorrow? I want to bring a friend but would like to know if the service will be all right for him to attend." Such queries should not be necessary. *Every* Sabbath morning message should be presented in such a way that any who may attend will be fed, and that those who are weak or becoming discouraged will find strength and encouragement for at least one more week.

All over the land there are thousands who have fallen by the wayside. How often I wonder whether so many would have fallen by the wayside had they, at the hour of worship, received the help and encouragement they so much needed.

The sermon by the pastor, or the study by the church elder or leader, should be presented in a way that will warm the hearts of the listeners and revive the dying embers in the hearts of some who may fast be growing cold. The well need no physician; they need no medicine. Therefore our messages should be adapted to the spiritually needy, the wayward, the discouraged, and the stranger among us, rather than delivered primarily for

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### Cutting the Weeds

By INEZ BRASIER

I often ponder an old neighbor's way  
When he cut the weeds on a summer day.  
"Then what do you mean by doing it now?  
It is too warm; you have drops on your brow."  
He straightened his back. "All these will  
grow seeds.

I'm moving away; I'm cutting the weeds."

What are we doing for this old world's needs?  
We are moving away. What of our deeds?



the well-established saints in Zion. Those in attendance Sabbath morning do not need a heavy diet of archeology, geology, psychology, genealogy, profound theology, or chronology. They need a simpler fare served warm and fresh from the table spread by the Master in His Word. It is recorded that "the common people heard him gladly."

When people do not enjoy plain, simple, healthful food, it is because they are already overfed or because their appetites are perverted. Today many are clamoring for fancy dishes in theology, whereas the church needs the simple, and, we might add, digestible, bread of life. If wholesome, appetizing spiritual food is provided at the church hour, many will come to feed and none will go away empty. None will starve for lack of nourishing food.

Now for another suggestion. Many of our churches need to give attention to the matter of reverence. Sometimes irreverence, often under the guise of informality and friendliness, deprives the Sabbath morning services of the atmosphere of worship and sanctity altogether. When our services become common the worshiper leaves the building little feeling that he has worshiped in a holy place. Many backsliders have complained to me that they gave up because they felt no sense of sacred worship as they met with fellow believers at the Sabbath morning service.

Now, we do not propose a funereal atmosphere for our Sabbath morning services. We do not necessarily seek a Gothic form of architecture in our worship, nor do we insist on the dirge-like chants of worshipers in past centuries. Ours is a more vibrant religion, and this will naturally be reflected in our worship services. We expect adults, youth, children, yes, and even babies to be present at the hour of worship. Obviously a church that emphasizes united family participation will never be as quiet and as staid as one that caters to the lambs at Sunday school and to the sheep at the preaching hour. Yet even this should not keep us from striving for greater reverence at the church services. Let not the *holy* place degenerate into a mere *meeting* place, and God forbid that it should become a place of merchandise.

When visitors enter to worship they should immediately sense an atmosphere of devotion and earnestness, which should characterize every meeting. When the discouraged or the wayward come they should go away realizing that they have drawn nigh to God.

In an atmosphere of reverence the worshiper will see God rather than

people. It is often true that the backslider, or near-backslider, has seen too much of *us* and not enough of *God*. We need to get out of His way. We need to let the protective cloud of the Divine Presence hide *us*, while the

## Full of Years — AND GOOD WORKS



Mrs. Winnie Belle Raley

Mrs. Winnie Belle Raley, ninety-eight years old last March, lives in Lebanon, Oregon. She is still able to care for herself, and takes a walk out of doors every day. Her husband died in 1954 at the age on 102. They were married in the autumn of 1881, and were baptized into the Adventist faith three months later by G. W. Colcord at Echo, Oregon. Here a church was organized in their home in 1883. H. W. Decker was conference president. Some years later Sister Raley, always a leader in home missionary activities, led out in the selling of *Christ's Object Lessons* for the benefit of our educational work. It was during this time that she found the Esteb family. Elder Adlai Esteb has stated that he and his brother, Elder Lemuel Esteb, became ministers because of Sister Raley's influence. Each of Sister Raley's four boys and two girls, through the determination and sacrifice of their parents, attended Walla Walla College, and as a consequence of what Christian education can do, each one of the family maintains an Adventist home today. Sister Raley and her husband had the joy of witnessing the development and wonderful growth of the Adventist cause in the great Northwest. Through all the years the Raley home received *The Review and Herald* each week, and Sister Raley reads it regularly now. While her physical vision has diminished in recent years, her vision of the blessed hope is increasing with the passing days. What comfort to the aged especially are the cheering promises of God—promises relating to the future of His people—that can never fail because of His power to bring them to full realization!

ERNEST LLOYD

other side of the cloud reflects His glory.

But let our churches also strive for friendliness. "Why do you drink?" I casually asked a wayward once-member.

"I've tried to analyze that myself. I have always felt lonely, and in the tavern, drinking people are friendly. None are strangers, and so I go back to be with them."

Occasionally tavern friends do shoot one another, to be sure, yet I could not thus lightly dismiss his reasoning. It has haunted me through the years. Over and over as I have visited cold, or at least cool, churches, I have asked myself that question, "Shouldn't we be at least as warm and friendly as they are in the tavern?"

Remember that in every church there are likely to be aching hearts, lonely hearts. Half of the members do not know the love and peace at home that the other half of the church may be enjoying. Many come from broken homes, or from divided homes, where all are not believers. Still others are burdened by financial or physical distress. Indeed, many are struggling beneath the burden of a very heavy cross every day of their lives.

The least we can do them, pastors and stronger members alike, is to help bear the burdens of the weak. Let us share with them our joys, our enthusiasm, our love. Sabbath morning we should strive to drive away the clouds and help to bring sunshine into the lives of others.

Be friendly to all. Smile! We need to see more smiles in our churches Sabbath morning. Talk cheer, happiness, love. Drive away the gloom. How often have new truth seekers written our Voice of Prophecy and Faith for Today Bible schools, "I went to visit your nearest church last Saturday, but no one seemed friendly. No one spoke to me."

In the church board launch a drive for friendliness. Ask the elders to smile. Arrange for the deacons to smile. Ask them to carry on their work, not in a spirit of stolid officiousness, but rather in the spirit of kindly, loving ministry. The church treasurer should smile. (I don't think Judas smiled much.) The church clerk should smile. The church school teachers *must* smile. Yes, and certainly the pastor must smile—all of the time, even on days when he must launch a campaign.

Let us be warm and friendly to all, for thereby some have entertained angels unawares. Where there is warmth, food, and love, the cold, hungry, and lonely will surely come. Nor will many wander far.

REVIEW AND HERALD

# The Message of Reformation

## —Part 3

By Daniel Walther

The movement that shook the world in the sixteenth century through the mighty voices of the Reformers, gave the world the Bible and the certainty of justification by faith. But its true contribution is more significant. The gift of the Reformation was the rediscovery of Christ—a living, ever-present Christ, One who is always available. For more than one thousand years the church had been Christless. Now, Christ, the real Christ, was made accessible to the individual rather than to the head of a totalitarian church, speaking not to the pope but to the man in the street.

Where Christ is, there is life; and where Christ is hidden by the façade of an elaborate theology or a cumbersome administration, He must be revealed as He really is. Christ is more important than the church, for He is "one greater than the temple" (Matt. 12:6).

To the masses of the Middle Ages, Christ was a stranger, an enigma. Although some isolated mystics came near to Him by intuition, their loyalties were ultimately with the church. Most thinking people had given up hope of finding Him and reverted to the Greek philosophers for a solution to man's problems. Yet, Christ is more important than all theology, for He is the truth; more, He is also the way that leads to truth. The church is not the means of salvation; the church is not an institution for the administration of the sacraments. The church, in Calvin's words, is not merely "an institution for the worship of God, but an agency for the making of men, fit to worship Him." The church is an agency, indeed, for proclaiming truth.

### Forgetting Christ

The church may become so engrossed in the winning of souls by devising increasingly complicated machinery that it forgets Christ. It will advance and increase in goods and, in the process, overlook the fact that it is losing its vision of Christ. It knows not that it is lacking precisely the essential qualities that make the Christian. It is busy about the Master's business but forgets the Master Himself.

A reformation has always been unavoidable whenever the church went its own way. When a religious movement comes into existence it seems soon to fall prey to formalism. External, norms, having the "form" of

godliness, reduce everything to religious customs and practices. Even prayer, church attendance, and partaking of the Lord's Supper may be engaged in without a personal experience. We are used to these practices, and they are part of our behavior. The human heart craves external forms of worship, for they tend to appease a man's conscience. Some even entertain the idea of winning heaven by these "works," which do not save. Formalism is like a cancerous growth in a religious community, one of the chief evils that calls for reformation.

For a time Lutheranism revealed the true Christ. But then it became

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### The Cross of Christ

By ERNEST A. CALKINS

I glory in the cross of Christ,  
For there He paid the awful price  
In pain and grief and woe.  
We know death is sin's penalty,  
But Jesus died for you and me  
And paid the debt we owe.

He gave His blood a cleansing  
stream  
To wash believing sinners clean;  
He did not die in vain,  
And so I glory in His cross  
And count the whole world little  
loss  
If heaven I may gain.

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formalistic and itself stood in need of reformation. Every church, since its inception, has gone through that phase. We have been warned against the danger of forgetting the lessons of the past, and in fact, have "nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."—*Life Sketches*, p. 196.

The Advent Movement has likewise needed the admonitions that came so insistently. From its inception our people have been warned against formalism. We should not have a "dead, scientific religion"; our hearts must be "infused with a living power, even the Spirit of Jesus."—ELLEN G. WHITE in *The Review and Herald*, Jan. 31, 1893. There is need for that eyesalve to enable us to see ourselves as we truly are. We know that among those professing to follow God there is much blindness of mind and hardness of heart, despite God's inexpressible mercy toward us.

How easy it may be for a man to be

a Seventh-day Adventist but not necessarily a Christian. We may be church members and yet be unconverted. A man may satisfy his conscience with theories and the knowledge of the truth but mere belief in the theory of the truth will not save us; the soul temple must be cleansed. To present the theory to unbelievers does not necessarily make us witnesses of Christ. These warnings may sound familiar; we have heard them so often that we are used to them. Many of these statements are part of our vocabulary, but they can become as "salt without savour."

### Making Christ Real

We move and have our being in a religious climate, Christ is theoretically known to us; yet He may, in reality, be far from us. "He is a day's journey from most" of us (*Testimonies*, vol. 1, p. 434), because it is not the living, ever-present Christ whom we adore, but a conventional, stereotyped idea of Him. As we "move" along, Christ is with us; but do we recognize Him? Are we aware that He stands at our heart's door waiting to come in?

The Advent Movement is primarily a reformation movement. It proclaims a specific message. It is revolutionary, as all reform movements are. The early church introduced a new idea to the world, one that irritated Roman society by practices that contrasted sharply with accepted pagan norms. Naturally, heathen philosophy and custom resented the Christian intrusion. But, gradually gaining irresistible momentum, the Christian idea became the greatest force in the iron-clad empire. The idea had conquered the sword; the message of forgiveness and love was stronger than Roman law.

Luther's message was likewise a revolutionary clarion call, one that for the first time succeeded in piercing the black curtain of a totalitarian church. The message came in God's time. Through Luther's ministry the Word of God became a new and living force. He accomplished brilliantly his mission of reforming the church, and the impact on the Western world was overpowering. But the reformation begun by Luther went only part of the way.

The Advent Movement also came according to God's timetable. It has a part in the divine plan. Humble and despised was its beginning. But for the devotion, sacrifice, and vision of the early leaders who minded the divine guideposts, we would not have witnessed the phenomenal progress and success that have attended the Advent cause in all the world. The pioneers of the message preached it

because they felt constrained to do so. Time was short, the task pressing. Not caring for material ease, they harbored the passionate conviction that they were to share their hope and to warn the world. Of what? First, that something momentous had happened in 1844. The heart of the message was that the hour of God's judgment had arrived. The other basic teachings form a harmonious composite of Bible truths held by small groups here and there in previous eras, but now welded into one perfect whole that, in God's providence, became the message for this time, earth's last message. Those who obeyed and set out to bear witness to it were to be known by their patience and the faith of Jesus. And the ultimate goal of the message was an appeal to men to make ready for Christ's coming.

Thus a major contribution in our age was the rediscovery of God, by a new approach to the worship of God as the Creator on the day hallowed by Him, the day endorsed by Scripture

as the sanctified day. Not only was attention drawn to the proper day, but to the quality of worship, leading to an experimental knowledge of God.

Unfortunately, the term *reformation*, as often used, has a distasteful connotation—it always has had. It is a word often arrogated by self-styled “reformers” whose fantastic claims lead them to specialize in nonessentials. The reformation the Spirit of God calls for has nothing to do with hate-mongers, who are as cynical as the sixteenth century indulgence sellers ever were. Christ would have us practice love and not hate, He would have us be sympathetic with, not critical of, our neighbor.

### Revival in the Advent Movement

Mrs. White makes clear that the Advent Movement itself is to experience a revival and a reformation. This final experience, which prepares us for the Advent, will be the result of a combination of God's will and a genuine preparation of the people in this

movement: “If through the grace of Christ His people will become new bottles, He will fill them with new wine.”—*The Desire of Ages*, p. 279. Humble repentance is basic, but “no repentance is genuine that does not work reformation.”—*Ibid.*, p. 555.

A living faith in Christ will inevitably be followed by action. We are specifically told of what this action will consist: (1) The elimination of all known sin. God requires the complete surrender of the heart before justification can take place. (2) Surrender of wrong habits. If there is not a full surrender, we “do not find the precious pearl.” (3) Willingness to go all the way. Those who consider the truth highly and sincerely will give up all they have. (4) The will to follow God's will and to cooperate with Him.

We must maintain a constant, living connection with Christ. The warning, “Ye know not the hour,” applies also to a revival. In the final analysis God has the last word, and whatever may take place fits into the panorama of His plan.

And what is our part in the great Advent Movement? There must be first a realization of our spiritual condition, and then a determined decision to use our prerogative of free choice to “practice” faith and, by God's grace, to manifest all the fruits of the Spirit. We are given the privilege of cooperating with God, for it is thus that the power of man may be made effective for good. Human effort is to cooperate with divine power.

### A Personal Invitation

Our movement is an advancing movement; everywhere we see progress and hear of new territories entered, new chapels built. Everywhere we note prosperity and “phenomenal” progress, as Latourette wrote. Because this movement is a reform movement with the responsibility of finishing the task, Christ in matchless love stands at our side, knocks at our door, and assures us that He will never abandon us. He tells us that He, the living Christ, ever available to us, will come into our hearts if only we will open the door.

The greatest days of our movement are yet to come. But let us never forget the warning that came over fifty years ago: “God calls for a spiritual revival and a spiritual reformation. Unless this takes place, those who are lukewarm will continue to grow more abhorrent to the Lord, until He will refuse to acknowledge them as His children. A revival and a reformation *must take place*, under the ministration of the Holy Spirit.”—*Selected Messages*, vol. 1, p. 128.



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

### “I Know There Is Power in Prayer”

From Louisiana came this good news a while back: “Some months ago I wrote the Parents' Fellowship of Prayer to pray for my son-in-law who at that time was separated from his family, had given up the truth, and was living a reckless life. I know all prayed for him, and I am happy to tell you he is now back with his family, has surrendered his life again to the Lord, and is rejoicing in the truth once more. I know there is power in prayer. I want to thank all the members of the Parents' Fellowship, and I'm thanking and praising our heavenly Father for working this miracle in the life of my son-in-law.” This mother then asks prayer for her son that he may be converted as has been the son-in-law.

Evidence that God's Spirit is at work on the heart of one for whom prayer was requested some time ago is seen in this extract of a letter coming from California: “You have been praying for our daughter, and I do feel that it is making a change in her life. She would be the last to admit it, but I noticed that several mornings recently when she got up she was singing hymns. She also has been singing some songs about Jesus to her baby. And there are other encouraging things. So please don't give up yet. Pray with us a while longer.”

The letter continues: “We rejoice when we read of families being brought together and individuals being won back through prayer. We always include the Parents' Fellowship of Prayer in our daily worship, not just on Friday nights. We do

thank you for your prayers, and want you to know our prayers join yours for your loved ones.”

It is encouraging to receive letters like that. They show that the prayers that ascend heavenward from Parents' Fellowship members are not perfunctory, formal petitions, offered from a sense of duty. Our members keep the burden of lost children on their hearts, praying not just Friday evenings but often during the week as well.

Just a word in comment on the statement, “So please don't give up yet.” We never give up; nor do we become discouraged if we do not see immediate answers to our prayers. By faith we know for a certainty that God is moving upon the hearts of those for whom we pray. If they do not resist the wooings of the Holy Spirit, they will eventually be drawn to the foot of the cross. Names placed on the list kept here at the Review office remain indefinitely. They are not removed periodically like advertisements placed on a drugstore bulletin board.

Christ did not become discouraged even when Mary permitted herself to come seven times under the control of evil spirits. So why should we give up even though our dear ones may slip back a bit after making some forward progress in the Christian life? At last Mary became one of Christ's most devoted followers. If we keep praying, perhaps even the most hopeless-looking cases among our dear ones shall also become ardent disciples.





# • EDITORIALS •

## Unfulfilled Prophecy

The other day a friend asked our opinion of events in the Middle East in the light of Bible prophecy. We reflected that, for more than a century, recurrent crises in Bible lands have led many to wonder whether certain prophecies of Ezekiel, Daniel, and John were in process of, or about to meet, their fulfillment. From time to time some have felt constrained to predict, on the basis of their interpretation of these passages of Scripture, the course events would take and the respective roles various nations would play. All have alike failed.

Now, we would not be understood as branding as a futile activity the diligent perusal of what the prophets have written. Far from it! It is our profound conviction that God would have His people, individually and collectively, engage in a more earnest study of His revealed will and purpose than ever before. In fact, we consider such study essential on the part of all who would stand firm through the closing scenes soon to break upon us.

At the same time we are impressed that the unfulfilled forecasts of years gone by should stand as a warning of the danger latent in assuming the role of prophet and in attempting to forecast the course of the current crisis in the Middle East. It is one thing to give diligent heed to the words of the prophets in an endeavor to apprehend their import. It is quite another to pose as a prophet in one's own right by making a specific application of the cryptic details of an unfulfilled prophecy.

Some portions of predictive prophecy are so plain that there can be no uncertainty as to their meaning. Such, it is our privilege, nay, our duty, to proclaim with all confidence and boldness. Other portions, however, are couched in obscure Oriental imagery and enigmatic language. The passages of Holy Writ commonly adduced in support of one theory or another concerning the future course of events in the Middle East fall in the latter category. We believe that all who do not aspire to be wise beyond the explicit declarations of prophecy will practice the greatest caution in their endeavor to fathom the intent of Inspiration at these points, and the greatest reserve in expounding their views.

A number of years ago, while reading remarks by Adam Clarke on the closing verses of Daniel 11, we were rather startled to find the celebrated commentator applying them to military operations conducted by Russia, Egypt, Turkey, England, and France in eastern Mediterranean lands during the 1820's. Others, we found, had previously applied this passage to the adventures of Napoleon in Egypt and Palestine in 1798 and 1799. Some later commentators similarly hailed the epidemic of revolutions that convulsed Europe in 1848 as the commencement of Armageddon.

Still further study disclosed the fact that during the early months of the Civil War between the States some were acclaiming that conflict as the fulfillment of Revelation 16:12-16. But we were happy to find James White, in the REVIEW for January 21, 1862, cautioning against this application of the prophecy. "In view of the civil war of the States, and the warlike attitude of other nations," he wrote, "the question is sometimes asked, 'Is not the battle of that great day of God Almighty

commencing?'" He then proceeded at length to show the fallacy of this interpretation of contemporary events. "The great battle is not between nation and nation," he explained, "but between earth and heaven."

At the time of the Russo-Turkish War of 1877-78, some fifteen years later, James White again considered it necessary to sound a warning against dogmatic interpretations of unfulfilled prophecy. "Positions taken upon the Eastern question," he cautioned in the REVIEW of November 29, 1877, "are based upon prophecies which have not yet met their fulfillment. Here we should tread lightly, . . . lest we be found removing the landmarks fully established in the advent movement. It may be said that there is a general agreement upon this subject, and that all eyes are turned toward the war now in progress between Turkey and Russia as the fulfillment of that portion of the prophecy [Daniel 11:44, 45]. . . . But what will be the result of this positiveness in unfulfilled prophecies should things not come out as very confidently expected, is an anxious question." Subsequent events proved the wisdom of this counsel.

Again, during the early months of World War I, some were proclaiming the prophecies of Daniel 11 and Revelation 16 to be in process of fulfillment. Dealing with this question in *The Signs of the Times* for August 18, 1914, A. O. Tait wrote:

"The furious way in which this European war has broken out, and the rapidity with which it is spreading from one nation to another, is causing many people to ask the question, 'Is this the beginning of Armageddon?'"

"To this question we can clearly say, No, the war of Armageddon has not commenced; for it will be observed, in the prophecy already quoted, that the war of Armageddon takes place under the pouring out of the sixth of the seven last plagues, and these plagues have not begun to fall, as everyone knows."

During the early phases of World War II in the Pacific we remember occasionally hearing extravagant claims about that conflict either being Armageddon, or that it would culminate in Armageddon. Thus far we have heard no comparable prognostications concerning the current unsettled state of affairs in the Near East. We trust that none will be made.

Our Lord cautioned the disciples that His purpose in revealing certain facts with respect to the future was that when the events foretold *did* take place they might remember His warning that they *would* happen, and thus find their faith in Him confirmed (see John 13:19; 14:29; 16:4). A few weeks later He dismissed their unseemly curiosity about unfulfilled prophecy with the declaration, "It is not for you to know" (Acts 1:7).

Contemporary history has never been a safe guide to the interpretation of the details of unfulfilled prophecy. Current events tend to loom larger in our minds than they will appear in historical perspective. Accordingly, we affirm our belief in the wisdom that led James White to express concern and caution with respect to the dogmatic interpretation of obscure passages of prophecy. Let us resist the temptation to appear to know more than what is plainly written. Let us avoid being misled by sparks of our own kindling.

R. F. C.

## "The Lost Dimension"

In anyone's list of the foremost religious thinkers in America today, the name of Paul Tillich is certain to be included. At present this well-known professor is on the staff of Harvard University, having come to that institution in 1955. For twenty-two years before that he taught at Union Theological Seminary. Dr. Tillich is also author of a number of books, including *Systematic Theology*, *The Courage to Be*, and *Dynamics of Faith*.

Being a schoolman, not an evangelist, it is perhaps not surprising that some of the religious philosophies of this eminent professor are not easy for laymen to grasp. Recently, however, he made a number of statements in a *Saturday Evening Post* article (June 14, 1958) that are plain enough to be understood by everyone. The article is entitled "The Lost Dimension in Religion."

What is "the lost dimension?" "Depth." In the author's own words this "means that man has lost an answer to the question: What is the meaning of life? Where do we come from, where do we go to? What shall we do, what should we become in the short stretch between birth and death?"

While we do not question Dr. Tillich's sincerity, we feel constrained to take sharp issue with a number of statements that follow in his article. Here is one: "Modern man is neither more pious nor more impious than man in any other period." This statement is in direct opposition to the Holy Word, which says that "evil men and seducers shall wax worse and worse, deceiving, and being deceived" (2 Tim. 3:13). When? "In the last days" (verse 1). And certainly the continually mounting crime figures of the FBI indicate that piety is at a low ebb—no doubt the lowest ebb in all the sorry history of the human race.

Dr. Tillich then goes on to express his belief that certain events in the Bible should be accepted merely as symbols, not historic facts. He declares that when the Western world defended these "as literal stories, it had already lost the battle" [against the attacks of scientific criticism]. He speaks of the creation record as being "a story of events in a removed past for which there is no evidence, but which contradicts every piece of scientific evidence." He refers to the literal account of the fall of

man as "an absurdity," insisting that it and similar events need the dimension of depth in order to have meaning. Taken just as they read (considered "horizontally," to use his term), at best they are meaningless, at worst ridiculous. Even "the symbols of the Saviour and the salvation through Him which point to the healing power in history and personal life" when considered "horizontally" "have no meaning whatsoever for people whose view of the universe is determined by scientific astronomy."

### A Difference of Views

We like to agree with people whenever we can. We must say, however, that the position of Adventism on the points just mentioned is as far from Dr. Tillich's views as are the two poles. We believe that Bible stories are not mere symbols but actual happenings. And the fact that events recorded in Holy Writ are tied to names and places makes Christianity more meaningful and worthy of confidence, not less.

Here let us point out that the seventh-day Sabbath guards against our being led astray by those who would spiritualize away the Biblical record, for no one who keeps the Sabbath of the fourth commandment can possibly deny that God actually created the world in six days as the Genesis record states. Thus the Sabbath is seen to be far more than merely an aid to the maintenance of optimum physical health. It is more than just "one day in seven" on which to worship. By its very nature, rooted as it is in historic fact, it serves as a protection against many of the evil winds of false religious philosophies that today seem to be reaching gale force.

While Dr. Tillich contends that "depth" is "the lost dimension" in twentieth-century religion, we believe it is "faith." Pointing to our time, Christ asked, "When the Son of man cometh, shall he find faith on the earth?" (Luke 18:8). Thank God, He will! Among His remnant people. Because they have accepted the literal teachings of His Word they know the meaning of life, they know where man came from and where he is going. They are not searching for some vague and meaningless "lost dimension." Let us, then, be among those whose faith shall stand fast to the end; "for we have not followed cunningly devised fables" (2 Peter 1:16). K. H. W.



Under the Sabbath School Activities section in last week's issue of *The Review and Herald*, L. L. Moffitt, my predecessor, in a most gracious and kindly manner made mention of the change in the leadership of the Sabbath School Department

of the General Conference.

Truly the Lord has richly blessed Elder Moffitt and his collaborators during the past eight years. During this period, from December 31, 1949, to December 31, 1957, the world membership of the Sabbath school grew from 889,386 to 1,435,161. During the same period the mission offerings have increased from \$4,790,896.42 to \$6,784,248.58.

The legacy of an efficient staff of co-workers and of smooth-running machinery is greatly appreciated. It is our purpose with the blessing of God to carry forward the great traditions of the Sabbath school. I am a fourth-generation Seventh-day Adventist and grew up in the Sabbath school. In fact, I gave my heart to God as a member of the "class in the



corner" of the Kokomo, Indiana, church.

I truly believe in the tremendous potential of evangelism that the Sabbath School Department has to offer to this denomination. We must never lose sight of the fact that "the object of Sabbath school work should be the ingathering of souls."—*Counsels on Sabbath School Work*, p. 61.

Having spent nineteen years in Africa as a missionary, I fully sense the need of the great mission fields of earth. "God's providence is far ahead of us, moving onward much faster than our liberalities."—*Ibid.*, pp. 131, 132.

I am sure all of us long for the coming of Jesus. "By giving the gospel to the world it is in our power to hasten our Lord's return."—*The Desire of Ages*, p. 633.

The realization of His return is bound up with the finishing of the task that Heaven

has laid on our shoulders. "How little money would be expended for entertainments and pleasure if we realized the importance of investing our means in the cause of God, which demands every penny not needed for actual wants."—*Counsels on Sabbath School Work*, p. 67.

Again we read: "There must be far greater humility, a much greater distinction from the world, among Seventh-day Adventists, else God will not accept us, whatever our position or the character of the work in which we are engaged. Economy and self-denial will furnish many in moderate circumstances with means for benevolence. It is the duty of all to learn of Christ, to walk humbly in the self-denying path in which the Majesty of heaven trod. The whole Christian life should be one of self-denial, that, when calls for help are made, we may be ready to respond."—*Ibid.*, p. 132.

May God continue to bless the Sabbath school leaders and members around the world to the end that our Sabbath schools may ever accomplish their Heaven-appointed objectives, is my earnest prayer.

G. R. NASH

# Sabbath School Lesson Help

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

FOR SABBATH, SEPTEMBER 6, 1958

## Christian Social Relations

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

Man is a social creature, made to enjoy the company of his fellows. Shakespeare said, "Society is no comfort To one not sociable," but the completely unsociable recluse is the exception that proves the rule. The unsociable, and the more dangerous antisocial, are persons with warped natures.

In an imperfect world "society is the atmosphere of souls," good and bad. From it we imbibe something either useless or worth while; to it we contribute the one or the other in varying measure.

### 1. The Contribution We Make.

Matt. 7:13, 14. "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction." Compare Luke 13:24-27. There are four points to note in the opposites here contrasted. There is a road that leads to life, but it is narrow, hard, and its traffic is light. There is also a road leading to destruction, but it is wide, easy, and its traffic is heavy. These contrasts show the violent differences between saints who go in God's way, and sinners who follow the way of evil (*Testimonies*, vol. 1, p. 127).

"If you cling to any besetting sin you will find the way too narrow for you to enter. Your own ways, your own will, your evil habits and practices, must be given up if you would keep the way of the Lord."—*Thoughts From the Mount of Blessing* (1956), p. 139.

Ps. 37:1-6. "Trust in the Lord, and do good. . . . Commit thy way unto the Lord." Discontent and envy at the apparent prosperity of the wicked is a common temptation to otherwise good people. The psalmist wrote: "I was envious at the foolish, when I saw the prosperity of the wicked" (Ps. 73:3). The warning is repeated in Psalm 37:7, 8, also in Proverbs 3:31; 23:17; 24:19. Psalm 37:1-6 warns that (a) the wicked are a temporary aberration, soon to be "cut down," or, as in Matthew 13:42, "cast . . . into a furnace of fire"; (b) the righteous, quite apart from all other considerations,

are to "trust in the Lord," etc. Verse 5 of this psalm sustained David Livingstone throughout his whole adventurous life (Prothero, *The Psalms in Human Life*, p. 341). What a contribution he made to the heroic aspects of the Christian life! On God's care for the righteous see *Thoughts From the Mount of Blessing* (1956), page 111, and *Christ's Object Lessons*, page 175.

Joshua 24:15. "As for me and my house, we will serve the Lord." Joshua's challenge to Israel to renew their covenant of loyalty is tinged with his awareness of their periodic unwillingness—"If you be unwilling . . . , choose this day whom you will serve" (R.S.V.). The choice is still between God and the world. We must serve the one of our choice and oppose the other. "Worldly influences, like the waves of the sea, beat against the followers of Christ to sweep them away from the true principles of the meekness and grace of Christ; but they are to stand as firm as a rock to principle. It will require moral courage to do this. . . . We can stand firm only as our life is hid with Christ in God."—*Fundamentals of Christian Education*, pp. 288, 289. Christ's challenge to the rich young ruler was the same as Joshua's to Israel, and our Saviour makes the same challenge and leaves the same choice to us today (*The Desire of Ages*, pp. 520, 521). Our choice determines whether we make a positive or a negative contribution to society.

### 2. The Right Motives in Social Relationships.

Matt. 5:16. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Three stages are to be noted here: (a) the shining light that is Christian truth; (b) its visibility to all men, which implies truth exemplified in the life; (c) the resultant glorifying of God, which means that God is revealed and man is hidden. Compare Paul's "not I, but Christ" (Gal. 2:20).

Anything that exalts self cannot be a redemptive force among men. True Christians are "the weak things" that

God has chosen as the living examples of His truth. Through them He confounds the mighty. God purposes "that no flesh should glory in his presence." (See 1 Cor. 1:26-31.) It would be an expeditious ending to the story of sin if we could burn up the wicked, as the disciples wished in Luke 9:53-56; but Jesus had a better, if more protracted, plan. He came "to save" them. How many times did Jesus utter such words? (See *The Desire of Ages*, p. 582.) In all our dealings with men there should be a resultant redemptive influence.

Acts 4:13, R.S.V. "Now when they saw the boldness of Peter and John, and perceived that they were uneducated, common men, they wondered; and they recognized that they had been with Jesus." It was the training of Christ that created a love for the truth in these men. He led them to feel their need of the Holy Spirit, under whose teaching "they received the final qualification, and went forth to their life-work."—*The Acts of the Apostles*, p. 45. We, like God's men of all time, can become truly great only when we learn to stand "before the Lord" (Gen. 19:27).

Prov. 18:24. "A man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother." Given the foregoing rectitude before God, a Christian will show a friendliness that is beyond worldly conviviality. Adam Clarke comments inimitably on this verse that there is a "factitious [forced, conventional] friendship in the world," expressed in "expensive parties, feasts, &c. . . . where the conversation is either jejune [empty] and insipid, or calumnious [malicious]; backbiting, talebearing, and scandal being the general topics." Christian friendliness embraces all men impartially, but it maintains the ideals of Christ. It implies intimate friendship only with those of similar standards. (See *Testimonies*, vol. 3, pp. 23, 24; Ps. 1:1; 1 Tim. 5:22, last part.)

### 3. True Happiness in Adherence to Standards.

John 15:11. "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."

Christ's joy consisted of a mission accomplished (Isa. 53:11; Heb. 12:2). The basic joy of the believer is in reconciliation with God through the life and death of His Son (Rom. 5:11). Joy is associated with life and with steadfastness in others (1 Thess. 3:8, 9). Our sufferings enlarge our capacity for joy (John 16:20; compare 1 Peter 4:14). For further reading see *The Ministry of Healing*, page 504.



# 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 4*

#### 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 kind, motherly woman. 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.

One rainy September evening the Clark young people—DeWitt, twenty-three years of age; Howard, seventeen; Hannah, fifteen; and the twins, ten—with their eleven-year-old stepbrother, Berry, and their small half brother, Pitt, and their Aunt Em and Uncle Newton—were gathered around the big fireplace in their home. With them was pretty sixteen-year-old Emeline Trimble, who had come across the plains the previous year, and in whom DeWitt had a special interest. She was telling the tragic story of how the caravan in which she was traveling was attacked by the Indians. Most of the company were killed, but a few, including Emeline, with two sisters and a brother, managed to escape into the Snake River canyon. They hid by day and traveled at night, their only food being the berries they could find or fish they could catch. About seventy-five miles down the Snake River, opposite deserted old Fort Boise, the men built two wigwags of willow branches, where they existed for a time.

"Each morning when we woke up," Emeline continued her tragic story, "we wondered whether we would get enough to eat that day to keep us alive until evening, and at night we dropped down to sleep on the hard dirt floors of the wigwags, weaker than we had been at the beginning of the day.

"Once we found an old cow—scarcely more than skin and bones—that had evidently been left to die by some emigrant company—and killed her for food. We caught frogs and mussels down by the river, and I remember spending many hours every day crawling through the prickly underbrush in search of rose berries to eat.

"Some Indians came into our camp one day. They seemed friendly enough, and had some fish to sell. Starving as we were, we were willing to give almost anything for something to eat. We traded guns, ammunition, and clothing for their salmon, until we had nothing left to give them. They indicated by signs that they had a camp about three miles away, and my brother Christopher—he was about Clarence's age—offered to go and live with these Indians, so that he



could bring food from their camp to us. He brought us some fish several times, and then he didn't come any more. His body was found later, close to the deserted Indian camp.

"Gradually our group dwindled. Ten of the strongest of the party started on ahead, hoping to meet a rescue party. We never saw them again. We afterward learned that they had been massacred on the Burnt River. Several of those left in the camp died of starvation."

The girl's voice was a mere whisper now. Her listeners leaned forward to catch her words.

"My—my sister Elizabeth and the baby, Alline, both died. There were only ten of us left then. We were all too weak to fish or hunt for rose berries."

Emeline caught in her breath with a sob.

"Finally it was decided that we should eat those who had died, in order to keep alive."

Another long pause. Emeline calmed her shaking voice with difficulty, and continued.

"When we were finally rescued by a detachment of soldiers from Fort Walla Walla, we were little more than skeletons. We could hardly crawl over the ground. Our clothes were in tatters. We had lost all track of time, but we were told that it was October 25—forty-two days from the time we were first attacked. When the soldiers first saw us, they could not bear to look at us, but threw themselves down on

their faces and wept. We were given food, a little at a time at first, and litters were improvised to carry us to Fort Walla Walla. Five of the men who had left our group were also rescued, among them the Reith brothers, who had carried the word of our plight to the soldiers. This made fifteen in all who were saved, out of our company of fifty-four."

The fire had burned low during the story. Its faint glow mercifully softened the tragedy etched on Emeline's delicate features, and the sorrow mirrored on the faces of the others. The rain was coming down steadily now, as if the sad story had opened the tear gates of the sky, even as it had brought tears to the eyes of those gathered around the hearth.

Tenderhearted Clara sobbed aloud. She had been feeling all day that she was having trouble. Now her little worries were all washed away in the tears that flowed for another's far greater sorrow. Clara, young as she was, took to her heart that night the cruellest lesson which the wide expanses of the Western plains had to teach—a lesson of fortitude in the face of heartbreak, a lesson of courage to live on, hope on, in the midst of seemingly utter ruin. And the memory of that lesson softened the sting of many a dark sorrow that cast a shadow over her life in years to come.

Soberly the little group left the fireplace and made ready for bed. The Clark household settled down for the night as the raindrops tapped a soothing lullaby on the roof.

The three great covered wagons rumbled to a stop by the edge of the Walla Walla River. Alvin Clark, on horseback by the lead wagon, looked back over the way they had come. He saw, indistinct in the early twilight of the cloudy November day, the long



line of cattle winding down the last hill. Two hundred of them there were, and they represented his entire earthly possessions. For Alvin Clark had succumbed to "upper country" fever. Only a few weeks ago he had sold his cozy home and prosperous farm in the Willamette Valley of western Oregon, invested the money in cattle, and packing his household belongings into emigrant wagons, early in September, 1861, set out over the Cascade Mountains toward the east.

The Walla Walla valley, he had heard, was a paradise for cattle. There was no need even to grow feed for the stock up there, it was rumored. One could just turn them out and let them thrive on the rich bunch grass that grew in great tufts all over the valley. It was a gay mirage that lured Alvin Clark to the valley of the Walla Walla—meaning, according to the Indians, "valley of many waters."

Clara and Clarence and Berry jumped out of the wagons and ran to the water's edge. Eferiah Clark, resourceful pioneer mother, called to them from the depths of a canvas-covered wagon to "gather brush for a campfire, and plenty of it—those boys drivin' the cattle back there will certainly be wantin' some supper before long." She emerged a few minutes later with utensils and provisions for the making of the meal.

The cattle, by this time crowding down to the riverbank, sucked up great drafts of water. Then the boys on horseback, with shouts and loud-cracking whips, rounded up the herd for the night. The horses were hobbled, the saddles thrown in a pile under the wagons, and the boys, spurs jingling below their buckskin leggings, strode over to the great brush fire close to the small travel-stained tent that Father Clark was putting up. Mother Clark, with Clara as her right-hand helper, was busy at work preparing the evening meal at a smaller bonfire nearby.

The call to supper—laid out on a tablecloth spread on a carpet of autumn leaves—needed no repeating. Everyone answered promptly—father as well as the children, DeWitt, Howard, Berry, Pitt, and the twins. Hannah only was missing. She had married just before the family left Linn County, and had gone with her husband farther to the west.

With bowed heads, the family waited while Father Clark gave fervent thanks.

The meal was one that only a pioneer palate and appetite could appreciate—jack-rabbit stew with dump-lings, and great cakes of hot bread, baked in frying pans. But to the hungry travelers it seemed like a banquet.

The boys, as usual, rattled away about the adventures of the trip.

"Well, we're here at last." Howard was thinking back over the journey. "It's certainly taken us plenty long."

"I think we've made pretty good time." DeWitt defended their progress.

"Oh, I suppose so, considering all those cattle we have along. But, say, remember that soldier I was talking to over at the Umatilla Indian agency, when we stopped there? He was telling me about an Indian—Nez Perce Dick, he called him—who made the trip from Fort Walla Walla, just a few miles from here, down to The Dalles and back in less than twenty-four hours."

"What? Why, that's a story." Clara, her spoon raised halfway to her mouth, stared at her brother in haughty disbelief. "It's taken us a week to get from The Dalles, and we've gone only one way."

"Sure, it's a story." Howard had the attention of the whole crowd now, and was warming to his subject, and a good one too. "But it's true."

*(To be continued)*



## Man With Ten Children

By ARTHUR S. MAXWELL

Long, long ago—long before Esther was born, or Solomon, or even Joshua—there lived a man "in the land of Uz, whose name was Job."

This man had ten children—seven boys and three girls. I wish I knew their names, but the Bible doesn't tell us.

Just where Job lived nobody knows for sure. Many think that the land of Uz must have been somewhere on the border of Arabia, because it was a fertile land near a great wilderness.

Job was a very rich man and was known as "the greatest of all the men of the east." He owned seven thousand sheep, five hundred yoke of oxen and five hundred she asses. What a wonderful time his ten children must have had with all those animals!

But though Job was rich and had "a very great household," he was not a worldly man. He did not let his money turn his head or his heart. He put God first in everything and became known as "a perfect and an upright man" who loved God and hated evil.

What a good example he must have set before his children, his friends and neighbors! Surely his noble character was his greatest wealth!

When God wanted to name three righteous men, whom do you suppose He chose? The prophet Ezekiel tells us. They were Noah, Daniel, and Job. This was the greatest tribute He could pay to any man. Wouldn't you like to be on God's list too?

With his large family of boys and girls,

with all his sheep and camels and oxen, and, best of all, with the feeling that God's smile was upon him, Job must have been a very happy man.

Just imagine all those boys and girls running through the house! Can't you see them playing all sorts of tricks, laughing and shrieking for joy as children will? I am sure Job picked them up when they fell, loved them when they got hurt, prayed with them when they were naughty, and led them ever heavenward by his godly life. Those were good, glad days.

As the years rolled by and the children grew up, the boys set up homes of their own; but the family remained unbroken, and the ten brothers and sisters still had a wonderful time together. First one, then another, would have a party in his house and invite all the rest, and you can be sure they often talked of their childhood pranks and their dear father and mother who, they knew, were still praying for them as of old.

All this happiness was too great, perhaps, to last. Of a sudden it began to fade away.

One day a messenger came rushing up to Job in great excitement. "The oxen were plowing," he gasped, "and the asses feeding beside them; and the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped."

"Cattle thieves," muttered Job, wondering how many of his animals had been stolen. He would have to do something about this.

But scarcely had the first messenger finished his story when another arrived, fear showing on his face. "The fire of God is fallen from heaven," he cried, "and . . . burned up the sheep, and the servants, and consumed them; and I only am escaped."

So! What a storm it must have been! What fearful lightning! How sad that so many of the shepherds should have been killed!

At that moment a third messenger came running with still worse news. The Chaldeans, he said, had come in three bands and driven off all the camels.

This was the greatest loss so far. Camels were valuable beasts, and to lose so many at once was a heavy blow. Coming on top of everything else, it was enough to shake anyone; but Job could stand it as long as his children were unharmed. "God grant nothing happens to them," I can hear him praying.

But then it came, the most terrible news of all. His eldest son had invited his brothers and sisters to a party in his house. They were all together—so happy, so carefree—when "a great wind from the wilderness" struck the house with the fury of a tornado, smashing it to pieces and killing everyone inside.

This was too much. Job didn't mind so much about losing his oxen and asses, his sheep and camels, but his children! This was heartbreaking!

Tearing his clothes and shaving his head—as was the custom in those days when great sorrows came—he "fell down upon the ground, and worshipped."

"Naked came I into the world," he mourned, "and naked shall I leave it."

Humbly, sadly, he cried, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

"In all this Job sinned not, nor charged God foolishly."

No wonder God loved him and counted him among the three best men who ever lived!



*To the Marriage Altar, and Beyond—1*

## Friendship

By Taylor G. Bunch

The importance of understanding more about friendship, love, courtship, and marriage is emphasized by the fact that the divorce rate in the United States has tripled during the past half century. According to the predictions of the Research Institute of America, based on a scientific analysis of the subject, the divorce rate will reach a new high by 1976. At the present time the largest number of girls marry at the age of twenty and the young men at twenty-three, and this is expected to drop to nineteen and twenty-two in another decade.

Love is the most essential ingredient in creating a happy home, but love has its beginnings and foundation in friendship. Neither love nor friendship is possible "at first sight." Both are developed through continuous association and acquaintance.

It is unfortunate that many young people fail to make the distinction between love and mere infatuation. We sometimes hear that "love is blind," but this is true only of infatuation, which makes it impossible to discern the character upon which both friendship and love are based. Character is never discernible at a glance but requires time to express itself.

The best and most enduring friendships and marriages are formed among Christians because people who truly follow Christ are the most sincere, honest, and genuine people in the world. They are free from the sham, pretense, and hypocrisy so prevalent in modern society. Such friendships last through time and eternity. They will continue and ripen to maturity in the world to come. Therefore young people should begin just as many worth-while friendships as possible in this life.

The best places to form such friendships are in the church, the Christian school, and other religious institutions. In fact, one of the chief benefits and blessings of a Christian education is the opportunity it affords to make many wonderful friends from among whom a life companion may eventually be selected. The more friendships that are formed the better. Young people

should avoid becoming part of cliques or tight circles, for becoming part of a small group always has a narrowing influence on the character. In so doing a person may miss the one important friendship and association that might produce the ideal life companion.

Let me strongly urge all our youth to keep their associations with the opposite sex on a strictly social and friendship basis for a considerable length of time—in fact, until they reach maturity and the marriageable age. In most cases this will take young people through the high school or



academy period and the first two years of college. During this time wise young people will not permit themselves to become tied to any one person on a "going steady" basis, but will form just as many friendships as possible. The reward for such a course will be great in later life.

Such a program is wise for several reasons. In the first place, it will thus be possible to meet and become acquainted with a large number of young men or women on a strictly friendly basis without the restrictions and obligations that accompany love. Remember, there are thousands of eligible young men and women in the world, therefore it is wise to meet as many of them as possible before deciding to make one of them a partner for life. Since God alone knows which of these unnumbered youth would be your best life companion, divine guidance is imperative. God's counsel should therefore be earnestly sought and heeded.

### Getting Acquainted

No correct decision can be made in choosing a life companion until the evidence is all in, and that requires more time and experience than is

generally realized. George Washington gave wise counsel when he said: "Be courteous to all but intimate with few, and let those few be well tried before you give them your confidence: true friendship is a plant of slow growth."

During the friendship period young people should discover all the information possible concerning one another. A young man will want to know whether his young woman friend is neat and tidy as a housekeeper as well as in caring for her person. He should visit her home and become acquainted with her parents and family. And he should by all means obtain the needed information before the friendship develops into love, for then it may be too late to escape what would prove to be a very unhappy future.

It is also important that a young man discover the cooking ability of a potential wife. No normal young man can expect to remain happy and contented living with a mere can opener. Love may cover a multitude of sins and failings, but this is one that cannot be covered very long.

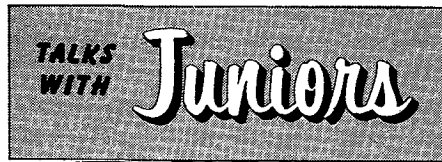
There are many things for a young woman to consider also when giving thought to a particular young man as a possible life companion. Is he courteous? Is he kind? How does he treat other women, including his mother and sisters? Does he have high ideals? Is he industrious? Does he exercise self-discipline?

A happy home will demand that both parties learn to practice economy so that they will be able to live within their income. So both the young man and the young woman should learn everything they can about each other's financial habits before friendship is permitted to grow into love.

It is also important that young people be intellectually suited to each other so that they can advance together and enjoy the same things. They should find pleasure and satisfaction in reading and studying together the same kind of literature. The happiness of a home is threatened when one is a reader and student and the other is not. This information should be obtained during the friendship period, for altogether too many make the discovery of inequality in this respect too late.

During the friendship period it is essential that young people refrain from bestowing affections that belong to the love and courtship stages of the road to marriage. Certain caresses and demonstrations of affection should be reserved for the one individual finally selected as a life companion. This may seem old-fashioned to modern youth, but those who follow this counsel will always be thankful in later life.

We have considered but a few of the many reasons why a long friendship period is wise before love is permitted to dominate a relationship between young people and they begin to make definite plans for a life partnership. An experienced marriage counselor recently said, "If I could give young people the most priceless gift, it would be the talent of waiting." Youth are by nature impulsive and impatient over delays. They find it hard to wait for time to bring the needed changes and remedies and experience so necessary to maturity and good judgment. They are in danger of making the friendship period too short and thus failing to obtain the information so necessary to a love experience that will end in matrimonial bliss. But wise Christian young people will be guided by principle. They will not rush into marriage blindly, but will let consecrated friendship develop into divine love.



## Fire!

By D. A. Delafield

On March 19 a flash blaze touched off by an explosion in a third-floor textile-printing plant in New York City took the lives of twenty-four people. Fire alarms brought nearly two hundred firemen and dozens of fire engines to the scene. But the firemen couldn't get into the building until two hours after the fire started. One woman saved her life by climbing into a large metal container, which shielded her from the flames. Streams of water being played on the fire cooled the metal enough to keep

her from being roasted. A man was found lying flat on his face hugging the floor, still alive.

A number of women leaped from the fourth floor to the pavement below. Several were caught in nets. A woman leaping from the building missed the net and landed on a man. This father of five children, who had volunteered to help, suffered serious injuries. Both were hospitalized.

Abraham J. Becker, a thirty-seven-year-old foreman, tried to restore order on the fourth floor, where a panic broke out. He went back into the smoke and flames four times, and on each trip led others out to safety. But the brave man, a World War II veteran, who was married and the father of two children, did not survive. He was overcome by smoke and died.

Fires are destructive things. John the revelator saw a "lake of fire" (Rev. 20:15). The world will be cleansed by this fire at the close of the 1000 years of Revelation 20. Actually, this "lake" will be twenty-five thousand miles in circumference—as wide as our world.

Sodom and Gomorrah were reduced to ashes when the fires of the Lord fell upon those wicked cities. But righteous Lot was pulled out of the fire by the angel deliverer. When Jesus came to our world nearly two thousand years ago, He came to pull people out of the fire. He did not want anyone to be burned. But it cost Jesus His life. We too are a part of heaven's fire-fighting force. "Others," said Jude, "save with fear, pulling them out of the fire" (verse 23).

There are times when juniors as well as adults should think seriously about the judgment day. God spared not the old world, the Bible says, but the Flood came in upon the world of the ungodly and destroyed them. Peter tells us that "the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat" (2 Peter 3:12). The "earth also and the works that are therein shall be burned up" (verse 10). And Malachi reminds us that "the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch" (ch. 4:1).

Every time you invite a neighbor to Sabbath school or give away a *Little Friend* or a *Junior Guide* or a *Listen Magazine*, a *Signs of the Times*, or a *These Times*, or a *Message Magazine*, you are rushing to a fire and helping to pull someone out. Now perhaps you have always wanted to be a fireman. Well, juniors, you can be a fireman for Jesus now.

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

## Faith in Place of Doubt

By ED JOHNSTON, Walla Walla College



At the close of my high school days I planned to study medicine at the State university. My best friend had begun a study of physics at a local college. However, on the recommendation of my brother, Ralph, I came

to Walla Walla College. My chum and I have remained close friends, and our different paths serve as a means of comparison between a secular and a Christian education.

Now I can plainly see that Ralph wanted me to attend WWC that I might find my way to Christ. Often I've wondered what would have been my lot had I entered the university. From time to time I've tried to determine what my education in a Christian institution has meant.

Although my friend and I had no religious affiliations, we spent considerable time during our senior high school year discussing life's goals and purposes. My friend was, and still is, a keen thinker, but since we had little on which to base our abstract reasoning we never came to any valid conclusions.

Captain of the football team, president of the science and German clubs, president of the student council, and honor roll student were high lights of his college experience. But he has yet to find an answer to the quest of his soul.

At the close of a recent letter, which was mostly a discussion of a modern religious movement, he wrote, "While every man certainly is his brother's keeper, my own childish observations lead me to believe he must strive to achieve some satisfaction of his own ego to be happy. Anyway, while I think the . . . [religious body in question] is a praiseworthy group, I don't think I'm too interested in becoming a convert. I guess I'll just go through life never really believing in anything with any certainty."

After reading the letter I realized that such had been my sentiments only a few years before.

What has his college done for him? It has left him with the same doubts, perplexities, questions, and uncertainties with which he entered.

What has my college—a Christian college—done for me? It has given me the privilege to study the ways of modern man without being forced to follow vain philosophies. It has given me a purpose for living and serving. It has answered many of my questions, and for those it has not, a way has been provided that I might find the answers. However, more important than the answers is the growing faith that causes me to believe them.

The value of a Christian education has been vividly set forth before me, and I thank God for leading me, through my brother, to a Christian institution, where I have found a purpose and a meaning in my life now and a hope of life eternal.

# LONELY ISLANDS

By E. A. BOEHM



A scene at Hutuma Village, Rennell Island.

**T**HE plane has been delayed for 24 hours! The passenger list is very full, and it is doubtful if we can give you a seat."

Months before, I had made plans to fly to Honiara, the administrative capital of the British Solomon Islands Protectorate, and had made a reservation on the weekly plane for this very morning. When I checked in at the airways office at Rabaul, New Britain, the booking clerk volunteered the above information.

However, during the afternoon of the same day he phoned me at the office and informed me that if I could reduce my luggage by thirty pounds and be at the airstrip before dawn the next morning I could board the plane. Thus its take-off load would be within the regulation limits.

The sun's first direct rays were not yet peeping over the mountains the next morning when the propellers of the trusty DC-3, ringed with blue vapor, were boring their way into the air. A few seconds after the take-off we were peering down into the smoldering, cavernous, and colorful crater of a famous landmark of Rabaul, Matupi Volcano. After passing high over Cape St. George at the extremity of lizardlike New Ireland, we paused at Buka Passage to discharge passengers and Bougainville mail and to take on extra fuel.

Soon we were flying past the precipitous mountains of Bougainville, one of which was belching smoke high into the heavens and pouring lava and pumice down its slopes. The first of the Solomon Islands passed beneath us and we sped out again over the sea. Another landing was made at the Vella Lavella wartime strip, and soon we were over countless islands

girting the 90 miles of the Marovo Lagoon. Many Adventist villages nestled under the palms close by the shores, and the mission station at Batuna stood out clearly on its headland. By noon we had been cleared by Her Majesty's customs officials and were blistering in the sunshine at the airstrip at Honiara.

"The mission ship was due back days ago, but there is not a sign of it yet," glumly announced W. R. Ferguson as he greeted me. The delay of the plane had already made us a little late on our schedule for a visit to the Polynesian islands of Rennell and Bellona, in the lonely southeastern extremity of the Bismarck-Solomons Union Mission and part of Pastor Ferguson's Eastern Solomon Islands Mission. Two weeks before, he had dispatched the 45-foot vessel *Vinaritokae* on a trip to the Western Solomon Islands for the purpose of collecting a number of native missionary families who had been furloughing in their home villages. When the *Vinaritokae* was not at the anchorage the next morning we became concerned. However, when the sun was well up keen eyes watching from an elevation at the back of the mission compound detected a little speck on the horizon, and several hours later the *Vinaritokae* anchored offshore. Pastor Ferguson's crew, capable seamen and trustworthy though they be, are still sons of a generation that has not been affected by the mad pace of civilization. Melanesians never suffer from duodenal ulcers.

Pastor Ferguson speeded up the tempo of operations on board the *Vinaritokae*. Passengers with their cargo hurried ashore, and the supplies and equipment for our trip were

stowed away in their place. Fuel and water tanks were filled, and before the sun had set we were on our way down the coast of Guadalcanal.

The next afternoon we left the sheltered waters of the islands and headed out through the reef to the broad expanse of the Pacific Ocean. How delighted we were to find it in the same mood as when it was first named. At the wrong time of the year the trip to the islands of Rennell and Bellona can be most unpleasant. Accordingly the *Vinaritokae* visits these islands only twice each year. Two weeks before the full moons of May and November it is almost certain that the seas will be calm. On his first visit Pastor Ferguson had very rough weather, which made proper visitation of the villages ashore impossible.

Friday morning we were sailing between Rennell and Bellona. Both are without mountains but are elevated from 100 to 400 feet above sea level. Rennell is some 50 miles in length by 10 miles across, and Bellona about 7 by 4. In the distant past these islands developed as coral reefs, but some mighty upheaval of nature elevated them to their present position and left their surface a mass of broken and jagged limestone. Through the years this has weathered and formed sufficient soil to maintain the thick vegetation that now covers both islands. Rennell has small pockets of arable land where the natives are able to grow a meager food supply. Bellona is more fortunate in that the center of the island is a basin of fertile soil that produces an adequate food supply. Coconut trees grow particularly well on both islands, yielding fruit about twice the size of the average nut grown on other islands.



Two Missionary Volunteers on Bellona Island.

### Mission Story OF THE WEEK

These and a bountiful supply of fish from the sea augment the food supply, which consists mostly of tuberous plants.

We cast our anchor onto the coral reef that encircles Bellona, and a gentle offshore breeze held our ship safely in deep water. There are no harbors on either island, and a sudden shift of the wind, or rough weather, could quickly wreck a vessel on the shallow coral rocks that extend out from the shore.

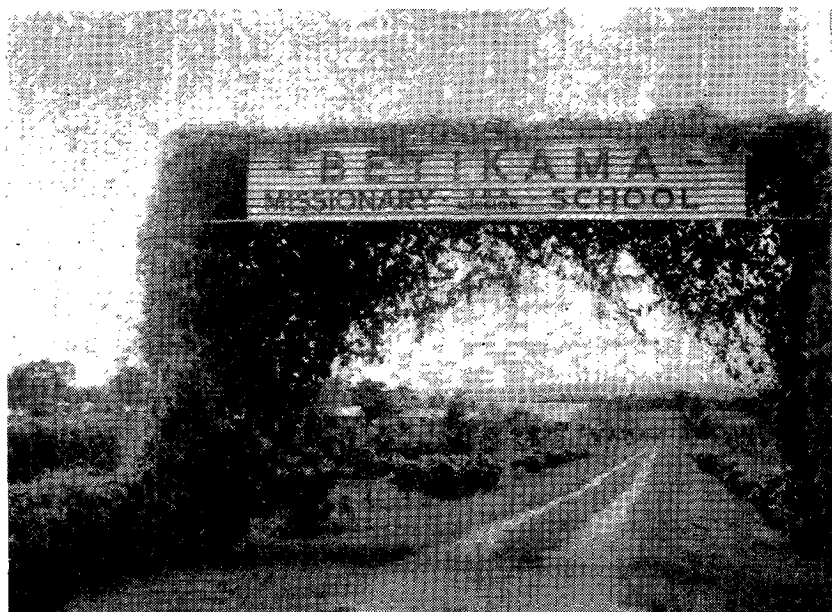
Going ashore, we scrambled over the huge boulders that form the beach, climbed up the jagged coral cliffs, and followed the track though the bush till we came to a clearing in the center of the island. At the village of Gogona we found practically all of the island's 400 inhabitants assembled to welcome us. About 300 of them are Adventists, and the remainder adherents of another missionary society. The students stood smartly at attention in lines and the older people and small children were in groups nearby. A song of welcome was sung, and we were given a display of physical exercises by the students, after which speeches of welcome were made by the two chiefs of the island. One of these, Tekeka by name, gave a display of oratory of the fireworks type. I recognized him as the one playfully named by earlier visitors "Thunder and Lightning." Hospitably, the people provided us with food and drink by serving us huge chunks of delicious watermelon.

We held a number of meetings with the people on Friday, Sabbath, and Sunday. They crowded noisily into the church but listened attentively as we spoke. Old Chief Matthew looked very sedate sitting at the front of the

congregation in a pilot's seat from an American bomber that had crashed on the island during the war. Visitors from another village were living in the body of the plane.

The new church building is a credit to the islanders, who built it with no small effort. Building materials are scarce and tools are primitive. How-

(Continued on page 25)



A view of the Betikama Missionary School, Eastern Solomons.



The old-type native house on Bellona Island.



A new-type house built by Christian natives on Bellona Island.



## Fried Foods

By T. R. Flaiz, M.D.

Among the most appetizing foods we have are those fried with liberal amounts of grease, or cooked in deep fat. In the home and in the commercial preparation of foods the trend is toward a more free use of fats, more especially for frying and deep-fat cooking.

In many countries of the world, particularly those with a low standard of living, a measure of a family's opulence is often the quantity of fat used in the diet. One is often baffled by the quantity of fat with which one is confronted in a festive meal in the Middle East, Southern Asia, or the Far East. In the home of a middle-class Iranian family the courses of meat, the potatoes, and the string beans were all boiled in sheep-tail fat and served in tureens of the melted hot fat. In India it is not uncommon even in poorer homes to be served meals very rich in fats, one feature of which may be the serving of a glass of melted butter, either to be poured over the rice or actually to be sipped as a special delicacy.

### Fat Essential to the Diet

Fat is an essential of the diet. Taken in optimum amounts fat provides one form of calorie supply. In storage, fat provides some of the legitimate upholstery of the body and it is a solvent of important vitamins. Ideally, the fat intake should supply not more than 20 per cent of the body's calorie or energy requirements. The average American takes approximately 40 per cent of his calories in fat. The widespread use of fried foods, particularly deep-fat frying, is one of the more prolific sources of this excessive supply of fat in the diet of the well-to-do people of the Middle East, the Orient, South America, Northern Europe, and the United States. We are frequently asked as to whether the body relates itself to all kinds of oils and fats in the same manner. Most recent research indicates that the soft oils, referred to chemically as unsaturated fatty acids, are more desirable than the hard oils, or the saturated fats. This question of saturation refers to the relative amount of hydrogen contained in the oil molecule. The soft

oils are the fluid oils such as are recovered from seeds—sesame oil, soy oil, cottonseed, corn, and peanut oil; also olive oil, the oil of various nuts, and fish oil. The saturated oils are the fat of animals, butter fat, and also vegetable oils that have been artificially hydrogenated, making them solid at normal room temperatures.

Our digestive apparatus is designed to care for a certain limited amount of fat, changing it into a form which the body can use. There is a quantitative relationship between the amount of fat digestant supplied by the body and the fat of the diet. The body can effectively digest only so much. If there is more than is properly digested in the first part of the intestine, this extra fat becomes a deterrent to the balance of the digestive work and, consequently, indirectly an irritant. Also excessive fat places an extra load on the bile-producing function of the liver and on the gallbladder; hence the gallbladder problems and related disease in people who are too-heavy eaters, particularly if the diet is weighted with fats.

If this fat intake is in fried foods—food that has been cooked or browned in hot fat—a further problem has been created. Carbohydrates and proteins are digested largely in the stomach before the fat-digesting juices have attacked the food. The starches and the proteins cooked in fat have in this process been covered over, actually sealed in under a protective layer of fat. As the ptyalin of the saliva and the gastric juices attack the food, the oily layer covering the starch particles or protein particles prevents the digestive juices from reaching the food and it ultimately passes on into the intestine still largely undigested. If this is in considerable quantity, as in the eating of a liberal quantity of potato chips or nuts browned by immersion in boiling oil, or doughnuts, or in eating too many fried potatoes—hashed brown or French fried with excessive oil—the results may be uncomfortable indigestion. Why? These millions of tiny, fat-protected particles that have not been digested where they are supposed to be, have gone on into the intestine where they lose their

fatty covering, are attacked by organisms of fermentation and soon fermentation is well advanced and the patient has indigestion. This may be characterized by excessive gas on the stomach, with discomfort, and, likely as not, the person blames the trouble on whatever food he tastes from this belched-up gas, and he says this food does not agree with him as it causes sour stomach. Actually the sour stomach was caused by the slowed digestion of the fat-covered food. Not until the patient repeatedly notes the coincidence of eating excessive fried food and the consequent sour stomach, or worse, does he recognize the connection.

### Effects of Eating Excessive Fat

These are the earlier and less serious results of this dietetic error. Years of this practice result ultimately in more serious involvement of liver and gallbladder, or possibly the continued irritation may lead to ulcers of the stomach or duodenum.

The excessive consumption of fat, particularly the hard oils, is credited with raising blood cholesterol, damaging blood vessel linings and contributing to cerebral accidents (strokes) and to coronary disease. If you are accustomed to using much fried food, you will be surprised how tastily food can be fried with but a fraction of the fat now used. Better yet, try baking, roasting, broiling, and other ways of cooking not requiring the hot-fat treatment. Instead of making your fresh nuts more indigestible by deep-fat frying, use them fresh—almonds, walnuts, filberts, pecans, Brazils, et cetera—and for cashews and peanuts, place them in the oven for only the lightest browning. They are far more tasty and keep their freshness and flavor much better than the oil-treated nuts, not to mention the ease of digestion. Potato chips, doughnuts, and comparable foods, whether commercially prepared or prepared in your own kitchen, should be used sparingly.

Perhaps one of the most unfortunate dietetic errors of Adventists is the practice of frying their gluten and other protein dishes in excessive quantities of fat, or possibly in deep fat. Only the most rugged digestion can stand up to this exposure very often. By no stretch of the imagination can food thus prepared be regarded as health food. There are many other more satisfactory ways of preparing such foods which will not place this extra tax on the digestive system.

Just how important is this matter of moderation in the use of fried foods? The less of these, the better will be your health.



# News From Home and Abroad

## Adventure Unlimited in Assam

By H. T. Burr

Come with me on a trip to the Naga Hills of Manipur state. Since roads in Assam are few and far between, we take an airplane from Gauhati and fly at a height of about 8,000 feet over "the hump" east of Silchar. In just a few minutes before our eyes there lies on a lovely plateau the town of Imphal. Landing at the airport, which is just a long strip of tarmac, we are greeted by a very courteous police officer who steps up beside us and takes down our life history. This over we make our way to the bus, which is to take the passengers into town.

In a few minutes we arrive at the town air office and then take a ricksha in search of Brother Ninghei's home. After traveling the length of Gunison Road two or three times, paging Brother Ninghei (they don't have street numbers) without finding him, we become a bit anxious. Stopping the ricksha and wondering for a moment whether we are really in Imphal, we hear a voice speak from behind, "Are you looking for Ninghei? I am Ninghei." How glad we are to see him!

On this trip I wanted to visit with

our believers in the Ukhrul area some 40 miles to the north in the mountains. To go there one needs a special permit from the government of India. In company with Brother Ninghei I visited the chief commissioner of Manipur state and found him very kind and sympathetic to our request. The permit would be issued but it would take a day or two for it to pass through certain routine. Brother Ninghei and I went to Langthaban, a small village about five miles to the south of Imphal, to spend the Sabbath.

We were welcomed enthusiastically. Though poor in the goods of this world these members were rich in faith and happiness. We were ushered into a small home with not even the bare necessities of furniture for comfort. Our believers there have been the object of severe persecution, and twice attempts have been made by others in the village to destroy them. But on both occasions God's intervening hand took charge, and they were marvelously protected.

I never spoke to a more appreciative audience. After the meeting the children began to sing in their own tongue several familiar tunes. The first was "Jesus loves me! this I know, For the Bible tells me so," in the Kabui Naga language. This was followed by a number of choruses. Brother Ninghei had taught these songs to them in their own tongue, and tears welled up in my eyes as I realized that only a year before they had been raw heathen. We now have about 25 members there.

When Sabbath evening came I was a bit tired, for we had had four meetings and walked some distance for a baptism.

After sundown we returned to Imphal, for we were to leave early Sunday morning for Ukhrul. With permits in hand, we found ourselves waiting the next morning for the "bus." Soon our transportation came—an old war disposal weapons carrier now being used to carry mail to Ukhrul twice a week when possible. It was well packed with freight of various kinds, and sitting precariously on top of it all were several persons of the Thangkul Naga tribe. We reached Ukhrul late in the evening. You can imagine what the road was like, for it took us all day to travel some 40 miles.

Ukhrul is the home of Brother Ninghei. It was here that he was asked by a reformed group to give a series of



## Practical-nursing Training Given in Lima, Peru

A course in practical nursing was sponsored by the home missionary department of the Peru Mission, under the direction of W. E. Jamerson, as a result of the imperative need for volunteers with a training that would permit them to serve in the four charity clinics being conducted in the Lima area. Mrs. Blanca Gonzales (center front), of the Good Hope Clinic, instructed the class, composed of representatives from four of the Lima churches who are active in health and welfare work at the various centers. Miss Ana Angulo, director of nurses at the Good Hope Clinic, and two medical interns also cooperated by teaching several classes in hydrotherapy and anatomy. The course consisted of 6 hours of classwork each week for

a period of 7 months and a minimum of 26 hours of time spent in practice at one of the clinics.

The class of 42 (shown above) chose the significant motto: "Live to Serve," and the words spoken by the class president, Mrs. Lorenzo Ruiz, as well as the thought expressed in the class song composed by Mrs. Ines Riccio, emphasized imitating the life of Christ who came "not to be ministered unto, but to minister." Pastor Amaro Peverini addressed the group at graduation exercises held in the Miraflores church, Lima, Peru, on the evening of March 30.

R. A. HAYDEN  
Home Missionary Secretary  
Inca Union Mission

studies on the Book of all books. Troubled as to the highly figurative language in which parts of the Bible were written, he wondered what he might say. Right at that time he received a copy of the *Signs of the Times* and an invitation to study the Twentieth Century Bible Course. Ninghei was one of the few where he lived who had to some degree become acquainted with the English language. Out of these studies Ninghei embraced the message, and with his son Benjamin came to Shillong and was baptized.

Early the next morning we left for the village of Champung, about 20 miles to the west. All day we walked. Much of the trip was through a big ravine thickly entangled with a heavy growth of nature. As we made our way monkeys chattered above us as they swung from branch to branch.

Soon after we left Ukhrul it began to rain heavily and we became thoroughly soaked. But we felt well rewarded as we saw how happy our believers were for our arrival. This was the first time they had been visited by a missionary. After a night of good rest we had an early-morning meeting and four new believers fol-

lowed us for ten miles through the hills to a mountain stream. Here six more from the village of Happy Ground met us and the ten were baptized.

These dear people begged us to spend the night with them, but we had to push on to the next village, Lam-long, which lay two miles almost straight up the hill. Though aching in every muscle from the previous day's exertion, I dressed at the break of day, and we walked five miles to Ukhrul. Twenty-two new believers from a village 12 miles away met us there, and with 4 from Ukhrul we made our way to a small water hole, where the rite of baptism was performed. That night we had a wonderful meeting, and the next morning we said good-by to the new members as they left on their journey of 12 miles back home.

I was to return to Imphal by the weapons carrier, but we were late in returning, and besides we discovered that heavy rains had made it impossible for the vehicle to get back from Imphal. Porters were not available, as all the people had gone to the valley below to work in the fields. So Brother Benjamin took my heavy bedding roll and I strapped my steel trunk on my

back, and we walked the ten miles to Numshang. After a meeting with our believers and spending the night there, we arose early and walked another 16 miles to a river called Liton. Here, fortunately, there was a truck that had come from Imphal that morning and was about to return. Imphal was 22 miles away, so we cheerfully rode the truck. When I reached Imphal I found that I had literally walked out of my shoes.

The day had come to say good-by to this land of enchantment. Arrangements were made for the state bus to pick me up at the guest house where I stayed.

Back in Shillong I prepared for a trip to the Garo Hills, in the western part of Assam. In the spring of 1954 Brother Gayen, one of our national workers, was sent to the Garo Hills to follow up an interest around the village of Rajasimla. With this a new day came to these hills. The hearts of the Garos were prepared by the Spirit of the Lord, and great things in village evangelism have resulted.

Long before Brother Gayen arrived, an old man with long hair and white gown, Brother Tangal, habitually went to the hills surrounding his vil-



## Members of the Church for Half a Century in Jamaica

Sabbath, April 12, will never be forgotten by the members of our large North Street church in Kingston, Jamaica. On that "home-coming day" there were many interesting items, the most outstanding of which was a special welcome given to those who have been members of the Seventh-day Adventist Church for fifty years. In the picture are 21 who were baptized at least fifty years ago. Standing at the far left is Harold E. Nembhard, the present pastor of the North Street church. His brother, M. G. Nembhard, who was a former pastor of the North Street church, is standing at the extreme right. Seated in front of him is Sister

Jane Josephs, 84 years old, baptized into the third angel's message at the age of 13.

It was my privilege to welcome each one of these "old-timers," to shake their hands, and to admonish each one to remain faithful a little longer when our Saviour will appear to give to each one the vigor of youth and immortal life. We invited Sister Josephs to bear her testimony. It was thrilling to hear this elderly saint tell of her hope in Christ and how through all the years God has blessed her. She has not regretted the step she took for Jesus 71 years ago. As she spoke of the blessed hope in her heart there was hardly a dry eye among the congregation.

The close-up picture of Sister Josephs (above) shows the love she bears for her Saviour. Her countenance fairly beams with love, and seems to reflect the image of Jesus. Her eyes were moist at the thought of His great love and sacrifice for her as an individual. It was exhilarating to speak with this faithful member.

North Street church now has a membership of 2,123. The overflow crowd will long remember the testimony of these loved ones who have been in the message more than half a century.

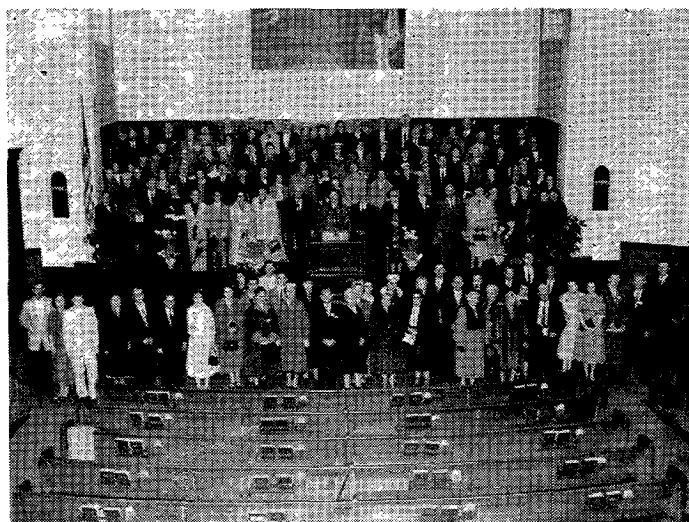
E. H. SCHNEIDER, *President*  
East Jamaica Conference



### Columbus, Ohio, Effort Yields 86 Baptisms

A total of 86 persons have been baptized thus far as a result of evangelistic meetings held this summer in Columbus, Ohio, by C. D. Brooks (at extreme left), an Allegheny Conference pastor. The above picture shows part of the group who have taken their stand for the Lord. Elder Brooks conducted tent meetings this summer and reports that the Lord blessed with excellent weather during the ten-week program. More persons are studying in baptismal classes, and the total of those baptized should reach the 100 mark soon.

V. G. ANDERSON



### Reading the Bible Through at Battle Creek

Grouped here at the front of the church are some 200 members of the Seventh-day Adventist Tabernacle, Battle Creek, Michigan, who read their Bibles through during 1957. Charles Keymer, the pastor, standing at the extreme right, not only read his Bible through but along with it studied the *Seventh-day Adventist Bible Commentary*. Reading the Bible through was a new experience to some, while with others it has long since become a habit. Many are reading their Bibles through again in 1958.

ELLEN K. PETERSEN

lage for prayer. Earnest, but unable to read, he sought God ardently. Coming down from the hills, he began to tell his people certain things which strangely enough were some of the fundamental truths we hold, though he had never seen or heard of a Seventh-day Adventist. At that time all laughed at him. Later, when Brother Gayen unfolded the Scriptures to them, they noticed a striking similarity between what was now being preached to them and what the old man had told them ten years before. From then on they looked upon Brother Tangal in a different way.

The work in Garo still centers around the village of Rajasimla. A large group of believers were on hand to welcome me. Two meetings were held, and a large baptism. Not to have a baptism in this village every time I visited was the exception rather than the rule. Early the next morning we left for Dilma and Reshu-Belpara, about 25 miles distant. Had it not been for the four-wheel drive of our jeep, and chains, we would not have reached our destination for days.

Finally we had to leave the jeep and walk five miles through mud and rice fields to reach Reshu. Progress was slow, as we sank deeply into mud with every step. Late in the evening we arrived, and looking back over the day, we found that it had taken us the whole day to cover 20 miles. Brother G. S. Marak, our Garo worker, re-

ceived us, and after a bath and some food we went to bed.

The next morning we were to have a baptism after our meeting, and then I planned to return to Shillong for another trip into Upper Assam. Through a misunderstanding a youth named Phrinochan, who was to be baptized, didn't show up. As we were crossing the river on our return the candidate came running up to the river bank shouting, "Please don't leave until you baptize me." He had followed us for about ten miles hoping that he would catch us before we reached the jeep. I questioned him carefully then baptized him.

In May it was my privilege to baptize a young woman named Hupothy Sangma. She was a teacher in one of the government schools when she heard our message. Believing it to be the truth, she decided to follow the dictates of her conscience. But she ran into severe opposition from parents and relatives. Her brothers chained her to the house and severely bruised her from head to foot.

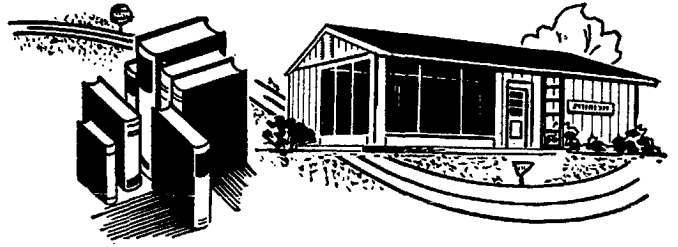
Hupothy loved a young man who was also a teacher and who had already been baptized. Waiting her chance, she escaped and walked 15 miles through the jungle to the home of her lover. The two of them came to Shillong and were married, and then went to our training school at Jowai to prepare for service. Today both are teachers among their own people.

Thus the work moves on in the Garo Hills. We have about 250 members as a result of the work done since Brother Gayen entered this new area in 1954. Three churches have been organized and two other companies will soon be organized. Sister Gayen started Home Commission and Dorcas classes, and once a week all joined in cleaning up the village. Land has been purchased, and a combined church and school building is now being built. In several villages the people are calling for teachers.

Recently D. J. Donesky and his family arrived to be missionaries among the Naga people. We know that these people will appreciate Brother Donesky's help, and we feel that he will be a strength to the work there.

The latter rain is falling in Assam. Throughout the hills and valleys of this country the call to repent and be baptized is going forth with power. The Spirit of God is working in a remarkable way. The calls are more than we can take care of. Our needs are many. Our equipment for evangelization is meager. Our working force is small. It is disheartening at times to realize that our hands are tied because of lack of facilities. And yet, we would not fail to understand that our greatest need is to be equipped with the power of God's Spirit. Pray that we may be given divine guidance in this hour of wide-open opportunities in Assam.

# OAKWOOD NEEDS...



**LIBRARY BOOKS** to meet accreditation needs.

**HOUSING UNITS** to replace married students' apartments  
destroyed by fire.

**CAMPUS ROADS** for a lift out of the mud, a 62-year need.

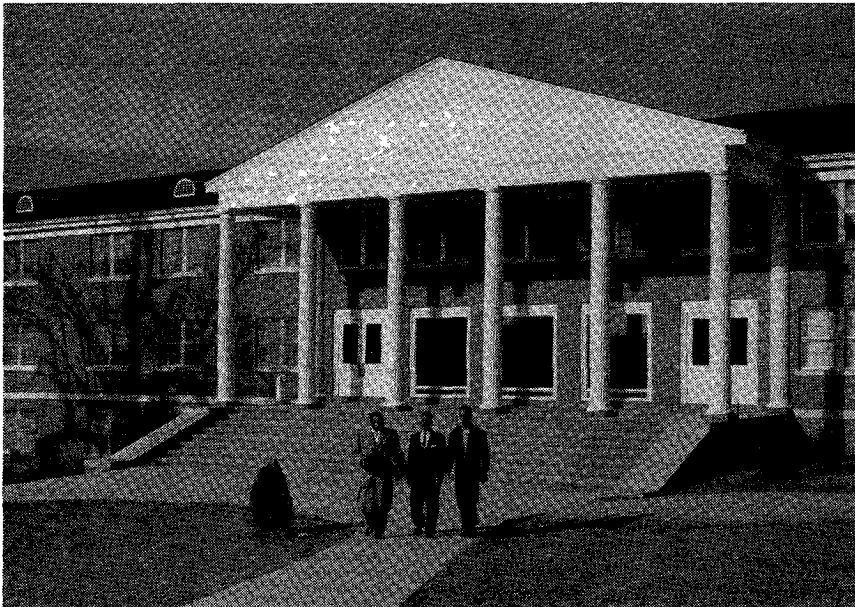
In giving to the annual Oakwood offering, you will help the college meet the high standards of Christian education. With the pressure of the space age, the rise in American educational standards, and the push for accreditation at Oakwood College, long-standing needs glare and cry for help. These needs your donations will supply.

Several thousands of additional volumes are needed for the library for accreditation inspection, scheduled for autumn 1958. Housing units are a desperate need for the married students whose apartments were recently destroyed by fire. Surfacing for the campus roads is a must. A home economics unit,

printing equipment, and dormitory furnishings crowd into the needs.

As Oakwood endeavors to meet the standard, "higher than the highest human thought can reach," we appeal to you.

## Lend a Liberal Hand Give for the Oakwood College Offering August 30, 1958



Peterson Hall, Men's Dormitory at Oakwood College

Ellen G. White said concerning Huntsville:

"We ask our people to enlarge their gifts, that the training of workers may be hastened, and that the various lines of work so greatly needed may be established without further delay. Every church-member should awake to the responsibility resting upon him. . . . The Lord has been calling upon His people in the stronger conferences of the North, the East, and the West to sustain the Huntsville school by liberal gifts. We pray that He will put it into their hearts to respond nobly."—*Special Testimonies*, Series B, No. 12x, pp. 15, 16.

# Give Generously on Sabbath, August 30, 1958

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



## Southeast Asia Union College Honored

By Philip G. Miller, *President*

Shortly after arriving in the colony of Singapore last August, I made it a point to call upon a number of the leading educational officials of the colony. As a part of each interview I issued a cordial invitation to the official concerned to visit the school if at all possible.

On March 6 I received a telephone call from Maj. Thong Sing Ching, M.B.E., chief inspector of schools, suggesting that he visit the college the following day and that he bring with him the director of education for the colony of Singapore, D. McLellan, C.M.G., E.D. The next day the chief inspector arrived accompanied by the director and another member of the inspectorial staff.

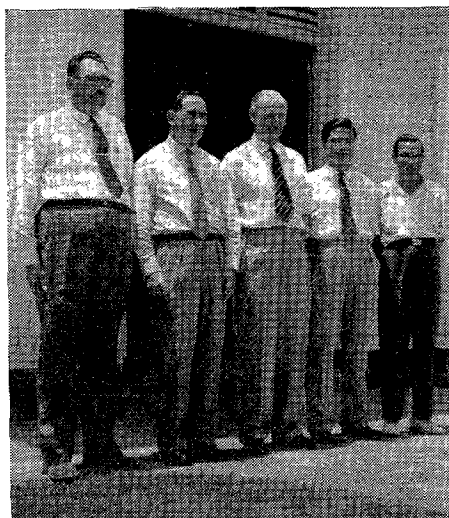
Because of their busy program and the fact that there are many schools they are unable to visit for even a short time, we felt greatly honored in having them accept our invitation. Although they were not able to stay very long, they were taken on a conducted tour of our plant and visited a number of classrooms, the dormitory, the chapel, the library, and the cafeteria. By their own request they were shown the college woodshop, where the students make much of the school furniture that is used in the classrooms and the dormitories.

A few days after this visit I received a short note from Mr. McLellan. Among other things he said: "This is just a very brief note to thank you for your kindness in showing me around your school this morning. Everyone was so pleasant and friendly that I would gladly have stayed for a much longer visit, but you will, of course, understand how very pressed we all are and how few schools we are able to pay even so short a visit.

"I send my warmest good wishes to you and all at your school and hope that your plans prosper as you would wish."

Experience has taught me that it is well to be on friendly terms with those government officials who have been entrusted with the responsibility of administering the various departments of government. We have been admonished both in the Bible and in the Spirit of prophecy that those who hold positions of trust are entitled to our respect. Governments are ordained of God, and we should cooperate with them as long as we are not asked to go contrary to the commands of God.

Our attempts to cooperate with the Ministry of Education have already paid dividends. We have been granted



Left to right: P. G. Miller, Mr. Miller (member of inspection staff), D. McLellan, director of education, Major Thong, chief inspector, B. H. Ngo, registrar, Southeast Asia Union College.

certain privileges that have been withheld in the past. It has been my experience that God opens doors when we fulfill our duties as loyal citizens of the country in which we live. A citizen of the heavenly kingdom is first of all a good citizen of the earthly country that he has chosen as his home.

## Successful Evangelism in Modesto, California

By Robert E. Dunton

More than 110 persons were baptized during the ten-week Dunton-Stewart-Brooks evangelistic crusade just concluded in the La Loma Theater, Modesto, California.

Hundreds were turned away from the opening Saturday night meeting, when the writer spoke on "World Communism and World Survival." To accommodate the crowds, three identical services were held. The attendance was maintained at a high level, necessitating two services a night, four nights a week.

Bible instructors are conducting private studies with many families who began attending late in the series. Many have already taken their stand for Christ.

Assisting in the visitation and the conduct of the meetings were many laymen of the area. Mary Walsh, Pacific Union Bible instructor, spent a few days assisting the Bible workers—Viola Brooks, regularly assigned to the team, Mrs. Thyrsa Nelson, and Myrtle Camp.

It is planned that the next major campaign by the group will be held in San Francisco's Civic Center beginning in September. The prayers of our people everywhere are solicited that many may accept the truth in this populous metropolitan area.

## Help at the Right Time

By George W. Chambers

A ship-launching ceremony was in progress. The time had come for the new vessel to slide down the ways and begin its career in navigation. The blocks had been removed, the bottle of champagne had been broken, and the ship should have moved; but it remained stationary. As the crowd waited for someone to act, a small boy slipped under the rope that held back the crowd, ran forward to the ship, put his hands on it, and pushed with all his slender strength. Slowly the vessel started to move, gained momentum, and slid into the water. A gentle push at the right time was all that was needed.

Our young men are called into uniform at a time when many of them are not prepared to face the spiritual tests that lie before them. Surrounded by influences calculated to immobilize or even retard them spiritually, they may be inclined to stop in their onward march to the kingdom of God. In that moment of hesitation and indecision the timely arrival of our church papers often supplies just the right amount of "push" to start them moving forward again in their Christian experience. Thus properly launched in their military experience they are prepared to stand for God when the test comes.

The recurring visits of the REVIEW AND HERALD, *Youth's Instructor*, *These Times*, *Signs of the Times*, and *Listen* serve to keep their feet in paths of right. Again and again our men in uniform have borne witness to the stabilizing influence of these periodicals, expressing their deep appreciation for what the church has done in making these papers available to them.

## Go Ye Into All the World

(Continued from page 1)

Seminary in Germany and also completed the course required for the Bachelor of Theology degree at Canadian Union College. He is a successful colporteur, and at the time he received overseas appointment was serving as pastor of the Winnipeg German church. He will serve as an evangelist in the East Mediterranean Union.

Mr. and Mrs. Jack Byron Fridley and three children, of Sunnyvale, California, sailed from New York City July 9, on the S.S. *Liberte*, their destination being Ghana, West Africa. Sister Fridley's maiden name was Bernice Theressa Hildenbrand. Her experience has been in teaching and office work. Brother Fridley obtained a



B.A. degree from Pacific Union College in 1949, and an M.A. degree from San Jose State College in 1956. For a number of years he has taught and acted as principal and business manager in elementary schools in California. He will be educational and Missionary Volunteer secretary in the West African Union.

Elder and Mrs. Evert van Alphen and daughter, on furlough from Indonesia, left New York City, July 11, en route to Amsterdam, Holland. Sister Van Alphen's maiden name was Huibertje Johanna van Veen. Brother and Sister Van Alphen were first sent to Java from Holland in 1947. He has served as a publishing secretary in the Indonesian Union and also president of the Ambon Mission. They attended the General Conference session in Cleveland, Ohio, and are going to Holland for further furlough before returning to their field.

Mr. and Mrs. A. G. Choban and daughter sailed from New York City on the S.S. *Ile de France*, July 12, their destination being South Africa. They have just completed their first furlough, having gone out to the field in 1950. Prior to marriage Sister Choban was Margaret Louise Pfannmüller. On returning to the field Brother Choban will resume his responsibilities as works manager in the Sentinel Publishing Company, in Kenilworth.

Henri A. Drouault left New York City July 15, returning to Madagascar, Indian Ocean. Mrs. Drouault will give attention to arrangements for the education of the children before proceeding to the field. Elder and Sister Drouault served in Madagascar from 1945-1948. They again went to the field in 1953. Brother Drouault will continue his work as president and secretary-treasurer of the Tamatave Mission.

Wilma Leazer sailed on the S.S. *President Taft* from San Francisco July 15, returning after furlough to Indonesia. She has given two terms of service in that field. She will again serve as director of nurses in the Bandung Mission Hospital, Java.

Elder and Mrs. Kenneth Juhl and two children, of Hutchinson, Minnesota, sailed July 15 from San Francisco on the S.S. *Hoegh Silverstream*, en route to Singapore. Sister Juhl's maiden name was Dorothy Luella Fischer. She is a licensed practical nurse with several years' experience. Brother Juhl has served as a pastor, district evangelist, and Bible teacher. His appointment is as Bible teacher in the Southeast Asia Union College.

Elder and Mrs. C. L. Christensen and three children, returning after furlough, left Mexico City, July 16, en route to Bolivia. Prior to marriage Sister Christensen's name was Marilyn

Leola Jahnke. Brother and Sister Christensen have given a term of service in Bolivia, where he has acted as Missionary Volunteer, educational, and Sabbath school secretary for the mission. He will resume this work upon his return.

Helen Furber sailed from New York City July 18, on the S.S. *Morgenster*, her destination being Northern Rhodesia. She has been on furlough, having spent nineteen years in Africa. It is planned that she continue her work as nurse and matron in the Yuka Mission Hospital.

Mr. and Mrs. T. W. Cantrell and child sailed on the S.S. *Saxonia*, July 18, from Montreal, going to Liberia, West Africa. Sister Cantrell's maiden name was Frankie Lee Mitchell. They first went to West Africa in 1955, and are now returning to that field following furlough. He will again serve as headmaster of the Konola Academy in Monrovia.

Mr. and Mrs. Elwood Sherrard and two children sailed from Seattle, Washington, on the S.S. *Oregon Mail*,

July 21, en route to the Philippine Islands. Prior to marriage Sister Sherrard was Esther Amelia Hubley. Brother and Sister Sherrard were first sent overseas in 1951. He acted as principal of the Malayan Union Seminary. Now after furlough they are returning this time to the Philippines, where he will serve as business manager of Philippine Union College.

Elder and Mrs. Floyd G. Wood and two daughters of Arlington, California, sailed July 21, on the S.S. *Oregon Mail*, from San Pedro, California, their destination being Singapore. The maiden name of Sister Wood was Kathryn Louise Colhower. Brother and Sister Wood have had a number of years' educational experience in our institutions. He has responded to a call to serve as principal of the Far Eastern Academy.

Mr. and Mrs. Wesley L. Parker and two children, of Bozeman, Montana, sailed from New York City on the S.S. *Swedru*, July 25, en route to Ghana, West Africa. Prior to marriage Sister Parker was Jacqueline Jean Bauer. She has served as a teacher, registrar, and office worker. Brother Parker has acted as a dean and teacher at Mount Ellis Academy. He will teach in the Bekwai Training School.

Drs. N. A. and Elmira Buxton and three children sailed from New York City on the S.S. *Mauretania*, July 26, returning after furlough to India. Prior to marriage Dr. Elmira Buxton was Dr. Elmira M. Richli. She was sent to India in 1946 and married after arrival in the field. The Doctors Buxton have given eleven years as medical workers in various locations in India. Dr. N. A. Buxton will resume his work as medical director and Dr. Elmira Buxton as a staff physician in the Ranchi SDA Hospital.

Myrtle May Fitzgerald, of Takoma Park, Maryland, sailed July 26, on the S.S. *Kingsville*, from San Francisco, for Thailand. Miss Fitzgerald recently graduated from Washington Missionary College, having received a B.A. degree. She has taught school a number of years. Her appointment is to teach in the Bangkok elementary school.

Mr. and Mrs. Myron E. Cross and three children, of College Place, Washington, sailed July 30, from New York City, on the S.S. *African Pilot*, going to Nigeria. Prior to marriage Sister Cross's name was Barbara Katherine Miller. She has had training in art and music, and experience in office work. Since graduation from Emmanuel Missionary College in 1955, Brother Cross has acted as supervising teacher in the elementary teacher training school at Walla Walla College. He will teach in the Nigerian Training College.



### The Rope

This Korean lad heard that the Bible van of the Bible Society was coming to his village the following week. Above all else he wanted a New Testament for himself. Working from early morning until late at night, he made 453 feet of straw rope, and bringing it in his hands, he purchased a New Testament. The Korean Bible Society used the straw rope to bind up cartons of Scriptures when these were consigned to points served by the railway.

Even this sacrificial gift was not enough to pay the actual cost of the Korean New Testament. The difference is made up by the friends of the American Bible Society, which, in cooperation with the Korean Bible Society, distributed 646,843 volumes of the Scriptures last year.—American Bible Society.

## Lonely Islands

(Continued from page 17)

ever, led by their progressive minister, Kilivesi, from the Western Solomons, the people had cut down trees, hewn the logs into timber and boards, and erected a frame church equal to some in the homeland. Their only tools were three axes, a few bush knives, and a hammer or two. From the proceeds of sea shells and copra made from their coconuts they had purchased galvanized corrugated iron for the roof. A government officer who has served at a number of colonial posts of the British Empire has declared it to be the finest native-built church he has seen anywhere.

Nearby stood the framework for a new school, its timbers having been cut from the bush by ax and knife. On the ship with us we had brought nearly a ton of corrugated iron for the roof. Men, women, and children all cooperated in carrying this on their heads up the steep cliff face and through the bush into the village. It was hard work but a labor of love. The mission committee had recently voted approximately \$100 toward the cost of this roofing, and the people were raising the balance themselves. Since the island is entirely without natural water, these two iron roofs will collect adequate rain water, if and when tanks can be provided. At present rain water is drained from a few old sheets of iron into empty fuel drums. During dry periods this water is depleted and the people are dependent on water from green coconuts, from banana palms, and from watermelons.

At one of our meetings, held on the shore at the base of the cliff, 17 candidates in white lined the water's edge awaiting baptism. The people seated themselves on boulders while Pastor Ferguson spoke on the significance of baptism. Then we entered the water and one by one these precious souls were led to us to be buried with their Lord in baptism. The canopy of blue above, the deeper blue of the Pacific, the backdrop of towering coral cliffs festooned with tropical green, the congregation seated on the rocky shore, and the white ship riding at anchor made a delightful setting for this sacred and happy occasion.

It was night when we made our way down the cliff to the landing place for the last time. The people were carrying baskets of copra and foodstuffs to be taken out to the ship. We remained on the shore until loading operations had been completed. It was a pleasant tropical evening, and soon the young people gathered

around us and began to sing. A fire, piled high with driftwood, soon began to blaze away cheerfully. For the next two hours these Missionary Volunteers sang song after song and chorus after chorus, such as Adventist people the world around love to sing. "That is one of the results of Pastor Papaol's visit," Pastor Ferguson remarked.

Pastor Papaol, native of Mussau Island, in the New Guinea area, had been instructed in the ways of the mission on his home island by Solomon Islands teachers. Now an experienced missionary himself, he has become educational and Missionary Volunteer secretary for the Eastern Solomon Islands Mission. He had just concluded a six months' visit with them.

About midnight we raised anchor and sailed off to Rennell Island. At noon the next day we anchored to a coral ledge and were rowed ashore to a little rocky landing place. Again we scaled a limestone cliff, and on top the path led us over an ancient mass of broken and jagged coral toward the center of the island. A slip or a fall anywhere would have resulted in skin injuries. Everywhere, huge trees and smaller foliage grew luxuriantly from among the boulders. The path gradually led us down till we came to the picturesque village of Hutuna beside a large lake in the middle of the island. The blue of the sky was cloudless, the water of the lake was crystal clear, the green of the palm trees and well-cut lawns was verdant, and the smiles on the faces of the people who greeted us were contagious.

The days we spent with these happy people were delightful and interesting. Not long ago their village was a shambles of hovels little larger than many dog kennels I have seen, and not as good. Today they have large, well-built houses with spacious lawns between them. The people themselves are clean, neatly dressed, and intelligent. Services were held several times each day in their centrally located church.

Seven charming young people were baptized in the lake. The day following her baptism one of the young women was married to a young man who had been a church member for some time. Pastor Papaol conducted the service in pidgin English. He reminded the young man that his new bride was "no calico marry," meaning that he was not buying her as he would a piece of cloth, which would be discarded when it began to grow old. When the service was concluded he introduced them to the congregation, and then, standing behind them,

he placed a hand on a shoulder of each and marched them up the aisle to the door, simultaneously leading the congregation in singing, "With Jesus in the family, Happy, happy home."

We sailed several miles by canoe on the lake to visit the new district school, which was in process of construction. We hiked back to the ocean shore by a different route and descended a precipitous cliff to a white tropical beach known as White Sands No. 2, shaded by coconut palms, whence we sailed to another such beach, White Sands No. 1. There we went ashore and presented a program of evangelistic films to a group of non-Adventists, who seemed very appreciative.

It was nearly midnight when we completed our last visit on Rennell Island. How the boys brought us through the surf in our little dinghy loaded with portable lighting plant, projector, and films, and stowed everything safely away on the rolling ship, still amazes me.

The Polynesian people of Rennell and Bellona see very few white missionaries, for their islands lie far from the lines of regular travel. Yet they are not lonely because they have Jesus in their hearts, and this makes them members of the great world brotherhood of Adventist believers. The gospel has done much for them, and they are happy as they await their Lord with joyful anticipation.

## • In Brief •

### OVERSEAS

#### Australasian Division

● As a result of George Burnside's public meetings in the city of Perth, West Australia, on 28 consecutive nights, 100 persons signed the covenant card to be baptized and join the Seventh-day Adventist Church. A large number of other interested people continue to attend the mission, now conducted by O. K. Anderson and younger evangelists in Perth.

● A fine new administration and classroom block was officially opened and dedicated at the New Zealand Missionary College, Longburn, on April 6, 1958, the golden jubilee of our college work in New Zealand. With the completion of the new building has come a very beautiful layout in lawns, paths, and gardens by W. Sills, the gardener. The church members in New Zealand contributed £18,000 toward the building project, which was augmented by a grant of £42,500 from the Trans-Tasman Union and the Australasian Division.

● Eighty-six aboriginal boys and girls are now living on the Karalundi Mission opened in West Australia in September, 1955. Their May Week of Prayer brought new experiences to many. The Friday evening consecration service gave evidence of thoughtful response by almost every boy and girl.

● An Australian soldier engaged in jungle warfare on the Kokoda Trail, New Guinea, became stone deaf during an attack of scrub typhus. While he was recovering, the hospital received a direct hit by a bomb, which rendered him totally blind. Despite his blindness, Norman Wilkinson is an expert at pottery work, a good carpenter, a first-class motor mechanic, and is now one of our most enthusiastic students of the Faith for Today Bible Correspondence Course.

● Writing from his headquarters in Kavieng, New Guinea, L. A. J. Webster reports 300 in baptismal classes in the scattered islands of the North Bismarck Mission.

#### Far Eastern Division

● Forty-five students have been accepted to enter the Bangkok Sanitarium and Hospital School of Nursing. Classwork began the first of May.

● C. W. Cho, director of the Voice of Prophecy Bible School in Korea, at the time of the second Bible school graduation exercises in the Chunchon Provincial Prison (Korea) presented certificates to 28 young men. These young men were clad in the prison blue and their faces were etched by crime's cruel pen, yet from their eyes shone a light that told that they had found something worth while.

● The Ministerial Association of Philippine Union College has been pastoring ten small churches. In addition to this two evangelistic efforts were conducted. As a result of these efforts 30 souls have been baptized.

● The entire North Celebes Mission is cut off from the outside world. If any visiting is to be done among the churches by the workers, it must be done by bicycle, horse cart, or afoot. Twenty-two students graduated from the Celebes Training School this spring, but they will not be able to go to the Indonesia Union Seminary in Bandung, Java, because of travel and communication restrictions.

● A new medical clinic has been opened in Pontianak, West Kalimantan (Borneo). Mr. and Mrs. Samuel Manueke are in charge of this clinic. Both of these nurses are graduates of the school of nursing at the Bandung Mission Hospital. Dr. D. N. Holm, medical director of the Bandung Mission Hospital, was present for the opening of the new clinic. Kalimantan is part of the territory of the West Java Mission.

● On the 30th of May of this year the first temperance chapter to be organized in the Southeast Asia Union Mission was organized at Union College of Southeast Asia. The chapter has a 100 per cent membership.

● On April 26, 1958, eleven persons were baptized in the baptistry of the new

church in Ubol, Thailand. This church was recently dedicated and the dedicatory sermon was preached by R. P. Abel, who went to Thailand about thirty years ago and was the first missionary to that land.

● There were 328 baptisms in the Borneo-Brunei-Sarawak Mission during 1957. A Dusun by the name of Bibi Koubong was ordained to the gospel ministry at the time of the mission biennial session held early this year. He is the third native of Borneo to be ordained to the gospel ministry. C. G. Oliver is the president of the Borneo-Brunei-Sarawak Mission.

● On May 31 newspaper publicity was given to Brother and Sister Kitabayashi for their branch Sabbath school work in Tokyo, Japan. Mr. Kitabayashi is the head laboratory technician at our Tokyo Sanitarium-Hospital. Forty children were given the Bible stories with the help of student nurses. Amanuma church has 17 branch Sabbath schools with 400 members. Our hospital student nurses and personnel make up 90 per cent of the workers of this force.

#### NORTH AMERICA

##### Atlantic Union

● The School of X-ray Technology at the New England Sanitarium and Hospital has been approved and accredited with the American College of Radiology and the American Society of X-ray Technicians. For the past five years the school has graduated a number of students, the majority of whom are serving in our own institutions throughout the United States.

● A. M. Moyer, on furlough from Sierra Leone, West Africa, a graduate of Atlantic Union College, was one of the guest speakers at the Southern New England camp meeting.

● A six-lesson course in nutrition and healthful food preparation, with an attendance of 46, has been completed at the Berea church in Boston. Mrs. Roger Heald directed the course, and other staff members of the New England Sanitarium and Hospital assisted.

● Annual meetings held at some of the historic churches in northern New England this summer include one at Washington, New Hampshire, August 16; Bordoville, Vermont, August 23; and Pike's Falls, Vermont, August 30.

● The fourth year in nursing, leading to the B.S. degree, will be offered at Atlantic Union College this fall if a sufficient number of students are interested.

● It is expected that by the time this appears in print, the swimming pool in the new men's dormitory at Atlantic Union College will be nearly completed.

● Fred Sanburn, former dean of men at Southern Missionary College, is taking summer school study at Atlantic Union College prior to assuming teaching duties in the Southern New England Conference.

##### Canadian Union

● W. A. Sowers, who has served as president of Oshawa Missionary College for the past eight years, has recently accepted

a call to the presidency of the West Indian Training College at Mandeville, Jamaica. He will be replaced by Percy W. Manuel, former president of the Caribbean Union College.

● One hundred and thirty-three young people and adults were invested this spring in the Manitoba-Saskatchewan Conference.

● Six persons were baptized on June 28 at Halifax, Nova Scotia, by R. A. Matthews.

● On June 21, R. Reimche baptized eleven persons from Terrace, Burns Lake, and Hazelton districts in British Columbia.

#### Central Union

● The delegates at the eighth biennial session of the Wyoming Conference re-elected J. L. Dittberner as president of the conference and B. L. Cook as secretary-treasurer and Book and Bible House manager. P. F. Pedersen is departmental secretary.

● J. R. Bailey, Walthill, Nebraska, district pastor, reports the baptism of seven persons as the result of the work of the laymen with the 20th Century Bible Course and an evangelistic effort to finalize the message for the people.

● Of the 236 children in attendance at the Boulder, Colorado, Vacation Bible School, 115 were non-Adventists. Some of these have begun to attend Sabbath school as the result of the work done for them this summer.

● H. T. Anderson reports that a lay member, Sister Moffatt, has begun a branch Sabbath school in the Colorado Springs district with an attendance of 19. Plans are being laid to start another one very soon. He also reports that the Lord has blessed with 19 souls baptized during the last nine months.

● The totals for the Ingathering campaign in the Central Union show a gain of over \$7,036.97 as of June 30. This represents the highest total ever reached by the union in its history.

● The ten-point interdepartmental soul-winning program approved by the Central Union and each local conference committee in the union is receiving wholehearted support by the field at large and promises great results in baptisms as it moves forward into action.

● Brother and Sister William Scales are located in St. Louis, Missouri, joining C. Sampson Myles in an evangelistic effort. Brother Scales is entering the working force of the Central States Conference as a ministerial intern. He is a recent graduate of the Seminary in Washington, D.C.

#### Lake Union

● The Illinois Conference rejoices over the results of their 1958 Ingathering campaign. They raised a total of \$151,306.58, which is the largest amount in the history of the conference. It represents a per capita of \$24.02, which raises them from ninth place among the 61 conferences to fourth place this year.

● At the end of the Vacation Bible School program at Sheboygan, Wisconsin,

June 16-27, under the direction of Mrs. William Honold and Mrs. C. H. Turner, certificates were awarded to most of the 47 who were enrolled in the school. These were given in recognition of regular attendance and the work accomplished in Bible study. Twenty-nine of these were not members of the Sabbath school. Almost all of the junior boys and girls joined the Bible Explorers Club of the Voice of Prophecy.

- The Illinois Junior Camp at Reynoldswood was a success, with nearly 200 campers in attendance. Many went home with valuable craft items they had made, such as lamps, planters, coin purses, et cetera. They all enjoyed plenty of swimming, water skiing, overnight camping, and canoeing. One hundred and five boys and girls made decisions to join baptismal classes, and the local pastors will prepare these young people for church membership.

- The young women in Terre Haute, Indiana, have organized a Ladies' Home Council group. In just one year they have had some interesting lectures on child care and homemaking, have engaged in money-raising projects for the church, have acted as "big sisters" to the academy and college youth, and have also held Sabbath school in the local orphans' home. Recently they have made scrapbooks and collected toys for the children's ward in the Union Hospital.

- A Vacation Bible School was held at Saginaw, Michigan, with 89 enrolled, 56 from non-Adventist homes. The closing program brought more non-Adventists to the church than had been present for years. The interest is being followed up with a Junior Bible Adventure Club, which meets each Tuesday morning to write out the Faith for Today lessons. About 40 are attending these meetings.

- J. B. Church baptized 15 new members in a service at Kalamazoo, Michigan, on Sabbath, July 5, and E. H. Knauff baptized six new converts at Port Huron, Michigan, recently.

- T. E. Lucas, secretary of the MV Department of the General Conference, was guest speaker in the Terre Haute, Indiana, church, Sabbath, July 5. He gave a most inspiring account of the recent General Conference meetings. Everyone was encouraged by the progress of the message during the past 36 years as Elder Lucas compared the work in home and foreign fields today with the work 36 years ago when he was a church school teacher in Terre Haute.

#### Northern Union

- The workers in the Iowa Conference report 47 persons baptized during June.

- M. C. Horn, formerly pastor of the Watertown district in South Dakota, has accepted a call to become pastor of the newly formed Minneapolis West church in Minnesota.

- Eleven persons were baptized by L. J. Meidinger in the Black Hills of South Dakota. Eight of these joined the Spearfish church and three the Rapid City church.

- G. D. Bras has been invited to become the educational and MV secretary of the North Dakota Conference, following R. E. Hamilton's acceptance of a call to the Chesapeake Conference.

- Roger Heinrich has been asked by the South Dakota Conference to become pastor of the Watertown, Madison, and Ash Grove churches. J. W. Fisk is to take his place as pastor of the Lemmon district.

- At the close of the Sabbath morning service at the Minnesota camp meeting five pastors, E. W. Amundson, G. R. Elstrom, R. W. Link, J. A. Nordstrom, and E. E. Perry conducted a baptismal service in the newly constructed pool. The Minnesota workers report 180 baptisms to date this year.

#### North Pacific Union

- A union-wide institute was held at Camp MiVoden at Hayden Lake, Idaho, August 17 to 23, for leaders and teachers in the children's divisions. B. M. Preston, union Sabbath school secretary, was coordinator and led out in the institute. The following persons led out in various departments and projects: Eric Hare and W. J. Harris from the General Conference—junior, intermediate, and primary instructional groups; Mrs. Clyde Groomer, of Redwood City, California—cradle roll and kindergarten instructional groups and workshop classes; Kathleen Kachuck, assistant superintendent of education of the Washington Conference, Mr. and Mrs. R. A. Hurley, Mrs. Ernest Waters, and Elder and Mrs. Curtis Barger, of Central California, led out in other specialized projects and instruction. There was also opportunity afforded everyone to participate in recreational activities.

- On June 28, E. L. Jolliffe officiated at a baptismal service for three people in the church at Heppner, Oregon.

- The summer enrollment at Walla Walla College soared to an all-time high July 28 with the registration of the new class of 32 members in the Clinical Division of the WWC School of Nursing at the Portland Sanitarium and Hospital. The total number of summer school registrants is 560 as compared with last year's 440.

- Gerald B. Skidmore, formerly of Yakima, Washington, is the new manager of the College Laundry and Dry Cleaners at Walla Walla. For the past eight years Mr. Skidmore has been supervisor of the Yakima Memorial Hospital Laundry. The former manager, Mrs. Elmer Whitehouse will remain as assistant.

#### Pacific Union

- I. D. Higgins, who has served as dean of men for two years at Pacific Union College, has been appointed liaison officer for PUC affiliation with Australasian Missionary College. While on the Australian campus he will teach a number of courses in the department of education. The Higgins family left for their new post July 31. Robert L. Reynolds will serve as dean of men at PUC for the school year 1958-59. Mr. Reynolds has had 11 years of successful experience as dean

of men at Shenandoah Valley Academy, Atlantic Union College, and Pacific Union College and is presently director of public relations and development at PUC.

- The literature evangelists of the Pacific Union Conference are showing progressive gains in all phases of this work. For the first six months of 1958, reports show that 105 of their customers have been baptized. Of the people visited, 16,281 have signed up for the Voice of Prophecy Bible Correspondence Course, and 104,860 pieces of literature have been distributed.

- The summer senior class at Pacific Union College elected Ernest Noel, industrial arts major, as its president; Joy Coon, physical education major, was named vice-president; Jean Turner, elementary education major, was appointed secretary-treasurer; and John Collins, theology major, class pastor. L. H. Hartin is faculty sponsor. Graduation exercises will be held the evening of August 21.

- A group of believers in Chandler, Arizona, was organized into a company in March. This is a result of a branch Sabbath school begun there a year ago by the members of the Tempe church. In May the Tempe church organized another branch Sabbath school in Mesa, with 26 people in attendance at the first meeting.

- Thomas P. Ipes joined the working force of the Southern California Conference early in July when he assumed his duties as pastor of the North Hollywood church. Elder Ipes is a graduate of Washington Missionary College and has spent 13 years in pastoral work in the New Jersey Conference.

- The members of the Fresno Central church witnessed the ground-breaking ceremony for their new church home on Friday evening, July 4. Lester Gilpin, young people's leader, was in charge of the service, and Clarence E. Smith, pastor, turned the first shovel of dirt.

- O. O. Mattison, president of the Southern Asia Division, was the guest speaker at the meeting of the Associated Missionary Volunteer Societies of the San Joaquin Valley churches at Calaveras Big Trees, August 2.

## Church Calendar FOR 1958

Oakwood College Offering	August 30
Literature Evangelist Rally Day	September 6
Home Missionary Offering	September 6
Missions Extension Day and Offering	September 13
JMV Pathfinder Day	September 20
Sabbath School Rally Day and 13th Sabbath Offering (Inter-America)	September 27
Neighborhood Evangelism (Bible school enrollment)	October 4
Home Missionary Offering	October 4
Voice of Prophecy Offering	October 11
Temperance Day and Offering	October 25
Missionary Periodicals Campaign (These Times, Signs of the Times, and Message)	October
Witnessing Laymen	November 1
Home Missionary Offering	November 1
Review and Herald Campaign	November 1-22
Week of Prayer and Sacrifice	November 15-22
Week of Sacrifice Offering	November 22
Home Missionary Day and Offering	December 6
Thirteenth Sabbath Offering (South America)	December 27

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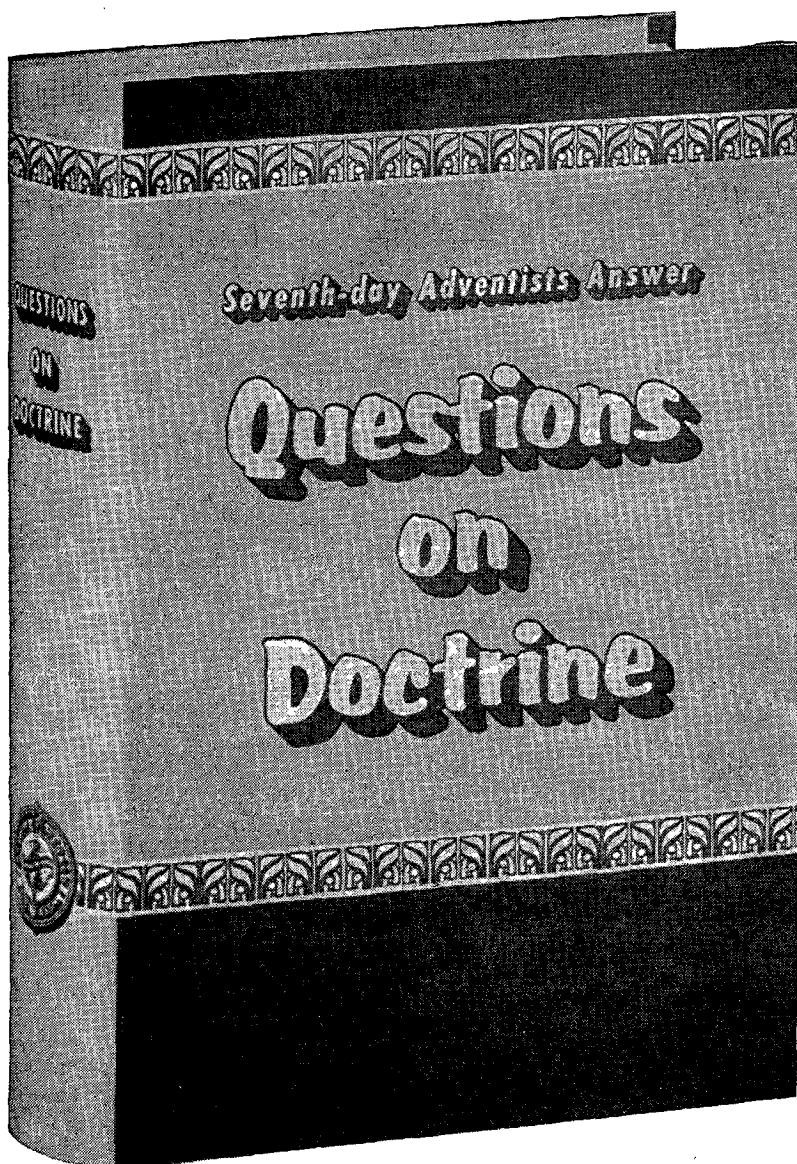
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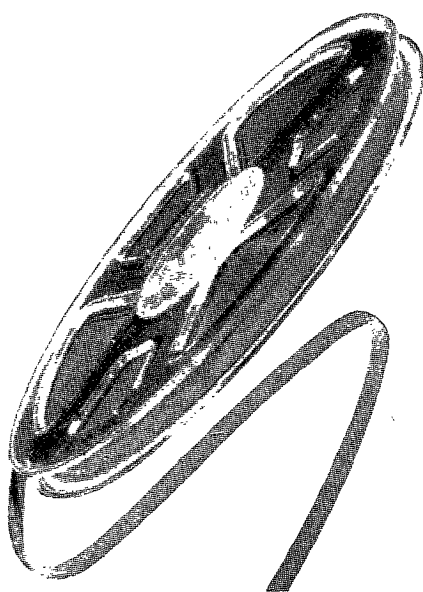
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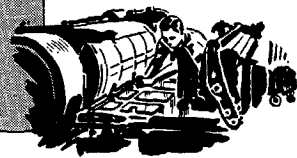


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AUGUST 21, 1958

# As We Go to Press



## From Home Base to Front Line

Hilary Cooper, whose homeland is Australia, and who has recently been located in Los Angeles, California, sailed from San Francisco on July 31, on the S.S. *Oronsay*, en route to Australia and India. Miss Cooper is a nurse of experience, having served in our Warburton Sanitarium and Hospital, and also as a mission nurse in New Guinea and the Solomon Islands. After spending a brief time in Australia she will proceed to India. Her appointment is to the Giffard Mission Hospital in South India.

Dr. and Mrs. E. C. Hedrick and three children left San Francisco on July 31, their destination being Manila, Philippine Islands. Sister Hedrick's name before marriage was Willa Kathryn Hilgert. Dr. and Sister Hedrick have already served one term in the Philippines. He will continue his service as medical director of the Manila Sanitarium and Hospital.

Elder and Mrs. Donald A. Copsey and two children, recently of Takoma Park, D.C., sailed from New York City on August 1, en route to Brazil. Sister Copsey's maiden name was Lenora June Herr. She has had musical training. Brother Copsey obtained his Master's degree from the SDA Theological Seminary in May, 1958. He has had pastoral-evangelistic experience in the South Dakota Conference. The call from South America for a Bible teacher for the Northeast Brazil Junior College will be filled by Brother Copsey.

Bessie Irvine, recently on furlough from the Far Eastern Division, sailed on the S.S. *California Bear*, August 1, from San Francisco for Yokohama, Japan. From 1930-1951 Miss Irvine was director of the school of nursing in the Manila Sanitarium and Hospital, and from 1952-1957 she was director of nursing service in the Tokyo Sanitarium and Hospital. During her furlough Miss Irvine has taken post-graduate work at the College of Medical Evangelists. Upon her return she will resume her service in the Tokyo Sanitarium and Hospital.

Mr. and Mrs. W. Fred Riley of Tucson, Arizona, sailed from New York City on the S.S. *Ile de France* on August 1, en route to England and Nigeria. Prior to marriage Sister Riley was Hazel Mazola Collins. She is an

experienced colporteur and teacher. Brother Riley attended Atlantic Union College, Pacific Union College, and the University of Arizona, and has his A.B. and M.A. degrees. He has served as an instructor and principal in various educational institutions. His appointment is to teach in the Nigerian Training School.

Philip Tan, recently of Los Angeles, California, sailed from New York on August 6, going to Europe and Malaya. Brother Tan has been in the United States since 1952. While in this country he has continued his education. Upon returning to his homeland, Malaya, he will serve as a medical worker in the Youngberg Memorial Hospital, in Singapore.

W. R. BEACH

## New President in West Pennsylvania

On August 3 the West Pennsylvania Conference held its biennial session, at which time F. W. Wernick, who in the recent past has served as pastor of the Columbus, Ohio, church, was elected president, to fill the vacancy created when A. J. Robbins accepted a call to the Far Eastern Division to serve as president of the North Philippine Union Mission.

N. W. DUNN

## A New Boarding Academy in Michigan

We are sure our people will be happy to hear that the General Conference has approved the carefully laid plans of the Michigan Conference to establish a new boarding academy at Grand Ledge, Michigan. This new boarding academy is to be known as the Grand Ledge Academy.

The Michigan Conference, with its more than 14,000 members, already has two boarding academies, which are crowded to capacity, and two day academies within its territory, but these academies have not been adequate to take care of the expanding educational work.

It is expected that this new academy, which will open its doors this fall, will start with more than 100 students, and will gradually be developed to accommodate approximately 200 students. The school is to be lo-

cated on a 64-acre tract on the present Grand Ledge camp meeting grounds. Professor Ralph P. Bailey, former principal of the Battle Creek Academy, has been elected principal of this new school.

L. R. RASMUSSEN

## Annual Offering for Oakwood College

Oakwood College, which has been operated by the General Conference for over a half-century as a guiding light to a life of service, is still expanding its efforts to provide Christian education for our colored youth.

This institution is acting well its part in training workers for the cause of God both at home and in mission lands. It occupies a very definite place in the denomination's program of providing Christian education for all the children of the church.

The college has a strong bi-racial faculty of dedicated men and women who apply the principles of Christian education. They need better, as well as additional, facilities with which to accomplish their task.

On Sabbath, August 30, the annual offering for the college will be received. We trust that all our members will respond liberally, in order that Oakwood College may serve our young people more effectively and train them for service. A hearty thank you as you remember that Jesus said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40).

F. L. PETERSON

## MV Voice of Youth in the Southland

In each of three MV Voice of Youth efforts now in progress in the Southern Union—at Pensacola, Florida (Alabama-Mississippi Conference); Fort Myers, Florida, and Apopka, Florida—nightly attendance is one hundred or more, with good prospects for baptisms. The two latter efforts are being conducted in tents. L. M. Nelson, Missionary Volunteer secretary of the Southern Union, reports that the MV Voice of Youth plan has brought a total of 126 baptisms in that territory since it began last year.

THEODORE LUCAS