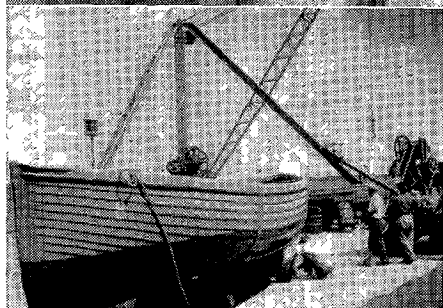


THE ADVENT **REVIEW** AND **HERALD** SABBATH

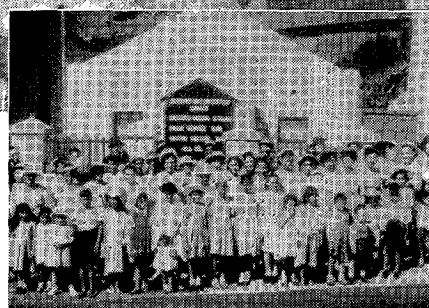
GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



SDA Red Cross detachment with doctors and hospital staff, Island of St. Helena. The church pastor, George Beyers, is third from the right on the back row.



St. Helena Mission boat.



St. Helena church members.

A VISIT TO

THE ISLAND OF ST. HELENA

By G. THEUNISSEN

A GROUP of South African delegates to the General Conference session had the privilege of a brief visit to St. Helena Island recently on their way overseas. This tiny British colony, 10 miles long and 6 miles wide, lies 1,000 miles south of the equator, in the South Atlantic Ocean between South America and Africa. Cape Town, the nearest cosmopolitan center, is slightly less than 2,000 miles to the southeast.

St. Helena is of historic and spiritual interest—historic, as the place of exile and death of Napoleon (his home and tomb are there to be seen, though he was reburied in France), and spiritual, since here is a part of God's earthly family.

Witnessing to the effectiveness of the three angels' messages are 68 Sabbath school members and 37 baptized church members. They meet in an attractive chapel centrally situated. This and the pastor's house adjoining are owned by our denomination. At the time of our visit there was no resident pastor, as Elder G. Beyers had returned to South Africa after a term of service. P. M. Duncan, the local elder, acted as our host.

Several fruitful evangelistic efforts have been held by the past resident pastor-evangelist among the 5,000 inhabitants. Recently the Lord opened the way for a large hall seating 560 to be rented for a series of meetings to be conducted in the near future by J. A. van der Merwe, union evangelist of the South African Union Conference, assisted by W. Phillips, the new mission director. Let us join in prayer for these brethren and their wives who will hold forth in expounding again the truths of God's last message of mercy. "The isles shall wait for his law."

The St. Helena Mission of Seventh-day Adventists operates two fishing boats, Nos. 8 and 22, made possible through the generosity of the General Conference and other organizations. This is a financial boon to the work, as these boats ferry visitors from the mail boats to the mainland for a fee and provide employment for some of our believers as fishermen.

One brother lost his job through Sabbath observance, and nearly lost his life pension as well. The Lord intervened, and he was granted the pension. Others have encountered similar difficulties, (Turn to page 25)

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THE ADVENT SABBATH

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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.

In harmony with standard editorial practice, unsolicited manuscripts cannot be returned unless a stamped, addressed envelope is sent with them. The REVIEW does not pay for unsolicited material.

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A Thought

FOR THE WEEK

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

"Words of Life and Beauty"

It was said of a certain merchant who had become prosperous and influential, though unschooled, that his one test of the educational fitness of any applicant seeking employment was to have him use "a big word or two" at will. This merchant was not alone in thinking that the possession of an imposing vocabulary is the high mark of literacy. The ability to conjure polysyllabic words and maneuver them to advantage is a matter of envy in those who are less articulate.

But the really significant words are short ones—love, faith, work, truth, peace, and scores of others like them. In the vocabulary of Christian experience they are terms freighted with broad concepts of our duties and privileges. The longer the word the more highly specialized it is likely to be in meaning and therefore narrow in its application. But who can explore the full meaning of a word like *hope*, or the tragedy of a word like *sin*, or the desolation of a word like *lost*? The vocabulary of science keeps changing and enlarging with ever-new discoveries, but the language of heaven rings true from generation to generation with the simple declarations of eternal principles, that "wayfaring men, though fools, shall not err therein" (Isa. 35:8).

There may be a danger that while men match wits in esoteric theories of religion they will overlook the simple injunction, "This do, and thou shalt live" (Luke 10:28), and while in debate over eschatological theology lose sight of Him who said to a handful of fishermen, "I will come again." We have outgrown our spiritual adolescence when we come to Peter's conclusion, "Lord, to whom shall we go? thou hast the words of eternal life" (John 6:68).

"All so freely given,

Wooing us to heaven;

Beautiful words, wonderful words,

Wonderful words of life."

H. M. TIPPETT

Well Said

Order is heaven's first law.—Pope.

Occupation is the necessary basis of all enjoyment.—Leigh Hunt.

Do not wait for extraordinary circumstances to do good; try to use ordinary situations.—Richter.

The May of life blooms only once.—Schiller.

Oppression is but another name for irresponsible power.—W. Pinckney.

REVIEW AND HERALD

Years of Freedom

By FREDERICK LEE

The wise man declared that there is a time for all things under heaven. Among other things he might have mentioned a time to retire. Life takes its regular course whether in the natural world or in human affairs. To some the time to retire looms as an uprooting that should be put off as long as possible. Rather they should think of it as the harvesttime when they may enjoy some of the fruits of their labors. None need anticipate retirement with dread if they yield to it naturally and are prepared to make of it a profitable and enjoyable period of life. Profitable? Yes, profitable in pursuing avenues of study that have been put off for lack of time; profitable in taking time to live close to nature and in learning something of how it works; and profitable in giving helpful service to others without regard to time or remuneration.

To some extent these years may be looked upon as years of freedom. So long as a person can remember, someone else has had direction of his life. First, in childhood and youth there have been parents and teachers who have told him just what to do with his time. They have outlined just what he should study, and for how long. Then when he has taken up work there have been committees and boards that have directed most of his daily activities. This, of course, is the way it must be. But when a person retires he is on his own, to do as he wishes with his time. Now he can outline for himself a program of work, study, and social life that may be a blessing, not only to himself but to others as well. A man should retire while he is still able to enjoy such freedom and make the best of it.

Limitations of Retirement

Of course, retirement will have its limitations, as does every other period of life. There will be aches and pains that must be endured, sorrows that must be faced. Then, too, it will have its own particular sense of foreboding that must be resisted. This period of life should never be made a time for brooding over the shortness of life or its failures and unhappy experiences. One should get rid of every root of bitterness before he enters upon retirement, lest such roots spring up in vigorous profusion to plague him. An occupation that satisfies is a cure-all for these tendencies of retired people.

Retirement can be made a happy or an unhappy experience by the way a man relates himself to it.

No matter how well a person has prepared there will of necessity be a period of adjustment that requires patience and a touch of humor. First, one must relinquish his work willingly and with confidence in those who are to carry it on. It should not come as a surprise that life's activities go on about the same, no matter who retires from the stage of action.

Finding a suitable place in which to live will not be an easy problem, especially if one has dreamed too long of the ideal place, for there is no perfect situation this side of heaven. There may be a change of scene which is pleasant, a country setting far from the busy streets, where one can dig in the good earth and hope for a good

Recently, after having passed through such an experience, I looked over our neighbor's fence and noticed his flourishing garden with its promise of new green peas and tender corn, its heavily loaded fruit trees with their crops of peaches, nectarines, cherries, and almonds. I looked back to my attempt, futile thus far, and wondered how our friendly neighbor did it. Just then he appeared on the scene and I asked the question I had in mind. His reply was comforting:

"You Have Made a Good Start"

"Oh," he said noting the distressed look on my face, "you have made a very good start. The first year I came here I felt the same as you appear to feel now. You will learn how in time. You have very good soil. It just needs . . ." And I received all the instruction I needed for a long time to come. Now, if I can only remember it at the right time, maybe I too can have a flourishing garden. For one thing I must learn to cooperate with nature, and that will be one of the profitable lessons I will learn during my days of retirement. It will do me good—physically, mentally, and spiritually. Retirement can be rewarding in so many ways if one is patient and hopeful.

However, we must admit that there are many pitfalls awaiting the retired man. He should settle it once for all that he will not dwell on life's disappointments, inequities, and slights. Neither should he feel hurt if, after a busy life at the center of things, he should find himself at times overlooked. Self-pity and the thought that life is without purpose are two of the worst enemies of retired people.

Another danger that threatens the happiness of those who have been workers in the church is a critical attitude. How easy it is to think that the old ways of carrying on the work or of expressing beliefs are the best—and only proper—ways of doing so. How much better it is to believe that those who are responsible for the activities and pronouncements of the church today are as truly consecrated and loyal disciples of the Advent Movement as their predecessors. God will not permit His people to be led astray.

Let us who now are somewhat removed from the activities of the work uphold the hands of those who must meet its many problems and under God endeavor to solve them in a way

The Motive

By MILDRED WOOD HARRIS

It's not how much we give that counts,
For oftentimes the small amounts
May be the mites that He can bless
To the eternal happiness
Of some dear soul He died to save,
Who learned of Him because you gave.
Although your gift men counted small,
The loving Father, knowing all
The circumstances, reconciled
Love with your gift, took it, and smiled.

harvest. There may be the beauty of distant mountains upon which he may look and be inspired. There may be a home surrounded by a verdant lawn and beautiful flowers, and within which are conveniences pleasing to the housewife.

How often a couple approaching retirement have studied house plans, looked at pictures, sought out places up and down the land, counted the cost, talked, and hoped. At last the long-looked-for day came. Then there was packing and moving, searching, and then the final decision and the moving in. But they find out that they have had to settle for less than the dream, and yet still be happy about it. Soon bugs, worms, and weeds enter the prospective garden of Eden. The weather is not always what it was advertised to be, and one discovers that he often has to labor for nought, as the Bible states.

that will deepen the faith of His people and strengthen the work. Let us be slow to believe the surmisings and suppositions we may hear regarding the loyalty of these burdened men. Satan desires more than anything else to bring division into the church. Let us not open our minds to his devisings. Let us be confident that God, who has led the appointed leaders and ministers of the church through a hundred and more years, will see to it that today's leaders will find their way through today's problem.

God has a people who are going through to the kingdom. This is the movement He has blessed. We need look for no other, even as His messenger has declared. To have faith and trust that this is so will add much to the peace of mind and happiness of those of us who have laid down our work, and will greatly strengthen the hands of those who now are carrying it on. This is one way in which we still can make ourselves useful to the cause we love and for which we have labored so long.

How to Check Losses in Membership—Part 4

By Fordyce W. Detamore

Cannibal islands—what a place for a tempest-tossed and shipwrecked seaman to land! Wild head-hunters of Borneo. Gruesome place! That's what I thought as a child. Yet later it was my privilege to travel in such lands, especially Borneo.

When you visit the village chief up one of the rivers of Borneo, you will be received with courtesy. A mat is spread in front of the chief's door and delicacies are placed in front of you. But hanging over your head, in many villages, you will notice a large basket of skulls—dry skulls, fortunately, for the sport of head-hunting has been halted by the British Government. However, during the recent war, many reverted temporarily to head-hunting; yet it is legally taboo.

But I have witnessed worse cannibalism and head-hunting in more civilized lands than in primitive isles of the sea. For the most dangerous form of cannibalism extant today is the backbiting, the talebearing, the gossiping, and the criticizing within the church.

My acquaintance with a few hundred churches as well as a good many thousand backsliders who were once in some of those churches has convinced me that the biggest single source of church trouble, and consequent backsliding, is the unconquered tongues among our members. And I know the greatest hindrance to evangelism is the large group who talk the truth but who do not live it. And, being critical of others, adopting a holier-than-thou attitude, they make truth distasteful to other candidates for eternal life.

We can condemn the backslider and blame him all we like for his waywardness, but we cannot shrug off our own terrible responsibility. Our words,

our harshness, our severity, our reporting of confidential trusts, our untamed tongues, and our uncontrolled tempers, our bickering, our petty church feuding, our organizational jealousies, and our self-righteous condescending attitude toward the erring, have been the greatest contributing factors in enlarging the ranks of the backsliders and reducing and weakening the ranks of the members.

Is there nothing we as members and pastors can do about this? Must the slaughter of the innocents go on unrestrained? If we cannot collectively shut down gossip, criticism, and bickering, can we not, at least individually, endeavor to turn this tragic tide?

How, oh how, can we enter the kingdom if our tongues are not tamed? "In their mouth was found no guile"—then. What about now? Is it not time that we harness our tongues and subdue the rebellious nature, and in honor prefer one another? The Bible tells us the tongue is an unruly member. Yes, it is a member too, and how it must be guarded!

All along the shore we find the spiritual wreckage of those who have made shipwreck by striking some of the hard, rocky characteristics of our own stubborn natures. We assume a certain position in church council or on the church board. We are sure we are right. We must defend that position and, at all costs, ourselves. But in so doing, how often we crush the finer sensibilities of weaker members.

Many among us are barely hanging on by the finger tips. Let us not pull them down. "The smoking flax shall he not quench."

In our councils, in our nominating committees, in our school-board meetings, in our discipline committees, in



[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.]

"Friendliness" Rated Top Church Quality

A survey conducted in 45 central and southern Iowa cities revealed that "friendliness" is what most people like about their church. Don Koontz, assistant professor of sociology at Simpson College in Indianola, Iowa, said this quality was named most often in 301 interviews among Iowa nonfarmers. Almost one fourth of those interviewed, or 23.5 per cent, named "friendliness" as their first choice.

Clergymen Appeal to President Over Spain

Ministers of 16 Spanish-speaking Protestant churches in New York warned President Eisenhower that United States prestige would suffer if this country gave its support to groups seeking restoration of the monarchy in Spain. They said in a letter to the President: "Followers of the Protestant faith in Spain suffered horrible tortures and persecution under the former monarchy and now under the present dictatorship. We fear that the prestige of our nation as a democracy will suffer greatly before the Spanish people and the people of the world if these Spanish forms of government—so contrary to freedom of worship, thought, and conscience—are supported."

Nazarenes Report Gains in Giving

Substantial gains during the last nine years in giving for denominational work and world missions were announced by the international headquarters of the Church of the Nazarene in Kansas City, Missouri. Total denominational giving for all purposes in 1957 reached \$39,085,000, an increase of \$15,594,000, or 66 per cent over 1949. World missions giving last year was \$2,736,839, a gain of \$1,177,570, or 76 per cent over the amount given nine years ago. Per capita giving increased from \$104 in 1949 to \$133 in 1957.

Senator Asks Stricter Laws Against Intoxicated Drivers

Senator Richard L. Neuberger (D-Oreg.) called in Washington, D.C., for stricter enforcement of the nation's "drunk driving" laws and a national program of alcohol education for young people. He addressed the third annual Institute of Scientific Studies for the Prevention of Alcoholism, attended by about 200 persons from throughout North America and 10 foreign countries. Senator Neuberger urged a program for young people that would "send them forth into life armed with the basic facts necessary to give them sales resistance to the shrewd and lavish advertising appeals of the liquor and tobacco industries."

our business meetings, let us ever bear in mind that we are not dealing merely with a policy that must at all costs be defended, but we are dealing with souls—delicate souls, needy souls, hungry souls, often, easily discouraged souls. But, *all* of them, souls that must face the day of judgment. Will we prove to be a medium of their salvation or the object of their stumbling and eventual fall?

"Well, it is the church clean-up time and we must get our records up to date before the end of the year." (And the unspoken thought, "Besides, we don't want our campaign quotas to be too high next year.") And so with dispatch we undertake the distasteful task of pruning off the dead wood.

How careful we should be in pruning away parts of the vine. What searching of heart there should be. More sad and solemn is the dropping of a wayward member than the physical death of one of the saints.

Seeking Out Missing Members

With what love we should go to seek for the missing sheep. How earnestly we should seek in ravines and on mountains till we find him. We give up far too easily.

How simple to announce, "We haven't heard from ——— for two years, so I move that he be dropped."

What simple surgery. Or rather, what cold execution! Would the FBI give up so easily in endeavoring to locate a federally wayward citizen? Indeed not. Nor should we. Never should one be dropped until every possible effort has first been put forth to find the missing, and then to bring him back to the fold.

True, the members have a responsibility to keep in touch with their church. But some new converts do not always understand this fact as they should. Some grow casual and then cold and insensible to their obligations. They are not wicked; they are careless. They need, not an executioner, but a physician.

"I have heart trouble and have had for about fifteen years. I used to be church clerk (in one of our best-known churches, incidentally) and we used to deal with delinquent names in church business meetings, and I used to have the responsibility of removing names from the church record.

"But it never occurred to me that the time would come when I would be dropped for nonattendance. I became very sick and for several years could not even write. One day a deacon came and cross-questioned me and that was it. The next was a letter telling me I had been dropped."

I wish this were an extreme, an exceptional, a very isolated, case. But it is not. We simply must take seri-

ously our responsibility as shepherds and undershepherds to seek out and if possible bring back the erring, the wayward, the lost.

The above story has a happy ending, for the young pastor with whom I was visiting spoke up quickly and assured that dear woman, "We want you back. Even if you are never again well enough to attend another service at the church, you have a right to belong. That is what our home department is

Minute Meditations

On the Watchtower

By C. G. BELLAH

"I will stand up upon my watch, and set me upon the tower, and will watch to see what he will say unto me" (Hab. 2:1).

The rugged old prophet with the ragged, staccato name of Habakkuk arose from prostrate prayer, left his home, ascended the ancient watchtower, and waited for the answer. He knew that a man is not through with his prayer until the answer comes.

The sailor climbs aloft to the lookout, shades his eyes, and peers anxiously into the shadowy mists. The astronomer ascends to the mountain-peak observatory and sweeps the heavens with a telescope, while others sleep. So the old sentinel in his lookout post gazed into the pitchy darkness, waiting, watching, and looking, until the answer came.

Years ago, while I was president of the Kansas Conference, an appealing letter came to me from a dear old isolated couple. "We are discouraged," they wrote, "badly discouraged, and almost hopeless. Please send us a minister who knows how to talk to God, and who *knows* when God talks back." I presented the call to the assembled ministers. None seemed eager to answer this touching appeal. However, the appeal was answered.

Habakkuk kept his lonely vigil in the darkness. The silence might be broken at any time by the voice of the Almighty, and he must not fail. Not only did he wait to hear what God would say to him but, more important, he meditated upon what he would answer when he was reproved.

The long night passed slowly away, until the golden gates of the morning began to silently open. Then came the voice of God, clear, plain, and unmistakable: "Write the vision, and make it plain" (verse 2). No doubt he would have waited all day, and another night if that had been necessary.

It was in a mountain where Moses saw the Promised Land; where Abraham found a substitute for Isaac; where Elijah saw the fire fall; where Elisha's servants saw the chariots of God; where Peter, James, and John saw Jesus transfigured; and where our blessed Lord prayed, died, and ascended.

So let us often leave the crushing clang and clamor of the crowds, and ascend the tower. And let us remain watching until the answer to earnest prayer comes.

for. And we will see that you are not left on the side lines."

What refreshing pastoral love! How like the Master, the Great Pastor, the Good Shepherd.

When a member moves to another area the church owes it to that member to write the pastor or district leader giving him that individual's new address as well as helpful facts regarding him. A warm and friendly welcome to town by lay members and pastor will make it far more likely that the individual will attend and then unite with the church in his new environment.

A large number of backsliders admit frankly that they just never got started attending because they didn't know where the church was located.

It is good to have a welcoming social gathering two or three times a year. At these socials all new members—those who have joined by baptism, by profession of faith, or by letter transfer should be publicly introduced. A brief informal interview with each new member will help older members to learn the background of, and to feel more acquainted with, the new ones. It will also limber up the new members and make them feel that they are known, welcome, and wanted.

Getting Acquainted

Besides public introduction of new members, the pastor and members should go to great lengths to introduce the newcomer to as many regular members as possible. The more friendly ties made to the church, the less likely is a breakaway.

And *be sure* that each newcomer becomes a member of some specific Sabbath school class. This is imperative. It gives him a sense of belonging—a feeling of group recognition and inclusion. Yes, and be sure he is *given* a *Sabbath School Lesson Quarterly*.

It is a great help if Sabbath school classes are arranged according to age and type groups. With this arrangement the newcomer will soon feel acquainted with many his own age or type. This social tie is a strong factor in holding new members.

Above all, let each member, and each new member, and each wayward member know that he is loved and that he is needed and that he is missed when he is gone, and that the whole body suffers when one part of the body is injured or severed.

"That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular" (1 Cor. 12:25-27).

Meditations in Verse



Under the Leaves

By DORA ROGERS MARTIN

Under the leaves what mystery lies
Hidden away from our wondering eyes,
Echoes from out of the dear dead past
Plaintively call from the coverlet vast,
Quickening our memories again and again,
To thoughts of sorrow or joy or pain,
And a nameless something around us weaves
The spell of the treasures out under the leaves.

Under the leaves like a canopy spread,
In solitude there rest the numberless dead—
Feet that ran swiftly the race with the strong,
Voices that soothed weary hearts with their song,
Hearts that have throbbed to the joys of life.
Hearts that have wrestled with bitterest strife,
That have known why one laughs while another grieves,
All now are silent out under the leaves.

Under the leaves like a tale that is told,
Like a vapor that's spent which we no more behold,
We mortals must each share the common lot;
From whence we are told man returneth not.
The oppressor who scorns the weaker one's plea
Must share with the oppressed his destiny.
Each one his wealth or his penury leaves
And enters his resting place under the leaves.

Under the leaves that cover the mold
Through summer's heat and winter's cold,
Lies history born with the advent of man,
Parcel and part of the Omnipotent's plan.
Great kingdoms crumbled and wasted away,
Nations gone down into dust and decay,
All, all are waiting till He who retrieves
Will call to the multitude under the leaves.

My Heart Had Song

By INEZ BRASIER

My heart was sad
That slow, hard day
When burdens pressed.
How could I pray?

Across the miles
One I have known
Had quiet knelt
Before the throne.

My burden eased,
My heart had song,
For one had prayed
That faith be strong.



God's Voice

By CHARLES E. GREY

List, my friend, for God is speaking—
Speaking now to you and me—
In the gray of early morning,
From each flow'r and shrub and tree.

While the dew is on the blossoms,
Sparkling like some jewels rare;
And in early morning's freshness
God is speaking everywhere.

Oh, if we would only listen,
In the dawn or eventide,
We would hear God clearly speaking
Of His love on every side.

Yes, He speaks from every flower,
Every leafy branch and tree;
Every little gurgling streamlet,
Singing on its way so free.

And the birds take up the love song,
In their cheerful notes above,
Singing, singing, from the treetops
"God is wisdom, God is love."

SAILS OF SUNSET

By VIRGINIA VESS

Evening's boat hoists sails of gold
Upon a crimson sea,
Sailing smoothly past the folds
Of sunset filigree.
Gliding through soft clouds of mist
Where shadowed shapes take form;
Etching outlines, rainbow kissed,
Of landscapes briefly born.

Evening's boat takes down her sails
Upon a midnight sea,
Drifting from the tides of time
Where stars age silently.
Listing into harbored sites,
Night cargoes in her hold;
Flicking off her colored lights
Until the new day's old.

Less of Self, More of Thee

By MERRIE BIRGE COWLES

Blind me, Lord, to faults of others,
'Tis my own that I would see.
Take my filthy, tattered garments,
Clothe me with Thy purity.

Seal my lips would I speak evil,
Let my meditation be
Less of self and more of others,
Not forgetting sympathy.

Many weary and discouraged
May ignore their destiny.
Let their need be my appointment,
Serving with humility.

'Ere the words "Well done" are spoken,
Self must be submerged in Thee;
Then the beauty of Thy character
Will be ours eternally.

*Called Aside**

By STANLEY COMBRIDGE

Just called aside—
But, Lord, there is so much to do,
So few there are who work for Thee:
For days are bad
And souls are sad
And many duties I can see
I know not how I can get through,
In peace abide.

Just called aside—
But, Lord, I long to do Thy will
And press the battle to the gate;
The fight is on,
Time's almost gone,
Oh, who in idleness can wait!
I know not how I can be still,
The work denied.

Just called aside—
But, Lord, I long to walk all day
In active service for the lost.
The cries I hear
Have reached Thine ear
And I must go whate'er the cost;
I cannot, dare not, turn away
Nor from them hide.

Just called aside—
"Ah, yes! My child, your need is great;
Come you, yourself, apart to rest—
Apart for prayer
Myself to share;
With renewed strength you must
be blest
To work for those who call and wait
Alone outside."

* Dedicated to the sick and suffering.

Great Expectations

By H. M. S. Richards

Those who believe the Holy Scriptures have great expectations. They are looking for wonderful days ahead. The patriarch Job cried out: "Oh that I might have my request; and that God would grant me my expectation" (Job 6:8, margin).

True Christians are praying about the future. They are praying for, and expecting, great things. A wonderful future will come from God, not from man's labors. David said, as we read in the sixty-second psalm, "My soul, wait thou only upon God; for my expectation is from him" (verse 5).

We are not to be discouraged, no matter how things look today. Here is God's advice to us in Proverbs 23:17, 18: "Let not thine heart envy sinners: but be thou in the fear of the Lord all the day long. For surely there is a reward [margin]; and thine expectation shall not be cut off."

The expectation of the wicked will fail. All their plans will come to grief. Like Robert Burns' "best-laid schemes o' mice and men," they come to grief and leave us only sorrow for our pains. The great expectations upon which we must depend are those hidden in the future, but promised in the Word of God. In Jeremiah 29:11, we read that God does plan to give us good things: "For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end." Rotherham renders the passage thus: "For I know the plans which I am planning for you, declares Jehovah, plans of welfare and not of calamity, to give you a future and a hope."

Expectations for the Future

No wonder we have great expectations, in view of this. God knows the plans He is planning for us—a happy future. And Jesus Christ Himself has great expectations for the future. Let us read the words of the apostle in Hebrews 10:12, 13: "But this man [speaking of Jesus Christ], after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool."

Our Saviour's expectations will be fulfilled, for they are based upon His divine knowledge of the future. What are some of the things we may expect? Notice: We may expect good and not evil. That is God's plan for us. Will the sin and sickness and misery and war and trouble and heart-break of this world always continue? If not, what is God's plan for us? What

are some of these great expectations?

Well, first of all, let us remember that God had a purpose in the creation of this earth in the beginning. It is revealed here in Isaiah 45:18: "Thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited."

We ask the question, For whom did He form it? "The heaven, even the heavens, are the Lord's; but the earth hath he given to the children of men" (Ps. 115:16). That man was made for a definite purpose is revealed in Psalm 8:6: "Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet."

The Lost Dominion

Then we ask the question, How did man lose that dominion? We know the sad story. It was through sin and disobedience. And Romans 3:23 declares that "all have sinned, and come short of the glory of God."

When man lost his dominion over all things, to whom did he yield it? Well, that's made clear in 2 Peter 2:19: "Of whom a man is overcome, of the same is he brought in bondage."

Man was overcome by Satan in the Garden of Eden and yielded his possessions into the hands of the adversary. Centuries later, when our Saviour appeared on earth, the devil made the claim to this usurped ownership. Of Christ's temptation, we read: "The devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me" (Luke 4:5, 6).

This first dominion is to be restored through Christ, for He came "to seek and to save that which was lost" (Luke 19:10). And here is a prophecy of this, written out under divine inspiration centuries before Jesus appeared as the Saviour of this world. It is found in Micah 4:8: "And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem."

The "tower of the flock" is, without doubt, Christ. So we have great expectations of inheriting the earth restored to its first glory. Christ has won it back through His sacrifice upon the cross of Calvary. Not only did He

pay the debt for man's sin, as it affects man personally, but He also bought back the dominion, which had been lost through sin. Here are His own words in Matthew 5:5: "Blessed are the meek: for they shall inherit the earth."

Now, this inheritance is not realized in this life, we know. The meek have very little of the earth's surface today. Even David said: "I was envious at the foolish, when I saw the prosperity of the wicked. . . . Their eyes stand out with fatness: they have more than heart could wish" (Ps. 73:3-7).

Yet the righteous, the people of God, are to be recompensed in this earth, not on some faraway planet. "Behold, the righteous shall be recompensed in the earth" (Prov. 11:31).

God made men to dwell in this earth, and the righteous will dwell here. God's people will be taken to heaven at the second coming of Christ, as the Scripture plainly tells us in John 14:1-3. After they have reigned with Christ in judgment there for one thousand years, the Holy City of God will descend to this earth, and forever and ever the people of God will inherit this earth made new. Both the righteous and the wicked receive their reward in this earth. "Wait on the Lord, and keep his way," we read in Psalm 37:34, "and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it."

When the wicked come up about the city of God as it descends from heaven at the end of the millennium, fire will come down from God out of heaven and devour them. This is the "perdition of ungodly men" (2 Peter 3:7), the end of sin and sinners, described in the tenth verse: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

The Earth Restored

But following this great antisepsis of fire, something great, glorious, and beautiful appears. "Nevertheless we, according to his promise," continues the apostle Peter, "look for new heavens and a new earth, wherein dwelleth righteousness" (verse 13).

There it is—our great expectation fulfilled—the earth renewed, redeemed man freed from all sickness, pain, sorrow, death, and restored to his original dominion. The apostle Peter was doubtless thinking here of an Old Testament prophecy found in Isaiah 65:17: "Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind."

This does not mean that we shall not remember the glorious things that God has done for us in this life on this earth. The idea is that nothing will be remembered, "to come upon the heart," as one translation puts it, to make us sorrowful or to fill us with grief, for "God [Himself] shall wipe away all tears from their eyes," we read in Revelation 7:17. We shall understand then as God understands now. We shall see His love and mercy. We shall have no sadness or sorrow depressing our hearts in that land where all our dreams and great expectations come true.

The apostle John also had a vision of this new world coming. He said: "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea" (Rev. 21:1).

Are We Ready?

Are we ready for a home in that expected land? Would we feel at home there? We shall if we belong to Christ. In our hearts here we must really learn the language of heaven, which is the language of love. As some unknown author has written:

"Then let us learn the language of that home

Whilst here on earth we be;
Lest our poor hearts, for want of words,

Be dumb in that high company."

Remember, it will take something more than money to secure a passport to the wonder world to come. It has been said that money is a purchaser of anything except happiness, and the passport to any place except heaven.

Do you know, dear friends, why heaven does not come to earth sooner? It is because we do not have heaven in our hearts. It is because of selfishness, which is the root of all sin. The great command, "Thou shalt not covet" (Ex. 20:17), touches the root of all evil. "I had not known sin, but by the law" (Rom. 7:7).

Someone tells a strange story, a parable of a man being conducted on a tour of the other world. In reaching the nether regions, he was greatly surprised to find the people seated at a banquet table loaded with appetizing food. On the wall was imprinted the one law of that place, which was strictly enforced: "Everyone must use the knives and forks provided by the management." But they had such long handles that no one could get a morsel of food into his mouth, so they were all starving to death. That was hell. Then, in the parable, this same man visited the celestial city, the New Jerusalem. There also he found the people seated at banquet tables loaded with delicious food, and holding the same kind of long-handled forks.

But they were having a delightful time. They were feeding one another, and that was heaven.

We are told that Thomas K. Beecher once substituted for his famous brother, Henry Ward Beecher, in the pulpit of Plymouth church, Brooklyn. The minute the people saw him, they became restless, for they had come to hear Henry Ward Beecher. When some of them started for the door, Thomas raised his voice and said: "All who came here this morning to worship Henry Ward Beecher may now withdraw from the church. All who came to worship God may remain." That stopped the exodus.

"To worship," as the late Dr. William Temple wrote, "is to quicken the conscience by the holiness of God; to feed the mind with the truth of God; to purge the imagination by the beauty of God; to open the heart to the love of God; to devote the will to the purpose of God."

Do we love the worship of God here on this earth? If we do not, how shall we ever find ourselves at home in the new earth to which we expect to go?

Just one more thought: The com-

ing world of our expectations will be a whole world, a complete world, and a world without end, as we read in Psalm 72:8: "He shall have dominion also from sea to sea, and from the river unto the ends of the earth."

And Daniel tells us: "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Dan. 7:27).

Yes, these are great expectations, based upon great promises, made by a great God, confirmed by a great Saviour. Will you not surrender your heart in obedient faith to Jesus Christ today and look forward with great expectation to the promise of God's tomorrow, which is better than today?

Have faith in God—

In high or lowly stations;

Have faith in God—

Christ comes to rule the nations;

Have faith in God—

Through Him, great expectations;

Have faith, dear friend, in God.

Fall of Years — AND GOOD WORKS



Ernest E. Farnsworth

Ernest E. Farnsworth (left), 86 years old, lives near Cassels, Alberta, Canada. He and his brother, Alton V. Farnsworth (right) are the last of the old Farnsworth family connected with our first Seventh-day Adventist

church, in Washington, New Hampshire. I once asked Ernest Farnsworth what relation he was to Eugene Farnsworth, one of our leading preachers many years ago. Brother Farnsworth smiled and remarked, "Brother Lloyd, Eugene was one of the first of the children, and I was the twenty-first, so you see I am a 'distant' relative."

Eugene's mother died rather young, and the father, William Farnsworth, married again. About 1890 the family moved to South Lancaster, Massachusetts, for the education of the younger children. In 1912 Ernest, with four other brothers and their families, moved to western Canada to homestead. A church school was begun, and in time two churches were raised up. Ernest Farnsworth moved to Alberta in 1929. He has served for many years on conference committees, and is an active leader in the Ingathering work and Investment Fund projects. He is a busy gardener in the spring and summer months. Last year he raised two and a half tons of cucumbers, nearly two thousand dozen ears of corn, and nine hundred pounds of shelled beans, aside from tons of squash and other vegetables. And he does most of the work himself! His produce sells well.

His older brother, Alton V. Farnsworth, now 91 years old, lives with his daughter in Errington, British Columbia. He and Ernest have lived and worked in close cooperation much of the time for 45 years. In church work Alton V. Farnsworth has also been an active man, although his health has not been good.

"The blessed hope" burns brightly in the hearts of these Farnsworth brothers, and they see beyond the sunset of this life. They see "the gleams of the golden morning piercing through this night of gloom," and they are ready for the glorious event "toward which the whole creation moves."

ERNEST LLOYD

REVIEW AND HERALD



• EDITORIALS •

Encouraging the 4 Per Cent

The August (1958) *Reader's Digest* contains an article entitled "The Case of the Wise Abstainers." This article reports on a survey made by the Sloan-Kettering Institute of New York, in which the health habits of Seventh-day Adventists figured prominently. The results of this survey had been publicized earlier in *Time* (May 5) and in the *REVIEW* (May 15).

The survey showed that while Adventists are subject to most types of cancer in just about the same proportions as the general population, incidence of lung cancer among them is negligible. Out of the group examined, doctors expected to find 10 or 11 cases. They found only one; and the patient in question was a 63-year-old man who had smoked a pack of cigarettes a day before he became an Adventist in 1941.

It is not our purpose here to discuss the part that cigarettes play in today's tremendous increase of lung cancer. Instead, we wish to deal with another matter brought to light by the Sloan survey—namely, that some 3.5 per cent of Adventists admitted to occasional smoking five years after baptism, and half of one per cent confessed to taking an occasional drink after joining the church. This discovery has disturbed a few *REVIEW* readers. Some have even asked, "Does this indicate any change of attitude toward the use of tobacco and alcohol, on the part of the church?"

Before answering this, let us reverse these statistics. Note that, on the basis of this report, 96.5 per cent of Adventists have complete victory over the tobacco habit, and 99.5 per cent totally abstain from the use of alcohol! These are remarkable percentages. They show that an overwhelmingly large majority in the church through Christ's power are successfully withstanding the continual bombardment of tobacco and liquor advertising through newspapers, magazines, billboards, radio, and television. These faithful souls have not yielded to social pressures nor to the lust of the flesh for the so-called pick-me-up promised to those who indulge. As far as this aspect of true religion is concerned, they have kept themselves "unspotted from the world" (James 1:27). For them Christ's prayer has been answered: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" (John 17:15).

The Standard Unchanged

But what about the few who do not yet have complete victory? Does the existence of this small minority within the church indicate that the standards of the denomination have been lowered? No. The *Church Manual* reads as it always has: "The Christian should recognize his body as the temple of the Holy Spirit. Therefore he should honor God by caring for his body, abstaining from such things as alcoholic beverages, tobacco in all its forms, and from all unclean foods."—Page 54. (See also pp. 33, 34, 57, 200.)

How then can we explain why a small percentage of persons who are not reaching God's standard for healthful living are still on the church books? In answer, we say first that we think it possible for a survey of the kind conducted by Sloan-Kettering to reveal facts unknown

to the pastor or to the church as a whole. In secret, the battle against alcohol or tobacco may have been going on in the life of the individual. Before final victory was gained, the weakness was confessed in the survey.

There is a second class of individuals who might be involved—those whose sin may be known to the pastor. As a faithful minister he may be doing everything possible to help such an one be an overcomer. He may often pray with him and for him. As opportunity presents itself, he may encourage him to press on and not give up. While still in the thick of the battle, the survey may have revealed his weakness.

A third group might include those who, although once staunch Adventists, have grown careless spiritually, and have taken up the use of tobacco or alcohol. The pastor has labored faithfully with them. Perhaps, in order to help them see the serious nature of their evil course and the dangers of continuing in it, the church may have placed them under censure. While under censure, but not yet disfellowshipped (if such finally becomes necessary), the problem was brought to light by the survey.

Dealing With the Erring

It becomes immediately apparent that the only way for the denomination to have a 100 per cent record of total abstinence on the use of alcohol and tobacco would be for the church to know the exact status of every member at all times, and disfellowship without delay any who err. This impossible task might solve one aspect of the problem, but it would fly directly in the face of Christ's instruction concerning procedure for saving those involved in sin. (See Matthew 18:15-18.) "In dealing with erring church members, God's people are carefully to follow the instruction given by the Saviour in the eighteenth chapter of Matthew."—*Testimonies*, vol. 7, p. 260. "The Lord desires His followers to exercise great care in dealing with one another. They are to lift up, to restore, to heal."—*Ibid.*, p. 264.

To do this takes time; but is not the salvation of a soul worth the required effort and patience? Is not one reclaimed sinner of more value than a 100 per cent record? God dearly loves His children even when they are overcome by Satan. He longs to see them rise above their defeats, and know the joy of complete triumph in Christ. Then let us share His burden for them, praying earnestly that the enemy may be defeated in their lives. And let us be sympathetic, not harsh or condemnatory.

Christ loved the church and gave Himself for it "that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:26, 27). The church has not yet reached this high status, but we believe it is pressing toward the mark. Meanwhile, let us do all we can to point the weak to Him who is mighty to save. Heaven will be a happier place for all of us if the 4 per cent of our members who are still struggling unsuccessfully with alcohol and tobacco can join their voices with ours in swelling the mighty chorus that finally sings, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Rev. 5:12). K. H. W.

A Form of Godliness

Total membership of the 267 church bodies in the United States now stands at 104,189,678, or about 61 per cent of the population. This represents 59,823,777 Protestants, 35,846,477 Roman Catholics, 5,500,000 members of Jewish congregations, 2,540,446 Eastern Orthodox, and 478,978 from miscellaneous sects. Eighty-two of the churches reporting account for more than 98 per cent of the membership. This means that there are 185 bodies with an average membership of less than 10,000.

Eighty-seven years ago—in 1870—only 18 per cent of the total population of the country belonged to any religious organization. Thus, today, three times as many Americans hold church membership as then. While formerly only about one in six Americans made any religious profession, the proportion is now better than one in two. If church membership could be considered an accurate index to the seriousness with which Americans take their religion and apply its principles in daily life, we might expect this nation to be fully three times as religious today as it was approximately a century ago.

We seriously doubt, however, that the most optimistic churchman would venture such a claim. Among other things, the statistics on crime, divorce, and juvenile delinquency are against it. Influence peddling in Government, alliances between law-enforcement agencies and the underworld, the consumption of alcohol, sour race relations, and many other facets of contemporary America give little evidence of any increased impact of religion upon the thinking, morals, and conduct of the nation. As more of the American people take up the forms of religion, religion itself seems to exert progressively less power over their lives. Such a situation, we reflect, the apostle Paul declared to be one evidence that we are living “in the last days” (2 Tim. 3:1, 5).

Our thoughts naturally turn to the situation with respect to the Seventh-day Adventist Church today, as compared with 1870. Then, our North American membership was 5,440, whereas today it is 308,695. In 1870 only one person in 7,320 was an Adventist; today the proportion has increased to one in 556. This means that our church membership has grown 13 times faster than the population as a whole.

Our most rapid proportionate growth was between

1870 and 1900. During what we might call the boom decade of 1920 to 1930 it had dropped to only 8 per cent, but in the depression decade following, it rose to 44 per cent. During the war decade, 1940 to 1950, the rate of growth again dropped, to less than half of that of the depression decade. Now it has fallen to 8 per cent, or less than one sixth of what it was between 1930 and 1940. Perhaps we are in dire need of another major economic depression to stimulate concern about spiritual things.

Fluctuations in the comparative rate of growth over the past four decades seem clearly to indicate that material prosperity and spiritual prosperity do not go together. Seventh-day Adventists would do well, we believe, to ponder deeply the words of the Master, “A man’s life consisteth not in the abundance of the things which he possesseth” (Luke 12:15). How much treasure are we laying by in heaven? What investment are we making in spiritual things?

Statistics reveal further that in 1870 there was one Seventh-day Adventist to every 1,324 members of other religious bodies. Today the proportion is one to every 338. In other words, the growth of our church has been four times more rapid than that of other religious bodies taken as a whole. To us this is one evidence, among many, of God’s blessing, and for this we rejoice. But this fact provides us with no excuse for complacency, as we have said before in these columns.

Instead, let us ask whether this proportionately more rapid increase as compared with other religious bodies is accompanied by deeper personal experience, a life more closely in harmony with the great Pattern set before us, greater zeal to fulfill the gospel commission. How about our personal loyalty to right principles in every aspect of daily life? How about our homes? How about the spirit that motivates our multiplied denominational activities? We invite each reader of the REVIEW to pause with us at this moment to seek an answer to the question Paul asked on the Damascus road, “Lord, what wilt thou have me to do?” (Acts 9:6).

May God in mercy grant that as we grow both numerically and in proportion to other religious bodies, we shall also increase in spirituality. May we indeed have the form of godliness, but with it the gift of power from above to transform our lives and to enable us to bear an effective witness for Christ.

R. F. C.

Every morning for two weeks, except Sabbath and Sunday, July 14-25, about 700 boys and girls from kindergarten through junior age gathered in the Sligo church, Takoma Park, Maryland, and began a full three-hour Vacation Bible School program. First came the singspiration, and how they loved to sing! Then the color-bearers marched down the aisle, accompanied by a girl carrying the Bible. Solemnly this large group of young citizens stood with their hands over their hearts and repeated the pledge of allegiance to the American flag and sang “America.” In salute to the Christian flag, they sang “Onward, Christian Soldiers.” As the Bible girl took her place between the standard-bearers, the whole school joined in singing, “Give Me the Bible.” After the morning Bible story, the children marched to their separate division.

To accommodate such a large group of children, the play periods were staggered. Following a happy supervised play period, the children were served a refreshing fruit-juice drink before they returned to their classrooms. More than 120 adults and older juniors made up the personnel, including



teachers, supervisors, guards for the little ones at street-crossing time, et cetera.

The primary and junior groups enjoyed their craftwork in basketry, textile painting, and plaque painting. The juniors, too, were fortunate to have Lawrence Maxwell, editor of *Junior Guide*, to lead them in their Bible study every day. Many a junior was heard to comment that he had never known so much about the Bible before.

Vacation Bible School is a good summer-time activity for our own SDA boys and girls, but the real evangelism potential of the school lies in bringing children from non-Adventist homes into the sphere of influence of the church. Twenty-two per cent of the children at this large school were from Roman and Greek Catholic, Episcopalian, Presbyterian, Baptist, Lutheran, and Methodist homes. In the primary division alone

ten different denominations were represented. Many non-Adventist mothers who brought their children stayed to observe the program, and ended by offering their help, which was greatly appreciated.

Taylor G. Bunch, pastor of the church, declared that he considers the Vacation Bible School a wonderful missionary enterprise. He says many of the parents of those who attended the school in 1957 are visiting the church from time to time; some are preparing for baptism, and others have already been baptized.

Mrs. Walter C. Dorn, leader of the primary division in the Sligo Sabbath school, was superintendent of the school. She had everything so well organized that despite the fact that it was a tremendous undertaking to conduct a school for so many children, everything went off smoothly, and she and her assistants, though weary when the two weeks were over, had a great sense of satisfaction in having accomplished something worth while for the boys and girls and in having contributed to good public relations between the church and the community.

MARY OGLE

Sabbath School Lesson Help

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

FOR SABBATH, SEPTEMBER 13, 1958

Sabbath Observance

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

The meaning of the word *shabbath*, "rest," has led many to think of the Sabbath day as one of idleness—of doing nothing, if that be possible. On the origin of the words "Sabbath(s)" (*Sabbaton*, *Sabbata*) Vine's *Expository Dictionary of New Testament Words*, volume 3, page 311, says: "The root means to cease, desist (Heb. *shābath*; cp. Arab. *sabata*, to intercept, interrupt); the doubled *b* has an intensive force, implying a complete cessation or a making to cease, probably the former. The idea is not that of relaxation or refreshment, but cessation from activity."

God undertook a specific creative work. At the end of a predetermined time He ceased, or rested, from that particular work (Ex. 31:16, 17). It is impossible to think of God, the un-resting One (Isa. 40:28; Ps. 121:4), as resting in the sense of doing nothing on the seventh day, and herein lies a lesson for us this week.

1. The Pre-Mosaic Origin of the Sabbath

Genesis 2:1, 2. "The heavens and the earth were finished, and . . . on the seventh day God ended his work." This is a distinct statement that when the seventh equal cycle of time (the earthly day of creation week) came, God rested, or ceased, from His self-assigned work. He blessed and sanctified the seventh day (verse 3). The similarity of language between this and the later fourth commandment is striking.

"The blessing of the seventh day implied that it was thereby declared to be a special object of divine favor and a day that would bring blessing to His creatures."—*The SDA Bible Commentary*, on Gen. 2:3. Anything that is peculiarly God's becomes holy, or sanctified. (See Ex. 19:23; 29:44; Lev. 25:10.)

Exodus 20:8. "Remember the sabbath day, to keep it holy." The first word of this fourth commandment has an evident retrospective meaning, intended to remind the Israelites of a pre-existing law. The Sabbath gathering of manna in the wilderness is used

by some as an argument that the Sabbath was then instituted, the people acting as though unacquainted with the Decalogue (Ex. 16:22-30). This incident shows rather (a) that long Egyptian bondage had almost obliterated their knowledge of God and His laws (*Patriarchs and Prophets*, p. 363); (b) that this desecration by "some of the people" proves that most of the people acted as though Sabbath observance was not something new and strange to them. "Before the Israelites came to Sinai they understood the Sabbath to be obligatory upon them."—*Ibid.*, p. 296.

2. Christ and the Ancient Sabbath

Mark 2:27. "The sabbath was made for man, and not man for the sabbath." This text is "peculiar to Mark, and highly important" (Alford). Jesus spoke of man in general, not just men since Sinai, or men in His day. God's blessing on the seventh day reads naturally as though it was "immediately consequent on the first creation of man, for whom the Sabbath was made" (*The Bible Commentary*, on Gen. 2:3, F. C. Cook, ed.).

Advocates of the Sinai origin of the Sabbath have argued against this because no Sabbath observance is recorded during the patriarchal age. But the history of more than two thousand years of the patriarchal age is all within the book of Genesis, which deals with creation, the Fall, the genealogies, the ark and the Flood, the derivation of nations, Babel, the call of Abraham, the history of the patriarchs, in such compression that the repetition of the striking Sabbath institution seems unnecessary.

Matthew 12:12, R.S.V. "'Of how much more value is a man than a sheep! So it is lawful to do good on the sabbath.'" The Jews, whose leaders were now seeking Christ's life, had confused teachings as to what constituted doing good on the Sabbath. "Rather than violate their traditions, they would leave a man to suffer, while they would relieve a brute because of the loss to the owner if it were neglected."—*The Desire of Ages*, p. 286.

Robertson, *Word Pictures*, volume 1, page 94, quotes an eminent scholar

as saying that the question Christ asked about a man's value compared to possessions "is the question which Christian civilization has not even yet adequately answered." Jesus proceeded to do God's work of mercy and healed the man on the Sabbath. "The poor pettifogging Pharisees are left in the pit" (*ibid.*).

3. Sabbath Occupations and Resultant Blessings

Isaiah 58:13. "Call the sabbath a delight." This verse is in a context dealing with practical righteousness. The Sabbath rightly used was a cessation from man's work and a performance of God's. The stick gatherer, doing unnecessary human chores on the Sabbath was stoned (Num. 15:32-36). Treading wine presses, harvesting, trading, were reprehensible (Neh. 13:15-21), as were carrying and traveling (Jer. 17:21-23). But studying "the great book of nature" and tracing "therein the wisdom, the power, and the love of the Creator" (*Patriarchs and Prophets*, p. 48; compare Isa. 40:26); meditation, worship (*The Desire of Ages*, p. 207; compare Luke 4:16), caring for the sick (*Testimonies*, vol. 4, p. 539), uniting "to honor God by willing service" of many kinds (*Patriarchs and Prophets*, p. 308)—these are a few of the Sabbath activities that imply a cessation from human works. "The Sabbath is not intended to be a period of useless inactivity."—*The Desire of Ages*, p. 207.

Ezekiel 20:12. "I gave them my sabbaths, to be a sign . . . that I am the Lord that sanctify them." Sanctification in true Sabbath observance is perhaps the greatest thought in this lesson. "In order to keep the Sabbath holy, men must themselves be holy. Through faith they must become partakers of the righteousness of Christ."—*Ibid.*, p. 283. "Ye shall be holy men unto me," said the Lord of the holy day to Israel. "Holiness" often means "sanctification" in the New Testament and sometimes "consecration" (see the R.S.V. of Rom. 6:19; 1 Cor. 7:14).

"As the Jews departed from God, and failed to make the righteousness of Christ their own by faith, the Sabbath lost its significance to them."—*Ibid.* Exactly the same could happen to us today if we fail to understand that righteousness by faith is the motivating force of Sabbath observance, as of every church and personal activity. Without it we become, like the Jews, lost through the supposed righteousness of our own works.

The Sabbath "is the sign that now distinguishes God's people as they . . . enter the heavenly rest."—*Testimonies*, vol. 6, p. 349. The true Sabbath rest on earth is victory and peace of soul in Christ, and is assurance of eternal rest to the people of God.



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 5



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. They soon had a prosperous farm in operation. However, in 1861, Alvin Clark succumbed to "Upper country" fever, sold his farm, invested his entire proceeds in purchasing 200 head of cattle, and loading his household effects once more into covered wagons, started out over the Cascade Mountains east to the Walla Walla Valley, where he had heard that it was easy to make a good living raising cattle.

They reached the banks of the Walla Walla River in the late afternoon of a cloudy November day. The family—which, besides Father and Mother Clark, now consisted of DeWitt, 23 years old; Howard, 17; the twins, 10; their 11-year-old stepbrother, Berry, and their small half brother, Pitt—were gathered around the evening meal. Howard had just started the story of Nez Percé Dick.

"You see," Howard continued his story, "it was very important that Nez Percé Dick get from Fort Walla Walla to The Dalles and back in a hurry. It was a life-and-death matter. News had just reached Fort Walla Walla that there were some emigrants way down south of her that had been attacked by Indians. It was just last year, and the company was the one in which Emeline Trimble was traveling. Remember her?"

They all recalled the pretty, sad-faced girl who had told them the story of her terrible experience. To DeWitt her memory was especially clear—and sweet—though he gave evidence of it only by quickly lowering his eyes, lest someone might read his feelings.

"Well, when the word reached Fort Walla Walla, the commander, Captain Wright, was away at Fort Dalles, and a rescue party could not be sent out until he gave the order. This Nez Percé Dick was an Indian scout, and a good friend of Captain Wright's; so he was sent to Fort Dalles to get orders from him. He left Walla Walla on his little Cayuse pony at two o'clock in the afternoon, changed horses at the Umatilla Indian agency, and then again at the Deschutes River. Just a little after midnight he reached Fort Dalles—150 miles away. He got the order, grabbed something to eat, and in fifteen minutes he was back in

the saddle, headed east. He changed horses twice on the way back, and reached Fort Walla Walla before noon. He went over the same road we've come. Just imagine, to The Dalles and back—more than 300 miles—in twenty-two hours. It's taken us a week to go one way. Can't you just almost see Nez Percé Dick galloping past! That's what I call real riding!"

"Oh, but would I like to go that fast!" Clarence's eyes shone with excitement.

"The Indians certainly can ride," DeWitt said. "And they do it so easily. When one of them wants to get to a place in a hurry, he digs in his heels and leans way over on the horse's neck till he looks almost like part of the horse."

Father Clark had not joined in the conversation, but had sat silent and grave during the meal, lifting his eyes now and then to the glowering sky. His seriousness finally brought a hush to the others.

"Do you think it will snow tonight, Father?" DeWitt raised the question.

"I'm afraid it might," was the quiet reply. As he spoke, Father Clark looked out over the herd of cattle, resting after the day's strenuous march. All eyes followed his. And everyone understood.

"Better draw up a good supply of brush for the fire tonight," Father Clark directed the boys as they rose from the meal.

"It's snowing now! Look!" Clarence pointed out across the stream. Sure enough, showing up against the dark

background of the cottonwood trees on the opposite bank, a bevy of snowflakes was sailing earthward.

By bedtime the ground was white. Clara, sleeping in the little tent, woke up several times during the night to hear her father shaking the canvas covering of the tent, to keep it from falling in under the weight of the snow. And when she got up the next morning, the big brush fire was still shooting up its tongues of flame. There had been little sleep for Father Clark and the boys that night.

As the family huddled together in the tiny tent, eating the hastily prepared morning meal, they could hear the poor, puzzled cattle outside, plaintively mooing for the breakfast of rich bunch grass, hidden under six inches of snow.

Where to go? What to do?

The first question was not hard to solve. Breakfast over, they packed up, crossed the ford, and only a few miles up the river came to the new home of Nineveh Ford and his wife, Martha, who was Eferiah Clark's cousin. Here they were welcomed heartily. What matter that the log house was yet unfinished? True, the one big room had only cotton sheeting at the windows, its back door was closed with quilts, and the big hole in one end where a fireplace would someday stand, was boarded up. But a great No. 9 cookstove radiated warmth, even as the Ford family—father, mother, and four small boys, the oldest only six and the youngest less than a year—radiated hospitality.

Did not thirteen people crowd the one room? No, not in the minds of those large-hearted pioneer folk. The creed of the frontier provided for the sharing of the roof and the dividing of the crust with the one in need, whether he be friend or stranger, and few were the homes in that great Western country that did not abide by that creed.



The second question—what to do with the two hundred cattle that would soon be starving if food could not be provided for them—was more difficult. If they could only get some of that good hay they had left back in the Willamette Valley, three hundred miles away. But no hay was grown in the Walla Walla country in those days. And feed which was brought in was selling for \$125 a ton at Fort Walla Walla. They could only wait patiently for the chinook, the warm wind from the coast, which they were assured would soon come.

The chinook did come, and for a little time it seemed that the "cattle's paradise" would redeem its name. But not for long. The "big snow" began falling on Sunday, December 22. After that Father Clark and the boys could do little but watch the cattle die, and drag their bodies from the trails that led to the watering places.

In the log house, Aunt Martha Ford generously shared her scanty store of food with her guests. She and Eferiah Clark worked together to make it go as far as possible.

Clara liked the jolly little Ford boys, and, despite the hardships of that winter, she spent many pleasant hours seated on the low slab bench behind the great stove, playing with the three older boys, or rocking the baby.

But Clara was never so engrossed in her play that she did not spring up and rush to meet her brothers when they came in at noon and at night, to ask about the cattle.

It was on the day before Christmas that DeWitt, meeting his little sister as he came in, drew her out through the quilt at the back door to break to her the news of Pinkie's death. A gasping sob escaped Clara's lips, and tears quickly filled her brown eyes. Her Pinkie! Didn't she remember the time she had found old Mooley in the corner of the big Linn County pasture with her little red calf, and forthwith had named the calf Pink, because she couldn't think of anything sweeter than the fragrant clove pinks in the home garden?

"Yes," DeWitt was saying, "I tramped around in the snow till I was nearly frozen trying to keep the magpies from eating her alive."

"Oh, DeWitt, I wish you'd shoot every single one of those hateful magpies," sobbed the little girl, knowing only too well the cannibalistic habits of those carnivorous birds in lighting on the cattle, as they grew too weak to switch them off, and devouring them literally alive.

"Well, sis, Pinkie is only one—and they're all going if this weather keeps up much longer. Come on in to the fire. Mother's hot turnip soup smells good to a hungry fellow."

The afternoon sank swiftly into evening—Christmas Eve. There were no gifts, no candy, no nuts, for the children. But there *was* a little treat—big white turnips from Uncle Nineveh's pit for them to scrape, and fat squash seeds to crack between their teeth. And with much talking and

laughter, these pioneer children enjoyed their simple pleasures to the full.

After the frugal supper had been cleared away the families gathered around the big stove for stories by Uncle Nineveh. And what stories!

(To be continued)



What Job Didn't Know

By ARTHUR S. MAXWELL

Poor Job! How he must have wondered why all these terrible things had happened to him! Was God punishing him for something he had done wrong?

Why had he lost everything all at once? Why had the Sabeans stolen his oxen and asses? Why had the lightning struck his sheep? Why had the Chaldeans driven off his camels? Why had God allowed all his children to be killed by the windstorm? Why had not one of them at least been spared?

Oh, why, why, why? It must have been so hard to understand, especially when he had tried his very best to be true and faithful to God.

If only he could have known all we know today! But he didn't. He was left to wonder and wonder and question and question, with nobody to give him an answer.

Whoever wrote the book of Job—and many believe it was Moses—has drawn back the curtain and let us see what was really going on, and why so much trouble came to Job all at once.

It was Satan who was back of it all—the very same person who got Adam and Eve to question and disobey God in the Garden of Eden.

One day, so the story goes, when the sons of God came to present themselves before the Lord, Satan turned up too.

"Where have you come from?" asked the Lord.

"From going to and fro in the earth," said Satan, "and from walking up and down in it."

"Did you meet Job?" asked the Lord. "There's no one like him in all the earth. Perfect and upright, he loves Me and hates evil."

"Does Job serve God for nought?" sneered Satan. "He's good because he's rich. You have blessed him and protected him and given him everything a man could wish. No wonder he serves You! Take away all he has and he will curse You to Your face."

God would not believe it. He trusted Job. He felt sure that, whether Job had much or little, he would still be true to Him.

"Try and see," the Lord told Satan, "only don't hurt him."

Satan left in great glee, eagerly planning the evil he would bring on Job. And soon the blows began to fall, one after another, while all heaven watched to see what Job would do.

Job never wavered. True, he couldn't understand why God had allowed such trials to come to him, but he trusted God's goodness just the same.

You may be sure God was proud of Job. What a man was this, suffering so much without a murmur!

As for Satan, he was furious. He had tried his best to shake Job's faith and had failed miserably.

When next he met the Lord he excused his failure by saying that he hadn't had a fair chance.

"You see Job still holds fast his integrity," the Lord said to him.

"Only because You would not let me touch his person," sneered Satan. "All that a man has will he give for his life. Touch his bone and his flesh and he will curse You to Your face."

"All right," agreed the Lord, still confident Job would keep true to Him. "He is in your hands. Only save his life."

So Satan went forth "from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown."

The big test was on. How would Job come out of it?

Unknown to him, both God and Satan—and no doubt thousands upon thousands of angels—watched intently to see what he would do now.

All Job knew was that the boils were very painful. With the wretched things all over him, he could neither sit, stand, nor lie in comfort. They itched, they ached, they hurt, and there was nothing he could do for them except scrape the pus away with a piece of broken crockery.

Week after week the torture went on. How long were the days! How endless the nights! And still there was no relief. Coming on top of all his losses and the death of all his children it was enough to break any man's spirit.

"Curse God, and die," urged his wife, who was greatly upset by all that had happened. No doubt she was still weeping over the sudden death of all her boys and girls, whom she had loved so dearly. And now Job was so ill, and looked so terrible, that she wanted him to get it over with. Better give up trying to be good. It wasn't worth while.

But Job was still unmoved.

"You speak as one of the foolish women," he said to her. "What? shall we receive good at the hand of God, and shall we not receive evil?"

In other words, shall we not trust God in bad times as well as in good? Shall we give up our faith just because things go wrong?

And what a lesson Job's faithfulness has for us! When trouble comes it is so easy to say, "God doesn't love me any more; He has turned against me." But we must never say that. God loves us always—forever and ever. Should trials come to us they will come as a test of our love for Him.

Let us make up our minds that we will be faithful and true whatever happens—in sunshine or rain, in good times or bad.

To the Marriage Altar, and Beyond—2

Love

By Taylor G. Bunch

The influence of association on character development is far more powerful than most people realize. It is, of course, natural for human beings to seek companionship, and in proportion to the strength of the tie of friendship between two people will be the influence exerted over each other for good or for evil. Even when the influence is unconscious, it is nevertheless powerful. It is therefore of vital importance that great care be exercised in the selection of one's friends, especially in view of the fact that later a life companion will be chosen from among one's more intimate associates.

It is during the friendship period that information is obtained which enables a young person to reduce the number of potential candidates for marriage to a smaller circle, preparatory to the final selection of a life partner. Both parties, of course, must remember that perfection does not exist in any human being, therefore they should decide whether the faults noted are of a minor character or of such a serious nature as to make happiness impossible in married life. In deciding for or against marriage on the basis of natural or cultivated weaknesses, both parties need an extra supply of charity mixed with good judgment. Neither sentiment nor sympathy should be permitted to dictate the decision.

Most people's faults and frailties are throwbacks from childhood, characteristics implanted and fixed at a very early age or inherited from ancestors. About the only changes that take place in later life are those of development. Of course, we must not overlook the power of the gospel, but it operates within the realm of individuality. It is indeed tragic when a person wakes up too late to the fact that he or she is tied for life to a spoiled baby or a pampered darling, with seemingly no possibility of any change for the better.

As mentioned in last week's article, it is important that the probationary friendship period include acquaintance with the entire family so as to

determine the wisdom of one's becoming a permanent part of it. After all, in a sense, each party marries the entire family. In fact, there is always the possibility that one or more of the bride's or groom's family may eventually move in and join the new family. Such a possibility should be carefully considered before the marriage covenant is entered into to determine what effect it might have on the happiness of the home.

Young men should remember the statement of Scripture, "As is the mother, so is her daughter" (Eze. 16:



44). Time and experience have demonstrated the truthfulness of this rule, even though there have been some notable exceptions. Perhaps to a lesser degree the principle applies also to the young man. Therefore the prospective parents-in-law should be carefully evaluated, as well as the other members of the family.

It is important that young people know how to distinguish between love and its counterfeit, infatuation. To infatuate is defined as "to make foolish; to affect with folly; to weaken the intellectual powers of, or deprive of sound judgment." It dethrones reason and good judgment, and is therefore most dangerous. It is characterized by foolish talk and conduct, and is re-

sponsible for more tragic mistakes in marriage than all other causes combined. Infatuation is based on mere feelings, emotions, impulses, and sentimentality, and blinds those controlled by it. Under its bewitching influence reason is set aside and spirituality dies.

Love is based primarily on character attractions rather than physical charm. Those who are physically homely but who have noble characters become more and more attractive. A person can look much longer at a beautiful character than at a beautiful countenance.

Love is the most beautiful of all relationships between human beings, or between man and God. Henry Drummond called love "the most wonderful thing in the world." In his old age Dr. S. D. Gordon told of his happiness during fifty years of married life because in youth both he and his wife had prayed for divine guidance; and how wonderfully their prayers were answered!

Thousands of married people today would give a great deal if they had taken God into partnership in the formation of one of the most important relationships of life. Since human beings cannot see the future, they need the guidance of One who can. Far more serious thought is usually given to the formation of a business partnership than to one of marriage, even though the latter cannot be dissolved without involving a moral issue that may affect not only this life but also the life to come. The marriage contract is indissoluble except by death or moral infidelity. The arrival of children in the home adds to the problem and increases the responsibility of both parties to the marital covenant. Because of all that is involved, the most careful thought and earnest prayer should guide all who contemplate marriage.

While there are deep emotions and intense feelings connected with true love, these are under the control of reason and good judgment. In the earlier love experiences, physical thrills and ecstasies are common, but when these same ardent emotions tend to wane there is danger of one or both parties coming to the conclusion that love is dying. This is not necessarily true. When a fire is first kindled the flame is usually large and is often accompanied by a roar and crackling noise, but not until it has burned for a while and has subsided into a steady blaze does it produce warmth and comfort and satisfaction. This illustrates love as it passes from the first to its later stages.

Only those who learn to love God supremely can love others as they love themselves and thus practice the

golden rule, which is the secret of a happy home. True love places those who experience it in a heavenly atmosphere, in a little paradise on earth, a heaven to go to heaven in. In this heavenly realm difficulties seem like trifles and time never becomes monotonous.

Of the experience of Jacob in the home of Laban we read: "Rachel was beautiful and lovely. . . . So Jacob served seven years for Rachel, and they seemed to him but a few days because of the love he had for her" (Gen. 29:17-20, R.S.V.). Rachel was both beautiful in appearance and lovely in character, and because of Jacob's love for her he did not consider the cost too great or the time too long, even though, because of the trickery of Laban, he had to serve a second seven years.

When friendship ripens into love the couple are translated into a new world where almost all things become new. Life takes on a new meaning when all plans and decisions are made in the light of a new relationship. Neither makes a move of importance without the knowledge and consent of the other. There should now be no manifestations of love and attention that cannot be carried over into the marriage state, including the bestowal

of presents or flowers and the frequency and contents of letters, because any change in these practices could easily leave the impression that love is waning. Therefore nothing should be started that cannot or will not be continued.

May young people never forget that just as friendship is the preparatory school for love, so early love is the apprenticeship for marriage, and there should be a constantly ascending experience in happiness continuing through life. This is impossible unless the Lord is permitted to be in control, for He is the source of the love and happiness that endure.



World's Biggest Concert

By D. A. Delafield

Twelve hundred pianists and organists gave the world's largest concert recently at the State Fair Coliseum in the State of Michigan. The musicians, mostly from the Detroit area, ranged from seven-year-olds to

adults. All were dressed in white. Hundreds of pianos were brought into the large coliseum, both uprights and grands, while 12,000 busy fingers picked out the music for the concert, which was held under the direction of the concert master, F. W. Smith.

I almost forgot to say how the organs aided in swelling the powerful strains of music. Thousands of spectators were thrilled as more than a thousand musicians played in harmony to produce a spectacular effect.

I have heard many concerts played by the nation's top bands, but I have never heard 1,200 pianists and organists with 12,000 busy fingers unite in one big evening of concert music. Have you? Here in Washington, D.C., the service bands play each week on the east steps of the Capitol building and on a concert stage fitted up on the deck of a beautiful barge (at the Watergate) down on the Potomac River. The famous Marine Band and equally famous Army and Navy bands, and the Air Force Symphony Orchestra interpret outstanding concert selections with their soloists, both vocal and instrumental, their choral groups, and instrumental ensembles.

Perhaps you have heard the *Messiah* presented by your college choral group, or maybe the *Elijah*. Then on the radio and television some of the nation's great orchestras may be heard playing really good music. This is all thrilling, but I am thinking of something far more majestic.

The time will come very soon when the huge Detroit concert with its 1,200 participants, young and old, with their 12,000 busy fingers will be surpassed in size and musical perfection by a heavenly concert of immortal voices, the glorious strains of which will echo and re-echo to the ends of the universe. Have you ever read in the Bible about the song of Moses and the Lamb? (See Deuteronomy 32; Revelation 15:1-4.) This choral masterpiece will be the glory song of the new world. Young men and women and older ones who have obtained the right to sing it will stand on the sea of glass before the throne of God and sing with a beauty and power that will thrill the universe.

Christ will be the theme of this glory song. There will be no selfish note. All glory and honor belong to Christ and to God. Heaven composes the music of this song. But the words come out of our own experience. And only those who have fallen in love with Jesus and lost interest in self will know how to sing this song. What a theme for a concert—Jesus, the Lamb slain for our sins, the Saviour risen, now ruling as King of kings and Lord of lords. And it will be the biggest in all the world!

"What I Like Best About My School"—1

Walla Walla College

By JOE THOMPSON, Editor, *Collegian* 1957-58



I landed at Walla Walla knowing no one. I leave with hundreds of friends, and convinced that the trait that most distinguishes the school is its distinct spirit of friendliness.

Each year hundreds of students from the plains of Montana, the valleys of Idaho, the mountains of British Columbia, and elsewhere from the Pacific Northwest, spill onto the campus—confused, bewildered freshmen. But how soon they catch the spirit of WWC friendship as it is tossed from face to face and echoed in the universal "Hi." How soon the face becomes a name, the name a person, the person a friend.

Walla Walla College has its traditional faculty-freshmen handshake, faculty parties, and student welcoming committees, but they become only an initial push to a yearly round of friendly gestures. High school and academy groups

at first lean on each other for support, but quickly the group grows, students mingle, and high school and academy differences and cliques dissolve.

The main walk dividing the campus—Hello Walk—is set aside especially as the walk of friendliness. For four years I have seen the nodding heads, twinkling eyes, parting lips, and widening smiles, as students amble down the walk. The spirit is difficult to explain or define, but it can be seen and felt.

The college has more than 1,200 students—making it the largest Seventh-day Adventist school—but as it grows it does not seem to lose its personal touch, only expands the sphere in which to make friends. Nor does the flame of friendliness die upon graduation. I have met alumni up and down the country and the name "Walla Walla" brings the same firm, warm handshake and sparkle to the eyes. I am no longer a stranger.

What do I like best about Walla Walla College? I like that trait which has impressed and influenced me most—the spirit of friendliness.

Murder IN THE SACRED

By **SHERMAN A. NAGEL, Jr., M.D.**

Medical Secretary, West African Union

Mission Story OF THE WEEK

JOHAN NEWMAN'S father, an African, sought employment at the rapidly expanding rubber plantation as a day laborer. "What is your name?" inquired the foreman. John's father hesitated, began to stammer, and seemed not to know what answer to give. Said the foreman, "If you have no name we will simply call you the New Man," and Newman stuck from that day on as the family's name.

Typical of the still staggering majorities of this land, John's father was a heathen. When John was born it was not the Christian name "John" that his father gave him, but a heathen name that meant simply "the devil's boy." John's boyhood was similar to that of other heathen boys growing up in this interior village, a village inland from the west coast of this great continent of Africa. The fear and forced respect of the bush devil, or medicine man, overshadowed almost every life and every activity of the village, and John Newman's life was no exception. In fact, the bush devils were to play a very significant part, for a period, in the life of this African youth.

The father, sensing the great influence the bush devils had on the community, and also the temporal advantages that seemed to follow these cult leaders, determined that his son should become an apprentice bush devil. He envisaged his son growing up to become a powerful medicine man, and by so doing enhancing the power and prestige and wealth of his father's compound.

Arrangements were worked out, and John went to the sacred forest where he was to live and to devote his energies to acquiring by personal experience the power of these mystics, mastering their forms and rituals, and learning the sacrifices and incantations of this wicked heathen cult. There, in quiet submissive obedience, he was to sit at their feet, to walk by the side of his seniors, the bush devils,

whose very shadows cast fear into the hearts of many.

"Tis time to walk again through our sacred forest. I have further instruction to give you," a commanding voice addressed young John. Together the two—John and the senior bush devil—walked through this forest, beautiful as nature's God had made it but spoiled by the forces of evil in its midst.

As they walked on the jungle-lined trail there came toward them a bush devil of another heathen cult. In accordance with jungle law this approaching medicine man was trespassing. This was not his sacred forest.

The two bush devils approached each other, and a heated argument immediately commenced. "Have you no respect for my sacred forest? Do you not fear the power of my medicine? I will teach you to respect my position and my forest!" The senior bush devil's voice was pitched high with anger. And quick as the blinking of an eye he drew out from its sheath a weapon that his dexterous hands knew how to handle deftly. Seemingly with the speed of light the sword amputated the gesticulating arm of the trespasser.

The trespasser stood erect with defiance and hatred written clearly on his countenance. "I have no fear for you or for your medicine! Look well at my arm on the ground! Look well now! You will see mushrooms growing from its cut end."

Young Newman's heart was pounding so hard it seemed as if it would leap out of his chest. Mysticism, the supernatural, terrifying scenes to behold—all these John had seen before but mushrooms growing from the cut end of an amputated arm—this he had never before heard of or witnessed. His eyes seemed to pop out of their sockets.

He was amazed and fearfully impressed by what he had seen and heard. But something else was soon to happen that caused him to marvel even more as this tragedy moved on quickly step by step. For though this trespassing bush devil possessed the almost unbelievable power to make

mushrooms grow at the end of his amputated arm, yet he had no power to stop the spurting of the blood that came from the large severed artery in the remaining stump. The pool of blood on the ground grew larger and larger, and the spurting became weaker and weaker. Within seconds this son of Satan fell to the dust from whence he had come and breathed in anguish his last breath.

Emphatically came the words into the mind of young Newman, "These are not the gods I want to serve. I want to serve a great God that can give life—not just be able to take life." Heavenly watchers were there in that forest too. They knew the longings of that boy's heart, and the God who created that forest was speaking through His Spirit to the soul of this African youth.

It was about this time that the Seventh-day Adventist Church established a mission school in the vicinity of John's village. Long had he had a thirst for learning. Was this his opportunity to satisfy this thirst? Fortunately for John, he had an uncle who had some influence over John's father, and the uncle encouraged the father to allow John to attend the school. This was God's way of bringing the story of the saving power of a loving Christ to the heart of this spiritually hungry youth. For in this school John found teachers who loved the Lord and whose chief interest was to help their pupils find the same God they had learned to love.

As the seeds of truth began to germinate and grow, young Newman began to express publicly what had been for some time in his heart. He was going to become a Christian. Christ had found His way into John's heart. He saw in Christ the life of peace and hope. He had found the God who could give life eternal. Yes, John was prepared to relinquish his former heathen beliefs, the religious code that had been so vigorously taught him by the bush devils of his father's gods.

Once John made public this momentous decision, the wrath of his

(Continued on page 24)

FOREST



Quick as the blinking of an eye the senior "bush devil" drew from its sheath the weapon his dexterous hands knew how to handle so deftly.

HARRY BAERG, ARTIST

Bible Texts Explained

By RAYMOND F. COTTRELL

and DON F. NEUFELD



Has Anyone Ascended to Heaven?

Please explain John 3:13 and Hebrews 11:13 with respect to the fact that Enoch, Moses, and Elijah were already in heaven.

The Scriptures specifically declare that Enoch was translated to heaven without experiencing death (Gen. 5:24 and Heb. 11:5). The same is true with respect to Elijah (see 2 Kings 2:11, 12). Moses died a natural death (Deut. 34:5, 6), but Jude implies that Christ later raised him from the dead (Jude 9). Furthermore, at the Transfiguration both Elijah and Moses appeared in person with Christ.

The question thus arises, What did our Lord mean when He said to Nicodemus, "No man hath ascended up to heaven, but he that came down from heaven" (John 3:13)? Let us examine the context. The subject under discussion was the spiritual experience of the new birth in relation to the Saviour's mission to earth (see verses 3-17). Nicodemus was slow to grasp these spiritual truths and challenged Christ's explanation of them (verses 4, 9-12). Jesus reminded Nicodemus that he had never been in heaven, that he had not seen heavenly, or spiritual "things," and that he was therefore not qualified to speak with authority concerning them (verses 11, 12). But the Saviour had been in heaven; accordingly He knew about heavenly, or spiritual, things and was competent to explain them (verses 13, 17; cf. verses 11, 12).

Thus in the setting of its context the statement "no man hath ascended up to heaven" means specifically "no man hath ascended up to heaven [to learn about 'heavenly things']." "But," adds the Saviour, "he that came down from heaven [is competent to testify of 'heavenly things']." Yet Nicodemus, who had never been in heaven, did not "receive" Christ's "witness" concerning them (verse 11). The point at issue was whether Nicodemus would accept Christ's "witness" (see verses 15-19). Christ came to this world for the specific purpose of bearing witness to God's love for sinners and to Heaven's provision for their salvation. The discussion is not concerned as to whether any human beings have ever been in heaven, but whether Nicodemus or anyone else

has been there to learn about heavenly things and later returned to earth to tell about them.

Hebrews 11:13 declares that the heroes of faith listed in verses 4-12, including Enoch, "all died in faith, not having received the promises." But verse 5 makes it obvious that the writer of Hebrews knew about Enoch being in heaven. With the single exception of Enoch, it is true that all others mentioned in the chapter had died. Certainly the writer would not so grossly contradict himself eight verses later. We therefore understand verse 13 to mean that, generally speaking, all had died. One exception proved the rule; it did not alter the rule. The writer is not concerned that the heroes of faith had died, but that, despite their faithfulness, they had not yet "received the promises." This he again emphasizes at the end of the chapter (verse 39).

Can Tares Become Wheat?

In a recent Sabbath school lesson we studied the parable of the wheat and the tares. A member of my class pointed out that a grain of wheat can never become a tare seed, or vice versa, and asked if we should conclude from this that a righteous person can never fall from grace and that a sinner can never be saved. What do you say?

The solution to this problem lies in an understanding of the nature of parables. A parable is an illustration of spiritual truth whose purpose is to enable us to comprehend truth by comparing it with familiar things. It is like a mirror that reflects truth. It leads us from the seen to the unseen, from the finite to the infinite, from things of earth to things of heaven.

Now, each parable was given to illustrate particular spiritual truths. Christ never claimed that every detail of His parables was meant to teach some lesson. Often the details are given only to fill in the narrative, and have no spiritual significance of themselves. No one, for instance, would claim that every incidental detail of the parable of the rich man and Lazarus expresses spiritual truth. Accordingly, we are not justified in basing any doctrine on the incidental details of any parable.

Then what should we do? First, we should study the context to discover what Christ intended the parable to

teach. Then we should study the parable itself for points that clarify this particular truth. Other details are incidental, added to fill out the story. To assign special meanings to them is not warranted. If it be urged, beyond this point, that a certain incidental detail has a counterpart in spiritual truth, we should ascertain the plain teaching of the Scriptures elsewhere, in passages where the literal language cannot be misconstrued. If, upon examination, we find that the literal language of Scripture supports the interpretation, we accept it as truth. But we do so because of the plain statement of Inspiration to that effect, never on the basis of some supposed hidden meaning in a figurative illustration.

Applying these principles to the parable of the tares, we find that Jesus gave His own explanation in Matthew 13:36-43. To summarize His explanation: (1) Probationary time is granted for the formation of character, and (2) character thus decided determines destiny. He is altogether silent about the parable in any way implying that a child of the kingdom can never become a child of "the wicked one," or vice versa. He did not even discuss the matter. On the other hand, various passages of Scripture such as Ezekiel 18:21-24 do teach that character can be changed. Furthermore, Christ Himself declared that He came to call sinners to repentance (Matt. 9:13). If a person described as a "tare" can never become "wheat," then our Lord's mission to earth was a farce and a failure.

Why Do People in Heaven Need "Healing"?

Why do the inhabitants of heaven depend upon the leaves of the tree of life for "healing"? (See Rev. 22:1, 2.)

The Greek word translated "healing" (*therapeuō*) in Revelation 22:2 means also "service," "nurture," "care." Thus it does not necessarily connote prior illness. The Scriptures plainly state that there will be no illness or deformity in heaven (see Isa. 33:17, 20, 24; 35:6; Rev. 21:4).

"The tree of life is a representation of the preserving care of Christ for His children. . . . The fruit of the tree of life in the Garden of Eden possessed supernatural virtue. To eat of it was to live forever. Its fruit was the antidote of death. Its leaves were for the sustaining of life and immortality."—ELLEN G. WHITE, in *The SDA Bible Commentary*, vol. 7, p. 988.

We suggest that the tree of life in the earth made new may serve a purpose comparable to that of its counterpart in the Garden of Eden.

News From Home and Abroad

A Recent Trip on *Lancha Luminar* in East Brazil

By Mrs. L. C. Scofield

We have just returned from an interesting trip up the São Francisco River in East Brazil. As usual, this trip on the *Lancha Luminar* was full of work, adventure, and surprises. Our district pastor, Rafael Perreira, and his family accompanied us this time, helping with the preparation of medicines and with the preaching during the evening meetings.

We left home early one morning and treated the sick all day at the first little village, about two hours up the river. That night we held a meeting, and the next morning went on to a village about three hours' farther upstream. There we were waved to a stop by an old blind man and a screaming woman who told us that there was a woman up on the hill whose five-year-old child had just died, and she had gone crazy.

We went with them to find her raving and screaming, foaming at the mouth, and rolling on the floor of one of the most miserable huts you can imagine. The dead child had been put in a crude little box with mountains of crepe-paper flowers tacked around on all sides, and another little bunch clutched in the child's hands. It was a pitiful sight to see its emaciated form. Although it was five years old, it looked to be about two.

The dirty, unkempt mother had strings tied around both her wrists, her neck, and one ankle. These strings are supposed to be a secret, powerful type of protection against the evil that claimed the child's life. We gave the poor woman a sedative and let her sleep for a while, then we assisted with the burial of the little one, conducting a simple funeral service.

Next we stopped to see a little boy who had four or five pathological fractures in one leg. He had not been able to walk for more than two years because of this leg, which was covered with ulcers and was swollen to about four times its normal size. Unless he receives help, he will never be able to walk again. But if he has surgery, he will be able to lead a fairly normal and useful life. We made arrange-

ments with the family and the hospital in the next city to amputate the leg on our next trip.

Later on in the day we saw several big alligators and killed one. The boat boy took a rope, jumped into the river, and pulled it aboard. We had a man skin it later.

The next day we arrived in São Romão where we have four baptized members. The last time we were there we left them about thirty dollars with which to provide themselves a meeting place, and we were eager to see what they had accomplished. We were not quite prepared for what we saw. They had rented a little mud house with no floor, had taken out all the partitions, laid a brick floor, whitewashed the walls and the outside, put up a curtain in the archway that separates a small back room (for ministers) from the main part, and hung hundreds of short crepe-paper streamers from a network of wires. It looked more like a little children's department than a church.

We soon saw why they had fixed it like this, however. There are no ceilings in these houses, so one can look up and see the crooked poles supporting the tiles of the roof. The crude brick stove has no chimney, so all the soot from the smoke of the wood fires collects on the ceiling tiles, walls, et cetera. It is impossible to

clean these tiles, so wanting their church to be clean, they had built a false ceiling of crepe-paper streamers. After we had gotten over our surprise and saw the reason for the streamers and understood the desire of the people to have something special and clean for their place of worship, we thought they had done a very fine job indeed.

The people in this village have almost no education, but the four members hold a Sabbath school and church service just as though they were in a large church. They have the secretary's report, mission story, review, lesson study, singing, ten-minute missionary period, and all. Then the only man in the group, who is the superintendent of the Sabbath school as well as the local elder, holds the church service. We were very much impressed with these four faithful members who insisted on having a special place for Sabbath services.

After the sun went down on Sabbath, a man came to us and said he had a sick daughter who needed special care. When my husband saw her he agreed that she did indeed need special care. Her whole hand and arm, up to the elbow were completely gangrenous, black, and foul smelling. We were afraid she would die if she did not have the arm amputated at once, so we took her in the launch to the nearest town where there was a hospital. It was raining hard, and there were logs in the river. Everyone was exhausted after a full day of meetings.

We reached the town after midnight, and it was still raining hard. We took down one of the canvas bunk beds to use for a stretcher and covered the girl with plastic tablecloths. Then the pastor, my husband, and our native boys carried the girl through mud that was sometimes ankle deep across town to the hospital. Everyone was drenched and dirty by the time they got back to the boat. We had to go back that same night to meet our appointments for the next day. It was already daylight when we anchored, and we still wonder how we made it through a day of treating and another meeting that night. It was wonderful how the Lord strengthened us to finish our work in that place.

On our trip home we stopped again all along the way to treat the sick and hold meetings. We found a little baby about two weeks old who



The author with one of her young patients. Note the crude stretcher on which he is carried.

had an extra finger on each hand, growing out of the sides of the regular little fingers. They were just flesh with no bones, so were not hard to remove. We have seen the baby since, and she will have just tiny hairline scars where the extra fingers were removed.

By the time we arrived home we had treated nearly 1,000 cases of various kinds, held 22 meetings, with about 1,150 people in attendance, and passed out about 500 pieces of literature. It is our plan to make this trip again in about a month to do some follow-up work and start at least one more group.

Please remember the work of the *Luminar* in your prayers.

Streams of Light in East Africa

By J. N. Hunt, *Publishing Secretary East African Union Mission*

The warning whistle blew signaling the departure of the Kampala train. R. J. Wieland, president of Central Kenya Mission, and I quickly stepped aboard at Nairobi station. The very moment the train began to move a late passenger hurried onto the platform and with the help of a porter barely succeeded in getting aboard our coach. There wasn't time to select the customary tip, so he hurriedly pressed a whole handful of coins into the porter's hand. Immediately recognizing an opportunity, Pastor Wieland quickly extended a copy of our Swahili *Listen* through the open window saying, "Nunua *Sikiliza*, rafiki, centi thelathini tu!" That is, "Buy a *Sikiliza*, friend, only 30 cents!" The porter ran along the platform while he selected 30 cents from his generous tip, and smiled a farewell as he clutched the precious paper in his hand.

Thus God provided the means for one of East Africa's 20 million souls to receive the printed message of truth. Thousands of similar personal contacts are now being made every month, bringing veritable streams of light to the dark corners of our territory. The rapidly increasing literacy of the population is challenging us to make the seconds count. We no longer need to take time first to teach them to read before we give them the message, but now our chief concern is producing the printed message quickly enough and in sufficient languages to meet the demand.

The presses and personnel of the East African Publishing House are working at a near superhuman pace in order to keep the streams of light going to our population. We have been repeatedly amazed and thankful for the fine quality, attractive literature produced with such limited facili-

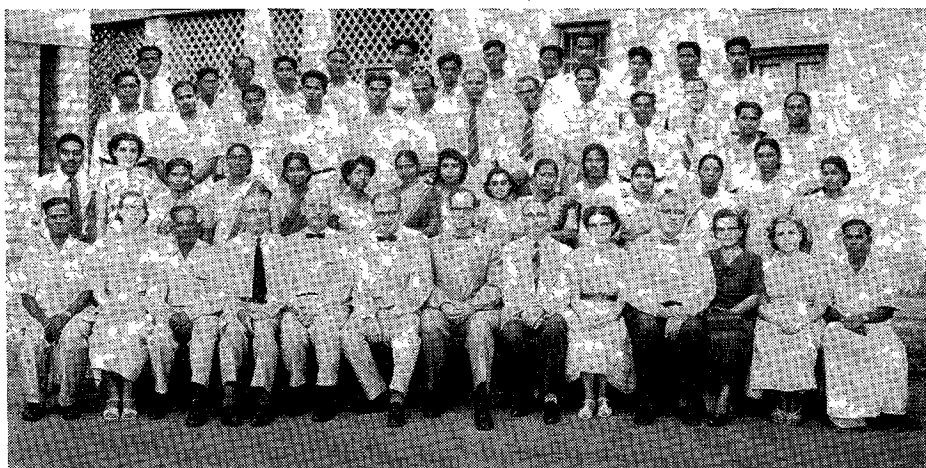
ties, under the direction of the manager, D. K. Short. Elder Short recently reported that where they were printing less than 500,000 pages per year a decade ago, last year they printed more than 8 million pages. The installation of several new pieces of equipment has made this remarkable production possible. The Publishing House Rehabilitation Fund has generously provided much-needed typesetting, folding, and cutting machines. Just a few months ago a new Heidelberg cylinder press was installed. We feel fortunate, indeed, here in the mission field that the manager and his staff, by themselves, have been able to assemble and install all of this equipment, including the generating plant. In fact, Brother Short has devised a number of timesaving plans and devices to help speed up production in the plant.

It was becoming humanly impossible for one man to supervise this greatly enlarged work. Thus it was with real relief and pleasure that we welcomed R. E. Gardner and his family of Walla Walla, Washington. Brother Gardner has already taken hold of his responsibilities as factory manager, and now general manager, during Brother Short's furlough. Even now, it is difficult to satisfy the people's insatiable hunger for our books, which are the most attractive in East Africa. Plans have already been drawn for extending and remodeling the present plant. An additional press, another linotype, and more

equipment for the bindery are among our most urgent needs.

New books are being printed in new languages as rapidly as the translators are able to complete them. We are hoping and praying that sufficient funds will be available to print books in four new languages this year. Our first book in the Lutoro language (a translation of *Our Lord's Return* by Carlyle B. Haynes) of Western Uganda, has already arrived. During the early part of February it was my privilege to accompany Pastors Unger and Robinson and the Uganda publishing secretary, Difasi Isabirye, when we took the first two hundred of this new book to our Ruwenzori Mission and conducted an institute for new colporteurs. One of our old retired workers, Japheth Kyahangire, was present, and clapped his hands for joy when he saw our first book in his language. He accepted the truth thirty years ago and at last saw a Seventh-day Adventist book in his own language. As we beheld this aged worker's white-crowned brow, we were deeply impressed. We wondered how much longer the hundreds of thousands of the other tribes must wait.

To help fill the needs quickly and to scatter the seed, the East African Publishing House also prints two small periodicals, called *Sikiliza* ("Listen") and *Omubaka* ("Message") in Swahili and Luganda respectively. These little papers came into existence as the result of the vision and the editorial work of Pastor Wieland. He



Secondary Teachers' Institute, South India Union Mission

Forty-three teachers were in attendance at the secondary teachers' institute for the South India Union, held at Bangalore, April 15-26. A profitable program of teaching methods and spiritual fellowship had been prepared by J. I. Crawford, educational and Missionary Volunteer secretary of the South India Union.

At the close of the institute the teachers joined in a resolution of rededication to the

cause of Christian education. In this resolution they expressed determination to follow the Good Shepherd in the work of restoring in man the image of the Creator. Special emphasis was given to the integration of Bible and nature instruction with the regular curriculum.

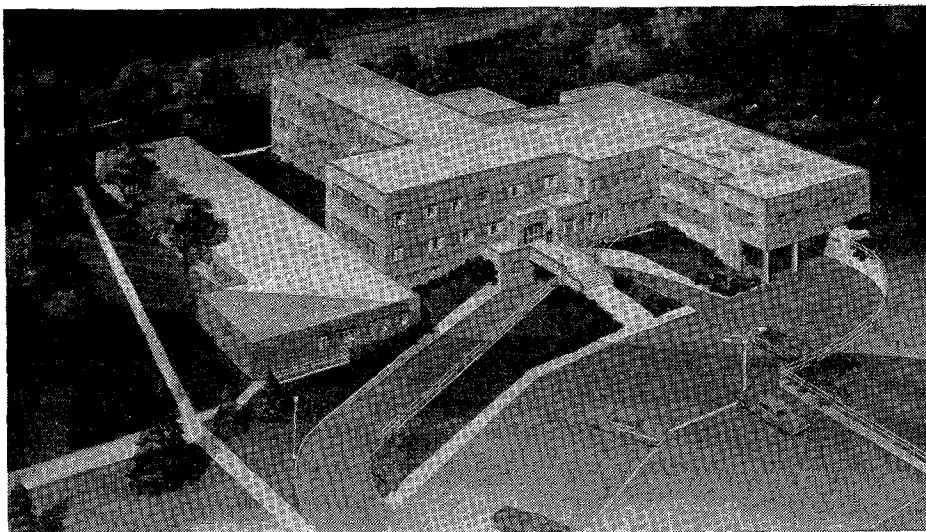
Shown above are the teachers who attended the institute, together with workers who led out.

D. S. JOHNSON

still takes time in addition to his heavy administrative responsibilities to prepare and edit the articles for this publication. All of our administrators and workers have taken an active interest in the circulation of these magazines. A few years ago it was difficult to sell even 3,000 of each issue; today more than 20,000 of each issue are circulated throughout East Africa. *Sikiliza* has become the third largest publication circulated in any language of East Africa. Indeed these ever-swelling streams of light sent forth from our publishing house are beginning to dispel the darkness!

One of our greatest challenges in East Africa is the thousands of square miles without an SDA church, or even one single member. In the earlier years of mission activity the tribes or territories were divided among the various mission societies. Thus we have today certain areas with a concentration of SDA members, and other areas that we have hardly touched with our message. Serious study was given to this problem in 1956, and plans were laid to send missionary colporteurs to these vast unentered territories. This was the only solution our limited funds would permit. Our literature evangelists, particularly those in Tanganyika, responded wholeheartedly. Many have agreed to leave their homes, gardens, and cattle behind to go for five years to one of these needy places to work for God. Jackson Mburya, who was called to go to the island of Zanzibar for five years, responded by saying, "I am ready to go for ten years."

Another Tanganyika literature evangelist, John Lyambwa, was called to work for a tribe near Kilosa, Tanganyika. There he sold a Swahili copy of *Daniel and the Revelation* to an elderly national worker of the Church Missionary Society (Church of England). This man immediately began eagerly to study the contents, and a little later entreated our colporteur to come to his home to teach him more about these truths. One evening while Brother Lyambwa was studying with this interested customer, they were interrupted by a knock at the door. It was the European missionary, together with twelve of his national teachers and pastors. He called for this stranger from another tribe and sternly asked him, "Why have you come teaching these strange doctrines about the false Sabbath? You are only confusing the people here!" Brother Lyambwa trembled a little inside, but meekly reached for his Bible and replied, "Padre, I have tried to teach only what this Book teaches. If you can show me where I have taught anything that is not according to the Holy Scriptures, I will be happy to change." The mis-



Boulder-Colorado Sanitarium and Hospital

The rebuilding of the Boulder-Colorado Sanitarium and Hospital was begun in June, 1957, and we believe will be completed by the end of 1958. This project includes the demolition of the greater share of the older structures, such as East and West cottages, powerhouse, laundry building, bakery building, gymnasium, and the original 1895 wood frame hospital structure. Estimated cost of the completed project is \$1,300,448.

The architect's sketch shows how the institution will appear after completion of construction now under way. A new powerhouse and maintenance building to be completed is not shown.

The entrance to the new hospital building faces north. Nearing completion is the new section through the middle of the plant. This new section connects to the 1918 three-story building in the upper area of the photo, and the 1932 wing at right (with skylights) which houses the physical therapy department.

Construction of the single-story wing (at left) was begun the last part of April and is to be completed at the same time as the main building. This second addition is to provide new facilities for surgery, including

three operating rooms and a recovery room. It will also provide new facilities for the obstetrical department, a nursery, and 13 beds for maternity patients. The completed project will provide space for 80 beds. It is expected that another two floors for patient beds will be needed on this single-story addition.

Facilities in the physical therapy department are being rearranged and remodeled. We believe that this department, in giving hydrotherapy treatments and providing physical therapy care, can be, and should be, one of the strong and outstanding departments of our institution.

The Lord is richly blessing in the operation of the sanitarium. In spite of the torn-up condition because of construction work, the operating gain for the sanitarium and the five health-food stores for the first three months of 1958 has been the best for any corresponding period in recent years. Our daily average patient count for March of this year was 27 per cent greater than for March of a year ago. The future of the Boulder-Colorado Sanitarium and Hospital looks bright.

HARVEY C. HARTMAN, *Administrator*

sionary only became angry and replied brusquely, "I did not come to argue about the Bible. Let us go and leave them." Here was a lone, African missionary colporteur standing faithfully for the truth. There was not another church member, teacher, pastor, or evangelist to help him. As a result, this elderly worker and his family accepted our message and began to keep the Sabbath. One of his daughters refused to marry the Sundaykeeper to whom she was engaged, stating that she wanted to marry someone who was keeping God's Sabbath. The old man returned the bridal price that had been paid, and today Jenny is the wife of one of our literature evangelists. Just last week I received the encouraging word from Fares Muganda, Tanganyika publishing secretary, that this old man and four of his family have

been baptized. These five souls are the first fruits of the efforts of our missionary literature evangelists, the first Seventh-day Adventists in that entire tribe.

Most of these missionary colporteurs have started branch Sabbath schools in their mission fields. We now have twelve such branch Sabbath schools in centers such as Zanzibar, Dar es Salaam, and Morogoro. Eliamani Irigo, our colporteur in Moshi Tanganyika, has begun four branch Sabbath schools. Pray that these faithful missionary literature evangelists may continue to move forward until every city and village in this land has heard the message.

It is encouraging also to see our youth respond to God's call to literature evangelism. During the month of March colporteur clubs for 1958

WORDS of POWER—WORDS THAT LIVE

Books

Magazines

Tracts



... distributed by literature evangelists contain the choicest messages and sermons in printed form—and that which is printed *lives* and speaks with *power!*

"This agency (the press) can reach and influence the public mind as no other means can."—*Colporteur Ministry*, p. 149.

The literature evangelist can go where the people live. He wins the hearts of those whom he meets. He leaves the literature that points the way to heaven. There is no more important work in the church today. "This is the very work the Lord would have His people do at this time."—*Colporteur Ministry*, p. 6.



THIS I WAS SHOWN

"The church must give her attention to the canvassing work. This is one way in which she is to shine in the world. Then will she go forth 'fair as the moon, clear as the sun, and terrible as an army with banners.'"

—ELLEN G. WHITE, *Colporteur Ministry*, p. 7.

Literature Evangelist Rally Day

SEPTEMBER 6, 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.

were organized in each of our three training schools. More than 200 students joined these clubs to prepare for active literature evangelism during their holidays this year. The colporteur club members at Kamagambo Training School go out each Sunday to the nearby markets to sell our literature. A number of our students have sold sufficient to earn full scholarships. The highest student last year, Daniel Kathare, of Karura Mission, sold sufficient in 560 hours for four years' scholarships. Surely many of these youth will be among those who shall assist in the final work for the souls of this union.

Millions are still waiting. Down in Tanganyika, literature evangelist James Gunza began to show a Catholic teacher a book on the second coming of Christ. The teacher interrupted him stating, "I am not interested in this book, but I have been looking for a certain book for several years. I had a dream three years ago. A man showed me a book with the picture of a sword on its cover. He told me I should find this book, buy it, and accept the message which it contains. I have searched everywhere. Can you help me find it?" Brother Gunza brought from his bag our Swahili *Vita Kuu* or *Great Controversy*, and there it was, the picture of the sword on the cover! He eagerly reached for it and purchased the book. After reading it for a few weeks he accepted its truths and told the Catholic priest that he must resign from his work in the Catholic Church. The priest became angry and beat him severely. Later another priest visited his home, and the very next night he died mysteriously in his sleep. A few months ago I was able to exchange a new copy of the Swahili *Great Controversy* for the very copy for which this man had waited those many years. This book is a constant reminder to me of how the peoples of East Africa are waiting for God's message of truth.

Opening of the Karen Bible School

By A. E. Rawson

A large number of workers and church members witnessed the opening of another Voice of Prophecy branch school in the city of Rangoon, Burma, on Thursday, March 20.

For many years we have talked about opening a Bible school for the millions of Karen-speaking people of Burma. Sqaw Karen is the second major language of Burma. It was, therefore, indeed a day of rejoicing to see the fulfillment of our hopes.

We now have four branch schools

in Burma serving the Burmese, English, Chinese, and Karen-speaking peoples.

W. Martin, the able director of these branch schools, is fully consecrated to his task, and his enthusiastic and devoted leadership inspires the complete support of his loyal co-workers.

More than 35,000 people living in Burma have thus far requested the lessons in these four languages. A good number have already been baptized. Backed by the firm support of our workers and church members, the Voice of Prophecy continues to fill a very definite need in the Burma Union.

Growth of Our Work in New Guinea

By Mrs. S. A. Stocken

The work is going ahead in a wonderful way here in the Upper Ramu district of New Guinea. It would thrill you to be able to visit these primitive people, to see the light in their eyes, and note the joy in their hearts. They certainly are sharing their faith.

One little lad with the aid of his gramophone and gospel records has won nine of his relatives to the truth. Another lad, who was baptized only recently, has gone to another village where he has begun a baptismal class of about 30, and organized a Sabbath school of more than one hundred.

Every time my husband comes home he tells of dozens joining the baptismal classes and of their desire to be ready when Jesus comes.

At another place a lay worker has

more than 30 in the baptismal class. There they were preparing to burn a huge pile of sugar-cane pith. You see, these people formerly lived in fear of being poisoned. Supposedly, if an enemy could get possession of any sugar cane from which they had eaten, he could poison them. So every little piece had been carefully stored.

To show they were no longer in bondage to this superstition, they had the sugar-cane pith ready to burn when two of our native pastors visited them. They also took off their arm bands and burned them, and parts of a pig to show they had given up their pigs. Twenty-five stood on the first call as a sign that they wanted to be Christians, and later during the service another 15 responded. Situations such as these are not isolated cases, but similar results are being experienced all the time.

The old folks are pressing in too. Some hobble over the hills for miles to attend meetings, and plead to be baptized. The amazing part is that many are crippled, and seem about ready to die; but after their baptism they throw away their sticks and become ardent soul winners. We have no doubt that God is pouring out His Spirit upon these people.

The work is moving ahead of us in uncontrolled territory (areas not yet under government supervision). People have been baptized and three girls have asked my husband if they could come to school. This is truly remarkable. If I were to tell you of the terrible and gruesome crimes the people in that area committed no more than two years ago, you, too, would marvel at the wonderful transformation.



Standing in the picture, from left to right: F. Wyman, VOP secretary, Burma Union; A. E. Rawson, director and secretary of Bible schools, Southern Asia; W. Martin, director of Burma branch schools.

World Missions Extension

By George A. Huse

Back in 1925, thirty-three years ago to be exact, the Missions Extension program was begun by the General Conference Publishing Department in a very modest way. Our colporteurs and leaders had caught the vision of a world mission program. In order to have a small part in advancing the message in lands beyond, the colporteurs dedicated their largest day's earnings to this worthy project, while field leaders and publishing house workers gave the equivalent of a full week's salary.

This plan was begun to help expand the ministry of the printed page as the servant of God revealed it would be expanded. Our publishing program overseas benefited in a marvelous way, and our mission work reached out into new, unwarned territory. Publishing houses were established where none had existed before; Adventist literature was being produced and distributed where we had none before.

From this small beginning the plan spread to other activities and phases of church endeavor. The need for educational advantages overseas from the elementary grades to college level came to our attention. Urgent expansion of medical facilities in nearly every part of the world field was emphasized. Church buildings and office accommodations were needed for an ever-growing work. How might we take advantage of these unusual opportunities that were opening before us, and move into areas where the needs were so great?

The church members of North America were then invited to share their faith in foreign lands through the Missions Extension channels, and thus join hands with our workers to help in these needy places. They entered into this program with zeal and faith, accomplishing two outstanding benefits: first, the money thus donated greatly expanded mission activities in the various types of institutions that were built and equipped; second, the hearts of our believers at home were thoroughly thrilled with the conviction that through their consecrated contributions they had personally helped in advancing God's work in needy lands overseas.

On Sabbath, September 13, the invitation is again extended to our believers to join in a united program to share their faith through the Missions Extension route. From the humble beginning that was made thirty-three years ago there has come into the Lord's treasury a total of \$3,180,182.81 through Missions Extension channels.

Think of it, an average of almost \$100,000 a year!

Let's make this the largest offering in the history of this project, and through the blessing of God extend the truth of the third angel's message to the very fringes of civilization. Let's pass the average by a far margin!



Religious Books Presented to Air Force Base

Our church at Goldsboro, North Carolina, took advantage of National Library Week to present some of our books to the library of the Seymour Johnson Air Force Base. In the photograph Henry Wilmot, pastor of the Goldsboro church, is presenting the books to Emily Barksdale, librarian at the base, while M.Sgt. Jewell Brown, press secretary of the Goldsboro church, looks on. Sgt. Brown heard of and accepted the truth after he had been in the Air Force for ten years.

In connection with this presentation the Office of Information Services of the base released a statement, reading in part:

"As a move toward better understanding of religious faiths, a select collection of some twenty-two books on denominational life and thought was presented recently to the base library at Seymour Johnson by Henry Wilmot, on behalf of the Seventh-day Adventist Church.

"This collection makes available comprehensive source material on Adventism for those interested in either casual reading or research into beliefs of various religious bodies, Mr. Wilmot said.

"Mr. Wilmot further stated that more than a thousand such sets have been presented to libraries, large and small, throughout the nation, and other groups have undertaken a similar program in some cities to place on record their own statements of belief. Such steps are in keeping with the principle being stressed today that a group should be allowed to speak for itself rather than having its viewpoints expressed by unauthoritative persons."

We hope that these books will contribute to a better understanding of our church and its objectives.

GEORGE W. CHAMBERS

Murder in the Sacred Forest

(Continued from page 16)

family and the anger and malice of the priest of his father's sect were heaped down upon him. "Newman knows too much! He has seen too much! If he accepts Christianity it will cost him his life." The threat repeatedly reached his ears.

Finally, when the pressures became more than he could bear, John decided to flee his home and his village. This, too, was another momentous decision for John. What was beyond the known of today? Here he had the certainties of his home, his village, but what was beyond? Where was this new faith leading him? Was he ready to pay what seemed to be the price for it?

God knew all about the struggles going on inside that restless mind. God had a plan for his life. Some of the paths he trod were dark. Some were rough and stony. But John already recognized God's Word as a lamp to his feet, and a light to his path. Cast out by his family, by his village, by his own people, John knew God had promised to accept him when his own father and mother forsook him. God had been a present help to Him in trouble. God was his refuge and in God he placed his trust.

It was a little more than three years ago that I first learned something of this heart-stirring story about John Newman, who first intended to be another bush devil, another tool in the hands of the originator of all that is evil. Yes, he was to become another tool to be used against the principles of right and against God's kingdom. But today, and now for some years, John Newman has been a living testimony of the power of God, a testimony of what God is ready to do for any sinner willing to surrender his life to the Source of all that is good.

About a week ago I met John Newman. He has returned to his own country. What a great joy it was to be able to shake his hand and to hear from his lips his own story, and to see reflected in his face the kindness of the Master. What a contrast his face is to the face of the hardened, heartless, satanically controlled bush devil.

John does not yet visit his own village, for his life would still be in danger should he do so. But John Newman is wonderfully witnessing for his Lord, as he stands before the boys and girls in our mission school in this coastal town where he is employed now as a teacher.

Many of these fifth- and sixth-grade children, before whom John Newman stands, are not Christians and know little of the saving power of Christ.

REVIEW AND HERALD

The story of his conversion, of how God plucked him as a "brand from the burning," is a living testimony, a marvelous influence for the cause of righteousness. All this is making an impression on the minds of the youth who come under his kind tutelage, and the result will become fully apparent only in eternity.

Thank God for His love and mercy, manifested in so many ways to the children of men, and for the saving power of His dear Son! What God did for John Newman He can do, and longs to do, for any who are now walking the wrong pathway through life. All God asks is, "My son, give me thine heart," and "believe on the Lord Jesus Christ" as your personal Saviour. He asks each to be willing to pray the prayer that the Lord prayed in the Garden of Gethsemane, "Not my will, but thine, be done."

A Visit to the Island of St. Helena

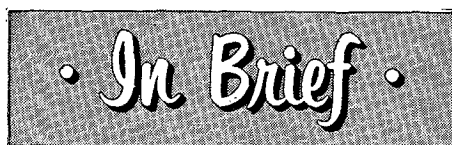
(Continued from page 1)

as employment is scarce and a living hard to make.

The local elder, who worked in the Governor's Castle office, was also required either to work on Sabbath, or give up his work, or be transferred into the country. His faith triumphed. He accepted the transfer and found himself rewarded with a higher salary.

A number of members live inland and have to travel many miles to church. They are willing to walk five miles or more if necessary. Previously one sister arose at 4:30 A.M. in order to be on time for Sabbath school, but does not need to now as a conveyance has been arranged. Tests like these bring out one's true spiritual mettle.

The courage of the members is high. They are determined to "endure unto the end" in order to be saved.



Columbia Union

- The Stanley, Virginia, church has broken ground for a new youth and educational center. Attending the groundbreaking ceremonies were H. J. Capman and W. H. Jones, president and secretary-treasurer, respectively, of the Potomac Conference. Directing the project is C. E. Clough, pastor of the Stanley church.

- A new medical office has been opened at Burtonsville, Maryland, in the Chesapeake Conference. The director is Dr. John Spencer, a graduate of the College of Medical Evangelists.

- Extensive coverage was given in newspapers, radio, and TV of the visit of Elders J. B. Keith and Kila Galama, of New Guinea, in churches of the Columbia Union Conference. They visited churches in the Ohio, West Virginia, Allegheny, and Potomac conferences. They were also featured guests at regional meetings in the West Pennsylvania and Chesapeake conferences.

- Carl Hempe, of Fredericksburg, Virginia, is the new pastor of the Bethesda-Adelphi district in the Greater Washington area. He takes the place of W. P. Lockwood, who has accepted a call to the Oregon Conference.

- Douglas Cross, of Ilda, Virginia, is the new pastor of the Strasburg-Front Royal district in the Potomac Conference. He takes the place of John McGraw, now pastor of the Portsmouth, Virginia, church.

- Roy Battle, of Washington Missionary College, has been called to serve as dean of boys and director of physical education at the Shenandoah Valley Academy.

- Elmer Testerman is a new member of the music staff of the Shenandoah Valley Academy, reports George H. Akers, principal.

- The Marion, Virginia, church was dedicated free of debt, July 26. The speakers were L. E. Lenheim, president of the Columbia Union Conference, and H. J. Capman, president of the Potomac Conference.

- Elmer Malcolm, a graduate of the Theological Seminary, has accepted an internship in the Potomac Conference. He is to be associated with R. C. Kistler in Virginia.

- Jesse Gibson, associate secretary of the Temperance Department, is the new national president of the Alumni Association of Washington Missionary College. New vice-president is D. A. Roth, secretary of the public relations and radio-TV departments of the Columbia Union Conference.

- The Columbia Union conferences contributed \$104,235.15 to the Million-dollar Offering taken at the General Conference session in Cleveland. Reports coming in indicate that this will swell to more than \$110,000 in the near future.

- The new girls' dormitory of the Shenandoah Valley Academy is fast nearing completion. A record enrollment is anticipated this year at the school in the Shenandoah Valley of Virginia. Under construction now also is a new dining room-kitchen.

- T. N. Neergaard, of Hagerstown, Maryland, is the new pastor of the Newark church in the New Jersey Conference. He takes the place of Thomas Ipes, who accepted a call to the Southern California Conference.

- Dr. Joseph Henne, of Hungary, is the new pastor of the New Brunswick Hungarian church in the New Jersey Conference.

- Harvey Sauder, of Salisbury, Maryland, is the new pastor of the Hagers-

town, Maryland, district in the Chesapeake Conference.

- Robert L. Kirk is being placed in charge of five counties in the southern part of Eastern Shore Maryland in the Chesapeake Conference. He will pastor the Salisbury and Pocomoke churches.

- David Miller is the new pastor of the Cheswold, Dover, and Harrington churches of the Chesapeake Conference.

- Elwin Hewitt is the new pastor of the Cambridge and Federalsburg churches on the Eastern Shore of the Chesapeake Conference.

- Howard Bankes, of Wilmington, Delaware, has accepted an internship in the Chesapeake Conference and will be assisting K. H. Livesay in the Spencerville-Atholton-Laurel district.

- Elayne Andross is a new Bible instructor for the New Jersey Conference, reports M. K. Eckenroth, president. She will assist in evangelistic meetings to be held this summer and fall in the Garden State.

- Donald Rice, former associate pastor of the Trenton church, is the new pastor of the Burlington church in the New Jersey Conference.

- C. G. Rasmussen, of Istanbul, Turkey, is the new pastor of the New Brunswick English church in the New Jersey Conference. He replaces Floyd Strunk, who continues as pastor of the Plainfield church.

Lake Union

- Summer camps do win souls for Christ. There were 103 campers in the Illinois teen-age camp this year. Of this number, 26 were not members of the Seventh-day Adventist Church. On Sabbath, July 26, 13 of the 26 gave their hearts to the Lord and have requested baptism.

- Ground breaking for the new welfare depot at Du Quoin, Illinois, took place on May 13. A modern building costing approximately \$7,000 will be erected. There will be ample room to carry on Dorcas activities, cooking schools, Red Cross home nursing and first-aid classes, and courses in civil defense. This is sponsored by the Southern Illinois Dorcas Federation, and Du Quoin was selected as the site because of its central location. This area in Illinois is known as "tornado alley."

- The Annual Midsummer Literature Evangelists' Rally was held at Gary, Indiana, July 11-13. Arthur Kiesz, president of the Indiana Conference, R. G. Campbell, from the Lake Union office, and J. M. Jackson, from the Review and Herald were present and took an active part in the program. Literature evangelists Glen Hixon and Everett Brown conducted an interesting symposium Sabbath afternoon. All student workers and some regular workers gave experiences and testimonies. On Sunday everyone enjoyed recreational activities.

Northern Union

- Four persons were baptized on July 19 at Morgan, Minnesota, by J. A. Nordstrom, district leader.

● One person was baptized at Lemmon, South Dakota, on July 26, as a result of the work done by R. W. Heinrich.

● The Kulm, North Dakota, church conducted special services on the week-end of July 3-5, in commemoration of its 50th anniversary, reports Theophil Fischer, pastor.

● A Northern Union senior youth camp was held at the North Star MV Camp near Brainerd, Minnesota, July 2 to 6, with 71 in attendance. E. L. Minchin presented the messages during the chapel service and campfire.

● Baptisms on July 26 in the Minnesota Conference included two at Red Wing who were baptized as a result of the work of J. R. Coyle, six in the Twin Cities as a result of the Whitsett evangelistic crusade, and four at the Minnesota boys' junior camp.

● At the constituency meeting of the South Dakota Conference held at Huron on July 13, O. T. Garner, president, and E. M. Hagele, secretary-treasurer, were re-elected. M. L. Sample heads the educational and MV departments and the press relations work. L. J. Meiginder was asked to be the home missionary and Sabbath school secretary, and H. F. Anderson will continue in the publishing department.

North Pacific Union

● The church board at Lewiston, Idaho, voted to give a copy of the book of the year, *Patriarchs and Prophets*, to the parents of the non-Adventist children who graduated at the closing exercises of their Vacation Bible School. It was an opportunity for the pastor, Ray F. Alderson, to present these books in person to the parents in their homes a few days after the close of the VBS. Don Jacobsen, pastor of the Clarkston, Washington, church directed the VBS with the help of a loyal staff of leaders and teachers.

● As a result of the united efforts of the churches in the Springfield-Cottage Grove district of the Oregon Conference, 157 persons have joined the church by baptism or profession of faith. Efforts were held in the area since last fall by the Gray-Corwin-Worth evangelistic team.

● The members of the Springfield, Oregon, church moved into their new building on July 12. The total cost of the structure, which has a seating capacity of 340, is \$105,000. It was completed free from all indebtedness. Some of those who had a major part in the construction were H. H. Ruppert, present pastor; J. C. Hansen, former pastor; Robert Burman, architect; Archie Gilbert, chairman of the building committee; Don Crumley, chairman of the finance committee, and Dave Miller, superintendent of construction.

● Report of baptisms for the second quarter in the Washington Conference are as follows: C. R. Aimes 11, Duane Anderson 2, D. L. Bauer 2, F. E. From 20, E. W. Graves 24, H. F. Hannah 24, J. H. Laurence 12, E. K. Mooers 5, Don Parks 1, G. E. Patterson 12, Q. E. Qualley 3, George Rasmussen 7, R. A. Rentfro 2, W. W. Ring 1, F. W. Ruddle 19, Clinton Shankel 8, C. A. Shepherd 8, Ronald

Spear 7, T. E. Spindle 7, E. W. Striplin 17, R. J. Sype 4, H. J. Thomsen 48, R. W. Wentland 3; total, 247.

Pacific Union

● La Sierra College had two visiting professors for the summer sessions: Miss Lorena Wilcox, an experienced teacher of many years, instructor in elementary education, and Hugh Sterling, consultant in education for the Fontana Unified School District, lecturer in education. He is an alumnus of La Sierra College. Two special features of the summer session have been the workshop in music activities, conducted by Frances Brown, assistant professor of music at La Sierra College, and the art demonstration workshop, conducted by Mrs. California Winter, demonstrator for the Milton Bradley Company.

● F. W. Schnepfer, president of the Pacific Union Conference, directed in a Sabbath afternoon ordination service July 19 at the Hammond Grove camp meeting in the Northern California Conference. The three young men who participated in this sacred rite were: Bruce Babienco, formerly of Healdsburg and now the pastor at Alturas; Richard Clement, pastor at Willits; and Marvin Seibel, of Fort Bragg, who will be teaching Bible at Golden Gate Academy in Oakland, California.

● C. L. Duffield, an experienced evangelist from the State of Ohio, assumed the pastorate of the Long Beach, California, church early in August. Mrs. Marie Fulkerson, a Bible instructor who also comes from Ohio, will be associated with Elder Duffield at Long Beach.

● Dr. Robert Horner and family, former members of the Eagle Rock, California, church, arrived in Mayagüez, Puerto Rico, July 1, where Dr. Horner is a member of the medical staff in the Bella Vista Hospital, specializing in crippled children's diseases.

● The members of the Winslow church in northern Arizona are grateful for their first organ, which was donated by L. Christian Moore, manager of the Winslow Memorial Hospital.

● Mr. and Mrs. King Hooper, of Twin Buttes Mission school on the Navaho Indian Reservation, report the success of the Vacation Bible School, conducted there June 16 to 27.



ANDERSON.—Julia Peterson Anderson, born Jan. 6, 1868, in Poy Sippi, Wis.; died June 30, 1958, in Lincoln, Neb. She was a graduate of the Battle Creek Sanitarium School of Nursing. After her graduation she married Benjamin L. Anderson, and in 1905 they went as missionaries to Kulangsu, Amoy, China. Elder Anderson established the Bee Hwa school for boys, but no provision was made for the education of the Chinese girls. Mrs. Anderson taught the girls to do fancywork, which was sold in America. The proceeds were used to start the first dairy in Kulangsu. This project provided the funds for the girls' school. After 32 years of labor for the Bee Hwa girls' school was completed and turned over to the mission, free of debt, by Mrs. Anderson, her contribution to the upbuilding of the womanhood of China. World War II temporarily separated her

from her husband. She was taken to Stanley Camp and suffered the starvation diet that all internees there endured. She gave 44 years to mission service. She is survived by her husband; one brother, Ben Peterson, of Yuma, Colorado; nieces and nephews.

AYERS.—George Henry Ayers, born in 1898, in Nebraska; died in Covina, Calif., June 27, 1958. He was baptized in 1945. The survivors are his wife, Edith, and a daughter, Gloria Otwell, both of Covina, Calif.

BROWN.—Nancy E. Jems Westphal Brown, born June 29, 1886, at Ponca, Neb.; died in St. Johnsbury, Vt., June 14, 1958. She was a member of the Morrisville, Vt., church. Mourning their loss are a son, Fred Westphal, of Morrisville, Vt.; a daughter, Mrs. H. W. Schneider, of New York City; ten grandchildren; and five great-grandchildren.

BUCK.—Mrs. Worth Buck, born Oct. 1, 1869, in LaValle, Wis.; died in Niles, Mich., June 30, 1958. In 1896 she was united in marriage to Worth Buck. Left to mourn are her husband; a son, Porter, of Maitland, Fla.; two daughters, Mrs. Walter Garland and Mamie Buck, both of Berrien Springs, Mich.; two grandchildren; and two great-grandchildren.

COCHRAN.—James Harvey Cochran, born Jan. 14, 1868, near Kansas City, Mo.; died at Sunnyvale, Calif., June 12, 1958. He was a graduate of State Teachers College, Warrensburg, Mo., and for three years taught school in Missouri. He was assistant manager for three years in the tract society at Rockville, Mo. In 1893 he married Birditt Rose Fisher. The summer after their marriage he assisted Elder Clarence Santee in an evangelistic meeting at St. Joseph, Mo., and then connected with the Missouri Tract Society in Kansas City, first as assistant manager, and later as manager. From 1903 to 1912 he served as branch manager for the Pacific Press Publishing Association in Kansas City, and then transferred to Mountain View, Calif. From 1912 to 1920 he was manager of the periodical department at the Pacific Press and also served as a member of the board of directors. In 1920 he became manager of the book department and vice-president of the Pacific Press. He was named general manager in 1932. He retired in 1941 but continued to serve as a member of the board of management until his death. From 1918 to 1924 he was mayor of Mountain View.

COULSTON.—Emma May Merriam Coulston, born May 12, 1873, at North Ridgeville, Ohio; died at Battle Creek, Mich., July 8, 1957. At the age of 14 she joined the church. In 1889 she married Elder Eugene Merriam, first secretary-treasurer of the Ohio Conference, who predeceased her in 1911. In 1919 she married L. C. Coulston, transportation manager of the Battle Creek Sanitarium. Besides her husband, she is survived by 3 children, Mrs. J. E. Moncrieff of Angwin, Calif.; Mrs. Arthur Spaeth and Mrs. Ellis Diehm, both of Cleveland, Ohio; 2 stepchildren, Mrs. John L. Sheldon of Corning, N.Y., and Dr. Harold Coulston of Fresno, Calif.; 12 grandchildren; and 12 great-grandchildren. [Obituary received July 10, 1958.—EDITH.]

EITEL.—Henry Eitel, born April 8, 1878, in Shafter, Kans.; died in Yucaipa, Calif., June 14, 1958. In 1902 he was married to Edith Keagler, who passed away in 1918. In 1935 he married Fredrica Andersen. Left to cherish his memory are his wife; a daughter, Ethel, of Takoma Park, Md.; a son, Vernon, of Lafayette, Colo.; a foster son, Joe LaGrasso, of Los Angeles, Calif.; and two grandchildren.

ENCHANDO.—Gregory Louis Enchando, born in 1883, in Texas; died in Azusa, Calif., July 11, 1958. In 1954 he and his wife were baptized. Surviving are 2 sons, 2 daughters, 18 grandchildren, and 10 great-grandchildren.

FISHER.—David Alexander Fisher, born in 1868, near Rossville, Ind.; died at Clinton, Mo., June 28, 1958. In 1898 he was married to Annie Linder, who died in 1946. He later married Mary Ann Starks. He became a church member in 1898.

HAM.—Sarah Eleanor Fullerton Ham, born Oct. 25, 1878, at Saguache, Colo.; died in Silver Spring, Md., June 8, 1958. In 1901 she married William H. Ham. She was employed for a time at the Paradise Valley Sanitarium and at the Glendale Sanitarium. In her leisure hours she distributed thousands of tracts and small books. Mourning their loss are Mrs. Alma L. Tracy of Panama City, Panama; Lyman L. of Norwalk, Calif.; and Dr. George H. of Salinas, Calif.; also six grandchildren and nine great-grandchildren.

HARRISON.—Lillian Katherine Jones Harrison, born March 4, 1889, in Kirksville, Ky.; died in Oklahoma City, Okla., June 29, 1958. In 1906 she married William Wade Harrison. When 14 years of age she began work at the Southern Publishing Association. Left to cherish her memory are her daughter, Dorothy Wilmore Harrison, an office secretary in the Oklahoma Conference; a brother, Sam H. Jones of Edmond, Okla.; and two sisters, Mrs. Jessie Wilmore Murton and Mrs. Elizabeth Ingle, both of Battle Creek, Mich.

HERR.—Rose E. Herr, born March 18, 1883, in Cora, Kans.; died in Glendale, Calif., June 26, 1958. She attended Walla Walla College, graduating from the normal course in 1908. Her experience teaching church schools in Idaho, Nebraska, Washington, Illinois, and Michigan fitted her for her subsequent appointment as educational and Sabbath school secretary of the East Michigan Conference. Grad-

uated from Emmanuel Missionary College in 1928, she was the normal director of the college until 1932. Then she became educational and Sabbath school secretary of the Wisconsin Conference, which position she held until 1938. Then, until 1950, she was a Bible worker for city evangelists in Portland, Oreg., Oklahoma City, Okla., and San Francisco, Calif. Surviving are a brother, George B. Herr of La Grande, Oreg.; and a sister, Mrs. H. C. Kephart of Glendale, Calif.

HOLMES.—Erma Holmes, born Feb. 9, 1881, in Willard, Ky.; died July 15, 1958. She has been a church member for 28 years. She is mourned by a daughter, two brothers, and a sister.

HOPPE.—Joseph Hoppe, born April 23, 1886, in Germany; died in Acra, N.Y., June 11, 1958. He was baptized in 1917. Left to mourn are his wife; a son, Paul; a daughter, Gerda de Tschaschell; and three grandchildren.

HOWARD.—Frank B. Howard, born April 1, 1877, in Marshalltown, Iowa; died in Los Angeles, Calif., July 16, 1958. He was reared an Adventist and took the nurses' course at Battle Creek, graduating in 1898. His wife preceded him in death. The survivors are two daughters, Mrs. Hildreth A. Shaw and Mrs. Cereda Williamson; 6 grandchildren; 11 great-grandchildren; 2 great-great-grandchildren; and a sister.

IRWIN.—Genevieve Atkinson Irwin, born April, 1861, in Michigan; died in Albany, Oreg., June 22, 1958. She accepted the message about 1894. Surviving are her son, C. L. Atkinson, of Burbank, Calif.; 9 grandchildren; 16 great-grandchildren; and 9 great-great-grandchildren.

KNOWLES.—Rodney Ellsworth Knowles, born in Corvallis, Oreg., died in Olympia, Wash., at the age of 90. In 1896 he married Laura Tredeau, who died in 1904. Later he married Mrs. Ethel Gollgedge, and they helped organize the Jackson Prairie church. The survivors are his wife; a son, Rodney, of San Francisco, Calif.; a daughter, Laura Pickering, of Los Angeles, Calif.; 3 stepdaughters, Mrs. Goldie Hamel of Hialeah, Fla., Mrs. Gertrude Canaday of Rochester, Wash., and Mrs. Ivy Eisman of St. Maries, Idaho; 15 grandchildren; and 4 great-grandchildren.

LARSEN.—James G. Larsen, born Jan. 6, 1894, in Wolbach, Nebr.; died in Asheville, N.C., July 4, 1958. After being graduated from Union College, he served as secretary-treasurer of the Inter-Mountain Conference, and later was on the staff of Pisgah Institute and of Glendale Union Academy. He is survived by his companion, Mrs. Nettie Larsen, of Candler, N.C.; his daughter, Annice Larsen, of Decatur, Ala.; his son, James W., a student at Pacific Union College; and three sisters.

LAWRENCE.—Mary E. Hickling Lawrence, born Aug. 9, 1896, in Paterson, N.J.; died in Washington, D.C., June 23, 1958. In 1919 she was united in marriage to Walter S. Lawrence. She came into the message at an early age. From 1948 until the time of her death she was an employee of the Review and Herald Publishing Association. Left to mourn are a daughter, Ruth H. Lawrence of the Review and Herald Publishing Association; two sons, Frederick of Silver Spring, Md., and William of Lincoln, Nebr.; three grandchildren; and one brother.

OSBORNE.—Joseph Crawford Osborne, born March 30, 1910, at Middleboro, Mass.; died June 29, 1958, as the result of a car accident. From 1944 to 1945 he served as literature evangelist in the Southern New England Conference. In 1949 he graduated from Atlantic Union College. He entered the gospel ministry, laboring in the Chesapeake Conference until 1953, at which time he connected with the work in Northern New England, having charge of the West Lebanon, New Hampshire, district. The survivors are his wife, Madeline Gardner Osborne; a son; a daughter; and two brothers.

PETERSON.—Frank William Peterson, born April 11, 1881, in Sleepy Eye, Minn.; died June 26, 1958. He was reared in an Adventist home and studied one year at Healdsburg College. In 1912 he was married to Mayme Etta Hardcastle, who passed away in 1954. In 1913 he became business manager of Walla Walla College, which responsibility he held until his retirement in 1947. That year the Walla Walla College conferred on him the honorary degree of doctor of laws. In 1953 he was married to Myrtle Charles, who survives. Also surviving is a brother, Charles, of Nordland, Wash.

PETERSON.—John Peterson, born Feb. 8, 1859, in Denmark; died at Glendale, Calif., June 16, 1958. At the age of 15 he came to America on a sailing vessel. A number of years after this were spent as an officer on merchant ships traveling around the world. One day, while working for the Southern Pacific Railway, he picked up a *Signs of the Times*, and began his search for truth. For a number of years he was a fisherman on the Columbia River before deciding to become a "fisher of men." After having attended the Bible school in Portland, Oreg., which was relocated in College Place, Wash., and became Walla Walla College, he worked with Elder Warren Burden in a mission in Portland. He gave the first hydrotherapy treatments and assisted in the operating room in the institution that later became the Portland Sanitarium and Hospital. In 1900 he married Lena O. Mortenson. After his ordination to the ministry he led out in work for the Scandinavian people in and around Portland, Oreg. His years of ministry were spent in the Washington and Oregon conferences. Left to mourn are his wife;

four daughters, Mrs. Evelyn Hempel, Kelowna, B.C.; Mrs. Nina Nelson, Arcadia, Calif.; Mrs. Dorothy Running, Eagle Rock, Calif.; and Mrs. Annetta Joers, Ardmore, Okla.; eight grandchildren; and one great-grandchild.

PHILLIPS.—William H. Phillips died in Knoxville, Md., July 4, 1958. He was baptized in 1948. The mourners are 4 sons; 4 daughters; 22 grandchildren; 21 great-grandchildren; and 3 sisters.

POEY.—Stephen Flanagan Poe, born Nov. 27, 1863, in Philadelphia, Pa.; died July 20, 1958. He married Kate Gaylord Wilson in 1898. In 1930 he joined the church and became a colporteur evangelist, at first in Ohio, and later in California. Mourning their loss are two daughters, Mrs. Geoffrey Williams of Santa Monica, Calif., and Mrs. Elton Morel, who, with her husband, Dr. Elton Morel, has gone to Nuzvid, India, to serve in the Giffard Memorial Hospital. Other relatives are four grandchildren; two great-grandchildren; a brother; and a sister.

QUANTOCK.—Sara Ann Quantock, born March 22, 1885, at Fayette, Mo.; died May 12, 1958. She joined the church as a young girl. She spent two years at Union College. After many years of service in the bank at College View, Nebr., she went to California in 1927 and entered the postal service with her brother Charles, who was postmaster at Loma Linda. Later she joined the staff of the Hospital Supply Company on the Los Angeles campus of CME. She spent 12 years at that location, retiring in 1953. She is survived by two brothers, Charles of Loma Linda, and Frank of Columbia, Mo.

SCHEPPLER.—George Carol Scheppler, born March 24, 1917, in Fallon, Nev.; died near Arcata, Calif., April 18, 1958, in an accident. He attended Pacific Union College and graduated from three-year premedical, later receiving his degree in industrial arts in 1940. After teaching two years, he enrolled in the College of Medical Evangelists, graduating in 1945. Following a period of Army service, he located at Blue Lake, Calif., where he practiced medicine. In 1941 he was married to Vera Bernice White. Mourning their loss are his wife; two daughters; a son; and his parents.

SCHWARZ.—Blanche Irene Reed Schwarz, born Sept. 24, 1887, in Sarpy Co., Nebr.; died June 6, 1958. She attended Union College, and in 1934 married Otto Schwarz. Mourning their loss are her husband; 3 steps; 1 stepdaughter; 15 grandchildren; six great-grandchildren; a brother; and a sister.

SKINNER.—Harriet Cumming Skinner, born in 1883, in Scotland; died in Santa Ana, Calif., June 28, 1958. In 1920 she was baptized. She is survived by her husband, John Skinner; a son, Kenneth; three daughters, Mrs. Dina Baker, Mrs. Alice Satterlee, and Mrs. Harriet Bower, all of California; and three sisters, one in Scotland and two in Canada.

THOMPSON.—Gertrude A. Reynolds Thompson, born June 2, 1885, in Pomeroy, Kans.; died July 2, 1958, in Tulare, Calif. Nearly 25 years ago she was married to Elder Harry G. Thompson. The survivors include two brothers and two sisters.

TRYON.—Jesse A. Tryon, born in Kenderville, Ind.; died in Modesto, Calif., April 15, 1958. He accepted the message in 1938. [Obituary received July 28, 1958.—Editors.]

WALKER.—William Carl Walker, born Sept. 29, 1900, at Fairbury, Nebr.; died in Lincoln, Nebr., Dec. 13, 1957. In 1922 he married Estella Thorp. He became a church member in 1951. Surviving are his wife; nine children; eight grandchildren; three sisters; and two brothers. [Obituary received June 30, 1958.—Editors.]

NOTICES

Literature Requests

[Mark packages: Used publications—no monetary value; destroy if not deliverable.]

Percival Agustín, Corral Village, Tamana, Trinidad, B.W.I., wishes used papers, such as *These Times*, *Review*, *Signs*, *Little Friend*, and picture cards.

WANTED: Used Bibles, songbooks, and missionary magazines for children especially. Send to Edith M. Moscatel, Ibaay Church School, Ibaay, Aklan, Philippines.

Norman Wetmore, Rt. 2, Kalispell, Mont., would like a continuous supply, in any quantity, of *Signs*, *These Times*, *Guide*, *Instructor*, and *Liberty*.

Conception Cacal, Paco, Kidapawan, Cotabato, P.I., wants a continuous supply of *Signs*, *Review*, *Instructor*, *Guide*, tracts, old Bibles, songbooks, and other suitable missionary literature.

A supply of all types of missionary material, including old Bibles and small books, will be gratefully received by Florentino Jacson, Labmo, Kidapawan, Cotabato, P.I.

WANTED: Old Bibles, songbooks, and all types of missionary materials by Hedida Cacal, Km. 114, Paco, Kidapawan, Cotabato, P.I.

Booklets, *Message Magazine*, *These Times*, *Signs*, old Bibles, tracts, small books, *Life and Health*, songbooks, picture cards, and any suitable Sabbath school and missionary material are desired by Casimero Lagazo, Paco, Kidapawan, Cotabato, P.I.

Carlos Llapitan y. Calilan, Km. 114, Paco, Kidapawan, Cotabato, P.I., would like MV songbooks, MV guidebooks, old Bibles, and any material suitable for youth.

WANTED for missionary work among 4,200 Armenians of Valence and Romans, Drôme, France, literature, including small books in the Armenian language. Send to Pastor Jean Cazeaux, 6 rue Mirabeau, Valence, Drôme, France.

Rosario Hanez Vda. de Muchuelas, Sibucawan, Isabela, Neg. Occ., P.I., desires old Bibles, *Signs*, *Review*, *S.S. Quarterlies*, *Liberty*, *Worker*, tracts, and other suitable missionary literature.

A continuous supply of used literature, such as *S.S. Quarterlies* (senior and children's), *Little Friend*, *Primary Treasure*, and *My Bible Story*, is needed by B. A. Martin, SDA Mission of Viet Nam, Box 453, Saigon, Viet Nam.

WANTED: A continuous supply of small books and other missionary literature by A. G. Haynes, Caribbean Union College, P.O. Box 175, Port-of-Spain, Trinidad, B.W.I.

Mrs. L. J. Schlorff, R. 5, Box 59, Spring Hill, Ala., appreciates receiving up-to-date *Signs*, *These Times*, *Instructor*, *Guide*, *Listen*, and *Liberty*.

Ernesto A. Bartolome, East Visayan Sch. of Arts and Trades, Dumaguete City, Negros Oriental, P.I., desires small books, songbooks, old Bibles, pamphlets, and magazines, such as *Review*, *Signs*, *Life and Health*, *Worker*, *S.S. Quarterlies*.

Osmond Morgan, Geddes Mount, Oracabessa, Jamaica, B.W.I., can use old magazines and small books suitable for missionary work.

Silby H. Coe, Box 34, Georgetown, Grand Cayman Island, B.W.I., gives audio-visual studies and needs tracts bearing on the subjects treated, such as *Good News* series, and *Present Truth*.

Sol Nomo, Hinigaran High School, Hinigaran, Negros Occidental, P.I., wants old Bibles, songbooks, and missionary literature.

A continuous supply of literature including old Bibles and small books is desired by Calvert Gibson, Box 221, Port-of-Spain, Trinidad, B.W.I.

Mrs. Elaine Weaver, P.O. Box 7, Safford, Ala., wishes a continuous supply of *These Times*, *Signs*, *Message*, *Life and Health*, *Little Friend*, tracts, and small books.

Lolita Secong, East Visayan Mission, Box 119, Cebu City, P.I., wants a continuous supply of small books, tracts, and material for young people. Note her new address.

Lee Rabanes, Daguma Postal Agency, Esperanza, Cotabato, P.I., desires any denominational literature, including magazines and used Bibles.

WANTED: *Review*, *Signs*, *Instructor*, *Little Friend*, *Present Truth*, old Bibles, songbooks, *These Times*, *Listen*, *Guide*, and small books, by Aquiles V. Gayares, Mountain View College, Malaybalay, Bukidnon, P.I.

Anita Binaya, Bulanan, Midsayap, Cotabato, P.I., is in need of *Review*, *Signs*, *Guide*, tracts, old Bibles, songbooks, picture cards, and children's magazines.

A continuous supply of literature including small books, old Bibles, and songbooks, is desired by Adelina Z. Vegafria, Pigcawayan, Cotabato, Mindanao, P.I.

Grace Fiesta, P.O. Box 101, Kidapawan, Cotabato, P.I., wishes old Bibles, songbooks, *Liberty*, *Guide*, *Little Friend*, *Instructor*, *Review*, memory verse cards, and other suitable literature for missionary work.

Please send all kinds of tracts and missionary literature including Sabbath school supplies to Gregorio Taguaz, Tupi, Cotabato, P.I.

Rosenda S. Rabanes, Kidapawan, Cotabato, P.I., desires old Bibles, songbooks, pamphlets, and Sabbath school supplies, especially for children.

WANTED: A continuous supply of clean SDA papers for missionary work, especially *Signs*, *Listen*, and various tracts, by Mrs. Chris Strong, Rt. 2, Cave City, Ark.

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
IMV Pathfinder Day	September 20
Sabbath School Rally Day and 13th Sabbath Offering (Inter-America)	September 27
Neighborhood Evangelism (Bible school enrollment)	October 4
Home Missionary Offering	October 4
Voice of Prophecy Offering	October 11
Temperance Day and Offering	October 25
Missionary Periodicals Campaign (<i>These Times</i> , <i>Signs of the Times</i> , and <i>Message</i>)	October
Witnessing Laymen	November 1
Home Missionary Offering	November 1
<i>Review</i> and <i>Herald</i> Campaign	November 1-22
Week of Prayer and Sacrifice	November 15-22
Week of Sacrifice Offering	November 22
Home Missionary Day and Offering	December 6
Thirteenth Sabbath Offering (South America)	December 27

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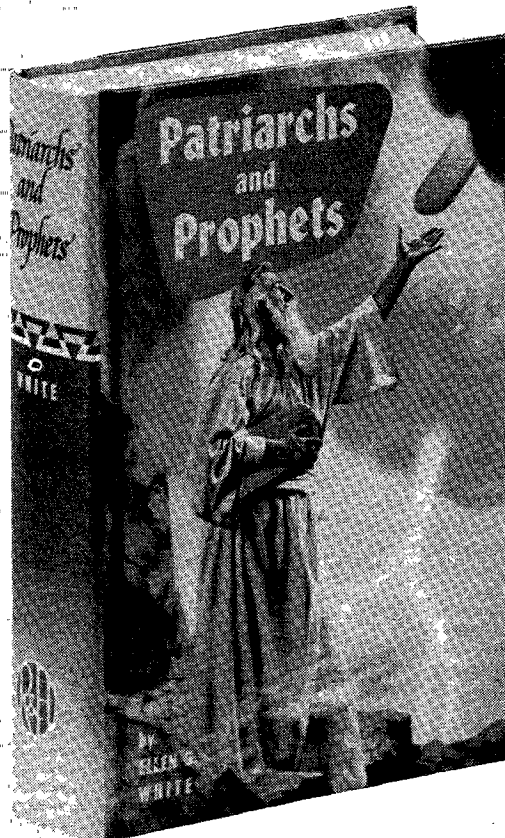
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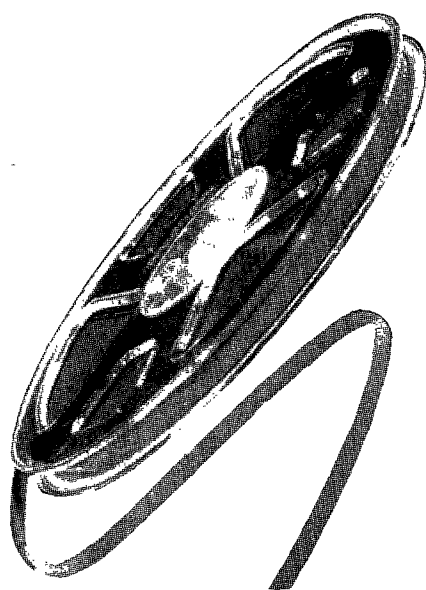
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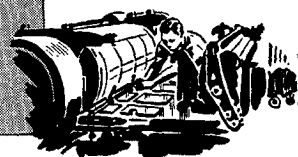
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As We Go to Press



From Home Base to Front Line

North America

Mrs. Hazel Weber, of Sanitarium, California, left Oakland, California, August 4, going to Argentina. Sister Weber's maiden name was Hazel Marion Ausherman. With the exception of one year on furlough, Sister Weber served in South America from 1944-1955, with her husband, Charles J. Weber. Brother Weber passed away while in service in 1955. Sister Weber will serve as a dietitian in the River Plate Sanitarium.

Emma Binder, recently on furlough, sailed August 6, on the S.S. *Steel Age*, from New York City, returning to Karachi, Pakistan. Miss Binder has served in India and Pakistan since 1932. During this furlough she has taken postgraduate work at Loma Linda, California. She will resume her work as director of nurses in the Karachi Seventh-day Adventist Hospital.

Mr. and Mrs. Joseph A. Soule and two children, returning after furlough, sailed August 6, on the S.S. *Steel Age*, from New York City, en route to India. Prior to marriage, Sister Soule's name was Helen Marie Jones. Brother and Sister Soule first went to India in 1951. While on furlough Brother Soule has taken postgraduate work. They are returning to the South India Union where he will continue as publishing department secretary.

Northern Europe

Jean M. Fleming, a new appointee from England, sailed on June 20 for Ethiopia, where she is to connect with the Gimbie Hospital. Miss Fleming is a state registered nurse.

Nelly Lugtenburg, a new appointee from the Netherlands, left on June 20 for Ethiopia, to serve in the clinic connected with our Ethiopian Union Training School at Kuyera. Miss Lugtenburg has spent some years in England, where she recently completed her training as a state registered nurse and state certified midwife.

Mr. and Mrs. T. S. F. Edwards left for New York on June 6. After attending the General Conference session in Cleveland they proceeded to Trinidad. Brother Edwards will connect with the Port-of-Spain SDA clinic as a dental surgeon.

M. Koopmans and family, on July 26, returned to their post of service in the Belgian Congo, after furloughing in the Netherlands.

W. R. BEACH

Death of O. R. Staines at Loma Linda

The following telegram has just been received from C. W. Teel, associate director of the Division of Religion at the College of Medical Evangelists:

ELDER O. R. STAINES LONG TIME WORKER IN THE CAUSE OF MEDICAL EVANGELISM PASSED AWAY AT LOMA LINDA ON AFTERNOON OF AUGUST 12. REMEMBERED PARTICULARLY FOR HIS EDITORSHIP OF THE "MEDICAL EVANGELIST" FOR SOME 25 YEARS AND COORDINATOR OF THE STUDENT "CO-OP" SYSTEM THAT PLACED MEDICAL STUDENTS IN HOSPITALS TO WORK THEIR WAY THROUGH THE MEDICAL COURSE, ELDER STAINES MORE RECENTLY WAS ACTIVE IN THE COLLEGE CHURCH WHERE HE SERVED AS ONE OF THE HEAD ELDERS. FUNERAL SERVICES WERE HELD AT THE COLLEGE OF MEDICAL EVANGELISTS ON FRIDAY AUGUST 15TH.

A life sketch will appear in a later issue of the REVIEW.

Notes of Courage From Colombia

J. C. Culpepper, publishing department secretary of the Inter-American Division, writes the following encouraging word concerning a recent visit to Colombia:

"In Cali, Colombia, the 54 colporteurs of the Upper Magdalena and Pacific missions enjoyed an excellent institute. All gave good reports. Not one suffered persecution during the past few months. Just ten months ago in the barrio of California near Bucaramanga, Herman Molina, a colporteur in the Upper Magdalena Mission, was clubbed and stoned by a mob. His nose was smashed, his teeth were knocked out. But soon he was fitted with artificial teeth, went back to work, and became the champion col-

porteur in deliveries. He delivered books worth 10,000 pesos (colombianos) in less than ten months. Now he says that he wants to be the champion soul winner.

"We were happy to visit the Colombia-Venezuela college at Medellin, where we found an excellent spirit. Forty of the students reported having won full scholarships during the past vacation period, and eleven part-time scholarships. There are 30 students who plan to work for souls and scholarships this coming vacation period. This will mean that 35 per cent of the entire student group will work as student colporteurs."

The nearly 100 colporteurs in the Colombia-Venezuela Union have delivered more than \$112,000 worth of literature during the first six months of 1958.

W. A. HIGGINS

Graduate Nursing Education at Philippine Union College

Ligaya Reyes, dean of the school of nursing at Philippine Union College, writes that there were 1,129 students enrolled in the eight schools of the Philippine Union College when the school year opened in June. Of this number, 268 are enrolled in the school of nursing. Sixty of the group are in the clinical division of the new collegiate program.

Thirty graduate nurses are completing the major in nursing leading to a Bachelor's degree. Of the latter group nine are full-time students. Two nurses are on leave for advanced study from the Giffard Memorial Hospital School of Nursing in South India. These are the first nurses from the Southern Asia Division to enroll at PUC. There is a graduate from the Tokyo Sanitarium and Hospital School of Nursing and a graduate from the Bangkok Sanitarium and Hospital School of Nursing enrolled. The other nurses studying are graduates of the Manila Sanitarium and Hospital School of Nursing.

It is encouraging to see the advanced program in nursing of the Philippine Union College providing advanced preparation in nursing for other medical institutions of the Far Eastern Division and also for the Southern Asia Division.

D. LOIS BURNETT