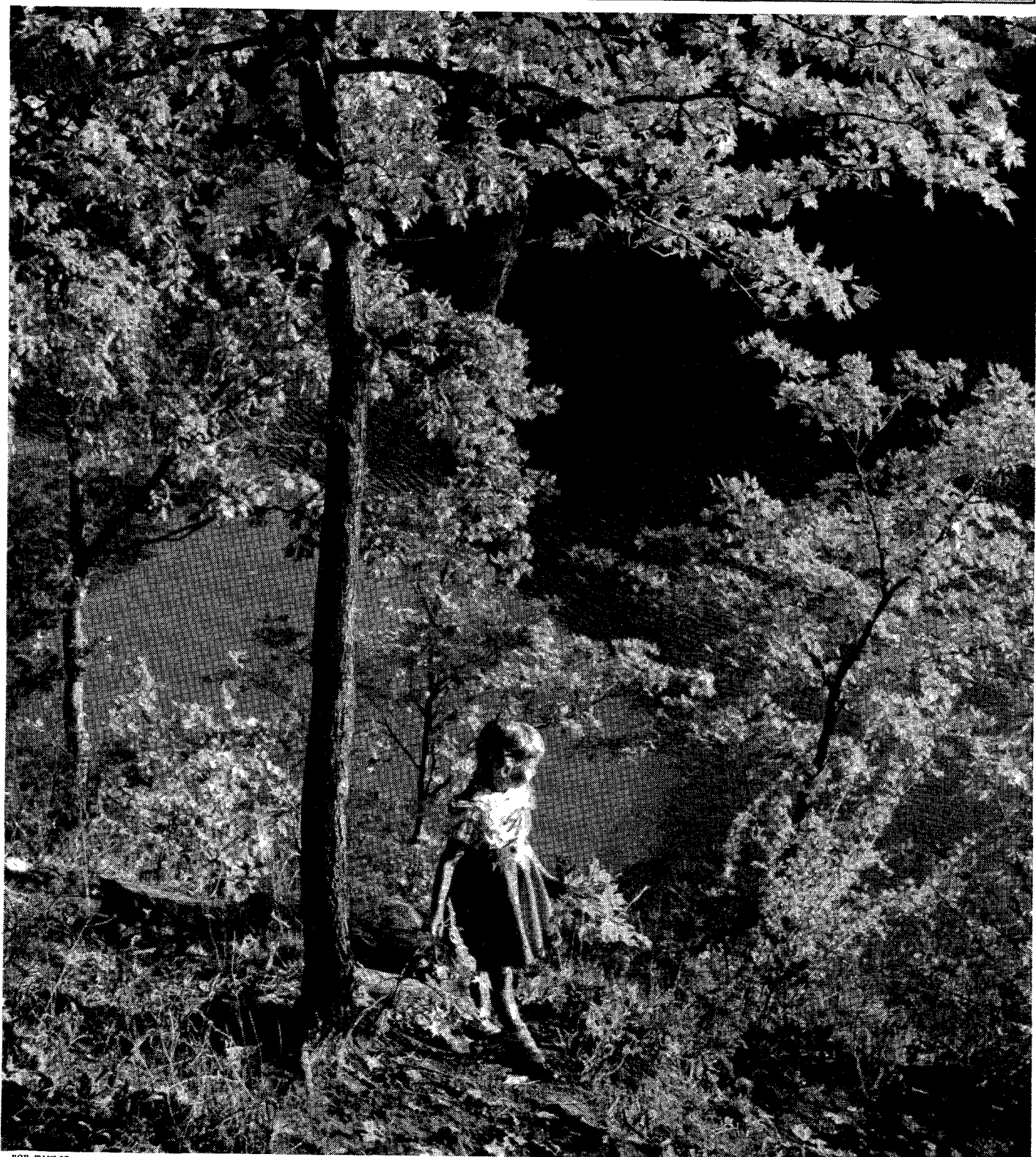


THE ADVENT SABBATH

REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



BOB TAYLOR

"He leadeth me beside the still waters." Psalm 23:2.

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THE ADVENT SABBATH

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A Thought

FOR THE WEEK

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

"Our Sweetest Comfort in the Blessings of Today"

He was a man of big affairs. The industrial firm of which he was advertising manager deferred to his decisions. His conferences with department heads were matters of potential loss or gain. His word had stabilized many a critical situation. He was going places in the business world. His family adored him.

But the shaft of sunlight that touched with gold the flaxen hair of his little daughter as she lay in the casket before the altar of the church was like an accusing finger that added shame to his remorse. For all he could think of was an incident two or three weeks before, when he had come home with his brief case full of business reports that must have priority over every other thing that might claim his attention that night. Or so he reasoned.

In the midst of his concentration his six-year-old darling had appeared at the door of his den with a new book in her hand. "Will you read me a story, Daddy?"

"No, dear, not just now. I'm busy."

"But see, there's a lovely picture with it."

"Yes, I see it, dear, and it is lovely. But some other time."

His daughter stood there for a long while, and then said, "I'll leave the book here, Daddy, so you can read it to yourself; but when you do, read it loud so I can hear you."

He had read the story since, but no matter how loudly he read it now, she could not hear. Bitterness rose in his heart against the drink-crazed motorist who had taken his daughter's life. The rosy future he had pictured and all his big deals now seemed drab. The words of the minister were blurred, for the grief-stricken father was going over and over the words of the story, which began, "There once lived a beautiful princess, and she ruled her father's kingdom." He was a man of big affairs, but he had missed his biggest moment.

H. M. TIPPETT

Well Said

Mammon is the largest slave-holder in the world.—F. Saunders.

Life is a flower of which love is the honey.—Victor Hugo.

We hand folks over to God's mercy, and show none ourselves.—George Eliot.

Few minds wear out; more rust out.—Bovee.

The greatest misfortune of all is, not to be able to bear misfortune.—Bias.

REVIEW AND HERALD

Why Worry?

By J. ERNEST EDWARDS

Everybody seems to be worrying today. Ignorant folks worry because they don't know any better. Educated folks worry because they know so much to worry about. Old folks worry because they are coming close to life's sunset. Young folks naturally worry because they are entering a topsy-turvy world. Irreligious folks worry because they have no faith. Many religious folks worry because of inadequate faith. All sorts of people worry about all sorts of things. They worry about their health and their souls. They worry about the pulpit, and the pulpit worries about the pew. They worry about getting married, and then worry about how they got married.

In grappling with the many troubles of life one questions, Is Christ adequate for all of these problems? Can He deal with every phase of human need? Can He heal sick bodies and minister to physical needs? Does He still cast out the demon of uncontrolled passions from the hearts of tempted men? Can He cope with problems of the mind? Can He help worried men and frustrated members of society? How about people whose minds are haunted by fear or whose hearts are bereaved and broken? How does He face the complex spiritual ills of the human race with its problems of egotism, jealousy, loneliness, pride, hypocrisy, and vanity? Is He able to help?

Add to the infinite variety of human needs such so-called little sins as idle gossip, tainted insinuations, self-deceit, limited consecration. Is Jesus sufficient to help us meet them all? Can He deal with these problems when several are tangled together in one human life—economic perplexities intertwined with matrimonial difficulties and real frustrations that bring a tremendous mental and health strain?

Can it be said in sober truth that no one is outside the compass of Christ's help or are we to understand all the promises to be pious exaggerations of the minister, and to receive them with crippling mental reservations? Thousands turn wistful eyes and weary steps to Jesus with the urgent, imperative questions, "Are You able? Can You meet every problem of human need? Can You help me?"

The promises of Christ are sure. His presence is real. Heaven's power is unlimited. Again and again He has demonstrated that He can do it, that

He has done it, and that He is doing it. The servant of the Lord states, "He [Jesus] is all and in all. . . . In trusting faith commit the keeping of your souls to God as unto a faithful Creator. Be not continually in fear and apprehension that God will leave you. He never will unless you depart from Him. Christ will come in and dwell with you if you will open the door of your hearts to Him."—*Testimonies*, vol. 3, p. 543.



RUSS HARLAN, ARTIST

Christ is the answer to every need.

At a laymen's institute in Bolivia I met Alberto Ticona, a poorly dressed but radiant Indian whose face was wrinkled with age and burned by the winds of the high Andean plateau on which he lived. Sitting on the front seat of the chapel he sang with gusto and evident enjoyment. I pointed out this joyful Indian and exclaimed to the chairman, "That Indian certainly is happy!" The response surprised me: "He has so little to be happy about."

"How is that?"

"This year he lost his potato crop, and you know that's their main food. A severe storm destroyed his small home. And to crown all his troubles, his children turned against him because of his faith!"

Soon after, this old Indian, with troubles on every side, shared with us his missionary experiences. "For thirteen years I have been telling people about the wonderful Jesus who has done so much for me. I have gone

from village to village, to places where we have no believers, and have knocked at the homes of my people. I first ask them if I may come in and sing for them. As soon as I get inside I begin singing, 'With Jesus in the family, Happy, happy home. . . . With Jesus in the daddy's heart, Happy, happy home. . . . With Jesus in the mother's heart, Happy, happy home.' Then I tell them, 'Jesus wants to be your Saviour. He'll move right into your heart if you'll let Him. He is coming back soon. You must be ready to go to heaven!'"

With this simple approach this happy Indian, secure in Christ's love and trusting His leading, has had the great joy of seeing 122 persons baptized in the past thirteen years. During a recent year he won eighteen. Thirteen new companies of believers have been organized as a result of the labors of this one layman. True, he has many difficulties, but he also has a peace within that surmounts them all. His confidence in God's leading was justified, for all his needs have been supplied—his food has been supplied and his home rebuilt. Alberto proved that Jesus was adequate for all of life's problems. He could testify with conviction that when one trusts in the Lord, He "is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us" (Eph. 3:20).

A father brought his afflicted son to the disciples for healing, but they were unable to cast out the spirit. In the presence of failure the father's faith slipped. The best he could do when he met Jesus on His return from the Mount of Transfiguration was to pray, "If thou canst do any thing, have compassion on us, and help us" (Mark 9:22). Jesus in His sympathy called his attention to the fact that he had placed the "if" in the wrong place. "If thou canst believe, all things are possible," the Saviour replied. Then the distraught father cried with tears, "Lord, I believe; help thou mine unbelief."

Although this was not perfect faith, it made the impossible possible. Without faith we thwart God's purposes, but God can do mighty works for those that believe. Everything constructive, everything of worth becomes possible through faith. Genuine faith, even if no larger than a mustard seed, can move mountains of obstacles.

How to Check Losses in Membership—Part 6

By Fordyce W. Detamore

In this article—the last of the series of suggestions on helping members to remain firm and win back the lost sheep—let us approach the question from two angles. First, what can the individual himself do to ward off the danger of backsliding? Second, what can the church and the pastor do to forestall the possibility of his backsliding?

Here are some specific suggestions to the individual member—safeguards to spiritual survival.

1. Take time to pray, at least every morning and every night. Never, never neglect personal prayer. Do not neglect family worship either. In a census I conducted at one of our colleges and another in one of our academies the young people revealed the tragic fact that in nearly 50 per cent of their homes the families did not follow the plan of family worship. This one shortcoming alone is a most significant distress signal, indicating spiritual weakness and contributing to spiritual delinquency.

2. Take time to read your Bible daily. A day or two without food, and you will become weak. The same applies to spiritual food. Anemic Christians are easy prey for the enemy of souls. Study your Sabbath school lesson daily.

3. Read the Spirit of prophecy writings. True, in some lands where it has not yet been possible to print the Spirit of prophecy books we have full-fledged Adventist believers. But the Spirit of prophecy does help to make stronger members. What a wealth of material it provides us! Read the volumes for yourself and you will be amazed at the broad, wise, balanced counsel for day-by-day Christian living—always practical and applicable to individual needs.

4. Attend Sabbath school and church weekly, and as often as possible all other church appointments. Never let casual excuses keep you from attendance at the house of prayer.

“Not forsaking the assembling of ourselves together, as the manner of some is; . . . and so much the more, as ye see the day approaching” (Heb. 10:25). That surely applies now. Those who are regular in Sabbath school and church attendance rarely backslide. Be in your Sabbath school class *every* week, and be sure to remain for the preaching service.

Plan your program as far as possible so you can attend other services of the church, such as the MV meeting, the prayer meeting. Yes, and by all means, camp meeting.

5. Read THE REVIEW AND HERALD, the union conference paper, and other periodicals and books, in so far as time allows. Reading the REVIEW keeps you posted on the activities of the world movement of which you are a part. Special articles are featured that will help to revive the first love and to keep the spiritual life warm and bright.

6. Keep up to date with your tithes and offerings. Never lag in paying your tithe. You will be surprised how this one matter alone will affect you. We never like to face someone we owe after the amount is past due. So some avoid meeting God at church on Sabbath when they have defaulted in the matter of their tithes.

Plan to do your part in bearing the heavy financial load of the church. Participate actively in the annual Ingathering campaign. You do not want someone else to carry your share of the load. Do not forget the Voice of

Prophecy, Faith for Today, and other special projects in your gifts.

7. If you stumble and fall, repent and start anew. “My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous” (1 John 2:1).

This is important. Far too many give up easily after a fall. Be assured that Jesus stands ready to help you. He is the One who suggested forgiving seventy times seven. He will never forsake you. Accept His forgiveness and do not squander spiritual vitality grieving over past mistakes. Profit by them, yes; forsake them, indeed; brood over them, never. The happiest person in the world should be the Christian—saved by grace.

8. Live on the sunny side of life. Be a positive, not a negative, member in the church. Be a helper, not one constantly needing spiritual help. Talk courage, never discouragement. Utter words of healthy commendation, never of condemnatory criticism. Caustic words are as cankers on the lips of their authors. Look for the good in others. Avoid the evil. Scatter smiles and sunshine, and they will all come back to you in spiritual health and happiness in this life, and one day you may bask in the eternal sunshine of Heaven’s love.

9. Finally, keep busy—ever working for others.

That brings me to the second set of suggestions. A living, growing church

Minute Meditations

Glorying in the Fire

By C. G. BELLAH

“Wherefore glorify ye the Lord in the fires” (Isa. 24:15).

“There never was such affliction as mine,” said a poor sufferer, restlessly tossing on a hospital bed. “I don’t think anyone else ever had such a racking pain.”

“One,” was faintly uttered from the next bed. The first patient waited a moment, and then began the impatient strain, “Nobody knows what I pass through. Nobody ever suffered more pain.”

“One,” was again whispered from the adjoining bed.

“I take it you mean yourself, poor soul! but—”

“Oh, not myself—not myself,” exclaimed the other, her pale face flushing as if some wrong had been offered—not to herself but to another.

There was a short pause, and then the sweet, gentle voice uttered the sacred words, “When they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee be-

fore him, and mocked him, saying, Hail, King of the Jews. And they spit upon him, and took the reed, and smote him on the head. . . .

“And when they were come unto a place called Golgotha, . . . they gave him vinegar to drink mingled with gall: . . . and they crucified him. . . . And about the ninth hour Jesus cried with a loud voice, saying, . . . My God, my God, why hast thou forsaken me?” (Matt. 27:29-46).

The voice ceased, and the nurse held a cup of barley water, flavored with a pleasant-tasting acid, to the lips of each sufferer.

“Thank you, nurse,” said the last speaker. “They gave Him gall and vinegar to drink.”

“She is talking about Jesus,” said the other woman, “but talking about His suffering cannot mend mine.”

“But it lightens hers,” said the nurse. “I wonder how?”

The gentle voice began again, “Surely he hath borne our griefs, and carried our sorrows: . . . he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed” (Isa. 53:4, 5).

Whether Jesus sends a rod or a crown, if He comes with it, it is well. It is better to be sick, if He parts the curtains and stands by the bedside, than to have health and never be visited by Him.

REVIEW AND HERALD

ON THE Religious Front

[These news items are taken from Religious News Service, Ecumenical News Service, and other sources. 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.]

One Adult in Twenty-one Now an Alcoholic

Alcoholism has reached a rate in the United States where one out of every 21 adults is now an alcoholic, the Methodist Board of Temperance said in Washington, D.C. Citing the latest studies conducted by the Yale Center of Alcohol Studies, the temperance group said that the number of alcoholics has risen to 5,015,000. This is a rate of 4,760 per 100,000 adult population.

Connecticut Supreme Court Again Upholds Sunday Law

The constitutionality of a Connecticut law sharply restricting the sale of articles on Sunday has been upheld by the State's highest court for the second time in two years. In a unanimous decision, the Connecticut Supreme Court of Errors denied the appeal of Van Cleve Shuster of Milford. Mr. Shuster, owner and operator of Van Cleve's Glass and China Store in Milford, was convicted in a local court of selling two candles on Sunday in violation of the law. The New Haven County Court of Common Pleas subsequently refused to set aside the conviction.

POAU Scores D.C. Schools Transportation Bill

Protestants and Other Americans United for Separation of Church and State has opposed the inclusion of private and sectarian schools in a bill which would permit the Federal Government to subsidize all school transportation in the District of Columbia. The Reverend C. Stanley Lowell of Washington, D.C., associate director of POAU, declared that the measure, in so far as it pertains to nonpublic schools, "threatens the American policy of church-state separation."

Minnesota Retailers Ask "Teeth" in Sunday Law

The Minnesota Retail Federation suggested in Minneapolis that the 1959 State legislature "put teeth" in an old law against Sunday selling of "everything except drugs, prepared meals in public eating places, petroleum products, and a few other essentials." In a letter distributed to members of the State legislature, the federation said: "Sunday is a day of religious observance for a vast majority of our people. It is, and should be, a day of rest for everybody, for those religiously inclined and those not so inclined. We've said before and we say it again—employers who persist in opening their establishments on Sunday for commercial purposes deserve, and surely will have, active opposition of labor unions, church officials, church and civic groups, and merchants with a sense of decency and respect for others. Commercializing Sunday could become a national shame."

and a wide-awake pastor will feature an active program of church work.

Moody is often quoted regarding his advice to new converts asking how they might be sure of remaining steadfast. His reply, "Work. Work. Work!" This is good advice for today too. A living church is an active, aggressive church. A living Christian is an active, working member.

The pastor and the church must unite in planning suitable activities for individuals as well as for groups. Some specific suggestions may be helpful.

1. Through a church census learn the abilities and special interests of each member. For example, learn what musical instruments are played and what hobbies some have developed. Ascertain past leadership activities of the members in their former associations, such as Sunday school teachers, Scout or Girl Guide leaders, Rotary Club leadership, et cetera.

2. Place each member in some position requiring action and work, such as Sabbath school teacher, MV assistant, pianist, Dorcas member, church development association (planning the betterment of the physical church plant, such as landscaping, remodeling, expansion), Bible study training band, literature band, public speaking seminar, welfare band, public relations bureau, Pathfinder counselors or instructors, et cetera.

It is not enough to place individuals in groups. Insist on the leaders in these groups training, developing, and using the talent of those assigned to them.

3. Conduct classes in public speaking, in the giving of Bible studies, and in directing music. These three classes will develop and train members for

participation in public lay evangelism—the greatest challenge of any line of missionary activity.

In every church we have talent that could be used for public evangelism, cottage meetings, and Bible studies. Our evangelistic campaigns have always been most successful where there has been active lay evangelism. What need there is for the church to be at her first task of carrying this message of hope to the millions!

Aggressive training classes in such subjects as public speaking, conducting, and the giving of home Bible studies would, in a short time, develop a vast army of workers prepared to finish the task God has committed to the remnant people.

4. Launch an all-out public evangelistic campaign, combining the efforts of laity and pastor. Let us remember that the pastor's primary field of labor is not waiting on tables, inventing and oiling machinery, conducting drives and campaigns, but evangelism.

It will be found that an active program of evangelism solves almost all church problems. If the church's financial load is heavy, the best way to lift it is to bring in new, energetic members filled with the zeal of their first love.

Evangelism reduces contention, if any exists. When all the church unites in carrying the battle to the enemy, prosecuting an aggressive, militant warfare, there is neither time nor inclination for petty bickering within the ranks. Evangelism is also the most direct and quickest way of reclaiming lost sheep. Church members are able to bring to public evangelistic meetings friends, relatives, and backsliders who usually will not attend a regular church service. No other type of meeting reaches the heart so directly and personally as a revival-evangelistic type of service. In this atmosphere backsliders more readily respond. Finally, nothing helps better to hold our own members than to utilize their services in the conducting of public meetings. Members rarely backslide while busy working for others.

We have a world to warn. Neither pastor nor layman can go home until the world task is done. Should we not accept the call to a greater evangelism, and arise to finish our task? Said the Master, "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd" (John 10:16).

May we each be found in his place when the Great Shepherd of the fold shall count His sheep, and may He find not just ninety-nine but *all* safe within the fold when the final storm breaks!

Jesus Is Calling You

By HENRIETTA ALLEN ALSOP

In this land of trial and sorrow,
In this land of strife and woe
There is One who wants to know you,
For He dearly loves you so—

One who treads the way before you,
One who opens every door,
One whose care will ever guide you
On to that eternal shore.

He is pleading, pleading, pleading,
"Come, O precious child of Mine.
I have made a path before thee,
Won't you clasp My hand with thine?"

"I will guide and ever keep thee,
I will pardon and forget,
I will strengthen every weakness,
I will give you peace—content.

"I will open doors before you,
I will all your needs supply,
I will fill your heart with laughter,
I will take you home on high."

Meditations in Verse



NOT ALONE

By DOROTHY LEWIS RIFFEL

I do not understand why God
To me such love and goodness shows;
I cannot fathom the height and depth,
The breadth of mercy He bestows,
But I feel it constantly.

I cannot see the hand outstretched
Reaching down in love to me;
I only know that when in faith
I upward reach, His hand is there
To guide my stumbling feet.

I cannot fully know the joy
Of service, for my faith is weak,
But even when I feebly stumble
On the words He bids me speak
I feel His presence near.

But with all my lack of wisdom
And such faithless lack of sight,
I know He cared enough to send
His only Son to die that I
From darkness might be saved.

A Vision at Eventide

By MAUDE MAE SPEERS

I sat by my open window
At twilight's peaceful hour
As the afterglow of the setting sun
Touched forest, field, and flower.

It felt like a benediction
On the earth from heaven above,
A pledge to His toiling children here
Of a Father's changeless love.

And my restless heart grew quiet
While brightness filled the room,
Tho' without the shadows deepened
And the earth was wrapped in gloom.

I thought of the golden city
Where the light ne'er fades away,
And its beams celestial shine
In never-ending day.

I seemed to see in His beauty there,
With His hand outstretched to me,
The King of that glorious heavenly realm
Who reigns eternally.

I know I shall sometime see His face
Though He bids me a while to wait,
And sometime for me shall open wide
The beautiful pearly gate.

There the ransomed ones with joy shall pass
Through those streets by sin untrod,
And evermore at home shall be
In the beautiful city of God.



The House of Prayer

By ESTHER BRYNER

The people all came to the meeting,
Took their seats in the usual way,
And immediately started to whisper
Of things they had done that day.

Their voices grew louder and louder,
A laugh was heard, now and then,
When suddenly the door swung open,
And all turned to see who came in.

Their voices went back to a whisper.
I said to my friend, "Who is He?"
"I do not know Him," she answered.
"He's a total stranger to me."

As He stood there before us,
His eyes were so sad to see.
Softly I whispered once again,
"His face looks familiar to me."

Looking into His kind, loving face,
I thought, "What could be His name?"
Then He raised His nail-pierced hands,
And with horror we all bowed in
shame.

To my heart came a sickening feeling;
I thought, "Could this be the end?
Would I never be allowed to look
Upon His dear, loving face again?"

He had come! and I was not ready,
Though I'd expected Him for many
years,
And with all these thoughts my heart
ached,
And I could not hold back the tears.

Slowly I opened my eyes that I
Might take but one last glance.
What a joy to find it was a dream
And I still had another chance!

When tempted to talk in church,
Just think of Jesus standing there.
Beloved, let us always remember
That the church is the house of prayer.

Vacation

By NAOMI REBECCA BOYL

Someday I'll vacation in heaven,
Where disappointments never come;
I'll pitch my tent by the river of life
That flows from out God's throne.

I'll rest near God's holy mountain,
And eat from the tree of life,
Be refreshed by life's crystal fountain,
Where there'll be no more hunger or
strife.

MY WEALTH

BY CHARLES E. GREY

Listen friend, and let me tell you,
Let me tell you of my wealth;
For the glory of my riches
Far outshines King Midas' pelf.

I have the beauty of the sunset,
Painted for me day by day;
And the fragrance of sweet blossoms,
All along my happy way.

I have the music of the bird songs
From the treetops as I pass;
And the chirping of a cricket
'Neath that little clump of grass.

I have the love of little children,
The laughter in their carefree glee;
The sparkle of their bright eyes tells me
That their smiles are meant for me.

I have friends, and dearest loved ones,
The best neighbors in the town;
And their kind deeds are so many,
Time would fail to write them down.

Oh! I can't begin to tell you
Of all the riches that I own;
My Father and my Elder Brother
Are both kings upon a throne.

They are building me a mansion,
Where the streets are paved with gold,
Near crystal sea and sparkling river;
In that place I'll ne'er grow old.

There I'll dwell with saints and angels,
Oh, the glory of that place!
There I'll meet my blessed Saviour;
There I'll look upon God's face.

The Shepherd King

By RACHEL WARE

The Father in heaven, our Shepherd is.
He cares for His flock with tender love,
Withholds nothing good from these sheep of
His,
While leading us to His fold above.

While leading us to His fold above,
We journey on through pastures green,
Mid singing bird and cooing dove,
We rest by waters serene.

We rest by waters serene,
And quench our thirst from the Living
Stream;
Our cup of blessings over runs,
The trials of life do lighter seem.

The trials of life do lighter seem,
For the Shepherd's staff is comforting.
And through the valley of death comes a
gleam
From the presence of the Shepherd King.

From the presence of the Shepherd King
Come goodness and love, dispelling all fear.
When safe in the heavenly fold, we'll sing
Praises forever to our Shepherd so dear.

REVIEW AND HERALD

Evolution and the Sabbath

By George McCready Price

The Sabbath and the theory of development through long ages are mutually exclusive ideas. It is impossible for one mind to believe both.

Because of the almost universal acceptance of some form of the theory of development or evolution, it is readily apparent that our message about the Sabbath as God's memorial of a fiat creation only a few thousand years ago is very timely today. We have been repeatedly told that the final crisis for the world as a whole will be over the observance of this memorial of a genuine creation in six solar days. Accordingly we need to understand the scientific aspects of the problem, for the arguments against the doctrine of creation claim to be based on unquestionable scientific facts.

In the last days of 1859, about a century ago now, Charles Darwin set forth the claim that plants and animals may change over from what they are to something else. He called this supposed change the origin of species. Most people think that this was the beginning of the evolution theory, but he had to have a long history (or supposed history) of plants and animals in a definite sequence on which to build his theory of transformism. This supposed history of living things during long periods of time had already been supplied by Charles Lyell's scheme of geology. The uniformitarian geology of Lyell was far more important in the making of the philosophy of evolution than was the transformism of Darwin. Today, while Darwinism has been largely outgrown or refuted, the general theory of development or evolution is more universally accepted than ever, because Lyell's geology is far more important to evolution than Darwin's biology. I may add that it is also far more antagonistic to Christianity and everything that we as Seventh-day Adventists believe and stand for.

Accordingly we need to remember that the evolutionistic geology, so widely believed today as sound science, is our chief enemy in the field of science or in the entire realm of modern intellectual life. And we all need to understand what it is and what its relationships are to the main doctrines that we believe.

What passes as the science of geology today is based on two distinct ideas: (a) that there never was any such world disaster as the Flood of Noah, and (b) that plants and animals have been living in relays on the earth during long periods of time,

or many millions of years; and that geologists have been able to prove the precise order in which they have lived and died by the relics or fossils that they have left embedded in the rocks, this precise sequence of the fossils being known as the geological series or the geological succession of life.

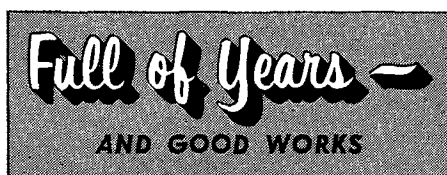
Calm, clear thinking reveals a radical difference between these two ideas. The first is negative, but it does not claim to be more than an assumption. It assumes or takes for granted that no very radical departure from the present behavior of the winds and the rains, the rivers and the oceans has occurred in the past, but that the processes of nature in the past were much the same as now. Thus this first assumption of uniformity, though a denial of the Flood of Noah, does not seem to be any departure from ordinary scientific methods. Physics, chemistry, astronomy, and all the other natural sciences always take for granted that the present natural laws and processes have prevailed in the past. In other words, this assumption of geological uniformity does not at first glance appear to be unscientific or unreasonable.

But the second part of the foundation of current geology, about the plants and animals having lived in relays during many millions of years,

is very different. It affirms as a solid scientific fact that animals and plants have lived in successive relays during long periods of time, and that the precise sequence in which they lived has been proved beyond question by the tombstone inscriptions in the rocks, in which the buried dead have written their own epitaphs of how they lived and died. Millions of educated people all over the world today accept these teachings about the fossils not as theory or probability but as positive scientific fact.

This theory about the fossil animals and plants having lived in series or in succession during very long periods of time, will need our special attention, for it is by far the most important part of the entire scheme of evolution.

First, we need to consider briefly how this theory arose. The early or pioneer geologists a century and a half ago ignored or tacitly denied the universal Flood of Noah, and tried to account for what they found in terms of natural processes in our modern world. Accordingly, when they found trilobites and brachiopod shells in a lower layer, vertebrate fishes in the next higher bed, with reptile bones still higher, and land mammals in the top or superficial strata, they jumped to the very illogical conclusion that they were dealing with successive ages, instead of with varying currents in an ancient ocean. They spoke of an age of invertebrates, then an age of fishes, another age of reptiles, and lastly an age of mammals. Scores and hundreds of Protestant ministers in England



Pastor Samuel Joyce



Pastor Samuel Joyce was born November 15, 1870, in Portadown, County Armagh, Northern Ireland. Becoming an Adventist in 1896, he closed his shop on May 31 until sunset June 1—his first Sabbath. Later he gave up his shop to help Elder William Hutch-

inson with evangelistic meetings, which they held in tabernacles built with their own hands. In 1898 Brother Joyce was ordained elder of the Banbridge church by W. W. Prescott and William Hutchinson. Brother Joyce became deeply interested in our literature ministry. In Belfast, Ireland, he sold £1,680 worth of *Steps to Christ*. In 1901 he was called to London, England, to become the

field missionary secretary for the British Isles. Pastor Joyce was ordained to the ministry in 1918, in Dublin, Ireland, by M. N. Campbell, R. Mussen, and R. Whiteside. He was retired in 1932 after thirty-five years of service in the cause, but like many other "retired" ministers in the denomination, he continued to serve the church as pastor of the churches in Cambridge and Luton. His interest in our publishing work has never failed. During both world wars he assisted in the Stanborough Press, our publishing house near London. Now, in his eighty-eighth year, he still enjoys excellent health and is thankful to be a strict vegetarian. He still drives his own car. Every other week he drives to a nearby town to deliver the *Signs of the Times*, *Good Health*, and *The Bible and Our Times*. Pastor Joyce has more than 100 regular readers, some of whom pay for several magazines at once, one family buying an assortment of eleven different papers each time he calls. Pastor Joyce's elder son is pastor of the Van Dyke church in Detroit, Michigan. His second son is president of the Colorado Conference, and his daughter is the wife of Arthur S. Maxwell, editor of the *Signs of the Times*. Pastor Samuel Joyce is another shining example of what a retired minister may do to help finish the publishing of the message in all the world in this generation.

ERNEST LLOYD

and America joined in proclaiming that these geological ages were the scientific proof of the way God *created* the world in the beginning. They said that these successive relays of once-living things corresponded exactly with the record of the six days of creation, as given in the first chapter of the Bible.

Obviously this was what Ellen G. White had in mind when she wrote in *Patriarchs and Prophets*: "But the assumption that the events of the first week required thousands upon thousands of years, strikes directly at the foundation of the fourth commandment. It represents the Creator as commanding men to observe the week of literal days in commemoration of vast, indefinite periods. This is unlike His method of dealing with His creatures. It makes indefinite and obscure that which He has made very plain. It is infidelity in its most insidious and hence most dangerous form; its real character is so disguised that it is held and taught by many who profess to believe the Bible."—Page 111.

Remember that this charge of being the most insidious and most dangerous form of infidelity is applied by the messenger of the Lord to the theory of the geological ages, the theory that fossil plants and animals lived and died in relays during long periods of time. As stated above, this assumption is the very backbone of the evolution theory. Although the biological aspects of this theory have been endlessly discussed and refuted during the past half century, or since the rise of Mendelism, the strange, illogical, and unscientific character of these geological ages has never been ventilated by public discussion, and the inside history of how they became saddled on the educated world 150 years ago has never been fully written.

I cannot here discuss these matters, but it is to be hoped that some Adventist with an adequate scientific and literary background will get under the burden of finishing this research, which at my advanced age I have had to relinquish.

In closing this paper a brief statement needs to be made of the most recent attack on the doctrine of creation. It is being made by certain men who call themselves theistic evolutionists, and has captured the attention of many who claim to believe the Bible.

These people are proclaiming by lectures and in prominent religious journals that the creation of mature animals and plants would be deceptive and unfair, and that therefore God would not have made the world in this way. Their argument is that if trees were created full grown, having the usual rings in their wood, they

would be telling of years of growth that never took place. Large snails or other mollusks would have coiled shells also indicating long periods of growth that never occurred. Mature flowers would falsely tell of growth from buds. In short, there would be countless falsehoods all over the face of nature if a fiat creation had produced the world as a mature, going concern, fully functioning as we see it today, but all brought into existence in only a few days, instead of having developed in the ordinary manner from small and simple beginnings.

All this is an echo of some phases of the furious debates of a century ago, when the theory of evolution was young. We find many statements at that time by Huxley and Darwin and their followers that they believed nature to be reliable and trustworthy, not deceptive in any way. Some asked in derision whether Adam was created with his second set of teeth and a fully ossified skeleton. Some even asked whether Adam had a navel. They said that if he and the horses and cows and other mammals did not show the scar on the abdomen called the umbilicus, they would be radically unlike all their descendants. On the other hand, the presence of such marks would be an objective lie, telling of a former attachment to the uterus of a mother who never existed.

Now all this poses a very practical and realistic problem for us as Sabbathkeeping Adventists. What are we to say to this charge that a fiat creation such as we teach would be decep-

tive and dishonest? Our answer is that no one back near the beginning of the world could possibly have been misled or deceived in any way; for the Creator explained all these matters to our first parents, and also gave them the Sabbath as a memorial of the precise way in which creation was accomplished. The Sabbath was to be an ever-recurring reminder that the world of living things did not come through long development from small and immature beginnings, but was accomplished by a demonstration of divine power completely different from the laws of nature now prevailing.

Also for us in this modern day all this has another very real and timely use. This view of the Sabbath will also protect us from the noisy claims of the modern students of radioactivity. When we find the various isotopes of lead associated with uranium in the rocks here or there, we need not jump to the hasty conclusion that this deposit is many millions of years old. Obviously, if the animals and plants were created already mature, who can doubt that the radioactive processes were also created in full operation, so that the apparent age of these mineral deposits may not be their true age after all?

We have only touched on this aspect of the problem. But it is evident that the Sabbath is a very timely and precious gift from our Creator. It is fully able to protect us from the many deceptions now prevailing in our modern world.

Parents' Fellowship of Prayer

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

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

"I Want to Overcome Smoking"

"I am sure you will rejoice with me," a father writes from Washington State. "Not long ago I wrote to you dear brethren and sisters requesting you to pray for my daughter. . . . If you will remember, I asked for special prayer that she might be given victory over the tobacco habit." He enclosed a letter from the daughter received recently. We are quoting some of this letter because it shows how wonderfully the Lord worked on the heart of this loved one.

"Dearest —: This is only a note now. Got your letter and will write sometime—but first I want to write to you to ask you both to pray for me. Dear ones, I want to overcome smoking so I can be baptized, and you know how addicted I am to this terrible habit. We must pray continually, for only God's strength that He gives us and His mercy can take this habit from me. Please, dear ones, pray continually for me. . . . I've wanted so long to be free of this terrible habit and live as God would have me. I've

felt almost desperate at times, it's gone on so long. Only God in His mercy can give me strength, so please pray night and day for me."

Can there be any doubt that God will answer the plea of this earnest soul and that she will be granted complete freedom from the slavery of the tobacco habit? O that all who need spiritual help would sense their need as clearly as does this daughter! May God give her the victory that she desires.

The father closes his letter by saying: "Words fail to express how grateful I feel to you who have been praying for my dear ones and others in need of a loving God and Saviour. Again I say, God bless you."

Nothing brings such joy in heaven as when one of Satan's captives is liberated. And surely nothing can bring greater happiness to true Christians than to see dear ones converted. Let us continue to pray earnestly for all of our wandering children.



• EDITORIALS •

The Personal Christ

Not long ago we were attending camp meetings in the West. At an early-morning devotional service on one of the campgrounds, opportunity was given following the sermon for personal testimonies. Here is what one sister said concerning her own experience: "A friend of mine who knew that I had left my former church [which she named] asked me why I had become a Seventh-day Adventist. I think she expected me to go into a long explanation about the Sabbath and our other beliefs. Instead I replied: 'In my former church I knew that Jesus died for the whole world; now I know He died for me.'"

We like this testimony. This sister was not minimizing the importance of Sabbathkeeping; she was merely pointing up the fact that through the teachings of the remnant church Christ had become more real to her as a personal Saviour.

Thus it should be with all who become Seventh-day Adventists. Through the advanced light received, one should not merely know the Bible better but also the Man of the Book, our blessed Lord. We must sense clearly that Christ's sacrifice was not merely for a world peopled with sinners, but for each individual. For you, and you, and you. This will give us confidence to press on toward the kingdom.

"All that He [Christ] endured—the blood drops that flowed from His head, His hands, His feet, the agony that racked His frame, and the unutterable anguish that filled His soul at the hiding of His Father's face—speaks to each child of humanity, declaring, It is for thee that the Son of God consents to bear this burden of guilt; for thee He spoils the domain of death, and opens the gates of Paradise."—*The Desire of Ages*, p. 755. (Italics supplied.)

It is a privilege to serve such a Saviour. It is a delight to do His will. It is a thrill to know His truth. But greater than all else is the joy of sensing the personal presence and love of Him in whom all truth centers.

K. H. W.

Fighting With Obsolete Weapons

Late yesterday afternoon a friend called our attention to a statement by Gen. Winfield Scott, who was perhaps America's most distinguished general and military strategist during the first half of the nineteenth century. Commenting on Sharp's breech-loading rifle, pride of the infantry in the Civil War, he said, "The muzzle-loader is, has been, and always will be, the American soldier's prime weapon." Now, a century later, we smile indulgently as we think of the many muzzle-loading rifles reposing peacefully in museum showcases.

Less than an hour after reading General Scott's comment on muzzle-loading rifles we were perusing the pages of the Washington *Evening Star* for August 19, 1958. On page 3 we encountered the headline, "Use of Obsolete Rifles by GIs in Mideast Hit." A leading member of the House Military Appropriation Subcommittee, it turned out, had protested that American GIs and Marines in

Lebanon "are carrying rifles and machine guns used by their fathers and grandfathers while the Arabs have been equipped with the most modern, lightweight Soviet infantry weapons." After commenting on the respective ages of the rifles supplied to these servicemen (perfected a quarter century ago) and their light machine guns (of World War I vintage), this Congressman seems to have come to a state of near shock when he discovered that the heavy machine guns they carried ashore to the beaches of Beirut had actually been "readied by John Browning in 1901 on patents awarded when Queen Victoria reigned."

Maginot Line Mentality

Perhaps General Scott was not so far wrong as we first thought! Although his dogmatic remark could hardly classify as an accurate description of modern firearms, it would apparently not be far amiss had he been thinking of the so-called "military mind," which characteristically prepares to fight the next war with weapons perfected in the last. A striking illustration of the practical effects of this so-called military mind upon a country's ability to defend itself was tragically portrayed when Hitler's highly mobile panzer divisions outflanked the famous Maginot Line in Eastern France in the spring of 1940. This intricate line of fortifications had been conceived and built by generals who supposed that any future war would be a so-called war of position like World War I, which was fought out in the trenches of Flanders fields. A more recent illustration, and one with a happier ending (if anything connected with war can be called happy), is Rear Admiral Hyman George Rickover's dauntless battle with top naval brass that resulted in the atomic submarine *Nautilus*, whose recent submerged crossing of the North Pole has been hailed as a major breakthrough in efforts to strengthen the military position of the free world. The dismal fact is that if top brass had had its way, there would be no *Nautilus*.

Now, it is not our purpose to disparage the laudable efforts of our leaders, whether civilian or military, to defend liberty and freedom. We simply observe that they often suffer from the same myopic vision that afflicts all of us in greater or less degree—a natural human propensity for going through life with our eyes glued to the rear-view mirror. In this editorial we refer most particularly to our individual experience as Christians, fighting the good fight of faith. Are we content with a memory of the joy that cheered our hearts when we first found the Saviour? Are the weapons of our spiritual warfare at all improved over what they were then? Or are we trying to fight the good fight of faith with obsolete weapons—weapons that may have sufficed in previous struggles with evil? Let us never forget that Satan is constantly contriving new and more effective methods by which he hopes to overcome us, and if we are to quench his fiery darts, we must be constantly improving and strengthening our defenses.

More specifically, in what condition is our own personal "sword of the Spirit, . . . the word of God"? (Eph. 6:17). Have we perchance been keeping it "in mothballs"? If so, it needs to be taken out and reconditioned for service. To some of us came the privilege, re-

cently, of a verse-by-verse, word-by-word study of the Bible over a period of more than five years, in the process of preparing the *Seventh-day Adventist Bible Commentary*. On the one hand, we found the pillars of our faith to be even more firmly planted on the sure foundation of God's Word than we had realized. On the other, we came to realize in all humility that a lifetime of diligent study would not suffice to investigate every facet of revealed truth. Ever and anon our minds were impressed with the import of the repeated counsel of God's chosen messenger to the remnant church:

"The Bible is yet but dimly understood. A lifelong, prayerful study of its sacred revealings will leave still much unexplained."—*Counsels to Writers and Editors*, p. 82.

"We are only babes, as far as understanding truth in all its bearings is concerned."—*Ibid.*, p. 29.

"When God's people are at ease, and satisfied with their present enlightenment, we may be sure that He will not favor them. It is His will that they should be ever moving forward, to receive the increased and ever-increasing light which is shining for them. The present attitude of the church is not pleasing to God. There has come in a self-confidence that has led them to feel no necessity for more truth and greater light. . . . God wills that a voice shall be heard arousing His people to action."—*Ibid.*, p. 41.

"We have only the glimmerings of the rays of the light that is yet to come to us."—*The Review and Herald*, June 3, 1890.

Beloved, let us not essay to fight the good fight of faith with the now dull and rusty weapons that sufficed for the spiritual battles of yesteryear. Let us not be content with our kindergarten understanding of God's Word. Let us earnestly and perseveringly set out to put on the whole armor of God and to keep in fighting trim for our personal duel with the powers of darkness. Let us grasp firmly, and learn to use with skill, the "sword of the Spirit." Let us consign any tendency toward a muzzle-loading frame of mind to an honored niche in the museum of by-gone victories over the enemy of our souls, to the same case where the muzzle-loading rifles of a bygone era repose. "Forgetting those things which are behind," let us valiantly reach "forth unto those things which are before," ever pressing "toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14).

R. F. C.

The H-Bomb and the Archbishop

A verbal explosion rivaling the earth-shaking effects of a hydrogen bomb was produced recently by Dr. Geoffrey Francis Fisher, Archbishop of Canterbury. The statement that touched off the blast was this: "For all I know, it is within the providence of God that the human race should destroy itself in this manner." The "manner" referred to by the archbishop was atomic explosion through nuclear fission. He voiced his opinion in a new book edited by Philip Toynbee.

Reactions to his provocative statement varied. A noted Jesuit writer and editor, Father Luigi d'Appolonia, declared that it is "impossible for the human race to shoot itself straight out of this world into the next with nuclear warheads, though it is possible for man to go quite some distance since he is created free and can make choices." He stressed that the "end of the world will come about, finally, by a free intervention of God."

Taking a position in support of the archbishop, the Rev. John Wilkie, moderator of the Montreal-Ottawa Synod, Presbyterian Church of Canada, declared that "the H-bomb may easily be the means by which God may bring the end of the world."

As Seventh-day Adventists we have no fear that man will completely annihilate the world through atomic explosions. God will not permit that. As He has done with the restless waves of the ocean, the Almighty will say to man, "Hitherto shalt thou come, but no further" (Job 38:11).

That there may be extensive destruction through the use of atomic and hydrogen bombs, however, we do not doubt, for the heart of man is "deceitful above all things, and desperately wicked" (Jer. 17:9). But total destruction of life on this planet, together with all of "the works that are therein," is quite another matter. This will be accomplished by God, not man. In that day "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat" (2 Peter 3:10).

While leaders of the religious world argue concerning the manner in which the earth shall be destroyed, let us be sobered by the fact that we have but little time left in which to prepare our own hearts and those of others for "the great and the terrible day of the Lord" (Joel 2:31).

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness" (2 Peter 3:11). K. H. W.

Stenio Saint-Cyr opposed the message he heard because it was new and so different from anything he had known of the Bible. Finally, however, his resistance weakened, and he was convinced that he must observe the seventh day as the Sabbath. He resolved to obey God. Then tragedy came to his home.

He began to observe his first Sabbath with family worship as the sun was setting Friday evening. At that moment his little son complained of a difficulty with his eyes. Almost immediately the child became blind and remained that way for several days.

The neighbors advised him to call a doctor, but Stenio, living in a country where many strange things had happened, knew that it was the great deceiver who was trying to discourage him. He reasoned with himself and came to the conclusion that if the new path he had chosen was correct, the heavenly Physician could take care of his son's sight. He fell upon his knees and prayed most earnestly that God would reveal His will and, if it was for the best, heal the boy. The fa-



ther had not finished his prayer when he heard the child exclaim, "Daddy, I can see!" A miracle had been wrought. The child was fully healed. Every member of that family is now a member of our Sabbath school, and each one is preparing for baptism.

Many in the Franco-Haitian Union are groping along in spiritual blindness, altogether ignorant of their condition. Others are searching for light, but have not been able to find it. All merit our help.

Seminaire Adventiste in Port-au-Prince, Haiti, has been established so that workers can be trained to serve the French-speaking inhabitants of Inter-America. At the present time the classrooms, library, administrative offices, and dining room are all crowded into the girls' dormitory. The building is too

small to provide adequate facilities for students who would like to live there. Classroom space is needed. The overflow of the Thirteenth Sabbath Offering to be taken on September 27 will help provide this classroom space at Seminaire Adventiste.

Two other projects will also benefit from this overflow offering: First, the Andrews Memorial Hospital in Kingston, Jamaica, which needs clinic space to help sufferers who cannot avail themselves of hospital facilities, and which should also strengthen its training program for nurses. Second, the Medical-Evangelistic Center in Caracas, Venezuela. As a result of the modernization program of this large city, we have to find a place for our clinic and evangelistic center. Recently many foreigners have arrived in Caracas. These, along with the many Venezuelans who already live in the city, need spiritual and medical aid. It is our purpose to help them.

Your increased investment in Inter-America will pay great dividends.

L. L. REILE

Sabbath School Lesson Help

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

FOR SABBATH, SEPTEMBER 27, 1958

Living Up to the Standard

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

Submission is not a popular word to the proud human spirit. Yet there is a very real doctrine of Christian submission. It is set forth succinctly in 1 Peter 2:17-21. Christians are to "honor all men. Love the brotherhood. Fear God. Honor the emperor" (R.S.V.). There is submission of spirit there, deeper than appears on first sight. In the next verse servants are to be "submissive" to masters with all respect—again not an easy thing for Christian servants, owned in Paul's day by heathen masters.

Then the apostle outlines general submission even to unjust suffering. Lest Christians should not tolerate that iniquitous thing, he adds this appeal: "To this you have been called, because Christ also suffered for you, leaving you an example, that you should follow in his steps" (verse 21, R.S.V.). If the Sinless One could maintain high standards under adversity and injustice, so must His followers.

1. What Christ Is to the Believer

1 Corinthians 1:30, R.S.V. "He is the source of your life in Christ Jesus, whom God made our *wisdom*, our *righteousness* and *sanctification* and *redemption*."

The word "wisdom" (Gr. *sophia*) is used (a) as an attribute of God in Ephesians 3:10; and elsewhere, "to the intent that now . . . might be known by the church the manifold wisdom of God"; (b) of Christ, "in whom are hid all the treasures of wisdom and knowledge" in Colossians 2:3 and elsewhere. It is also used (c) of divine wisdom relayed through human media: "I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay" (Luke 21:15; cf. Acts 6:3, 10; 7:10); (d) of the ideal human wisdom, as in the case of Solomon (Matt. 12:42); (e) of wisdom in its most debased form, which "is earthly, sensual, devilish," though seen in human beings (James 3:15).

"Righteousness," the meaning of which is seen in its old spelling *right-wisness*, is an attribute of God in Romans 3:5, where the context reveals

it to be akin to His truthfulness and faithfulness. Verses 25 and 26 reveal the depths of God's judicial, redemptive, justifying righteousness in the propitiatory shedding of Christ's blood, whereby "he might be just, and the justifier of him which believeth in Jesus."

"Sanctification is a continuous process of consecration (see Eph. 4:12-15; 2 Peter 1:5-10). It is the harmonious development day by day of the physical, mental, and spiritual powers, until the image of God . . . is restored in us."—*The SDA Bible Commentary*, on Rom. 6:19. See also *Education*, pp. 15, 16; *The Great Controversy*, p. 470.

"Redemption" comes from a Greek noun implying the believer's release by purchase from the power of sin (Col. 1:14), from corruption and death (Rom. 8:23), and finally reception into glory (Eph. 4:30).

The practical application of these four great words is thus stated: "We are saved by climbing round after round, mounting step after step, to the height of Christ's ideal for us. Thus He is made unto us wisdom, and righteousness, and sanctification, and redemption."—*The Acts of the Apostles*, p. 530.

2. What Christ Does in the Believer

Galatians 2:20, R.S.V. "I have been crucified with Christ; it is no longer I who live, but Christ who lives in me." Paul understood profoundly the personal experience resulting from faith as well as the theology of grace and of righteousness by faith. "The life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me." "As faith thus receives and assimilates the principles of truth, they become a part of the being and the motive power of the life."—*The Desire of Ages*, p. 391.

2 Corinthians 5:17. "If any man be in Christ, he is a new creature." "Through the power of Christ men and women have broken the chains of sinful habit. They have renounced selfishness. The profane have become reverent, the drunken sober, the profligate pure. Souls that have borne the likeness of Satan have become transformed into the image of God. This

change is in itself the miracle of miracles."—*The Acts of the Apostles*, p. 476. All this results from submission to the spiritual laws because of which Christ died in order that He might conquer.

3. What the World Sees of Christ Through the Believer

Galatians 6:17, R.S.V. "I bear on my body the marks of Jesus." The new creation spoken of above is a moral and spiritual miracle, which the world can see even if it does not always appreciate. There are other evidences of the supernatural Christ revealed by the true believer.

The expression "in my body" is a reference to imprisonments, scourgings, adversities (2 Cor. 11:23-28). Whereas many sought to escape persecution, and the Jews were proud of bodily circumcision, Paul gloried in the scars that testified of the Lord Jesus Christ. "Marks" is a technical term for tattoos or brandings frequently imprinted on slaves, soldiers, criminals, and even on devotees of some deity.

Colossians 3:1, 2. "Set your affection on things above, not on things on the earth." A preacher of bygone days used to refer to "lucre-loving Christians" as a contradiction of terms. It is also a contradiction in life—a contradiction that the world sees and despises. "Things above" hinges on our acceptance of all that the cross and the resurrection really mean (see verse 1)—new thinking, supernatural living, self-abnegation. Our whole life "is hid with Christ in God" (verse 3). (See *Thoughts From the Mount of Blessing*, pp. 88-91, on "The True Motive in Service.")

Hebrews 2:9, 10. "We see Jesus." The Christian sees the Jesus of the Bible at all points—as the Babe of Bethlehem, the supreme Teacher, the suffering Saviour, the risen Lord. The world sees Jesus mainly, almost wholly, through the Christian, since it does not read the Book. Jesus is to be uplifted by the church as the center of all hope (*Thoughts From the Mount of Blessing*, p. 118). Every profession we make, and every confession of God's goodness, "is Heaven's chosen agency for revealing Christ to the world."—*The Desire of Ages*, p. 347.

1 Corinthians 10:31. "Whatsoever ye do, do all to the glory of God." Eating, drinking, social entertainment, were difficult things for Christians in a pagan and Jewish society. Paul taught that God gives grace for every occasion, so that all Christian conduct should redound to God's glory. "The Christian denies self, exalts Christ, and devotes his life to the salvation of others (see Matt. 16:25; Mark 8:35; DA 550)."—*The SDA Bible Commentary*, on 1 Cor. 10:33.



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 7



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. The family had settled in the Willamette Valley, in Oregon.

They soon had a prosperous farm under cultivation in the fertile Willamette Valley. However, in 1861, Alvin Clark succumbed to "upper country" fever, sold his farm, spent the entire proceeds on two hundred head of cattle, and went to the Walla Walla Valley, east of the Cascade Mountains. This was the tragic year of the "big snow," and all but two of the cattle died during the winter.

In the spring, Alvin Clark, disheartened but not discouraged, again loaded his household goods into covered wagons, and with his family went out to the Washington Territory to settle just a few miles north of Vancouver.

Clark County, in the Washington Territory where the Clark family settled, was for the most part covered with a dense growth of trees. However, there were, here and there, low, flat, treeless swamps several miles across, which filled with water during rainy weather and in the dry season produced dense, low-growing vegetation. From these swampy sections many of the districts north of Vancouver drew their names—First Plain, Second Plain, Third Plain, Brush Prairie. It was in the Brush Prairie section ten miles from Vancouver that Alvin Clark built a log cabin and settled down to the business of carving a profitable farm out of his new homestead.

The cabin was spacious—as pioneer log cabins went in those days. Its living room, kitchen, and two bedrooms downstairs were roomy and comfortable, and the single large upstairs room could be made into sleeping quarters for any number of visiting relatives or friends. Eferiah Clark reigned efficiently over the kitchen, with its great open fireplace.

DeWitt left home to work in the mines not long after the Clark family settled at Brush Prairie—his dream of a little home of his own with

Emeline Trimble as its mistress had been thwarted by the girl's officious aunt—and never returned. Howard, eighteen years old and able to do a man's work, helped his father on the farm. And bright-eyed Clara, now eleven and interested in everything and everybody, with her twin, Clarence—who already towered inches above her—and her other brothers, Berry and Alvin Pitt, worked and played and found the new country very much to their liking.

There were always things to keep life interesting. There were the neighbors—the Bowmans on the next farm, two miles down the road, with Elmarine, almost Clara's age, and Celia and Lizzie a little younger; the Probstels, with a whole houseful of young people; the Holbrooks; and the McCanns. And when Uncle John Clark settled on an adjoining homestead the following year, his big, jolly family added to the fun of life in the community.

And then there was school. Clara had never lost her love for school. She only wished it was in session all year round instead of for a three-month term now and then when a teacher was available. This was usually in the wintertime after the crops were in and some farmer was able to lay aside his plow and spend a few weeks be-

hind the teacher's desk at the little log schoolhouse in Brush Prairie. Clara raced through McGuffey's Readers with a speed that surprised her instructors; assimilated arithmetic—generally considered a subject which only boys could fathom—like a sponge; mastered the flowing Spencerian handwriting with ease; and held the laurels for the countryside in spelling.

When Clara was fifteen she met her greatest test in her favorite subject—spelling.

The log walls of the little schoolhouse fairly bulged with people of all ages on that Friday evening. The crisp winter air was held back by the crackling heat of the big base-burner in the center of the room. Light was provided by candles—scores of them—sticking to every available flat surface. And each new arrival added to the light by bringing more candles.

Clara, as usual, was the center of a lively group of young people. Her dark eyes sparkled, her thick brown hair, parted in the middle, fell back in loose waves below her shoulders. She wore her new green alpaca dress, snug of bodice and with a long, full-circle skirt. She had finished it that afternoon for this



Clara Clark as she looked about the time she finished the district school at Brush Prairie in the Washington Territory.

special occasion. The black velvet trimming and large black grosgrain bow at the high neck contrasted pleasingly with her pink cheeks and red, laughing lips.

The evening was of much greater importance than the usual local spelling bees, which were held every two or three weeks during the winter. There was a visiting team from the Battle Ground district, and the outcome of the match was to decide who was the champion speller of Clark County.

"Sides line up, please." It was the voice of the Reverend Mr. Obadiah Osborne, who by virtue of his irreproachable character and his standing as a minister in the Baptist denomination had been asked by the schoolmaster to give out the words.

The ten contestants on each side took their places against opposite walls of the room. In between, on the low, backless benches, sat friends, relatives, and schoolmates of the various contenders both from Brush Prairie and from Battle Ground.

Clara, at the head of the home spelling team, looked even smaller than her four feet, eleven and a half inches opposite the six-foot champion of the Battle Ground group.

Mr. Osborne adjusted his spectacles, opened the spelling book, gave out the word "business," and the battle was on.

"Business—b-u-s, bus, i, busi, n-e-s-s, ness—business," Clara spelled readily.

The tall Battle Ground defender handled "calomel" with equal ease.

Down the lines Mr. Osborne tossed the words, and back came the spelling with easy grace. Those were the days when spelling was an art, learned as modern champions apply themselves to tennis—for the sheer joy of the game and not for the benefit the knowledge might be to those who attained a high degree of perfection. Indeed, many of the participants who guided their tongues so glibly through the maze of letters would have been at a total loss had they been required to define the words or to use them correctly, or even to write them!

Those who question whether there is any possible reason for the complicated orthography of the English language may comfort themselves with the thought that its intricacies served to fill the hours of many an enjoyable social evening back in the days when innocent entertainment was limited, to say the least, including besides spelling bees only such pastimes as singing schools, barn raisings, quilting parties, and the like.

"Knickknack." The word was given out, and back came the prompt response from a bright-faced little fellow halfway down on the Battle Ground side, "Knickknack—k-n-i-c-k,

knick, k-n-a-c-k, knack, knickknack."

The words had been flying for twenty minutes, and no one was down yet. The Brush Prairie boosters nodded their heads in complacency and the Battle Ground rooters smiled assuringly. This promised to be a pleasant evening, indeed.

The first down came on the word "sciatica."

"Sciatica," a home-team girl began, "s-c-y—"

"Next."

And the Battle Ground champion spelled it correctly without a moment's hesitation.

The leader flipped the pages of the spelling book to the section entitled, "Words of Five and More Syllables."

The ranks on both sides grew thinner. By the end of an hour there were only three standing in the Brush Prairie team, and five of the Battle Ground ten still held their ground.

"Hypochondriac" brought down a home defender. The double *l* in "hallucination" proved the Waterloo of a Battle Ground fighter. "Ignominious" felled another member of the local team, and then only Clara upheld the standard of Brush Prairie against four strapping young men of the Battle Ground contingent.

The whole room was tense. Clara's cheeks burned with excitement. Her eyes glowed, but she was spelling slowly and carefully now, weighing every letter she pronounced. Another fifteen minutes of jawbreaking words mowed down three more of the Battle Ground battalion. With all the dignity of her less than five feet, Clara stood up straight and stiff to face her sole contender, the six-foot champion of the Battle Ground district.

The room was growing oppressively stuffy. Someone wrenched open a stubborn window, and the flames of the low-burning candles bent in unison from the chilly breeze.

The Reverend Mr. Obadiah Osborne searched down the page of difficult words to find one hard enough to trap the contenders. For ten minutes, fifteen minutes, twenty minutes, the words continued to fly from side to side. Clara gave a faint sigh, and stretched her shoulders back ever so slightly with a tired little pull. But the giant from Battle Ground, leaning against the opposite wall, spelled on and on, often with his eyes closed to concentrate better. And just when it seemed as though there would never be a break, when fathers and mothers were poking children who had wearied with the monotony of the entertainment and had stretched out on the floor and gone to sleep, and telling them that it was time to go home—then came the word "eleemosynary."

(To be continued)

THE Children's Story

All's Well That Ends Well

By ARTHUR S. MAXWELL

When Job's friends had finished talking, God broke in.

God asked Job many questions he could not answer, such as, "Where were you when I laid the foundations of the earth, when the morning stars sang together, and all the sons of God shouted for joy?"

"Have you considered the treasures of the snow or the hail?" God asked. "Where does ice come from, and the hoarfrost?"

"Who provides food for the ravens? Did you give 'goodly wings unto the peacocks? or wings and feathers unto the ostrich? Does the hawk fly by your wisdom? Does the eagle mount up at your command?"

As God continued to talk of the wonders of His creation, Job became more and more aware of his own weakness.

He saw that, though he had tried hard to do God's will and live a holy life, he was still just a poor sinner in the presence of Him who made the heavens and the earth.

"I know that thou canst do everything," he cried; "and that no thought can be withholden from thee. . . . I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes." "I am vile; what shall I answer thee?"

God had loved Job all along, but now He loved him even more for his spirit of humility.

To Eliphaz God said, "I am angry with you and your two friends, for you have not spoken right as has my servant Job." Then He told them to take seven bullocks and seven rams and offer them as a burnt offering. "My servant Job will pray for you," He added.

This was the turning point in Job's long and terrible suffering. When the three friends brought the animals and offered them as a sacrifice, Job prayed for them.

"And the Lord turned the captivity of Job, when he prayed for his friends."

A new day now dawned for this faithful servant of Jehovah. His boils disappeared. His health and strength returned. More and more he felt—and looked—like his old self.

Brothers, sisters, friends, began to visit him again. They even took up a collection to give him a new start in life. "Every man also gave him a piece of money, and every one an earring of gold."

It was very kind of them, but they need not have troubled themselves, for God had big plans in mind for this dear man. Indeed "the Lord blessed the latter end of Job more than his beginning." In just a little while Job had fourteen thousand sheep, six thousand camels, one thousand yoke of oxen, and one thousand she asses—twice as many as he had before.

So everything turned out right in the end. What happened to the three friends, Eliphaz, Bildad, and Zophar, we are not told. As to how Satan felt when he saw his wicked plans come to nought, nothing is said. But we do know that "the patience of Job," his unflinching loyalty and love, will be remembered forever.

To the Marriage Altar, and Beyond—4

Marriage

By Taylor G. Bunch

The four most important events in human existence are birth, conversion, marriage, and death. We have no choice concerning the first and last, but the other two are controlled by our own decisions. As free moral agents with the power of choice, we can decide for or against conversion, and can determine largely whether our marriage will be a success or a failure.

That conversion should normally precede marriage is evident from the fact that the chances for a happy married life are far greater when the contracting parties are genuine Christians. Recently compiled statistics show that divorce in non-Christian homes is more than seven times greater than in Christian homes. Only when husband and wife love God supremely can they truly love each other.

The proper age for marriage is well established by experience and research. An experienced counselor declared that the largest percentage of happy marriages result when the man is at least twenty-four and the woman twenty-two years of age. The man should ordinarily be from two to six years older than the woman.

A leading authority on this subject declared recently that the divorce rate is 14 per cent higher than normal when both parties are twenty or younger. And God's messenger has declared: "A youth not out of his teens is a poor judge of the fitness of a person as young as himself to be his companion for life." "Early marriages are not to be encouraged."

Teen-age marriages are unwise for several reasons. First, because the parties are not mature enough in experience and judgment to make important decisions or assume a responsibility as serious as marriage. In the second place, their education is incomplete and plans for future scholastic training are much more difficult to carry out after marriage. In the third place, financial income may be too meager. The saying that two can live as cheaply as one is an exploded myth. How strange for persons who

can barely make ends meet while single to so thoughtlessly assume the heavy responsibilities of a home! In the fourth place, teen-agers have not yet formed a large enough circle of friends from whom to make an intelligent selection of a life partner. They also need more experience in the practical affairs of life, and more maturity, mentally and physically.

Quick marriages are dangerous because they are often based on mere sentiment and infatuation instead of



genuine love. Ideally, at least a two-year period of friendship, love, and courtship should precede marriage. Genuine love is a plant of slow growth and heavenly origin, and must be wisely and carefully cultivated over a period of time before it is permitted to culminate in marriage.

The proper length of the period of engagement is indicated by Webster's definition of courtship as "the relations of wooer and wooed prior to formal betrothal." Therefore the period of engagement should be short and be entered into just before marriage. This leaves both parties free to change their minds at the latest possible moment without breaking a solemn promise. Yet it is better to break an unwise and immature betrothal promise than to marry the wrong person.

Courtship is not a trial marriage in any sense of the word; therefore both parties should carefully maintain a "thus far and no farther" attitude toward intimacies that belong alone

to the marriage state. Young people of integrity will not demand or yield to premature privileges, for persons who do so are poor risks in terms of future fidelity.

The wedding should be planned and announced far enough in advance so as to prevent suspicions and gossip that sometimes result from sudden, secret, or elopement marriages. Because of its importance, especially to the bride, she should have the most to say in its planning. Relatives and friends should be invited to share the joys of the service.

The wedding service is sacred, and should therefore be characterized by a dignified simplicity that is the very essence of culture and good taste. All extravagance and display should be avoided, even when the couple or their parents are well to do. The present tendency is in the wrong direction.

In a church wedding only religious music is appropriate. Secular love songs, which would never be permitted in a Sabbath service, should be reserved for the reception. Wedding rings are not to be used in Seventh-day Adventist wedding ceremonies. Inspired counsel has been given that "not one penny should be spent for a circlet of gold to testify that we are married."* This, of course, applies with equal force during married life. In the first place, the ring has no value whatever in holding the couple together. In the second place, if it ever protected the sanctity of marriage it has ceased to do so in this corrupt age.

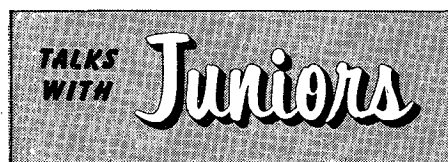
Weddings, especially when held in a church, should not be made irreverent and distasteful by the taking of pictures during the ceremony. Nor should they be cheapened by the throwing of confetti or rice.

The honeymoon is the transition period between the wedding and the setting up of the home. It is the prologue and introduction to married life and therefore sets the pattern for the home. It should be characterized by respect, courtesy, and self-restraint.

In the ideal honeymoon the couple are absolutely alone so that they can adjust themselves to a new and almost revolutionary experience in life. If they are wise they will avoid visiting relatives and friends or making long and tiresome trips. The period should never be less than a week, and from two to four weeks is better. On the very first day the family altar should be established as the center of home life. Christ should be invited to be the Head of the household, and the Guide, Mediator, and Counselor of the marriage partners.

* Sister White adds that in other countries than the United States "where the custom is imperative, we have no burden to condemn those who have their marriage ring." See *Testimonies to Ministers*, pages 180, 181.

One Sunday night years ago, a circuit rider was returning home on horseback after meeting two or three speaking appointments in villages on the plains of Montana. His audiences had been small and he was somewhat discouraged. He was even tempted to give up his work. As he passed a small farmhouse he could see through the window the family gathered around a table. He saw that the father was conducting family worship. They all knelt and each in turn offered prayer. With a happy heart the minister said aloud, "There is hope, glorious hope, for man," and with a smile on his countenance he rode on into the night with the determination to continue his divinely appointed mission. There is glorious hope for happiness in the home where the family gathers daily at the altar of prayer. The need for divine counsel never ceases. It is needed during the friendship period of life, during courtship, and throughout one's married life. God—first, last, and always—is the foundation of true happiness.



The Jet Stream

By D. A. Delafield

Trans World Airlines has a new airplane—one of the biggest and best in the world. It is called the *Jet Stream*. Now where did they get that name? What does it mean? Well, juniors, the jet stream is a great river of air that flows across the sky, high, high in the heavens.

The jet stream flows from about 15,000 to 40,000 feet in the heavens. Sometimes it runs even higher. It is a permanent river of air traveling west to east. Commercial and military pilots will often fly at these high elevations to get in this jet stream. You can imagine how swiftly the river of air pushes the aircraft to its rendezvous. It is bumpy getting into this stream of air; it is bumpier getting out. Once in the jet stream, the plane flies smoothly and well. You can imagine how much fun it would be to travel in the jet stream, perhaps in one of the new *Jet Streams*.

But I think it would be even more fun to do something else. I was reading the other day about an invention by Alexander H. Bohr, an engineer and a former Army technical sergeant. He has designed a portable rocket unit, which, it is claimed, will enable

a man to jump across a river or run with the speed of a race horse. Yes, successful tests have already been made of this gadget, which is strapped to a man's back and provides enough thrust to partially overcome the pull of gravity. Of course, this device could be used by soldiers in time of battle, and you can imagine how mobile a battalion might become with a portable rocket unit attached to the back of each man.

In some ways this would even be more interesting than flying in the jet stream, wouldn't it? Imagine how thrilling it would be to turn a little knob and suddenly feel your feet rising off the terra firma amid the roar and whistle of a rocket blast. You would sail through the air, over valleys and hills, cross rivers, and perhaps skim the housetops in little villages and towns.

Did you ever read what Sister White said about the children and the juniors and the special "rocket unit" with which each of them will be supplied in the future Paradise? Here are her words: "Mount Zion was just before us, and on the mount was a glorious temple, and about it were seven other mountains, on which grew roses and lilies. And I saw the little ones climb, or, if they chose, use their little wings and fly, to the top of the mountains and pluck the never-fading flowers."—*Early Writings*, p. 19. And again, on page 53: "The saints used their wings and mounted to the top of the wall of the city. Jesus was also with them; His crown looked brilliant and glorious. It was a crown within a crown, seven in number. The crowns of the saints were of the most pure gold, decked with stars. Their faces shone with glory, for they were in the express image of Jesus; and as they arose and moved all together to the top of the city, I was enraptured with the sight."—*Ibid.*, pp. 53, 54.

On our journey to heaven we shall pass through the jet stream. An angel will be by the side of every saint. When we arrive at that planet called Paradise, the third heaven, we shall not be restricted to our present modes of transportation. Our rocket fuel will be the gift of immortality that God imparts to us. We will not be dependent upon mechanical means. We shall have within ourselves power, given to us of God, to move about not only upon the earth but also in the sky.

You may never get a ride in the jet stream, through the river of air that flows across the high heavens. You may never have the privilege of riding in the sky propelled by one of these little portable rocket units. But someday you may be able to fly to the summit of Mount Zion or to the walls of the Golden City.



● Eighty-four seniors received their diplomas at the ninth commencement exercise held at Monterey Bay Academy, May 25. This was the largest graduating class in the history of the school. R. E. Dunton, Central California Conference evangelist, presented a stirring challenge to the class at the Friday evening consecration service. The baccalaureate service was highlighted with the sermon by Morris Venden, pastor of the Oak Park church in Sacramento. The spiritual and intellectual sights of the seniors were raised heavenward by the forceful presentation of the address, "The Face of the Future," given by Wilber Alexander of the religion department of La Sierra College, at the Sunday morning commencement service. Senior class officers were: Robert Nixon, Jr., president; Gail Hunt, vice-president; Bonnie Moon, secretary; Bette Haenny, treasurer; Charles Hackett, pastor; Fern James, historian; Paul Roesel, sergeant at arms; and Allen Frame, parliamentarian.

● Charles Wilcox and Douglas Smith, valedictorian and salutatorian of the Newbury Park Academy senior class, were awarded tuition scholarships from La Sierra College by Dr. Ronald Drayson on commencement morning. Charles had previously been given the Bank of America trophy and award in the field of science and mathematics. Other Bank of America awards went to Douglas Smith, class president, liberal arts; Milton Barber, vocational arts; and Cecelia Torres, fine arts.

● Douglas Hanson of Bolton, Massachusetts, who is entering the junior class at South Lancaster Academy, and who has been an active 4-H Club member in his home town for the past eight years, was chosen to represent Worcester County in the state 4-H Achievement Day public speaking contest held at the University of Massachusetts on July 7. He competed with top winners from other counties, all several years older than he, and took second place. His subject was "4-H Club Work Can Combat Juvenile Delinquency." He has also received other honors in 4-H Club work, and has been invited to the Eastern States Exposition in Springfield, Massachusetts, on September 19-21 to give demonstrations on handicraft.

● Under the leadership of Maxine Blome, MV leader, and Shirley Spain and Evelyn Domke, associate leaders, the Mount Tabor (Portland, Oregon) Missionary Volunteers are active in Christian service as follows: (1) assisting a worthy student through college, (2) furnishing motels with copies of *The Desire of Ages*, (3) mailing out *Signs* each month to a list of interested persons, (4) presenting a worship program to elderly patients at the Multnomah County Home the last Sabbath of each month, Willie Degerty directing, and (5) visiting Portland Sanitarium patients with the Singing Band each Sabbath afternoon.

MAMMA, we need help from you," said Rasherri as she bent down and entered the small hut in which a woman was sorting peas for the evening meal.

"Why must I help you?" asked the heathen.

"We are collecting for the hospital so that there will be money to care for the sick, to provide medicines for the poor, and to feed the orphans," explained the young girl.

"But, as you see, I am only a poor woman myself. I do not have very much to give you," said the mother.

"Will you not give me just one handful of those peas? That will not make you much poorer, while if every-one gives me a few peas, I'll soon have my basket full. Then I can walk to market and sell them and so get money for the mission," Rasherri suggested.

"If that will satisfy you, I'll gladly help," and the woman measured out two handfuls of the legumes into the girl's container.

With a grateful smile and a wave of the hand, the young Ingatherer passed on her way. By the time she returned to the station she had her basket full of dried peas, beans, and corn. How happy she was! The next day she walked the miles to the market with winged feet. There she sold the produce to the ones who offered her the best price. As she handed in the 101 francs to the pastor, she felt deeply grateful to the Lord for the success He had given her.

Other solicitors collected firewood, which they either paid for themselves or sold to their neighbors. One man was given a stand of trees, which was chopped down and sold for lumber, thus bringing in a tidy sum. A few of the teachers were able to persuade their heathen neighbors to give them sheep and goats, and one very capable solicitor even collected a calf.

Then Pastor Elasto Basaninyenzi came to see me. "Madami, I am afraid that even though we have all done our best, we will not be able to get our Ingathering goal." He was definitely worried.

"H'm." I was sympathetic, but I knew there was more to follow.

"How would it be if you helped us a little?" he finally came to the point.

I thought a moment, then ventured a suggestion: "How would it be if I took you and Miss Matter [the girls' worker at Rwankeri] and we went out and visited all the chiefs around here?"

"That would be wonderful!" Pastor Elasto was enthusiastic. "Let us go

and ask Bwana whether it would be all right," he said.

It did not take long to get the Bwana's permission. "But you should take Glory and Denny with you in case the car gives you trouble," was the one proviso he made. Our two younger children are born mechanics.

Dinner did not take long on Sunday, for we were too excited about our new venture. After kissing father and big daughter Anita good-by, we drove down the road to pick up Tabea Matter at her home. A few yards farther we found the pastor awaiting us.

"Where do we go first, Pastor Elasto?" I asked.

"On to Ruhengeri, then we turn off the main road to the right," he told me.

On and on we rode. Suddenly the

Tabea began by introducing us all to the subchief. Then she showed him the pictures in the magazine.

"See, here are the orphans for whom we are caring at our Ngoma hospital. I have a little orphan who lives with me, so I can talk and ask you to help the poor, for I am doing it myself," she ended.

"H'm! Is that so? Well, let me go and see what I have," and he went out while the three of us whispered a little prayer. In a short while he returned and handed us 300 francs (about \$6.00). We were thrilled.

Then began the wearisome return journey over the same bad road. At last, with a sigh of relief, we turned onto the highway once more.

The front bumper had rattled itself loose over the corrugated main road,

INGATHER à la RWANK

By YVONNE DAVY

African seemed to awake out of a dream. "Oh, we will have to go back, for we have passed the turning!" he exclaimed.

"Next time, be sure to tell me sooner. I don't like to turn, nor do I like to back up," I told the young man.

What a ride we had then! The pastor had assured me that the road was fine. The chief had a car, so of course I would be able to drive up to his house without any difficulty. But to drive a half-ton pickup over that road and to manipulate a low Plymouth sedan were two different matters. Down into a grass-hidden rut went one wheel, and we wondered whether we had hit a vulnerable spot on the car. Out once more, we went on our way. At last we reached the chief's house. It was perched on the very top of a round hill, with a very small yard in front of it. I could never have turned the car in such a small space, so I graciously handed the wheel to Denzil (ten years old) with: "You and Glory get her turned while we go inside to see the chief."

so the two children were set to fixing it while we entered the next house. Chief Besimanzi was still resting. We waited a good ten minutes for him to appear. He looked a sick man, but he was very jolly.

Tabea, never at a loss for words, said that she had come to *guhakwa* by him. (To *guhakwa* is to beg for a cow in exchange for which you become the servant of the giver.) The chief's face was a picture of disbelief, amazement, and interest.

"You, a European, come to *guhakwa* by me?"

"Sure. But I do not want a cow. I want many francs from you. You are rich. How about giving me 5,000 francs? I need the money to help the poor lepers, the orphans, the blind, and the sick," and she paged through the magazine, showing him the pitiful cases depicted there.

"Tch, tch, tch!" he clicked his sympathy. "But I am a poor man. I do not have very much. Besides, I am sick myself," he countered.

"You poor? With all those cows out on the hills around your home? And

you say you are sick? If you die, all your riches will not help you. But if you give to help God's work, then you will be laying up treasure in heaven for yourself," she told him.

Finally he smiled at her. "Where is your card? Here, let me see it." He studied it a moment. "Only one name—that subchief over there," and he waved his hand vaguely in the direction where our first friend lived. "H'm, he gave 300 francs. I'll make it —" and he wrote his name with a flourish. We were eaten up with stark curiosity, but we could not walk over to see. "I do not have the money with me now. My *karani* ["secretary"] has the key to my money box and he is off for the day. But you tell Pastor Silas to come and get the money from me tomorrow," he told us. Then he

would take a side trip to visit an old chief living not far from the main road. As we stopped in his yard the venerable gentleman walked out to greet us. He was a real old-timer with his high, lacy *musunzu* (special hairdo) and his flowing robes.

"Do come inside and visit me for a while," he invited.

Although the sun was shining brightly the old gentleman had a fire burning in the grate. Bushiru is high up in the mountains, and for old folks the sun's heat is not sufficient to chase away the pains of creaking joints. Back and forth we chatted. At last we deemed the time ripe to broach the important question.

"*Umutware* ["chief"], we are collecting for the many sick people in Ruanda and the Congo. Will you give us a good donation?"

"That is a fine work. Of course I will give you a donation. And I will send a message to all the subchiefs in my district, telling them that they must also help you," he promised, as he wrote his name on the list.

We were jubilant as we left. It gave us the enthusiasm we needed to carry us along a very grassy road to visit some *dukas* (little stores) around the next hill. If I had only known! Although the road was very narrow, it looked innocent, but I drove carefully. Bang! We hit a rock hidden by

the grass, and down we went into a hole. If only I could have turned, but there was no possibility of that, so on we struggled. Surely we would receive a really good donation from the ten or twelve native stores just ahead!

From one storekeeper to the other we went, but invariably the answer was: "I would like to give you something, but I do not have any money in my store today." Whether this was the truth or not we could not say, but all we received was 10 francs (20 cents), and we still had that terrible return trip!

Let's not make any more side trips today. It's getting late, and my nervous system won't stand more of this type of road," I told the group. Over the miles we rolled along the potholed, but passable, main road.

"This is where we turn," Pastor Elasto notified me in time.

We stopped at a little African village and asked at the largest house for the chief. His wife informed us that he was not at home. He was at a meeting. Could she send for him? Well, she thought that she could. We told her that we had urgent business with him, so she dispatched one of the many little urchins squatting around to call him, while we stood and waited. After what seemed like hours he arrived. It took but one look at

(Continued on page 24)

We found ourselves in the ditch—fortunately on the side toward the mountain and not down the precipice.

HARRY BAERG, ARTIST

closed the book, handed it back to us, and the interview was ended. Back into the car we climbed while he waved us farewell. As soon as we were out of sight, Tabea turned to Elasto.

"What is it, pastor?"

He was already opening the book. "Whew! He is giving us 1,000 francs! Let us thank the Lord right now."

On and on we rode. The shadows lengthened, it began to rain, and soon it was night. Once more we were at the mission.

"Next Sunday again?" pastor called as he wished us good night.

"Yes, next Sunday again," echoed Tabea as she hurried to her little home.

"I have brought a student from Bugoyi so he can show us the way," Pastor Elasto told me as we gathered to begin our trip.

"Are you sure the road is passable for a car?" I asked the young man.

"Yes, Madami, it is a fine road. Many things go along it," he replied.

Full of enthusiasm we set out. We decided that since it was early we



The American Health Lag

By T. R. Flaiz, M.D.

Just recently in the city of Washington, D.C., our National Committee for the Prevention of Alcoholism and the School of Scientific Studies on Alcoholism had their annual banquet at the Shoreham Hotel. Among the two hundred guests at this banquet were many of wide influence—officers of the WCTU, representatives of the Methodist Temperance Association, ministers of various churches, educators, businessmen, physicians, and a number of United States Senators and Representatives.

The group gathered especially to hear a lecture by United States Senator Richard L. Neuberger of Oregon. The Senator was introduced by Dr. Ivy, one of the recognized leaders in American medical education, chairman of the Committee on Prevention of Alcoholism, and one of the leading lecturers in the School of Scientific Studies conducted in Loma Linda, Washington, Geneva, and Bombay.

Senator Neuberger showed himself not only thoroughly familiar with the Christian ideals of the organization whose guest he was but indicated that he himself is a Christian with a deep and abiding faith in God and His Word. The Senator gave a penetrating analysis of the present situation as it relates to America's consumption of alcohol and tobacco. He pointed up the gross inconsistency of the United States Government in maintaining a Public Health Department that is warning the citizens of the nation against the dangers of the cigarette as a cause of cancer and as a contributory factor in heart disease, while at the same time maintaining in another department of its organization a surplus purchasing plan that supports the tobacco industry at a high economic level. He drove straight to the heart of the problem when he pointed out that America, with all her surpluses of food, luxurious living, motor cars in every home, still rates seventh among the nations in the standard of health, being excelled by Holland and six other nations. Admitting that alcohol and tobacco are major factors in placing American health so far down the line, the Senator startled at least some of his listeners when he

stated that second only to America's alcohol and tobacco, her rich foods and her motor cars are her greatest curses on her health. He stated that overnutrition and inadequate exercise are sapping the vital strength of Americans, present and future.

The speaker pointed out that one reflection of America's wealth is the array of foods of every description from many countries in the American supermarket. Foods once rare delicacies and available only to the rich are now available to all at moderate prices. Americans have left the simple diets of an earlier time and luxuriate in the rich and heavy foods that please their appetites. America's wealth of

and wonder why they are overtaken at a comparatively young age with coronary occlusion. He pointed out that Americans are athletically minded, but that the average American attitude toward exercise and athletics is expressed in the common practice of sitting on benches by the thousands to watch twenty-two men getting their exercise. Americans are rapidly forgetting how to walk.

How concerned are you, as a REVIEW reader, for the health of your heart? You are aware that people are having heart attacks all about you—men who are younger than you are—but what are you doing about it? Are you continuing to neglect important defenses against coronary occlusion? As your age advances are you adjusting your food intake downward to compensate for your lower calorie requirement? Are you progressively avoiding rich foods, pastries, fried foods, and fats, including cream, butter, and also eggs? Do you leave the table when your appetite is still fairly sharp? A sensible, abstemious diet will contribute to a sense of well-being, greater alertness, and a longer life.

One of the greatest authorities in America on heart conditions stated



EWING GALLOWAY

A simple diet, coupled with exercise, promotes good health.

food could give her the world's finest nutrition—adequate, delicious, and balanced. Americans consume per capita more sugar, more fats, and more meat than any other country. The resulting malnutrition or overnutrition is known to be one of the contributory causes of the country's high incidence of coronary disease.

The Senator stated that while our British and European cousins thrill to the exhilaration of walking in the open countryside, we sit in our luxurious cars and grow fat. He reminded us that many Americans drive their cars two or three blocks to their offices

before a gathering of physicians that the greatest single measure of defense available to the average person against the possibility of a heart attack is the habit of regular walking. He stated that walking briskly several miles each day would prove to be one of the most effective deterrents to a possible coronary occlusion.

The Senator from Oregon rated overeating and the neglect of exercise as second only to tobacco and alcohol as major causes for America's poor showing in physical health.

What are you doing about it? If you need to reform, start now.

News From Home and Abroad

MV's on the March in Southern Asia

By J. F. Ashlock

From Karachi in West Pakistan to Rangoon in Burma, from Simla in North India to Colombo in Ceylon, from Shillong in Assam to Kottarakara in Kerala, 7,000 Adventist youth of Southern Asia are Missionary Volunteers. With the Advent youth around the world they love the Lord Jesus and are taking an active part in the greatest missionary enterprise in the history of the Christian church.

If the giving of the good news of salvation to the vast multitudes of this area depended entirely upon MV Society members, each would be responsible for witnessing to 78,570 persons, as more than 550 million people—one fifth of the earth's population—live within the division. Theirs is a gigantic task indeed, but in response to the invitation of their Captain these youth are already moving into line. They are eagerly taking advantage of training courses and participating enthusiastically in the various Share Your Faith activities. That MV training camps, Leadercraft Courses, Master Guide Classes, and instruction in Voice of Youth evangelism are resulting in hundreds of better qualified and more efficient youth and youth leaders is evident from reports sent in by the seven unions of Southern Asia.

M. G. Champion, Pakistan Union MV secretary, reports five baptized from a Voice of Youth evangelistic effort recently conducted in the city of Lahore. From Chuharkana, thirty-

five miles from Lahore, E. R. Reynolds writes that the largest baptism in the history of Pakistan was recently held at their high school. Of this group 30 were young people and four were trophies of MV Share Your Faith activities in nearby villages. D. T. Hawley, Karachi pastor, has recently conducted a successful MV camp. Brian Jacques, principal of the Kellogg-Mookerjee High School in East Pakistan, reports an impressive investiture service at which 34 candidates were honored.

From Northwestern India, B. M. Shad informs us that 13 members of the Hapur Junior Society and one adult from Meerut, where these JMV's share their faith, were baptized. At Salisbury Park, youth headquarters for Southern Asia, two senior and two junior MV Societies are in action. E. Gnanaraj Moses, leader of the larger senior society, states that thus far this year 79 have been invested in MV classes and 12 have been baptized. This well-organized society sets the pace in programs and projects for the division. Union MV secretary D. H. Skau, reporting for other Western India youth, refers to a Bombay junior camp having a baptism of 6 and an investiture of 45 at Lasalgaon, an investiture of 26 at Hatkanagale, a group of 19 receiving Leadercraft Training Course certificates at Surat, and another group receiving Leadercraft certificates at Nagpur.

S. Jesu Dass, MV secretary of the Northeast Union, is busy with camps and investitures at the Assam Training School, at Khunti, Falakata, and Calcutta. Principal E. A. Streeter, of the Raymond Memorial Training School, with his fellow Master Guides, invested 70 juniors and seniors at the end of March. From the beautiful island of Ceylon word comes that two new MV Societies have been organized and that their annual MV training camp will be held in August.

From the South India Union J. I. Crawford reports that Lowry Memorial High School MV's share their faith each Sabbath by going to nearby villages to distribute Kanarese, Tamil, and English literature. As a result of these personal visits Bible studies are being given in both Christian and non-Christian homes. This spring 50 juniors and seniors were invested with MV class insignia, and 5 young people were baptized. At Bangalore, seven miles away, Mrs. Grace Scott reports a senior and junior society membership of 175, of whom 70 were invested during the school year. Nuzvid, where there are more than 50 Master Guides and one of Southern Asia's most active MV Societies, reports an investiture of 54 members and a Voice of Youth effort that resulted in the baptism of four candidates.

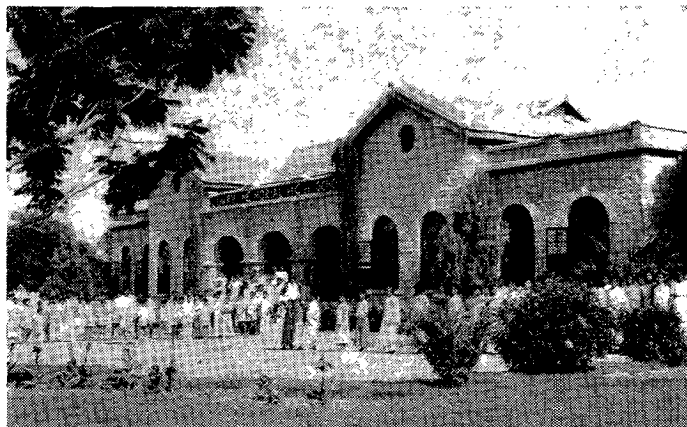
Additional briefs from South India include 34 invested at Secunderabad and 54 at Tanjore. Mrs. Donna Patt reports from Vellore that the MV's conduct two branch Sabbath schools there, with 95 enrolled.

At Spicer Memorial College are 65 Master Guides representing youth leadership in all of the seven unions of the division.

This sampling of activity is indica-



Some of the more than 50 Master Guides of the Nuzvid, India, MV Society.



Lowry Memorial High School students ready for MV Community Service activities.

tive of a revival and reformation among the youth of the Southern Asia Division. Plans have been initiated to include every young person under Seventh-day Adventist influence. The entire month of July was dedicated to youth evangelism—for youth and by youth.

Thus we pursue our objective to save from sin and guide in service the youth within the radius of our influence in India, Pakistan, Burma, and Ceylon.

Evangelistic Series Held in Washington, D.C.

By A. V. Pinkney, *Secretary Public Relations Department Allegheny Conference*

E. E. Cleveland, of the General Conference Ministerial Association, recently concluded twelve weeks of Bible lectures in the Capitol Arena, Washington, D.C. The interracial audience varied from 1,000 on a few stormy nights to 4,000 persons on the closing night.

A time of special prayer and fasting was observed as the hour for decisions approached. Elder Cleveland follows the plan of having his corps of assistants obtain decisions in the homes of the people instead of in public at the meetings. He feels that in this way firmer, more lasting decisions can be obtained. At the first baptism 143 united with the church. Elder Cleveland was assisted in this service by Jacob Justiss, pastor of the Ephesus



(Left) "Little Richard" Penniman and (right) Miss Joyce Bryant as they appeared the last night of the E. E. Cleveland effort at the Capitol Arena, Washington, D.C.

church, and Paul Cantrell, pastor of the First church, both in Washington, D.C. Three subsequent baptisms have added 119 more, making a total of 262 baptized from the meetings.

The last night of the series will long be remembered by those in attendance. Two former stars of the show business, Joyce Bryant and "Little Richard" Penniman, said to be the creator of rock and roll, boldly witnessed to the saving power of God.

As Miss Bryant, who has been billed at the night spots of two continents, told of her struggle to get away from God, many felt the tears rolling down their cheeks. Two months ago her former booking agent offered her \$200,000, tax free, if she would take the leading role in a picture about to be made. In relating this experience Miss Bryant said, "Peace of mind, and the knowledge of working with God in saving the souls of men, bring more comfort and lasting joy than all the money and glamour."

The fond title "Little Richard," a name Richard Penniman acquired when he began to sing as a small boy, still follows him. Tops in his field when he was twenty-four years of age, he gave a glowing account of God's power to save from sin. He explained that he had made as much as \$10,000 a day, but was glad to lay it aside as nothing compared with what Jesus has done for him. He was in Australia when he made his decision. When the one-time rock-and-roll king called his former fans from the audience to gather around the pulpit, more than 300 responded. He prayed a touching prayer for them.

Both Joyce Bryant and Richard Penniman have taken training at Oakwood College and are now engaged in soul-winning work.

Assisting as Bible workers were Julia Z. Coopers, Beatrice Hampton, Mrs. Ethel M. Nell, Ella Wiley, Rauline Troxler, Joyce Bryant, and Mrs. Geneva McDonald. Ministerial assistants were Everett Alexander, D. L. Davis, L. R. Preston; Pastors Charles L. Brooks, and Benjamin Reaves. Music was provided by the Ephesus choir, under the direction of Mrs. Alma Blackmon; the First church choir, jointly directed by Mrs. Blackmon and her sister, Mrs. Margaret M. Frye; the Cathedral Quartet, consisting of Bennie Reaves, William Scales, Elbert Shepherd, and James Edgecombe; Joyce Bryant, soprano; Charles Brooks, baritone; Ted Jones, chorister; Allen Breach, organist; and Mrs. Celia Cleveland, Mrs. Mae Justiss, and Mrs. Lucille Herron, pianists.

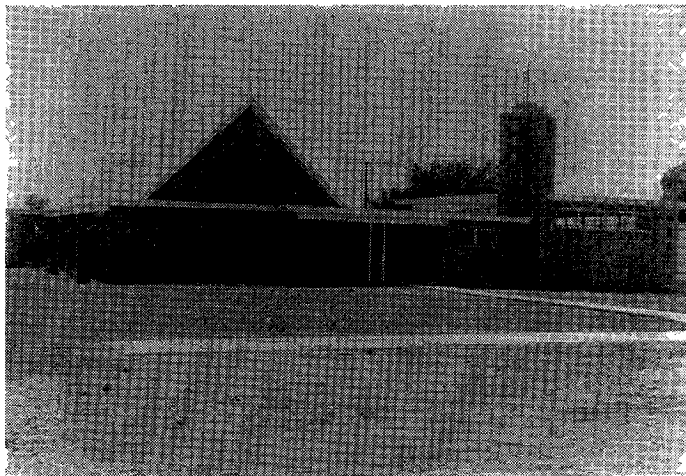


Akron Church Remodeled

The newly remodeled Akron, Ohio, Adventist church is ideally situated as an evangelistic center. It is located on one of the city's main downtown thoroughfares and has a seating capacity of more than 500.

The new \$10,000 front for the church, pictured here, is only a part of the Akron congregation's expansion and renewal program. An adjacent property costing \$30,000 was purchased and its old mansion removed to provide a 100-car parking lot.

S. K. LEHNHOFF, *Pastor*



New Coffeyville, Kansas, Church

Sabbath, June 14, was a high day in Coffeyville, Kansas, for a new \$65,000 church was dedicated. This church, with a seating capacity of 175, was made possible through the sacrifices of the church members and the assistance of the various conference organizations. The dedicatory sermon was delivered by the conference president.

We rejoice with the members in Coffeyville for their new place of worship.

F. O. SANDERS, *President Kansas Conference*

Seeking Lost Sheep in the Armed Forces

By George W. Chambers

"What are you doing here?"

Coming from one of the women of the church, this abrupt question surprised the serviceman who had spent a good portion of the day at the church helping to prepare for a wedding.

"I've been helping to—" began the young man.

"There is to be a wedding here," interrupted the other. "What are you doing here?"

Stunned by this unfriendly approach, then resentful, the young man replied, "You're right! What *am* I doing here?" With that he turned on his heel and walked out of the church.

"And I haven't been back to church since then," he told me as he finished the story.

I had found this young man on a visit to the military installation to which he had been assigned. Like too many others of our young men, he had enlisted in the service, and my visit with him there was the first contact made by the church since his enlistment. As the result of that visit he had begun to attend church, but that attendance was interrupted by the incident referred to above. At the time of my second visit with him, he told me this story. Faced with a very serious problem, and learning where he could meet me, he had come for counsel. After our second visit he returned to his post of duty determined to follow the right course.

Another young man in uniform held a lighted cigarette in his hand as I entered the living room of his home. After I was introduced by his bride of a few months he held it behind him. I made no mention of it. At last he threw it into the fireplace.

"My wife and I were talking about this last night," he said. "I should not be using tobacco. Besides, I couldn't face my mother having this habit."

I encouraged the young people to study the Bible together. After a word of prayer I left. The War Service Commission secretary of that field assured me that he would put the nearest pastor in touch with these young people.

Still another serviceman was smoking as he came to the room where I was waiting for him. Of course, he was embarrassed when he learned who I was. I put him at ease to the best of my ability, and we visited about the spiritual problems that he faced. He declared that he really wanted to be a sincere Christian.

Under the circumstances I advised rebaptism, and told him to write to the War Service Commission secretary when he had conquered the habit of smoking. A few weeks later I was informed that the young man had written to the secretary telling him that he had gained the victory over tobacco and was ready for rebaptism.

I hasten to add that most of our young men in uniform are loyal to the church and its teachings. They look up the church as soon as they reach the military installation to which they are assigned. They are faithful in attendance and in their support of the church.

However, the class of men in uniform who, like the sheep in the Saviour's parable, have been led astray by the influences surrounding them, will not look up the church. Careless, indifferent, discouraged, or even rebellious, they must be sought for if they are to be reclaimed. The assurance of the parable and the testi-

mony of experience indicate that many of them can be reclaimed if approached in the spirit of love. To bring them back into the fold is one of the most important tasks facing the church today. The literal and spiritual flesh and blood of the church, they are too valuable to neglect.

Our War Service Commission secretaries cannot do this work alone. The assistance of the pastors near our military installations is absolutely necessary to success in this important work. God will crown their combined efforts with success as they seek these sheep who are straying from the fold.

A Modern Paul in Colombia

By Luis Florez

Recently, as a young ministerial intern, I had the privilege of going back home to the city in Colombia where I was born and of meeting many old friends once more. At a church picnic, as I was watching the young men swim in the river, one of them came up to me and greeted me. His face looked familiar, and suddenly I realized that it was my old playmate, Martin. Together Martin and I had tramped the hills, together we had eaten stolen fruits, together we had played games. Together every Sunday afternoon we had attended a class at the Catholic church where some young women taught us the catechism. Then I had moved away, the years had passed by, and I had almost forgotten Martin.

As boys we had known nothing of Jesus and His saving grace. Now we sat under spreading shade trees and talked of what was most important to us—how we had both found the Advent faith. My friend's experience was thrilling. As a young man, under the influence of the established church, Martin had entered a monastery and become a penitent, that is, one privileged, during processions, to carry the heavy floats bearing life-size images of the saints. During the processions of Holy Week he wore a black gown, as a sign of mourning, and covered his head and his face with a black hood with holes for his eyes. As little boys we had been terrified as we saw these penitents marching slowly through the dark aisles of the church. Martin spent many nights beating himself with whips with divided thongs at the ends. On other nights he stalked silently through the monastery with his arms stretched out along a heavy steel bar carried like a yoke on his shoulders, to do penance for his sins.

At this period in Martin's life organized groups of men were attacking the Adventist church in the city at the hour when the members came to serv-



Literature Evangelist in Hawaii

James Hayashi, who works in the beautiful city of Honolulu, has been a literature evangelist for ten years. Last year he delivered \$17,246 worth of literature and offered prayer in 1,000 homes. He has also been faithful in enrolling interested people in our Bible correspondence courses. Through his work many have been baptized. He writes:

"Some time ago I gave the pastor a prospect's name to follow up, which he did at once. A few weeks ago it was a joy to witness the baptism of this Japanese lady, her Caucasian husband, their Chinese landlord, and his Japanese wife. In Hawaii we canvass many races in one day.

"This is God's work and there is no greater joy than to see souls accepting the message.

"I was a wicked bartender previous to becoming a Christian. Only God knows how much I appreciate the work."

Our literature evangelists are doing an effective work in carrying the truth to many homes that would never be reached in any other way.

W. A. HIGGINS

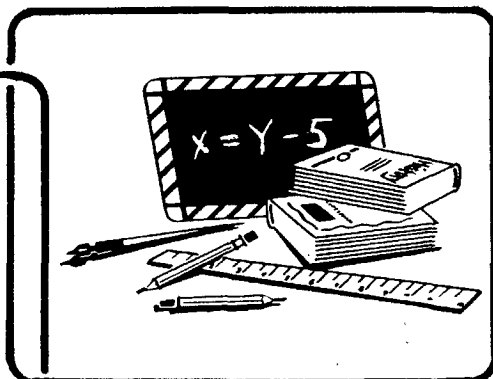
Channels of Blessings

Made Possible by Your Liberality in Behalf of



Medical

Evangelistic



Educational

Mission Needs in the Inter-American Division

“The spirit of liberality is the spirit of heaven;
the spirit of selfishness is the spirit of Satan.”

—*Testimonies*, vol. 4, pp. 79, 80.

Let us demonstrate the right spirit on

Thirteenth Sabbath

SEPTEMBER 27, 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.

ices. Martin was among these ruffians. He would fill his pockets with stones, bottles of evil-smelling chemicals, or explosives, and join the group. They would shout as they rushed into the church to break up the services, taking Bibles and hymnbooks by force in order to burn them. The shouts, the noise of broken windowpanes, and the blows on the door were the warning to the church members that their enemies had returned. During the first attack Martin grabbed some books and burned them in the middle of the street. He was one of the mob the night that someone fired a shot from a revolver at the minister while he was speaking. He was there when a bomb, which fortunately never went off, was placed in the building.

But on another occasion he went to the church early to hear what the preacher had to say. How strange! Everything the minister said seemed to touch his heart as nothing had ever touched it before. He said to himself, "Why, these people love God too. Be-

sides, they want to go to heaven as much as I do." After that, Martin often went to the church to hear the minister; and there he found Jesus.

When Jesus called him, he was ready, like Paul the persecutor had been. Like Paul he became a missionary. First he won his parents to the new faith. Then he joined the group of lay preachers in the church and held evening meetings, showing slides with a projector after working all day at his construction job.

What is Martin doing today? Well, first he was invited to build the new church in Cúcuta. After that, I held a series of evangelistic meetings there, and as I had no Bible worker I asked permission of the mission committee to let me use this friend as a Bible instructor. Now he is a very successful ministerial intern. He has built two more churches, and stayed on as pastor of one of them. Last year, with the help of the laymen in his church, he won 70 souls for the Lord.

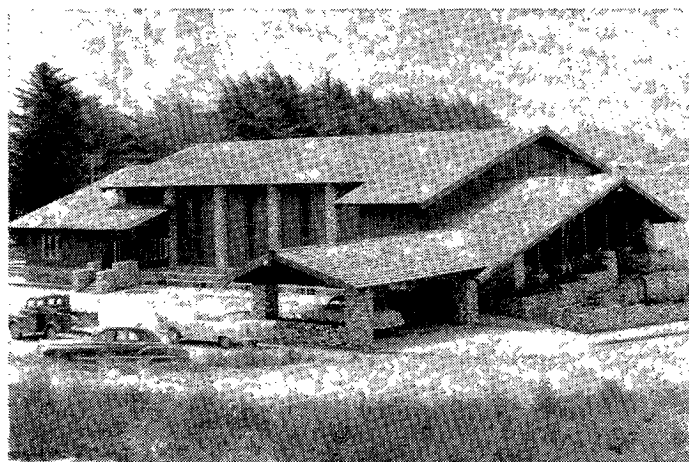
Martin is truly a modern Paul.

Wyoming and Missouri Conference Sessions

By W. P. Bradley

The Wyoming Conference biennial session and Casper district meeting were held during the weekend of July 11 and 12. The business of the conference was quickly finished with the re-election of the president, J. L. Dittberner, the secretary-treasurer, B. L. Cook, and P. F. Pedersen, who serves as departmental secretary, and with the receiving of reports.

The population of Wyoming is 312,000. However, the work has grown to the point where there are 23 churches and 1,310 members. Twenty-four evangelistic meetings were held during the past two years, and 175 new members baptized. The members of Wyoming are active in missionary service and are loyal supporters of the home and overseas programs. In Ingathering they averaged seven cents per capita of population, probably a record



New Church, Fortuna, California

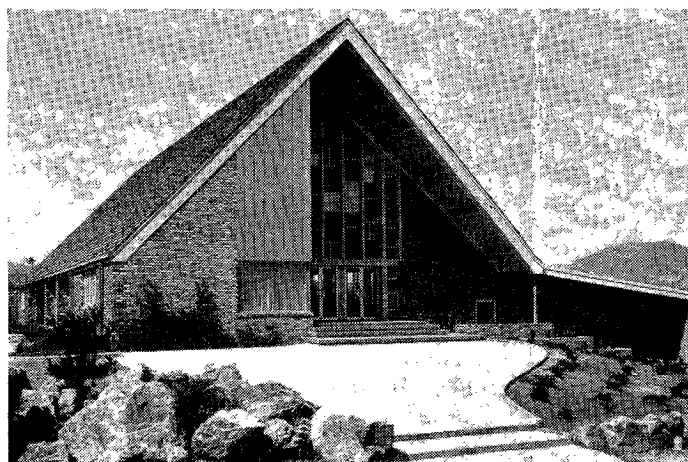
Conference officials said a church could not be built in Fortuna, California, entirely with donated labor. But on Sabbath, May 31, 1958, the new Fortuna church was dedicated, complete in every detail and entirely debt free.

This was no ordinary dedication, for in the construction of this beautiful building valued at \$250,000 not one penny was spent for labor. During the two years devoted to the building program, nearly 50,000 hours of labor were donated. Pastor Carl Coffman and Lloyd Landis were the guiding spirits in this program. These men are both craftsmen of outstanding ability, and they worked shoulder to shoulder, rain or shine, in a devoted work of love until the last beautiful detail was completed.

Mr. Landis, an experienced builder and an instructor in the State college, was the architect and supervisor of the project from beginning to end. He donated every hour of his time. Inspired by his dedication, other members, many of them craftsmen in their own right, were soon likewise on the job, working Sundays, holidays, and evenings.

F. W. Schnepfer, president of the Pacific Union Conference, was the speaker at the dedication service. He was assisted by Carl Becker, president of the Northern California Conference. C. L. Bauer spoke at the morning service. No longer is it possible to doubt that a beautiful church worth a quarter of a million dollars can be built as an "offering of love," entirely by donated labor!

STAN JEFFERSON



Redding, California, Church Dedication

On Sabbath, June 7, 1958, the beautiful new Redding, California, church, valued at \$210,000, was dedicated. Carl Becker, president of the Northern California Conference, gave the dedicatory sermon; C. L. Bauer, retired president of the Pacific Union Conference, led out in the Act of Dedication; and W. J. Blacker, treasurer of the Pacific Union Conference, offered the dedicatory prayer.

The church has shown a continual growth since it was organized by C. N. Martin on the shore of Faulk Lake, May 13, 1905, with 15 charter members. The first church building was dedicated on May 17, 1924.

Soon after Charles Hartwick became the first local pastor it was necessary to erect another church edifice. This structure was dedicated on September 28, 1940. By 1953 the membership had increased to 233, and this building, in turn, proved to be too small. A locating committee providentially secured an ideal site, and construction began the morning of October 13, 1954.

Today, another beautiful monument to the message stands at 2828 Eureka Way, in Redding. The sanctuary, including the balcony, seats 550, adequately caring for the present membership of 342. The building has several unique features, including a separate room for each senior Sabbath school class. The entire north wall of the sanctuary is glass, which affords an indescribable view of Mount Shasta with its perpetual snow cap.

CLARENCE WILLIAMS, *Pastor*

unequaled anywhere. For the million-dollar offering the conference nearly doubled its assigned goal.

The Wyoming Conference has arranged to hold Sabbath services in Yellowstone Park during the tourist season, and attendance has run as high as 100 on various weekends. An aggressive program of evangelism is planned for the next two years.

The delegates to the Missouri Conference session, held July 16, received encouraging reports of progress covering the previous two years. There has been a gain of tithe over the former biennium of over \$50,000, and a most encouraging increase in mission offerings as well. Four new Sabbath schools have been organized in the conference, and eleven Vacation Bible Schools have been conducted, with a total attendance of more than 500.

In the Missouri Conference special attention has been given through the Sabbath school department to the search for missing members. This energetic activity has resulted in reclaiming a considerable number.

The Missouri Conference distributes clothing and food, and offers needed service through seven Health and Welfare centers and thirteen other units. The estimated value of this endeavor is over a third of a million dollars for the two years.

H. C. Klement was re-elected president and G. L. Sather as secretary-treasurer to serve during the ensuing two years. The departmental workers, G. W. Sisson, E. F. Sherrill, H. R. Coats, and R. L. Chamberlain were also re-elected. Sunnydale Academy is making excellent progress. Delegates to the biennial session met in the newly completed assembly hall.

An active evangelistic program is being planned for the large cities and smaller towns of Missouri.

A Moment of Triumph in Liberia

By Mae Mathews Nielsen

On May 19, 1958, a special messenger from the executive mansion entered the Seventh-day Adventist Mission compound in Monrovia, Liberia. Pastor David Hughes, who was preparing to leave Liberia for Nigeria to take over his new post as principal of the Voice of Prophecy Bible Correspondence School for West Nigeria, received the following letter:

"DEAR PASTOR HUGHES:

"The President has been pleased to admit you into one of the highest Liberian Orders, and you and Mrs. Hughes are invited to call at the Man-

Leading Lady Literature Evangelist



We are pleased to introduce to readers of the *Review* the lady literature evangelist who had the highest record in sales for 1957—Mrs. Betty Jean Teeter, of the East Pennsylvania Conference. She not only sells large amounts of literature but also does much missionary work.

This is what Sister Teeter says: "When I heard the literature evangelists tell their wonderful experiences in leading many people to the Lord, I, too, longed and prayed that God would use me in a special way. He has. In 1956 I delivered \$13,000 worth of literature. Last year I delivered more than \$17,000 worth.

"At present five Bible classes are being held weekly. In one class about twenty interested persons attend. I asked one woman if she would like to take personal Bible studies. She said, 'Yes.' I arranged for a Bible instructor to call the very next day. Within a month she was baptized.

"This is a wonderful work. I meet many interesting people, and I find opportunities to give the truth everywhere I go."

It is encouraging to see the outstanding work being done by Sister Teeter and also by scores of other lady literature evangelists.

W. A. HIGGINS, *Associate Secretary*
Publishing Department
General Conference

sion on Tuesday evening, the 20th instant, at the hour of five o'clock for the Investiture.

"I extend to you my personal congratulations.

"Faithfully,

PHILIP BRUMSKINE,
Acting Executive Secretary"

Pastor Hughes was left speechless for a few moments. What was this all about? What had he done? There must be a mistake! These and many other thoughts ran through his mind. But it was not a mistake. Pastor Battle, president of the Liberian Mission, had received a letter from the executive mansion inviting him and his mission staff to the investiture.

In honoring one missionary, President W. V. S. Tubman of Liberia was honoring missionaries and missions throughout the world. The president himself, who is a God-fearing Methodist, has a high esteem for the preaching and teaching of the gospel and has been most favorable toward Seventh-day Adventist mission work in Liberia. He has accorded the SDA Medical Corps special recognition, and each year he gives more than \$300 for Ingathering. He has personally raised more than \$1,000 for the Monrovia church building fund and has offered other financial assistance.

On May 20th, Pastor and Mrs.

Hughes, Pastor Battle, and Pastor and Mrs. Daniels entered the executive mansion for the great event. Many distinguished guests were present, including the vice-president, the speaker of the House of Representatives, and the American ambassador. It was not long until President and Mrs. Tubman entered the room. After a few words of greeting, the investiture began. Everyone stood to his feet as Pastor Hughes took his place before the President of Liberia. The president read the following citation:

Citation for Reverend David Hughes

"For your continued sacrificial services rendered the people of Liberia, particularly those in the County of Grand Bassa, in the fields of Christian Endeavor, Evangelism and Education;

"Your benevolence to the less fortunate brethren of this nation;

"Your consistent life of rectitude, your devout religious example, your expounding the Word of God as revealed through the Holy Scriptures, also your endeavors to open church schools, train ministerial students, and finance students in school, have commanded the faith, trust and confidence of the people of Grand Bassa, and of the Nation;

"Now, therefore, as Grand Commander of the Humane Order of African Redemption, I take pleasure in admitting you into said order and conferring upon you the distinction of Commander, with the rights and privileges hereto appertaining.

"Accept my congratulations.

W. V. S. TUBMAN,
President of Liberia"

Sometimes it may seem that the day of missions is past, but as long as there are humble men willing to dare and do for God as missionaries, and as long as men like President W. V. S. Tubman are at the head of nations, God's work, yes, missionary work, will continue triumphant until Jesus comes.

Ingathering a la Rwankeri

(Continued from page 17)

his unsteady gait and one whiff of his heavily scented breath for us to know that we had come in vain. Of course, he promised that he would give us a fine donation, but "not today." No, he would not write his name down, but he would most certainly give the teacher the money if he would call at some future time. The time is still future and always will be, I fear.

Rather disillusioned, we continued toward the big chief's residence.

REVIEW AND HERALD

"There we will be sure to get a good donation," we were assured.

We passed a dead porcupine strung up between two poles. The children were anxious to stop and inspect the creature, but it was too late. So I promised that we would examine it when we returned. On and on we went. At last we reached the village where the young man told us the chief was sure to be, only to be disappointed with the news that he had gone home.

"Can we reach his home by car?" I asked.

"Yes, there is a fine road up to his house," the student assured us.

What a road it was! It was so narrow in spots that everyone had to climb out to guide me between the rocks. "Oh, I do hope there is another way out of this, for I'm sure I'll never make it back," I whispered. If only we would receive a good donation! I did not have the courage to leave the car, so Tabea and the pastor went up to the house alone. I sat and prayed. Sometimes Jesus says No, and this was one of those times. Back they came with the discouraging news, "The chief is not at home." There was nothing to do but return, and there was no other way than the one we had come. Once more all the passengers walked ahead to see that I did not hit the sides or, worse still, something important underneath the car. As the moon came up over the mountains we turned back onto the main road. We had forgotten all about our porcupine, but we were so thankful to be able to breathe freely once more that nothing else mattered.

As we dropped our guide, Tabea gave him a piece of advice: "If a bicycle can ride along a track, don't tell someone in a car that he can drive there. If God had not been very good to Madami, we would have broken Bwana's car on that dreadful path this afternoon." A very subdued young man said good night to us and vanished into the darkness.

It had not been a very successful trip, but we were thankful to be safely home when we finally reached Rwan-keri long after night had fallen.

"Shall we go out once more?" the pastor asked.

I felt very much like saying that I thought we had done our share, but instead, I suggested that we visit one last chief, not very far from the station. "And let us go on Thursday afternoon," I ended.

Thursday, as we had planned, we set off to visit Nzamuye, our nearest subchief. While the car ground up the hill toward his home, Tabea kept warning me: "This is a very dangerous road. Nzamuye ran his car off

over the edge not long ago." "Be careful here." "This is a very bad corner."

We managed to get up to the house without mishap, but the subchief was not at home. However, we visited his wife and told her to tell her husband that we would be back to see him later. Then we began the descent. Once more we approached the dangerous corner, and Tabea began once more to warn me about it. Nevertheless, we found ourselves in the ditch—fortunately, on the side toward the mountain and not down the precipice. For the first time I had gone out without my two "assistants," so I had no way of assessing the damage. Pastor Elasto, Tabea, and I climbed out at the free side of the car and surveyed the wreck. It was not encouraging.

In no time a crowd had gathered. "Go and tell Bwana Davy that I have had an accident, please," I told one of the men. Like a deer he vanished. After a few moments I told Tabea

that I would also take off across the veld toward home. I arrived just after the rest of the family had set out in a friend's jeep to find us.

Poor Arthur! The messenger arrived with the news that "Madami went over the bank with the car."

"Is she badly hurt?" Arthur gasped.

"I don't know, Bwana," the man replied.

Arthur had visions of the car flying over the edge of the cliff and of us lying in the valley many feet below. What a relief it was for him to find that the car had run into the bank instead, and that I was well enough to walk home!

"Come on, men, help me get this car back on the road," he requested. In no time they had the car on the road again. "Let me try to start it. If it won't run, then you can tow me," he told the driver of the jeep.

In the meantime I was home, praying. I heard a car, and ran to the front door to investigate. I rubbed my eyes. I had prayed, but could it be possible? Our car was arriving ahead of the jeep. Jesus had said Yes in spite of my unbelief. True, we had to have the universal joint repaired, but the car was not badly wrecked after all!

"Let us thank the Father for looking after you three while you were out on this trip. You could so easily have been killed or seriously injured," said Arthur as we knelt before the throne of grace.

Two days later Elder Phil Lemon arrived on his way to attend the union committee meeting at Elisabethville. Arthur was too busy getting his affairs ready for the committee for me to speak to him about the subject nearest my heart. But our visitor had a whole day with no special duties, so I did not hesitate about bothering him!

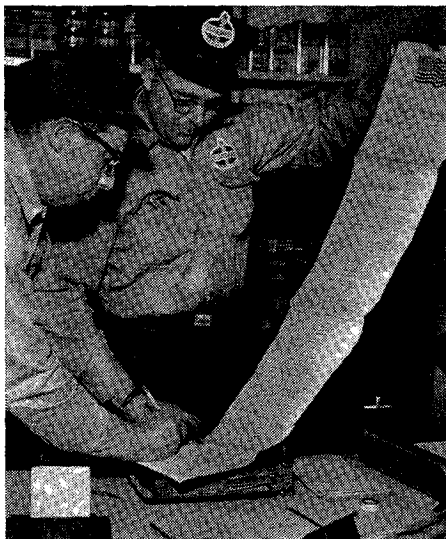
"Bwana Lemon, won't you take us up to Nzamuye's this morning? I'm too scared to drive up there myself," I told him.

Of course he was happy to help us. In no time I had collected my companions. Once more we took the dangerous road up the mountain. Once more we stopped outside the subchief's door. And once more we began our canvass.

As we drove back down the hill Tabea turned to the pastor: "Are you happy now?"

"Mademoiseri, the Lord has blessed us. We may have had our difficulties, but let us ask Madami how she feels, for she did the worst of the work when she drove us over those terrible roads. How about it, Madami?"

"Pastor, all the troubles are in the past. This donation from Nzamuye [2,500 francs or about \$50—a very



Michigan Laymen Circulate Petitions

Petitions protesting Michigan's proposed State Sunday-closing laws were circulated widely, and reports indicate a strong feeling against the bills by the man on the street.

Typical of the people working against passage of the proposed bills was Brother Conrad Riebow, right, Lansing church layman, and Standard Oil station owner. Each customer who came into his station was asked to sign the petition. Only 2 people objected, while almost 200 signed. Brother Riebow presented his petition personally to his representative at the Capitol the eve before the motion was made to force House Bill 508 out of the committee on State affairs.

These petitions and scores of letters from Adventists to Michigan legislators helped point out fallacies in the proposed legislation and show that a sizable number of people were opposed to them. The bill was soundly defeated.

A. K. PHILLIPS, Secretary
Religious Liberty Department
Michigan Conference

large donation for an African] makes me forget all else. The Lord has been good to us. Shall we go again next year? How about it?" Can you guess the answer?

Youth Revivals in the Netherlands Antilles

By R. E. Gibson, *President Netherlands Antilles Mission*

After attending Elder Minchin's Hope of Youth meetings and workshop, in Cali, Colombia, the mission MV secretary, John Nikkels, has held two outstandingly successful campaigns in the Netherlands Antilles Mission. The first revival was held May 10-17 in our new Buena Vista church. The local membership of about 68 cooperated efficiently with the plan for friendship visiting teams.

The first meeting was attended by about 230 persons, and more than 200 made their decision for Christ or requested special prayer at the altar call. Attendance increased throughout the meetings and the closing meeting witnessed almost one hundred per cent participation in the consecration. Less than 20 in the overcrowded auditorium failed to respond. Nearly 100 signed for prayer and follow-up visits. Twenty are now in the baptismal class, preparing to unite with the church, and many other homes are open for visitation.

The second Hope of Youth revival was held in the Cher Asile church. For about a month prior to these meetings the church members united daily in special prayer for the meetings. God heard these prayers. This series met with outstanding success. An average of more than 220 were at the altar each night. Husbands and wives were reunited in Christ, erring youth renewed their vows, backslidden members were restored, and many new decisions were made for Christ. The response among the juniors was marked. They responded promptly to the calls, and some were seen urging their friends to go forward with them.

At the closing meeting many bore public witness to their faith for the first time. Altogether 207 have signed the special decision cards. The Spirit of God has truly been manifested in our field, and interests are being followed up with Bible studies and correspondence course lessons.

Some are now suffering severe persecution as a result of their stand. One young mother of four small children (one only a few weeks old) was so badly beaten by her husband that blood issued from her nose and ears. She was under the doctor's care for several days. Her husband has been

encouraged by religious enemies to maltreat her until she is forced into submission; even to kill her if need be. My wife and I visited her last week and her courage was as firm as ever. She rejoices in her new-found faith and hope. She is anxious to be baptized at our next baptism, even if it means breaking up the home.

We are continuing a special season of prayer every Thursday morning at five o'clock for several who are meeting such bitter opposition. Our friendship teams are standing by the side of those who need their help, and we believe God has greater things in store for us as we endeavor to follow His methods and plans. By becoming friendly, kind, loving, and humble, getting into the homes and praying for their loved ones and their problems, we witness hearts melting under the holy atmosphere.

Our work is being received more favorably now than at any time since the mission was established. Calls for pastoral visits and Bible studies are more numerous than our limited staff can care for. Our radio and welfare work have done much to break down the barriers of prejudice. There is so much to be done and so little time in which to do it. Pray for our work here.

• In Brief •

Atlantic Union

● Capman Hall, new boys' dormitory at Union Springs Academy, has been completed and will house 78 young men during the coming school year.

● Raymond O. Richardson, who has been assistant manager of the New York Book and Bible House for the past two years, has returned to the field of education, and is employed as teacher of the Vienna, New York, church school. Eugene T. Remmers, from Hinsdale, Illinois, recent graduate of the business administration course of Southern Missionary College, is taking Brother Richardson's place in the Book and Bible House.

● Wilford Henderson, for the past four years superintendent of industries at Union Springs Academy, has accepted a similar position with College Cabinets, Inc., manufacturers of science laboratory equipment, located on the campus of Southern Missionary College in Tennessee.

● Mrs. Rachel Carley, church school teacher of Brattleboro, Vermont, has joined the faculty of Union Springs Academy as instructor of English.

● Arlene Foster, of the New York Conference office in Syracuse, has accepted a call to the Missouri Conference, where she will be secretary to the conference treasurer.

Columbia Union

● S. R. Mull, from the Georgia-Cumberland Conference, is the new assistant publishing secretary of the Ohio Conference. He is located in Dayton, Ohio.

● Paul Smith, an assistant publishing secretary of the Potomac Conference, is now located in Richmond, Virginia, giving direction to the work in central Virginia. E. S. Osborn, another assistant publishing secretary of the conference, is now located in Washington, D.C.

● The new pastor of the Mansfield, Ohio, district is W. C. Loveless, formerly of Oregon.

● Carl Hartman, former assistant youth leader of the Sligo church in Takoma Park, Maryland, is the new pastor of the Charlottesville, Virginia, church.

● F. W. Wernick, of Columbus, Ohio, was elected president of the West Pennsylvania Conference at the biennial constituency meeting on Sunday, August 3, at Laurel Lake, Pennsylvania. Other staff members, re-elected, included C. B. Green, secretary-treasurer; Harold Soper, Book and Bible House manager; R. C. Thomas, publishing department secretary; L. L. Philpott, secretary of the MV, education, and temperance departments; and L. E. Reed, secretary of the home missionary, Sabbath school, and public relations departments.

● On Friday, August 8, the biennial constituency meeting of the Allegheny Conference was held at Pine Forge, Pennsylvania. W. L. Cheatham was re-elected president for a new two-year term. Other officers and staff members re-elected include M. S. Banfield, secretary-treasurer; L. W. Brantley, manager of the Book and Bible House; D. B. Simons, secretary of the home missionary, Sabbath school, and radio-TV departments; A. V. Pinkney, secretary of the MV, education, temperance, public relations, and war service departments; and C. M. Willis, publishing department secretary.

Lake Union

● During the second quarter of this year 16 Illinois students in the Voice of Prophecy and Faith for Today Bible schools became church members.

● The Michigan Conference has added a new church school at Fremont. It cost approximately \$12,000 and will be ready for use this fall. Plans for this school were begun in 1956 under the direction of the pastor, C. J. Danforth. A former Fremont resident donated funds for the four-acre site. Mr. and Mrs. William Wiess, mission appointees to the Hawaiian Islands, gave the first \$1,000 to the school building fund. Many other contributions were received, including generous amounts from Mrs. Ida Mae Hayton.

● A new welfare center was opened Thursday, July 31, in Tipton, Indiana. Mayor Surber cut the ribbon; Reverend Davis, president of the local Ministerial Association, offered the dedicatory prayer; D. E. Caslow represented the conference; and Mrs. Marjorie Earl, State federation leader, also assisted.

● In the Wisconsin conference 146 peo-

ple were baptized, most of them during May, as the result of simultaneous evangelistic campaigns that began March 2. Almost the entire working force in the conference was engaged in these campaigns, including several from the office. Interests aroused during the public meetings are still being followed up and further baptisms will take place as time goes on. Wisconsin Conference workers pledged more than 1,000 evangelistic meetings for 1958. Thus far 281 have been held.

Northern Union

● Kenneth Allen has been asked to become pastor of the district in South Dakota that includes the churches at Bowdle, Tolstoy, and Mobridge.

● Two members joined the Blackberry, Minnesota, church on July 26. They were baptized by V. W. Emmerson.

● J. D. Bolejack reports the baptism of three persons, two of whom joined the Fort Madison church in Iowa, and one the Keokuk church.

● The church members at Rochester, Minnesota, have rented an 80-acre plot of ground, which they are farming to help defray the costs of the new church school that will be opened there this fall, reports J. H. Lantry, pastor.

● At a baptism held June 21 at Mason City, Iowa, 13 persons were baptized by H. A. Schaeffer. Another joined the church on profession of faith.

● Ordination services were held during the North Dakota camp meeting at Harvey on July 19 when W. D. Beaman, G. D. Bras, and R. G. Lucht were ordained to the gospel ministry. W. D. Beaman has accepted a call to the Iowa Conference, G. D. Bras is now educational and MV secretary of the North Dakota Conference, and R. G. Lucht is the district leader at Minot.

North Pacific Union

● Children from Anchorage, Palmer, and Fairbanks, Alaska, eagerly engaged in the program of crafts, swimming, water skiing, and other interesting activities provided for them at Camp Tukuskoya (Eskimo for Arctic Tern), at Flat Lake, Alaska, July 6 to 13. This junior camp is being developed in the beautiful Susitna Valley across Cook Inlet from Anchorage. M. A. Dopp, Glen Murphy, Frank Owens and his wife, and Sister Zetha Anderegg led out in the various activities. Sgt. Bob Dean, who serves as a mess sergeant at Elmendorf Air Force Base, officiated as camp cook.

● Ninety-four children enrolled in the Vacation Bible School this summer in Anchorage, Alaska. Sixty-two of these were from non-Adventist homes. Superintendent of the school was Mrs. C. F. O'Dell, assisted by Mrs. A. L. Zumwalt, Mrs. M. A. Dopp, Mrs. Melvin Shaw, and Frank Owens.

● Rainier Valley church (Washington Conference), membership 62, conducted two Vacation Bible School programs simultaneously with 500 boys and girls enrolled. Circumstances in securing the au-

ditoriums made it necessary to have both schools at the same time. A total of 84 juniors enrolled in the Voice of Prophecy Bible Course. There were 124 Bibles awarded for perfect attendance, and 22 copies of *The Desire of Ages* and 70 *Steps to Christ* were given to parents who attended the graduation service.

● In the Spillman-Lyman crusade in Twin Falls, Idaho, 50 people were baptized and three joined the church on profession of faith. This brings the total of those baptized and those accepted on profession of faith by Elders Spillman and Lyman during their stay in Idaho to 224. This number includes a few rebaptisms. Associated with these brethren were R. R. Cronk in Twin Falls, N. R. Johnson, recently of Boise, and Fred Wagner of Caldwell.

Pacific Union

● Dr. Frank H. Yost, of the General Conference Religious Liberty Department, has accepted a position on the staff at La Sierra College. He will be teaching in the theology and religion department. Dr. Yost was graduated from Union College as a theology major and later received the Master of Arts and Doctor of Philosophy degrees from the University of Nebraska. He has taught in Hutchinson Theological Seminary, Union College, and the Seventh-day Adventist Theological Seminary. Mrs. Yost has accepted the position as secretary to Norval F. Pease, president of La Sierra.

● Lydia Cadelinia returned to Honolulu in June after graduating from La Sierra College. She will teach the third grade at Hawaiian Mission Academy elementary school, replacing Mrs. Lucy Drummond who has retired. Mr. and Mrs. Osiris Weiss arrived in Honolulu recently to serve as dormitory deans. Mr. Weiss will also teach Spanish. The former deans, Mr. and Mrs. Charles Yoshida, left for Japan in August where he will study the Japanese language in further preparation for the gospel ministry.

● The statistics for the second quarter of 1958 have been compiled and they reveal some interesting and encouraging trends. The membership in the Pacific Union as of June 30 stands at 71,238. Baptisms for the first six months of 1958 were 252 more than for the same period in 1957, reports W. J. Blacker, secretary-treasurer.

● A. O. Sage, evangelist, and Armen Johnson, singing evangelist, have recently completed a successful three-week series of meetings in Santa Barbara in the Southern California Conference, according to Wilford L. Goffar, pastor.

● L. R. Rasmussen, associate secretary of the General Conference Education Department, gave the commencement address to the summer graduating class of Pacific Union College on August 21.

● M. J. McCulloch has joined the staff of Lodi Academy as manager of the press. He comes from Beirut, Lebanon, where he has been in charge of the Middle East Press.

● Norval F. Pease, president of La Sierra College, gave the baccalaureate ad-

dress at the Walla Walla College summer school commencement on August 16.

NOTICES

American Religious Town Hall Special Series of Telecasts

A series of sixteen telecasts on the Constitution and the Bill of Rights will originate in the Old Congressional Chambers in Independence Hall, Philadelphia, September 15-18. The series is sponsored by the American Religious Town Hall television program.

"Does the Fourteenth Amendment protect an individual's rights against the powers of the state, management, labor, or the church?" "Should the classroom be censored?" "Should Congress curb the power of the Supreme Court?" "Should a man be allowed to hide behind the Fifth Amendment?" "Was it a national mistake to repeal the Eighteenth Amendment?" These are some of the issues that will be the subjects of unrestricted discussion on television by delegates to the convention.

Governors of every State have been approached to send representatives to this constitutional convention. Affirmative replies have been received from twenty States (as of August 11). Directors of the American Religious Town Hall have also released invitations to various religious groups to send representatives. Since the letters have gone out, official requests for representation have come from Jewish, Catholic, Protestant, and reform movements, and various other groups.

W. R. Beach, secretary of the General Conference, and Dr. Alonzo Baker of the College of the Pacific will appear in defense of our rights in America.

Request for Musical Instruments

Frank Araujo, Jr., formerly instructor of piano at Washington Missionary College, and his wife, nee Joyce Schirner, teacher of violin, have accepted a call to Japan Missionary College to organize a new music department. Mr. Araujo, who is finishing his Master's degree at Boston University, will teach advanced piano and direct the choral work. Mrs. Araujo will teach violin and organize an orchestra. Stringed instruments for the orchestra (violins, violas, cellos) are urgently needed, as many of the students are not able to purchase their own. Also, music and records will be greatly appreciated. These may be sent to Washington Missionary College Department of Music.

Information Desired

The Maritime Conference desires to contact Al Demers, formerly of Tracadie, Nova Scotia, Canada. Please notify the Secretary-Treasurer, Maritime Conference, Box 825, Moncton, N.B., Canada.

Effort at Des Moines, Iowa

Robert M. Whitsett, Northern Union Conference evangelist, will be launching a major evangelistic campaign in Des Moines, Iowa, September 28, at 7:00 p.m. These meetings will be held in the Hoyt-Sherman Auditorium at 15th and Woodland Avenue. If you have relatives or friends living in or near the city of Des Moines, and would like a formal invitation mailed to their homes and one of our ministers or Bible instructors to make a personal contact, please send their names and addresses at once to

Elder Robert M. Whitsett
Crusade Evangelist
540 42d Street
Des Moines 6, Iowa

R. H. NIGHTINGALE

Church Calendar FOR 1958

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

Selected by the
General Conference

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By ELLEN G. WHITE

H. M. S. Richards says

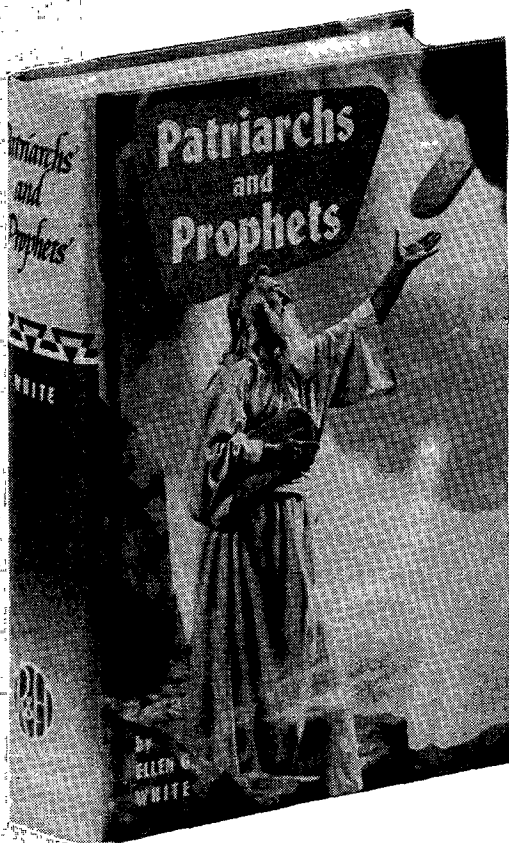
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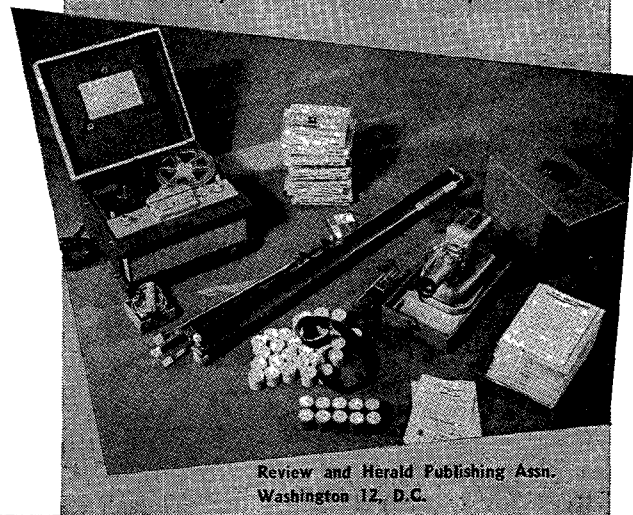
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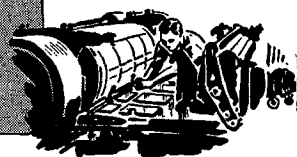
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As We Go to Press



New Health and Welfare Manual

After years in preparation, a manual for health and welfare services has been issued by the Home Missionary Department of the General Conference.

This comprehensive, loose-leaf, printed guide has sixteen chapters that deal with every aspect of the subject, including the operation of health and welfare centers, health education, disaster-relief procedures, overseas-relief shipment, and techniques in working for people in need. This is a practical guide outlining procedures step by step. It is illustrated.

Seven thousand copies are now being distributed in the world field. This project represents one of the most extensive ever undertaken by the department. The manual is released to the field with the expectation that it will be the means of contributing further to our fast-developing health and welfare work.

C. E. GUENTHER

The North York Branson Hospital, Canada

Many of our people are doubtless aware of the fact that during the past two years we have brought into being what is known as the North York Branson Hospital, situated in Willowdale, a suburb of Toronto, Canada.

The remarkable progress made by this institution is well stated in a letter just received from Dr. Gordon Arnott, medical director of this hospital. He states, "God has marvelously blessed us here. It seems hard to believe that two years ago there was nothing here, and that now we have a 100-bed hospital, a nurses' home nearing completion, a new church seating 550, and a church school of about 50 students. Six years ago there was no Adventist church in this district, and now we have about 200 attending church. We have a wonderful group of Adventist hospital workers who are doing everything possible to make the place a success. The hospital continues to remain full, with as many as six to ten beds in the halls at times."

The doctor goes on to mention the remarkable manner in which the institution has been accepted by the

community as a whole. Dr. and Mrs. H. W. Vollmer have just completed a nutrition school, regularly attended by approximately 200 people, most of them friends in the community. There are now 65 doctors on the hospital staff, of whom 9 are Adventists.

We are most grateful for the evident blessing of the Lord on the beginnings of this institution, which we expect within the near future to become a training center for nurses in the Canadian Union.

T. R. FLAIZ, M.D.

From Home Base to Front Line

On August 19 Elder and Mrs. R. E. Adams and son, Leslie D., sailed for São Paulo, Brazil, where Brother Adams will be home missionary and Sabbath school secretary for the South Brazil Union. Brother Adams formerly served in East Brazil.

Florence Dagoberg sailed August 22 for the Far East. For a number of years she served in connection with the Penang Sanitarium, but the condition of her health necessitated her remaining in the homeland for a few years. She will resume her duties as a nurse.

E. J. Gregg, his wife, and sons, Alonzo, Donald, and Douglas, left the States on August 20 for Nairobi, East Africa, where Brother Gregg will be secretary-treasurer for the East African Union. He formerly was treasurer of the Zambesi Union.

Dr. and Mrs. Roger O. Heald, of the New England Sanitarium, left August 15 for Formosa. He will be the internist at the Taiwan Sanitarium.

Dr. and Mrs. Martin R. Hoehn and two daughters, Vickie and Winnifred, returned to their post of duty in Jamaica August 10. Mrs. Hoehn's mother, Mrs. Alice Woodmansee, accompanied them.

Robert M. Johnston, his wife, the former Madeline Steele, and their son, Paul, left for Korea August 18. Brother Johnston will teach Bible.

Lois Kettner left for Hong Kong August 6, where she will assume the duties of church school teacher for the children of our missionaries.

In response to the need in Beirut for a teacher in the Middle East College, Edwin D. McGhee left New York

August 26. Mrs. McGhee, the former Naomi Steele, and their three children, Louise, Eddie, and Frederick, accompanied him.

Dr. and Mrs. Philip S. Nelson, of Seattle, Washington, responded to a call from Southern Asia for a doctor for the Giffard Memorial Hospital at Nuzvid and left August 17 for their new post.

Returning from furlough to the Inter-American Division and more specifically to Medellín, Colombia, are the Fernon Retzers. Elder and Mrs. Retzer and sons, Gordon and Gerald, left the States by car August 1. Brother Retzer is the home missionary secretary of the Colombia-Venezuela Union.

The need for a secretary-treasurer for the Bolivia Mission, headquarters at La Paz, Bolivia, is being filled by Grover A. Rose. His family, Mrs. Betty Joe Rigby Rose, and two children, Barbara and Ronda, sailed with him August 19.

On August 27, going for the third time, the Claude E. Steen, Jr., family left for Ethiopia. He has been doing medical work in Gimbe and Addis Ababa. The family consists of Dr. Steen, Mrs. Frances Elizabeth Fuller Steen, Claude E. III, David, James, and Philip.

After a period of twenty-seven years in the mission field, the Bruno W. Steinweg family recently spent a few years in the United States. They are now returning for further mission service, he to assume the duties of treasurer for the Ecuador Mission. Mrs. Steinweg was formerly Virginia Duffie. They have with them their three children, Philip, Ann, and Don.

W. P. BRADLEY

Soul Winning Results From Church Schools

As a result of the faithful day-by-day work of our 2,152 teachers in the 1,040 church schools of the North American Division last year, 3,310 children and young people were baptized. This number accounts for practically every child reaching the age of baptism enrolled in these soul-saving institutions. Please continue to pray for and support these Heaven-ordained agencies for the salvation and training of our precious children and youth.

G. M. MATHEWS