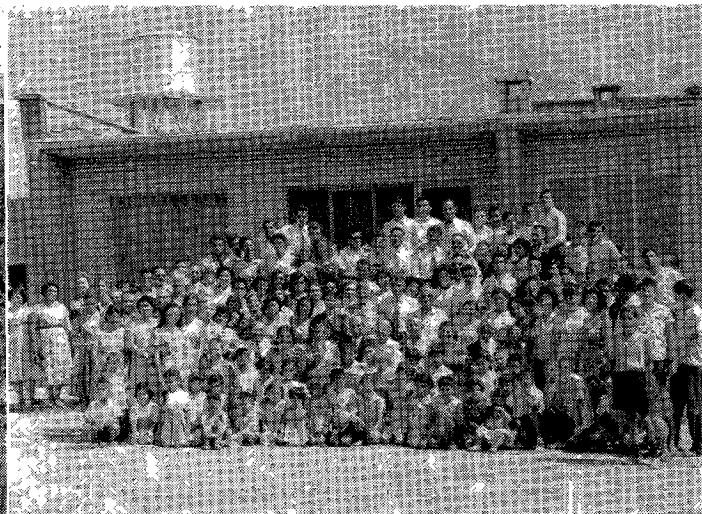
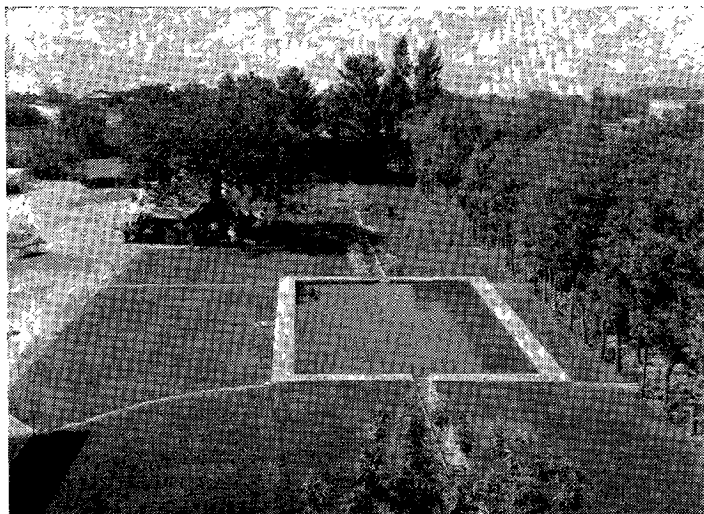


THE ADVENT **REVIEW** *AND* **HERALD** SABBATH

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



Air view of the beautiful campus of Iran Training School, near Teheran, where camp meeting for the Iran Mission was held July 24-27. The tent in which most of the services were held is visible under the large tree beyond the pool. At right are the workers, members, and friends who attended the camp meeting.

## CAMP MEETING IN IRAN DESPITE DIFFICULTIES

*By Kenneth Oster*

SEVERAL months ago the Iran Mission committee took action to hold a full-scale camp meeting on the beautiful campus of the Iran Training School near Teheran. Plans were laid for visitors from the Middle East Division to be with us, and the program schedule was made out to include a cooking class for the church women, a series of meetings on fundamental Bible doctrines, and a series of revival meetings for the church membership in general. We looked forward with anticipation to these meetings, which were to begin July 24 with a full daily schedule going through to the morning of August 3.

Our division officers and many delegates from the Middle East Division had attended the General Conference session in Cleveland, and we were looking forward to receiving much inspiration from these brethren. Condi-

tions in Lebanon made it inadvisable for some of the men to come to Teheran from Lebanon, but in spite of this we continued to make plans. We ordered the making of tents to be used during the camp meeting, and proceeded with other arrangements.

We were hoping to have W. E. Olson, chaplain of the Dar es Salaam Hospital in Baghdad, lead out in the revival meetings. But nine days before our scheduled meetings, conditions suddenly reversed themselves in Baghdad. The airport was closed, and no travel was permitted in or out of Baghdad. It seemed as though foreign personnel would be evacuated at any moment. We hoped that if Elder Olson was evacuated, he could carry on with the meetings planned for him.

Arrangements were made for the rental of a large auditorium tent, and in addition to the tents owned by the

mission, ten others were borrowed from the National Boy Scouts organization. The young men in the Iran Mission gave wholehearted cooperation in pitching camp on the twenty-third of July. At this stage we realized that owing to the situation in Lebanon our division president, G. J. Appel, and the secretary-treasurer, R. E. Osborn, would be unable to be with us. We had also given up hopes of hearing from Baghdad, and had concluded that our cooking school would not materialize.

The mission committee convened to consider the situation. In view of the fact that invitations had been sent to all of our constituency throughout the country and many members had already arrived to avail themselves of the spiritual blessings, it was decided to go ahead as planned but have a  
(Continued on page 19)

# In This Issue

COVER	Camp Meeting in Iran Despite Difficulties	
GENERAL ARTICLES		Page 3
	Divine Healing Provided Through the Gospel—On the Religious Front—Why Hurry?—Singing Souls—Minute Meditations	
EDITORIALS		Page 7
	"He Who, From Zone to Zone . . ."—Spiritual Normalcy	
SABBATH SCHOOL ACTIVITIES		Page 8
SABBATH SCHOOL LESSON HELP (For Sabbath, October 4, 1958)		Page 9
	John the Baptist, Forerunner of Christ	
OUR HOMES		Page 10
	Across the Plains and Beyond; Heritage of the Pioneers, Part 8—Swallowed by a Fish	
FEATURE ARTICLE OF THE WEEK		Page 12
	In the Footprints of the Pioneers	
FOR ADVENTIST YOUTH		Page 14
	Humbly Proud, or Proudly Humble—Youth in the News—La Sierra College	
NEWS FROM HOME AND ABROAD		Page 15
	Evangelism in Pakistan—New Willowdale, Ontario, Church—Istanbul, Turkey, Church Dedicated—200,000th VOP Graduate Joins Church—Sedaven High School, South Africa—Another Milestone for CME Faculty—On the Korean Frontiers—East Pennsylvania Treasurer Ordained—Ordination in West Pennsylvania—In Brief—Notice—Church Calendar for 1958	
POETRY		
	Our Gift, p. 4; Where Is That Flock? p. 10	

## THE ADVENTIST SABBATH

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## A Thought

FOR THE WEEK

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

### "There Is Music in My Soul"

While visiting the beautiful Luray Caverns of Virginia some months ago, Leland Sprinkle, an electronics expert, became interested in the musical sound made by one of the big stalactites when his son accidentally bumped his head against it. The thought came to his mind that every stalactite in the cave probably had a sound corresponding to its size and shape. He pondered on some possible way to release these tones imprisoned in the limestone rocks so as to produce a pleasing harmony. His musings brought results.

Today in one of the larger rooms of the caverns an electronic device, operated somewhat like a player piano, makes contact with plungers fastened to various stalactites throughout the cave, and when turned on brings from its recesses far and near the majestic tones of Luther's great hymn "A Mighty Fortress Is Our God." Milton Keene, reporting the incident in the magazine *Together*, and entranced by the thought that these rocks, silent for ages, now speak forth the Creator's praise, was moved to meditate on the question of the psalmist, "Whither shall I go from thy spirit? . . . If I ascend up into heaven, thou art there. If I make my bed in hell, behold, thou art there" (Ps. 139:7, 8).

What a beautiful lesson comes out of these dark caverns of the earth where one would least expect to find echoes of heavenly harmonies. It moves one to contemplate that millions of human lives, with great potentialities for praise to God, have gone down into the darkness of the grave untouched by the Master's hand. Hidden in every life is imprisoned the ability to glorify God, yet how few out of earth's multitudes yield themselves to be tuned for the Master's purposes. How few, indeed, even of those who recognize Christ as Lord, know the joys of complete attunement with the angelic choirs who never cease to extol His name. Only when out of the darkness of sin we acknowledge the power of the Great Musician do we know the experience of David when he cried, "He . . . set my feet upon a rock. . . . And he hath put a new song in my mouth, even praise unto our God" (Ps. 40:2, 3).

H. M. TIPPETT

## Well Said

Love is love's reward.—Dryden.

No thoroughly occupied man was ever yet very miserable.—L. E. Landon.

Any man may make a mistake, but none but a fool will continue in it.—Cicero.

Money has little value to its possessor unless it also has value to others.—L. Stanford.

REVIEW AND HERALD

# Divine Healing Provided Through the Gospel

By D. A. DELAFIELD

"Thy way, O God, is in the sanctuary: who is so great a God as our God? Thou art the God that doest wonders: thou hast declared thy strength among the people. Thou hast with thine arm redeemed thy people" (Ps. 77:13-15).

David here expresses his complete confidence in the wonder-working power of God, whose excellent ways of mercy and redemption were illustrated by the services of the sanctuary. In order to understand better God's plan for saving men, David often visited the tabernacle and contemplated the divine character. Here many of the mysteries of life were solved for him. "I went into the sanctuary of God," he once exclaimed, "then understood I" (Ps. 73:17).

The king of Israel understood that the way of salvation centered in a Man. Christ was the central figure in the sanctuary service. "Thy way, O God, is in the sanctuary," David said. He rejoiced in the Redeemer who would come to earth, among His own seed, and become the Way of salvation.

When the Son of David appeared on earth, He understood perfectly His redemptive mission. "I am the way, the truth, and the life," He asserted with confidence: "no man cometh unto the Father, but by me" (John 14:6). By virtue of His complete atonement on the cross, Jesus made salva-

tion possible for all, thus fulfilling the sacrificial types of the earthly sanctuary. As man's risen Lord, He returned to the Father to plead in the heavenly sanctuary the merits of the atonement, and intercede in behalf of those who put their trust in Him.

Like David we need to understand that there is only one Saviour (Acts 4:12). And "there is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5). As John wrote, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world" (1 John 2:1, 2).

The life and power of God are available to us only by virtue of Jesus' sacrifice on the cross. When we approach God in prayer, beseeching His mercies, we receive the blessings that we request as a consequence of Jesus' atonement and intercession. We are "accepted in the beloved" (Eph. 1:6). Our prayers for pardon and healing are answered because we pray in Jesus' name. "Hitherto have ye asked nothing in my name," said the Saviour: "ask, and ye shall receive, that your joy may be full" (John 16:24).

It is the all-prevailing name of Jesus that opens the windows of heaven. Through the ministry of our interced-

ing Lord, the immeasurable blessings of salvation are poured out upon His believing, trusting children. Christ's atonement is the center and circumference of all our experiences of power and blessing. The full benefits of this atonement are revealed in the sanctuary service.

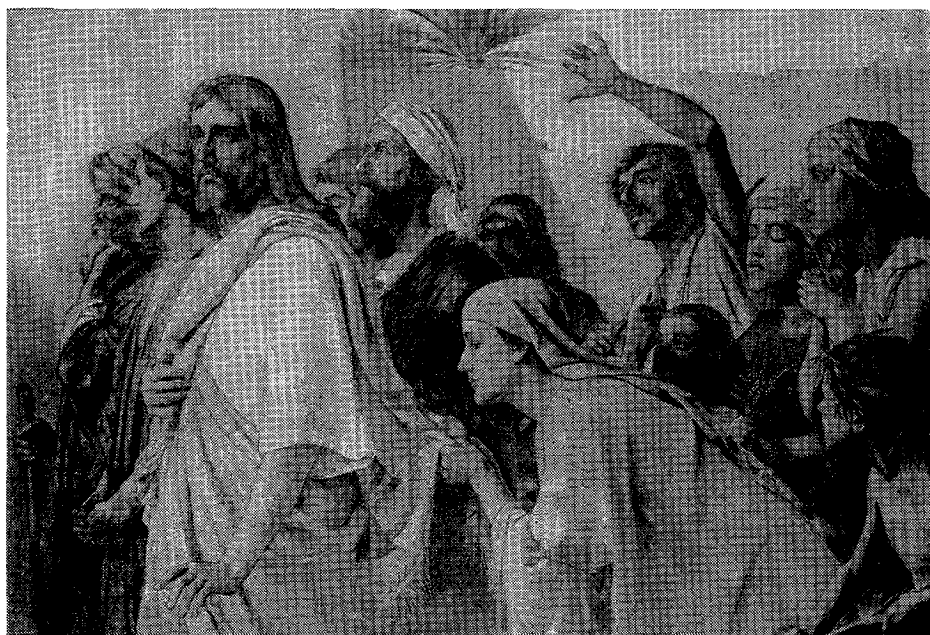
Let us now be more specific. Forgiveness of sin is made possible by the atonement; also by the power of the Holy Spirit in making the divine righteousness a part of our lives. Every blessing that we enjoy comes to us by virtue of the sacrifice of Christ. The food that we place upon our tables, the roof that shelters us from the sun and the rain, and all the blessings of life and health and healing are the benefits of the atonement.

Said Ellen G. White, "To the death of Christ we owe even this earthly life. The bread we eat is the purchase of His broken body. The water we drink is bought by His spilled blood. Never one, saint or sinner, eats his daily food, but he is nourished by the body and the blood of Christ. The cross of Calvary is stamped on every loaf. It is reflected in every water spring. . . . The family board becomes as the table of the Lord, and every meal a sacrament."—*The Desire of Ages*, p. 660.

If we sensed this as we should, our churches would not languish half starved for the bread of life and athirst for the waters of salvation. Let us approach God in faith, pleading the mighty argument of the vicarious atonement and victory of Christ. We are bidden to come to God in the all-prevailing name of our crucified, risen, and interceding Lord, and ask in triumphant faith for the refreshing showers of salvation.

In these articles we propose to show that God is willing today—just as willing as He was in Pentecostal times—to pour out upon us His Spirit, to heal the sick, and to convert the most hardened sinner; but we must come to Him, humble as well as trustful. We cannot tell God how or when to work. We approach Him wholly dependent upon that power which has been promised as a fruit of Jesus' redemptive work. The Spirit is to work us; we cannot work the Spirit.

The blessing of Heaven and the divine miracles of redemption and healing (the two are closely related) are



Today, as anciently, healing virtue flows from Christ.

EDWARD ARMSTANGE, ARTIST

seen when certain divine laws are obeyed—not before. Christians must enter into the fuller Christian experience and the benefits of healing in harmony with the laws of God. As you read carefully and prayerfully the following questions with Bible answers and Spirit of prophecy comments, this will be made clear.

*How does God instruct His children to make peace with Him?*

“Let him take hold of my strength, that he may make peace with me; and he shall make peace with me” (Isa. 27:5).

“And there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities” (Isa. 64:7).

“Let us have faith in God. Let us put our trust in Him. He understands all about the situation in which we are placed, and He will work in our behalf. He is honored when we trust in Him, bringing to Him all our perplexities. ‘Whatsoever ye shall ask in My name,’ Christ says, ‘that will I do, that the Father may be glorified in the

Son.’ John 14:13. God’s appointments and grants in our behalf are without limit. The throne of grace itself is occupied by One who permits us to call Him Father.”—*Testimonies*, vol. 8, p. 177. (Italics supplied.)

*How has God manifested His love toward the world?*

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (John 3:16).

“The Father demonstrates His infinite love for Christ by receiving and welcoming Christ’s friends as His friends. He is satisfied with the atonement made. He is glorified by the incarnation, the life, death, and mediation of His Son.”—*Ibid.*, pp. 177, 178. (Italics supplied.)

*What promise did Christ give His disciples?*

“Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full” (John 16:23, 24).

“In Christ’s name our petitions as-

cend to the Father. He intercedes in our behalf, and the Father lays open all the treasures of His grace for our appropriation, for us to enjoy and impart to others. ‘Ask in My name,’ Christ says. ‘I do not say that I will pray the Father for you; for the Father Himself loveth you. Make use of My name. This will give your prayers efficiency, and the Father will give you the riches of His grace. Wherefore ask, and ye shall receive, that your joy may be full.’”—*Ibid.*, p. 178. (Italics supplied.)

*What promise is given to the troubled ones who flee for refuge to the great God?*

“God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made a high priest for ever” (Heb. 6:17-20).

The counsel and promises of God are immutable, that is, unchangeable, invariable. These promises have been confirmed by God’s oath, so that we may have confidence that He will fulfill His word.

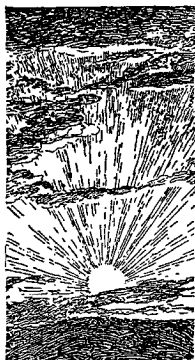
Pray, yes, pray with unshaken faith and trust. “The Angel of the covenant, even our Lord Jesus Christ, is the Mediator who secures the acceptance of the prayers of His believing ones.”—*Ibid.*, p. 179. (Italics supplied.)

“He promises to hear and answer our supplications.”—*Ibid.*, p. 178.

Any discussion of the question of healing must be built on the foundation of confidence in God’s integrity, character, and motives, and the fact that the actual healing work is the fruit of God’s love and plan in the gospel. Wrote Ellen G. White:

“When the gospel is received in its purity and power, it is a cure for the maladies that originated in sin. The Sun of Righteousness arises, ‘with healing in His wings.’ Malachi 4:2. Not all that this world bestows can heal a broken heart, or impart peace of mind, or remove care, or banish disease. Fame, genius, talent—all are powerless to gladden the sorrowful heart or to restore the wasted life. The life of God in the soul is man’s only hope.

“The love which Christ diffuses through the whole being is a vitalizing power. Every vital part—the brain, the heart, the nerves—it touches with healing. By it the highest energies of the being are roused to activity. It frees



## Our Gift

By CHARLES E. WARNELL, M.D.

[On May 15, 1958, Willis Stuart, grandson of V. T. Armstrong, formerly General Conference field secretary, was drowned in the Pacific Ocean. This tragedy had a profound effect on a large number of friends both within and without the church. The following poem written by a friend to Paul and Marie Stuart, the parents, gives expression to their mutual faith that “all things work together for good to them that love God.”—Editors.]

We gave our son to Christ one day,  
Some eighteen years ago.  
We asked that God would rule his life,  
His boundless love to show.

God took our son into His care  
Throughout his life on earth,  
And let His presence shine through  
him  
That all might see God’s worth.

Then one day our son was gone;  
No more his laughter rang.  
No more his footsteps trod the room;  
No more the songs he sang.

But when he went, he left behind  
His love to all he knew.  
And memories of his Christian life  
Each day come shining through.

I think we know far better now  
The sacrifice of Heaven  
In giving Christ’s dear life for us,  
That all might be forgiven.

And through God’s grace, if our son’s  
death  
May help some soul to gain,  
Or draw his classmates close to God,  
His death was not in vain.

We see but darkly through a cloud  
The wonders of God’s grace.  
But soon our Lord will come again;  
We’ll see Him face to face.

And then we’ll have our son for aye,  
No more to parted be;  
Then, in heaven above, we shall know  
Why our son was lost at sea.

We’ll understand the ways of God  
Which now unfathomed are.  
And we will see His way was best;  
His mercy spreads afar.

So help us, Lord, that our own lives  
Might ever faithful be,  
That in Thy coming heavenly home  
We all may live with Thee.



## 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.]

### Catholics Report Gains in Formosa

Roman Catholics in the Taipei archdiocese increased by over 14,000 during the year ending July 31, according to official estimates. The total of Catholics in the archdiocese is now more than 50,000, as compared with 4,311 in 1952. Churches in the archdiocese grew from eight to nearly 200 in the same period.

### Protestant Purges in Communist China

Protestant as well as Roman Catholic "reactionaries" are feeling the impact of Communist China's "Big Leap Forward" campaign, which has been extended to include religion. Specifically this means purging religious organizations of what the Communists call "imperialist running dogs" who "hide under the cloak of religion." Reports of purges already undertaken among Protestants in Helungkiang, Kirin, Kweichow, and Fukien provinces and at Dairen appeared in mainland newspapers. So-called "rightists" among local Protestant leaders "unmasked" and disciplined include Seventh-day Adventists, Baptists, Lutherans, and other Protestants.

### Algonquin Bible Sold to American for \$20,160

A copy of the first complete Bible printed in any language in the Western Hemisphere was sold at an auction in London to a Philadelphia, Pennsylvania, rare-book dealer for \$20,160. Known as the Algonquin Bible, because it was printed in the Indian tongue, the Bible was published in Cambridge, Massachusetts. The Old Testament was completed in 1661 and the New Testament two years later. The Bible was one of 20 copies of an Indian translation done by John Eliot and sent to England soon after its publication.

### Controversy Over New York City Medical Ruling

An official of Protestants and Other Americans United for Separation of Church and State expressed "grave concern" in Washington, D.C., over a ruling issued by Dr. Morris A. Jacobs, New York's commissioner of hospitals, which forbade a doctor to prescribe a birth-control device for a Protestant woman whose health was declared to require it. In a telegram to Dr. Jacobs, made public in Washington, D.C., the Reverend C. Stanley Lowell, POAU's executive director, scored the action as "an attempt to impose the sectarian medical code of one religious denomination on citizens of all faiths in New York's public hospitals."

the soul from the guilt and sorrow, the anxiety and care, that crush the life forces. With it come serenity and composure. It implants in the soul, joy that nothing earthly can destroy, —joy in the Holy Spirit,—health-giving, life-giving joy.

"Our Saviour's words, 'Come unto Me, . . . and I will give you rest' (Mat-

thew 11:28), are a prescription for the healing of physical, mental, and spiritual ills. Though men have brought suffering upon themselves by their own wrongdoing, He regards them with pity. In Him they may find help. He will do great things for those who trust in Him."—*The Ministry of Healing*, p. 115.

God Is Able—2

## Why Hurry?

By J. Ernest Edwards

In Mark 6 we find not just the record of a series of events but the portrayal of Christ's answer to the great question "Why hurry?" Jesus shows how to meet the problem of overcrowded hours. We read: "There were many coming and going, and they had no leisure so much as to eat" (Mark 6:31). This was fairly typical of the kind of life lived by Jesus and the disciples.

The overcrowded hour (Mark 3: 20 and Luke 10:40) is both the glory of, and a danger to, the Christian. Jesus says, "Come ye yourselves apart into a desert place, and rest a while."

"The rest which Christ and His disciples took was not self-indulgent rest. The time they spent in retirement was not devoted to pleasure seeking. They talked together regarding the work of God, and the possibility of bringing greater efficiency to the work. The disciples had been with Christ, and could understand Him; to them He need not talk in parables. He corrected their errors, and made plain to them the right way of approaching the people. He opened more fully to them the precious treasures of divine truth. They were vitalized by divine power, and inspired with hope and courage."—*The Desire of Ages*, p. 361.

In these periods of rest the disciples learned that strength comes not from self but from God. You recall the many Bible statements concerning the recourse of Jesus to a solitary place to pray and meditate. "And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed" (Mark 1:35). "And when he had sent them away, he departed into a mountain to pray" (Mark 6:46). "And he withdrew himself into the wilderness, and prayed" (Luke 5:16).

"Come ye yourselves apart, . . . and rest awhile," He says to those who are worn and weary. It is not wise to be always under the strain of work

and excitement, even in ministering to men's spiritual needs; for in this way personal piety is neglected, and the powers of mind and soul and body are overtaxed. Self-denial is required of the disciples of Christ, and sacrifices must be made; but care must also be exercised lest through their overzeal Satan take advantage of the weakness of humanity, and the work of God be marred."—*Ibid.*, p. 362.

"Come apart . . . and rest a while" has always been Christ's way of dealing with overcrowded hours and days. He prescribes it for His followers today. If we spent more time with His Word, we would be stronger and more efficient in service. The disciples sought Jesus and told Him all things; and He encouraged and instructed them. If today we would take time to go to Jesus and tell Him our needs, He would bless us with His presence.

"When every other voice is hushed, and in quietness we wait before Him, the silence of the soul makes more distinct the voice of God. He bids us, 'Be still, and know that I am God.' Ps. 46:10. Here alone can true rest be found. And this is the effectual preparation for all who labor for God. Amid the hurrying throng, and the strain of life's intense activities, the soul that is thus refreshed will be surrounded with an atmosphere of light and peace. The life will breathe out fragrance, and will reveal a divine power that will reach men's hearts."—*Ibid.*, p. 363.

Remember, we close our eyes in prayer that we may open them to glory.

John the Baptist courageously rebuked Herod for his immorality (Mark 6:18). His bold witness for truth ended in imprisonment and execution. In heavy sorrow the disciples presented to their Master the apparent triumph of evil over this faithful prophet of God. How did Jesus meet this situation? By directing the attention of the disciples to the mis-

sion of John the Baptist in the context of God's purpose (Matt. 11:2-15).

We too can meet disappointments in this way. Although we may not always understand why trials come, let us reflect on God's leading and review His interventions. Jesus recalled for the disciples the prophecy of Isaiah 61:1 and 2 and showed them the nature of God's kingdom. He wanted them to consider the revealed plan and the end to be achieved rather than the distorted immediate.

The administrator of one of our hospitals in the Middle East had been informed by the minister of health that the policy of making a nominal charge for medicine and treatment at our clinic was no longer permissible. This was a great blow to our hospital, for its economic life depended on our at least meeting expenses. For ten years this hospital had been serving the people of the capital city. Now its future was greatly endangered. The small overseas budget was not sufficient to meet its operating expenses. The mission and hospital workers as well as our members joined in earnest prayer for God's intervention.

In presenting the new policy of operation, the minister of health had also alluded to the cabinet and its decision in this matter. Our people were confronted by a problem that appeared insurmountable. Apparently there was no solution. The enemies of truth had administered the death-blow to our movement in that country. Although it appeared that the odds were all against our work, the workers and members besought God in prayer, believing that He "is able to do exceeding abundantly above all that we ask or think."

Time passed, during which faith was tested. Then the ruler of this country met with an accident that caused him great pain. The prime minister recalled the skillful service of the doctors and the loving care of the nurses at the Seventh-day Adventist hospital, and he recommended this institution to the king. After a hurried telephone call the royal limousine was dispatched to the hospital, and the medical administrator, the physical therapist, and a nurse were driven to the palace to treat the ruler. Day after day the medical group returned to minister to the king.

When he recovered, the ruler inquired what he might do for the hospital to show his appreciation. The administrator of the hospital told of their problem, to which the king listened sympathetically. Soon afterward the former policy of making nominal charges for treatments and medicines was reinstituted, and the future of our medical work in that country was assured.

Right and goodness may temporarily be defeated, but they always finally triumph. Heaven's purposes may be delayed for a time, but eventually they always go through to completion.

## Singing Souls

By Ernest Lloyd

James Davis, a former United States Senator from Pennsylvania, liked to tell the story of his boyhood days in Wales, and of his Christian mother "with her lifted lamp and singing soul." When James was about twelve years old, he and his brother worked in a coal mine. They changed places on the twelve-hour shift, which began at two o'clock in the morning and ended at two o'clock in the afternoon. It was dark between their home and the mine. Every morning at two o'clock their good mother would be out of bed, preparing a warm drink for her boys. Then she would light a kerosene lamp, open the door, and sing in her native Welsh.

There the mother stood singing until one boy safely reached home to have his warm drink and go to bed, while the other boy trudged out into the night and safely reached the mine.

James Davis declared that the picture of his mother singing in the night was the brightest memory he possessed. The story well illustrates the fact that lifted lamps and singing souls are among our greatest blessings in our earthly pilgrimage.

We are reminded that our Lord

Jesus was the great lifted Lamp for all the world. Here are His wonderful words of light and life: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12).

And His was a singing soul! What blessings He brought to men and women and children in old Galilee as He sang His songs of faith and holy cheer! "With a song, Jesus in His earthly life met temptation. Often when sharp, stinging words were spoken, often when the atmosphere about Him was heavy with gloom, with dissatisfaction, distrust, or oppressive fear, was heard His song of faith and holy cheer."—*Education*, p. 166.

True, Jesus was a man of sorrows, and acquainted with grief, but He was no cynic. He saw and felt the sorrow of the world, but He also saw the joy that His presence brought into it, and the joy beyond in the glory land. He carried the victory song within His soul. He sang in the closing hours of His earthly life. (See Mark 14:26.)

Men and women who know Him today as their personal Saviour also sing in the shadows. Our Lord fills the believing heart with hope and comfort and assurance. He brings songs in the night of sorrow and pain, and lights up the future for the trusting soul. Blessed are they who brighten the lives of others, as well as their own, by singing the good songs of Zion as they journey on the way to the homeland.

## Minute Meditations

### Unreaped Corners

"When ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field" (Lev. 19:9).

We are amazed at the beauty and richness of this little verse. The corners were to be left for the poor. The owner might contend that he owned the corners. His deed showed that. And any court on earth would justify his claim.

But the higher court above claimed these corners. They were hedged off for heaven. The owner was allowed the rest of his estate. But over these little corners his harvesters were never to come. The mandate was, "Thou shalt not wholly reap the corners."

In this verse we find a most comforting and heart-warming lesson. The Lord of the harvest never meant for you and me to reap all we sow. Other hands are to reap our corners. And their harvests often become much larger than our whole field has ever produced.

Michelangelo chiseled the statue of David from a neglected stone. Leonardo da Vinci completed his master's unfinished painting,

*The Last Supper*. When Handel was composing the *Messiah* and came to "He was despised and rejected of men," he was actually sobbing. What harvests they reaped in their lifetime! And what fruitful corners millions have been reaping since their day!

"Men sow the seed from which, above their graves, others reap blessed harvests."—*Education*, p. 306. Fifty-seven years ago, in early morning, I stood on the doorstep of the church elder's home and heard him devoutly pray for himself, his wife, and three children. I went home and erected a family altar. That altar still stands, and I am still reaping the corners he sowed so long ago.

Many years ago I found four fine young men. One, a greenhouse employee, I started in the colporteur work. He later became a very successful local and union conference official. Another, a young haberdasher's clerk, began in the same work, and became a successful evangelist. Another, a public school teacher, joined me for three years, in his first ministerial work. He is now president of one of the largest conferences in America. Still another, a printer's employee, I baptized into the church and sent him to a publishing house. He is now a departmental secretary of the General Conference.

These, and many others, have been reaping more harvests from my corners than I have ever reaped from all my own little field.

C. G. BELLAH



# • EDITORIALS •

## “He Who, From Zone to Zone . . .”

An article in the August *Scientific American* entitled “Celestial Navigation by Birds” reminded us of the closing stanza of William Cullen Bryant’s ode “To a Waterfowl”:

“He who, from zone to zone,  
Guides through the boundless sky thy certain flight,  
In the long way that I must tread alone,  
Will lead my steps aright.”

We thought also of the pathetic lament of the prophet: “Even the stork in the heavens knows her times; and the turtledove, swallow, and crane keep the time of their coming; but my people know not the ordinance of the Lord” (Jer. 8:7, R.S.V.).

The article reports recent experiments by E. G. F. Sauer, ornithologist of the University of Freiburg, Germany, with warblers. These experiments have demonstrated conclusively that each of these miniature chromatic-feathered vocal artists comes equipped with a remarkable hereditary mechanism that keeps it on course during migratory flight. This bird has a built-in chart of the starry heavens so accurately coordinated with an instinctive chronometer, registering not only the season of the year but the hour of the day as well, that at its first glimpse of the sky it automatically knows the right direction to take! Without previous experience, and with no cue except that provided by the stars, it instantly locates itself in time and space, and knows unerringly what course to take to its destined home.

### An Amazing Experiment

One experiment involved a lesser whitethroat warbler nicknamed “Johnny.” This warbler normally migrates each fall from central Europe southeastward to the Balkans and thence southward, up the Nile River to its headwaters, usually flying by night. Now, Johnny had spent all his life in a cage. For the purposes of the experiment, his cage was placed in a darkened planetarium at the time in the autumn when the warblers begin their southward flight, and the outside autumn sky was duplicated on the dome inside the planetarium. Unerringly, Johnny—still in his cage—turned to the southeast and flapped his wings. Rotating his perch left him stubbornly facing the preferred direction, like a compass needle when its case is rotated. As the planetarium sky was gradually shifted to more southern latitudes Johnny gradually altered his course to the southward, and when—presumably—over Egypt, he “flew” due south!

In a variation of this experiment, while Johnny was happily “flying” southeastward toward the Balkans, the planetarium sky was suddenly shifted eastward some 4,000 miles to the vicinity of Lake Balkhash, in Siberia. Johnny suddenly halted his “flight” and stood irresolutely for nearly a minute, looking excitedly at the unfamiliar sky. At last orienting himself, he suddenly turned and took wing westward, toward the point where his migration would normally start in Germany. The displacement of the planetarium sky was gradually reduced until it became equivalent to the actual sky at that moment over Germany, and Johnny once more turned southeastward, again on course.

Here, tucked away in the warbler’s minute brain, was a mechanism fully as clever as the inertial guidance system that recently enabled the submarine *Nautilus* to sail safely under the Arctic ice pack from the Pacific to the Atlantic, and the *Skate* in a reverse direction. From a human point of view it seems marvelous that even God—infinite in power though we conceive Him to be—could tuck away so intricate a mechanism in the brain of a bird, along with the instinctive ability to use it correctly to solve a major problem of its existence. Almost involuntarily we exclaim with the apostle Paul, “O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!” (Rom. 11:33).

As we paused in a moment of awe at the end of the article, the measured words of William Cullen Bryant came echoing through memory’s halls—“He who, from zone to zone—” Surely, a God who is great enough to equip the humble warbler with the means of solving the most complicated problem of its career must be able to guide *our* course aright. We join the prophet Jeremiah in declaring, “There is nothing too hard for thee” (ch. 32:17)! “His eye is on the sparrow, and I know He watches me.” “Fear ye not therefore, ye are of more value than many sparrows.”

Has not God promised, “Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left” (Isa. 30:21)? The guidance system has been provided; we need but to listen and obey. Yes, we have need of a daily rendezvous with our Maker in the silent sanctuary of the soul, where insulated from the distracting sounds of earth, we can hear His voice speaking distinctly. Then we can come forth from the holy tryst to face the duties, disappointments, and vicissitudes of life with fortitude and courage.

### Amazing Promises

“Worry is blind, and cannot discern the future; but Jesus sees the end from the beginning. In every difficulty He has His way prepared to bring relief. Our heavenly Father has a thousand ways to provide for us, of which we know nothing. Those who accept the one principle of making the service and honor of God supreme will find perplexities vanish, and a plain path before their feet. . . . Our lives may seem a tangle; but as we commit ourselves to the wise Master Worker, He will bring out the pattern of life and character that will be to His own glory.”—*The Desire of Ages*, pp. 330, 331.

“Those who decide to do nothing in any line that will displease God, will know, after presenting their case before Him, just what course to pursue. And they will receive not only wisdom, but strength.”—*Ibid.*, p. 668.

“If you will seek the Lord and be converted every day; if you will of your own spiritual choice be free and joyous in God; if with gladsome consent of heart to His gracious call, you come wearing the yoke of Christ,—the yoke of obedience and service,—all your murmurings will be stilled, all your difficulties will be removed, all the perplexing problems that now confront you will be solved.”—*Thoughts From the Mount of Blessing* (1956), p. 101.

What more could the sincere Christian ask for to

guide him unerringly on his heavenward journey? But let us not soon forget the conditions God has wisely attached to these gracious promises. Let us read the quotations once more, noting what these conditions are, and then set out resolutely to meet them. God will do the rest.

Yes, beloved, unto us have been given "exceeding great and precious promises" that by them we might escape "the corruption that is in the world through lust" and become "partakers of the divine nature" (2 Peter 1:4). We can go forward from day to day supremely confident that He who, from zone to zone, guides through the boundless sky the certain flight of the little feathered creatures of His hand, will, in the way that we must each tread alone, lead our steps aright.

R. F. C.

## Spiritual Normalcy

Possibly the heaviest man in medical history died this past summer. Robert Earl Hughes weighed 1,041 pounds—more than half a ton. A comparatively young man, he was only thirty-two at the time of his death.

During Mr. Hughes' fatal illness it was hoped that he might be given treatment at the community hospital in Bremen, Indiana, the town to which he was taken when he became sick. But because of his massive bulk this was impossible. No standard hospital bed was large enough to hold him. The carnival star was six feet tall, ten feet, two inches around the waist, and forty inches around each upper arm.

Doctors said that an attack of whooping cough when he was three months old had upset his glandular balance. He died of a variety of ailments, including measles and a heart condition, and was buried at Binville, Illinois, being lowered into the grave by a derrick.

### Avoiding Extremes

Physical abnormality always awakens our sympathy. We feel sorry for people whose body balance has been upset, or who are deformed in one way or another. But what about spiritual abnormality? Do we consider it as unfortunate as the physical variety?

We should. Yet there are too many people who do not have proper spiritual balance. Some are extreme on one thing, others on another. A brother may be obsessed with the need of dress reform (for the sisters); a sister may take a warped view of health reform (for everybody, including herself). Some Christians are fanatics; others, too liberal.

The result is not only confusing, it is tragic. Why? Because whenever anyone meets a Seventh-day Adventist he considers that individual to be a typical Adventist. He has no way of knowing that the person before him is peculiar, grotesque, or extreme so far as the denomination as a whole is concerned. Instead, he decides that all Adventists are like this one. Obviously, then, it is essential that each Seventh-day Adventist be well balanced and symmetrically developed spiritually in order to properly represent his church.

If someone from another world had seen Robert Hughes, the half-ton man—and no one else from this world—he would at once have concluded that all the people on Planet Earth were bulbous and extremely heavy. Although this would not be true, to what other conclusion could the person come?

Likewise with those who have had but a single contact with Seventh-day Adventists. They will form their ideas of the entire denomination by the one specimen of Adventism they have encountered.

### Forwarding or Retarding the Work?

If that one specimen were you, what impression would be created? Would the one who observed you say, "Adventists are kind. They are thoughtful. While preparing for a better world, they still have not lost touch with the needs of this one. They dress plainly yet with good taste. They eat simply yet look more healthy than the average person. They are completely honest. They are friendly"?

If you are creating a favorable impression like this, you are an asset to the church. By contacting you, people will think well of Seventh-day Adventists as a whole. But if you are extreme in any way, magnifying out of all proportion some aspect of the three angels' messages, pause well to consider what influence you may be having. Your life may actually retard rather than aid the progress of the gospel.

God wants us to be well-developed, normal Christians. To this end the gifts of the Spirit have been placed in the church. They are "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:12, 13).

May God help each one of us to attain this objective, for the sake of others, for the sake of our church, and for our own sake.

K. H. W.

Secular biography is often biased so that the picture built up by critic or friend bears little relation to the actual person. Biblical biography, however, is the Holy Spirit's work, so that we have true perspectives of the characters depicted.

Next quarter's Sabbath school lessons deal with "New Testament Biographies." We have been told: "As an educator no part of the Bible is of greater value than are its biographies."—*Education*, p. 146.

Those who want a really profitable study of the eleven men of God in our fourth quarter's lessons should read the Bible references, the Spirit of prophecy statements, and the notes in *The SDA Bible Commentary* on each of these characters. Go through each carefully before your class period, and see what a wonderful lesson you will have. Shut-ins and others not able to attend Sabbath school could do the same. Those possessing still other books on these lives can find



almost endless devotional reading on these lessons.

John the forerunner, Levi-Matthew the publican, John Mark the missionary author, Luke the beloved physician, John the beloved disciple, Peter the apostle of hope, Judas the betrayer, Stephen the first Christian martyr, Philip the evangelist, Barnabas the consoler, Timothy the companion, Saul the persecutor, Paul the apostle, Paul the prisoner and martyr—what an array of men, and what a galaxy of biographical inspiration awaits us!

Arm yourself with *The Desire of Ages*, *The Acts of the Apostles*, our own *SDA Com-*

*mentary*. If possible obtain a used copy of such masterpieces as *The Life and Times of Jesus the Messiah*, by Edersheim; *The Life and Epistles of the Apostle Paul*, by Conybeare and Howson, to mention but two of many good books on these themes.

Make up your mind to read and study more this coming quarter. Put in a little more time and see what happens to your soul.

"The student of the Sabbath school should be in earnest, should dig deep and search with the greatest care for the precious gems of truth contained in the weekly lessons. The privileges and opportunities which they now have of becoming intelligent in regard to the Scriptures should not be neglected. God would have those who profess to be His followers thoroughly furnished with proof of the doctrines of His word."—*Counsels on Sabbath School Work*, p. 22.

H. W. LOWE



# Sabbath School Lesson Help

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

FOR SABBATH, OCTOBER 4, 1958

## John the Baptist, Forerunner of Christ

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

John the Baptist flashes across the New Testament sky like a bright meteor. He had all the marks of a reformer: (1) He was "a very plain-spoken man. He rebuked sin, and called things by their right names. He laid the ax at the root of the tree" (*Testimonies*, vol. 1, p. 321). (2) In *Thoughts From the Mount of Blessing* (1956), page 2, it is said that "with the heart-searching power of the ancient prophets," he "called them [the Jews] to repentance."

A number of factors give uniqueness to the Baptist and his work: (1) He alone was permitted to be "the forerunner" for the then-contemporary Messiah; (2) none but he was ever spoken of in terms of greatness such as those used by Jesus in Matthew 11:11; (3) it was John, after three centuries of unbroken prophetic silence, who baptized the Son of God.

### 1. John's Mission

Matthew 3:1. "In those days came John the Baptist." Matthew 3:3 calls John "the voice," quoting the words of Isaiah 40:3. Mark 1:2 calls him "my messenger," quoting Malachi 3:1, but using "the voice" also (verse 3). Luke refers to the Baptist by his proper name, but only in Luke 1 do we have the interesting narrative of John's birth as a child of promise to elderly parents of priestly descent, his circumcision, Elisabeth's relationship to Mary, et cetera. John the evangelist refers to the Baptist as "a man sent from God" (ch. 1:6).

Mark 1:3. "The voice of one crying in the wilderness." John was an Elijahlike prophet of the wilderness, an ascetic Nazirite by choice. He fitted into two Jewish ideas: first, many expected Moses to rise from the dead, and because of John's profound knowledge of the Old Testament the people connected him with Moses; second, "it was believed also that before Messiah's advent, Elijah would personally appear" (*The Desire of Ages*, p. 135), and therefore many connected him with Elijah.

At the end of that awe-inspiring thirty years' silence between the birth and public ministry of Jesus, John suddenly came from the wilderness of Judea, as Elijah came from the wilds of Gilead. They dressed and acted alike and the power of their call to repentance was the same (*ibid.*, p. 104). Each was a voice from the wilderness, the voice of God to an apostate nation.

### 2. The Message, the Man, and the Nation

Matthew 3:2. "Repent ye: for the kingdom of heaven is at hand." This reflects the state of the nation and world of John's time. "The nation was in a state of excitement and discontent verging on revolution."—*Ibid.* The Roman world was ripe for something critical. "Whatever of good or of evil the ancient world contained, had become fully ripe."—EDERSHEIM, *Life and Times of Jesus*, vol. 1, p. 256.

John 1:20. "I am not the Christ." If either Jesus or John had been an impostor, contemporary ideas about a Messiah-deliverer gave them a wonderful chance for deception! But John gave the Jerusalem deputation an unqualified denial: "I am not the Christ! I am not Elias! I am not that prophet!" He "did not fully understand the nature of the Messiah's kingdom" (*The Desire of Ages*, p. 103), but was content to be its herald.

What a sublime example of self-abnegation the Baptist was! He was more concerned with what Jesus was than with his own status. "He must increase, but I must decrease."

Matthew 3:7. "O generation of vipers, who hath warned you to flee from the wrath to come?" This was stinging language for the proud children of Abraham, above all for Pharisees; but the nation evidently needed such a message, for Jesus addressed them in identical terms (Matt. 12:34; 23:33).

### 3. The Rise and Decline of John

Luke 3:2. "The word of God came unto John the son of Zacharias in the wilderness." Neither John nor Jesus

received his education and message from the rabbinical schools, which would have unfitted them for their work (*ibid.*, p. 101). John had the wilderness for his home, school, and sanctuary. "It was a lonely region where he found his home, in the midst of barren hills, wild ravines, and rocky caves. . . . Here his surroundings were favorable to habits of simplicity and self-denial."—*Ibid.* Nature, revelation, and providence were the dominating influences in his life. Then John burst upon an agitated nation with his stern and startling message.

Matthew 3:11. "He that cometh after me is mightier than I." Messiah, liberation, a new kingdom—these were inflammable topics that John could not avoid, and misguided "persons of all ranks submitted to the requirement of the Baptist, in order to participate in the kingdom he announced" (*ibid.*, p. 105). On the other hand, many souls were genuinely converted, and the ranks of Christ's apostles and early followers are eloquent testimony to John's work. See Acts 18:25; 19:1-3, on John's influence.

Mark 6:16. "Herod . . . said, It is John, whom I beheaded: he is risen from the dead." John fearlessly condemned Herod Antipas, who had divorced his wife and married Herodias, who had divorced Herod's half brother Philip. Each had a living spouse and was thus living in contravention of Levitical law (Lev. 8:16; 20:21), to the disgust of the nation. Mark 6:19 reveals that Herodias, even more than Herod, registered an inveterate hatred of John. After about a year in prison, the preacher of righteousness gave his life in one of the New Testament's most gory episodes. Read *The Desire of Ages*, page 214.

Matthew 11:7-14. "There hath not risen a greater than John the Baptist." The greatness of John is here placed high and beyond doubt. He was the last and greatest of the Old Testament prophetic succession (Matt. 11:9, 13; Luke 16:16), yet more than a prophet. Greatness in God's sight is not position, wealth, power. "Love and purity are the attributes He prizes most."—*Ibid.*, p. 219.

If this great man represents those who are to prepare a people for the Lord's second coming, as he did for His first advent, let us not forget (a) that "John did no miracle" (John 10:41). He lived abstemiously (Mark 1:6), suffered unjustly (Mark 6:16), obscured self (John 3:28); (b) that everything he spoke was true and exalted Jesus (John 10:41); he preached righteousness in the power of Elijah and in the words of Isaiah (Matt. 11:14; 3:3); he revived and unified the true remnant (Mal. 5:6; compare *The Desire of Ages*, p. 101).



# 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 8



#### 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. For several years they remained there and their farm prospered. But in 1861 Alvin Clark sold his farm, with the proceeds purchased 200 head of cattle, and moved to the Walla Walla Valley, east of the Cascade Mountains. This venture failed, for it was the year of the "big snow," and by spring there were only two emaciated cattle left. The family returned to the western section of the Washington Territory, settling at Brush Prairie, just north of Vancouver. Here their farm prospered, and Clara enjoyed going to the country school. At fifteen she was finishing her last year in school and was laying plans for "after school." One night there was an exciting spelling match. All had been spelled down on both sides except the six-foot champion of the Battle Ground school district and Clara Clark, the champion of the Brush Prairie school. For twenty minutes neither wavered. Then Mr. Osborne gave the word "eleemosynary" and it was the turn of the tall fellow from Battle Ground.

"Eleemosynary—e-l, el, e, ele, m-o-s—" The six-footer, leaning against the wall, began, only to be brought to sudden attention by the leader's shout, "Wrong—next." And he opened his eyes wide to see Clara Clark, her cheeks ablaze with excitement, spell the word correctly, and win the championship of Clark County.

There was cheering and shouting. The Brush Prairie school boosters were jubilant. Congratulations rained down upon the ears of the happy girl. "Grand work, Clara"; "We knew you'd do it"; "You deserve the honor." It was after ten o'clock, and mothers, as they talked excitedly about the match, tied heavy-eyed children into nubias and scarfs, and pulled coats over their pokerlike arms. The men went out to untie the horses and head their noses toward home, and with shouting and laughing, on horseback and by wagon, the crowd separated into the crisp coldness of the winter night.

"Come stay with me tonight, Elrene," Clara whispered to her dearest girlhood friend, Elmarine Bowman. "I have so much to say to you."

And so when Clara's tall twin brother, Clarence, brought her horse up to the school steps for her to mount, he found two passengers waiting. Clara swung into the sidesaddle, and Elmarine climbed on behind her.

A pull at the reins, and the girls were off at a canter, Clarence following on his horse.

"Elrene, you know school will be out next week, and we'll both finish 'reading, 'riting, and 'rithmetic,' as it's taught down here at the Center schoolhouse."

The girls were snuggled down under the feather bed in the chilly blackness of the back bedroom of the Clarks' log house, and the time for confidences had come.

"Yes, I've been thinking about that, Clara." Elmarine's voice was a hoarse whisper. "What are you going to do next year?"

"Well, that's what I wanted to talk

### Where Is That Flock?

By EDNA ATKIN PEPPER

Someday soon a question

Will pierce parents through and through:  
"Where is that flock, that lovely flock,  
With which I trusted you?"

to you about. Wouldn't it be grand to go over to Portland and just have fun for a while? You know, there are so many places to go and so much to do down there that we could have a simply magnificent time. I heard that girl down at Proebstels' the other night telling about all the dances she went to last winter in Portland."

"Dances—" Elmarine had known the Clark family for a number of years and could not quite connect the ballroom with the religious beliefs of these friends of hers. "Why, would your father let you—"

"Oh, I suppose he wouldn't let me if he knew"—there was impatience in the whisper that came through the darkness. "But, after all, I'm going to be sixteen next May, and I want to see the world and have some real fun—not just spelldowns and singing schools."

At thought of the spelling bee and her triumph of the evening, Clara's heart warmed involuntarily. But, after all, she didn't want her only fun to be spelldowns.

The whispered conversation went on and on—plans for seeing the world down at Portland—until sleep finally stilled the voices of the girls.

There was no school on Saturday, of course, but early rising is a habit of country life. Six o'clock found the girls up and dressed, and Clara setting out through the darkness toward the barn to help with the morning milking, while Elmarine assisted in the preparation of breakfast at the huge fireplace in the kitchen. Clara's nimble fingers made quick work of milking. She enjoyed this morning chore more than any of her other duties.

Breakfast over, Elmarine started for home. Clara walked with her down the path between the bare-limbed orchard trees to the main road.

"Don't forget Portland—and the good times we're going to have." Clara's eyes sparkled with anticipation as she squeezed her friend's hand in farewell. "I'll be seeing you tomorrow at church. And, oh, by the way, be sure to be at Sunday school in the afternoon. I'm going to have the last of my thousand Bible verses memorized by that time."

Clara hurried back to the house to help with the morning work. Making the beds, washing heavy earthenware dishes in a great iron kettle, sweeping up the hearth, plunging the dasher of the wooden churn, baking and cooking for Sunday dinner—there was plenty to be done, and Clara worked steadily beside Mother Clark all morning, though her thoughts, it must be admitted, wandered often across the miles to glamorous Portland.

### Memorizing Bible Verses

It was midafternoon before the kitchen work was done. Then Clara went into the living room and sat down beside the window to spend the little remaining daylight sewing on a dress she was making for Mother Clark. On a stand beside her, she propped the big family Bible, and as her fingers guided the needle in and out of the soft black merino dress goods, she repeated over and over to herself the Bible verses she was learning.

Mr. Daugherty, who, besides teach-

REVIEW AND HERALD

ing the district school on weekdays, was the Sunday school teacher on Sunday, had promised to give a prize to all the Sunday school class members who would commit to memory one thousand Bible texts. Clara's alert mind had carried her far ahead of any of her classmates. In fact, she had just ten more verses to memorize, and Mr. Daugherty had suggested that she learn Proverbs 4.

"Hear, ye children"—she said the words of the first verse to herself—"the instruction of a father, and attend to know understanding."

"Clara." The girl looked up a little startled to see her father standing before her. She had not heard him enter the room.

"I've been thinking, Clara—" Alvin Clark was a man of deeds rather than words. Though he had done considerable exhorting in the Baptist Church and could hold the attention of an audience for a full hour and more, he nevertheless often found it very hard to express himself to a member of his family.

"You'll be through with the district school in a few days. And you've done well." He paused. "But I want you to have more education. I never had much of a chance to go to school. When I was young we lived in a pioneer country. My father was an itinerant preacher and spent most of his time traveling, and mother had to take the responsibility of bringing up the nine children. She saw to it that we went to school as much as possible, though often there really wasn't very much opportunity. And she helped us with our studies as we sat around the fireplace after the day's work, with only the flames from the burning logs to give us light. She worked hard for us, and we just couldn't fail her.

"Two of my brothers, Cyrus and John, went to school for a while at Shurtleff College, back in Illinois, and all seven of us boys have done more or less preaching. Your Uncle John and I have also taught school on and off. But I've always wished I had more education. And, Clara, I want you to have the education I missed. You've always said you'd like to be a teacher, and I want you to be as well prepared as possible. Crops have been pretty good for the last year or two, and I think we could afford to send you down to Portland to the seminary for a term or two. Would you like to go?"

Alvin Clark had spoken slowly, hesitatingly, hardly glancing toward his daughter. Now he looked straight at her. And in the appeal of those honest gray eyes, back of the ill-fitting oval glasses that rested on the arch of his nose, she saw combined the farseeing courage of the pioneer and the fond hopes of a father.

"Oh, father—" she said and stopped. Had he divined her secret plans to have a good time? On second thought she knew he had not, or he would have told her so, in his honest, halting way. His years of battling with

frontier elements had built into his make-up the simple straightforwardness of nature itself, and he never side-stepped by word or action any situation that presented itself.

(Continued on page 20)



## Swallowed by a Fish

By ARTHUR S. MAXWELL

One of the most exciting stories in the Bible is that of the man who was swallowed by a fish.

It happened a little more than a hundred years after the death of Solomon, when Palestine was divided between the kingdom of Judah and the kingdom of Israel, and Assyria ruled the world.

At that time "the word of the Lord came unto Jonah . . . saying, Arise, go to Nineveh, that great city, and cry against it."

Nineveh was the capital of Assyria, known everywhere for its wickedness and cruelty. It was the last place to which Jonah wanted to go. Had God asked him to go to Jerusalem, or Samaria, or even Damascus, he would no doubt have gone gladly. But Nineveh! Oh, no! Not Nineveh!

So Jonah went down to the docks at Joppa and found a ship going to Tarshish, probably in the south of Spain. Having paid his fare, he went on board. Once below deck he felt safer. No one, not even God, he thought, would find him here: and by the time he got to Tarshish, God would have forgotten all about him and have sent someone else to do his job.

But he never got to Tarshish.

Nobody can run away from God: and when the ship weighed anchor and made its way to the open sea, He was closer to Jonah than ever.

Weary and discouraged, Jonah soon fell fast asleep. But God didn't. He had His eyes on that ship and His runaway prophet.

Pretty soon the wind began to rise. The choppy sea became rougher and rougher, tossing the tiny vessel about like a cork. Great waves began to break over her bow, and both captain and crew feared she would founder.

As the tempest grew worse they threw the cargo overboard. Then, with the ship rolling this way and that in what seemed to be her last agonies, every man began to cry to his god for help. Some cried to Baal, some to Ashtoreth, some to Moloch. But no help came. At that moment the captain, going below perhaps to see if the ship had sprung a leak, found Jonah asleep.

Angrily awaking him, he cried roughly, "What do you mean, O sleeper? arise, call upon your God!"

Jonah staggered to his feet in a daze. But the awful pitching and tossing told him that the captain was right. The ship and all on board were in mortal danger.

As he joined the crew some of them said, "Let's cast lots and find out who brought this evil upon us." This they did, "and the lot fell upon Jonah."

Then they all turned upon the runaway prophet with one question after another. What is your occupation? Where do you come from? What is your nationality? Why are you traveling on this ship?

Then he told how God had called him to preach in Nineveh and how he was afraid, and had run off in the opposite direction.

"What shall we do . . . that the sea may be calm?" they asked anxiously.

"Throw me overboard," said Jonah.

But the men didn't want to do that. It seemed too cruel. So they bent to the oars again and rowed hard to bring the ship to land.

It was no good. The waves were too much for them. They had to give up. Then they came to Jonah again. Was he still willing to be thrown overboard? He was. He knew in his heart that all this trouble had come because of his disobedience.

"So they took up Jonah, and cast him forth into the sea."

Almost immediately the wind died and the sea became calm.

As for poor Jonah, he went down, down, down into the dark green water, certain that he was about to drown. Then of a sudden he had the strange feeling of being sucked down a slippery tube. No longer was he fighting for breath in the ocean, but trying hard not to breathe the foul air of some great beast's stomach.

He had been swallowed by a fish!

No, it is not impossible. Men have been swallowed by whales since then, and lived to tell the tale.

Anyway, poor Jonah was inside the fish and he stayed there for "three days and three nights," which to the Hebrews of those times meant parts of three days.

For a while, at least, he was conscious, for he prayed for help. What a prayer that must have been. What a confession of sin! What a cry for forgiveness! Wouldn't you pray hard if you found yourself in such a dreadful place?

Then in some wonderful way God spoke to the fish "and it vomited out Jonah upon the dry land."

Immediately he entered Nineveh and began to preach.

"Yet forty days, and Nineveh shall be overthrown," he cried; and the people believed him and repented of their sins "from the greatest of them even to the least of them." Even the king himself put off his royal robes, "covered him with sackcloth, and sat in ashes," and published a decree saying, "Let every man and beast be covered with sackcloth, and cry mightily to God: yea, let them turn every one from his evil way, and from the violence that is in their hands."

What a revival! What a turning back to God!

All Nineveh—wicked Nineveh—had repented! And to think that Jonah had tried his best to run away from the job! What a lesson to all of us to do what God asks of us, then and there!



Just before the Spirit of prophecy tour broke up, the group stood in the Belden hayfield with joined hands and sang "God Be With You Till We Meet Again." The author then offered prayer, as shown here.

*Feature Article*  
OF THE WEEK

**W**E STOOD there in the hayfield, nearly one hundred of us—Adventist workers and laymen—from all parts of the world, and joining hands in a great circle, we sang, "God Be With You Till We Meet Again." Somehow we seemed close to the things of God that afternoon. There we were, our feet in the newly cut hay in the very fields of Rocky Hill, Connecticut, where, 110 years before, the twenty-six-year-old James White mowed hay with a hand scythe for 87½ cents an acre to secure forty dollars to forward the work of God.

For nine days we had followed in the footprints of the pioneers. That early history and those who helped to make it now seemed very real and close to us—Joseph Bates, Hiram Edson, John Andrews, the Farnsworth brothers, James and Ellen White, and a score of others. Then, as we bowed our heads in a parting prayer, one of our number from overseas asked God that we might ever cherish the messages that have guided the church through the years, and that the Spirit which animated the pioneers of the Advent Movement might empower us for the finishing of the work that they, under God, began.

What an unforgettable time we had had. Not a few who had come from overseas to attend the General Conference session, and I among them, had secretly hoped that we might visit the places where our work began.

Then a letter from a West Coast pastor suggested that arrangements be made for a group to visit places of interest in New England connected with our early denominational work. The idea of opening up to those attending the General Conference the privilege



Arthur White preaching in the Washington, New Hampshire, church, July 5.

that had for some years been enjoyed by the students of the Theological Seminary in the annual tour of the points of historical interest, and of doing so immediately following the session, caught fire. The Spirit of Prophecy Committee of the General Conference was asked to arrange for, and sponsor, such a tour.

Despite the pressure of pre-session responsibilities, the plans were quickly laid and Arthur White, of the White Publications office and guest teacher in the Seminary in the field of prophetic guidance, was asked to organize and conduct the tour. With him as guides were his associate, D. A. Delafield, and P. I. Nosworthy, formerly treasurer of the Northern New England Conference, now of the Arkansas-Louisiana Conference.

When plans were made known to the delegates during the General Conference session, 107 registered to join the party, and on Sunday morning, June 30, twenty-seven cars set out eastward from Cleveland on a two-thou-

sand-mile journey that will certainly be a lifelong memory to all who undertook it.

Because of the size of the group it was not possible to travel caravan style, so detailed instructions were issued to the drivers of the cars for finding the various points of interest on the tour. Specific times of arrival were designated so that all would be there to profit by the lectures given by Brethren White, Delafield, and Nosworthy, each of whom was familiar with early Adventist history.

The first day took us along the southern shore of Lake Erie to Niagara Falls. This sight thrilled those who were paying a return visit as well as those who were seeing the falls for the first time. Some remained to watch them lighted at night and did not reach Rochester, New York, the first scheduled night stop, until the early hours of the next day!

In the morning, however, our whole party gathered around the graves of Mrs. J. N. Andrews and Anna and Nathanael White in the beautiful Mount Hope Cemetery to listen to the story of the struggles and sacrifices of the early pioneers of the work in this important center, where the publishing work first assumed considerable proportions. Later we drove through the streets of the town to the places where the Whites lived, where J. N. Andrews had his hardware store, and where the press was once located. None of these buildings remain today, but Rochester is full of hallowed memories. In the cemetery we saw the grave of J. T. Orton, the first Seventh-day Adventist martyr, who was done to death in this city for his faith.

From historic Rochester we drove to Port Gibson, the home of Hiram Edson. What a profound experience it was to walk across the very fields where the truth of the heavenly sanctuary burst in heavenly light upon

In the

**PIC**

By W. L.

REVIEW AND HERALD

# FOOTPRINTS of the PIONEERS

SON, Editor, Stanborough Press, England

his seeking soul, for the consolation and enlightenment of the disappointed Advent believers. In Hiram Edson's barn, where one of the Sabbath conferences of 1848 was held, we prayed that the same divine light might continue to illumine our hearts and guide us in these closing days of history.

It was almost dusk when we reached the Roosevelt, New York, church, the oldest built by Sabbathkeeping Adventists and still in regular use. We rejoiced to see from the banner on the wall that it is an Ingathering Minute Man church. The members there cherish their past, but they are high on the active list of Adventist churches today as well! They had placed a fresh bouquet of flowers on Hiram Edson's grave in the graveyard just across the road.

The next day took us to the eastern edge of New York State and the borders of Vermont where within sight of Lake Champlain we visited Low Hampton and Dresden. Here the mighty Miller movement inaugurated the Advent revival in North America. We stood reverently in the east study where Miller searched the Scriptures; we walked in the shade of the maple grove near his home where he prayed for guidance when first invited to proclaim the truth that had come to him; we gathered on the white limestone



A. L. White and W. A. Anderson in the field behind the Belden home in Rocky Hill, Connecticut, where James White mowed hay at 87½ cents an acre.

outcrop where his followers waited for the coming of the Lord that October day in 1844, and from which, perplexed and disappointed, they returned to their homes when the sun went down. We met for a brief service in the little chapel on the Miller farm near the road. We stood by his grave where "angels watch the precious dust."

A long drive across Vermont and through the White Mountains of New

Hampshire gave us a glimpse of the scenic wonders of these two beautiful New England States, and the close of day found us in Paris, Maine, where the REVIEW first saw the light, and West Poland, overlooking one of the lovely lakes of Maine, where young Ellen Harmon related the first vision given her as the Lord's chosen messenger to the Advent people. As we drove into Portland amid the gathering dusk we anticipated our visit the next day to places associated with Miss Harmon's early life and dedicated ministry to the Advent people.

In the morning we went first to Fort Hill Farm in lovely Gorham, some twelve miles outside the city of Portland, where Ellen Harmon was born. It is a beautiful spot overlooking a vast expanse of grassland and forest and on to distant mountains. No wonder Sister White wrote so much about the beauties of nature.

But Ellen's father was a hatmaker, and the needs of his business took him to a house in Portland while she was still young. There we found the little house where she grew up, the site of the school she attended, and where a schoolgirl accident nearly ended her life. We saw Deering Oaks Park where she loved to walk, the site of the Methodist church of which her family were members, and the hall where William Miller preached. We stood in the room in the home in South Portland where God first spoke to Ellen Harmon in holy vision.

Then we went out to Topsham where, having become Mrs. White, Ellen had set up housekeeping in the spacious Howland home. We went over to Brunswick, to the railroad cutting where James White hauled stone to earn money to maintain their humble home and provide means for travel among the scattered Advent believers. What days of privation and struggle, prayer and ministry, those must have been. How the Whites would rejoice today to see the extension into all the world of the message they bore!

It was with regret that we left southern Maine, but new and precious memories came to us as we sped southward past the early camp-meeting sites at Exeter and East Kingston. We stopped briefly at the home of the famous Quaker poet, John Greenleaf Whittier, who had visited and described the first of these gatherings.

After a welcome meal at the delightfully situated New England Sanitarium, and an afternoon in Boston, we journeyed to Atlantic Union College in denominationally historic South Lancaster. From there, one of the oldest centers of our educational work, we went north to New Ipswich  
(Continued on page 19)

The original approaches to the bridge between New Bedford and Fairhaven, Massachusetts, where Captain Joseph Bates met William Hall.





## Humbly Proud, or Proudly Humble

By Felix A. Lorenz, Jr.

The fine line between self-confidence and self-centeredness is often difficult to distinguish. It was anciently observed: "There is no greater pride than in seeking to humiliate ourselves beyond measure; and sometimes there is not truer humility than to attempt great works for God."

There is a vast difference between humble pride and proud humility. There is nothing more vicious than wicked pride, yet nothing more virtuous than winsome pride. There is nothing more commendable than genuine humility or more condemnable than cringing cowardice. The proudly humble flaunt their fawnery and boast their baseness. They speak of how earnestly and honestly they are interested in others. But their attempts to show how meek and humble they are, are obviously only exhibitions of pride—proud humility.

The humbly proud bear their losses and their crosses with heads held high. These are the "beloved of the Almighty—the rich who have the humility of the poor, and the poor who have the magnanimity of the rich."

### Humble Pride

Charles Lindbergh was once offered a large sum of money just to permit his picture to be used in a cigarette advertisement. He refused.

Robert E. Lee was offered \$10,000 a year to permit his name to be used in connection with a lottery. This was at a time when the famous general needed the money very badly. "Gentlemen," he said, "my name is all I have left. It is not for sale."

When Abraham Lincoln signed a certain military order, Secretary of War Stanton cried in anger, "Lincoln's a fool." When Lincoln was told of Stanton's reaction, he responded, "If Stanton says I'm a fool, I must be. He rarely makes a mistake." Whereupon he paid a visit to Stanton, talked over the situation, and withdrew the order.

Pride was the safeguard of Joseph in Egypt and the downfall of Judas Iscariot. Pride was the making of Moses when he answered the Lord on Sinai—and the curse of Manasseh, Judah's most wicked king. Pride was

the sanction of Paul, "I can do all things through Christ," and the censure of Saul, "The Lord repented that he had made Saul king."

It has been said that pride hates superiors, scorns inferiors, and owns no equal. On the other hand, pride keeps man from the most insidious mistakes and the most grievous sins.

Humble pride is a virtue. Arrogant pride is a vice.

### Proud Humility

Augustine said, "The sufficiency of my merit is to know that my merit is not sufficient." True humility! John said, "There cometh one . . . the latchet of whose shoes I am not worthy to . . . unloose." True humility!

A man was elected president of a civic club. He spent fifteen minutes telling how unworthy he was, which, of course, he didn't really believe! If he really felt that someone else could

do the job better, he would have insisted that the other man be installed. False humility!

A woman of my acquaintance is a versatile vocalist, yet I have never heard anyone compliment her on a performance without her responding that she didn't do her best, had a terrible cold, or "just didn't feel up to it."

Another friend, who plays the trombone beautifully, answers every compliment with some such remark as, "Oh, I'm not a very good player," when in reality he knows, of course, that he is exceptionally good.

How much better it is to be humbly proud of one's name or fame than to be falsely modest of his face or grace!



● Charles Zuill of Bermuda, senior art major at Atlantic Union College, was featured in a one-man exhibit of paintings and other art work at the college near the close of school.

● More than 40 young people of the Phoenix Central church participated in a special Voice of Youth campaign, April 4 to May 11. A number of people attended the services and some have shown a keen interest. Ernest Bursey was master of ceremonies for the meetings.

"What I Like Best About My School"—3

## La Sierra College

By BYRON HALLSTEAD, Editor, *Criterion*, 1957-58



student and faculty in the classroom are the traits I particularly like about this Southland institution.

The atmosphere referred to comes not from a happy-go-lucky attitude but rather from a seriousness on the part of students toward the college, which tends to eliminate discontent concerning surroundings, classmates, and faculty.

The basic reason for this feeling has been the result of faculty foresight in placing young people in their proper perspective, allowing them to make decisions

Two impressions remained after my first visit to the La Sierra campus, and two continue to stand out after a closer view. The relaxed atmosphere that pervades the college and the understanding relationship between

and treating them as collegiates reaching maturity.

The appeal to the student to think for himself constitutes the second point. I mean by this that the teaching of new ideas, new concepts, and even prejudices that may be admittedly contrary to others' beliefs, stimulates a student to think for himself. I mean by this that students are not told what to think nor are they led to believe that it makes no difference what they think. Instead, they are urged to make their own decisions after viewing the many sides of a question. This gives the collegiate a chance to weigh opposing sides in a problem and grounds his own belief within an accepted idea. When future questions in life arise he is ready to meet them.

Because these concepts of education are molded into the aim of LSC—"Where God is revered and men are trained"—I shall continue my education here.

# News From Home and Abroad

## Evangelism in Pakistan

By William H. McGhee, Peshawar, West Pakistan

Recently I saw something new in Rawalpindi, fourth largest city of Pakistan. More than 500 brethren in Islam, including their women in the *burqa* ("veil")—with no disturbance or rabble rousing, and in spite of the holy month of Ramzan and windstorms—were sitting and standing in rapt attention on the lawn of our mission compound, listening to the story of *Isa* ("Jesus"). Each Friday, Saturday, and Sunday night this scene was repeated as our Pakistani Seventh-day Adventist brethren, without advertising and without expense, unfolded the gospel story as told by the holy prophets from Hazrat Adam on.

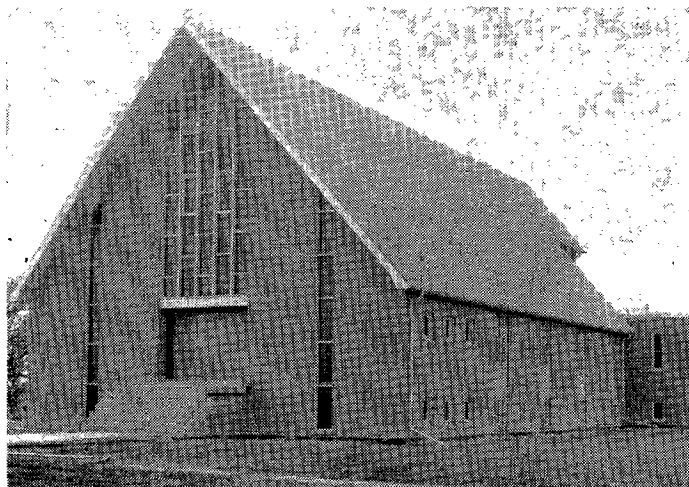
To our knowledge this evangelistic venture for Moslems is unique in the Pakistan Union—nothing has ever been attempted like it before.

Pastor Ghulam Masih and Master R. Peter, assisted by our colporteur Brother A. S. Khan, our temperance worker Chaudhry Inam Ullah Khan, and others, opened these meetings the first weekend in April. Beginning with about five non-Christians, the attendance increased each week until it numbered more than 500 on the Sunday night when I was there and showed the motion picture *Birth of a New World*. Of the audience 95 per cent were Moslems. Some 100 children, sit-

ting in front on the *dari*, had attended regularly and were quiet and orderly—quite a feat in itself. United States Information Service films and the temperance film *One in Twenty Thousand* were shown before the meetings. Very few left when the time for the religious part of the meeting began.

What are the results?

Attendance at Sabbath school has increased. Among those attending is a Moslem doctor. Soon we shall outgrow the little front-room chapel. Enrollment in the Rawalpindi church school has doubled to more than 20. Half of those enrolled are Moslems whose fathers attended our lawn lectures and who responded to the announcement regarding our school. More than 50 youth and seniors have enrolled in the locally operated Bible correspondence course in Urdu and in English. Two have graduated—one a Moslem



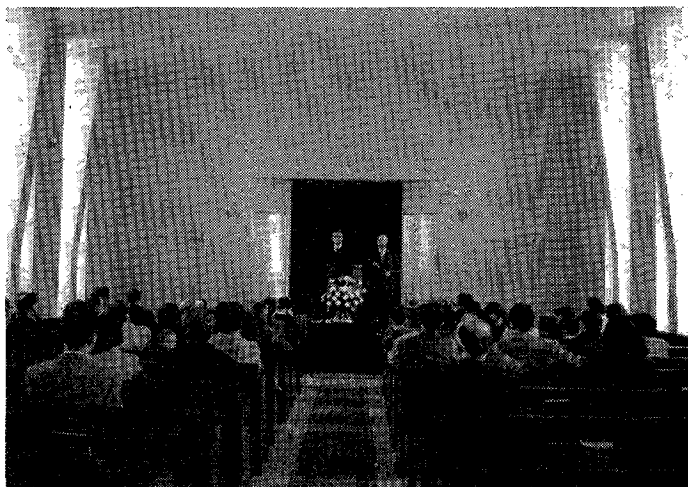
New Willowdale, Ontario, Church

A special consecration service was held in the Willowdale, Ontario, church on Sabbath, March 15, 1958. This beautiful building is on the campus of the North York Branson Hospital. This service marked the official inauguration of the church building for the regular Sabbath and weekly worship services of the newly constituted congregation at Willowdale, made up largely of employees and friends of the hospital.

George M. MacLean, pastor of the church, arranged an appropriate and inspiring program for the occasion. He was assisted by G. Eric Jones, president of the Ontario-Quebec Conference; A. W. Kaytor, administrator of the hospital; Dr. Gordon M. Arnott; T. J. Bradley; and others connected with the institution. Archdeacon A. C. McCollum, president of the North York Ministerial Association, Toronto, and pastor of a nearby church, joined heartily in the service.

W. A. Nelson, president of the Canadian Union, offered the consecration prayer. The writer had the honor of addressing the large and happy congregation.

H. L. RUDY, Vice-President  
General Conference



Istanbul, Turkey, Church Dedicated

It was with great rejoicing that the Seventh-day Adventist church members, along with representatives of other church groups and many other friends from the city of Istanbul, met on Sabbath, April 26, for the dedication of the first Adventist church ever to be erected and dedicated to the Adventist cause among the 22 million of the old land of Turkey.

For 45 years our church members in Istanbul have been meeting in the small basement of a Protestant church, hoping and praying that the time would soon come when they could have their own house of worship. It was not easy to secure permission for another Christian organization to build a church building. However, God gave favor with friends of influence so that two years ago, after considerable negotiations, the permit was secured to build. Much credit is due to C. G. Rasmussen for his untiring labor in supervising the construction of the building, which has an auditorium seating 200.

The dedication sermon was delivered by the writer, R. H. Hartwell, president of the East Mediterranean Union, offered the prayer of dedication.

GEORGE J. APPEL



William H. McGhee and translator, B. M. Mushtaq. These brethren have appeared before large audiences in a frontier region of Pakistan, presenting the story of Jesus to Moslems.

young man—and have received their certificates.

A Moslem headmaster in a nearby village has decided to become a Christian. At our last visit with him, where we were locked in his office to avoid disturbance, he requested instruction on how to pray. He was first contacted by A. S. Khan, our colporteur, in a city reading room.

In one of our lawn meetings recently a bearded *maulvie* asked for permission to speak. It was granted. He enthusiastically endorsed our temperance work, expressing his delight at finding a group of Christians who eat no pork, drink no wine, smoke no cigarettes, use no tea or coffee! With hands cupped in Islamic fashion he offered a fervent prayer for the success of our work. Imagine—a *maulvie* offering prayer for a Christian body to have success in a public meeting!

How did it all begin?

It began last March—with temperance. Linking the mobilized right arm of the third angel's message with Islamic-slanted spearhead meetings, we conducted a series of prophetic and health lectures, March 23 to 30, on our mission compound in Rawalpindi, West Pakistan. Pastor E. Robert Reynolds, Bible instructor at Pakistan Union High School and College, Chuharkana, worked with me, and we were assisted by indigenous workers and four young men from the college.

Invitations had been mailed to more than 200 members recently enrolled in the National Temperance Society in Rawalpindi and to Voice of Prophecy members. Without any other form of advertising our attendance averaged 100 each night during Temperance Week, as we called this series. Among those attending were businessmen, professional men, doctors, nurses, headmasters and teachers, military personnel, city officials, clerks, *maulvies*, college and high school students, and others.

We began simultaneously with Ramadan, the holy month, but opened the meetings at 7:30 P.M., one hour after sunset, in response to public request.

The holy month did not seem to affect Moslem attendance at the meetings noticeably.

After a short motion picture each evening, health heroes of the past were featured, such as Hazrat Abraham, Daniel, Moses, et cetera. These men are honored also in Islam. Then followed a brief talk on temperance. We closed with a portion of the *Signs of the Times* filmstrip. Our brethren in Islam were delighted with this type of program, and especially with our emphasis of *adawlat* ("judgment") and *qiamat* ("resurrection").

To climax this week Pastor Reynolds delivered before a picked audience three powerful addresses entitled "Abraham's Search for Paradise," "Abraham's View of Hell," and "Noah and the End of the World." The impact of these Spirit-filled, narrative-type messages was overwhelming! The speaker, who carefully couched his words in religious terms easily accepted and understood by Moslems, made a tremendous impression on his listeners.

At the close of the Sunday night meeting, a Bengali gentleman asked me to visit his home. Later when we visited him, he said to us in front of his wife, "I want you to make Christians of my wife and daughters." He has seven daughters, one of whom sings over the radio. He enrolled three of his youngest daughters in our church school, admonishing us to "bend the twig while it is young."

Though this evangelistic venture in Islam is only an experiment and has not been concluded, the first fruits seem to indicate a harvest beyond our expectation. Four or five definite commitments for Christianity have been made so far. It is our plan to repeat this pattern of evangelism elsewhere in our district.

## 200,000th VOP Graduate Joins Church

By F. W. Schnepfer, *President Pacific Union Conference*

It was with deep interest that the Voice of Prophecy workers waited to see who would be the 200,000th graduate from their Bible correspondence school.

It proved to be Mrs. Margaret Baker, of Redondo Beach, who today with her children is a faithful Seventh-day Adventist. The conversion of Mrs. Baker illustrates anew how effective the soul-winning work of the Voice of Prophecy broadcast and its Bible correspondence courses can be when combined with follow-up work by the minister and local church members.

At the Redondo Beach church the pastor, assisted by laymen, conducts a new and successful Voice of Prophecy soul-winning endeavor known as the Voice of Prophecy class plan. Mr. and Mrs. Donald Howlett were invited to join this special Bible class. It was through their Seventh-day Adventist family doctor and other contacts that their interest in the message was first aroused. By joining the special Voice of Prophecy class they had the opportunity to ask the pastor questions and to study more carefully the great teachings of the Bible. Becoming convinced of the grand truths of the Word of God, they were baptized.

It would be difficult to find two more energetic workers than the Howletts. Brother Howlett is now Pathfinder director. With his own funds he purchased a fine truck for the sole purpose of taking his Pathfinder group on outings and hikes, to mountain camps and ocean beaches. Mrs. Howlett is the Missionary Volunteer leader for the Redondo Beach church.



Mr. and Mrs. Donald E. Howlett, and four children, of the Redondo Beach, California, church. Brother and Sister Howlett were won to the message through the Voice of Prophecy class plan. They are now energetic church workers.



Scene in the new dining room of Sedaven High School near Heidelberg, South Africa.

Brother Howlett is a senior research and development engineer with Northrop Aircraft Company, and has been able to regulate his work so as not to interfere with his keeping of the Sabbath.

In checking the records of baptisms in the Redondo Beach church for the past five years under the pastorship of Gerald R. Hardy and James H. Harris, it was found that 126 people had been baptized. More than 50 per cent of this number accepted the message as a direct result of the Voice of Prophecy class plan! Other pastors in the Pacific Union Conference have been making use of this fruitful soul-winning method, and I would recommend it to all.

Thousands of homes are being spiritually enriched through contact with our Voice of Prophecy broadcast, but we should have even greater coverage. Let us remember Sabbath, October 11, which has been appointed by the General Conference as Voice of Prophecy day, and pray that God will multiply the number won for His kingdom through this medium.

## Sedaven High School, South Africa

**P. J. van Eck, Educational Secretary  
South African Union Conference**

Founded only eight years ago, on the very edge of the famous Rand goldfields area of South Africa, Sedaven High School, near Heidelberg in the Transvaal Province, has come to play an important part in the training of South African youth for service.

On the 800-acre farm substantial dormitories have been erected; also a

classroom building, a dining room to seat 200 pupils, a school hall, teachers' flats, and five teacher's homes.

To this school come Adventist boys and girls between the ages of twelve and eighteen. Some come from nearby industrial cities, some from rural areas, and a handful from the neighboring Rhodesias. All have the opportunity to know and experience the saving grace of Jesus Christ. To all comes the call for service in Africa.

English and Afrikaans, the official languages of South Africa, are spoken and taught so that pupils are equipped for bringing the gospel to people in these two languages.

Farming activities such as plowing, raising maize, fruit growing (2,000 trees), dairying, and poultry raising provide healthful outdoor recreation. Recently the pupils began leveling a site for a playground. This site is also used for the annual camp meeting conducted for members of the Transvaal Conference.

In South Africa admission to all higher education or technical training is controlled by strict competitive matriculation examinations at the end of the twelfth grade of school. Without the matriculation certificate the better types of employment are sometimes closed. Here a recent advance move has been the recognition by the provincial government authorities. In the future, pupils will receive a recognized government certificate upon leaving school.

Sedaven has proved to be a vital link between the church schools and Helderberg College. Already a dozen young people of Sedaven have entered the organized work.

A large dam (5 million gallons) and springs ensure an abundance of

water for drinking, irrigation, and swimming.

Principal G. J. E. Coetzee and his consecrated staff of ten teachers are filling key positions in carrying the Advent message to this field—all to the glory of God.

## Another Milestone for CME Faculty

**By Keld J. Reynolds  
Dean of Faculties**

Single changes, additions, or deletions in a roster of 800 faculty members at the College of Medical Evangelists ordinarily do not warrant wide publicity. However, the addition to the faculty rosters on July 1 of Dr. Norman M. Case is of more than usual significance.

Dr. Case holds the first earned doctorate of philosophy degree that CME—or any Seventh-day Adventist institution of higher learning—has awarded.

Dr. Case did original studies in the microscopic structure of blood vessels of certain animal species. Such studies contribute to the understanding and control of heart and vascular diseases in man.

Along with this degree, 22 Master of Science degrees were awarded on June 8—all forming part of the total 207 degrees conferred by CME in 1958.



Dr. Norman M. Case (seated at end of table), first student to be granted the Ph.D. degree by an Adventist institution. Behind Dr. Case are (left to right) CME's president, Godfrey T. Anderson; dean of the faculties, Keld J. Reynolds; and Dr. Mervyn Hardinge, professor of pharmacology and chairman of the department. At the table with Dr. Case are members of the examining board.

Thus denominational efforts that were organized and activated at CME some five or six years ago are beginning to make specific contributions to the strengthening of our faculties with men and women who obtain their advanced science degrees in a Seventh-day Adventist Christian college.

This milestone in the onward progress of education within the church should warm the hearts of our membership in all the world field—the people who send their sons and daughters to CME and other colleges and academies throughout the world and who support these institutions through their gifts and prayers.



## On the Korean Frontiers

By William H. Bergherm

Recently it was my privilege to revisit the Korean front lines, after four years of tremendous changes. From the outposts of the First Cavalry Division, where the largest number of Seventh-day Adventist servicemen are presently assigned, I looked upon mountains and valleys where formerly many Seventh-day Adventist men, along with others, gave their lives.

It was a pleasure to note that the faithful services our men are rendering to their country are being appreciated. I talked with commanding generals and chaplains and heard from their lips gracious words of tribute. From the courteous treatment these high-ranking officers gave me as the representative clergyman of the Adventist servicemen, I know they meant what they said.

At the Seoul Retreat Center, thirty-five of our men assembled for three days of glorious fellowship. One thing was evident. Regardless of where the providences of God lead His children, He who brought them into His kingdom is abundantly able to keep them faithful. Surely we can

rejoice in this keeping power as revealed in the experience of so many of our servicemen.

I was able to visit nearly all our men and to observe them not only at this retreat but also in their own organizations, covering a two-week period following the retreat. I contacted a number who were not able to attend the retreat itself for one reason or another, and I came away from Korea greatly encouraged and inspired by the reports given me concerning our representatives over there in the armed forces.

Some have not been faithful but the great majority have remained loyal and true to their God. They feel deeply the need of a Seventh-day Adventist chaplain, however, and this need the United States Army has now made plans to fill.

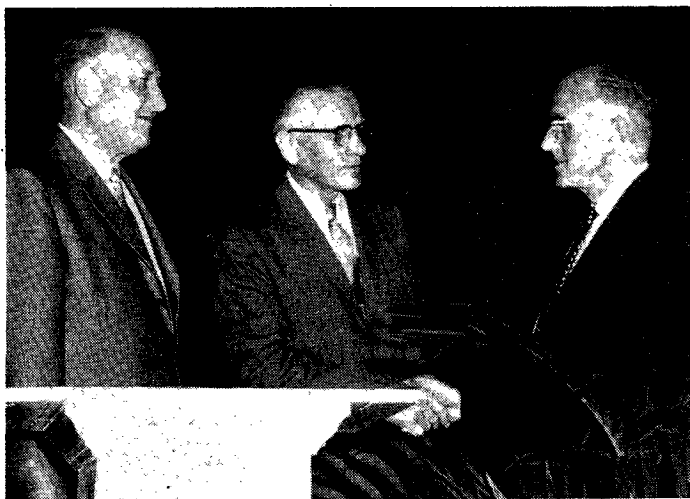
Although most of our servicemen in Korea live in areas close enough to Seoul to meet with our missionaries and their families in this center, there are a number who do not have this privilege. It was especially interesting to learn of the experiences of these men who are unable to enjoy this more frequent fellowship with brethren of like precious faith.

While visiting in the 7th Division

Headquarters, the division chaplain, a man I had known in Europe, spoke to me about two of these young men. He told me that every Sabbath these two Seventh-day Adventist men could be seen in the chapel practically all day long worshipping God. He said he marveled at their faithfulness and loyalty to God.

They are not alone by any means. Pfc. H. R. Hall of the 48th Station Hospital in Taegu, told me a similar story of how he spent his Sabbaths. At one time a large group of men gathered each Sabbath in Taegu, but today Pfc. Hall is left alone to carry on. We were glad to meet this faithful brother at the retreat.

We listened also to A/2C Raymond D. Ruddle who came from a lonely island off the west coast of Korea called Paengnyong. He is the only Seventh-day Adventist on this island. He told how at one time his commanding officer was persecuting him for his faith because he was unable to work on Sabbaths. He charged our brother with wanting to shirk work, and resting while others had to work. Brother Ruddle told him he would do the most menial labor available to prove he was willing to work and to work as hard as anyone else in the

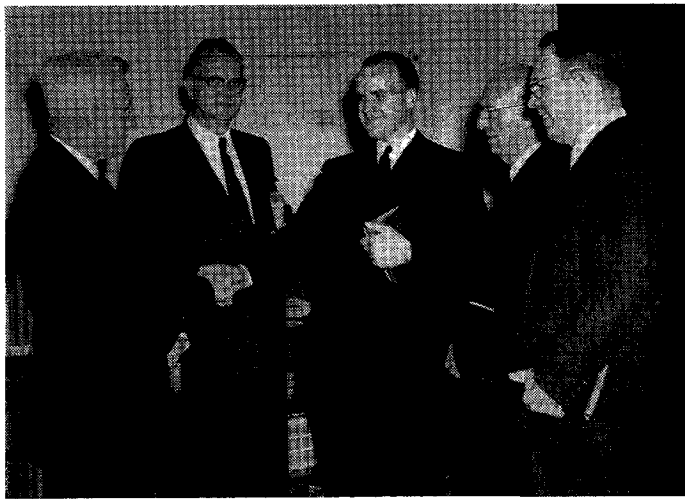


### East Pennsylvania Treasurer Ordained

In an impressive service conducted in connection with a regional meeting held in Reading, Pennsylvania, July 5, V. A. Fenn, secretary-treasurer of the East Pennsylvania Conference, was ordained to the gospel ministry. Elder Fenn has evidenced a deep interest in the spiritual welfare of the churches and preaches regularly to the congregations on Sabbath. He carries a real burden for evangelism in the conference.

The ordination service was held Sabbath afternoon. L. E. Lenheim, newly elected Columbia Union president, preached the sermon and offered the ordination prayer; V. G. Anderson, a general vice-president of the General Conference, gave the charge. It was my privilege to represent the Seventh-day Adventist ministry in extending the hand of welcome to Elder Fenn (right) as Elder Lenheim (left) looks on.

T. E. UNRUH, President  
East Pennsylvania Conference



### Ordination in West Pennsylvania

Stanley Steiner, of Du Bois, Pennsylvania, was ordained to the gospel ministry in Pittsburgh, Pennsylvania, recently at a regional meeting of the West Pennsylvania Conference. The ordination sermon was given by F. D. Nichol, editor of the *Review*. Shown here are those who participated in the service. Left to right: Elder Nichol, V. G. Anderson, then president of the Columbia Union Conference and now a general vice-president of the General Conference; Elder Steiner; W. E. Murray, then president of the South American Division and now a General Conference vice-president; and Andrew J. Robbins, then president of the West Pennsylvania Conference, now president of the North Philippine Union. Elder Steiner is a graduate of Washington Missionary College and has served in West Pennsylvania churches since his internship.

D. A. ROTH, Public Relations Secretary  
Columbia Union Conference



outfit. So he was transferred to outside duties, digging ditches, cutting weeds, et cetera.

The men in the office with whom he had served saw him out there in his fatigues, while the work he was trained to do in the office suffered. They asked why he wasn't allowed to do his regular work. After a week of hard labor his commanding officer called him to his office.

"Ruddle," he said, "I have been watching you during the past week. I am sure no one can accuse you now of being a shirker. Here in my hand are the charges I had prepared against you for court-martial trial. I'm tearing up these charges and throwing the pieces in the wastebasket. I know now you are sincere. Furthermore, I am about to be transferred to a lonely island and I want you to go along with me, for I know you can be trusted."

I'm sure that I speak for all our young men in Korea when I express in their behalf their deep gratitude for the hospitality of our Seventh-day Adventist missionaries in Korea. Our boys always know they have a welcome awaiting them over the week-ends in the homes of the missionaries. They know that in C. H. Davis and his co-workers they have spiritual counselors and helpers upon whom they can always depend.

We were grateful to the chaplains of the armed forces for the fine provisions made for a retreat center where men can get away from their military environment and quietly worship God. Transportation, lodging, and meals were all provided free. Chaplain Christy Taylor, our Seventh-day Adventist chaplain in Japan, joined us at this retreat and gave excellent help. Let us remember to pray for our young men who are serving their country amid many temptations far from homelands and friends.

## In the Footprints of the Pioneers

*(Continued from page 13)*

where we met Mildred Hastings, busy clerk of the township and granddaughter of Brother Leonard Hastings. He it was who left his potatoes unharvested in the autumn of 1844, but who gathered them in the early winter in perfect condition after his neighbor's crop, which had been dug earlier, had rotted because of blight.

Not far away in wood-girt West Wilton we found the imposing residence in which Uriah Smith was born, and by a coincidence met a relative from New York who had come with his family to this lovely spot for the Fourth of July.

Sabbath was the high day of our time together. What a wonderful Sabbath we spent in the Washington, New Hampshire, church, situated in the woods near a delightful lake, now a popular camping center. Here the first Seventh-day Adventist church was formed when Rachel Oakes Preston brought the Sabbath truth to this group of Advent believers. In the church the day we were there were Waldo and Carroll Farnsworth, two descendants of Cyrus Farnsworth, who with his brother William was the first to take his stand for the Sabbath. With us also were Mrs. Nosworthy, a great-granddaughter of John Byington, first president of the General Conference, and Arthur White, grandson of James and Ellen White. Among the visitors were residents of every continent on earth, with nineteen countries specifically represented. In miniature we saw the message of the three angels fulfilling before our eyes!

Sunday, July 6, we visited the battlefields of Lexington and Concord and then stood on the site of the Otis Nichols home in South Boston where Sister White in November, 1848, was given the vision of our publishing work as streams of light around the world. From there we drove southward via Randolph, Massachusetts, where in vision Sister White held the heavy family Bible in her outstretched hand.

In historic Plymouth we noted on the Forefathers Monument, high above Plymouth Rock, the name of Samuel White among the names of the Mayflower Pilgrims. From his child, Peregrine White, first Pilgrim baby, born on the Mayflower, James White descended—a direct link between the Pilgrim Fathers and the Advent Movement.

The afternoon hours were spent in New Bedford, once a famous whaling port and the home of Capt. Joseph Bates, who accepted the Sabbath in early 1845 and devoted his strength and fortune to the Advent cause.

The last day of the tour, following our most happy stay with Dr. L. A. Senseman and his staff at the Fuller Memorial Sanitarium, saw us speeding across Connecticut to Middletown and Rocky Hill to trace again the beginnings of the first "little paper," *Present Truth*, from which our vast publishing work of today has grown. Nowhere more than here did we sense the Lord's leading through His chosen messenger as we talked of the wonderful way in which, from that tiny beginning, streams of light have literally gone "clear round the world." As editor of Adventist journals issued in Great Britain, I counted it a privilege to stand in the third-floor room of Charles Pelton's printing office where

the first paper came from a hand press.

At the John Belden home at nearby Rocky Hill our guide recounted the circumstances of the first General Conference of the Sabbathkeeping Adventists in 1848, the writing of articles for *Present Truth* the next year, and of course the hayfield experience. From this hayfield we parted company and began our journeys back to the ends of the earth.

Our deep gratitude is due Elder White and his associates, Elder Delafield and Brother Nosworthy, and to the General Conference for making this memorable journey possible to so large a group of overseas and North American workers. We trust that this will be only the first of many such international groups to receive inspiration from walking in the footsteps of the pioneers of the Advent Movement.

## Camp Meeting in Iran Despite Difficulties

*(Continued from page 1)*

five-day meeting instead of one lasting ten days. We prepared to open our camp meeting on the evening of the twenty-fourth, the date originally set.

Late on the afternoon of the twenty-third we discovered to our dismay that the poles for the big tent were missing, so we had to drive 30 miles to get them. When we returned we found that we still needed more poles. We staked everything down as securely as we could, hoping that we would be able to complete the job the next day and add the final touches for the meeting that evening. But before we were able to secure more poles, a gust of wind brought the big tent down. We would have to have our first meeting under the stars!

Arrangements were made for a bus to transport the church members to the campsite. Several hours before the first meeting was to begin, the bus arrived with a load of campers and returned for another load. (Every evening the bus was chartered to bring in the city folks and take them back after the meeting.) However, on this first evening the time to open the meeting passed, and still the second bus load had not yet arrived.

Soon we were notified by two young men who reached the campground that the bus, being greatly overloaded, had thrown a rod and was completely crippled. Thus nearly eighty people, including women and children, were stranded in the wilderness. The school truck and several cars that were available went out to bring in the stranded passengers, but it was necessary to cancel the first meeting.

The next morning steps were taken

to pitch the big tent again, and the regular schedule was being followed by noon. Although we had lost all hopes of receiving help from the division, we were pleasantly surprised by the arrival of Dr. S. D. Karmy and his family who, fortunately for us, had left Baghdad on their vacation two days before the revolution. He willingly assisted in the camp meeting program, and all very much appreciated the four health talks that he gave.

We thank the Lord that in spite of difficulties we were able to have a blessed experience together for five days. Over the Sabbath our attendance reached 170. Everyone joined unitedly in praying for our fellow workers in various parts of the division. We solicit your prayers that the winds of strife may be held until the servants of God are sealed in their foreheads. We are all of good courage, and realize more than ever before that "all things work together for good to them that love God, to them who are the called according to his purpose."

## Across the Plains— and Beyond

(Continued from page 11)

Clara's glance wandered to the family Bible beside her. "Hear, ye children, the instruction of a father," she read to herself, and on down the page the words seemed to stand out: "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding."

Clara raised dark, sober eyes to meet her father's gaze. "I think I should like to go very, very much," she said.

Sunday was a full day. There was preaching in the morning at the Center schoolhouse, a houseful of friends and relatives at the Clark home for dinner, and preaching again in the afternoon. And then all the young people and children—and some older ones as well—remained for Sunday school.

Mr. Daugherty took his place at the front of the little schoolroom. He looked slowly over the assembled group. Tiny tots there were among them, and lively, growing boys and girls, and rosy-cheeked, bright-eyed farm young people. Several months of close association with them in the schoolroom had given him an intimate knowledge of each one, and his interest in their welfare extended beyond the teaching of book learning to a desire to plant in their minds the principles of right living.

Clearing his throat, he began deliberately. "Young people, we have a special treat today. I understand that

one of our number has completed the memorizing of one thousand Bible texts. Last week Clara Clark had only ten more verses to learn, and during the week she has memorized these; so we shall now ask her to come forward and repeat them."

Clara's eyes were more serious than usual as she stood before the school and repeated the entire fourth chapter of Proverbs, clear down to the last admonition: "Turn not to the right hand nor to the left: remove thy foot from evil." That made her seventeen verses more than the required one thousand.

Mr. Daugherty rose with great solemnity. "I consider that Clara Clark has shown great diligence in memorizing so many verses from the Bible." He smiled at the girl. "You will remember that I offered a prize to all in our Sunday school who memorized one thousand texts. I have a little gift here. However, I feel that the very greatest benefit that will come from this achievement is the blessing of knowing these Bible texts.

"This little book I am pleased to present to you, Miss Clark"—he usually called her Clara, but this special occasion seemed to call for more formality—"in recognition of your perseverance. Though its pages may grow dim, the precious jewels from God's Sacred Word, which you have stored in your mind, will only shine brighter and be more precious to you as the years pass. I congratulate you."

Clara's eyes shone as she accepted the little red, cloth-covered volume with thanks. The book was the latest volume of the Harper's Storybooks—*Rambles Among the Alps*—which she had been very eager to read. Returning to her seat, she opened it. On the flyleaf, written in carefully shaded, if rather shaky, Spencerian script, was the inscription:

"Helen Clara Clark's book. Presented to her as a reward of merit for diligence in attendance at Sunday school and for committing to memory one thousand verses. By her friend, William H. Daugherty."

Tears sprang to Clara's eyes. How good Mr. Daugherty was! After teaching school all week he was willing to spend his Sundays conducting the Sunday school. Surely she must never do anything to make him feel that she no longer deserved "a reward of merit."

"I'm going to Portland"—Clara could hardly wait to draw Elmarine into a corner after Sunday school—"but not to dance and run around. It's to attend the seminary. Father told me yesterday afternoon that he'll send me."

"I thought by the way you looked today that you'd changed your mind

about the trip to Portland. And, Clara—I'm glad. It was worrying me."

Clara's eyes remained grave for just one more long moment; then they adjusted themselves to their usual merry twinkle as she admitted, "It was worrying me too."

(To be continued)



## OVERSEAS

### South American Division

- Reports from the five unions in the South American Division show that a total of 2,562 were baptized during the first six months of 1958.

- Special evangelistic meetings are being conducted in the Central church in Montevideo, Uruguay, by Pastor Juan Tabuenca. He and his associates report that Bible studies are being held in 120 homes. The goal is a harvest of 75 members. There are now four organized churches in this city.

- From Chiclayo, Peru, a report has been received that three baptismal services have been held during and following an evangelistic campaign conducted by Pastor Moises Tenorio and four assistants. The meetings were held in the new church, and already 73 persons have been baptized.

- Dr. E. R. Maas, secretary of the education department of the division, reports the following total enrollment in our senior and junior colleges of the South American Division: Brazil College, 679; Chile College, 342; Northeast Brazil Junior College, 322; Inca Union College, 285.

## NORTH AMERICA

### Atlantic Union

- P. A. Bernet, publishing secretary of Greater New York, reports that in a recent week literature evangelists in the conference took \$10,000 worth of orders for our literature and enrolled 900 people in the Bible course. Regular colporteurs having the highest orders for the week were Ulrich de Spetter and the Potashes.

- William E. Schlunt, who has just completed his course at the Theological Seminary, has been called as a ministerial intern by the New York Conference to locate with W. G. Ambler in Rochester.

- The Morrisville, Vermont, church was dedicated August 2. All the work on the building was done by the members. Some of the lumber came from the old WCTU Temple and Nazarene church in Morrisville. The new church has a seating capacity of 160.

- C. D. Henri, president of the West African Union, was guest speaker at the Labor Day outing of the Northeastern Conference Young People's Department.

- Prof. and Mrs. Dan W. Palmer, who have been on the faculty of Atlantic

Union College for the past two years, have joined the staff of the Pacific Agricultural and Industrial School in Navojoa, Sonora, Mexico.

- Recent additions to the laboratory staff of the New England Sanitarium and Hospital are Jerry Austin from the White Memorial Hospital in California, and Carmen Hanson from a hospital in Virginia.

- Mrs. Blanche Frank and Mrs. Mary Greene, Conference Dorcas Federation president and secretary respectively, were honored on the first Sunday of the New York camp meeting for their many years of service.

### Central Union

- As a result of summer efforts in the Central States Conference, thirty have been baptized. Fifteen of these came through the work of C. Sampson Myles, pastor of the St. Louis, Missouri, church; the other fifteen were the fruits of the work of J. L. Butler, pastor of the Wichita, Kansas, church.

- Mrs. Shirley Uhrig, from the Texas Conference office, fills the vacancy left in the Nebraska office when Mrs. Ina Eyman went to the Central Union office as secretary to J. F. Kent and D. E. Reiner. Winifred Metz, formerly dean of girls at Enterprise Academy, also has joined the working staff of the Nebraska office. Mrs. Uhrig is secretary to the president while Miss Metz is in the MV and education departments.

- Ferman Mock is the new dean of boys at Platte Valley Academy. Mr. Mock comes to Nebraska from Wyoming where he served as a church school teacher and assisted in summer evangelism.

- The Colorado Conference rejoices in the gains made in every department during the past biennium. The membership has passed the 7,000 mark and the workers are looking forward to reaching the 8,000 mark during the next two-year period.

### Lake Union

- Thirteen persons were baptized into the Onaway, Michigan, church and one was taken into membership by profession of faith on Sabbath, July 26, by Stuart Snyder. The evangelistic meetings held recently by Ronald J. Kegley helped to bring these members in. Several others are studying and will be baptized soon.

- Seven young men, students at Emmanuel Missionary College last school year, worked toward scholarships in the summer as literature evangelists in the Illinois Conference and enjoyed a good measure of success. All are from overseas. They are: Moses Karkenny, Syria; Young Lee, Korea; Delio Pascual, the Philip-pines; Jabbour Simon, Iran; David De Wall, South Africa; Diran Gabriel, Lebanon; Ramon Anglada, Puerto Rico.

- E. E. Cleveland, of the General Conference Ministerial Association, conducted a series of lectures for the youth of the Lake Region Conference at their Senior Youth Camp at Cassopolis, Michigan, August 29 to September 1. Elder Cleveland emphasized the spiritual aspects of

life; also the vocational choices, educational preparation, and the correct type of social fellowship.

### North Pacific Union

- Fifty-four members of the Grants Pass, Oregon, Seventh-day Adventist church recently completed the standard Red Cross first-aid course. Mrs. Fred Moreno, Red Cross instructor, taught the class of enthusiastic persons. The pastor, Harold Turner, gave strong leadership in promoting and organizing the training program.

### Pacific Union

- Some recent changes in the Northern California Conference are as follows: Stanley Folkenberg, of the Ukiah church, has accepted a call to associate with his brother as city evangelist in Greater New York. Reuben R. Biloff, of the Oklahoma Conference, has come to northern California to give leadership in the Crescent City church. Clarence Kohler, formerly pastor of the Placerville church, has moved to the San Francisco Bay area where he will work for the deaf-mutes. Vance Ferrell, who has been attending the Seminary, has joined the conference as an intern and is associated with B. A. Reile in the Santa Rosa district.

- Eight young ministers of the South-eastern California Conference were ordained Sabbath afternoon, August 30, at services in the Loma Linda Hill church. Those ordained were: Leonard Ayers, Carlos Bendrell, Romayne Chinnock, Duane Grimstad, Francisco Lopez, Darrell Mayberry, LeRoy Taylor, and Clarence J. Williams. F. W. Schnepfer, president of the Pacific Union Conference, delivered the ordination sermon; and R. C. Baker, president of the South-eastern California Conference, had charge of the service.

- News coverage of Seventh-day Adventist activities in the Pacific Union Conference totaled 36,305 column-inches the second quarter, which was the highest for any three-month period in the union's history. The report for the quarter also shows a total of 5,392 stories, 653 pictures, 172 radio-TV spot announcements, 14 radio-TV programs, 2 exhibits or floats, 15 church highway signs erected, 7 speakers supplied to non-Adventist audiences, and 49 PR films shown.

- Two new teachers have been welcomed to the Lynwood Academy faculty. Kraid Ashbaugh, from the Pacific Union College staff, is teaching Bible in the place of Wayne Jones, who is now minister to youth at the White Memorial church. Arthur Rowe, previously band leader at Lynwood for 11 years, is returning to take the position now vacated by Edward Timothy, who has accepted a call to Walla Walla Academy.

- The members of the Orland, California, church work diligently in behalf of the poor and needy, each year canning approximately 1,500 quarts of fruit. For some time they have felt the need of having a cannery of their own and have recently completed the Seventh-day Adventist Welfare Cannery of Orland, the first church project of this nature in the nation.

- Mrs. Mary J. Kendall, member of the Loma Linda Hill church and the extension division of the Sabbath school, celebrated her 100th birthday on July 29. Sister Kendall has been a member of the Seventh-day Adventist Church for 51 years. A number of her grandsons are workers for God.

- Stanley M. Jefferson, of the Pacific Union Conference religious liberty department, is now secretary of the religious liberty, public relations, and industrial relations departments of the Northern California Conference, replacing R. E. Adams who has accepted a call to the South Brazil Union.

- Glenn E. Lewis has recently arrived on the campus of Thunderbird Academy in Arizona where he will serve as agriculture teacher and farm manager. Mr. Lewis is a recent graduate of La Sierra College with a major in agriculture.

- Leland C. Barnhart has joined the staff of Pacific Union College as herdsman for the dairy. He graduated from Emmanuel Missionary College in 1952 and has spent the past six years as manager of the Newbury Park Academy dairy.

- Christ for the Crisis was the theme for an intensive evangelistic endeavor launched in Long Beach, August 3, by Herman Kibble. Associated with him were his brother, Harvey Kibble, and Miss Pearl Dawson, Bible instructor.

- L. W. Hallsted, pastor of the Arlington church, is the new home missionary secretary of the Southeastern California Conference.

- Kenneth Hoover, chaplain of the White Memorial Hospital in Los Angeles, was the commencement speaker for the summer graduating class of La Sierra College. Twenty-five candidates received degrees.

### NOTICE

#### International Insurance Company

The annual meeting of the International Insurance Company of Takoma Park, Maryland, and its affiliated General Conference Insurance Service will be held at 10:15 a.m., October 22, 1958, at Takoma Park, Maryland, in connection with the Autumn Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the company and the agency, and the election of three directors for the term of three years.

INTERNATIONAL INSURANCE COMPANY  
OF TAKOMA PARK, MARYLAND  
J. W. Peeke, Secretary

## Church Calendar FOR 1958

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

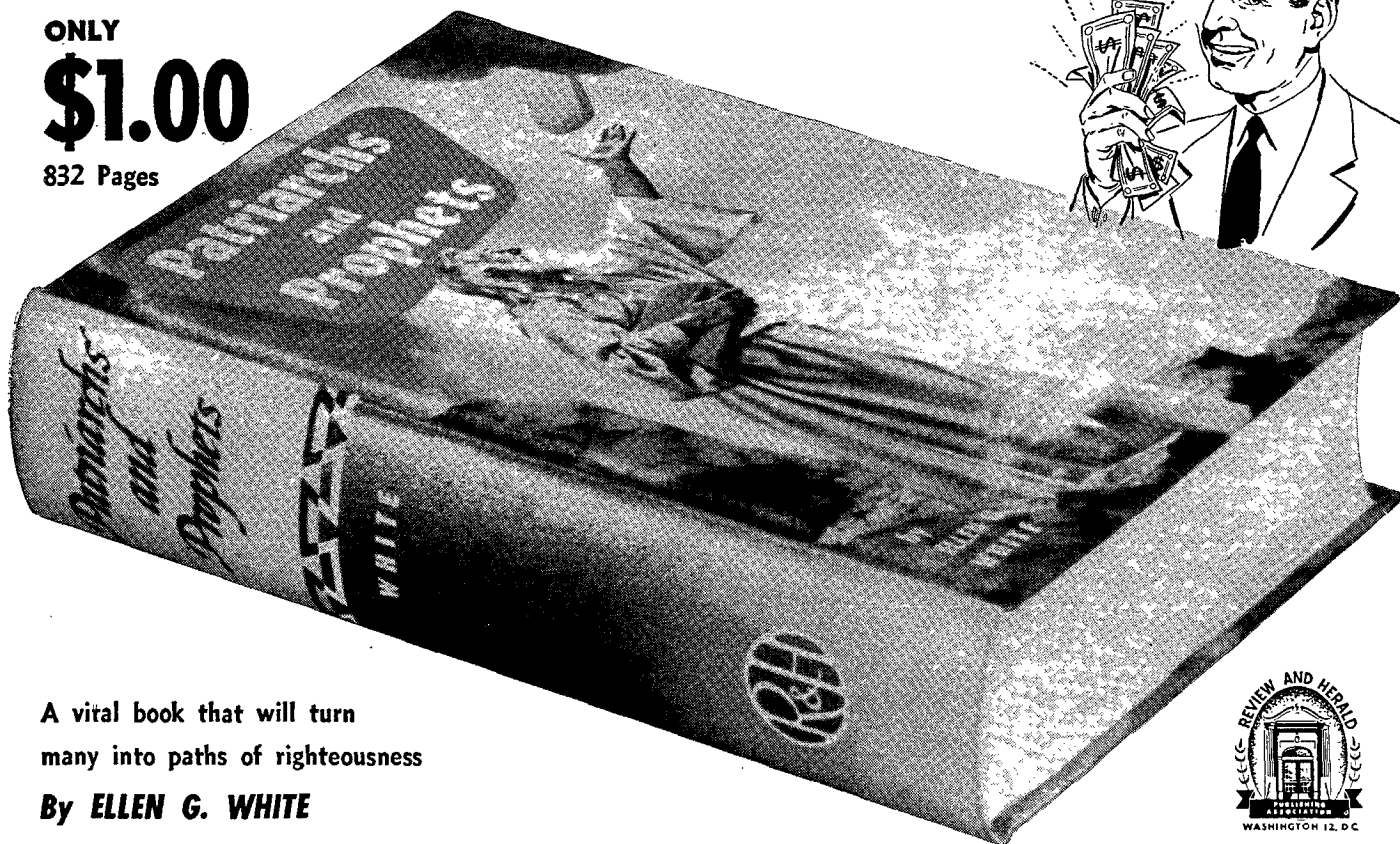
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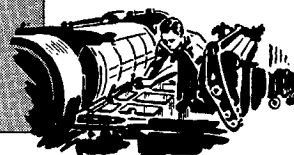
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# As We Go to Press



## Tragic Death of Norman A. Ferris

Our Australasian Division office advises us of the tragic death of Norman A. Ferris and of the serious condition of his wife as a result of an automobile accident in Townsville, Queensland, July 7.

Readers of the REVIEW will recall Elder Ferris's twelve-part story about Pitcairn Island, written while he was serving there as superintendent and pastor. The series appeared in the REVIEW last year.

We sympathize with the loved ones who mourn the loss of Brother Ferris and pray that God in His goodness may see fit to raise up Sister Ferris to her usual health and strength.

ERWIN E. ROENFELT

## From Home Base to Front Line

Emilie Levidis, a citizen of Greece, returning after a short furlough in the United States and Canada, left New York City August 24, en route to Europe to visit relatives, and then to Egypt. Miss Levidis has served thirty years in the mission field. She will resume her work as a Bible instructor in the Egyptian Mission.

Rachel M. Anderton, returning after furlough, sailed from New York City on the S.S. *Vergelegen*, August 29, her destination being South Africa. Miss Anderton is a graduate nurse from the Washington Sanitarium and Hospital, Takoma Park, Maryland. She has served overseas since 1947. While on this, her second, furlough she has taken studies toward obtaining an M.A. degree in Nursing Education. She is to connect with Helderberg College upon her return, as school nurse.

Myrtle I. Sather sailed from New York City on the S.S. *Vergelegen*, August 29, returning to South Africa following furlough. Miss Sather has served two terms in that field, having first accepted appointment to mission work in 1945. She is a graduate from the St. Helena Sanitarium School of Nursing. During this furlough she has given assistance in making contact with nurses for overseas service. She is returning to resume her responsibilities as medical secretary of the Southern African Division.

Selma E. Schafer left San Francisco, California, August 31, en route to the Philippines. She is returning following a furlough in Alberta, Canada. Prior to being sent overseas, Miss Schafer attended Oshawa Missionary College and Canadian Union College and taught church school several years. She has served one term as a church school teacher in Korea and the Philippines, and will continue service as a church school teacher in Manila.

## Conference Presidents Elected in Two Fields

George E. Taylor has been elected president of the Montana Conference. Elder Taylor has been serving as Religious Liberty, Industrial Relations, and War Service secretary of the Columbia Union.

F. O. Sanders was re-elected president of the Kansas Conference in the recent conference session of that field.

W. P. BRADLEY

## Seventeen Sparks School Projects

A special appeal to home economics students to try their hand at recipe development and food journalism is being made by the magazine *Seventeen*. Saul Schur, educational consultant for the magazine, is currently getting in touch with home economics instructors in our academies, presenting the challenge of these special projects.

For example, the United States Department of Agriculture is now planning the "Plentiful Foods" program. When certain fruits and vegetables are in plentiful supply and the prices are low, it becomes important for newspapers and magazines to present interesting recipes and menu suggestions highlighting these foods. We feel that Seventh-day Adventist young people, because of our emphasis on fruits, grains, nuts, and vegetables, are particularly well qualified to contribute in a real way to these projects. We are confident our students will respond to the challenge thus presented, and contribute richly to the health education of others in their communities in this way.

JOYCE W. HOPP  
General Conference Medical  
Department

## The Desire of Ages in Nation's Largest Motel

Ralph Nestler, missionary-minded layman of the Arlington, Virginia, church, sends the following report to the White Publications office:

"The Arlington, Virginia, church last September planned a campaign to place *The Desire of Ages* in every motel room in Arlington County. The managers or owners of the nine motels and one hotel in the area were each given a complimentary copy of *The Desire of Ages* and told the nature of this campaign.

"All but one responded favorably. The owner of one motel, said to be the largest in the country, hesitated to accept our offer for fear of an undesirable effect on clientele. But God, who works in mysterious ways, had placed one of the women of our church in that motel to let her light shine. She has created a favorable impression on the management toward Seventh-day Adventists and has given our books to some of the officials. Recently, the assistant manager requested enough copies of *The Desire of Ages* for one wing, on a two-week trial. There was no unfavorable reaction, so now all 360 rooms are supplied, and 275 more are desired for a new addition to be constructed soon. Another new motel on U.S. Route 50 has requested 74 copies, and one nearing completion will take 250.

"Managers and owners of the motels praise the book. Guests speak highly of its message and ask for copies. Many from all sections of this country and Canada have written to the Potomac Book and Bible House to purchase this and other books, and several dozen copies have been taken by tourists without permission."

D. A. DELAFIELD

## New MV Secretary Columbia Union

E. M. Peterson, of Oshawa, Canada, has been elected MV and Temperance secretary of the Columbia Union Conference. He replaces A. J. Patzer who is now president of the West Virginia Conference.

Elder Peterson has served as MV and education secretary of the Canadian Union for the past four years.

L. E. LENHEIM