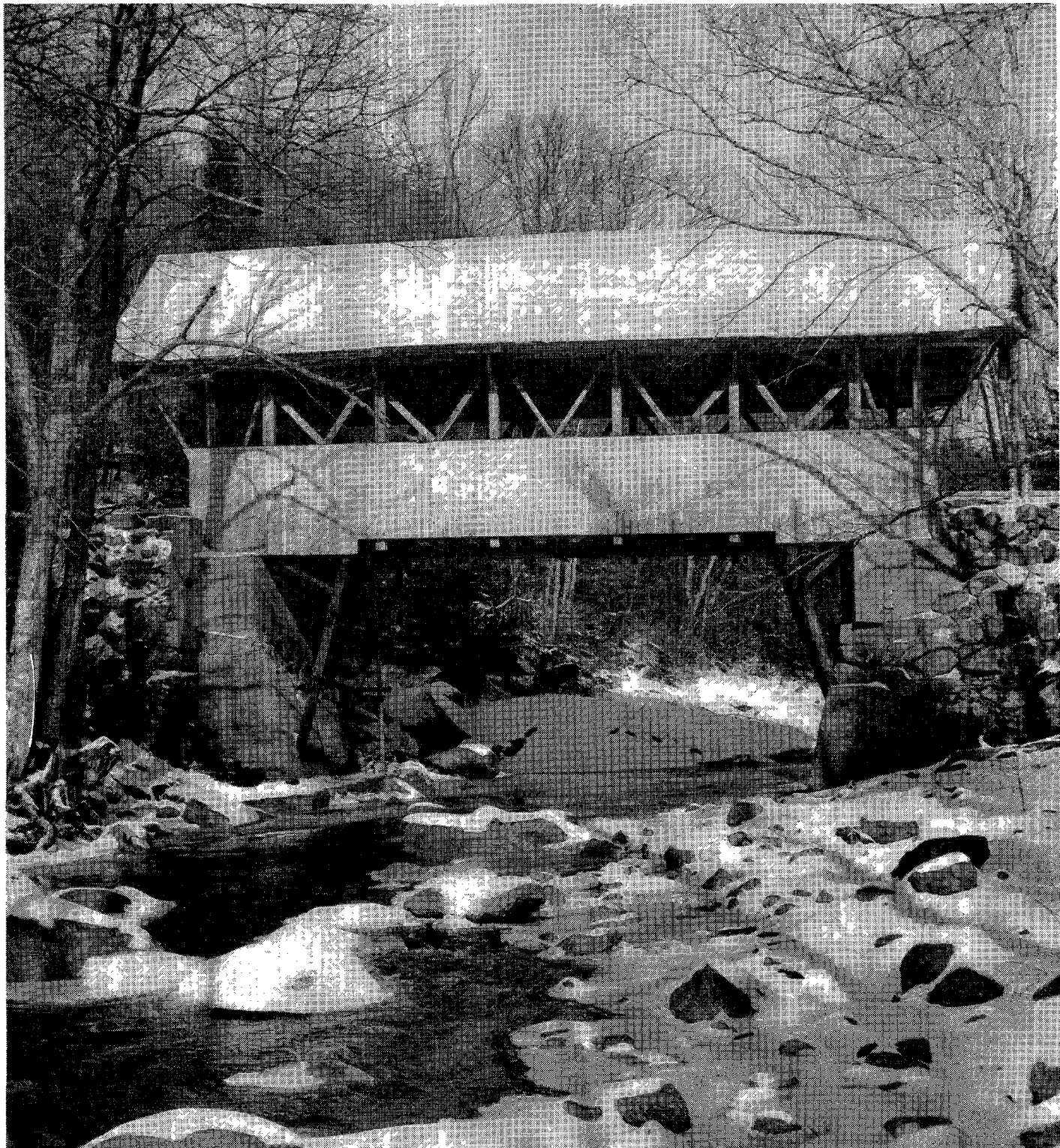


THE ADVENT SABBATH  
**REVIEW AND HERALD**

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



DICK SMITH, FROM FREDERIC LEWIS

"The rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud."—Isaiah 55:10.

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# A Thought FOR THE WEEK

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

## "Salvation's Star of God's Good Will"

Transcontinental airplanes were circling the airport, waiting their turn to land. A father had brought his son to see the never-ending wonder of the landing and departing of the scheduled night flights. Visibility was perfect and the stars twinkled in the blue of the distant sky. One of them shone with remarkable luster, and hung, it seemed, only a stone's throw above the whirring propellers of the airships.

Suddenly the landing lights of a *Constellation* came on as it headed for the field. The father shouted, "Look!" But his son's gaze was in another direction. The father pointed to the plane and shouted again, but the boy's eyes had caught sight of the startling radiance of the evening star, and he cried, "Yes, Father, I know, but we're missing the star."

How often the things of abiding value and significance are lost in our experience because we are dazzled by the lesser things of more immediate and moving interest. The faithful love of a wife is lost sight of in a blinding infatuation for a glamorous romantic affair. A place of long-standing service in the work of God is forsaken for some secular position that offers flattering pay. The precincts of the sanctuary where we have worshiped from our youth are given up for the Great White Ways of pleasure. What a pitiable exchange!

Like God's abiding stars that never deviate from their course or cease their shining, the fidelities that enrich life with contentment and happiness glow with new meaning as year succeeds year. When mundane confusions or craven desires lure our attention from cherished ideals, may we ever pray, "Father, forgive us. We've been missing Thy Star."

H. M. TIPPETT

# Well Said

Who makes quick use of the moment, is a genius of prudence.—Lavater.

If you would reform the world from its errors and vices, begin by enlisting the mothers.—C. Simmons.

The use of money is all the advantage there is in having it.—Franklin.

Moderation is the silken string running through the pearl-chain of all virtues.—Hall.

One of the best uses of originality is, to say common things in an uncommon way.—Klopstock.

REVIEW AND HERALD

# Unanswered Yet?—Part 1

By INEZ STORIE CARR

The Lord does not desire that any of His children should suffer. He does not select one person to be in an unhappy situation and another to be where everything is congenial. He does not say, "Now if you were in Ohio or California or Rhode Island I could make you happy, but you can never feel contented here in this State." The Lord takes the circumstances we are in, the paths we have chosen, the associates we have in our ignorance grouped about us, and uses them for saws, hammers, chisels, and polishers in His workshop.

Have you ever desired a certain prayer flower so ardently that you felt you could not accept any substitute? Have you reached for lilies, carnations, and dahlias, but found only an ugly, thorny bud in your hand? Do not become bitter or discouraged. You are holding a flower of the most exquisite beauty, of the rarest fragrance—a flower far beyond your fondest dream. Wait patiently for its unfolding. It may be the answer to your prayer. It may open so slowly you can hardly detect any change, but do not cast away your hope of reward, for He is faithful who has promised.

Often the richest experiences come to us when, in the face of the blackest midnight, the most unyielding moun-

tain of granite, the deepest pit of doubt, we cast ourselves without reserve, without sight or hearing or feeling, upon God's written promises. Only when all the superfluity of life has been exhausted by suffering do some seem to find this wonderful rest.

## Mighty Rock

My sister and I used to visit a beautiful little lake nestled at the base of a lofty precipice. Often have we rowed across the lake to where a great ledge of rock rose perpendicularly more than 200 feet toward the sky. Clinging to the sides of the cliff, their roots embedded in the moss that covered the rock, were the most beautiful bluebells. By standing up in the boat we could easily reach the lower ones that nodded their dainty heads over the placid water. How infinitesimally small we seemed, sitting in our boat by the side of that great "Gibraltar" whose foundation reached into the very heart of the earth! In our little conveyance we could always go to this mighty mass of rock.

As we found refuge in the giant ledge, so we can always have access to Him whom we sometimes call The Mighty Rock. We may always float over to Him in the boat of prayer. The answer to our prayer is always

there, waiting to be plucked. There may be blossoms we can reach only when a full tide comes and carries us up a little higher, but our heavenly Father is too wise to let us take the wrong answers or to give us flowers that we will only crush before we have learned to appreciate them.

What a beautiful circumstance of temporarily unanswered prayer we have in the story of the resurrection of Lazarus. How clearly it sets forth the impartiality of Jesus. We know Jesus loved Mary, Martha, and Lazarus. Many times He had partaken of their hospitality. Yet in their great need, when the life of Lazarus hung in the balance, their earnest petitions for his life seemed to go unanswered.

Carefully they cleared their hearts of every known sin; frequently they sent messages to Christ by trusted carriers; but He did not come. Why? Had He not heard? Was He not touched by their sorrow? Was He ignoring their plea? No! Never! He loved Lazarus dearly. He sorrowed with the sisters as only one who loved them could. He longed to go to them and assuage their grief as well as relieve the awful suspense that was so painful to bear. But had He gone immediately, it would have spoiled the larger plan—the one that would bring many into the kingdom.

The perfect answer to their petition could not be given until the time was ripe for it. Then, too, they needed the lesson of faith without sight to strengthen them for the events so soon to follow. Jesus knew Mary and Martha very well. With a little more polishing they would be finished jewels to shine in His kingdom forever.

To Lazarus this trial would bring the greatest moment and the richest blessing of all his experience with Jesus. So for their sakes, for the benefit of the company gathered there, for Lazarus' joy, and for us who follow after in the same path of sorrow, He purposely postponed the consolation His presence would bring.

Mournfully Jacob said, "All of these things are against me." For years he had pleaded in agony of soul, "Let me once more see the face of my boy, that I may die in peace." While he fretted at the silence that seemed to mock him, God was grandly working out the answer to that dear old father's prayer. A whole nation would be blessed through it. To what heights

## Night of Nights

By CHARLES E. GREY

Night of nights! O night of wonder!  
The night our blessed Lord was born,  
While shepherds on the hills were  
watching  
Their sheep, and longing for the morn.

Lo! Suddenly the darkness vanished,  
The heavens were with light aglow;  
An angel from the courts of glory  
Descended to the earth below.

"Fear not," he said, "I bring good tidings,  
Good tidings of great joy to you;  
For unto you in David's city  
Is born a Saviour; yes, 'tis true.

"You'll find the Babe in yonder stable,  
In manger on a bed of hay;  
In swaddling clothes this little stranger  
Is wrapped, to keep the cold away."

And suddenly, there with the angel,  
A multitude of heaven's host  
Sang songs of praise to God the Father,  
Who gave His Son at such a cost.

They sang till hills gave back the echo,  
"Glory to God," the God of love!  
"On earth good will and peace and joy  
Is sent to you from Heaven above."

Yes, night of nights! Night of wonder!  
For Jesus has to man come down.  
He came to bring the peace of heaven;  
To bring to man life's glorious crown.

He came to banish death and sorrow,  
He came to banish sin's dark night;  
He came to bring eternal joy,  
To set aflame God's wondrous light.

O matchless love of God the Father!  
O wondrous love of Christ the Son!  
It reaches to the lowest sinner;  
It offers life to every one.

So then take heart, O weary pilgrim,  
For unto you a Saviour's born.  
In love He'll lift you, keep you, save you,  
And take you home on that glad morn.

of understanding the ways of God might Jacob have risen if like Abraham he had been able to trust Providence more, and worry less. But the Lord knew Jacob and did not delay the answer any longer than it took to work out the circumstances for the good of all.

Bill, a red-headed Irishman, and a cowboy by nature, heredity, and environment, loved the range, the cattle, and the rough-and-ready life of the cowboy. The years spent in wind, rain, and sun had toughened him into a hardy, rugged young man.

But life is more than pleasant existence or agreeable work. Always there is the call to the soul, "Come up higher," for this earth is but the temporary pasture for all of God's people. We must receive the heavenly education that will fit us to be heirs of the better land.

So God called Bill, saying, "Follow me." With his usual candor Bill accepted God's word, just as he always expected his associates to accept his. Even though possessed of a vile temper and a stubborn disposition, Bill was honest and straightforward, and at once he made the changes in his life necessary to walk in the Christian pathway. His swearing and revelry were laid aside with his coffee, whisky, and pork as soon as he learned the right way to live.

He did not hesitate to speak of his new-found joy, and soon the story of his conversion spread to neighboring ranches. Others began to respect the new light and step onto the platform of truth with this earnest young man. Finding himself in the role of a missionary, Bill's constant prayer was for more light and more perfection in his own life that he might help others. He even asked God for the seemingly impossible—a Christian education.

The Lord knew the fiber of the man He had called. He longed to give him greater things. Again the call came, "Come up higher, higher yet."

We see Bill sitting on the corral fence. It is midnight. It is his hour of decision, the hour he must decide to leave his ranch life.

Next we find him in college, struggling through an assigned lesson. Used to the open range and the activity of chasing cattle, the confinement of the schoolroom and the new work he has undertaken as night watchman for Southwestern Junior College affect his health. His nerves are strained and his patience so severely tried that he is tempted to turn back to the carefree life he once knew. Added to his physical suffering is a financial struggle. He sees nothing but a miserable existence ahead. The load becomes so heavy that he cannot support it. In his extremity he gives God

the opportunity to answer the prayer the Lord has been patiently waiting to answer for a long time.

Strange that so often we must be sorely pressed before we will give up struggling, and trust. Jonah said, "When my soul fainted within me, I remembered the Lord" (Jonah 2:7). David was often depressed beyond measure until he gave the entire responsibility into the hands of the Lord. "In my distress," he says, "I cried unto the Lord, and he heard me" (Ps. 120:1).

This is what Bill did, and the load suddenly shifted. Now he sees that all the things he thought were working against him were his educators. The lariat of love was thrown about him; the snubbing post of ill-health was used to check his stubbornness. The bit and bridle of Divine Providence guided him, and the corral of peace gave him courage. All these instruments became God's servants to grant the prayer of this child of His and to bring him home to never-ending joys, now and hereafter.

## How Ellen G. White Evangelized With Her Books

By Arthur L. White

Ellen G. White was not one to admonish others and then fail to follow her own counsel. She considered the light and instruction that God gave to her as much for herself in her own personal experience as for others. While carrying heavy burdens for the masses as well as for the church, Mrs. White never lost sight of the one-soul audience. She never neglected opportunities to tactfully speak a word of encouragement to the downcast, or to leave a piece of truth-filled literature with a spiritually needy soul. She ever held in high esteem the soul-winning capacities of our literature, and especially her own books with their God-given truths so clearly stated. In some cases she saw the fruits of such efforts, even though at times many years elapsed between seed sowing and harvest.

Go back with me to the summer of 1853. Two years earlier James White had published the first little book of Mrs. White's views—a 64-page pamphlet entitled *A Sketch of the Christian Experience and Views of Ellen*

G. White. This we know today as the first section of *Early Writings*. At the time of this incident Mrs. White was 25 years of age and was traveling with her husband in southern Michigan in their first journey to this newly developing State. It was Friday, and Elder and Mrs. White, with other workers, were hastening by carriage to Vergennes. The driver was well acquainted with the road, but for some reason the party lost their way.

Finally there was only a trace of a road. Through the woods they traveled "over logs and fallen trees." There were no houses in sight; the day was hot; and Mrs. White was ill. Twice she fainted. They had no food, no water could be found, and all suffered from thirst. Some cows were nearby, but all attempts of the strangers to get close enough to obtain a little milk from them failed. In her fainting condition Sister White "thought of the traveler perishing in the desert." "Cool streams of water," she said, "seemed to lie directly before me; but as we passed on they proved to be only an illusion." Elder White prayed that she might be sustained. The 15-mile journey should have been accomplished in a few hours, and they could not understand why they should be left to this wandering.

Then they broke into a clearing and found a log cabin. The weary travelers were invited in and given refreshments. As they lingered to rest a bit and learn the way, they were soon chatting with the woman who had befriended them. Mrs. White talked of the Sabbath, the Second Advent, of the state of the world and the church. Their hostess urged the strangers to stay and hold meetings in that community, but this could not

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### No Other Way

By MARGARET LOCKE

Self on the cross and Christ on the throne—  
No other way for a crown of my own;  
No other way fair Paradise to gain,  
All other efforts are worthless and vain.

Self on the cross—'tis hard, but 'tis sweet,  
Thrilling with joy when escaping defeat;  
All on the altar, eyes on Christ's face,  
Hope in His mercy, trust in His grace.

Self on the cross each moment, each hour;  
Not of myself, but through Him comes the power.  
Striving to follow the Master alone;  
No other way for a crown of my own.



be done because of appointments already made. As they left the cabin Mrs. White gave the woman a copy of her newly printed little book, *A Sketch of the Christian Experience and Views of Ellen G. White*. Copies of the REVIEW and Instructor were also placed in her hands.

Twenty-two years passed by. Often Mrs. White thought of the experience and wondered why they had lost their way that summer day, being forced to drive 40 miles to reach a point 15 miles distant. She found the answer at the Michigan camp meeting in 1876. We turn to her account of this given in *The Signs of the Times*:

"After the meeting closed, a sister took me heartily by the hand, expressing great joy at meeting Sister White again. She inquired if I remembered calling at a log house in the woods twenty-two years before. She gave us refreshments, and I left with them a little book *Experience and Views*.

"She stated that she had lent that little book to her neighbors, as new families had settled around her, until there was very little left of it. . . . She said that when I called upon her I talked to her of Jesus and the beauties of heaven, and that the words were spoken with such fervor that she was charmed, and had never forgotten them. Since that time the Lord had sent ministers to preach the truth to them, and now there was quite a company observing the Sabbath. . . .

"For twenty-two years our wanderings on this journey have seemed indeed mysterious to us, but here we met quite a company who are now believers in the truth, and who date their first experience from the influence of that little book. The sister who so kindly administered to our wants is now, with many of her neighbors, re-joining in the light of present truth." —*Evangelism*, pp. 448, 449.

#### Orders for Publications

Time and again through the years Mrs. White employed our denominational journals and her own books in effective missionary work. Not infrequently our offices of publication received orders from her for a year's subscription to this or that publication, and sometimes a club of several of our papers were ordered sent to some family she was working with.

This was so in 1895 when on November 21 she wrote from Australia, ordering from the Review and Herald office three of our journals. She urged haste in entering the subscriptions: "Send THE REVIEW AND HERALD, *The Youth's Instructor*, and *The Sabbath School Worker* to John Radley, Pennant Hills, New South Wales, Australia."

The case of the Radley family is

one of particular interest. An orchardist living at Pennant Hills, not many miles from Sydney, a man much devoted to his work and his family, John Radley felt he had little time for the message. As our workers visited him, Mrs. Radley, and the children, they recognized in the Radleys a family of outstanding qualities. Our workers labored diligently to win them to the truth. When Mr. Radley excused himself from joining in Bible study because of the pressure of the orchard work, two ministers came for the

study, one to take the plow while the other studied with the orchardist. Finally Mr. Radley hesitatingly took his stand with his wife; but he soon slipped back. We will let Mrs. White tell the story, as she did at the General Conference session in 1901 on her return from Australia.

"I can not tell how many hundreds of dollars I spent while in Australia in giving away my own books to those who I thought would read them, and as a result many have been brought into the truth. There was one man who with his whole family, we highly prized. He is a reading man, and has a large farm, on which grow the choicest of oranges and lemons, with other fruit. But he did not in the beginning fully take his position for the truth, and went back. They told me about this.

"In the night season the angel of the Lord seemed to stand by me, saying, 'Go to Brother — [Radley], place your books before him, and this will save his soul.' I visited with him, taking with me a few of my large books.\* I talked with him just as though he were with us. I talked of his responsibilities. I said, 'You have great responsibilities, my brother. Here are your neighbors all around you. You are accountable for every one of them. You have a knowledge of the truth, and if you love the truth, and stand in your integrity, you will win souls for Christ.'

"He looked at me in a queer way, as much as to say, 'I do not think you know that I have given up the truth, that I have allowed my girls to go to dances, and the Sunday-school, that we do not keep the Sabbath.'

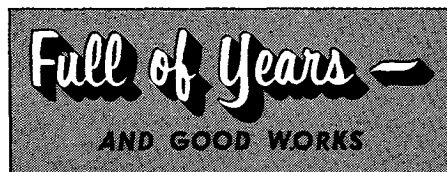
"But I did know it. However I talked to him just as though he were with us. 'Now,' I said, 'we are going to help you to begin to work for your neighbors. I want to make you a present of some books.'

"He said, 'We have a library, from which we draw books.'

"I said, 'I do not see any books here. Perhaps you feel delicate about drawing from the library. I have come to give you these books, so that your children can read them, and this will be a strength to you.'

"I knelt down and prayed with him, and when we rose, the tears were rolling down his face, as he said, 'I am glad that you came to see me. I thank you for the books.'

"The next time I visited him, he told me that he had read part of *Patriarchs and Prophets*. He said, 'There is not one syllable I could change. Every paragraph speaks right to the



Mrs. Lena K. Steenhouse

Mrs. Lena K. Steenhouse, born in Norway, was 95 years old on April 26, 1958. Like many other children in her native land in the long ago, she attended public school only two days a week. In those days emphasis was placed upon practical training in the home and on the land. As a result most Scandinavian youth were industrious and thrifty. So it was in the case of Lena. She was also religiously inclined, and was led into Mormonism. In 1907 she came to America. In Utah she married a Mormon.

After her husband passed away in 1914 she was visited by a Seventh-day Adventist colporteur. At that time she was too poor to purchase a book; however, she gladly accepted an offer of Bible studies in her home. She finally became an Adventist in 1933, and was the first person to be baptized by Raymond F. Cottrell, associate editor of the *Review*, when he was in evangelistic work in Utah.

Sister Steenhouse is still an active witness for the Lord, and improves every opportunity to tell others of her faith. She carefully tithes all that comes to her hand. She recently gave her house and property in Brigham City to the Ogden, Utah, church building project. Her treasure now is "the blessed hope."

ERNEST LLOYD

\* In another account Mrs. White names the books she was instructed to give him: *Steps to Christ*, *Patriarchs and Prophets*, and *The Great Controversy*.

soul.' [He later reported to her that he had read the book through three times.]

"I asked Brother — [Radley] which of my large books he considered the most important. He said, 'I lend them all to my neighbors, and the hotel-keeper thinks that *Great Controversy* is the best.'

"But," he said, while his lips quivered, 'I think that *Patriarchs and Prophets* is the best. It is that which pulled me out of the mire.'

"But suffice it to say, he took his position firmly for the truth. His whole family united with him, and they have been the means of saving other families. So you can see that our books are of importance."—*General Conference Bulletin*, April 5, 1901, pp. 84, 85.

Brother and Sister Radley grew in grace and in the knowledge of the truth. They took an active part in the work of the church to the end.

They are at rest now, but I talked with their sons at Cooranbong in Aus-

tralia a few months ago. They are men now advanced in years, but each looks back to a lifetime of service in the work. Their children in turn, well trained, are in denominational employ. I learned from members of the family more in detail of the ever-widening influence of the books given by Sister White to the Radleys and lent by them to their neighbors and friends. Some who accepted the message were later called to important positions.

We may expect such fruit from books that have come to us as these books have. Wrote Ellen White, in a statement now found in *Colporteur Ministry*, page 129: "God gave me the light contained in *The Great Controversy and Patriarchs and Prophets*, and this light was needed to arouse the people to prepare for the great day of God, which is just before us. These books contain God's direct appeal to the people. Thus He is speaking to the people in stirring words, urging them to make ready for His coming."

## The Beatitudes—Part 2

By R. L. Klingbeil

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Jesus compares the search for righteousness with man's deep cravings for food and water. He urges us to seek holiness with the earnestness and persistence that characterize our search for bread.

How well acquainted Jesus was with the strength of human appetite! Only a short while before He had walked in a desert country in order to experience the insistent pangs of hunger. How deeply He had craved food! But all through the forty agonizing days He had resisted the ever-growing urge to relieve His dire needs.

During the trying experience in the desert, however, Jesus' love of righteousness had always kept abreast of His physical cravings. Not once did our Saviour allow His bodily appetites to assume the ascendancy. For this reason Jesus could teach us to search for righteousness as men search for food. However strong the craving for food might be, righteousness, which is the bread of life, must be sought first.

Yet how few there are who hunger and thirst after holiness. Instead the masses feverishly pursue "the meat which perisheth." Physical bread and drink consistently receive top priority in their lives. It has ever been so.

The crowds that followed Jesus across the lake to Capernaum were intent upon physical food. The Lord stated it plainly, "Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled" (John 6:26). His next words but re-echo the beatitude spoken on the hillside, "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you."

The degree of desire with which we seek to satisfy our physical appetites is a fair index of the state of our health. Who has not experienced the strange absence of appetite during a time of illness when even the most savory dishes prepared with utmost skill offered no temptation? The return of the desire for food was hailed as a favorable sign of returning health.

Sinners too are ill. As a consequence of their disorganized state they spurn righteousness. It holds no attraction for them. They experience no hunger or thirst for the refreshing food and drink from heaven.

Happily, many sin-sick people have permitted the divine Physician to administer treatment. The Saviour has created in them a hunger for the bread of righteousness. This desire is evidence of returning spiritual health.

## 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.]

### Reports Comeback of "Pagan" Faiths in Africa, Asia

The "pagan" religions of Africa and Asia are making an "astonishing" comeback, a seminary missions professor reported on his return from a year-long, round-the-world trip. Dr. Andrew S. Burgess of Luther Theological Seminary said that non-Christian religions have taken the tactics of the Christian church in their fight for survival and expansion. In Buddhist schools, he revealed, children sing "Buddha loves me, this I know," and added that other hymns in which the name of the idol replaces that of Christ are also becoming common.

### Dulles' Son Gives Maiden Sermon as Jesuit Preacher

A call for Christian unity was sounded in Rome by Father Avery R. Dulles, S.J., son of U.S. Secretary of State John Foster Dulles, in his maiden sermon as a Jesuit preacher. In his sermon, delivered in the eighth-century church of San Silvestro in Capite, Father Dulles quoted from the homily given by Pope John XXIII at his coronation in which he said: "We open our heart and arms to all those who are separated" from the Roman Catholic Church. Father Dulles said the return of Protestants and the Eastern Orthodox to Rome is one of the greatest challenges and hopes of these times.

### Liquor Establishments Exceed Churches in Number

The number of establishments in the United States licensed to sell beer, wine, or liquor exceed by more than 131,000 the total of all churches, synagogues, and other places of religious worship, the Methodist Board of Temperance said in Washington, D.C. There are 275,826 licensed sellers of liquor and 162,057 drinking places selling beer only, for a total of 437,883 purveyors of alcoholic beverages, the temperance agency said. At the same time, there are only 306,893 places of worship in the United States, the board said, including 279,744 Protestant churches, 21,327 Roman Catholic, 4,079 Jewish synagogues, 1,357 Eastern Orthodox, 337 Old Catholic churches, and 49 Buddhist temples.

### Ministers Protest Ruling Permitting Nuns in Public Schools

An opinion by Ohio's attorney general that Roman Catholic nuns may teach in the State's public schools while wearing their religious garb has been protested by several Toledo ministers. Attorney General William Saxbe had ruled that the wearing of a distinctive religious garb "does not amount to a teaching of religious doctrine which the law forbids."

As they taste of the riches of God's bread, their hunger will increase, not because it does not satisfy, but because it stimulates a relish for more and still more.

Ellen G. White has said: "Every revelation of God to the soul increases the capacity to know and to love. The continual cry of the heart is, 'More of Thee.'"—*Thoughts From the Mount of Blessing* (1956), p. 20. In harmony with the blessed promise that the hungry and the thirsty ones shall be filled, God will do "exceeding abundantly above all that we ask or think" (Eph. 3:20). "Blessed is the man" whose "delight is in the law of the Lord," and "whatsoever he doeth shall prosper" (Ps. 1:1-3).

### Need of Mercy

According to the divine blueprint of a perfect life, mercy must be added to the search for righteousness. "Blessed are the merciful: for they shall obtain mercy." It is not natural for a man to be merciful. Especially are those in danger of being merciless who search for righteousness with unrelenting zeal. Untempered by mercy, righteousness degenerates into self-righteousness. It becomes unlovely, harsh, and often ruthless. One should ever manifest an attitude of compassion, relating himself redemptively toward others.

As with forgiveness, so it is with mercy. One must give it in order to receive it. An electric current does not flow in a broken circuit; neither does mercy surge through a heart insulated by selfishness. The unmerciful servant in Jesus' parable had received mercy; but because he failed to pass it on to others, he himself lost what he had received.

Mercy never goes where it cannot flow. It does not enter into the unsympathetic heart. The very instant that the forgiven servant blocked the flow of mercy to others, it ceased flowing to him. "Really to accept mercy is to become merciful; to become merciful is to receive mercy."

To be merciful does not imply that one should wink at the clear-cut distinction between good and evil. It does not indicate a condition of blurred vision. Mercy, like love itself, does not compromise with sin. It hates sin, yet loves the one who commits it.

Although many Christian people may find it hard to like certain types of personalities, yet they should always be able to love them. Mercy radiates good will to all men. We may like only the congenial, but we ought to love or be merciful to all classes.

Love is not blind. In fact, love alone recognizes sin in its true nature. For this very reason, however, love seeks to remove the infection and to

## My Gift

By FLORENCE C. KANTZ

When I go to my Father's homeland  
What gift can I take to Him there  
That will show true appreciation  
For His loving and all-wise care?

Shall I take Him a gift of rare pearls?  
Precious gems of value untold?  
Nay, the gates of heaven are solid pearl,  
And its streets are of shining gold.

He needs no rare contributions  
Of riches this world can provide,  
For He owns every mountain and valley,  
And treasures of oceans beside.

Then what shall I offer my Father  
When I meet Him up there face to face,  
That will show that I love Him most dearly  
For Calvary's infinite grace?

Ah, yes, I have something to offer  
That He gave His own Son to obtain;  
And my humble gift will bear witness  
That His anguish was not all in vain.

I will give my own self to the Father,  
A trophy of His love sublime,  
To serve Him in loving obedience  
Through ages unmeasured by time.

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approach the victim of sin with genuine compassion.

A child of God, like his Father in heaven, will ever strive to call forth in others, however degraded, the very best qualities buried there. He sees the marvelous possibilities of each one of God's creatures. Whereas bad men will awaken evil traits, God's children will encourage the best. By showing mercy to others they will awaken trust and a desire to follow a better way. The merciful by their redemptive attitude toward others will experience the greatest reward, that of receiving mercy in turn from God, leading them ever onward to greater perfection.

When a longing for righteousness as insistent and intense as a search for food and water, is joined to a merciful attitude toward the failings of others, a state of heart, well described by purity, emerges. "Blessed," says our Lord, "are the pure in heart: for they shall see God."

Purity of heart is a blend of the passion for righteousness and compassion for men. What nobility this presents to our view! It is God's description of an undivided heart. Purity entertains no interests except those of the kingdom of God. Its eye is single to God's glory. It is blind to the lights that would guide into paths not of God's choosing. It is deaf to the sounds, however charming, that would allure the heart away from rectitude.

The Pharisees of Jesus' day claimed

great purity of heart. They built around themselves a wall of separation lest they be defiled by contact with sinners. Theirs, however, was an impure religion in that their inner motives did not correspond with their outward acts. While professing to live for the glory of God, they were, nevertheless, inwardly at war with the intents and purposes of Christ's way of life.

Pharisaism is popular today. It still is easier to deal with the outward behavior than to purify the mainsprings of action. Respectable conduct is easy to achieve, but beautifully white-washed graves are nevertheless filled with corruption.

The Christian's task consists in letting Jesus create and maintain harmony between one's inner motives and visible conduct. He ever seeks to remove the struggle between conflicting desires and actions, which so easily arise in the heart. Where He dwells, no impure conflict can long exist. The heart that is the abiding place of the Saviour will cry out, "Create in me a clean heart, O God; and renew a right spirit within me" (Ps. 51:10).

The pure in heart will be the recipients of the King's highest favor. "He that loveth pureness of heart, for the grace of his lips the king shall be his friend" (Prov. 22:11). Because they are pure as He is, they "shall see him as he is" (1 John 3:2).

## Rejoicing in the Truth

By S. E. Allen, Jr.

A phrase familiar to anyone who has ever talked with a Seventh-day Adventist is "Come into the truth." This experience is generally spoken of as the decisive experience in one's life. When two Adventists meet for the first time, one of the first things they generally learn about each other is how they respectively "came into the truth."

This phrase is dear to Adventist hearts because it expresses a great and important affirmation. It declares that when one receives the gospel message and becomes an Adventist he has permitted his life to be controlled by a stabilizing influence—truth. This truth is no abstraction. It is the truth as it is in Jesus that holds us steady.

By way of contrast, the following words from a recent publication show the position taken by those who have not "come into the truth":

"If a man is a Protestant minister, he must be a Protestant minister. For him there are no finalities, no absolutes. Everything, his idea of God, his interpretation of the Bible, his diagnosis of people's sins, stands daily under the judgment of God, is fluid to

the touch of God's spirit. He must not even pretend for the sake of greater effectiveness as a preacher that things are more final than they are. *The essence of Protestantism is the willingness to be in uncertainty with God.*"—W. B. J. MARTIN, *The Diary of Peter Parson*, p. 44. (Italics supplied.)

A student at a famous university recently remarked that his professors were always urging students on in the pursuit of truth but were disapproving if one of them ever declared that he had found it. This idea is certainly one of the prevalent characteristics of our age.

Contrary to the statement just quoted, it would seem that the essence of Protestantism is the possibility of certainty with God. This is seen in the great affirmation of Luther: "My conscience is taken captive by God's word. . . . On this I take my stand, I can do no other. God help me. Amen."

Here is a man who was driven to "take a stand" by the uncertainty produced in him by a system that had largely drifted away from God's truth. That phrase "take a stand" is another good Adventist phrase. To "come into the truth" is to "take one's stand" for something and for Someone!

This matter is asserted plainly by Paul when he urges us, "Watch ye, stand fast in the faith, quit you like men, be strong" (1 Cor. 16:13). In Ephesians he emphasizes the importance of standing for something when he counsels, "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand" (Eph. 6:13).

In this verse we plainly see that Christians are not only to stand for some things but they are also to withstand some things. Ministers, of all people, must be out and out certain that some things are true and right and honorable, and just as sure that some other things are not.

The Prayer Book version of Psalm 36:4 describes the wicked man by saying, "Neither doth he abhor anything that is evil." It would be difficult, as Dr. Leon Morris says (*Apostolic Preaching of the Cross*, p. 159), to think of a more terrible condemnation of a man's character. He goes on to the very heartening observation that "the Hebrews did not ascribe such moral flabbiness to the God they worshipped."

This is surely not to advocate bigotry or a snobbishness that will permit nothing new to be accepted. But it is to say that we Adventists truly rejoice because we have "taken our stand" for the good old Advent truth. We can do this because "the foundation of God standeth sure" (2 Tim. 2:19).

# The Laying On of Hands

By W. E. Read

Mention is sometimes made that the apostles in the course of their ministry engaged in the practice of laying hands on those who were baptized into the faith. The thought is expressed that by this act the new converts received the gift of the Holy Spirit. It is felt by some that this practice should be followed in the Seventh-day Adventist Church.

It is true that the laying on of hands is referred to in several connections in the Holy Scriptures, in both the Old Testament and the New Testament.

In Old Testament times it was practiced (1) in the blessing of children (Gen. 48:14); (2) in the ordination of men (Num. 8:10); (3) in the sacrificial services (Lev. 4:29).

In New Testament times it was used (1) in the blessing of children (Matt. 19:13, 15; Mark 10:16); (2) in the case of ordination (Acts 6:6; 13:3); (3) in prayers for the sick (Mark 16:18; Luke 4:40; Acts 28:8; James 5:13, 14); (4) in three instances only in connection with baptism (Acts 8:16, 17; 9:17, 18; 19:5, 6).

Let us now observe certain features in connection with the act of laying

on of hands. As Adventists we recognize only three ordinances in the church: (1) The ordinance of baptism (Matt. 28:19); (2) the ordinance of foot washing (John 13:14, 15, 17); (3) the ordinance of the Lord's Supper (1 Cor. 11:23-25).

These three ordinances were personally instituted by Christ and are mentioned in the Bible. For each of the three we have not only the example of the Saviour but also His express command. But there is no scriptural reference to the laying on of hands being recognized as an ordinance.

There are, as already mentioned, only three recorded instances of the laying on of hands in connection with the baptismal rite. In one of these instances (Acts 9:17, 18) the laying on of hands was *before* baptism; in the other two instances it was *after* the baptismal rite. But there are many instances of baptism being administered with no recorded laying on of hands. (See Matt. 3:6; Mark 1:5; Luke 3:7, 12; 7:29; John 3:22, 23; Acts 2:38, 41; Acts 8:12, 13, 16, 36, 38; 9:18; 10:47, 48; 16:15, 33; 18:8; 22:16.)

There were a number of instances of individuals receiving the gift of the Holy Spirit with no record of laying on of hands. (See John 20:22; Acts 2:4, 38; 4:31; 10:44, 45; 11:15.)

It may be observed: (1) That Adventists today do recognize the laying on of hands in the rite of ordination, in prayers for the sick, and if desired, in blessing children.

(2) That in the matter of the ordinance of baptism we know of no command of Jesus that there should be a laying on of hands; that there is no apostolic command on the matter; and that there is no indication that it was a regular or widespread practice in the early church.

(3) That little can be claimed by referring to the above-cited three instances of the laying on of hands in connection with the baptismal rite, since there were many instances of baptism without any mention of laying on of hands, and since many received the gift of the Holy Spirit without any recorded laying on of hands.

(4) That, consequently, it could hardly be claimed that the laying on of hands is a practice to be followed in the church in the case of baptismal candidates. At best it could be regarded as optional—certainly not as a command.

## Abiding Prayer

By DUANE R. HAMILTON

Father in heaven, grant to me a gentle heart of understanding and sympathy that is not quick to judge or condemn. May I love as Thou dost love, and have the patience to think a bit before speaking.

Give me the courage to be meek and to not return harshness with harshness; the strength to calmly face the adversary, sure of Thy power to defeat his greatest efforts.

May I always have the peace of a heart that is free of guilt; and let not shame bow my head or avert the steadiness of my gaze.

Give me wisdom in the decisions I make, however small or great they may be.

Keep my heart pure, that my speech and every casual glance of eye and momentary thought may be acceptable in Thy sight.

May I never let the little irritations of my life with my friends and family result in unkind words or cold demeanor, but may I always be gentle of speech and manner.

And finally, my Father, may I have a character that is in perfect harmony with Thee and the angels of heaven, not waiting until I am in heaven, but now. By Thy perfect love Thou didst draw men to Thee; make my love for Thee so perfect that others may be drawn to Thee because of me.

So may I abide with Thee, now and forevermore. Amen.





# • EDITORIALS •

## Loyalty

One day a majority of the Saviour's converts apostatized. The day before, they had acclaimed Jesus as the promised Messiah and were on the point of crowning Him king over Israel. But when He refused the crown they offered, and when they came to realize that He could never be persuaded to be the kind of Messiah they wanted, many of His disciples drew back and no longer went about with Him. They apostatized. Thereupon Jesus sadly turned to the twelve with the pointed question, "Will ye also go away?" and to this they replied simply and ingenuously, "Lord, to whom shall we go? thou hast the words of eternal life." It had been less than a year since the Master formally appointed them to be His disciples, but during these few months He had bound them to Himself with a spirit of loyalty that the present tide of ebbing popularity left unshaken.

### A Remarkable Demonstration of Loyalty

Last week the press wires carried a story about a minister of another denomination who relinquished his pastorate in Milwaukee, Wisconsin, for another in Phoenix, Arizona. What impressed us as unusual was the fact that, with one exception—a woman whose husband was not a member—the entire congregation of ninety accompanied their beloved pastor to his new post of duty. During his fourteen years of ministry in Milwaukee he had so endeared himself to his flock that they gave up their jobs and sold their homes rather than be separated from him. One of them explained, "He has been like a shepherd to us," and upon being asked what *he* thought of their decision to follow him, the minister smiled and said simply, "I have a loyal congregation." For fourteen years he had devoted himself wholeheartedly to them, and they felt constrained to be loyal to him in return, and chose thus to show their loyalty.

Now, we are not suggesting that a loyal congregation should follow its pastor wherever he may be called to go. We believe that a mature loyalty will be reflected in more practical and effective ways. Furthermore, we doubt that a minister has fully accomplished his mission once he earns the loyalty of his parishioners. He must transfer that loyalty to Christ. There are elements of danger in being so closely bound to any man, however noble and good he may be. Nonetheless, we were profoundly impressed by this remarkable demonstration of loyalty.

This incident may well lead us to ask ourselves, individually, how loyal are we to the leaders God has appointed over His flock today? Though we may not literally follow these leaders when duty calls them elsewhere, we can still be loyal to them in word and deed—possibly even, if need be, as David was to "the Lord's anointed" in his day. And how about those of us who serve as undershepherds—are we, by lives devoted, earning the loyalty of those we serve, or are we hirelings? It is the *good* shepherd who, day by day, gives his life for his sheep. Let every shepherd be loyal to the flock God has entrusted to his care, let every sheep be loyal to his shepherd, and let both be loyal to the great "Shepherd and Bishop" of our souls.

R. F. C.

## Sacred Cows

An interesting fact was reported recently by a Congressman from Iowa. Writing in his Washington newsletter, this lawmaker pointed out that "sacred cows have made India by far the leading cattle raising country in the world. . . . Her 160 million cattle now number more than those of the United States, Argentina, and Australia combined."

The reason for India's huge cattle population is well known. The Hindu religion considers the cow a holy animal that must not be killed or eaten. The Congressman stated that India's multiplied millions of cows consume a staggering amount of fodder and in return give only a small yield of milk. "The paradoxical result of her wealth of potential beef, therefore, is that India today is the most poverty-stricken and undernourished of nations."

In another place recently we noted that India has more cows per capita than the United States has automobiles. Because of this, one might conclude that the people of India use enormous quantities of milk. According to one source, however, quite the contrary is true. With the exception of the Chinese and Tibetans, Indians drink less milk per capita than the people of other nations.

### Other Kinds of "Sacred Cows"

As we read of the strange and tragic situation produced by sacred cows in India, we could not help thinking of "sacred cows" of other kinds, and how they are impoverishing their possessors. While their owners feel rich, paradoxically they are poor. While they feel free, they are in slavery. While they feign joy, they are miserable and unhappy.

At times we as Adventists thank the Lord that our financial resources are not drained by evil habits such as smoking and drinking—"sacred cows" to many people. It is appropriate that we give thanks for this blessing if we do not do so with an air of self-righteousness. We can be thankful, too, that we are not being impoverished by trying to keep up with the Joneses in the matter of jewelry. And we can rejoice that our money need not go for other objects that are costly but which bring few dividends so far as happy living is concerned.

While we can count ourselves fortunate that we are not wasting our substance on "sacred cows" like these, let us not forget that there are other varieties. Not all are material; some are in the spiritual realm. Of these, none is so useless, so expensive, so deadly, as what is sometimes almost affectionately spoken of as "my pet sin." Here is a "sacred cow" that is multiplying faster than any other kind in the world.

But no one can afford the "luxury" of even one sin. We have been told: "One cherished sin will, little by little, debase the character, bringing all its nobler powers into subjection to the evil desire. The removal of one safe-guard from the conscience, the indulgence of one evil habit, one neglect of the high claims of duty, breaks down the defenses of the soul, and opens the way for Satan to come in and lead us astray."—*Patriarchs and Prophets*, p. 452.

## The Danger of Delay

Certain people intend "someday" to expel from the life those sins to which they are now giving sanctuary. In the meantime they want to enjoy them.

But the danger of such a course is incalculable. Every time we indulge sin, there is a reaction upon ourselves. The heart is hardened, the will is depraved, the sense of right and wrong is confused. As a result we become less inclined to listen to the voice of the Spirit, and less capable of surrender. When after years of indulging sin and turning a deaf ear to the Spirit's entreaties we decide to reform, it may be too late. As the wise man wrote: "His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins" (Prov. 5:22).

If today the Spirit illumines our minds and makes us aware that we are cherishing sin, let us wait no longer to seek God's grace for victory. Jesus stands ready to come into our hearts to drive out the money-changers and "sacred cows" that are defiling the precincts of our soul temples. Gently He knocks. Patiently, persistently, He pleads for entrance. He yearns to come in and bless us with His sweet presence. But if we are determined to shut Him out, He will accede to our decision.

If just now the Saviour stands at your heart's door, let Him in. Keep Him waiting no longer. "Behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. 6:2).

K. H. W.

## Translation or Paraphrase?

We understand that J. B. Phillips' new colloquial translation, *The New Testament in Modern English*, is well on its way to becoming a best seller. Doubtless many of our readers have perused with pleasure portions of this volume as they have appeared over the past ten years—*The Gospels*, *The Young Church in Action* (Acts of the Apostles), *Letters to Young Churches* (the Epistles), and *The Revelation*. Mr. Phillips' objective has been to render the New Testament into English such as he believes the apostles themselves would use if they were writing today. This goal has been ably achieved, and the result is a picturesque, colloquial style full of meaning for the English reader.

An excellent illustration of the translator's style is the passage where Paul makes his appeal to Agrippa:

"You are raving, Paul! All your learning has driven you mad!"

"But Paul replied,

"I am not mad, Your Excellency. I speak nothing but the sober truth. The king knows of these matters, and I can speak freely before him. I cannot believe that any of these matters has escaped his notice, for it has been no hole-and-corner business."

In declaring our belief that Mr. Phillips has attained his goal, we do not intend to imply that this new translation is the best or most accurate rendition of the Greek text now available to English readers. Mr. Phillips did not set out to provide a precise translation of the Greek; in fact, he often intentionally departs from it. It was his purpose, instead, to render into English what he thinks the Bible writers meant by what they said. If this distinction be kept in view, we believe that the new "translation" can be read with a measure of profit.

At this point we are prompted to suggest a caution, one that applies to other modern-speech translations that have appeared in recent years as well as to this one. They are generally easy to read. Often they are remarkably vivid. At times obscure passages stand out with what appears to be a new clarity of meaning, sometimes even a new beauty of expression. But we should ever remember that unless the English is an *accurate* translation of the Greek, what we have before us is *not* what the inspired writer actually wrote, but what the translator *supposes* he meant by what he wrote. To be sure, the translator may be right, but again he may not. He may—as the best translators sometimes do—have missed the point the inspired writer was seeking to make. Only a careful comparison with the Greek text can determine the matter.

Many of us will read *The New Testament in Modern English* with pleasure, and often with profit. But let us ever be mindful as we read that, like most other "translations" into modern English, it is actually a paraphrase and not a translation. We shall do well to avoid the temptation to cite this or that modern speech translation to "prove" a point we wish to make. Whenever we seek to know for ourselves what the Scriptures actually teach, or to clarify these teachings for others, we shall do well to stay close to one of the standard translations such as the King James Version or the Revised Standard Version, whose translators sought to be as precise as the limitations of language permit—unless, of course, we are able to go directly to the Greek text for ourselves.

R. F. C.



### What the Sabbath School Means to Me

At the age of four I first found a deep interest in the kindergarten division of a one-room Sabbath school. At that time this division was just being definitely started in the Sabbath school. In the succeeding years of childhood, adolescence, and youth my interest grew in the Bible study that is so much a part of the Sabbath school.

On graduating from high school, I was accepted as an apprentice in the Review and Herald Publishing Association at Battle Creek, Michigan. My first official connection with the Sabbath school began when I was elected assistant secretary of the large Tab-

ernacle Sabbath school. This led me to accept other Sabbath school responsibilities.

As a young missionary in the Caribbean field in 1899, I found that constant Sabbath school responsibilities were placed upon me in the local church, in evangelistic work, and in the establishment of new schools for new believers. My interest continued to grow in what I then regarded as one of the most stabilizing and far-reaching evangelistic agencies in our denomination. Our family always continued to attend the Sabbath school on time and to carry some responsibility in its organization. We saw many young people initiated into service in the Sabbath school, who later became full-time laborers in the cause.

When I was called to departmental work in the Southern Asia Division in 1919, it was my joy to see the Sabbath schools and primary schools, and the membership throughout the division, begin to grow. Further, preparation of lessons for use in translation into the vernacular tongues of

the division brought to me a new experience and interest in the Sabbath school.

At the close of 26 years of mission service in 1925, we returned to the homeland. Here a brief experience of some months as a local conference Sabbath school secretary convinced me that there was a broad need and a tremendous opportunity for work among the Sabbath schools of North America. I was called to the General Conference Sabbath School Department in 1926, a period of service that lasted 20 years. Here the possibilities for inspiring the local Sabbath schools in their maintenance of the worldwide work assumed larger proportions.

I am happy to acknowledge that the Sabbath school has built up my own Christian experience, given me a clearer vision of mission responsibility, and has, I trust, prepared me to meet the great army of Sabbath school members with whom we hope to continue to study and labor under the Master Teacher through the years of eternity.

S. A. WELLMAN

# Sabbath School Lesson Help

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

FOR SABBATH, JANUARY 3, 1959

## God's Righteousness in Judging

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

Tertius sits in the Corinthian home of the wealthy Gaius, writing with his reed pen on strips of papyrus as the words of the letter to the Roman Christians fall from the lips of Paul, the Christian theologian. "The apostle's worn and troubled spirit found rest" here among beloved friends and converts (*The Acts of the Apostles*, p. 372). Certain names indicate Corinth as the place of writing the book of Romans: Phebe (Rom. 16:1, 2), Gaius (verse 23; 1 Cor. 1:14), Erastus (Rom. 16:23). Probably it was written on the third missionary journey, as Paul was en route to Jerusalem with the offerings for the poor (Acts 20:3, 22; 1 Cor. 16:1-4; 2 Cor. 8:1, 2).

It is the year A.D. 58, or a little before, about the fourth year of Nero, and Paul cannot avoid thoughts of the metropolis where the tyrant rules. The apostle wanted to see Rome (Acts 19:21), not with a tourist's curiosity but with the divine urge of a Christian pioneer who would plant the cross of Christ more securely in the western Roman world.

Paul was now grappling with questions of doctrine and practice. The Judaism that belittled justification by faith had "bewitched" many "foolish Galatians" (Gal. 2:1-6). The Corinthians evinced a tendency to moral laxity (1 Cor. 6:15-20) and other weaknesses based on false ideas of law and grace. Here was Paul's great burden caused by the enigma of Jewish unbelief (Rom. 9:1-33). His Roman epistle bristles with weighty declarations on sin, righteousness, faith, the law, the carnal and the spiritual man, union with Christ—all addressed to a church that embraced both Jews and Gentiles.

### 1. The Status of Paul

Rom. 1:1. "A servant of Jesus Christ." The first seven verses are a salutation to persons unknown, so the apostle identifies himself with his favorite designation—a servant of the great Master. There is an absence alike of pride of office as of servility; yet there is a profound "conscious-

ness of absolute possession. . . . There was nothing nobler to St. Paul than to be a slave of the Lord Jesus" (GRIFFITH THOMAS, *Epistle to the Romans*, vol. 1, p. 35).

The use of "Jesus Christ" is significant. Jesus was the man but also the anointed of God. Christ is God's anointed who became man. Thus these titles—Jesus Christ, Christ Jesus, the Lord Jesus Christ—indicate skillful changes of emphasis. See Ephesians, chapter 1, and *The SDA Bible Commentary*, on Matt. 1:1.

Rom. 1:4-6. "Declared to be the Son of God with power." Jesus Christ was the sinless One, and the grave could not hold Him. He came forth in His own inherent strength and was thus "designated Son of God in power" (R.S.V.). See *The Desire of Ages*, pp. 780, 785; compare John 10:17. He is the unique central person of the gospel and He is to be uplifted as "the center of all hope" (*Testimonies to Ministers*, p. 118).

It was by his Lord that Paul was commissioned an apostle (1 Cor. 1:1; Gal. 1:1), and he proudly sets forth his threefold call—from his birth (Gal. 1:15), at his conversion (Acts 9:15), by the church (Acts 13:2, 3). His conception of the church was that its members are set among the nations as "the called of Jesus Christ."

### 2. The Burden on Paul's Mind

Rom. 1:7-16. "I am debtor. . . . I am ready." Paul had heard of Christians in Caesar's sinful city and had prayed unceasingly for them. Now he longed to meet them, and to preach Christ even in Rome. He was indebted to all men. "Whether men were to be divided by nationality or culture mattered not to him, so long as he could repay the incalculable obligation that he felt to his Lord and Master" (THOMAS, *Epistle to the Romans*, vol. 1, p. 61). "I am ready to preach the gospel"—even in Rome!—for he knew it was "the power of God unto salvation" (Rom. 1:15, 16). The preaching of the cross of Jesus Christ was to him "the power of God" (1 Cor. 1:18).

Rom. 1:17. "Therein is the righteousness of God revealed." "Righteousness," as revealed in the gospel

"through faith for faith" (R.S.V.), is an attribute of God that was known to the devout Hebrew. See Luke 1:6, where Zacharias and Elisabeth "were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." An increasing faith means an increasing righteousness and Godlikeness. Churches can die for want of teaching on righteousness by faith (*Gospel Workers*, p. 301).

### 3. The Guilt of Man Before God

Rom. 1:18. "The wrath of God is revealed . . . against all ungodliness." Paul's main discussion begins here. Those to whom the saving gospel is to be preached must first be convinced that they are guilty sinners. The anger of God, as well as His righteousness, is revealed in the gospel. The plan of salvation as revealed to the heavenly hosts embodied Christ's interposition "between the wrath of His Father and guilty man" (*Early Writings*, p. 150). God's wrath, now largely unseen, will burst forth fully upon the wicked when Christ's mediation is withdrawn (Rom. 2:5). Then the righteous dealings of God with all men will be clearly seen.

Rom. 1:19-23. "They are without excuse" (R.S.V.). The first part of Romans deals often with God's wrath (2:5, 8; 3:5; 4:15; 5:9; 9:22). This epistle also presents the infinitely merciful character of God (Rom. 11:31-33; 15:9). Yet He is not lenient toward sin. God has given evidences of His divinity ("Godhead" is rendered "deity," Rom. 1:20, R.S.V.), which men willfully rejected.

"The antediluvian world rejected the warning words of him who walked with God. So will the last generation make light of the warnings of the Lord's messengers."—*Patriarchs and Prophets*, p. 86.

Rom. 1:26-32. "They did not see fit to acknowledge God" (R.S.V.). Nature reveals certain facts about God, such as His divinity and power. This is why some heathen people hear God's voice and worship Him sincerely, though in ignorance. See *The Desire of Ages*, p. 638. Jesus Christ through the cross brought the fullest revelation of God, so men could know God personally (*Testimonies*, vol. 8, p. 287). Yet He "came unto his own, and his own received him not" (John 1:11).

If the list of vices in Romans 1 seems terrible, the vices mentioned shamelessly in classical pagan literature are here unnameable. They are typical of every generation, and confirm Paul's words: "filled with all unrighteousness." How ready we should be to declare the gospel, today as ever "the power of God unto salvation!"



# 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 19*

#### THE STORY THUS FAR

This is a true story of pioneer days. In 1852, when Clara Clark was only a year old, her father brought his family across the plains in a covered-wagon caravan. Surrounded by the hardships of pioneer life, Clara grew up in the Pacific Northwest, went to district school, and in due course married. Five children were born into the home. While living at Vancouver Lake, in western Washington State, they accepted the Seventh-day Adventist faith, and in 1892 moved to College Place, to secure the educational advantages of Walla Walla College, soon to be opened. Mother Clara entered the college as a full-time student when her youngest daughter, Alberta, started to school, and graduated in 1898, the same year her eldest daughter, Ada, graduated. Then Mother Clara joined the Walla Walla College faculty, where she taught for many years. Part of this time she headed the English department, for several years she taught history, and for a considerable portion of the time she was, in addition, preceptress.

The winter of her first year as preceptress brought to Mother Clara a telegram that added a heavy load to her home responsibilities. It told of the death of her daughter, Ada—the first-born of her children, to whom in her happiness she had given a name that means “a rich gift”—the daughter who had been graduated by her side. Ada had gone, leaving two tiny, motherless babies. It was a terrible blow, but with the courage of the pioneers, who with aching hearts left newly made graves by the Oregon Trail, she buried her sorrow in the need for action. As soon as she could get away from her school duties she went East to bring the two little orphans to her home. For a number of years she was the only mother they knew.

Though Mother Clara's duties at the college kept her very busy, she nevertheless managed to keep the rambling house on Pine Street running during her years of teaching, except for one winter when Father George went to California and the children still at home were put into the school dormitory.

The young people growing up could handle most of the housework, but it was remarkable how much time Mother Clara was able to give from her teaching and from church activities—in which she had always taken a great interest—to the folks at home. She was always at the house early Sunday morning, to get the washing



started. And during the week she managed to run over every day.

Indeed, no one else in her crowded life ever quite took the place of the home folks. There was Father George, dependable, quiet, working hard to give his children the educational advantages that had been denied him in his younger days. His hair was snow white now, and he had a long, flowing beard. Mother Clara always found comfort in him when the day's duties had pressed especially heavily upon her. And the children—now children no more, though it was hard for Mother Clara to realize that they were all young men and women—still needed her.

“Why do you suppose, Mother, that the pie I made yesterday was so soupy? Can you make one this afternoon, to show me how?”

“Listen to me play this sonata, Mother. I'm playing it at the recital next Saturday night.”

“My socks have somehow sprung some terribly big leaks. Mother, could you fill them in while you're here this afternoon?”

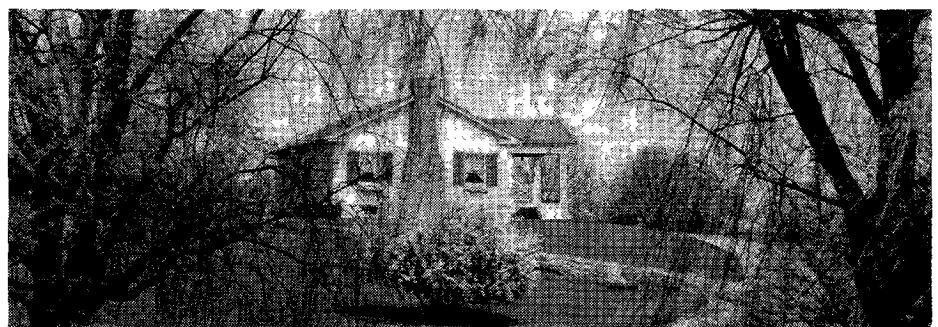
“I have to give the reading ‘How Rubenstein Played the Piano’ at the musical program next week, Mother. Let me say it over to you. See if I get the expression right. I've been saying it to the cows in the barn, but they won't even applaud.”

“Mother, could you help me make this dress?”

Mother Clara's deft fingers went to work, and her lips formed into a soft, satisfied curve. She was never happier than when working for and with her children. And as she worked she listened to the music of their laughter floating through the rooms. The house was always full of young people. And the two, three, or four students that she and Father George always had staying in the home, working for their board, received her loving attention even as did her own children.

It was a full life that Mother Clara lived—of helpfulness, of self-sacrifice, of giving. But in that very giving she received in return the rich measure of contentment that comes only in service to others.

As time went on, the home nest on



EVA LUOMA

## *A Prayer for a Christian Home*

By LA VETA BROWN

Lord, make our home a heaven,  
So like Thy home above  
That angels, glad to linger here,  
May smile upon our love.

Lord, make our home a heaven,  
That all who pause within

May gather from its confidence  
The strength to fight and win.

Lord, make our home a heaven,  
A Bethel, and a shrine;  
Grant that the altar here upreared  
May bind our hearts to Thine.



Pine Street was deserted by one after another of the happy crowd of young people who through the busy school years had made the house ring with laughter and fun. Finally only Father George and the two little orphan grandchildren were left to Mother Clara.

Father George was growing feeble, and needed Mother Clara's help, so with loving solicitation she finally laid aside her heavy school responsibilities to be with him. It was with keen regret that she severed her connection with Walla Walla College, for she had loved her work and her students, and had labored wholeheartedly for their good.

### New Responsibilities

But she was not isolating herself entirely from work for young people. Before she stopped teaching she had accepted, along with her other duties, the position of Sabbath school secretary for the Upper Columbia Conference. This responsibility had taken her, in July, 1907, to Mount Vernon College, in Ohio, for the convention of Sabbath school and young people's workers. There the Seventh-day Adventist Young People's Missionary Volunteer Department was organized, and the local conference Sabbath school secretaries were given the responsibility of promoting it.

So while Mother Clara kept house for Father George and her little grandchildren, she wrote articles and letters almost without number, encouraging and exhorting both young and old with her facile pen, even as she had done so effectively with her voice during her teaching years.

The work of the Sabbath school secretary was not at that time made easier by the many helps provided by the General Conference department today. Mother Clara spent hours devising plans for the schools under her care. Wintertime, with its impassable roads, brought problems, but Mother Clara worked out a system of home Sabbath schools for those who could not get to their churches, and kept the Sabbath school spirit alive despite the inclement weather.

The young people's work was in its infancy. Mother Clara's brow often knit in anxious thought as she saw in her mind's eye the many young people scattered throughout her territory. How she would like to sit down and talk with them, as she used to talk with her students in school. As this was impossible, she endeavored to bridge the distance with pen and ink. Many were the young people of the Upper Columbia field who learned to know and love her for the help and inspiration her letters brought to them.

In the home church there were always Sabbath school classes to be taught, teachers' meetings to be conducted, talks to be given; and tiny, sweet-faced, silver-haired Mother Clara seemed to find time for them all.

When Father George was laid to rest, Mother Clara missed keenly the quiet strength of the faithful companion who had stood with her through the experiences of a third of a century. If in their labor together she had been the one to propose new plans and enterprises, he had always worked by her side, eager for the advancement of his family, laboring long hours that his loved ones might have every possible advantage.

But though the sense of loneliness continued, Mother Clara bravely buried her sorrow deep down in her

heart. There was still work to do for others. Her threescore years had brought no desire for release from service. They had served only to broaden her sympathies and deepen her love for those around her.

A slight paralytic stroke circumscribed her activity, but failed to quench her spirit. What if her right arm refused to function as it should? She still had the other arm; and though she was 60 years of age, with the indomitable persistence of the pioneers she set about learning to write with her left hand. In the years that followed she painstakingly wrote many letters of cheer, encouragement, and friendliness, the characters formed by a pen clutched tightly in her left hand, for she never regained the use of the right one.

*(Concluded next week)*



## Blessed Night

By ARTHUR S. MAXWELL

After the shepherds had seen the angels and heard the good news that Jesus had been born, they went into Bethlehem to find the newborn Messiah. Off they hurry toward the city gate, stumbling over rocks and briars in their haste, but getting up and rushing on, eager to tell somebody the great news they had heard.

They pass a sleepy-eyed citizen near the inn.

"Was a baby born around here tonight?" a shepherd asks.

"Yes, down there in the stable."

They run on. It is still dark, though dawn is on the way. A dim light comes through cracks in the door.

And what is that? A baby's cry! This must be the place. They push open the door and peer in.

At the far end a man is standing. Beside him is a young woman resting on a pile of straw. Beside her, in a manger, is a baby wrapped in swaddling clothes.

Surely this must be the Baby the angel spoke about. And if so, He must be the promised Saviour, Christ the Lord!

Reverently the shepherds enter the stable. Joseph and Mary look up, startled, wondering what these strange rough men are doing here at this time of night. Have they come to turn them out?

No, indeed! They have come to see the Baby.

One of the shepherds begins to explain. They were in the field, he says, keeping watch over their flocks by night, when all of a sudden they saw an angel, who told them that this very night the Messiah would be born and they would find him lying in a manger.

Mary's eyes glow. She understands. And she is glad. God has not forgotten her. He knows where the Baby is, even though He is lying in a manger.

Over and over again the shepherds tell their story, with first one and then another breaking in to add some fresh detail about what happened that night. And all the while they keep looking down at the Baby and saying how lovely He is.

As it dawns upon them ever more clearly that this is indeed the long-promised Messiah, the Son of the living God, they kneel beside the manger and worship Him, the first in all the world to do so.

By-and-by they bid farewell to Joseph and Mary and go on their way. As they do so the sun is coming up over the mountains. A new day is dawning for Bethlehem and the world.

People are just waking up and getting breakfast. Some are tending their animals. They look at the shepherds in astonishment, for with faces aglow these roughly dressed men are "glorifying and praising God" right in the main street! Eagerly they are stopping passers-by and telling them about the marvelous things they saw and heard that night.

"You mean you saw angels?" somebody says to them. "Angels here in Bethlehem?"

"Yes, indeed, a multitude of the heavenly host, praising God and saying—"

"Impossible!"

"But we did. They told us Messiah is born."

"Messiah born here last night! Oh, no. That couldn't be."

"Yes, indeed. It's true! He's in the stable over there behind the inn."

"And all they that heard it wondered at those things which were told them by the shepherds."

Some believed their story; others did not. Some went to the stable to see the Child. Others didn't bother to go. They busied themselves with their daily chores—washing dishes, cleaning house, feeding animals, making money—while the very One they said they wanted so much was right in their midst. How careful we should be lest we let ourselves get so busy that we do not realize when Jesus is near!

Of those who went to the stable that morning, some saw just another baby, but some saw God. It has been that way ever since. It is that way still. As you look at Him today, whom do you see?

## The Spell of Unawareness

By David H. Cotton

I was driving my car to work recently, paying little attention to the radio as I threaded my way through traffic. A news broadcast had just ended and before the next one began, the inescapable commercials were drifting my way. When a commercial begins, I try to turn my mind off until it is over.

This particular morning a group of singers were crooning a catchy tune about a certain brand of cigarettes. Now the startling thing was that I not only knew the tune but I could sing all the words! It was as though someone had placed a record in my mind, pushed a button, and out it came. I couldn't recall ever trying to learn the words or the music; yet, there I was, in command of both. It seemed almost magic.

Recently attention has been given to the possibilities and dangers of a new method of influencing people called subliminal perception. It has been claimed that in a certain theater where the idea was tested, the sale of popcorn was materially increased by flashing on the screen a short advertisement about popcorn. The message remained on the screen for so short a time that most of the viewers, if asked about it later, would have said they saw nothing. Yet, supposedly, it gave them a desire for popcorn.

Other tests have shown that it is possible to increase the emotional intensity of motion pictures by the addition of appropriate symbols. For instance, in a murder mystery a symbol of horror such as the skull and crossbones—a symbol of death—might be flashed on the screen. In this manner the motion-picture industry can add to the excitement of their offerings.

These are fascinating tests, but they have sobering implications. In the hands of unscrupulous men, think of the possibilities they might afford! A political party might be able to influence voters in this way so they would not be aware that their minds were being conditioned. The message "Vote for John Doe" could saturate the public by being beamed into the homes of an entire community through subliminal advertisements on

television. Think of the uses to which this could be put by various advertising agencies!

True, the dignified technical term "subliminal perception" is of the modern era—so are motion pictures and television—but the art of suggestion has been practiced since the dawn of history. It has been employed both for great good and great evil. The mystical rites and ceremonies of the ancient Egyptian and Babylonian peoples, together with their art forms, conditioned whole nations to the practice of the most degrading sins. The opulence of the royal estates dulled the spiritual sensibilities of many a captive Hebrew youth through the tacit subliminal or implicit message that said, "Here is luxury; here is plenty. What more do you need?" It took the strength of a Moses or a Daniel to protect a receptive mind from the conditioning to evil that would have destroyed nobility of character.

Thank God, the process also worked from a positive point of view. The thousands of youth who had heard stories of courage, fortitude, and devotion to God from their mothers' lips were conditioned with the message, "This is the way of righteousness. This is the kind of character that is pleasing to your God." And in the hours of stress and tension—when moments of crisis came—those thoughts that had been stored in their minds came forward to influence and fortify their decisions for right.

### Various Methods of Conditioning the Mind

Mind conditioning, or the art of suggestion, is almost as old as history. But in modern times it has been put to some rather bizarre uses. Witness the so-called brain washing practiced by some political systems. It is a tremendously effective process. Those who have undergone this traumatic treatment were perhaps aware of what was going on in the beginning stages, and they probably resisted with all their mental stamina. But time, repetition, and physical and mental exhaustion finally claimed their toll, and the brain was "washed."

We deplore this satanic device and

are horrified that it should be practiced, but what of its more discreet and subtle forms? For example, what can be expected of a generation of Americans fed on a diet of violence and crime, beamed at them through radio, television, and the printed page? Thinking men and women are asking this question today. It is being forced on their attention as the reports of juvenile violence and crime occupy more and more space in the newspapers and are discussed at length by news analysts and commentators.

I knew the little jingle that advertised a sponsor's cigarettes. This could not have been the first time I had heard it. Yet I was not aware of the conditioning I had received. That I could sing it for the first time without mistake was astonishing. I thought I had turned off my mind when the commercials came on. Obviously my attempt had been only partially successful.

Many years ago the prophet Isaiah asked this question: "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" (Isa. 33:14). In today's vernacular we might phrase it like this: "Who among us will survive the brightness of Christ's coming? Who will be able to endure the glory around God's throne?"

Isaiah answered his own question by saying: "He who walks righteously and speaks uprightly; he who despises the gain of oppressions, who shakes his hands, lest they hold a bribe, who stops his ears from hearing of bloodshed, and shuts his eyes from looking upon evil" (Isa. 33:15, R.S.V.).

It is not easy in these days of widespread wickedness to shut out of our souls the accounts of murder and violence that seem to dominate the news. Nor is it a simple matter to close one's eyes to the evil that surrounds us on every side. Obviously, however, in so far as it is possible this is the best course for those to pursue who are preparing for Christ's soon return. We are what we think (Prov. 23:7), hence the importance of screening carefully the material that enters the mind.

A good standard by which to judge everything that seeks entrance to the soul, even as in ancient times, in this age of subliminal advertising is this: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8).

What have you been thinking about lately?

## Needles and Knots

By D. A. Delafield

A missionary in a foreign land must know how to do many things. He must not only understand the Bible and be able to teach the people about Christ, he must also serve as a dentist and a physician, even do a little surgery now and then. J. D. Harcombe, mission president in Tanganyika, East Africa, confessed to me one day: "I'm not a doctor or a medical man, but in Africa I had to do many things."

"After we arrived at our first mission station," he went on, "I met an African with a bandage over his face. I knew that he had tooth trouble. Now if there was anything that I feared, it was being asked to pull a tooth. I had never pulled one before, but here was my first patient."

"'Pastor,' said the man with a painful look, 'will you be able to pull out a tooth for me?' I hesitated, then he put another question to me. 'Pastor, have you ever pulled out a tooth?' I said, 'No.' The man said, 'Will you help me?' I replied, 'Well, I'll put some medicine on your tooth and that will take the pain away.' The man said 'Oh, no! I want to have the tooth out.' He had suffered pain for three nights and he was willing to take a chance."

"So I went to the dispensary, looked among the instruments, and found a pair of dental pliers and some disinfectant. 'Lord,' I prayed, 'please make this an easy one.'"

"I found that the infected tooth was an upper left molar. Fortunately I had an instrument marked 'upper left molar.' Breathing another prayer, I took a good hold with the pliers and—out came the tooth. The happy man went everywhere telling the story of the pastor who could pull teeth without pain. I had to pull plenty of teeth after that."

One day the mission director was confronted with a little boy about 12 years old. He had climbed a fence on his way to school and had torn a big gash above his knee. Two or three days had passed since the accident, and the wound had become infected. Poor Brother Harcombe! There was no doctor handy. Obviously, he must clean out the wound, then sew it up. The missionary's mind went back to the time when he was a little boy and had had his leg stitched. He knew that it would be painful. He knew too that if he didn't sew it up, the little

fellow might lose his leg with blood poisoning. So he cleaned out the wound with alcohol, and a teacher was sent to Mrs. Harcombe for needles.

The instruments were sterilized, and Pastor Harcombe began to do the stitching. But he wasn't sure of the right needle to use. There were darning needles and sewing needles. He picked a darning needle, but it was too thick and wouldn't go through the flesh. So he chose a smaller needle, but oh, it was hard to get the needle through the tough flesh. Where could he find a pair of pliers? If he could only hold the needle with pliers, perhaps he could push it through.

Someone handed him pliers, and he was able to hold the needle and push it through. Then he had to tie the first stitch. "I think I'll use a square knot," said Brother Harcombe. But when he tried to tighten it, the wound opened. He was at a loss to know what to do. "All of a sudden I remembered," he said, "what I learned at junior camp—the surgeon's knot. So I tried the surgeon's knot, and I was happy to see that it worked. The knot held; the wound was closed up. I put in five stitches, and asked the Lord to bless the work I had done. The little chap got well, and he is our friend."

Pliers and knots can be used by God to help the work of the gospel. How many knots can you tie? Do you know how to use needles and pliers? It may pay you to learn. Who knows? Someday in Africa you may have to face the same problem that Brother Harcombe did.



● The Master Guide Band of Atlantic Union College camped overnight at Mount Monadnock in New Hampshire, October 31 and November 1. The group was under the direction of Leonard Lightbourne.

● Students of Atlantic Union College, under the direction of Faith Rogerson, Ruth Chen, and Lloyd Jacobs, distributed 1,700 fliers on the eve of election day, urging a No vote on the liquor license question. These fliers had been prepared by the Massachusetts No-License Committee, with headquarters in Boston. A local committee has been formed in Lancaster with Erling Odell, AUC senior, as chairman.

● Ronald Reeder, an Ohio student at Washington Missionary College, is the new president of the school's Natural Science Club. Activities of the club in November included a trip to Hawk Mountain in eastern Pennsylvania.

● The Congo Union held its second youth camp from July 23 to August 4 on the shores of beautiful Lake Kivu. A total of 81 campers attended, of whom 11 were children of missionaries. The government lent tents for the occasion. J. P. Sundquist, Southern African Division MV secretary, was present for the whole time of fellowship together. A total of 73 MV Honors were awarded to the campers during that period.

● Girls at Shenandoah Valley Academy, New Market, Virginia, are enjoying the facilities of a new dormitory. Officers for the girls' dormitory club were named at the first meeting in the new building. They are Jo Frederick, president; Helen Newcome, vice-president; Thelma Lou Scully, secretary; Joyce Hicks, assistant secretary; Marilyn Westberg, treasurer; Sandra Moore, social secretary; Peppy Lord, sergeant-at-arms; and Bonnie Hevener, pianist.

● Donald Joe Mechalke, 18-year-old civil engineering student from Greeley, Colorado, received a Fisher Body Craftsman Guild trophy in assembly at Walla Walla College recently. The award was made for General Motors Corporation, sponsor of the 1958 model car competition. According to the citation, Mechalke designed and built a model car of such excellence that he was placed first in the senior division competition for Colorado. An award of \$150 went to him as first-place winner. This is Mechalke's second entry. He was also a winner in the 1957 contest. The Fisher Body Craftsman Guild contest was organized in 1930 to encourage boys in fine craftsmanship and to further their creative talent.

● *The Current*, a popular magazine in Bombay, India, recently published an interview with Vivienne Beards, a youthful Seventh-day Adventist secretary. Wrote the columnist: "Unlike many young girls I have met, Vivienne is deeply religious. Last week she got baptized as a Seventh Day Adventist. She did this after conviction and study, and now keeps Saturday as the Sabbath, will not work on that day, works Sundays instead and believes in extreme simplicity. . . . Vivienne doesn't see movies: 'There is such trash on the screen, such nonsense, how can intelligent people even stand it,' she says."

Before she was baptized Vivienne attended Adventist meetings for approximately one year. When she decided to take her stand, she asked her employer—a dentist—for permission to work on Sunday instead of Sabbath. He refused. So after two weeks of further discussion, she stayed away from work on Sabbath and attended church. This enraged her employer and he dismissed her. Later, however, he apologized, asked her to come back, and has permitted her to keep the Sabbath without any reduction in pay. God had answered her prayers and rewarded her faith.

Baptized at the same time with Vivienne was a young man who had been encouraged to take his stand for the truth by hearing of her experience. His faith, too, was rewarded, and he was enabled to keep his job, with Sabbaths off.

Mission Story  
OF THE WEEK

# Along the Waterways of Brazil

MV's in the Spotlight

By CHARLES C. CASE

Indians at Porto Alegre, Brazil, crowd onto the *Luzeiro I* to receive treatment for their diseases.



AT HIGH noon on a sultry, hot Amazonian Tuesday, the *Luzeiro I*—first launch built by L. B. Halliwell on the Amazon River—threaded its way out through the small boats and boathouses in Manaus Harbor, Brazil, into the coal-black water of the Negro River, which is part of the great Amazon River.

On board the little launch were Eduardo Gutierrez (the launchman), H. E. Walker, and the writer, plus a cook and a cabin boy. This being my first trip by launch into the interior, I was all eyes. The purpose of our trip was to hold youth congresses.

As we traveled down the mighty Amazon I noticed a strange sight—a small motorboat was pulling about 25 or 30 little canoes loaded with natives and the goods they had purchased. This, I was informed, was an "Amazon Train."

After six hours our launch pulled into a smaller river, and in 15 minutes we could see our little church at Canaa ("Canaan") on the Paraná da Eva. Here we were to be for two days, holding our first youth congress. On hand to meet us was an elderly colporteur, now retired, but who is still working hard to spread the three angels' messages to the people along the river banks.

Our first congress opened the following morning, and for the entire day H. E. Walker, the North Brazil Union Missionary Volunteer secretary, with the help of others, conducted the meetings. About 75 people attended. A large number of them had rowed many hours by canoe to be present.

As we conducted these meetings, motorboats and launches of all descriptions could be heard passing on the river in front of our little church. I said to Eduardo, "I have been in our churches in the States on main streets and heard the cars and trucks going by, but I never dreamed I would ever be attending church on a main river with the sound of motorboats going by." Our meetings ended after we held a baptism for eight youths, and conducted the communion service.

We were soon on our way to Parintins, a city on the main channel of the great Amazon. This trip would take two days of traveling. Late that night we passed our famous "floating church" on the Amazon River, and by two o'clock Sabbath morning we arrived in Parintins for our congress there.

Sabbath morning the church was full. In the afternoon I had the privilege of meeting two young men, after speaking on the topic, "Ye Are the Light of the World." One is the missionary leader of the church; the

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other is not yet a member. Each of these young men told me a wonderful story. Let me share them with you.

Manoel, the church missionary leader, is in complete charge of our church in Parintins, as we do not have a worker there. He is 23 years of age. After he had been married six months he and his wife were gladdened by the prospect of having a child. They were looking forward with much anticipation to this new addition to the family.

But one afternoon his wife was seized with severe abdominal pain. She was rushed to the only doctor nearby, who said that she must go to Manaus. She needed an emergency operation and he did not have the necessary equipment. They promptly purchased tickets for the trip by air, but when the airplane arrived that afternoon she felt she could not make the two-hour trip. That afternoon she passed away from an internal hemorrhage.

This sad experience happened just a month before we arrived. But the young man trusted in God. His faith never faltered, and today he is leading out in a mighty way as the director of this church. God is blessing him and the other youth, who hold the major offices of this church.

Now, let me introduce you to Leonilio. He is also a young man, not a member of our church but married to Onede, a sweet little Adventist girl. They have one child, a little girl of three years. While she was single Onede had been employed by one of our workers, but she got in with the wrong group, began dating Leonilio, and later married him. They continued to live in Manaus for some time, then moved to Parintins. But they didn't get along together too well—because of their different beliefs—so Leonilio went back to Manaus to find work.

They lived separately for quite some time, but when we arrived in Parintins we found they were back together. Somehow the Lord spoke to me that afternoon as I was preaching, and I preached directly to Leonilio. That night at the social I spoke with him briefly. With meetings of the congress continuing all day Sunday, I had little time for visiting. Sunday afternoon we had a baptism of two youths and one adult.

Leonilio was there. His eyes were focused on the speaker. After the baptism in the river, we all returned to the church and celebrated the *santa ceia* ("communion service"). Leonilio and Onede were present, neither of them taking part. After this sacred service a business meeting was held. I sat beside Leonilio and talked with him for an hour and a half, in



H. E. Walker conducting a baptism at Parintins on the mighty Amazon River.

the best Portuguese I could, about the salvation of his soul. I talked about his future and that of his family.

That evening as we said good night he remarked, "I would like to enroll in the Voice of Prophecy course, as I want to study the Bible more."

Onede added, "I will help him study."

Monday was another busy day spent in gathering. That night I had an appointment with Leonilio. I didn't know whether he would come. The time set for our meeting passed and he didn't come.

Half an hour later, into the harbor came a little launch. Piloting it was Leonilio. He is the *commandante* of a small launch for the government health department working to control malaria. I felt much better and we had a wonderful chat together.

As we parted he carried with him several little books I was happy to give him. Among them was *Steps to Christ*. His last words to me were, "I want to be baptized and become a member of the Seventh-day Adventist Church. This is the true church. I have no Sabbath problem as we do not work on Sabbath. Won't you pray for me?" When I visit this little village again, I hope to see the smiling faces of Leonilio and Onede and their family in our church.

Our next stop was at our church among a tribe of 3,000 Indians. There we have a group of 46 members. The tribe has two divisions, each with its own chief. Both of the chiefs are members of our church. At present there is a good group in the baptismal class. Franca, the chief who lives in the small village of Ponto Alegre ("Happy Point"), was a member of the dominant church before accepting this truth. The bell on his former church belonged to him. When he moved to our church, the bell came too. As the bell rang to call the mem-

bers together for our congress, we couldn't help thinking of how God had converted Franca.

After the congress a baptism for one youth and an adult was held. Again we conducted the *santa ceia*, and soon the *Luzeiro I* was once more pushing her way up the tributaries of this great Amazon water web.

After spending only one day in Ponto Alegre, we headed toward Maués that night. We traveled all the next day and at sunset came to a turning-off point. Just as we approached this point, two canoes loaded with people hailed us. We stopped and gave them medicines, and they asked us to stay overnight. We told them we had to be in Maués at a certain time. This was the third time Eduardo, our launchman, had been asked to remain at this place for an evening, and each time he had had an appointment ahead!

As we put the motor in gear to continue our journey, the launch wouldn't move. The canoes pulled us to the bank where we put the drive-shaft pin back into running condition. Since it was dark by then, we decided to accept the people's invitation to stay with them, and Brother Walker gave them a Bible study. Some of these folks will be baptized shortly.

The next morning before dawn the *Luzeiro I* was on its way again toward Maués. Maués is a neat little village with several Catholic churches and an Adventist church. The young people were all there to meet us.

That evening, Friday, I noticed an attractive young woman in her late twenties. I turned to my good friend the pastor and asked, "Sandoval, who is she?"

He smiled and said, "Pastor Case, hers is an interesting story. Six years ago she began to lead a dissolute life. For five years she was professionally

(Continued on page 23)



## Do You Like Desserts?

By M. Dorothea Van Gundy  
Nutritionist

"Food habits are more difficult to change than political convictions. Don't try!" states Dr. Helen S. Mitchell, dean of the School of Home Economics, University of Massachusetts. Dr. Mitchell makes this statement in an article in the September, 1958, issue of *Today's Health*, entitled "How to Eat Well and Reduce Sensibly."

We agree with her idea that food habits are hard to change, but we must recognize the fact that they can be and are being changed constantly. We must recognize that we can have God's aid in changing them if we only ask for this help.

Dr. Mitchell gives excellent advice about the use of desserts and recommends that homemakers "employ your culinary skill and imagination in modifying your favorite recipes by cutting down on the fats and sugars. . . . The fat and sugar omitted are largely empty calories; that is, they carry little of protective value, vitamins and minerals and no valuable protein."

Did you ever try to imagine how you would have reacted if you had been in Daniel's place and had been offered the food from Nebuchadnezzar's table? We are not sure just what was included in this bill of fare, but no doubt there were some rich dainties comparable to our desserts. Daniel's suggestion for a ten-day trial on a simple nutritional program was certainly a most practical one, for it demonstrated the physical benefits and the mental alertness that come with following God's plan.

Recently I visited a dentist friend who told me of attending a ten-day dental convention at Palm Springs, California. At the beginning of the session they were all asked to dispense with pie, cake, ice cream, pudding, and all desserts made with sugar. They were also requested to be honest with themselves and not to slip out for milk shakes, soft drinks, or candy between meals. My dentist friend said his family used very little sugar at home, but he was amazed at how much better he felt at the end of this strict dietary program.

It's so easy today to include desserts

in the menu, for many of them can be purchased already prepared at a low cost per serving. Among commercial desserts we find pie, cake, and cookies both freshly made and frozen. Their labels should list the ingredients used in the product, and if shortening is listed, it is nearly always lard or at least part lard. They are usually high in sugar, and most of them contain chemical softeners and preservatives.

Another class of dessert found in our markets is the frozen dessert, which includes ice cream, sherbet, frozen custard, frozen milk, and imitation ice cream.

### What About Custards?

What about the use of custards? We are told in *Counsels on Diet and Foods* that the combination of milk, eggs, and sugar is not a good one. Modern research has revealed some of the reasons why this is true. This combination is about the best medium that can be found for bacterial food poisoning. Custards and desserts of this type are usually cooked at a low temperature, so they will not separate, and because of this they may become the medium for carrying salmonella bacteria frequently found in eggs. (Thorough cooking at a high temperature will destroy salmonella. *Journal of the American Dietetic Association*, March, 1958.)

Desserts as they are commonly made are high in carbohydrates (sugars and starches), high in fat, and low in vitamins and minerals. They are high in calories too.

Many people have the idea that raw sugar is much better than white sugar. It is against the law to sell raw sugar; it is too dirty and not fit for human consumption. In cleaning, all sugar goes through practically the same process until it is ready for crystallization. Then molasses is added to color what is to be brown sugar.

Some have said that white sugar is poison. This is not true, for it is a combination of carbon, oxygen, and hydrogen in the same formula that is found in practically all fruits. The dangerous factor is the overuse of sugar in the diet. It carries no vita-

mins, minerals, or protein; therefore it cannot sustain life.

A good rule to follow is to cut all concentrated sweets, including honey, to the least amount to make the food acceptable.

Is it possible to make desserts contribute to a good nutritional program? It certainly is. There are many foods you can use to satisfy your sweet tooth and at the same time satisfy your body needs for protective elements. Here are a few suggestions:

1. Use only simple desserts at the close of the meal.

2. Use *all* concentrated sweets in the least amount possible. Educate your taste to enjoy food less sweet.

3. When using desserts high in calories, use a low calorie menu for the main part of the meal.

4. As far as possible, make all your desserts at home, including ice cream and sherbet. They can then be made from the best ingredients obtainable and without chemical additives.

5. Use whole-wheat pastry flour and wheat germ in place of white flour, where practical.

6. Replace recipes calling for milk, eggs, and sugar with recipes that do not use this combination. When eggs are used in desserts, see that they are thoroughly cooked.

7. Use fruit as God gave it, and avoid the work and extra calories that come from mixing it with sugar and pastry to make desserts.

8. Use berries plain rather than in shortcake (with whipped cream). If they are not sweet enough, drip a little honey or powdered coconut over them. (Powdered coconut is obtainable in specialty food stores.)

9. Dried fruit and nuts make a delicious dessert.

10. Serve a fruit plate centered with homemade sherbet to top off a simple meal consisting of a protein soup and sandwich. This meal will be packed with protective elements (vitamins, minerals, and protein).

11. Skip the usual desserts most of the time or use them only on special occasions.

Much of the dental research on the causes of decay in teeth points the finger of guilt at rich desserts and at sweet snacks between meals.

Now here is a proposition I would like to offer you: For ten days omit from your diet all rich desserts containing large quantities of sugar, white flour and fat, particularly pie, cake, ice cream, pudding, and the like. Omit also all sugar-laden beverages and candy. Try this plan for ten days. It should make such an improvement in the way you feel and the way you think that perhaps you will decide to adopt this superior nutritional program for the rest of your life!

# News From Home and Abroad

## From Hinduism to Christianity

By Amirtha Ganesh

As told to Merry Ruth Crussiah

Crickets chirped outside. The birds cooed and sang in their homes in the nearby mango trees. The first soft rays of the early morning sun stole in through the eastern window. The clock in the next room said, "Tick-tock, get up; ticktock, get up."

I kicked off my covers and jumped out of bed. Shaking my sleeping brother, Krishnan, I said, "Wake up, wake up, today is Friday; we must get ready for puja [a worship service in the presence of an image]."

Father had already come out of his bath, clothed in a freshly washed dhoti. His forehead and arms were marked with holy ash. Mother, too, had bathed and was in the kitchen preparing some special food.

Father entered the puja room with a vessel containing holy water. He bowed reverently before the altar that housed the golden image of *Vinayaga*. Then he took it, washed it with the holy water, and placed it back on the altar. It was a real privilege to touch the image once a week. He spent nearly an hour repeating a set of Sanskrit prayers before the image. Everything was done calmly and quietly and with the highest reverence.

Mother brought the food in a special plate and placed it before the altar as an offering to our god. My brothers, Krishnan and Kalidas, our little sisters, and I—all bathed and dressed in clean clothes—joined in the worship of *Vinayaga* and made offerings of flowers. After the puja we partook of the sacrificial food.

This was the Friday morning routine in our orthodox Hindu home—for Friday was the day dedicated to the special worship of our family god.

Aside from the family god, each member in our home had a little altar and a god of his own. We never touched it or went near it ordinarily, except to make pujas before our individual gods in the morning or before going on some errand or duty. Our devout Brahman parents had taught us piety and regularity in worship even from our childhood.

Sunday was a day of relaxation.

Father was free from the usual duties in his engineering school. Krishnan and I did not have to attend school. After a late breakfast one Sunday we sat on the porch of our home talking about our grandparents and relatives who lived far away.

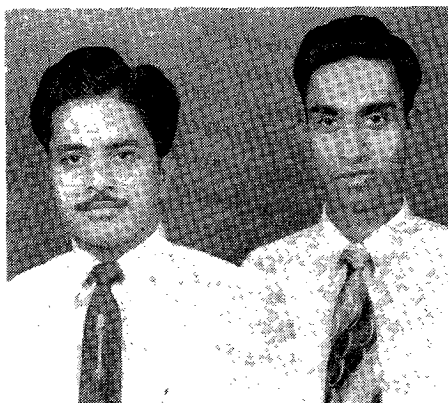
After a while the conversation died down. Mother left the group to do her household duties; little sisters and Kalidas went out to play. Father leaned back in his large armchair with a newspaper. Krishnan was reading a book, and I was carelessly leafing through the pages of a Tamil fun magazine.

### Father Breaks the Silence

The silence broke as father said, "Listen, here is an advertisement about a free correspondence school in Poona. Come and read."

In another minute Krishnan was bending over the armchair, reading aloud: "An amazing offer of 32 illustrated and interesting Bible lessons absolutely free of charge. Experienced teachers at your service. Valuable helps with lessons. Easy test papers. No final examination." He paused a minute and said, "What's more, a beautiful certificate upon completion."

"I am curious to know what this Voice of Prophecy school is like. I have never heard that name before," said father.



Two former Hindus, now Seventh-day Adventists, Amirtha Ganesh (left) and Siva-Rama-Krishnan.

"Well, it won't hurt to study the lessons if we can get a certificate that easy," I said.

"Boys, let us write to this school for lessons. It is always good to learn as much as possible of everything. We should never stop learning," father said as he set his spectacles back on his nose and turned another page of the newspaper.

"All right, Father, I will write today," replied Krishnan. And he did so very obediently, for it is a part of every true Brahman's religion to obey his father implicitly.

During the next few months lessons and correspondence passed back and forth between our home and Post-box 17, Poona 1. We worked on each lesson like a puzzle, because everything was strange to us. As we studied each lesson thoroughly, new doctrines came to light. Though these new doctrines seemed more sensible than the practices we were then following, we had little thought of accepting any of them. However, without our being aware of it, something was happening to our lives—a slow, but miraculous, change was taking place within us.

Then one day two gold-sealed certificates—our real objective when we began the lessons—reached us. Though we had now finished the course, the Voice of Prophecy continued to reach us through newsletters and literature. Life at home and college continued as usual, but in the routine of our image worship and other ceremonies we felt a lack of something. But we did not know just what that "something" was.

A few months later a letter from the Voice of Prophecy informed us of a series of meetings being conducted in our city. Since we had high esteem for the Voice of Prophecy, we attended the meetings, every one of them. We enjoyed the clear, graphic presentation of the doctrines. By their friendly ways and many acts of kindness, Mr. and Mrs. Lobo won their way into our hearts.

Mr. Lobo was a lover of youth and became our close friend. His frequent visits to our home to give us Bible studies and to pray with us were an inspiration to us. We had learned the doctrines from the Voice of Prophecy lessons, and now as they were vividly presented by Mr. Lobo they made a deeper and firmer impression in our hearts. We accepted them one by one.

The people in our community were

talking about our interest in Christianity. Some thought we were crazy, and everywhere people sneered at us. But nobody ever thought that we would become Christians. "Why, they are the strongest upholders of Hinduism; it would take a miracle to make them Christians." The people gave various reasons to explain our attending the meetings, but they did not know that the story of the cross was working miracles in our hearts.

Rapid changes began to take place in our home. The idol of our family god, to which our father and ancestors had prayed for many years, was removed. Krishnan and I threw away our personal idols and altars. Pujas before the idols were a thing of the past. Instead, we were reading our Bible and praying to a prayer-hearing God. Father's engineering school was closed on Sabbaths, and a Bible class was begun for the students. But mother and little sisters continued to worship their idols and would have nothing to do with Christianity.

We were afraid to accept Christianity openly. A desperate battle was raging in our hearts. "God has shown us the truth. Should we accept it or refuse it? If we accept it, our lives may be in danger. Our neighbors would not tolerate Christians polluting the Brahman community. There will be division in our home. Relatives will

forsake us. At the same time we cannot deliberately refuse the truth."

We struggled with our problems for many months, and prayed God to grant us the courage to go all the way and accept the truth bravely. We were reminded of the promise in Matthew 19:29: "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life."

We wanted everlasting life. We could not afford to trade that for the whole world. And we had confidence that if we did the right thing—and the only right thing to do was to accept the truth openly—God would take care of the rest. At last we decided to take our stand. First, my father was baptized, then Krishnan and I. Later, one sister also was baptized.

We faced much trouble, but this only drew us closer to God. Our hearts ached as our grandparents came and took our mother, our beloved mother, away to their home. My uncles refused to give us any portion of the family property. Relatives and friends who lived nearby left us alone. But our dearest Friend, Jesus, came into our home. Against the dark cloud of all our troubles He painted rainbow hues of peace and happiness that we had not known before.

We knew very little about practical Christianity. But we were yearning for some common fellowship. Kind friends, Pastor and Mrs. A. E. Rawson, made it possible for us to attend Spicer College where we learned more about the practical ways of Christian life. There our faith was greatly strengthened.

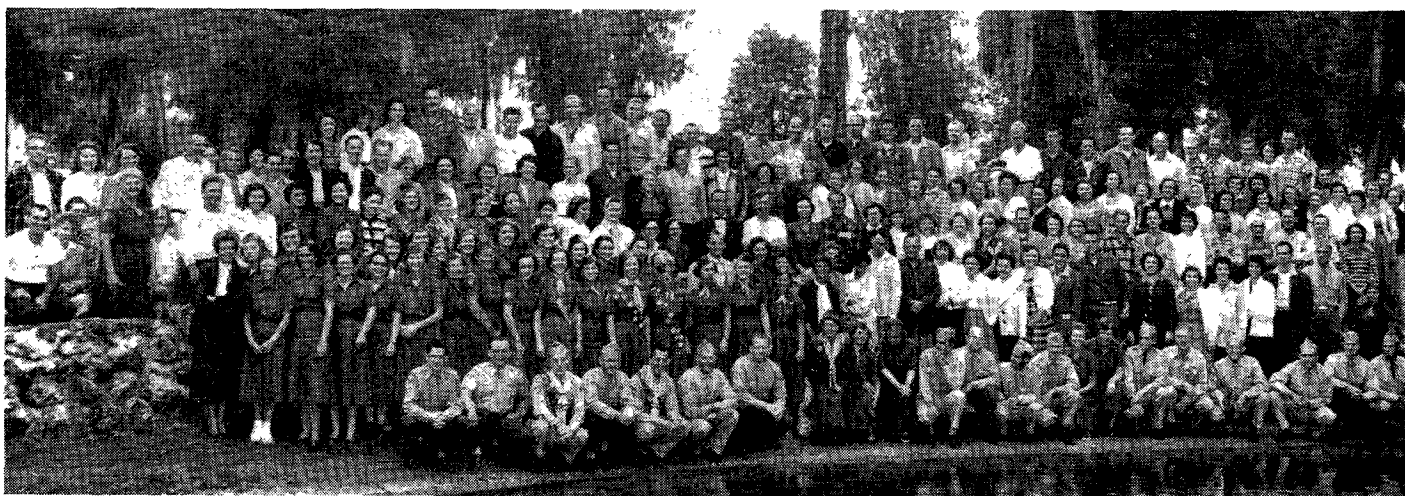
Today I am glad to say that my brother and I have a humble part in the work of God. My brother, Siva-Rama-Krishnan, is headmaster of an Adventist high school, and I am an accountant. I want to use my time and talents in sharing with others the wonderful truths God has shown me.

## Rosebud, Alberta, Church Fiftieth Anniversary

By H. L. Rudy

An anniversary is always a joyous occasion. A fiftieth anniversary comes only once in a normal lifetime. This was the event celebrated by the Rosebud, Alberta, church, August 8-10. Fifty years had passed since the first Sabbath school was held in a small family tent near the spot where the Rosebud church has worshiped for more than half a century.

Twenty-six persons present at this recent anniversary remembered the first Rosebud Sabbath service. Most



## Record Attendance at Training Camp for Florida Pathfinder Leaders

The Florida youth camp facilities were taxed to the limit recently to provide for 221 eager students of the methods, ways, and means of leadership for Pathfinder Clubs.

F. W. Foster, MV secretary of the Florida Conference, was assisted in the instruction by George Yost of the Carolina Conference MV department, Ward Scriven, educational superintendent of the Florida Conference, and W. E. Dopp and Don Rima, ministers of the Florida Conference.

The course of instruction included the

general activities of the Pathfinder Club, MV Honors, child psychology, handicrafts, nature study, recreation, and camping.

No previous session of any kind at the camp has had such an attendance. Extra cots had to be provided from the camp meeting warehouse. Some of the students slept in the dining hall. Several had to eat from paper plates. There were rain and chilly winds, but the spirit of the campers was undampened. All went right ahead with enthusiastic interest in the program. The two

big fireplaces in the new dining hall were used at one of the night sessions.

A large number of the students were taking the course in fulfillment of their requirements for becoming Master Guides. This would seem to be prophetic of a massive Investiture in the near future. A number of doctors and ministers were among the students.

Shown above are the conference workers and students who attended the training camp.

CHARLES R. BEELER



of them were small children then, but their memory of that day was vivid. A heavy blanket of snow had covered the country. Cold winter weather had settled down on the prairie. To live in frail tents under such conditions is an experience never to be forgotten.

During the intervening 50 years the life of the Rosebud church has been punctuated by many accents of progress. From its doors a large number of workers have gone forth and found places of service around the world. Albert Huether, one of the elders of the church, reported the following:

"The Rosebud church has always been a missionary-minded church. During the years of its history seven families have gone out to the mission field from this church. Seven ministers, 14 doctors, three X-ray technicians, 20 nurses, four academy principals, one science teacher, 10 other teachers, two conference treasurers, two publishing-house workers, and one undertaker."

Despite the large number of members who have moved away from Alberta, and the many who are resting in the cemetery nearby, the membership of the Rosebud church has shown a constant, steady increase throughout the years. In 1945 the old church building was found to be entirely too small and the present beautiful house of worship was erected. It is able to care for the present membership of 150, but it does not have sufficient room to provide for the large number of young people in the community. As a fitting monument to the 50 years of growth, a beautiful auditorium with a seating capacity of 700 was built. The anniversary services were the first held in the auditorium.

The *Calgary Herald*, one of the largest daily newspapers in Alberta, reporting this anniversary, wrote under date of August 9, 1958:

"Fifty years ago the 'Colonization Land Company' made attractive offers in tempting immigrants to come to Alberta. Fourteen families from North Dakota accepted the offer. . . They lived in tents while preparing their homes from lumber that had to be hauled from Calgary (60 miles away). Though they spent the entire first winter in tents while building their homes, it was reported there was no sickness or death among them. When the first week rolled around the early settlers were mindful of their religious obligations and gathered on a Saturday for their first meeting in the newly adopted country."

Among the many members of the Rosebud church whose names reach back to the beginning of its history are: J. Gimbel, Albert Huether, John Leiske, Adam Roth, Emil Berreth, Roy Schaber, and Sam Leiske.



Examining the history of the Rosebud, Alberta, church. Left to right: R. R. Patzer, pastor; John Leiske, lay member; H. L. Rudy, vice-president, General Conference; H. D. Henriksen, president, Alberta Conference.

H. D. Henriksen, president of the Alberta Conference, and R. R. Patzer, pastor of the Rosebud church, together with their many able and ready helpers, arranged for a very inspiring three-day anniversary program. The large auditorium was packed, and many were unable to find seats during these memorable services. Hundreds of visitors came from communities throughout the province and from distant places.

### Won by a Layman in Brazil

Maria Oliveira Lorrea, living in Nova Rezende, Minas Gerais, Brazil, was a faithful Catholic. She possessed unwavering faith in her church and its doctrines and wanted nothing to do with any other denomination. Consequently, when her husband, also a Catholic, brought home a copy of the *Portuguese Signs of the Times* one day, she promptly told him not to bring any more of them. But he was contacted at work each day by a very enthusiastic Adventist layman who kept on giving him copies of the paper.

One day Maria casually picked up one of the copies to see how many things she could find wrong with this strange church that kept Saturday for Sunday. The very first text she read was Luke 23:54-56, where she learned that the women who prepared the body of Jesus kept the Sabbath even after Jesus' death. That text alone convinced her that she should keep the Sabbath. So even though she read no more—indeed, she feared to lest she learn even more startling truths—she kept both Sabbath and Sunday.

She could not long continue in this undecided state. Her prejudice against Adventists was still strong, but her faith in her own church was getting weak, so she decided to join the Presbyterian church. All went well until one day the pastor delivered a strong sermon against Adventists. The more he said against them, the more she believed in them. She left the Presbyterian church that morning, never to return. The following Sabbath found her in our humble little church, singing the Advent hymns and worshipping where her conscience had been trying to guide her for many months. She has now been baptized. Her husband and daughter are preparing for baptism.

H. J. Harris, *President Mineira Mission*

## Minnesota Conference Workers' Meeting

By W. P. Bradley

The workers of the Minnesota Conference gathered on September 29 and 30 in the St. Paul church for a two-day meeting. Under the leadership of the president, C. H. Lauda, they reported for their districts, consulted together regarding evangelistic plans, organized for the Ingathering campaign, and prayed and studied together. It was a blessed occasion, and at times the Lord's presence seemed very near as the 40 ministers, together with a few wives and visitors, sought to find the best methods to bring the third angel's message to the people of the great State of Minnesota.

There were bright spots and there were dull areas in the experiences of the ministers. One district leader told of a church with 148 members that has a Sabbath school with an enrollment of 250. Another pastor reported a church of 101 with a Sabbath school of 140 members. In both places the soul-winning results of the programs are apparent. One minister made a very sad commentary on our times when he said that he was struggling to hold together five families where divorce was threatening to wreck the homes.

### Substantial Gain Shown

The reports of the church schools showed a substantial gain. One school in a large center has an increase in enrollment of one third. Mention was made of a church school teacher who has taught 14 years, several of these years at a very sacrificial wage. It was reported of her school that so high is the spiritual tone that no eighth-grade graduate of hers has been known to leave the message. Three churches are receiving financial aid from rented farms that the members are operating to support the church schools. The outlook in all three is good, and in one case one half the harvest has more than paid off the rental; the rest will be profit.

One friend of Adventists, but not a member, solicits every year at Ingathering time. Already this year he has collected \$400 for the campaign and brought it to our pastor. And the literature work is not behind. One resourceful colporteur, working in an area where cash was a little short, traded books for blueberries, which he took in for home use or for resale to others.

Through September, 259 had been baptized in Minnesota, with 100 more expected before December 31. Faithful seed sowing and diligent harvesting bring the desired results.

*He gave so much*

**What will you give for Him?**

**May our Christmas giving honor  
Him who gave so much.**



**"And when they had opened their treasures, they presented unto him gifts."**

**Matthew 2:11**



**Mark a holiday gift for—**

1. Lake Titicaca Training School
2. A clinic in Bolivia
3. A new chapel in Lima, Peru
4. School buildings in Bolivia

*Save Early for*  
**A Liberal Thirteenth Sabbath Offering**

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

## Devotional Weeks at CME

By O'Ferrall Pauly

When Charles E. Wittschiebe, professor of applied theology at the Theological Seminary, finished presenting his two Weeks of Devotion on the campuses of the College of Medical Evangelists recently, he said that "we had moved together to a clearer understanding of what it means to be a Christian and a Seventh-day Adventist."

The effects of a speaker on his audience are sometimes difficult to measure. However, two students were asked to comment on how the morning and evening devotional talks, daily prayer bands, and heart-to-heart discussions influenced their thinking as students. Rita Knecht, a freshman school of nursing student, said, "We were given good ground on which to base our beliefs. I was made to do a lot of thinking—not emotional, but good level thinking." A sophomore school of dentistry student, Erl Hendrickson, said about the experience, "The frankness and simplicity of the week's presentation gave me a better vision of the reality of a mature Christian experience."

The speaker for the week observed: "On the whole, the young men and young women here are seeking to live dedicated lives, both as private persons and as practitioners of the healing arts. The spirit in the nurses' homes was particularly good. If I had a daughter interested in nursing, I could heartily recommend this place to her."

## Along the Waterways of Brazil

(Continued from page 17)

immoral. Then she heard about our message for sinners.

"One night about ten o'clock Brother Gutierrez arrived here with the *Luzeiro I*. He was immediately taken to her home, where she was sick. As they knocked on the door she invited a good sister of the church and Gutierrez to come in. They ministered to her, both physically and spiritually.

"Later she said, 'I was very happy to see them and to think they would call upon me so late at night. There must be something to this religion.'

"She was given studies, married in a civil ceremony to the man she was living with, and was baptized into the church.

"Today, after one year, loving the Lord Jesus, she is the happiest person in the church. She teaches first aid to the juniors for their vocational hon-

or and is assistant Dorcas leader of the church. The old life is buried and gone, and we hope that in a few months her husband will be baptized. He is interested and wants to help in the Lord's work."

I thrilled as I heard this story. Truly she was the happiest person in that church. God had fulfilled His promise of Isaiah 1:18: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

After the weekend congress at Maués and another baptism of three youths, we visited the two small villages of Castanhal and Centeonario on our return to Manaus. At these two villages we held a short congress and baptized eight new believers. After the *santa ceia* we continued our journey toward Manaus.

Upon arriving in Manaus, a large weekend congress was held. There we emphasized youth participation in the church missionary activities.

As Elder Walker and I returned to Belém we thought, "The Lord loves the natives who do not yet know the love of God just as much as He loves us. We must take to these people this wonderful truth, whatever the cost."

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## Literature Evangelism in Missouri

The servant of God brings us this inspired message: "Our publications are now sowing the gospel seed, and are instrumental in bringing as many souls to Christ as the preached word. Whole churches have been raised up as the result of their circulation." —*Colporteur Ministry*, p. 150.

Recent word from H. T. Saulter, secretary-treasurer of the Central States Conference, reveals how the truth of this statement is being demonstrated through the efforts of Robert White, a literature evangelist working in Missouri. Elder Saulter writes:

"Several years ago Brother Robert White was assigned the town of Kinlock, a suburb of St. Louis, as territory for his colporteur evangelistic work. He sold the book *Bible Readings for the Home*. Because of his earnest efforts an unusual interest developed, which was followed up by the missionary society of the St. Louis church.

"Two years ago the conference requested C. E. Bradford to conduct evangelistic meetings in Kinlock. He concluded the series with a beautiful baptismal service, and this group became the nucleus of a small mission. Later F. L. Bland organized this company into a church of 42 members. These members now have \$2,000 in the bank toward the erection of a church home of their own."

Thus we see again how the seed sown by our message-filled books and magazines brings forth fruit for the Master. Many will enjoy the blessings of eternity through contacts made by our consecrated colporteurs working in every corner of the world. Pray for these door-to-door evangelists as they witness for God through the distribution of the printed page. GEORGE A. HUSE

## Graduation at Rwankeri Mission School

By A. L. Davy  
President, East Congo Mission

In the Congo Union our educational system is divided into three sections: primary school, years 1-6; secondary school, years 7 and 8; and teacher training, years 9-12. After completing the tenth year at Rwankeri our students are sent to the union training school to take the final two years under European instruction.

Up to 1956 we had taught only the first eight grades at Rwankeri. Then we added the ninth year, and now, for the first time since Rwankeri was founded 37 years ago, we are graduating men from the tenth year!

Our first class was graduated on June 15, 1958.

At nine o'clock Sunday morning the church doors were opened to admit the visitors. After most of the guests had entered, the students from years 1-6 walked in quietly and took their assigned seats.

As Gloria Davy struck the first chords on her piano accordion there was a stir at the back of the building. To the strains of "It's Just Like Jesus to Roll the Clouds Away" (the tune chosen for the graduation march of 1958), the girls' worker, Tabea Matter, led her ten dormitory girls and the seven day scholars to their seats on the front left benches.

Then grades 7 and 9 marched down both aisles and formed two arches through which the graduates—those from year 10 and from year 8—passed to their appointed seats directly in front of the rostrum. In their snowy shirts and neat brown trousers, the boys formed a fine picture of Adventist manhood. Grades 7 and 9 then turned smartly and went to their places, all sitting down together at a signal from the accordionist.

As part of the program, addresses were given by Jonas Ruboneza and Elena Nyiraruhwamo in which, on behalf of the student body, they thanked their teachers for the help they had received during the year. In his sermon Pastor Simeon Nzarora brought out the thought that as the seventy elders were chosen to help Moses bear the burden for the children of Israel, so God had chosen these young people to help care for and instruct Israel today.

At two o'clock in the afternoon the strains of the accordion once more brought the students marching into the church. J. W. Lehman, director of the station, welcomed all the prominent visitors who represented the government. To the assistant administrator of the Ruhengeri territory (in



Tabea Matter and her girls at Rwankeri Mission Station. In the light skirts are dormitory girls; in the black are day scholars. The little girl holding the basket in front is an orphan for whom Miss Matter cares.

which our station is situated) and to the paramount chief of the Buhoma-Rwankeri Chefferie, he presented small tokens of appreciation from the students. In response Chief Rwaburindi, Subchief Nzamuye Dionyisio, and Judge Phénéas Manyori encouraged the students to get a higher education and to live up to the reputation of good citizenship for which Seventh-day Adventists are known in this country. Then the assistant administrator addressed the group in French, which address was translated into the vernacular by head teacher Matias Mpiranyi.

Pastor Elasto Basaninyenzi read a speech in which he thanked God for all the benefits and blessings the Africans had received as a result of the gospel message being brought to them.

The field president then handed out grade cards to the third-year students who were finishing the première degré, certificates to the eighth-year boys who were finishing the central school, and grade cards to the tenth-year men who were thus eligible to attend the union training school.

Because there are no dormitory facilities for boys at Rwankeri, many of the young men have to walk for two or three hours to school in the morning and two or three hours home in the afternoon. Those who live too far away to walk to school each day try to find accommodations in homes near the mission. As this has been going on for many years, the people around the station are getting tired of having boarders with them all the time, so many of these boys stay only a week at a stretch in the different homes. Some of them cannot attend school, for they cannot find accommodations. We have had

boys enroll, pay their tuition, and buy their books, but drop out because they had no place to live.

But in spite of this, all 18 boys who registered for year 10 last September marched up to receive their grade cards. Of the total number of 327 students who enrolled, 35 dropped out, 28 failed, and 264 completed a successful school year. We thank the Lord for this fine record.

### A New Approach at New York Center

Sunday-night evangelistic services at the New York Center opened October 26 with an attendance of 1,800 non-Adventists, who came out to hear Elman Folkenberg's lecture in spite of the season's first heavy storm.

Because of the great demand for reserved-seat tickets in response to direct mail and newspaper advertising, a special preview program was presented especially for church members on Saturday night. By the following midweek all seats were taken for the three identical programs scheduled for the second Sunday of the series.

Coming to New York after more than three years as director of the New Gallery Centre in London, Elder Folkenberg has begun a carefully controlled advertising campaign based upon his previous experience in metropolitan evangelism. The testing of different media and the direct mail coverage of different areas of the city over a period of weeks will provide a basis for future planning. This is particularly important in a long-range program such as must be developed for the denomination's permanent evangelistic centers.

Associated with Elder Folkenberg is his brother, Stanley Folkenberg, from Ukiah, California, who directs a team of four men in presenting carefully synchronized audio and visual materials which are used to illustrate the lectures.

HELEN F. SMITH

## A Report on Literature Sent to the Philippines

By V. O. Bautista

Are you among those who spend time, money, and effort in collecting and wrapping our precious, truth-laden literature for mailing to overseas fields? If so, no doubt you have wondered at times just what use is being made of the literature. Being one who has received these good gifts of the printed page for many years, I am happy to make a brief report of what has been done with these silent messengers of truth.

First of all, the Picture Rolls. Our evangelists here in the Philippines have followed the practice for a long time of devoting 15 minutes to a children's story preceding the main subject for the evening. If the speaker has a Bible instructor for a helper, she takes charge of the story period; if he has none, either his wife or a young person in the church conducts it.

This story time serves several purposes. Often the children are instrumental in creating an interest on the part of parents who may have some prejudice against attending the evangelistic meetings. At other times the adults come early to the place of meeting to hear the songs the children are taught, and they listen in rapt attention to the lesson as it is told with the aid of a Picture Roll.

Time was when the teachers in the children's divisions of the Sabbath school in this part of the world field had no materials to use except the Bible and the *Sabbath School Lesson Quarterly*. But that is no longer true. Now when one teaches a class or conducts a branch Sabbath school, a worker is armed with a Picture Roll, Memory Verse Cards, copies of *Our Little Friend*, *Primary Treasure*, *My Bible Story*, et cetera, thanks to our overseas brethren and sisters who pass these materials on to us after they are through with them.

Children and young people in our colleges, academies, and elementary schools feel very grateful for the Eng-



A young woman in the Philippines teaching a group of children with the aid of a Picture Roll.

REVIEW AND HERALD



lish *Quarterlies* that are supplied to them from America and elsewhere. Sabbath school teachers and leaders appreciate very much the lesson helps provided in the *Sabbath School Worker* and the *REVIEW*.

One teen-ager wrote me not long ago, enclosing in her letter fifty centavos in stamps for postage. She said, "The cheap, trashy literature, which is very popular among the young people of the world, holds no attraction for me. Please send me copies of *Junior Guide* and *Our Little Friend*. I find much pleasure in reading these papers of ours."

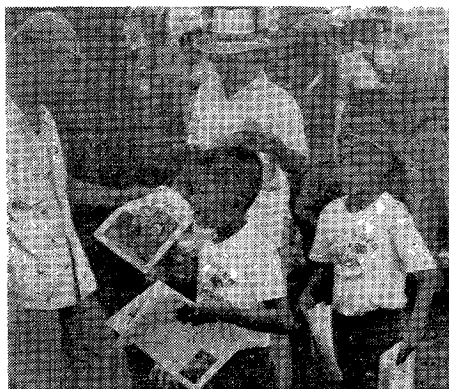
A good number of our people have likewise expressed deep appreciation for what we have done with the *REVIEW* lately. Instead of passing out single copies, we have been making sets for a whole year. Thus one does not miss part of a series that is being run in the church paper.

A certain church member is now happy that he can have copies of the *REVIEW* with him as he goes around doing missionary work. With a smile on his face he recently said, "When I used to talk to people regarding our worldwide work, I could not impress them with my statements. Now I can show them pictures from the *REVIEW* to show them about our work in other parts of the world."

People who used to be on our free mailing lists for our missionary and health journals miss these papers a great deal and become greatly disappointed once we discontinue sending them. Not long ago, when we handed the first copies of the *Signs* in its new dress to the director of a provincial hospital, he remarked, "It feels so good to get hold of this magazine once more. I used to receive it years ago from a friend, but for some reason, it stopped coming. I want to tell you that I get much inspiration and spiritual help from the messages it contains." His name is now on our mailing list once more.

At present we are getting in touch with the public libraries and reading centers to see the possibility of providing them with our missionary Book of the Year as well as other literature such as Voice of Prophecy pamphlets, and tracts of different kinds. Our evangelists are also being supplied with materials they give out as awards for Bible quizzes, attendance, et cetera, in connection with their efforts. We hope it will be possible soon for us to place reading racks in bus terminals, professional men's offices, and other prominent places.

Those of us at this end who receive missionary papers realize the great responsibility that rests upon us. Our part is to pass them on to those who are searching for light, hope, and



Members of a Pathfinder Club in the Philippines distributing *Signs* during the last Independence Day (July 4) celebration.

truth. As we labor together in this important and effective line of missionary endeavor, let us pray that our heavenly Father will bless our combined efforts to the saving of many precious souls.

## Answered Prayer in New Guinea

Let me tell you a story of answered prayer that has come recently to members of the Mount Hagen Hansenide Colony in New Guinea.

Gela is the wife of Galaghasa, our school teacher from the Solomon Islands. She is the mother of five children, the eldest being, at the time of this story, a student at the Coral Sea Missionary College at Kabiufa.

Gela became very ill with cerebral malaria, and early one morning when Dr. R. O. Yeatts was called to see her, she was in a state of coma, with a very high temperature. Medicines and injections were given, and during the day she was transferred to the nurses' home where she was able to have closer attention and complete rest from her small children.

During the night her condition was serious, but by morning it had slightly improved. However, she was still delirious, and this continued during the day and into the following night. It was sad to see her in this condition, as usually she is of a bright and happy disposition. Every evening a prayer for her recovery was offered at her bedside, and on this second evening her husband and the nurses prayed to God that if it were His will, He would restore her and completely heal her mind.

Medicine was given twice during the night, but it was only when daylight came that intelligence was again seen in her eyes. Gela then told her story.

During the night she heard a man's voice singing, "Fade, fade each earthly joy, Jesus is mine." Her bed shook violently, and immediately her forehead pain was gone and her mind was clear. Gela believes that the Lord came very near and healed her, as do all who witnessed the change in her condition.

As one native girl afterward expressed it, "God Papa 'e stop yet on top." We know, too, that God hears and answers the prayers of His children.

JUNE ROGERS

## Re-entering Cambodia

By Ralph E. Neall

"When H. C. Currie is there, things happen fast," we heard in Singapore. And when we met our Southeast Asia Union Mission president in Bangkok a few days later, we had occasion to remember those words.

Wondering whether it was safe to enter Cambodia with only a seven-day visa, we listened to Elder Currie's emphatic assurance, "Of course you can go. The Cambodian Embassy told me so." The fact that he spoke no Cambodian, and the Cambodians spoke no English, dimmed his assurance not at all. The next day we boarded the plane for Pnompenh, and we have been here ever since.

The entire church membership of Cambodia—six Chinese and one Cambodian—came to the airport to greet us. The warmth of their welcome was touching.

Later in the day Brother and Sister Lin Chung Hsi gave us a beautiful example of Chinese courtesy. Ushering us into their rooms, they said, "We will be glad to have you stay with us until you find a place to live, or, if this is not good enough, we will arrange for rooms at a hotel." We assured them we would be happy to stay with them, and gratefully opened our bags for the last time after a journey halfway around the world.

We are still with the Lins. Pnompenh, with a seam-bursting population of 500,000, offers only high-priced housing for Europeans. Monthly rentals run from \$100 to \$1,500, payable a year or more in advance, so we were grateful when the Lins said, "Why don't you stay right here until you can get a house built?"

In our first language lessons the day after Elder Currie left, we learned the words for "How much is this?" and "Oh, that's too much!"—extremely useful words in the Orient. Later we learned that "Please boil the water" and "Please scrub the vegetables" were very necessary also.

At first we did not want to hire a servant. But after a few days of doing little else besides scrubbing vegetables, boiling water, washing clothes, and building cupboards, we were thankful when we found a good servant. Foods do not come washed and wrapped in nice cellophane bags, and windows in Pnompenh do not have glass to keep the dust out.

We found our church members meeting in a third-floor Chinese shop-house, one of hundreds of stall-like shops that fill the business section of the city. A new meeting place is one of our first needs in this country. Nevertheless, Brother Tran Tran, a col-

porteur who has labored here for five years, has done faithful work in leading our little group.

Two families—the Bentzes and the Picketts—have labored in Cambodia, but the war and long years without any missionary help have taken their toll of the national members. Today only recent Chinese immigrants and one or two Cambodians are keeping the Sabbath.

Brother Giang Tu Minh, a graduate of Southeast Asia Union College in Singapore, arrived in February, 1958, for evangelism among the Chinese people. He has found it difficult to obtain a residence permit, but he and his wife are doing faithful work

in establishing the Chinese Voice of Prophecy Bible School.

Our own missionary work must wait until we have mastered the language, but we are making a start by giving Bible studies to our servant and our language teacher.

In the meantime there is much to do. Land must be found for mission buildings—no small task when prices range from \$5 to \$50 a square meter—and the mission must be registered with the government. Before Christian missions obtain their registration they may not hold public meetings, and they find it almost impossible to get permanent visas for workers.

Our first tool for evangelism among

the Cambodians will be the Voice of Prophecy Bible lessons. Some of them have already been translated from the Thai language by our language teacher, but revision and further translation are necessary to make the lessons interesting to Cambodians.

We ask the prayers of our people everywhere as we re-establish the Adventist mission in Cambodia.

## • In Brief •

### Atlantic Union

- L. E. Tucker, pastor of the college church in South Lancaster, Massachusetts, conducted the Week of Prayer at Union Springs Academy, Union Springs, New York.

- The Southern New England Conference and the General Conference Religious Liberty Department have entered the court case involving Sunday laws in connection with the Crown Kosher Market in Springfield, Massachusetts, with the hope that this law can be successfully contested.

- The churches in the Boston area will be mailing out literature to 2,000 Jewish addresses for a number of weeks, and also endeavoring to secure enrollments in the Jewish Bible Correspondence Course.

- Missionary Volunteers of Atlantic Union College were privileged on November 8 to hear an illustrated lecture on life in Russia by Dr. John Rea Chapman, pastor of the Leominster Pilgrim Congregational church. Dr. Chapman visited Russia in 1957.

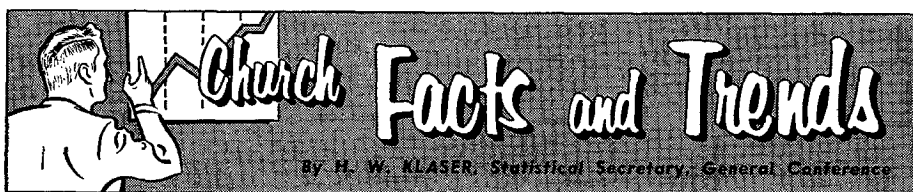
### Central Union

- Orval L. Driskell and family have moved into the territory of the Central Union. Mr. Driskell is the new manager of the Central Branch of the Pacific Press Publishing Association in Omaha, Nebraska. Before coming to Nebraska he was in the main office of the Pacific Press at Mountain View, California.

- The Central States Conference reports six churches over the top in Ingathering.

- A. L. Ingram, publishing secretary of the Colorado Conference, reports that deliveries by Colorado literature evangelists have broken all previous records for the conference. The delivery goal for 1958 is \$100,000, and the literature evangelists are working extra hard to reach this goal.

- The Central Union publishing secretary, J. F. Kent, reports that literature deliveries for the month of October, 1958, show an increase of some \$8,000 over the corresponding month of a year ago. The cumulative report from January to October of this year shows a \$63,900 gain over last year.



### North American Division Finances

"There is a land of corn and wine, And all its joys will soon be mine." These words from a familiar song give expression to our hope for a home in the new earth; but many people from other countries look to the United States in much the same way. Truly, the Lord has abundantly blessed this land with many creature comforts. But this has only been that we might be a blessing to others.

The wonderful mission program of opening work in new and isolated places, the building of hospitals and publishing houses, the medical launches and orphanages, would not have been possible without the sacrificial giving of sons and daughters, and of money so vitally necessary to sustain them.

Every year there has been an increase in the funds paid into the denomination. Thus, at the close of 1957, the per capita giving for North America was \$212.80. This record represents love and faithfulness; and on the day of reckoning many will hear

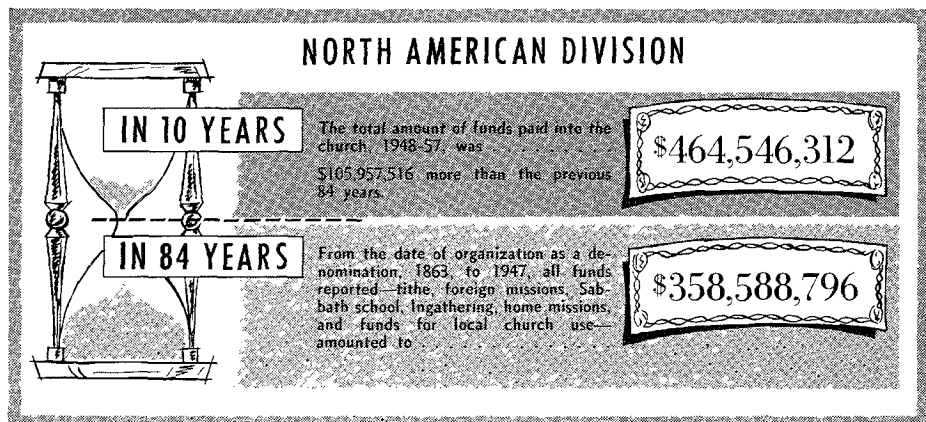
the statement, "Thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord" (Matt. 25:21).

Note the following table.

	1948	1957	Increase
Tithe .....	\$19,298,724	\$36,349,349	\$17,050,625
Foreign Missions .....	6,994,803	10,814,353	3,819,550
Home Work .....	5,661,325	15,801,066	10,139,741
Total Giving ..	\$31,954,852	\$62,964,769	\$31,009,917
Per Capita .....	\$135.70	\$212.80	\$77.10

These figures indicate that an average of \$119.80 was paid into the church treasury every minute, day and night, all through the year in North America alone during 1957. This is nearly twice as much as was contributed ten years ago. "Where your treasure is, there will your heart be also" (Luke 12:34).

Pray that the Lord will guide the leadership of this great denomination, that the funds given by our people will be used to the best advantage. Thus Jesus can soon come and we can go to our heavenly home.



## Northern Union

● J. B. Gray, of Texas, has accepted a call to become pastor of the Black Hills district in South Dakota, with headquarters at Rapid City.

● L. J. Meidinger, South Dakota Conference home missionary secretary, held an evangelistic effort at McLaughlin, assisted by J. W. Fisk, local pastor.

● Personnel from the Minneapolis Junior Academy were selected to speak on a panel at the Parochial School Health Workshop, November 3, in Minneapolis. Oscar Torkelson, principal, and Mrs. L. H. Netteburg, school health chairman, participated.

● The North and South Dakota teachers' institute was held at Jamestown, North Dakota, October 19-22. Iris Donaly, of Union College, and B. E. Olson, secretary of the Northern Union Conference educational department, assisted the local conference educational superintendents, M. L. Sample, of South Dakota, and G. D. Bras, of North Dakota.

● Twenty-eight women and four men of the Des Moines, Iowa, church recently completed an intensified course in mass feeding. On September 21 they prepared a "disaster meal" for 100 persons. The meal was prepared in the church school kitchen and was transported by Red Cross Mobile Canteen to a "disaster area," one of the city parks, where members of the church were invited to eat the food.

## North Pacific Union

● Twenty-one new members have been added thus far to the Lewiston and Clarkston churches since meetings began in Lewiston, Idaho, on September 20, under the direction of George E. Knowles, Upper Columbia Conference evangelist. Associated with him in this soul-winning endeavor are R. F. Alderson, superintendent of the Lewiston district, Don Jacobsen, pastor of the Clarkston church, and Jim Hiner. The wives of these brethren are also assisting.

● Evangelistic services, emphasizing text-by-text Bible study, were begun in the new Vancouver, Washington, church on the evening of Sunday, October 5. The church pastor, Reuben C. Remboldt, is the speaker. Columbia Academy, with the Meadow Glade church and pastor, Lyle W. Cornforth, are also supporting the series. Dick Meyer, of Meadow Glade, is the music director.

● During the month of October two important events marked the work in the Oceanlake district of the Oregon Conference. Harold Peckham, conference evangelist, held a series of meetings in the Newport church the week of October 18 to 25, in which the Toledo church members joined. On October 26, evangelistic meetings began in the Rose Lodge church under the direction of the pastor, Paul A. Gordon, and will continue until Christmas week.

● On Sabbath, October 11, the new church building at Montesano, Washington, was filled with members and friends for the dedication service. Those participating included Q. E. Qualley,

Clinton Shankel, L. R. Alexander, C. H. Blake, N. R. Dower, J. C. Kozel, and Duane Anderson. The following evening, October 12, evangelistic services were begun in the new church by Clinton Shankel and Duane Anderson.

## Pacific Union

● According to R. H. Howlett, principal, new staff members at Monterey Bay Academy this year are: Joy Coon, assistant dean of girls, health and hygiene and physical education; Rosalie Haffner, dean of girls; Ann Haraden, algebra and typing; Naomi Jungling, piano and general music; Howard Marsh, millwright; Mrs. Howard Marsh, principal of the elementary school; Robert Murray, piano, organ, and Medical Cadet Corps; Gordon Rasmussen, carpenter's assistant; Mrs. Gordon Rasmussen, food service director; Odien Sheppler, manager of the furniture industry; Ray Vipond, head of the poultry department, teaching agriculture; Ray Watson, mill assembly foreman; James Wieden, farm manager and dairy supervisor, teaching biology; and Mrs. James Wieden, assistant dean of girls.

● The dedication of the Galt, California, church was held Sabbath afternoon, November 29. Carl Becker, president of the Northern California Conference, was the speaker for the dedicatory service. He was assisted by E. A. Schmidt, conference treasurer, and the local pastor, D. N. Wall. The speaker for the Sabbath morning service was F. W. Schnepfer, president of the Pacific Union Conference.

● A new church group was organized recently in Bakersfield, California, with 344 members. The former church, the Truxton Street church of which Calvin Sterling is pastor, continues in a strong way with more than 350 members. It will be known as the Bakersfield Central church. R. K. Krick is pastor of the newly organized Hillcrest church.

● The teen-agers of the Glendale Sanitarium church set as an Investment project the collection of nickels. A large jar was provided as a bank, and when the jar was filled, there were 18,160 nickels, or \$908.

● Two new welfare centers have been opened in the Southern California Conference, one in Pomona and one in Santa Barbara. This brings to eight the total number of such centers in this conference.

## Southern Union

● A key role in the forthcoming Operation Dixie project in the Southern Union will be carried by friendship teams—a young married couple, or two young women or men, who visit discouraged or backslidden church members or those who have been studying the message in young people's groups. Four or five weeks before a scheduled revival, these MV-organized friendship teams go into action visiting baptismal prospects who are receptive to the personal touch. They thus help decisions to be made by visiting and praying in the homes.

● Signe Drydahl, one of the senior members of the Gulfport, Mississippi, church, has gone the third mile in the 1959

Ingathering campaign. She first gave her own goal before soliciting the public, then went on to bring in almost \$400. This total did not consist of large donations, but came mostly in small amounts solicited from house to house.

● The South Central Conference recently opened a new church building in Leland, Mississippi. Members of the church worked and sacrificed for more than two years to build this new edifice in which to worship.

● Southern Missionary College shows the most significant gain in enrollment among the Seventh-day Adventist colleges in North America. Its percentage gain over last year was almost 20 per cent. Of the 320 gain in student enrollment in our North American colleges, 92 were accounted for at SMC.

## Southwestern Union

● J. R. Carner, pastor of the Rogers district in the Arkansas-Louisiana Conference, has accepted a call to the Wyoming Conference.

● The annual fall Week of Prayer began Friday evening, November 7, at Southwestern Junior College. James E. Chase, of the General Conference, was guest speaker.

● The Mizpah Choraliers, under the direction of Prof. E. H. Lickey, presented a special program in Dallas on Saturday evening, November 8, for the National Association of Seventh-day Adventist Dentists who had their annual meeting prior to the American Medical Association convention. Eldon Carman, D.D.S., of Marietta, Georgia, was in charge of program arrangements.

● Sabbath, October 25, was a high day for the Houston Central church when 27 literature evangelists from 15 Texas cities gathered for a literature evangelists' rally. J. T. Welch, publishing secretary for the Southwestern Union, was the speaker for the 11 o'clock hour.

● Open house for the Menard Hospital and Retirement Home in Menard, Texas, was held Sunday, November 23. This hospital and retirement home of 60 beds has been provided by Menard County and has been turned over to the Texas conference to operate.

## Church Calendar FOR 1958

Thirteenth Sabbath Offering (South America)	December 27
1959	
Home Missionary Day and Offering	January 3
Religious Liberty Campaign	January 10-17
Religious Liberty Day and Offering	January 17
Christian Home and Family Altar	February 7
Christian Home Week	February 7-14
Home Missionary Offering	February 7
Television Offering	February 14
Temperance Commitment Day	February 28
Home Visitation Day	March 7
Home Missionary Offering	March 7
Missions Advance Offering	March 14
Missionary Volunteer Day	March 14
Missionary Volunteer Week of Prayer	March 14-21
Thirteenth Sabbath Offering (Southern African Division)	March 28
Literature Evangelism	April 4
Home Missionary Offering	April 4
Missionary Periodicals Campaign (Signs of the Times, These Times, Message)	April 1-30

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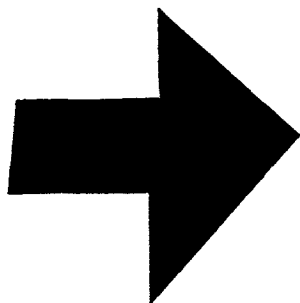
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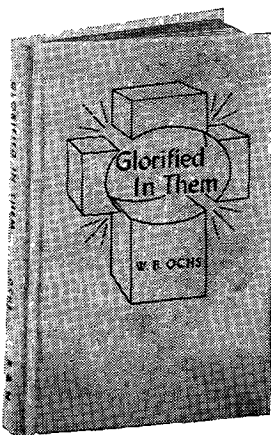
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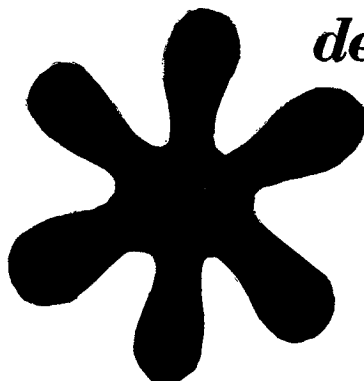
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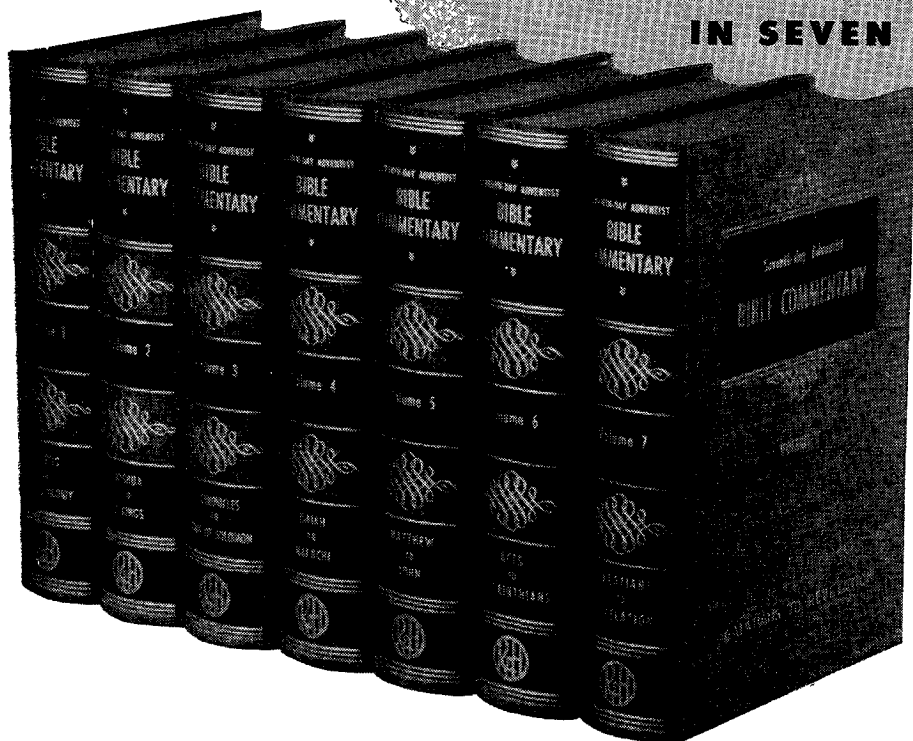
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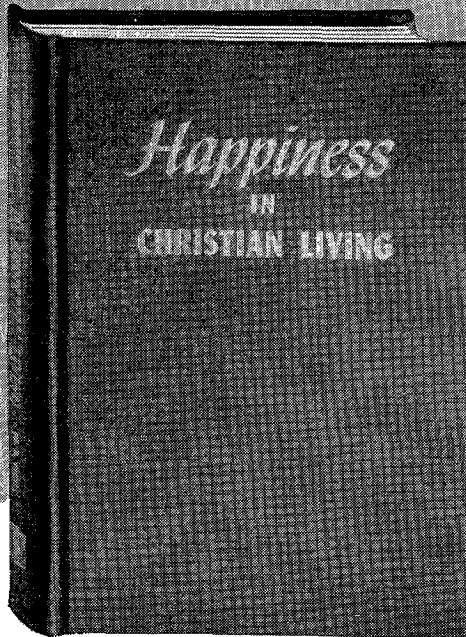
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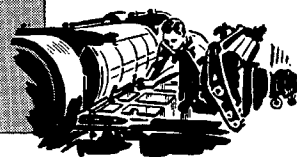
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# As We Go to Press



## Camp Meeting for Servicemen in Europe

In a letter from Harold E. Kurtz we are informed that the date for the annual servicemen's Seventh-day Adventist camp meeting for the European area is March 16-20, 1959. Concerning the origin of these camp meetings Elder Kurtz says: "We [SDA's] were the first to hold retreats, or camp meetings, for servicemen in the European area in the postwar period. The military picked up the practical side of the idea from us and set aside a retreat area, which operates on a year-round basis." The camp meeting will be held at Berchtesgaden.

We urge all our service personnel in the European area to attend. For further information write:

Elder Harold E. Kurtz  
Am Kirchberg 6 (Eschersheim)  
Frankfurt-Main, Germany

J. R. NELSON

## From Home Base to Front Line

Mr. and Mrs. Henry Feyerabend, of Waldheim, Saskatchewan, sailed on the S. S. *Mormacwave*, from New York City, November 21, en route to Brazil. Before her marriage, Sister Feyerabend's name was Emma Martin. She has had experience as a stenographer. Brother Feyerabend is a graduate of Atlantic Union College. For four years he has served as a pastor-teacher. His appointment is as a departmental secretary in the Santa Catarina Mission, in South Brazil.

Elder and Mrs. G. L. Pursley and two children sailed on the S.S. *Queen Elizabeth* from New York City, November 11, for England, their destination being Tanganyika Territory. They are returning to that field after a furlough. Sister Pursley's maiden name was Esther Irene Logan. Brother and Sister Pursley first went to East Africa in 1951. Brother Pursley was a delegate to the General Conference session in Cleveland. On return to the field he will continue his work as director of the Mbeya Mission Station.

Elder and Mrs. W. H. Mattison and four children left New York City, November 23, en route to India, following a short furlough. Prior to mar-

riage Sister Mattison's name was Clara Hester Moore. Brother and Sister Mattison have served ten years in India. Brother Mattison will resume his responsibility as president of the North India Section.

Elder and Mrs. R. M. Mote left Miami, Florida, November 25, going to Jamaica. They have recently been on furlough. Sister Mote's maiden name was Esther Rachel Trefz. Brother and Sister Mote went to Jamaica in 1953. Prior to that, Brother Mote served in South Africa from 1928 to 1944. Upon returning to Jamaica following this furlough, Brother Mote will continue his work as head of the department of theology in the West Indian Training College, in Mandeville. W. P. BRADLEY

## Encouraging Progress in the Argentine

Word has just come from Jose Tabuenca, president of the North Argentine Mission in the Austral Union of the South American Division, about the dedication of our Seventh-day Adventist church building in Salta in the extreme northwest of the Argentine. The dedication on August 16 opened a series of evangelistic meetings with an attendance of 150. Carlos Aeschlimann, the evangelist, is assisted by several other workers. In 102 homes there are 230 persons receiving Bible studies.

Our hearts rejoice that after so many years we have a fine church building in this prominent city of 70,000, important as a cultural and business center in both colonial and modern times, and that the Advent message is being preached there with encouraging results.

W. E. MURRAY

## "Operation Seek" in Inter-America

Lloyd L. Reile, radio-TV secretary of the Inter-American Division, is promoting "Operation Seek." Each church member is urged to enroll one person in the Bible correspondence course. When someone is enrolled, the church member acts as the "mail man" and delivers the lessons and picks up the test sheets. This calls for regular contacts with the interested one, and

when special assistance is needed in the study of the Bible lesson, he can give it.

Brother Reile reports that in Puerto Rico, where the plan has been in operation for several months, 21 churches have baptismal classes as a direct result of the program. One church in Mexico, where sixty members have participated in the plan, has two hundred Bible school students now ready for baptism.

ELMER R. WALDE

## New Harper Book About the Halliwells

Book publishers of national repute have shown a great interest in the story of Elder and Mrs. Leo B. Halliwell and their long years of service on the Amazon River.

Harper Brothers is preparing a volume entitled *Adventurers for God*. In the book is a well-written chapter on the Halliwells.

The David McKay Company is preparing a complete volume on the Halliwells' life story and Christian service.

Both of these works, we believe, are destined for large circulation through the bookstores of North America and abroad.

A further announcement will be made when the release dates are selected.

HOWARD B. WEEKS

## MV's of Formosa

The MV picture in the Far East is one of vigor and conquest. The following from C. D. Martin, MV secretary of the Far Eastern Division, is typical of widespread MV activity.

"Students of the school and other Missionary Volunteers regularly conduct meetings in nearby villages of the mountain tribespeople. The youth are enthusiastically sharing their faith as they go from village to village giving Bible studies and conducting meetings. Already as a result 43 tribespeople have been baptized in a number of villages, and 250 persons are interested, many of whom have requested baptism. A large number have given up smoking and other bad habits. Among those preparing for baptism are two who expect to become ministers."

MILDRED LEE JOHNSON