

THE ADVENT SABBATH

# REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

## Proper Use of the Testimonies on Health Reform

By Ellen G. White

[See note by R. R. Figuhr on last page.—EDITORS.]

**I** FULLY believe that the end of all things is at hand, and every power that God has given us should be employed in the very wisest and highest service to God. The Lord has brought out a people from the world to fit them not only for a pure and holy heaven but to prepare them through the wisdom He shall give them to be colaborers with God in preparing a people to stand in the day of God.

Great light has been given upon health reform, but it is essential for all to treat this subject with candor and to advocate it with wisdom. In our experience we have seen many who have not presented health reform in a manner to make the best impression upon those whom they wish would receive their views. The Bible is full of wise counsel, and even the eating and drinking receive proper attention. The highest privilege that man can enjoy is to be a partaker of the divine nature, and faith that binds us in strong relationship to God will so fashion and mold mind and conduct that we become one with Christ. No one should through intemperate appetite so indulge his taste as to weaken any of the fine works of the human machinery and thus impair the mind or the body. Man is the Lord's purchased possession.

If we are partakers of the divine nature, we will live in communion with our Creator and value all of God's work which led David to ex-

claim, "I am fearfully and wonderfully made." Psalm 139:14. We will not consider the organs of the body our own property, as if we had created them. All the faculties God has given to the human body are to be appreciated. "Ye are not your own," "for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:19, 20.

We are not to treat unwisely one faculty of mind, soul, or body. We cannot abuse any of the delicate organs of the human body without having to pay the penalty because of transgression of nature's laws. Bible religion brought into practical life insures the highest culture of the intellect.

Temperance is exalted to a high level in the Word of God. Obeying His Word, we can rise higher and still higher. The danger of intemperance is specified. The advantage to be gained by temperance is laid open before us all through the Scriptures. The voice of God is addressing us, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matthew 5:48.

The example of Daniel is presented for us to study carefully and learn the lessons that God has for us to learn in this example given us in sacred history.

We wish to present temperance and health reform from a Bible standpoint, and to be very cautious not to go to extremes in abruptly advocating health

(Continued on page 21)

# • • • In This Issue • • •

COVER	- Proper Use of the Testimonies on Health Reform	
EDITORIALS	- - - - -	Page 3
	100th Anniversary—Are We Still Thinking?—Stoning the Prophets	
GENERAL ARTICLES	- - - - -	Page 5
	A Peculiar People—Discoveries at Biblical Gibeon—“Ye Are My Witnesses”—Full of Years—Preparing to Live in the Holy City	
OUR HOMES	- - - - -	Page 12
	My Children Live in Nature's Storehouse—Summer Evenings—Home-Town Boy Returns	
FOR ADVENTIST YOUTH	- - - - -	Page 14
	Be True to Yourself—New Hebrides Baby—Making Life's Highway Safe	
MISSION STORY OF THE WEEK	- - - - -	Page 16
	Meeting a Cannibal Chief	
NEWS FROM HOME AND ABROAD	- - - - -	Page 18
	Thrilling Experiences Related by South American Colporteurs—Cali, Colombia, Ordination Service—Literature Evangelism in Hawaii—A Nyasaland Believer Tells Why He Became a Seventh-day Adventist—With Our Sabbath Schools in Northern Europe—The 1958 Sales Report of Denominational Literature—In Brief—In Remembrance—1959 Camp Meetings—Notice—Church Calendar for 1959	
SABBATH SCHOOL ACTIVITIES	- - - - -	Page 26
	My Brother's Keeper	
SABBATH SCHOOL LESSON HELP	- - - - -	Page 27
	The Word Was Made Flesh (Lesson for Sabbath, July 11)	
POETRY		
	God Knows, p. 5; A Singer for God, p. 8; Wild Blue Iris in the Dawn, p. 12	

## TO OUR CONTRIBUTORS

As the chronicler of the history of the church the REVIEW is always interested in prompt reports with pictures of important happenings—church dedications, camp meetings, evangelistic meetings, and other newsworthy events. An out-of-date report is not news, and is not acceptable. Also, the REVIEW is interested in articles. Copies of manuscripts sent to other journals cannot be used. Lay members should identify themselves by giving the name of the church they attend and the name of their pastor or local elder.

All manuscripts should be typed, double spaced, and with adequate margins. Use only one side of paper. Carbon copies are never acceptable. Unsolicited manuscripts cannot be returned unless a stamped, self-addressed envelope is sent with them. The REVIEW does not pay for unsolicited material.

All communications relating to the editorial department should be addressed to: Editor, Review and Herald, Takoma Park, Washington 12, D.C.

## THE ADVENT REVIEW AND SABBATH HERALD

111th Year of Continuous Publication

Editor: FRANCIS DAVID NICHOL

Associate Editors: Raymond F. Cottrell, Kenneth H. Wood, Jr.

Consulting Editors: R. R. Figuhr, H. L. Rudy, W. E. Murray

Contributing Editor: J. L. McElhany

Editorial Secretaries: Promise Joy Sherman, Idamae Melendy

## "IN BRIEF" CORRESPONDENTS

OVERSEAS: Australasia: R. R. Frame; Far East: A. E. Gibb; Inter-America: Clyde O. Franz; Middle East: Raymond H. Hartwell; Northern Europe: G. D. King; South America: L. H. Olson; Southern Africa: W. Duncan Eva; Southern Asia: J. F. Ashlock; Southern Europe: W. A. Wild

NORTH AMERICAN UNIONS: Atlantic: Miss Laura M. Drown; Canadian: Darren Michael; Central: Mrs. Clara Anderson; Columbia: Don A. Roth; Lake: Mrs. Mildred Wade; Northern: L. H. Netteburg; North Pacific: Mrs. Ione Morgan; Pacific: Mrs. Margaret Follett; Southern: Cecil Coffey; Southwestern: May Powell

## 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.]

### Mennonite World Population Reported 392,000

✓ Baptized members of all Mennonite bodies throughout the world number approximately 392,000, according to the new 1959 *Mennonite Yearbook* published in Scottsdale, Pennsylvania, by the Mennonite Publishing House. The tabulation for 1958 includes baptized members in 31 countries. Mennonite population in the United States is 159,000; in Canada, 53,000. Russia is estimated to have 40,000 Mennonites. Other countries with large Mennonite populations are Holland 39,000, India 29,000, Belgian Congo 26,000, and Germany 12,000. Latin America is the home of nearly 20,000 Mennonites.

### Pope Appoints Preparatory Commission for Ecumenical Council

✓ Pope John XXIII appointed a 12-man preparatory commission for the Ecumenical Council for which he originally announced plans last January. It will be presided over by Domenico Cardinal Tardini, Vatican Secretary of State. The group includes eight Italians, one Lebanese, one Spaniard, and one Frenchman—all high officials of the Roman Curia, the central administration of the Catholic Church.

### Committee on Church-State Relations Named in Argentina

✓ Foreign Minister Carlos A. Florit, who also heads the Ministry of Cults, has named a five-man advisory committee to help “perfect church-state relations” in Argentina. Recently he said that “constitutional precepts demand bringing to perfection relations between church and state and thus obtaining appreciable benefits for the nation, both in a spiritual sense for the people and toward better harmony between both powers.”

### Bible Still Unpublished in Over 1,000 Languages

✓ There are more than 1,000 languages and dialects in which no part of the Bible has yet been published, it was reported at the American Bible Society's 143d annual meeting in New York. Dr. Eugene A. Nida, the society's secretary for translations, said that as of the end of last year, Scripture portions had been published in 1,136 tongues. This total includes the complete Bible in 215 languages, the New Testament in 273, and at least one Gospel in 648. “But,” he stressed, “according to the best linguistic evidence there are more than 3,000 languages and dialects spoken in the world.” An all-time record was set by the American Bible Society in 1958 with the distribution of 16,629,486 copies of Scripture in 201 languages throughout the world.

## SPECIAL CONTRIBUTORS

C. H. Watson, W. H. Branson, Frederick Lee, W. R. Beach, C. L. Torrey, V. G. Anderson, M. V. Campbell, W. B. Ochs, Presidents of all Divisions

## CIRCULATION DEPARTMENT

<i>Circulation Manager</i> . . . . .	R. G. Campbell	
Subscription rates:	One year	Six months
In United States and Canada	\$6.50	\$3.40
In countries requiring extra postage	7.00	3.65

Make all post office money orders payable at the Washington, D.C., post office (not Takoma Park). Address all business communications and make all drafts and express money orders payable to REVIEW AND HERALD, Takoma Park, Washington 12, D.C. In changing address, give both old and new address and allow four weeks for the change.

Published by the Seventh-day Adventists. Printed every Thursday by the Review and Herald Publishing Association at Takoma Park, Washington 12, D.C., U.S.A. Second-class postage paid at Washington, D.C.

Vol. 136, No. 26.

Copyright © 1959 by the Review and Herald Publishing Association.

REVIEW AND HERALD



# • EDITORIALS •

## 100th Anniversary

The world's largest clock, Big Ben, is celebrating its one hundredth birthday this year. The mechanism of this famous clock was first used on May 31, 1859, while the great 14-ton bell itself—to which the term Big Ben is usually held to refer—first sounded on July 11 of that year. Only four times since then has Big Ben's thunderous voice been silenced—once because of Zepelin raids, and three times for funerals of English kings: Edward VII, George V, and George VI. Like the Statue of Liberty in America, and the Eiffel Tower in France, Big Ben today is a symbol of England, and is probably the most photographed object in that land.

This world-famous timepiece is located in the 320-foot-high Westminster clock tower in London. It has four faces, each of which is 22½ feet in diameter. The minute hands are 14 feet long and weigh about 200 pounds each. When the clock was first installed, it took two men five hours each, three days a week, to wind it. This method was followed until 1913. Now a motor does the job in 40 minutes three times a week.

The chimes, which precede the striking of the hours, quarter-hours, halves, and three-quarters, are set to the lines:

“All through this hour, Lord, be my guide  
And by Thy power no foot shall slide.”

### Solemnity of the Judgment Hour

The 100th anniversary of Big Ben reminds us anew that more than a century has passed since God's great clock struck the hour for the investigative judgment to begin in heaven. When Big Ben first began to keep time, the judgment had been going on only 15 years. Now 115 have gone by! And with each moment that passes, we are farther from the starting point of the judgment, and nearer its close. The fact that the judgment has been in progress for more than a century should make us sober. We should be serious and earnest, realizing that Christ's priestly work may be nearly finished. Perhaps the names of the living are now being considered. Solemn thought! Are we hid in Christ? Have we, through faith, made His righteousness ours? Are we prepared for that great moment when time shall merge with eternity, when the last hour shall strike?

K. H. W.

## Are We Still Thinking?

In his farewell sermon as pastor of the First Methodist church of Glendale, Arizona, a year or so ago, Robert D. McIntyre explained why he, his wife, and three boys had decided to become Seventh-day Adventists. Citing 1 Peter 3:15 he proceeded to “give a reason” for the new-found hope that burned brightly in his heart, “with meekness and fear.”

The founders of Methodism, he said, had acclaimed the Bible as “the whole and sole rule both of Christian faith and practice,” and John Wesley had affirmed it to be the “one desire and design” of Methodists “to be downright Bible Christians.” Recalling further Wesley's

advice to “Think and let think,” Mr. McIntyre observed that “Methodists today do a very fine job with the last two words of this wonderful admonition, but too often we neglect the first word—‘think.’” Somewhere along the way, it seemed, Methodists had stopped thinking. But his own sincere endeavor to comply with that terse exhortation by the founder of Methodism had made him over into a Seventh-day Adventist!

Lest anyone think personal reasons responsible for the change, Mr. McIntyre entered the following disclaimer: “I hasten to say that I have enjoyed my work here with you very wonderful people. There is not a single aspect of our local situation that prompted me to do this. Nor have I ever been treated unfairly or unjustly by my ecclesiastical superiors in any way.” It was simply that he had done his own thinking as he read the Bible for himself. He called upon those who had known him best in years gone by to witness his “sincere desire to be intellectually honest and spiritually true” to his Lord, and felt they would be glad to learn that his quest was now over. “Incidentally,” he added, “this church did not come seeking us—we have been seeking it lo these many years and have finally identified what we've been looking for. . . . I reiterate again that I sought the church—the Adventists did not seek me out.”

### “The Real Reason”

In explaining “the real reason” why he and his family had chosen to sacrifice the security of his Methodist pastorate for an uncertain future, Mr. McIntyre enumerated the characteristics of the kind of church to which their study of the Bible had led them:

1. A church that believes in the Word of God as “the full, sufficient, and only rule of faith and practice. . . . Adventists are a group of people sincerely trying to obey the revealed will of God.”

2. “A church that . . . believes in God as the Creator . . . and in a Redeemer whose death is more than a mere demonstration of God's love.”

3. “A church which thinks the education of its children and youth so important that it has its own school system from kindergarten through college.”

4. A church whose members make Christ the center of their “thinking, behaving, and worshiping” and whose “every word and deed, every day, takes on religious meaning.”

5. “A church which has deep emotional conviction under intelligent control.”

6. “A church which finances the work of the church in the way the Bible teaches,” that “is not robbing God of the tithe that is due Him,” and “where the size of the church and its importance do not determine the salary of the minister.”

7. “A church that is standing firmly against the rapidly growing trend toward Spiritualism in the popular orthodox churches.”

8. “A church that teaches me to recognize the activities of Satan, puts me on my guard, and furnishes me with the armor and weapons to defeat the devil.”

9. “A church that stresses keeping our bodies as temples of God, clean from the defiling habits of the world such as liquor, tobacco, improper diet, and all things

that harm our bodies, numb our intelligence, limit our usefulness and ability to serve God."

10. "A church that has high standards of amusement" and that will "emancipate me from being a TV addict and my boys from being comic-book fiends."

11. "A church that teaches the meaning of the great prophecies for our day."

12. "A church that teaches us to obey all the commandments of God—every single one of them—not just nine out of the ten."

13. A church that observes "the Sabbath just as Jesus instructed us to do—by His example, His teachings, and His commandments."

### "I Call Upon You to Think"

Concluding his sermon Mr. McIntyre said, "As I leave you, friends—friends to whom I have given a real part of my very self—I call upon you to *think*. Study the Scriptures. Do not be afraid to compare the conflicting claims of those who preach to you. Search for the Pearl of Great Price. 'If ye love me, keep my commandments,' said Jesus. This directive is what takes my family and me into a church which shows us how this is possible. It is possible for you too. God bless you."

Mr. McIntyre's experience duplicates that of the pioneers of the Advent message a century and more ago, men whose thoughtful study of the Bible led them out of the popular churches of their day. Such has been the experience of hundreds of thousands of others since that time, who, when they took time to *think* upon the teachings of Scripture, became Seventh-day Adventists. It is our sincere conviction that anyone who thoughtfully reads the Bible for himself, laying aside his preconceived opinions, will do likewise. It is only when men begin to think for themselves that they give up their cherished beliefs, habits, and customs.

Should people stop thinking for themselves once they have joined the remnant church? God forbid! A Seventh-day Adventist who is too lazy to keep on thinking his way ever deeper into revealed truth is in mortal danger of making shipwreck of his faith. Only when we study the Bible for ourselves can we expect to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." Languid acceptance of what others have said or written about the Bible is no substitute for earnest personal Bible study. To rest content that we have already come by all the truth we need to know is to commit spiritual suicide. We have been counselled:

"It is the first and highest duty of every rational being to learn from the Scriptures what is truth, and then to walk in the light, and encourage others to follow his example. We should day by day study the Bible diligently, weighing every thought, and comparing scripture with scripture. With divine help, we are to form our opinions for ourselves, as we are to answer for ourselves before God."—*The Great Controversy*, p. 598.

"Allow no one to be brains for you, allow no one to do your thinking, your investigating, and your praying."—*Fundamentals of Christian Education*, p. 307.

"Search the Scriptures for yourselves. . . . Know for yourselves what is truth. Do not take any man's words, any man's prejudices, any man's arguments, any man's theories."—*Manuscript 8a*, 1888; quoted in *Problems in Bible Translation*, p. 88.

Let us never conclude that because, in the past, God has so richly blessed us, as a people and as individuals, with the light of truth that there is no more truth for us to learn. May Seventh-day Adventists ever be known as a people devoted to the study of the Bible and who, individually and collectively, think for themselves.

R. F. C.

## Stoning the Prophets

From ancient times the prophet has filled an important role in God's plan to save mankind. It is not surprising, therefore, that Satan has ever sought to nullify the prophet's work. He has stirred up man's naturally rebellious nature, causing him to resent the corrective counsel given. He has tried to discredit the prophet by character defamation. He has endeavored to turn aside the thrust of the prophet's message, declaring that conditions are not as bad as pictured, that such a pointed call to repentance is not needed, that it is harsh and lacking in love.

But succeeding generations look back and see that the message borne by the prophet was the very one needed. They see that if the words of counsel and warning had been heeded, much heartache could have been avoided. So they "build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets" (Matt. 23:29, 30).

Then what? Do they accept the reproof of the Lord's contemporary messengers? No. They repeat the mistakes of their spiritual forebears. They promptly stone—either verbally or actually—the new prophet that the Lord has in mercy sent them.

Even when God's own Son was sent to the chosen people they treated Him rudely. They paid lip service to the memory of the prophets of previous generations, but rejected Him who was the Way, the Truth, and the Life. They scorned His message; they cast aspersions on His ancestry; they crucified Him. Though they claimed to honor the prophets, they showed that they were one in spirit with their predecessors, who had mistreated the prophets. Had the prophets been raised from the dead, once more to bear their straight message, they would promptly have been stoned again. The people would hardly have been able to wait to silence their voices.

### Our Attitude Today

In our day the sacred canon of Scripture has long been closed, and the passing of centuries has thrown a special aura of grace and inspiration around the men who spoke for God in ancient times. The humble background of many of the prophets is forgotten. The strong language with which they laid bare the sins of the people now seems justified. It was the very message needed, we declare. Then we mentally garnish the tombs of these faithful ones of the long ago.

But do we not enter into the guilt of the ancients who stoned the prophets when today we disregard the clear, pointed, and pertinent messages sent to the remnant church? Does not each new generation that persists in lauding the ancient prophets and rejecting the modern ones become guiltier than their predecessors, in view of the greater light received and the cumulative lessons of history before them?

These are questions that should receive serious consideration. God has been merciful in sending to this last generation special counsel. Through Mrs. E. G. White He has set before the church the challenge of various reforms, thus enabling the remnant to reach a high level of spiritual development. Using modern language—pointed at times, but always kindly—He has applied eternal principles to the problems of life in this end time, that we might understand clearly His will and be able to discern the devices of the enemy. Let us, then, be grateful for the abundant light given, and let us embrace it joyfully. Only in so doing can we show that we are not "partakers with them [our spiritual predecessors] in the blood of the prophets."

K. H. W.

# A Peculiar People

By A. V. OLSON

[The subject of proper standards is one that is worthy of repeated prayerful study by all of us. We have asked Elder Olson to prepare this helpful series for the readers of the REVIEW.—EDITORS.]

**S**PEAKING to the people of God, whom he has just likened to "a spiritual house," the apostle Peter declares: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light" (1 Peter 2:9).

Many who read this text conclude that Peter here teaches that the children of God must of necessity be queer, odd, eccentric. But the Greek word translated "peculiar," *peripoiēsis*, means "possession," "[one's] own property," "an acquisition" (*SDA Bible Commentary*, vol. 7, p. 562). According to Webster this is one meaning of our English word "peculiar." He defines it: "Belonging to an individual; privately owned; not common." It is the purpose of God that His children shall be the most rational and sensible of all people in the world. It is His desire that in their daily conduct they shall stand forth as shining examples of all that is appropriate and right.

Apparently what Peter is trying to impress upon the mind of his readers is that as the possession or property of God, the church stands in a certain relationship to Christ that carries with it both glorious privileges and solemn responsibilities.

## Christ and the Church

Before dealing with the privileges and responsibilities let us consider the relationship between Christ and the church. The church is His own possession, because He purchased it with His own blood. As Paul says, He "gave himself for it" (Eph. 5:25). He regards the church as His own body with Himself as the head (Eph. 5:23). When repentant souls are baptized they are baptized "into Jesus Christ" (Rom. 6:3), and thus become members "of his body, of his

flesh, and of his bones" (Eph. 5:30). The relationship could not be closer and more intimate.

Purchased at infinite cost, the church is very dear to the heart of Christ. He assures us that He loves it even more tenderly than a mother loves her own child. Listen to His words: "Can a woman forget her suckling child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee" (Isa. 49:15). These comforting words are spoken to Zion—the church. See Isaiah 49:14.

From another inspired pen we read: "The church, enfeebled and defective, needing to be reprov'd, warn'd, and counseled, is the only object upon earth upon which Christ

bestows His supreme regard."—*Testimonies to Ministers*, p. 49.

To the people of the Old Testament church the Lord, through the prophet Zechariah, sent a message revealing His deep love and fatherly solicitude for them. "For thus saith the Lord of hosts; . . . for he that toucheth you toucheth the apple of his eye" (Zech. 2:8). What was true then is true today.

The eye is a very sensitive organ. A speck of dust or the slightest touch is immediately felt. Thus the slightest injury to the church is immediately felt by the Lord. Whatever is done from within or from without that brings harm to the church causes sorrow and suffering for our blessed Lord and Saviour. If all of us who are members of the church would constantly keep this fact in mind it would certainly have a wholesome effect on our daily conduct. It would tend to keep us from saying or doing things that would hurt the church and cause sorrow in heaven. It would help us to be better representatives of the body of Christ, better ambassadors for our heavenly king.

## Purpose for the Church

The purpose of God for His peculiar people, according to our opening text, is that they "should shew forth the praises ["virtues," margin] of him who hath called you out of darkness into his marvellous light." It is through the church that the character of God is to be revealed. It is through the church that the transforming power of God is to be manifested. It is to be the theater of God's grace.

This is clearly stated by the servant of the Lord as follows: "It [the church] is the theater of His [God's] grace, in which He delights to reveal His power to transform hearts."—*The Acts of the Apostles*, p. 12.

This same thought is expressed by the apostle Paul. Writing to the Corinthian church he says: "for we are made a spectacle ["theater," margin]

## God Knows

By Bertha Morris Wilkins

God knows and cares  
When loneliness unspeakable comes  
To rend the heart  
And break the spell of happiness  
Of years agone.

It is not the loving Father's will  
To hurt and wound,  
But thus it must be until  
His plan is finished for us here  
And we can go to Him,  
To the perfect land where sin  
Is unknown,  
To live for aye.

And there united with those we love,  
Where light and joy and peace shall  
reign,  
'Tis then we'll fully understand  
The reason for our grief and pain.

Be brave, dear heart,  
And wait the Father's will,  
Knowing that He has promised  
And every promise He'll fulfill.

unto the world, and to angels, and to men" (1 Cor. 4:9). To the Ephesians he writes: "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God" (Eph. 3: 8-10).

The solemn responsibility and the glorious privilege of the church in being the theater of God's grace is beautifully stated in the following lines: "From the beginning it has been God's plan that through His church shall be reflected to the world His fulness and His sufficiency. The members of the church, those whom He has called out of darkness into His marvelous light, are to show forth His glory. The church is the repository of the riches of the grace of Christ; and through the church will eventually be made manifest, even to 'the principalities and powers in heavenly places,' the final and full display of the love of God."—*The Acts of the Apostles*, p. 9.

Angels both good and bad are amazed as they behold what the grace of God working in and through the church is accomplishing in human hearts and lives. Says God's servant: "The Lord Jesus is making experiments on human hearts through the exhibition of His mercy and abundant grace. He is effecting transformations so amazing that Satan, with all his triumphant boasting, with all his confederacy of evil united against God and the laws of His government, stands viewing them as a fortress impregnable to his sophistries and delusions. They are to him an incomprehensible mystery. The angels of God, seraphim and cherubim, the powers commissioned to cooperate with human agencies, look on with astonishment and joy, that fallen men, once children of wrath, are through the training of Christ developing characters after the divine similitude, to be sons and daughters of God, to act an important part in the occupations and pleasures of heaven."—*Testimonies to Ministers*, p. 18.

#### Practical Piety Needed

If the people of God are to show forth in all their fullness and glory the virtues of Him that called them "out of darkness into his marvellous light," it means that they must live as He lived. Their lives must resemble His life, for "the world will be con-

vinced, not by what the pulpit teaches, but by what the church lives. The minister in the desk announces the theory of the gospel; the practical piety of the church demonstrates its power."—*Testimonies*, vol. 7, p. 16.

This is not to be interpreted to mean that preaching is unimportant. Far from it. "Go ye into all the world and preach" is the divine command. God Himself has placed pastors and evangelists in the church. He expects them to preach His gospel far and near. From pulpit and press and over the air they must sound forth the message with great earnestness and power. But the effectiveness of their preaching in producing permanent results for the kingdom of God will be determined in a large measure by the way the members of the church live. If they reveal the character of Christ in their lives, if they faithfully uphold the standards set up for them by God for their daily conduct, many souls will be convinced that the message they have heard is from God and will be influenced to accept it. "A kind, courteous Christian," we are told, "is the most powerful argument that can be produced in favor of Christianity."—*Gospel Workers*, p. 122.

On the other hand, if the members

of the church fail to live up to their profession, if they are selfish, dishonest, untruthful, loving the world with its fashions and pleasures more than God, the influence of the evangelists' preaching will be greatly impaired if it is not altogether completely nullified.

"Let us remember . . . that a cheap Christian character works more harm in the world than the character of a worldling. . . . Too often the influence of the sermon preached from the pulpit is counteracted by the sermon preached in the lives of those who claim to be advocates of truth."—*Testimonies*, vol. 9, p. 21.

How important then that every member of the church be a living Christian, walking in the footsteps of His Lord and Master. By the grace of God we must lift high, and ever higher, the divine standard of truth and righteousness.

As members of God's remnant church we must bear in mind the words of our text: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises ['virtues,' margin] of him who hath called you out of darkness into his marvellous light."

## Discoveries at Biblical Gibeon

By Siegfried H. Horn

ON FRIDAY, August 2, 1957, we visited the village of *el-Jib*, some six miles northwest of Jerusalem, site of ancient Gibeon. By "we" I mean the large group of ministers, Bible teachers, and others, who constituted the first Study Group that toured the Bible Lands under the sponsorship of the Seventh-day Adventist Theological Seminary. At *el-Jib* the tour members made a firsthand acquaintance with a Palestinian archeological excavation actually in progress. They saw a large poollike structure being dug up by a host of Arabs under the watchful eyes of their foremen, while other workmen carried the excavated debris in baskets to a dump nearby.

As we watched this work with keen interest we were given information about the excavation's progress, the

methods employed, and the organization of the expedition by Prof. Fred V. Winnett of the University of Toronto, assistant director of the excavation. During our brief stay at this site an inscribed jar handle came to light. It was immediately deciphered—read by human eyes for the first time in more than 25 centuries, after lying buried under tons of waste and debris for that long period.

However, before dealing with the most interesting and important results of this excavation at ancient Gibeon, it may be useful to briefly refresh our minds about the history of this royal city.

Gibeon was one of the large Canaanite cities mentioned in the Bible as well as in early Egyptian records. When the Israelites invaded Palestine



under Joshua's command in the fifteenth century B.C. and destroyed Jericho and Ai, the fame of the invaders quickly spread throughout the country. As a result some cities formed coalitions to meet the danger unitedly. Others, however, like Gibeon, being afraid of meeting the Israelites in battle or sharing the fate of Jericho and Ai, made a serious effort to come to terms with them by peaceful means. Using a ruse, the Gibeonites succeeded in tricking the Israelites into a treaty of friendship. In this way they avoided war and the possible destruction of their city, but were degraded to perpetual servitude when their scheme was found out. They were made "hewers of wood and drawers of water" (Joshua 9:3-27).

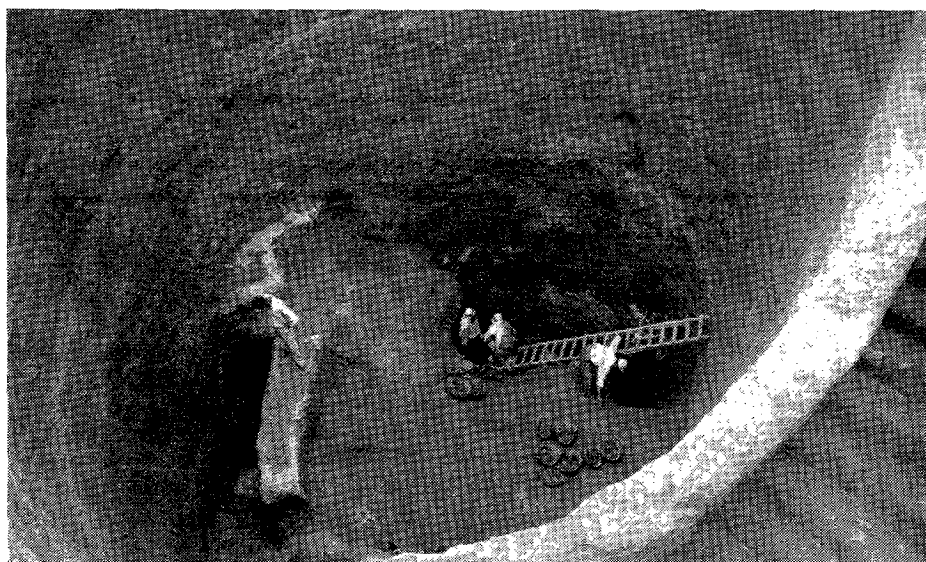
From that time on the city of Gibeon seems to have remained in the possession of Israel. Later it gained a temporary importance when the tabernacle was located there (2 Chron. 1:3). In this place Solomon had his first vision, in which an unusual measure of wisdom was promised him.

A pool near Gibeon or in that city is mentioned as the scene of a strange but bloody contest. During David's early reign as king, when ten tribes followed Saul's son Ishbosheth, twelve of David's warriors and twelve from the tribe of Benjamin were chosen by their respective military commanders, Joab and Abner, for a test of strength. The significance of this contest is still somewhat obscure. Each of the 24 opponents is said to have caught the other by the head with one hand, while thrusting his sword into his opponent's side, after which they "fell down together" (2 Sam. 2:12-16).

Although it is still not completely understood why such a contest or game was held, a parallel to it is found depicted on a stone sculpture from Tell Halaf in northwestern Mesopotamia, as was first pointed out by Prof. Yigael Yadin (*Journal of the Palestine Oriental Society*, vol. 21 [1948], pp. 110-116). This sculpture shows two men engaged in exactly the same type of combat that took place at the Pool of Gibeon. Each man is shown holding his opponent's head with one hand while plunging his sword into his opponent's side with the other.

### Identifying the Site

In spite of its ancient importance Gibeon's location became lost. Some scholars identified it with the Arab village *el-Jib*, which lies nine miles north-northwest of Jerusalem, while others suggested different identifications. Recent excavations carried out at *el-Jib* have proved conclusively that this village is the successor of Gibeon.



PHOTO, COURTESY OF JAMES B. PRITCHARD

The great well shaft at *el-Jib*, ancient Gibeon.

Excavations at *el-Jib* were begun in 1956 under the direction of Prof. J. B. Pritchard, and continued in 1957. The expeditions were sponsored by the University Museum at Philadelphia and the Church Divinity School of the Pacific. During the first season a rock-hewn tunnel 168 feet long was uncovered. It began inside the ancient city wall and ended at a powerful spring. Constructed by the early Canaanites, it served to provide them with access to their spring located at the slope of the hill on which their city was built, without leaving the protective walls of the city. Similar tunnels have been discovered in several ancient cities of Palestine. The most famous one is the 1,777-foot-long tunnel at Jerusalem, which has been in uninterrupted use since the reign of King Hezekiah. It still brings water to the Pool of Siloam.

Pritchard furthermore discovered on the summit of the hill of *el-Jib* a large poollike structure. It had a diameter of 38 feet and a spiral stairway 5 feet wide with a guard rail, all cut from the live rock. It seemed to be the famous Pool of Gibeon mentioned in the Bible as the site of the bloody contest already described. During the first season, part of the debris with which this structure had been filled in ancient times was removed to a depth of 35 feet. During the second season the structure was completely excavated. It proved to be not a pool in the strict sense of the word, but rather a large rock-hewn shaft, 88 feet deep. Seventy-nine steps leading from the upper rim to the bottom end in a water chamber. This gigantic shaft was thus found to have provided the ancient Gibeonites with access to a second source of water inside their city walls. It is not known at what time it was constructed, but the debris revealed that the shaft was abandoned

in the sixth century B.C., and then used as a city dump into which the waste of the city was thrown.

### Artifacts Found at Gibeon

From this debris many thousands of pieces of broken pottery were extracted, among which were 56 inscribed jar handles, which came from large 6-gallon wine jars. In no other Palestinian city, except Samaria, have so many inscribed objects been found. All of them contain personal names, such as Hananiah, Azariah, and Amariah, and 27 of them have the city name "Gibeon," which proves the correctness of the identification of *el-Jib* with this old city. Pritchard has plausibly explained that the various personal names found on the jar handles were those of the owners of the wine factories of Gibeon who put their names on the jar handles together with their city's name, in somewhat the same manner as modern firms put their names on their products.

All students of the Bible, and especially those interested in Biblical archaeology, will watch with great interest the results of future excavations at Gibeon. It is perhaps no more than a coincidence that the inhabitants of the city, called in the Bible "hewers of wood and drawers of water," constructed two gigantic rock-hewn water works in their city to find access to their city's springs. However, these people who had proved to be excellent stone cutters then became wood cutters for the Israelites.

*References:* Preliminary reports of the excavations of Gibeon, written by James B. Pritchard, have appeared in *The Biblical Archaeologist*, vol. 19 (Dec. 1956), pp. 65-75; *University Museum Bulletin*, vol. 21 (March 1957), pp. 2-26; vol. 22 (June 1958), pp. 12-24.

# "Ye Are My Witnesses"

By H. M. S. Richards

[Condensation of a sermon presented before a group of ministers and physicians.—EDITORS.]

WE HAVE all heard of the young couple who were out riding together in a buggy. He proposed to her, and she accepted. Then he said, "Now don't tell anybody that we're engaged."

"No," she said, "I won't. I'm just as ashamed of it as you are!"

Many people seem to be that way with their Christian faith, for they hide it from the world. Now I'm not arguing today for any bombastic profession of faith. I'm not talking about that at all, but our confession of faith is one of the most important things that we can consider. We do not have faith, really and truly, unless we confess it. Jesus said, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven" (Matt. 10:32).

You will remember that in church history the martyrs are called confessors. So a martyrdom was a confession of faith. Why did the martyrs face fire when they could have been freed? One pinch of incense to Diana, one word, one bow before the image, and they could have been saved. But they confessed their faith in pain, in death. They were confessors of the faith. Real faith is always confessed. It is either confessed or it dies.

Now I suppose that for 1,500 years at least, if not 1,800, Christians have been repeating the Apostles' Creed—a beautiful confession of faith, and one that we can say from the heart, from the very first, "I believe in God the Father Almighty, Maker of heaven and earth: and in Jesus Christ His only Son our Lord," right down through the last words, "and the life everlasting. Amen." I think it would do us all good to repeat it once in a while as a confession of our faith. But that's not the confession of faith that is of primary importance.

What do we believe about Christ? What's our relationship to Him? We might make a long list of "I believes," a credo that would fill volumes, but the center and heart of the whole thing is "What do I believe about Jesus Christ?" In our confession of faith, fellow servants of the Lord, our companionship with, our submission to, and our fellowship with the Lord Jesus Christ should be the one supreme doctrine of our profession. I

would know nothing among you "save Jesus Christ, and him crucified."

In the physician's office and in the minister's study, that should be our one great doctrine. It will so change our lives that theological argument will not be primary in our dealing with people, because, no matter how sound and rock-bound the argument is, somebody will think he can get around it. But there is one argument that is unanswerable, and that is the argument of a consistent Christian life. That's the one argument that no philosopher, no atheist, no infidel, can ever completely counteract.

In John, the last two verses of the fifteenth chapter, the same idea is stated: "But when the Comforter [or Holy Spirit] is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." That's one reason why the Holy Spirit hasn't said much about Himself in the Bible. The Holy Spirit wrote

---

## A Singer for God

By Carrie May Nichols

The slanting rays of sunlight  
Shone down upon her brow;  
The stained-glass-window rays  
Transformed her face somehow.  
She sang as only saints can sing;  
Her heart was lifted high;  
She proved with her persuading  
tones  
That Jesus Christ was nigh.  
It made me want to sing for aye,  
And tell the love of God.  
I found a new desire to go  
The way that Christ had trod.

And when the song at last was o'er,  
She sat and listened well  
To everything the speaker said,  
And all he had to tell.  
'Twas just as though the Friend  
she loved  
Was there for us to see.  
Her heart was filled with deepest  
joy,  
Her face was purity.  
And now I know that singers are  
A part of God's own plan,  
To show the mighty love of God  
To poor and fallen man.

the Bible through holy men, you know, but He didn't say much about Himself. He testified of Jesus always. The Bible is a testimony about Christ—"He shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning."

You can't bear witness to something you don't know. I may read a lot of books and get up, and—parrotlike—give it out. But it will have no power, no effect. The only thing I can really bear witness to is something that I myself have experienced.

When I was in college I saw something happen that shouldn't have, and which filled me with righteous indignation—so much so that I was foolish enough to put my name down as a witness. So early one morning, while I was still in bed, a big policeman came to the door and handed me a subpoena to appear in court. That was a new experience for me, and when I got on the witness stand I began to tell about it, and finally I was telling what I thought about it. The judge stopped me and said: "We don't care what you *think*. We want to know what you *saw*. We want to know what you *know*, not what you *think*."

So a witness must tell what he has seen. He is simply a pair of eyes and tells what he saw, not what he thinks.

You know, the Bible says in Isaiah 43:10: "Ye are my witnesses, saith the Lord." He doesn't say, "Ye are my lawyers," does He? Oh, a lot of us would like to be His lawyers—yes, sir! We can give arguments and work things out with convincing proofs, and all that. But God says, "Ye are my witnesses," and a witness can proclaim only what he knows, what he understands, what he has found by experience. Therefore, if we have a witness to bear, a confession of faith that has any effect, it must be something we know.

In Hyde Park, London, there is a place where anyone can go and tell the public what he thinks. It is the safety valve of the British Empire—and a fine thing it is to have a place like that, where people can go and get things off their chest. The first time I was in London I visited this place and saw these fellows, some on soap boxes, some just standing on the ground, and others with little pulpits. Roman Catholic theologians, atheists, Communists, and what have you—all there, and all talking and letting off steam. There were little groups gathered around some of them, and some were just talking to the air—but they felt better afterward.

One day a Christian preacher had his little pulpit in Hyde Park, with his circle of friends close by as he proclaimed the gospel. Several infidels on



the outer fringe kept throwing in their challenges every few minutes. One of these skeptics said, "Are you a Christian?"

"Yes," he replied, "I am."

"Well, then, when was Christ born?"

"I don't know exactly," came the answer.

"What province was He born in?"

"Oh, I don't know," said the Christian.

"When did He die?"

"Well," he said, "I don't know when He died."

"You're a fine Christian," said the atheist. "You don't know when Christ was born, or where He was born, or when He died. You don't know very much about Him, do you?"

"No," he said, "I don't know much about Him, but I know that six months ago I was a hopeless alcoholic doped here in London. My wife just hated to see me come home, and the children would run and hide from me. We hadn't anything in the house—all the furniture had been sold for drink. My wife was dressed in rags, and the children were looked down upon and laughed at in the streets. Then I heard this man tell about Jesus Christ. Jesus found me and changed my life. I can't explain it, but I'm different now. When I go home my wife is glad to see me. She's happy; there's a smile on her face, and she doesn't cry any more. The children run to meet me, and they're properly dressed. Now we have some furniture in the house. Jesus did that for me. That's all I know."

The heckler walked away.

My friends, that's the one testimony, the one argument, to which there is no answer. "Christ changed my life. I have a 'know-so' religion." We ought to be able to say that. We ought to have a testimony of faith, a confession of faith that is a confession of faith; not merely a stated belief, but a faith that is a reality, something that is real in our hearts.

"The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:16). Can I say, "I know I'm a child of God?" Do I have a "know-so" religion? Over and over and over again that is in the Scriptures. Over and over and over again it's in the life testimony of great Christians.

If you want to really enjoy life, get converted and have a "know-so" religion; have a personal reaction to the impulses of God. Try it. Really know it. There is something great ahead for you. Then you will have a confession of faith—"I know He's my Saviour; I know I'm His child."

"Beloved, now are we the sons of God, and it doth not yet appear what

we shall be." We haven't seen it yet. We know it's coming. We know what it is, but it hasn't appeared yet, because "when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2). But "now are we the sons of God." We are to be His witnesses in the way we live.

### Sister White Visits H. M. J. Richards' Church

My father was a young pastor in Denver. Just as he was ready to preach one Sabbath morning, the door opened, and in came Sister White, Miss McEnterfer, and Willie White. Of course, father was quite excited and immediately offered Sister White the pulpit. Right there before the congregation, she said, "Did you ask God to give you a message for today?"

"Yes," father said, "I did."

"Did you study that sermon faithfully?"

"Well," he said, "I think I did."

"Did you pray that God would give you the power of the Holy Spirit to preach that sermon?"

He said, "Yes, I did."

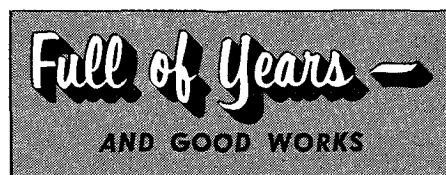
"Then do you think I'm going to come and take your place when God has given you a message for the people?"

She sat there on the platform, but made him preach the sermon. Then, after it was over, she took him off to one side and gave him words of encouragement and told him that his sermon had helped her spiritually. I think that was a wonderful Christian act on her part.

Sometimes I hear people say: "Oh, you don't want to say anything that will encourage that young fellow. You will give him wrong ideas, and make him proud." I tell you, most young preachers today need a word of encouragement—and some of us gray-beards do too. I don't mean a lot of foolish praise, but just a little encouragement.

Sister White told father something else. "Now," she said, "if you go on talking as you do now, straining your voice, you'll die pretty soon." Then in about ten minutes she gave him more instruction on how to speak in public and how to breathe than he had learned in all his public speaking courses in Battle Creek College, and almost until his death father had a very sweet, melodious voice.

Later father put a question to her, and I will just pass it on to you. "Sister White," he asked, "we hear so many different ideas on how to use



Mr. and Mrs. R. B. Woods

Mr. and Mrs. R. B. Woods, both in their 86th year, live in Angwin, California. They were born and reared in Kentucky. On September 24—Sister Woods' birthday—in 1916, she and her husband and their two sons, Robert and Cecil, were baptized at the close of a series of meetings in Atlanta, Georgia, by Carlyle B. Haynes.

Owing to the prolonged illness of his father, Brother Woods began at an early age to help support his family. At the age of 15 he began to learn the blacksmithing trade, and became an expert in wrought-iron work. Even after he was past 80 he was still making artistic porch

and stair railings. About two years ago he made a beautiful arch of iron over the entrance to Sister White's old home, Elmhaven, near the St. Helena Sanitarium and Hospital.

As a youth Brother Woods had strong religious convictions and was a diligent church worker among the Methodists. The same may be said of Sister Woods. They have both carried responsibilities in our church. Brother Woods served for many years as Sabbath school teacher and church elder, sometimes carrying full responsibility for a year at a time as lay pastor, in Mobile, Alabama; Covington, Kentucky; and Cincinnati, Ohio, when an ordained minister was not available.

Brother and Sister Woods placed a high value on Christian education. Both of their sons have served for many years as professors in our colleges. Dr. Robert Woods was president of Union College for five years. He now serves as coordinator of research at the College of Medical Evangelists. Dr. Cecil Woods was a missionary in China, teaching premedical sciences in the China Training Institute. Currently he is professor of mathematics at Pacific Union College. He has his aged parents near him where he can help them as they have need. Mother Woods still does fine quilting as a hobby. Through the years God has greatly blessed this family, and they live cheerfully in the hope of the reward of the faithful.

ERNEST LLOYD

your writings in our public work. How should a minister use them?"

She answered in words to this effect: "If you are going to preach, you should settle on your subject through prayer and the inspiration of the Spirit of God. Then go to the Bible and study everything on that subject. After that, go to these other writings and read what they say on the subject. Then you go to the people and preach it out of the Bible." And that's what father and I have tried to do all through the years. I wouldn't say it is wrong to read a statement from the Spirit of Prophecy writings now and then, but that isn't preaching.

Our witness and our testimony must first of all be a testimony of a personal experience of salvation in Jesus Christ. We must know Him as our Saviour. We must know that our sins are forgiven; and that will bring us into unity around the feet of Christ.

There will always be differences among us on some points of doctrine. I hope we think enough and study enough to look at things in different ways. That's not a bad sign at all. Our

unity must be deeper than a mere formal agreement on every little statement. We are individuals; God made us all different, and we see things from different sides. Even the same great truth will be expressed a little differently by different men.

In the case of an automobile accident, four or five persons who witnessed it from different positions will all describe it differently. That's why their testimony is worth while in court. If they all said exactly the same thing, their testimony would be thrown out as indicating collusion.

In the things of God there must be a great central unity, my friends, and we find it in Jesus and a faith that comes from Him. It's the "faith of Jesus"—not merely *in* Him, but *of* Him. It's the faith He had and which He revealed to the world. This baptism of unity, just like a baptism in the church, is a public testimony to our faith in Jesus and His teachings. So, my friend, our daily life, our words, as well as our formal proclamations of faith, are a testimony that will hold us together in these testing days.

The inheritance of the saints transcends anything that man can imagine or portray in the most descriptive language. Who can by pen or scribe or painter's brush capture the pure ecstasy of loved ones once parted by death reunited in a better world? Perhaps the apostle John came closest to it when he wrote: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:4).

Who would try to measure the joy of the person who, although in this world he did not own one inch of land, comes into possession of limitless dominion? "He that overcometh shall inherit all things" (Rev. 21:7).

We can only dimly comprehend the promise that man will shed his mortal nature while retaining his identity. "The trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality" (1 Cor. 15:52, 53). It is difficult to imagine a state of being where there are no evidences of physical deformity. In daily contact with the halt and the lame, the blind and the dumb, this promise of a utopian future falls on receptive ears: "Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing" (Isa. 35:4-6).

Marco Polo, the famous Venetian traveler of the thirteenth century, when he lay dying, was urged by his attendants to recant, to withdraw the stories he had told about China and the lands of the Far East. But he said: "I have not told half that I saw."

It is not hard to picture the disappointment of a prophet at his own inability to portray in words what he has seen and felt in vision. Some have been so overwhelmed with the heavenly scene as to be speechless. They have probably found human language to be so lacking in superlatives as to make it impossible to describe heaven's glory. The home of the saved, like the Christ who saves, is an *unspeakable* gift.

That humanity is not deserving of so rich a heritage, need not be argued. Of our condition Paul wrote: "At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world" (Eph. 2:12).

The Home of the Saved—Part 2

## Preparing to Live in the Holy City

By E. E. Cleveland

RECENTLY a giant airliner, engines wide open, streaked down the runway of a busy airport for the take-off. Within seconds after becoming air-borne there was an explosion in one of the four engines. The giant liner plunged toward the earth. Just over the highway it lost a wing. Smoke filled the cabin. The terrified passengers were sure that the end had come. But somehow the pilot landed the flaming aircraft safely. The plane was doomed. Could the passengers escape? Yes, but only one avenue was available—the gaping hole in the side left by the falling wing. Through this the passengers dashed to safety; not one was lost.

Nineteen-hundred years ago the side of our Saviour was pierced; innocent blood was shed. But in that gaping wound, and the precious blood that flowed from it, the human race may find life and safety, and entrance to a better world.

According to our Lord's promise, there is just such a place prepared for those who follow Him. Because of sin, our world has become the least desirable of the habitable planets. It is doomed to fiery destruction at the hand of its Creator. "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (2 Peter 3:10).

It should be noted here that God is not a destroyer and has no delight in carnage. It is His purpose to *purify* the earth. Sin has polluted it. The "lake of fire" is to be a Heaven-sent purgative. Sin is a curse. Its very existence is a threat to the harmony of the universe. Sin is intolerant. It must destroy or be destroyed. Peaceful coexistence with it is impossible. Hence, the fiery judgments of Jehovah.

The human family has inherited death through the apostasy of Adam. Says the Scripture: "In Adam all die" (1 Cor. 15:22). Death, present and eternal, is the just reward of all men. From this righteous sentence there was no right of appeal. Man had made an arbitrary decision to disobey his Maker. The creature thus defied his Creator. The sentence—*death!*

"But God . . . , even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Eph. 2:5, 6). "Now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (verse 13).

Man's inheritance of the glories of the world to come is dependent upon his personal relationship with Jesus Christ, for Christ is the key to human goodness in this world and the certificate of entrance to that fairer land.

Concerning the inhabitants of the Holy City we read: "And in their mouth was found no guile: for they are without fault before the throne of God" (Rev. 14:5). That this text does not refer to the angels is evident from verse 4, which says: "These were redeemed from among men." Neither should we erroneously conclude that this state of perfection will be achieved while in transit to the celestial shores. Man must have the character of Christ here, or he will never see the world to come. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" (Titus 2:11, 12).

### Power From Christ

For man this poses a perplexing problem, for he is born imperfect (Ps. 51:5) and he is evil by nature (Rom. 7:18). He is powerless to do good. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil" (Jer. 13:23). In his own weakness man cannot meet the requirements of God. "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would" (Gal. 5:17).

But the gospel is a message of hope, not hopelessness. To the lost it is the good news that help has arrived. "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end" (Eph. 3:20, 21).

What man cannot do for himself, Christ can do for him. What man cannot do in himself, Christ can do in him. What man cannot do by himself, Christ can do through him. Victory may be ours, here and now, over the world, the flesh, and the devil. "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

The emphasis here is on the ability of Christ to succeed in us. God in human flesh can meet His own requirements. "Thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1:21). Christ in the heart is sufficient defense against temptation. His continued



presence is the key to consistent victorious living. No temptation is stronger than He. "He is able to subdue all things unto himself" (Phil. 3:21). "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God" (Gal. 2:20).

Herein lies a twofold, timely emphasis, namely: (1) the life of Christ may now be lived in the flesh; (2) faith in the Son of God is the key to that experience.

Faith in God is simply believing Him. Believe Him when He says of your past: "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee" (Isa. 44:22).

Many Christians live haunted lives. They apparently prefer the rattle of past skeletons to permanent deliverance through simple belief. Beneath the affected calm of their countenance is a gnawing undercurrent, a vague uncertainty. They do not believe.

When a parent tells a child, "You are forgiven," the child believes and resumes play as if he had never committed an offense. But Christ offers more than pardon. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). Christ justifies the sinner by assuming his sins. "And the Lord hath laid on him the iniquity of us all" (Isa. 53:6). Christ bore the sins of the world with Him to the tree.

To believe this is to free one entirely from all guilt and responsibility for past transgressions. For this alone the Christian should be the happiest person in the world. Through Christ man is given the innocence of a newborn babe.

Believe Him when He says, "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isa. 41:10). Blessed assurance and insurance for every present and future need is herein promised. And "the Lord God is not slack concerning his promise."

One time when traveling the dangerous highways I attempted to pass another automobile. Suddenly, from the opposite direction came another car hurtling toward me at terrific speed. For a moment I stared death in the face. Then I remembered the passing gear. The manufacturer's manual said it was there. But was it? I pressed the accelerator to the floor, there was a new surge of power, and the car sped out of danger.

Christ offers strength for every emergency. Keeping power, hour by hour, is ours for the asking. The Christian enjoys a mysterious re-creation and daily renewal. "And be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness" (Eph. 4:23, 24). Our obligations to God become privileges. Sabbath observance, tithe paying, and dietary abstemiousness are then joyfully practiced. Energized by the power of God, such a man becomes master of his weaknesses, a daily conqueror through Christ the Lord. To him the grace of God is sufficient. God is indeed a very present help in trouble.

Believe Him when He says, "God is faithful, who will not suffer you to be tempted above that ye are able" (1 Cor. 10:13). This is assurance for the future. Man should learn to live for God a day at a time. Many a man has been overwhelmed simply by looking at the long road ahead, not remembering that it must be traversed mile by mile. Each mile can be a pleasure if the traveler ceases worrying about the next mile.

Sooner than we think, the painful experiences of this old world will be behind, and the profuse glory of multicolored light emanating from the Holy City will greet our tired eyes. And the eternally green hills of Zion will yield to redeemed man a "thousand sacred sweets."

"Soon we will be done with the troubles of the world,  
Going home to live with God."  
(To be continued)



# OUR HOMES

HOW TO KEEP THEM  
HAPPY  
AND HEAVENLY

CONDUCTED BY PROMISE JOY SHERMAN

## My Children Live in Nature's Storehouse

By Opal Mills

MAMMA, Mamma, guess what daddy and I saw!" exclaimed my nine-year-old. "We saw a mamma skunk building a nest under the barn! She's going to have some baby skunks, and we are going to make pets out of them, aren't we, Daddy?"

Life is full of excitement and thrills for our two little girls. Everything about them is interesting, for, you see, they live in nature's storehouse. They don't miss television. We have never owned one and never expect to. We don't need it with the whole wide world as our theater.

I am never amazed any more at what I may be asked to look at. Running to me excitedly a little girl will hold out a jar containing any number of things she has caught outdoors for me to inspect. Sometimes it is a butterfly or a ladybug. Perhaps she has found a new kind of bug on which we must do a little research before we can identify it. Several times, thrilled beyond measure, this little daughter has proudly displayed a beautiful large bumblebee! How she manages to catch them without getting stung is a mystery I haven't yet solved.

Her collection of caterpillars reaches enormous proportions each summer. Some of the caterpillars make cocoons and hatch into butterflies or moths. What a thrill she gets out of them!

Lizards are common around our house. Both girls enjoy catching them and making fancy homes for them. A wooden box lined with moss and with a container of water in the corner seems to be an ideal home for a lizard. He has a secret way of getting out, however; one that neither of the girls has been able to discover!

Frogs are a favorite with our older daughter. She catches them, puts them in a fish bowl, and feeds them turtle food. One year she had most of the boys at school catching frogs for her. Many escaped, and we had frogs everywhere! After she has kept them a while she takes them down to the creek and turns them loose.

The newest attraction these days is water dogs. They are slow, pokey things, easy to catch and lots of fun to play with and to watch. So far the girls have been content to play with the little water dogs down in the pasture. None have found their way to the house. I am not even suggesting that they do otherwise, for I think the pasture is the best home for water dogs, as there is plenty of water in the irrigation ditches to keep them happy!

We sprinkle our home pasture using the "rain-bird" sprinkler heads. Not long ago I was changing the sprinklers when I discovered several were plugged with eels! I was quite perturbed as it is quite a job removing the slippery things from the small hole in the sprinkler head. My little daughter was helping me, and upon finding the eels she was really fascinated! Here was a new creature from nature's storehouse. Later, in the ditch in the other pasture, she found another, but it quickly got away. She

hunted for an hour for that eel, but couldn't find it or any other one anywhere around. She is still hoping to find one again sometime, and she probably will.

One day she found a hummingbird and tried to keep it alive after it had hurt itself internally while trying to fly out the window through which it had come in. It died, but she learned a lot about hummingbirds that day. She read all about them in the encyclopedia, and a friend of ours gave her a recipe for a perfect hummingbird food. Besides the knowledge gained, many happy hours were spent fixing the little bird up as comfortably as possible. She fixed it a nest out of a cottage-cheese box and an old cloth. On either side of the bird she put a sprig of lilac. Then she took a very small doll pillow and set the bird on that inside the cottage-cheese box. It was a colorful arrangement.

Both girls have their own sheep and thoroughly enjoy the little lambs each spring. They sell the wool from their sheep, and the buck lambs. The wool money goes to pay for the feed, so the lambs are pure profit. Usually they sell the lambs and buy more sheep with the money, thus increasing their flocks. Their sheep will put them through school, we believe.

My husband encourages the girls to love animals by bringing wild things

## Wild Blue Iris in the Dawn

By Grace V. Watkins

How many June-bright skies  
Are in these flowers that rise  
Dawn-sweet and blue and cool  
Beside a pasture pool!

No hill can be as steep,  
No shadowed vale as deep  
After the heart has known  
Wild iris in the dawn.



home for them to enjoy. One time he brought home two baby raccoons. We had to feed them out of a bowl filled with bread and milk. They grew rapidly, and the older they became the more mischief they got into. They were rocked to sleep in a rocking chair two or three times a day by the younger girl. O the thrills of raising two little raccoons until they are old enough to take care of themselves! It is an experience the girls will always remember.

We have had flying squirrels, a wild rabbit, skunks, and a hamster. In the fir tree in front of the house are a couple of frisky squirrels we enjoy all year long.

We want our girls to grow up loving the creatures God has made. We think we are giving them a wonderful heritage when we allow them to live in nature's storehouse.

The girls learn to identify the flowers and the trees as well as the animals. They love nature because they feel they are a part of it. Every flower is lovely to see, and what a thrill it is to be the first to find a certain flower in the spring! How beautiful the trees look in their spring dress!

The best swing in the world is one hung from the branches of a tree. For their acrobatic exercises, our girls have a bar put up between trees. The bar is an old water pipe put up by the girls themselves.

The creek is a constant pleasure to the children, especially in the summertime. It is peaceful just to sit beside, and lots of fun to wade and splash around in on a hot day.

Sometimes the girls ask, "Mamma, are we poor?" Perhaps we don't have the latest model car or the finest house in the world, and our furniture is old, but we live in the country where we can call our place our own. We enjoy the gifts God has given us. So to my girls I say, "No, we are very rich!"

## Summer Evenings

By Lydia L. Roberts

"Where are the children?" inquired Mrs. West as she joined some friends on Mrs. Holmes's porch.

"They are sailing boats in the bathtub," replied the hostess. "Very often on warm evenings, before they go to bed, I let them prepare the bathtub half full of water, put on their bathing suits, and pretend they are at the beach. They keep cool and comfortable in that way, do not disturb the rest of the family, and go to sleep quickly and happily afterwards. It is so much better for them than vigorous exercise out-of-doors near bedtime."

"I wish the neighbors around us

would keep their children quiet these warm evenings," sighed another woman. "The boys and girls race the streets after dinner, running and shouting until they are too warm and tired to go to sleep at bedtime. When they finally are called into the house, we often hear wails and protests here and there for another hour before peace descends upon the neighborhood."

"The family next door to us has a clever idea," said Mrs. West. "The mother calls it a bedtime party. Everyone helps with the dishes, except father; he reads the paper. Then they all, including father, go out on the back porch. An old blanket is spread out on the floor for the children to sit on. They take turns in choosing games and play for an hour. The mother watches the newspapers and magazines for new games that are interesting but not noisy.\* Some-

\* Good games for children can be purchased at your Book and Bible House.—Editors.



## Home-Town Boy Returns

By Arthur S. Maxwell

After a while Jesus came to Nazareth again. Hardly had He arrived in town, when people began to crowd around Him. When it was rumored that He might speak in the synagogue on Sabbath, everybody flocked to hear Him.

Opening the Scriptures to the book of Isaiah, Jesus began to read from the sixty-first chapter.

So tenderly yet forcefully did Jesus read the old, familiar words that everybody was moved by them. So much so that when He closed the book "the eyes of all them that were in the synagogue were fastened on him."

Then He shocked the people with these words: "This day is this scripture fulfilled in your ears." As they listened in amazement Jesus applied this famous Messianic prophecy to Himself. "I, who have lived among you so long," He said in effect, "have been anointed by God to do this work and preach this message. Once I mended your furniture; but now I shall mend broken hearts, give sight to the blind, and set the oppressed at liberty."

For a while the beauty of His words and the gentleness of His voice captured the hearts of the people so that they "wondered at the gracious words which proceeded out of His mouth."

Then a change came. Many present hoped He would perform a miracle, as

times other children join the party. At the bedtime hour everyone has a glass of lemonade or some light cool drink, and the children trot off happily to bed. It is pleasant to hear their voices and laughter and know they are being so intelligently cared for."

"And that plan gives the children an opportunity to get acquainted with their father without annoying him at the end of a busy day," observed Mrs. Holmes.

"One of the loveliest memories of my childhood," said another woman, "is of summer evenings spent on the front porch with my father. I did not realize until long afterward all he taught me in that companionship. We listened to the hum of summer's many little voices and tried to distinguish them. We watched the changes in the evening sky. Often we played quiet games or exchanged conundrums [riddles]. Of course I went off to bed contented and ready for a refreshing sleep."—*National Kindergarten Assn.*

He had in Capernaum and other places.

Jesus knew what was going on in their minds and in words such as these said, "I know you are saying, Physician, heal yourself; what you did in Capernaum do here also. But no prophet is accepted in his own country."

Then He reminded them that in the days of Elijah it was a widow of Sidon, not of Israel, who was fed in the years of famine; and that in the days of Elisha it was only Naaman, a Syrian, who was healed of leprosy.

What He wanted them to see was that it is not the place where a person lives that matters to God, but the state of his heart. God's miracles are for those of any city or any nation who believe in Him, and do what He says.

The people got the point at once. It made them angry.

"So He thinks we're not as good as the people of Capernaum!" they whispered. "Well, we'll show Him."

Suddenly the peace and calm of the holy Sabbath was shattered. Men jumped to their feet, shouting. Some left their seats and rushed toward Jesus. Soon the whole synagogue was in turmoil.

The mob started pushing Jesus to the edge of the hill on which Nazareth was built.

Things looked bad for a while. It seemed as if Jesus' ministry was going to end almost before it had begun.

But suddenly the crowd halted in confusion. People started shouting at each other, "Where is He? Where's He gone?"

Jesus left Nazareth. What a pity that His own city, the place of His childhood and youth, should have treated Him like this! Much as He had wanted to help these people, He couldn't. They wouldn't let Him. How much they missed!



## Be True to Yourself

By Harvey Hansen

**E**VERYTHING went fine—at first. He had money, youth, and doubtless health and personality. Certainly lots of “good-time” friends.

Son of a well-to-do father, the young man left home and went with his wealth into the world. He flattered himself that he was out from under parental advice and restraint and could do as *he* pleased.

His friends were glad to have him indulge with them in spending his money and himself in “riotous living.” Perhaps he thought he was happy.

But this condition did not last long. When he had spent all his money, and was in want, “no man gave unto him.” Not one of his “good-time” friends would have anything to do with him.

Young people today who leave a Christian home or a Christian school or the church to see and taste the world usually find it the same way! Worldly friends are eager to have you smoke with them, drink with them, share their vulgar jokes, pick up their swear words, develop touchy tempers like theirs, and in other ways corrupt your manners and waste your sub-

stance. And when it comes to the cost of such “pleasures” they let you pay a big share.

But they are not as interested in your happiness as they appear to be or even as much as they think they are. If they were really interested they would not coax you to smoke and drink! But they want company for their misery. They want salving for their conscience. If they can get professed Christians to go the way of the world with them they feel less guilty over their evil conduct.

But when your money is gone, or your health broken, or your character defamed or nearly ruined, then to whom can you turn? The poor souls on skid row are loved and helped by the missions, not by the pleasure-seeking crowds that started them down hill in the first place. Of course, not all end up on skid row. But worldly pleasures diminish your connection with the Lord and multiply your chances of perishing forever with the soon-perishing world. The pleasure is only Satan’s temporary sugar coating to lead you on—on to the bitter husks that surely come later.

The young man couldn’t even get

a respectable job. Probably the mark of riotous living was on him, so no citizen of that country would offer him anything but the lowest type of work—feeding swine. Instead of the “life of the party” he was now a destitute prodigal.

Self is naturally sinful. The Bible declares this again and again. So it is only natural to reap a harvest of swine husks when you follow the dictates of an unsanctified self. The heavenly Father’s “substance”—the time, talent, and material blessings entrusted to you—is wasted when used only to serve self. “Every life centered in self is squandered. Whoever attempts to live apart from God is wasting his substance.”—*Christ’s Object Lessons*, pp. 200, 201.

But the prodigal still had far greater treasure than all he had wasted. He still had a father who loved him!

### The Prodigal Comes to Himself and Returns to His Father

Finally the prodigal remembered that parent. Acknowledging his sinful state and desiring forgiveness, he came to the one who could help him attain a better way of life. When he did that he was being true to himself. It elevated him. “And when he came to himself, he said, . . . I perish with hunger! . . . And he *arose*, and came to his father” (Luke 15:17-20).

The compassionate father not only forgave him, he also clothed him with the best robe; he gave him the ring that probably in those days represented the seal of sonship and heirship; and he even killed the fatted calf to provide for him a feast of welcome.

The prodigal had a criticizing brother. Possibly one reason he left in the first place was the criticizing brother. But he returned anyway and was greatly blessed!

Are you away from your heavenly Father and His family, the church? Do you hesitate to come back because there might be a church brother (or sister) who might criticize your past? Let not the failings of others be an excuse to stay away!

“Arise and go to your Father. He will meet you a great way off. If you take even one step toward Him in repentance, He will hasten to enfold you in His arms of infinite love. His ear is open to the cry of the contrite soul. The very first reaching out of the heart after God is known to Him. Never a prayer is offered, however faltering, never a tear is shed, however secret, never a sincere desire after God is cherished, however feeble, but the Spirit of God goes forth to meet it. Even before the prayer is uttered, or the yearning of the heart made



EWING GALLOWAY

“Good-time” friends are to be had in abundance, as the prodigal son discovered. But when his money was gone and he no longer was able to say, “The treats are on me,” then what?



known, grace from Christ goes forth to meet the grace that is working upon the human soul."—*Ibid.*, p. 206.

No whirl of worldly pleasures and companions can ever satisfy your deepest longings. After the so-called good time is over, your heart still has lonesomeness and emptiness. Your heart can never be any other way—until you come to Christ. Only Christ can satisfy your deepest longings. Those longings are nothing other than the grace of Christ calling you to Him!

He wants you to come to Him. He was lifted up on the cross to draw you to Him with the cords of love! "Him that cometh to me I will in no wise cast out," He promises!

He has for you the very best apparel of all—the robe of His righteousness! The very best meat and drink of all—His words! And the highest type of employment—sharing His saving truth with others!

Like the Master, we are to be social to save. Christ ate with publicans and sinners that they might be led to desire His sinlessness. So we today should endeavor to influence the wayward to love and go the way of the

Lord. When we do this, both they and we will find real happiness!

Remember, the only way to be true to yourself, and truly happy, is to be true to the Lord—in all things.

## Junior Talks

### New Hebrides Baby

#### Part 2

By D. A. Delafield

Last week I reported to you the first part of a talk that was given to our General Conference family in Takoma Park by Mrs. Norman Wiles, missionary from the South Pacific. She told of a native baby girl she adopted when it was only two days old. Now let us go on.

"The baby got along very nicely, and all went well for several weeks, until an uncle came to the native village. He found that his sister, the baby's mother, had died, and that the baby was on the mission with the white people. That would never do.

With several men he came hurrying to the mission to demand the baby back. We reasoned with him; we pleaded with him. 'You have nothing to feed it. The baby will die!' we said. 'Better be dead than to grow up and know the white man's ways and white man's customs and be a mission baby! No! She'd better be dead.'

"However, the tears of two white women who had learned to dearly love this little baby finally touched his heart, and he went away without her. But not for long. Again he came back and demanded her. This time, we had to see him walk off in the darkness with our baby. But we reassured ourselves that she was so used to a comfortable bed and regular food and clean ways that she would keep them awake all night and they would be very glad to bring her back by morning.

"But she didn't come. Another day passed, and no baby. And so that afternoon I hurried off to the village to find out what had happened. There was our poor baby, dirty, for she had had no bath. She had had nothing to eat, and was hungry and crying. And, oh, how I pleaded that I might have her back. But no. 'She'd better be dead,' was all that I ever heard.

"Once in a while some other mother with a small baby might pick her up and give her a little food. All day long she had to stay home with just children to care for her. She would cry until she couldn't cry any more, sleep until hunger awakened her, until she became so weak and feeble she could hardly cry any more.

"We threatened, we begged, we pleaded, we did everything we could, but it seemed hopeless. Finally, one evening after dark when the natives thought this baby couldn't live until morning, and we had threatened that we would report the matter to the government if we ever got a chance, back they came. She had better die on the mission than in the village, so we would have to take the blame. We took her in, and God answered our prayers and saved her life.

"That little girl grew up. Later she was taken by other missionaries to Fiji. She was married to one of our Christian workers in Fiji, and today she lies sleeping in that far-off land, awaiting the call of Jesus, for she was always faithful. And the best part of the story is that now her father and her brother are Christian Seventh-day Adventist natives on that little island. For this we thank God."

And with that, Mrs. Wiles' story ended. Next week we will have another story from her, a story that will show how Jesus can save even the helpless orphans of faraway lands.

As It Looks to Me—3

## Making Life's Highway Safe

By E. W. BROWN, Former Dean of Men, Oshawa Missionary College

Life's highway is crowded. To make it safe the "drivers" must be dependable. But the undependable are there also. "Buses" of pleasure, "limousines" of luxury, "convertibles" of vanity, "hot rods" of recklessness, and "trailers" of indifference press the thoroughfare.

Some of them have an almost total disregard for the steady, dependable traveler on business—the King's business. They roar, and honk, and cut in, and speed their way toward the head of the line. The King's businessman, jostled and heckled, appears outmoded and outspeeded; but along the route he finds the buses bogged down, the limousines burned out, the convertibles side-swiped and ditched, the hot rods smashed, and the trailers upset.

How few are dependable—true as "the needle to the pole"! God needs young people who will recognize sin when it lifts its head in a school home, and will call it by its right name. God needs young people who will accept a janitor's respon-

sibilities and will clean the unseen corners without being checked. God needs young people who will accept a monitor's position and not be two-faced. God needs young people who can accept a special privilege and not take undue advantage. God needs young people who respect their roommates' and neighbors' study periods. God needs young people who will rightly represent their school and their Master when they are off campus—young people who are *dependable*.

Many aspire to dependability, but they are not prepared for the terrific traffic pressures. The advantages that appear so real in the violations of the rules of the road are too much for them. They join the frenzied rush and are lost—removed from the highway.

O that all might build characters of undeviating dependability, thus making life's highway safe for all! Then at the end of the way they will hear, "Thou hast been dependable in a few things, I will make thee ruler over many things."

# Among the Big Nambas in the New Hebrides

By A. G. Stewart

## Meeting a Cann

A WELL-KNOWN yachtsman who spent some time cruising among the South Sea Islands once said, "If I were a king, the worst punishment I could inflict upon my enemies would be to banish them to the Solomon Islands. On second thought, king or no king, I don't think I'd have the heart to do it."

Notwithstanding the lush tropical beauty of the islands, much sickness and disease lurks in their swamps and jungles. Malaria, frequently followed by the dread blackwater fever, is spread by the anopheles mosquito.

One missionary of another denomination stationed on Malaita said he had agreed to come to the islands for six months. He further agreed that if he were alive at the end of six months he would stay. Six years had passed and he was still there, though doubting if he would survive another six months. However, he was so much in love with his work that he hesitated to leave. Three missionaries had preceded him in that area and in less than the time he had served, two had died of fever and the third had gone home a physical wreck.

The natives were almost all affected by skin diseases. Large ulcers were common, and almost all the children were covered with suppurating yaws. In the Solomons a very large percentage of the people suffer from a wide-spreading ringworm that is foul smelling and very persistent. People with their bodies covered with this itching disease would board the *Melanesia* and sit on the hatches scratching themselves so hard that the dry scales flew from their bodies in all directions. Others with large yaws on their feet would leave pus-stained footprints on the decks. Some with parts of their toes gone or with deep holes in their legs from long attacks of these tropical diseases would come and visit the *Melanesia*.

Pastor and Mrs. Jones patiently treated these sick ones as best they knew how. They also advised them on their diet, and distributed medicine. With the discarding of the use

of swine's flesh and unclean fish, including shellfish, a marked improvement was soon seen.

For the Europeans, the tropical climate with its high average of humidity was, to say the least, very enervating. Pastor and Mrs. Jones did not isolate themselves from the people, but continually moved among them, and were exposed to the dangers of infection or contagion.

On one occasion word was brought to Pastor and Mrs. Tutty, living on another island, that Mrs. Jones was quite ill and that the captain was afraid she would not survive. As doctors were scarce or lived a long distance away and there was no means of quick communication, Pastor and Mrs. Tutty decided to visit the Joneses, for Sister Tutty was a trained nurse. The trip took two days, and when they arrived Captain Jones had already given up hope of his wife's recovery. He was preparing for her burial. He had even drawn plans for her coffin, intending to use the flooring of their living room, which he had already measured.

However, with good nursing by Mrs. Tutty, Sister Jones recovered, greatly to the captain's relief. In his enthusiasm to make her comfortable and set the place in order, he laid to one side the drawings of the proposed coffin. When his wife was able to be around again and was straightening up the papers, she found the writing pad with the unused drawings, much to her husband's embarrassment.

When Captain and Mrs. Jones were doing this pioneering work in the Solomons, hospitals were not available, except perhaps in the ports of call or in the administrative centers. This led to the consideration of calling for missionaries who had already received some medical nursing training.

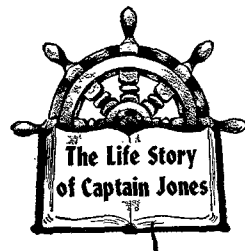
### Scanning a Wider Horizon

With the larger vessel at his command and a field assigned to him comprising the Melanesian groups, Captain Jones was soon studying his nau-

tical maps, measuring distances, soundings, and possible courses.

Lying about 1,000 miles to the southeast were the New Hebrides Islands, where heathenism was very strongly entrenched. The Advent mission had made a beginning in this area with two European families striving to secure a foothold. Captain Jones thought the story of the mission success in the Solomon Islands would bring them encouragement, so he made arrangements to go there. Before doing so, however, he left on record his acknowledgement of God's providence, in the following few lines:

"As the work is gradually and continually extending in the Solomon Islands we can more clearly see how wonderfully the hand of the Lord has been working from the first simple beginning in the start of the mission at Viru. It was apparently so insignificant that the European settlers said we would never do any good there, as the people were lazy and no good. But these people have sprung ahead, and are now spiritually on a par with the other missions. In fact, they undertook to conduct the mission themselves in the absence of a European missionary, and showed remarkable zeal in their work. In those early stages of the work it was those young people who on the *Advent Herald* pioneered the cause in the Morovo Lagoon by their simple testimonies and the singing of the Advent hymns. First, there was the Marovo Island, then Loloha, then Gatukai, then all



Part 8

# al Chief

the people around the coasts of the large Marovo Lagoon.

"Just one incident. Our leading boy at Viru, who with his young wife was recently baptized, told me that several men had recently arrived by canoe from an island far away to see how we conducted the mission on the Sabbath. This was conducted entirely by native boys, and they left satisfied, saying that they would return later and make a request for a missionary for their island, with its population of some 600 people. Surely God is doing great things for our people, young and old, in the Solomon group, so recently rescued from the veriest heathenism."

## The *Melanesia* in the New Hebrides

Our readers may but faintly imagine the surprise and thrill of excitement on the lonely mission station at Atchin Island when, about three o'clock one bright sunny afternoon, the cry of "Sail-ho" went up from a chorus of husky voices, as the white-painted ketch *Melanesia*, her engine purring and her sails filled with the southerly breeze, came through the passage between Atchin and the mainland.

Lying about half a mile to the northeast of Malekula, the second largest island of the New Hebrides, Atchin Island is a lonely spot. The few boys and men who were now being attracted to the mission had been advised of the proposed visit of the *Melanesia*, and they had had sufficient schooling to be able to spell out the large letters painted on her bow. Now the island echoed with their joyful welcome.

My wife and I had the great pleasure of being the resident missionaries and of entertaining the Joneses and their party, and of inspecting the almost spotless mission ship from the Solomons. Not only did we enjoy the visit of the mission party and the inspection of this gift-ship of the young people of Australia, but the following day we were taken aboard to visit an



The high chief of the Big Nambas tribe, Malekula, New Hebrides, who was visited by Captain Jones.

outstation some twenty miles along the coast, where the late Norman Wiles and his wife were pioneering among heathen tribes.

Another eight miles farther on was the open door to the Big Nambas tribes, still considered cannibals, and the wildest people in the group. Few Europeans would venture ashore there. One planter, who lived on the east side of the island and worked among the native people on his plantation, had told me just a little while before that he would not land among those Big Nambas people "for all the tea in China," adding that they were armed with deadly muskets and had frequently fired on visitors, either white or colored, who had endeavored to land on their foreshore.

Nothing daunted, our brave little captain said, "Let's go!" We climbed

the range to the plateau where their villages were hidden beneath large banyan or palm trees, barricaded behind strongly woven bamboo fences reinforced with thickly woven cane or strong reeds. The narrow path up the ridge had to be carefully followed through thick, tall, pampas grass and scrub. It wound upward for 1,800 feet.

The paramount chief, Nikambat, king of the cannibals, known far and wide throughout the area, looked the part. Tall, well built, with long shaggy hair from which hung beads or small shells, he presented a rather awe-inspiring figure. He also had a long black beard, a polished round shaft of bone thrust through the center of his nostrils, and was wearing bracelets of pigs' tusks on his fore-

(Continued on page 19)

# News From Home and Abroad

## Thrilling Experiences Related by South American Colporteurs

By Nicolás Chaij, *Publishing Secretary*  
*South American Division*

ON MY last trip in Brazil, I heard more thrilling experiences than I had ever heard before. It is very evident that the Lord is setting about to finish His work in South America.

A Rio Grande colporteur canvassed a woman for *The Great Controversy*. She manifested no interest; in fact, refused to buy. So he began to show her a colorful illustration of the new earth and to tell her about that land of peace. Upon seeing this picture she began to weep.

The colporteur asked: "What is the matter?"

When she calmed down a bit she explained: "Last night I dreamed of that very same picture. Bring me that book." A few months later both she and her husband were baptized.

Last year 45 persons were baptized in the Rio Grande Conference as a result of the colporteur work.

In Piquete, São Paulo, a man asked a colporteur if he had a book about Luther. He was shown *The Great Controversy* and purchased it. After reading some of it he invited the colporteur to explain to his church the Sabbath question and the millennium. Through these studies and the reading of *The Great Controversy* half the church of 200 members, to which the man belonged, including the pastor, accepted the Sabbath, the state of the dead, and the principle of tithing.

The president of the Goiano-Mineira Mission, on one of his trips, saw a group of people listening to a chief giving an oration as he held a book in his hand. He was giving an Adventist lecture about the end of the world. At the close the mission president greeted the chief and saw that the book was *El Mundo del Futuro* ("The Future World").

In another place a family purchased *The Marked Bible*, and through it accepted the Sabbath. Later they lent the book to some neighbors. This family accepted the Sabbath, then shared the book with a third family. They too were con-



Selemias Lima, the consecrated Brazilian colporteur who recently sold 822 large books in 12 days.

vinced and passed the book on to a fourth family, who also accepted the Sabbath. Thus through one small book, 29 persons are preparing for baptism.

In a certain country home the colporteur was mistaken for a thief and was thrown out. Upset by this experience, he went off by himself to pray. Just then some men came out to look for him to beat him up. They hunted high and low along the road, but could not find him.

After praying, the colporteur felt encouraged to go to the next home. There he was well received. Not only did the family order some books, but he found a favorable atmosphere for giving a Bible study. After making his delivery he continued studying the truth with them. By the end of 1958 six persons were baptized in that place and another six were baptized some months later.

The 18 colporteurs of the Goiano-Mineira Mission won 150 persons who are keeping the Sabbath as a result of their work during 1958. Of these, 49 were baptized in 1958. This is equivalent to 23 per cent of all the baptisms in that mission during the year.

Another colporteur in that same mission found a family keeping the Sabbath. He continued to cultivate the interest, which grew rapidly. During our recent colporteur institute he reported that he and his companion had been able to organize a baptismal class of 40 persons.

Elías Silva, colporteur assistant in the Rio Minas Conference, had a happy surprise recently. As he arrived at the conference office he noticed a man who was just leaving. After greeting him and talking with him a bit, he found out that he was a pharmacist from the interior who in 1942 had purchased a copy of *The Dawn of a New Day*. As a result of reading this book he with his family and some neighbors accepted the truth and were baptized—24 in all.

This same colporteur related that upon attending one of our churches a man approached him and greeted him by saying: "Through the tracts you gave me a year ago while crossing the river in a boat, my family and I are now members of this church."

The Rio de Janeiro colporteurs reported 65 persons baptized last year as a result of their work. This is also equivalent to 23 per cent of the total baptisms in that field in 1958.

Brother Sergio Cavalieri, for several years the leading colporteur in sales in the division, not long ago had a heart-warming experience. Two years before he had presented a book to an army sergeant, who had asked: "What church publishes this book?" At first Cavalieri tried to evade this question and only gave the name of the publishing house. But the sergeant insisted and Cavalieri mentioned our church.

"That's just what I wanted to know," said the sergeant, and then added: "I want to become a preacher in that church."

Then the sergeant explained that he had dreamed that night of a great open church where several persons stood at the door inviting the people to enter. "And among those people I saw you, and you said, 'Come in, but come in awake.'"

Cavalieri was impressed that the Lord was calling this man. He gave him the address of our church, and that week this sergeant began to attend our church with his wife, and to take Bible studies.

While Cavalieri was having this conversation with the sergeant, another sergeant was standing by making fun of them and opposing them. A few months ago Cavalieri was happily surprised to see this opposer in one of our churches. He had become so impressed that he had begun to investigate the truth, and now he and his family are baptized. This is the way the Holy Spirit is working to hasten the great day of triumph.

In Cascavel, in the state of Parana, one of our workers heard about a group of 40 persons who were keeping the Sabbath. He is now preparing them to join the church.

Last June a colporteur sold *The Great Controversy* to the fireman at a lumber mill. Later, after receiving Bible studies, this man decided to keep the Sabbath. However, the owner of the mill would not give him his Sabbaths off.

One of his companions, a Christian, said: "You have a family and you should not leave this good paying job. Do like I do. I am a Protestant too, but I do not feel that it is necessary to keep the Sabbath."

"No," the fireman answered, "the Bible says we should keep the Sabbath holy, and I plan to do this."

The fireman found other employ-

ment and his Protestant friend took his place as fireman at the mill. Three weeks later the boiler exploded and killed his friend and three others. "If I had continued working on the Sabbath, I would have lost not only my present life but my eternal life also," he explained to the colporteur. In December of 1958 he, his wife, and mother-in-law were baptized.

Some time ago Colporteur Roque Finco finished making his deliveries in the country late at night. He tried to return to town, but lost his way. For a long time he walked, looking for the way, but finally, tired out, at eleven o'clock he inquired at a home for directions. The owner answered: "The city is far away and it is very late. Why don't you stay here with us tonight, and in the morning we will show you the way."

While they prepared some food for him, Finco began to give them a Bible study. At midnight he went to bed, but although his body slept, his mind continued thinking about the spiritual needs of this family. In his sleep, in an audible voice, he gave a Bible study about the new earth.

Next morning he tried to give a canvass to the family on one of his books, but the man said: "We already know what these books are about. Last night while you slept you told us about the beautiful new earth, and I said to my wife, 'See, how wonderful it is to have such faith.'" The man ordered two books and a Bible.

Recently, five years after this inci-

dent, while Roque Finco was visiting one of our churches, a man approached him and said: "Do you remember me? Do you remember that night when you came, lost, at eleven o'clock at night to my home? Well, I was more lost than you. Through your words and the books you sold me, my family and I [five in all] are now members of the church."

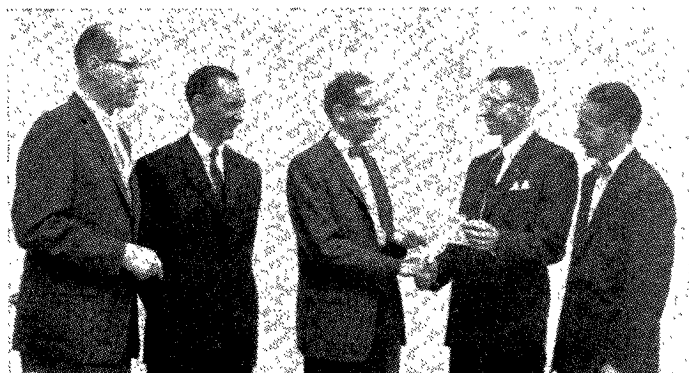
God is helping our colporteurs sell more books and win more souls than ever before. Several weeks ago, Selmiás Lima, an outstanding colporteur, had the largest sales he has had in his nine years of experience. In 12 days, offering three large books as a set, and making individual presentations, he took 274 orders, a total of 822 books. Colporteur Hilda Nascimento is selling four to five thousand magazines a month in the bus station in Rio de Janeiro.

These divine marvels permit us to understand why one colporteur said recently: "There is no greater joy than to work for God."

## Meeting a Cannibal Chief

(Continued from page 17)

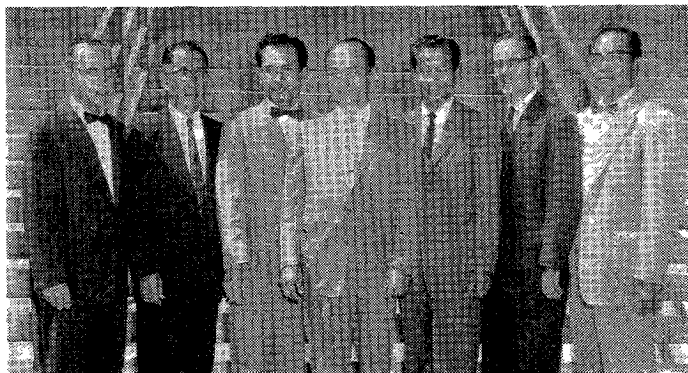
arms. Around his waist were many rounds of plaited bark to which was attached the dark-red bunch of twisted grass, or "nambas," the only covering piece of wearing apparel. With him were all of his warriors, similarly attired.



### Cali, Colombia, Ordination Service

Sabbath afternoon, April 18, Climaco Joya and Luis Eduardo Ortiz were ordained to the gospel ministry. Both of these young men have been working in the Pacific Colombian Mission since they finished their studies in the Colombia-Venezuela Union Training College. V. W. Schoen, home missionary secretary of the Inter-American Division, preached the ordination sermon; Luis Larrazabal, president of the local mission, gave the welcome; and the writer gave the charge. Those in the picture are (left to right): Elders V. W. Schoen, Luis Larrazabal, A. Ray Norcliffe, Climaco Joya, and Luis Eduardo Ortiz.

A. RAY NORCLIFFE, *President*  
Colombia-Venezuela Union



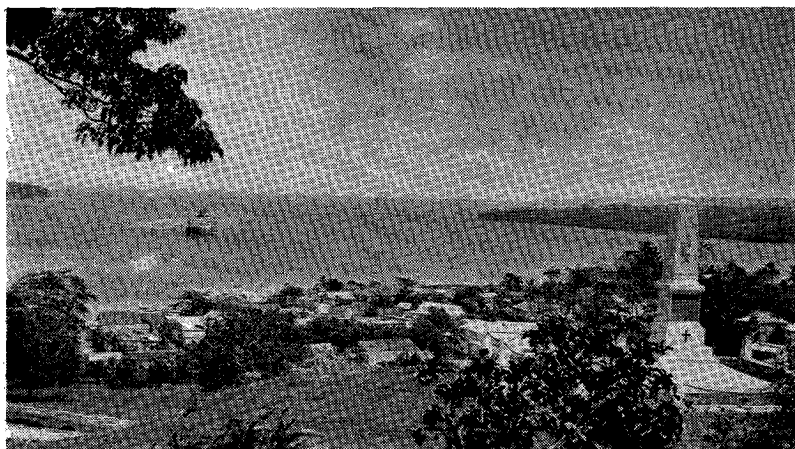
### Literature Evangelism in Hawaii

The third angel's message is making encouraging gains in the beautiful islands of Hawaii. Several new churches have been built, and last year 317 new converts were baptized. This brings the church membership up to 2,291 in the Hawaiian Mission. The literature evangelists, under the direction of D. D. Dirksen, have made an outstanding contribution to the soul-winning program in the islands.

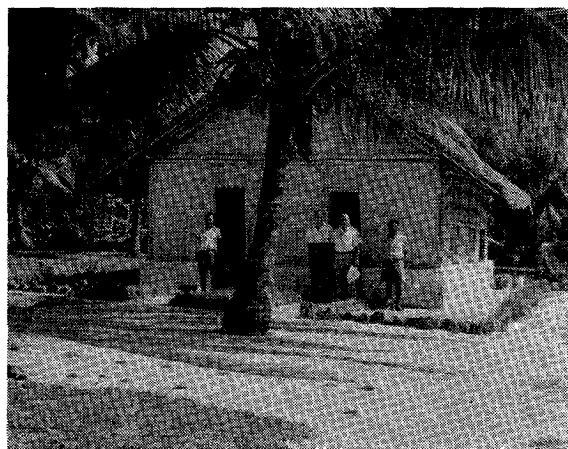
In 1958 they brought 72 persons into the church. The seven literature evangelists in the picture have set as their goal for 1959 the delivery of more than \$100,000 worth of literature.

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





Port Vila, New Hebrides, administrative center of the Condominium Government of Great Britain and France.



A church on west Malekula, New Hebrides, near the place where Norman Wiles died among the Big Nambas savages.

Captain Jones and some of his party were taken into his enclosed compound. In the center was the chief's house, a long, low, thatched hut without any opening but a door in front about three feet high and two feet wide. The chief and one wife occupied this hut, and close by were some three other huts occupied by nine or ten of his other wives or concubines. To mark them as married women each had at least one front tooth knocked out. This was done when she was purchased for so many pigs and was a sign to all that she was the property of her husband.

We were then taken inside the large communal house. When our eyes became accustomed to the gloom we discerned several human skulls on a low shelf, and human leg and arm bones protruding from the thatch in the roof. After the reception ceremony we retired to a native house prepared for visitors, and stayed the night. Of this experience Pastor Jones wrote:

"We then went into this grass hut, and as it had been raining we were wet. We took our clothes off to dry. As I took no change of clothes with me, I wrapped myself around with my blanket and tried to sleep on some shaky bamboo sticks while my clothes dried. Fortunately no raid was made on us that night, although they had just had a raid from a neighboring tribe resulting in two of their men being shot, so the camp was not too quiet.

"We met all the menfolk the next morning, and I spoke to them for about forty minutes, Brother Wiles interpreting as best he could. The big bearded chief and his stalwart followers gave good attention.

"Returning toward the coast we met another company on the way, and held a service with them. These were joined by others, all armed, who followed us down the hill to the beach. The high chief, with some of his men, ventured carefully aboard the

*Melanesia*, and manifested great surprise at all they saw. We eventually persuaded them to sing one of their mountain songs, and its weirdness and wildness cannot be surmised. We then entertained them by playing some sacred songs on the gramophone. This greatly intrigued them, and they looked within and without to find the singers."

The cleanness of the ship and the crew, and the absence of firearms was also a source of surprise to these men, as were the absence of tobacco and liquor, usually found aboard the recruiting ships that sometimes called there. That visit was a subject of discussion among these primitive people long after they saw the *Melanesia* disappear out of sight as she sailed away on her missions itinerary.

(To be continued)

## A Nyasaland Believer Tells Why He Became a Seventh-day Adventist

By S. W. Sambo

I am an African. During the first 19 years of my life I was in a religious daze. I was born while my parents were members of the Watch Tower Society, and grew up while they were in the African Baptist Church. But since the largest denomination was the Presbyterian Church, I could not understand why my parents were found in a lesser known group.

As time went on I sensed my confusion growing worse as I listened to the claims of the various groups that they are the true folds. At last I decided that it was impossible to find the true church among so large a number of denominations. I gave up trying. Now I understand why. Christ, at that time, did not really possess me.

The turning point came in 1945. At that time I met a man who was a keen

Bible student under the Voice of Prophecy. I immediately decided to enroll.

Soon I discovered that the Bible was a new book—that it was a personal letter to me, a lost sinner, guiding me back to God. Before this experience I had been judging the Book by accepting some parts of it and rejecting others. Now the Book judged me and I saw how hopeless I was without Jesus Christ. I resolved to follow the Master. I needed a new heart and mind in order to follow God's Word and found that this very experience was promised me in Ezekiel 36:26. When I completed the Bible course I became a Seventh-day Adventist. A number of my friends—opponents since that great day in 1953—have told me that I made a mistake in joining the Advent Movement. They have been indignant, especially about the Sabbath truth, tithing, temperance, and other prominent Bible doctrines.

I am grateful that the name Seventh-day Adventist is not merely the name of one of the many denominations filling our land today, but is in itself a message to the world at large of the two great pillars of Bible truth—the Sabbath, the sign of God as Creator, and the Second Advent—which have been buried down deep in the rubbish of error and apostasy. This to me is the church of Christ with a special message to the world just at the right time. It is the remnant church. Today, many groups wear the name of Christ and boast of it, but how different they are among themselves in doctrine and practice. How distant they are from the very truths Jesus Christ uttered and practiced.

I wish that all who love the Lord and love His soon appearing might join this movement that is on the way to the heavenly Canaan. I am pleased that I and my parents have at last found the truth and the true church.



## With Our Sabbath Schools in Northern Europe

By Eric B. Hare

"Welcome to the British Union," said E. R. Warland, Sabbath school secretary for the British Union. "It has been ten years since you were here last, but our people still remember you and we are going to have some good meetings." And we *did* have some good meetings.

The New Gallery in London was filled for our Sabbath meetings, and thirty-six teachers spent most of Sunday in our workshop classes. A. C. Vine, South England Conference Sabbath school secretary, felt more than repaid for the effort he had put into planning the meeting and preparing materials.

The great weekend in Harrogate, R. E. Graham brought together seventy-nine teachers from all parts of North England for a workshop, and I have never seen greater enthusiasm as we made rainbow flags and studied object lessons that would entice boys and girls into the kingdom of God.

During the week we had meetings in Cardiff, Wales, in Belfast, Ireland, and in Edinburgh, Scotland. Afternoon meetings and night meetings were all very well attended. And I rejoiced that in the ten years since my first visit, the British Union Sabbath schools had increased by nine, and now number 154; and their Sabbath school membership has increased by 1,593, bringing it up to 7,773.

In the West Nordic Union J. S. Christensen had planned a vigorous program with workshops at Aarhus and Skodsborg. I was grateful to see children's divisions in all of their large Sabbath schools. I spent a pleas-

ant day with the students at our Norwegian Junior College near Oslo, and a very happy weekend at Bergen. I was pleased to note that in the last ten years the West Nordic Union has increased its Sabbath school membership by 838, bringing it up to 8,443.

In the Swedish Union Brother E. Sonestam had planned workshops in Hultafors and Stockholm, and meetings in Goteborg and the college a little north of Stockholm. In ten years the Swedish Union has increased its Sabbath school membership by 295, bringing it up to 3,753.

In the Finnish Union T. N. Ketola had planned meetings in Turku, Tampere, and a workshop in Helsinki. In the last ten years the Finnish Union has increased its Sabbath schools by 16, bringing the number at present up to 99. Its Sabbath school membership has been increased by 1,158, bringing it up to 5,029!

These have been years of rebuilding and reorganizing and we are glad to report that the brethren are of good courage, and that the work is going forward everywhere.

### Proper Use of the Testimonies on Health Reform

*(Continued from page 1)*

reform. Let us be careful not to graft into health reform one false shoot according to our own peculiar overstrained ideas and weave into it our own strong traits of character making these as the voice of God, and passing judgment on all who do not see as we do. It takes time to educate away from wrong habits.

Questions are coming in from brethren

and sisters making inquiries in regard to health reform. Statements are made that some are taking the light in the testimonies upon health reform and making it a test. They select statements made in regard to some articles of diet that are presented as objectionable—statements written in warning and instruction to certain individuals who were entering or had entered on an evil path. They dwell on these things and make them as strong as possible, weaving their own peculiar, objectionable traits of character in with these statements, and carry them with great force, thus making them a test and driving them where they do only harm.

The meekness and lowliness of Christ is wanting. Moderation and caution are greatly needed, but they have not these desirable traits of character. They need the mold of God upon them. And such persons may take health reform and do great harm with it in prejudicing minds so that ears will be closed to the truth.

Health reform, wisely treated, will prove an entering wedge where the truth may follow with marked success. But to present health reform unwisely, making that subject the burden of the message, has served to create prejudice with unbelievers and to bar the way to the truth, leaving the impression that we are extremists. Now the Lord would have us wise and understanding as to what is His will. We must not give occasion for us to be regarded as extremists. This will place us and the truth God has given us to bear to the people at a great disadvantage. Through weaving in unconsecrated self, that which we are ever to present as a blessing becomes a stumbling block.

We see those who will select from the testimonies the strongest expressions and, without bringing in or making any account of the circumstances under which the cautions and warnings are given, make them of force in every case. Thus they produce unhealthy impressions upon the minds of the people. There are always those who are ready to grasp anything of a character which they can use to rein up people to a close, severe test, and who will work elements of their own characters into the reforms. This, at the very outset, raises the combativeness of the very ones they might help if they dealt carefully, bearing a healthful influence which would carry the people with them. They will go at the work, making a raid upon the people. Picking out some things in the testimonies, they drive them upon every one, and disgust rather than win souls. They make divisions when they might and should make peace.

I have been shown the danger of

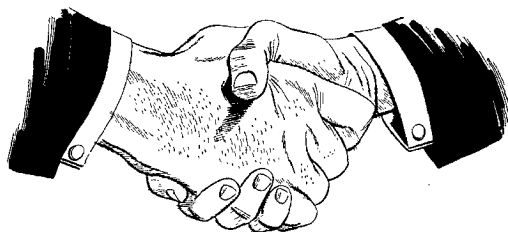


A group of children at the Aarhus, Denmark, Sabbath school workshop.

# Religion

# Health

## Go Hand



## in Hand

Do **You** know the vital health principles  
of the Advent Message?



### Read

The Ministry of Healing  
Medical Ministry  
Counsels on Health  
Counsels on Diet and Foods  
Temperance

### Study

Review and Herald  
Health Section  
Life and Health

### Practice

Health Principles

**Share** Your Knowledge of Health Principles with Others

## Medical Missionary Day

### July 4, 1959

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.

families that are of an excitable temperament, the animal predominating. Their children should not be allowed to make eggs their diet, for this kind of food—eggs and animal flesh—feeds and inflames the animal passions. This makes it very difficult for them to overcome the temptation to indulge in the sinful practice of self-abuse which in this age is almost universally practiced. This practice weakens the physical, mental, and moral powers and bars the way to everlasting life.

Some families were shown me as in a deplorable condition. Because of this debasing sin, they are where the truth of God can not find access to heart or mind. This practice leads to deception, to falsehood, to licentious practices, and to the corrupting and polluting of other minds, even of very young children. The habit once formed is more difficult to overcome than the appetite for liquor or for tobacco.

These evils, so prevalent, led me to make the statements that I have made. The special reproofs were presented in warning to others; thus they come before other families than the very individuals corrected and reproofed. But let the testimonies speak for themselves. Let not individuals gather up the very strongest statements, given for individuals and families, and drive these things because they want to use the whip and to have something to drive. Let these active, determined temperaments take the Word of God and the testimonies, which present the necessity of forbearance and love and perfect unity, and labor zealously and perseveringly. With their own hearts softened and subdued by the grace of Christ, with their own spirits humble and full of the milk of human kindness, they will not create prejudice, neither will they cause dissension and weaken the churches.

The question whether we shall eat butter, meat, or cheese is not to be presented to any one as a test, but we are to educate and to show the evils of the things that are objectionable. Those who gather up these things and drive them upon others do not know what work they are doing. The Word of God has given tests to His people. The keeping of God's holy law, the Sabbath, is a test, a sign between God and His people throughout their generations forever. Forever this is the burden of the third angel's message—the commandments of God and the testimony of Jesus Christ.

Tea, coffee, tobacco, and alcohol we must present as sinful indulgences. We cannot place on the same ground, meat, eggs, butter, cheese and such articles placed upon the table. These are not to be borne in front, as the burden of our work. The former—tea, coffee, tobacco, beer, wine, and

all spirituous liquors—are not to be taken moderately, but discarded. The poisonous narcotics are not to be treated in the same way as the subject of eggs, butter, and cheese. In the beginning animal food was not designed to be the diet of man. We have every evidence that the flesh of dead animals is dangerous because of disease that is fast becoming universal, because of the curse resting more heavily in consequence of the habits and crimes of man. We are to present the truth. We are to be guarded how to use reason and select those articles of food that will make the very best blood and keep the blood in an unfevered condition.—Manuscript 5, 1881.

## The 1958 Sales Report of Denominational Literature

By D. A. McAdams

God has greatly blessed and prospered the publishing work of the church. Today the denomination operates forty-four publishing houses, employing 2,001 workers. These men and women are talented and dedicated, and are making a definite contribution to the work of promulgating the gospel. These publishing houses print literature in 214 languages and dialects.

According to our latest worldwide report, 5,325 literature evangelists are engaged in gospel salesmanship. These devoted men and women are doing missionary work of the highest order, and their one great objective is to share their faith the literature way.

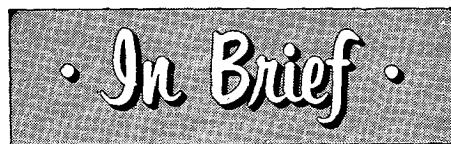
The 1958 retail sales report for the world field is given below.

This report includes the sales of all classifications of books and periodicals. Literature evangelists sold \$12,443,960.98 of the \$21,702,984.89 total.

Not only did the literature evangelists sell this large amount of literature in 1958, they also enrolled 245,844 people in the various Bible correspondence schools, encouraged 34,331 people to attend Adventist churches, prayed in 289,073 homes, and gave 104,010 Bible studies. Reports indicate that 4,472 people were baptized last year as a result of colporteur contacts.

We thank God for this wonderful sales and soul-winning report. God has set His hand to do a great work in

the earth, and surely the ministry of the printed page will become an ever more effective soul-winning agency as we approach the end.



### OVERSEAS

#### Far Eastern Division

● Two schools of nursing in the Far Eastern Division held their graduation exercises this spring. The Tokyo Sanitarium and Hospital graduated 12 nurses in March and during the same month the Manila Sanitarium and Hospital School of Nursing graduated 25.

● C. H. Davis, president of the Korean Union Mission, writes that a layman in Kun Houg has interested hundreds of people in the Advent message. Two hundred are already keeping the Sabbath, and an auditorium that will seat 800 is to be built.

● An army major recently converted in the Philippines went to his home village to do soul-winning work. A young evangelist and other helpers were sent to this barrio, and after three and one-half months of public meetings 129 souls were baptized. More baptisms are planned for the future.

● On the closing Sabbath of the East Visayan Mission session in the South Philippines 154 were baptized, 77 men and 77 women. The membership of this mission is now nearly 11,000. During the past four years 2,530 have been added by baptism.

● Voice of Prophecy lessons are now going to hundreds of folks living on the many islands of the Trust Territories of the Western Pacific. F. A. Crofoot, secretary-treasurer of the Far Eastern Island Mission, corresponds with the interested students and sends literature to the far corners of that island field.

● The largest gathering of Seventh-day Adventist delegates, visitors, and friends since liberation met in Cebu City, Philippine Islands, March 24 to 28, for the biennial session of the East Visayan Mission. Agrifino Segovia, Dionisio Niere, and Abner Villarin were ordained to the gospel ministry, with R. C. Williams, A. Z. Roda, V. M. Montalban, and F. M. Arrogante participating. On Sabbath 154 precious new converts were baptized by nine ordained ministers.

	Book Sales	Periodical Sales	Total Sales	Employees
North American Division Publishing Houses	\$8,817,923.57	\$5,811,227.30	\$14,629,150.97	936
Overseas Publishing Houses	5,053,031.48	2,020,802.54	7,073,834.02	1,065
Totals, 1958	\$13,870,955.05	\$7,832,029.84	\$21,702,984.89	2,001
Totals, 1957	14,250,472.03	7,296,685.64	21,547,157.67	1,915
Net Gain (Decrease) 1958	(\$379,516.98)	\$ 535,344.20	\$ 155,827.22	86

## NORTH AMERICA

### Atlantic Union

● R. L. Cheney of Rutland, Vermont, and Paul G. Smith of Auburn, Maine, were ordained at the time of the youth rally held in May in Augusta, Maine.

● W. G. Wallace from Wisconsin is the new publishing department secretary of the Southern New England Conference, and Glen Hixon of Indiana is the new assistant.

● Nelson Barron, literature evangelist from West Lebanon, New Hampshire, received the highest number of *These Times* subscriptions during a three-month campaign launched in the Northern New England Conference by George C. Peterson, publishing secretary.

● J. E. Whelpley, who has been a pastor-evangelist in various sections of the United States and Canada, is employed by the New York Conference to visit and counsel with the older members.

● James A. Thompson is the new head of the maintenance department at the New England Sanitarium and Hospital. He has previously been head of maintenance at Boulder Sanitarium and Sunnydale Academy.

● Two graduate nurses recently arrived at the New England Sanitarium from Saigon on the Exchange Visitors program. Misses Luz St. Domingo and Esther Causing are natives of the Philippines and are graduates of our nurse's training school at Manila. Three other exchange nurses have been at the sanitarium for about a year.

● Miss Petra Sukau, former Hitler youth leader, spoke at the Manhattan New York City church during the MV Week of Prayer and told of her wartime experiences and conversion.

### Central Union

● D. E. Reiner reports that more than 10,000 responses have been received from the TV program *It Is Written* in the Central Union since the beginning of the program. The series is to go on two new stations in the near future. Other plans and progress were reported at the semiannual council of the Central Union home missionary, Sabbath school, and radio-TV secretaries held in Lincoln, May 11 and 12.

● Brother Allen Iseminger has accepted a call to the North Dakota Conference and has already left the Wyoming Conference.

● Friday, May 1, ground was broken in Upton, Wyoming, for a new church. Mr. Vorhies, who has been a member in Upton for about 50 years, represented the pioneer spirit in the program. Mrs. Harley Douglas, an active church leader, also took part and represented the younger spirit of the church in Upton. J. L. Dittberner, president of the Wyoming Conference, and B. L. Cook, treasurer of the conference, led out in the services.

### Columbia Union

● James Griffin has joined the staff of the Columbia Union Conference as office manager of the Home Health Education Service, a service unit of the union publishing department.

● Shirley Hutchins, from California, has accepted an invitation to do bookkeeping in the treasury department of the Columbia Union office.

● Daniel Schiffbauer, former pastor of the Hatboro-Orvilla-Telford district in the East Pennsylvania Conference, has responded to a call to connect with the West Virginia Conference.

● The new office building of the Ohio Conference was officially opened with a ribbon-cutting ceremony, Sunday, May 31. Speakers included Phillip G. Mauger, mayor of Mount Vernon, Ohio; L. E. Lenheim, president of the Columbia Union Conference; and Donald W. Hunter, president of the Ohio Conference.

● Dr. R. E. Loasby, professor of New Testament Greek, and Dr. Daniel Walther, professor of church history, at Potomac University, will serve as adjunct professors on the Washington Missionary College staff next year, reports Dr. Charles B. Hirsch, newly installed president of the college.

● Eighteen evangelistic programs were in progress this spring in the Ohio Conference.

● Edward Dorsey, former Bible instructor and pastor at Pine Forge Institute in the Allegheny Conference, has been appointed pastor of the Englewood-Jersey City-Montclair district in New Jersey. He replaces C. B. Tivy, who will take Elder Dorsey's place at Pine Forge.

● Daniel Cotton, former pastor of the Camden, New Jersey, district, has accepted a call to teach Bible at Washington Missionary College. Replacing him in New Jersey is Robert Kerr, from the Chesapeake Conference.

● Clarksburg, West Virginia, television station WBOY-TV, channel 12, is the latest station to accept the Faith for Today TV series. Other stations presenting the program to residents of the State include Parkersburg, Bluefield, Oak Hill, and Steubenville (Ohio). Another station to begin the series on a regular weekly basis is WSPD-TV in Toledo, Ohio.

### Lake Union

● A. W. Bauer, home missionary secretary of the Wisconsin Conference, reports that the conference has gone over the top in Ingathering with a total of \$69,390.66, a gain over last year of \$576. Ten districts and 33 churches raised their basic goals. Seven were Minute Man churches, and seven reached the "super goal." The two churches with the highest per capita were Milwaukee with \$28.88 and Black River Falls with \$28.62.

● Virgil Bartlett, now principal of Sheyenne River Academy in North Dakota, has been invited to serve as principal of Indiana Academy. He will succeed Dyre Dyresen, who has recently accepted the

position of registrar of Emmanuel Missionary College. Brother Bartlett has been connected with Southwestern Junior College, and was at one time principal of Union Springs Academy. He also served several years in the Philippines.

● Members of the Milwaukee, Wisconsin, Central church rejoiced Sabbath morning, May 16, when 32 new members were baptized and two were accepted into membership on profession of faith. These were the firstfruits of the lay evangelism campaign that has been sponsored by the pastor, J. B. Church. To assist in reaping the harvest Andrew C. Fearing from the General Conference held meetings in the church May 27 to 31.

### North Pacific Union

● On Saturday night, March 14, Robert E. Becker and James Madson began a four-week series of 18 meetings in the Brewster, Washington, grade school auditorium. The attendance and interest was good throughout the series. Meetings are still being held one night a week in the church to bind off interests. On May 16 a baptism was conducted in Alta Lake for 10 persons, and one was received into fellowship on profession of faith.

● One hundred twenty-six Walla Walla College seniors received bachelors' degrees during the graduation exercises June 5 to 7. Of the 126 graduates, 67 received Bachelor of Arts degrees; four, Bachelor of Music degrees; 45, Bachelor of Science degrees; and 10, Bachelor of Science in Engineering degrees. The consecration message was given Friday evening by Glenn Patterson, the baccalaureate sermon on Sabbath was preached by V. T. Armstrong, and the commencement address Sunday forenoon was presented by F. A. Meier.

### Pacific Union

● Speakers at a youth rally and dedication of a new education center in Salt Lake City, Utah, June 12 to 14, were: Miller Brockett, youth leader of the Pacific Union Conference; T. E. Lucas, world leader of Adventist youth; F. W. Schnepfer, president of the Pacific Union Conference; and W. O. Baldwin, associate educational secretary of the Pacific Union Conference.

● C. C. Morris of Tucson, Arizona, has been asked to serve as field representative for the Arizona Conference Corporation. Elder Morris has spent many years as a secretary-treasurer for the church at home and in foreign fields. His last assignment was as secretary-treasurer of the Middle East Division.

● Speakers for the Fresno Union Academy graduation services were: Jack Bynum, consecration; R. L. Reynolds, baccalaureate; and Calvin Unterseher, commencement.

● Herbert E. Douglass, of the Pacific Union College religion department, conducted the spring Week of Prayer at Fresno Union Academy.

● The Knoche-Shafer evangelistic team began a three-week series of meetings in Rialto, California, June 7.

# In Remembrance

BLESSED ARE THE DEAD WHICH DIE IN THE LORD.—1 COR. 13:12

**ALLEN**.—Edmond Ronayne Allen, born Nov. 11, 1876; died May 30, 1958. He attended school in Battle Creek, Mich., and spent some time in colporteur work. From 1903 to 1906 he taught school in North Carolina and Missouri; then served as secretary-treasurer of Book and Bible Houses in Missouri, Kansas, and Canada. In 1917 he entered self-supporting work. At Kingfield, near Nashville, Tenn., after the conference built a school, a day and night school were taught and a church raised up. The next few years were spent in conference and self-supporting work in Cuba. He constantly subscribed to a club of from 10 to 25 missionary papers, which he supplied to others at appropriate times. Survivors include his wife, Augusta C. Allen, residing in Illinois; a son, Russell E. Allen of the Florida Sanitarium and Hospital, Orlando, Fla.; a daughter, Addie M. Pembroke of Broadview Academy, La Fox, Ill.; three grandchildren; and a brother, Arthur C. Allen of Ft. Meade, Fla. [Obituary received May 24, 1959.—Eds.]

**BAILEY**.—Benjamin H. Bailey, born March 1, 1892, in New Auburn, Minn.; died in Portland, Oreg., May 5, 1959. In 1913 he was baptized, and in 1919 joined the sheriff's department in Portland. Later he was promoted to detective, where he served until retirement in 1957. In 1915 he was united in marriage with Edith King. Mourning their loss are his wife; his daughter, Elsie; and two grandchildren, Janice and Ronald Fitzgerald.

**BALLARD**.—Rachel Church Ballard, born Oct. 9, 1890, in Wilkes County, N.C.; died at Winston-Salem, N.C., April 21, 1959. In 1927 she married Mr. Ballard, and in 1936 she was baptized. She is survived by two daughters, Mrs. Eugene Wilson of Natick, Mass., and Mrs. Griffin Smith of Kernersville, N.C.; a son, Otto, of Richmond, Va.; six grandchildren; six brothers, Jake and Turner Church, both of North Wilkesboro, N.C.; Zollie and Gartha Church, both of East Bend, N.C.; Monroe Church of Leesburg, Va.; and Melvin Church of Purlar, N.C.; two sisters, Mrs. Grady Waters of Purlar, N.C., and Mrs. Adelaide Waters of Winston-Salem, N.C.

**BARKER**.—Laura Frances Barker, born May 12, 1886, at Urbana, Mo.; died April 20, 1959. The mourners are a daughter, Mrs. Cleo Thuss; two sons, Clyde W. and Otis F.; one brother, Thomas B. Fugate; and two sisters, Myrtle Davison and Inez Cottrell.

**BUTLER**.—Harold L. Butler, born Aug. 14, 1890, in Sumner, Mich.; died at Takoma Park, Md., Dec. 23, 1958. He was the son of Elder S. M. Butler, who was in educational work for many years. The survivors are his wife, Emma F. Butler; three daughters, Dorothy Louise Westernman, Marjorie Corey, and Muriel Ashe; and four grandchildren. [Obituary received May 3, 1959.—Eds.]

**CARLSEN**.—Ruby Irene Greenwalt Carlsen, born Jan. 24, 1921, in Fort Collins, Colo.; died in Oakland, Calif., April 27, 1959. She was a member of the Berkeley, Calif., church. The survivors are her husband, Ralph E.; a son, Randall; her parents, Mr. and Mrs. Henry Greenwalt of Willow Creek, Calif.; two sisters, Helen Frickle of Hardin, Mont., and Violet Davis of Hoopa, Calif.; and two brothers, Don of Billings, Mont., and Albert of Nebraska.

**CARTER**.—John L. Carter, born Feb. 11, 1885, in Indiana; died at Middletown, Calif., at the age of 74 years. He united with the church in 1950. Mourning their loss are his wife, Lizzie May Carter; a daughter, Josephine Comstock; two grandchildren, Darryl and Deana Comstock; three great-grandchildren; and three sisters, Grace Carter, Mary Carter, and Eva Larsh.

**CHITWOOD**.—Lena Sahli Chitwood, born Jan. 30, 1874, in Indiana; died in Portland, Oreg., Jan. 3, 1959. She was united in marriage to D. J. Chitwood in 1891, and was a church member for 71 years. Left to cherish her memory are her husband; a son, Orval; a daughter, Mrs. Milton Boyer; one grandson; two granddaughters; and two great-grandsons. [Obituary received May 10, 1959.—Eds.]

**DORTCH**.—Delia Dortch, born Feb. 8, 1860, in Ooltewah, Tenn.; died in Keene, Tex., March 9, 1959. After graduation from Granbury College in Texas, she was married to J. H. Dortch. They both taught in Texas schools for two years, and then returned to Brother Dortch's home near Springville, Tenn. The Dortch family had been brought into the Advent message under the preaching of R. M. Kilgore, pioneer Adventist preacher of Texas. During their early years in Tennessee Brother Dortch was arrested under the Tennessee Blue Laws and spent 44 days in jail. The Dortches had four children. Maude, the eldest, who became a Bible worker, passed away in 1918. Flora spent some 35 years in teaching in our denominational schools. Claude taught in our schools a number of years also. The fourth child died in infancy. Sister Dortch taught a Sabbath school class regularly up to her 97th year. The mourners are a daughter, Flora Moyers of Keene, Tex., and a grandson, Claude Dortch, Jr., of Fort Worth, Tex.

**FINCH**.—Eva Violetta Johnston Finch, born Jan. 10, 1887, at Papineauville, Quebec; died in

Onaway, Mich., April 26, 1959. She united with the church at the age of 19, and taught about 20 years in our schools, including Lornedale Academy (now Oshawa Missionary College) and Washington Missionary College. In 1916 she married John P. Finch, long employed as a printer at the General Conference headquarters in Washington, D.C. Surviving are her husband; three sons, Dr. Donald Finch of Onaway, Mich., John L. Finch of Washington, D.C., and Joseph P. Finch of California; Bertha Haskell of Aurora, Ont.; Lucy Watts of Detroit, Mich.; Adelia Birtnes of Takoma Park, Md.; and Olive Harris of Fort Williams, Ontario.

**FITZGERALD**.—Minnie O. Hart Fitzgerald, born Jan. 20, 1873, in Iowa; died Dec. 8, 1958. In 1884 her family moved to Battle Creek, Mich., and her father, Russell A. Hart, became manager of the Review and Herald Publishing Association. She was a graduate of Battle Creek College, Western State Normal School, Kalamazoo, Mich., and Emmanuel Missionary College. She became one of the first church school teachers in Battle Creek, Mich., and also taught at Battle Creek Academy. For a number of years she was on the faculty of Mount Vernon College, now Mount Vernon Academy, Mount Vernon, Ohio. In 1932 she married Norman Fitzgerald. For the past five years she had been confined to a nursing home. Left to mourn are two stepsons, Waldo Fitzgerald of Olympia, Wash., and Donald Fitzgerald of Kalamazoo, Mich.; and a sister, Mrs. Clarence H. Morian of Denver, Colo.

**GILBERT**.—Ervin Leonard Gilbert, born May 15, 1878, in Iowa; died at Garland, Wyo., March 29, 1959. He was baptized in early youth, and in 1903 was united in marriage with Anna May Hallock. To mourn their loss he leaves his widow; a daughter, Mrs. Fred B. Moore, who with her husband has spent 22 years in mission service in Latin America; a son, Clarence of Lander, Wyo.; a daughter, Clara Gilbert, who is a secretary in the General Conference office. A daughter, Iva May, preceded him in death. Also left to mourn are two grandchildren, Marvin and Evelyn Moore of Union College; two foster children who were taken into the home as small children, Roy Gilbert of Cody, Wyo., and Mrs. Vivienne Style of Sierra Vista, Ariz.; and three foster grandchildren, Kenneth, Patricia, and Robert Style.

**GRIMES**.—Acle Eugene Grimes, born May 1, 1890, at Kankakee, Ill.; died March 17, 1959, at Lacombe, Alberta. In 1909 he was married to Blanche Waldrum. Under the influence of Elder Phelps he accepted the truth and became a member of the Canadian Union College church. He is survived by his wife; a daughter, Verna Wolanski; two grandchildren; three brothers, William, Cyrus, and Terry; and a sister, Mrs. Ed. Underdahl.

**GRIGGS**.—Bessie L. Griggs, born Nov. 28, 1880, at Drain, Oreg.; died May 13, 1959. Early in life she became a church member. In 1905 she was married to Roy Griggs. Surviving are a daughter, Vivian Phelps of Drain, Oreg.; a grandson, Roy Doty, also of Drain, Oreg.; and a great-grandson.

**GROSBOLL**.—Marie Christine Nielsen Grosboll, born April 24, 1871, near Skidsborg, Denmark; died in Loveland, Colo. She was a church member. The bereaved are five children, John Grosboll, Ann Boris, Dr. Nelson Grosboll, Harold Grosboll, and James Grosboll.

**HAMMOND**.—Anna Bertha Thornton Hammond, born Aug. 21, 1923, at Dundas, Ontario; died Dec. 2, 1958, at Melrose, Mass. In 1933 she was baptized. She obtained her education at the academy and Oshawa Missionary College. This was followed by nurse's training at New England Sanitarium. In 1946 she became the bride of Richard J. Hammond. Besides her husband of Stoneham, Mass., she leaves her mother, Bertha Shearson, and grandmother, Anna Haynes. [Obituary received May 13, 1959.—Eds.]

**HANSEN**.—William Hansen, born April 22, 1876, near Orru, Nebr.; died near Blair, Nebr., March 16, 1959. In 1898 he was married to Agnes Gunnerson. He joined the church more than 60 years ago. The mourners are a son, Clarence, of Blair, Nebr.; five daughters, Edna and Elizabeth of Blair, Nebr., Mrs. Ellison Clark of Denver, Colo., Mrs. Marion Denman of National City, Calif., and Mrs. Charles Pasley of Yuba City, Calif.; eight grandchildren; seven great-grandchildren; a sister, Emma Ruwe of Blair, Nebr.; and a brother, Jesse Hansen of Arlington, Nebr.

**HONEYCUTT**.—Arthur Edward Honeycutt, born Sept. 12, 1879, at Fountain Head, Tenn.; died April 16, 1959, in Tampa, Fla. He made his home in Nashville, Tenn., for many years and was connected with the Southern Publishing Association for 38 years. His first wife predeceased him in 1908. In 1937 he married Vera Dortch. Besides his wife, he is mourned by his daughter, Mrs. Bill Brooks of Nashville, Tenn.; four grandchildren; and eight great-grandchildren.

**JAMES**.—Katie L. James, born Jan. 13, 1874, in Livingston County, Mich.; died May 14, 1959. She was a member of the Bay City, Mich., church.

**LIMERICK**.—Laura Allen Limerick, born June 22, 1887; died April 25, 1959, at Columbia, Mo. Since 1902 she had been a church member. Those who mourn their loss are her husband, Fred L. Limerick, and two sisters.

**LINGENFELTER**.—Charles L. Lingenfelter, born April 21, 1883, near Smithville, Mo.; died in Boulder City, Nev., Jan. 6, 1959. He accepted the truth in

1908 and trained for the ministry at Washington Missionary College. He married Carol C. Lindbeck. His early ministry was in the Idaho, Oregon, and Washington conferences. He then accepted a call to be superintendent of the Hawaiian Mission. From there he went to California and spent 21 years as a pastor and evangelist. Left to mourn are his wife; two sisters, Anna Tonningsen and Pearl Squires; and a brother, Melvin. [Obituary received May 8, 1959.—Eds.]

**MATHERS**.—Mary Mathers, born April 2, 1879; died at Bennington, Vt., April 24, 1959. Her childhood was spent in Arlington, Vt. After receiving her education she moved to Bennington, Vt. Late in life she became a member of the church.

**MEREEN**.—Sophia Tilman Mereen, born Dec. 15, 1873, in Milton, Oreg.; died in Dundee, Oreg., May 10, 1959. She was a church member from childhood. For a time she taught school and in 1900 she was married to Arthur Mereen. Left to mourn are her husband; a daughter, Marjory Life of Dundee, Oreg.; a son, Wallace of Meadow Vista, Calif.; and two grandchildren, Margo and Glenn Mereen, also of Meadow Vista, Calif.

**NESBIT**.—Sinia Bower Nesbit, born Oct. 11, 1870, at Cross Timbers, Mo.; died May 4, 1959, at Clinton, Mo. For 60 years she was a church member. Left to cherish her memory are two daughters, Effie and Alta of Clinton, Mo.; two sons, Edgar of Seligman and James of Evans, Colo.; five granddaughters; and a number of great-grandchildren.

**PAUL**.—Emily Yuck Paul, born Nov. 28, 1891, in Brunell, Ontario; died at Lacombe, Alberta, April 30, 1959. In 1914 she was united in marriage with Julius Paul. She, with her husband, accepted this message in 1914. Remaining are her husband, Julius Paul; two daughters, Isabel Myers and Audrey Ganson; three sons, Richard, Melvin, and George; 15 grandchildren; and a sister, Martha Jaun.

**REED**.—Eliza Reed, born July 3, 1869, in Tavistock, England; died in Denver, Colo., Jan. 24, 1959. In 1887 she was married to Peter S. Reed. She accepted the truth 61 years ago. She and her sister, Mrs. Nellie Prout, were the first believers in Golden, Colo., and with their families started the first Sabbath school there. Left to cherish her memory are four daughters; one son; seven grandchildren; twelve great-grandchildren; and one sister, Mrs. Lucy Banning of Dillon, Mont. [Obituary received May 24, 1959.—Eds.]

**REICHARD**.—Hulda Regina Reichard, born July 25, 1892, in Roseau, Minn.; died April 8, 1959, at Paradise, Calif. In 1914 she was united in marriage with Warner U. Reichard. She was baptized in her youth. Mourning their loss are her husband; four children, Dr. James W. of Corona, Calif., Philip W. of Los Angeles, Calif., Dorothy M. Johnston of Paradise, Calif., and Vernon S. of Angwin, Calif.; ten grandchildren; and one great-grandchild.

**ROYCE**.—Zoe Ann Royce, born Sept. 4, 1884, at Topeka, Kans.; died in Sonora, Calif., May 14, 1959. She attended Mount Vernon Academy, Mount Vernon, Ohio. She began her long connection with our institutions as an employee in the Good Health office in Battle Creek, Mich. In 1909 she began working for the Pacific Press in Mountain View, Calif., staying until 1914, when she moved to Glendale, Calif. There she made her home until 1951. Most of those years she was employed in various capacities by the Glendale Sanitarium. Her memory is cherished by a sister, Myrtle Kimlin; and four nieces, Marjorie Jensen, Virginia Wilt, Phyllis Dunscombe, and Lois Randolph. Her eldest sister was Mrs. L. H. Christian, who died in 1904.

**SCHARFFENBERG**.—Mimi Wulfe Scharffenberg, born Sept. 14, 1862, near Copenhagen, Denmark; died at Arlington, Calif., May 11, 1959. In 1882 she was united in marriage with Theodore A. Scharffenberg, and they soon came to America. They accepted the message in 1900, and she was a reader of THE REVIEW AND HERALD for about 59 years. The Scharffenbergs had eight children. The youngest daughter died at the age of eight. Mimi, the eldest daughter, a pioneer missionary to Korea, died in 1919. Those who mourn Sister Scharffenberg's passing are three daughters, Theodora Wangerin, who spent more than 40 years in Korea, Wilhelmina Miller of Pomona, Calif., Henrietta Wright of Venice, Calif.; three sons, Gottlieb J. of Chicago, Ill., William A. of Washington, D.C., who spent 25 years in China and now serves as executive secretary of the International Temperance Association, and John of Dallas, Texas; 15 grandchildren; and 24 great-grandchildren.

**SUTER**.—Edith Gregg Suter, born in England; died April 16, 1959, at Azusa, Calif., aged 78 years. In her girlhood the family migrated to Australia, and later she and her sister, Lizzie Gregg, came to America. She was employed in denominational work in Australia, Washington, D.C., and in Canada, and then returned to England, where she married Mr. Suter. After his death, she came back to America and made her home with her sister in Takoma Park, D.C., and Los Angeles, Calif. Miss Gregg died in 1957.

**WATERBURY**.—Ernest Leon Waterbury, born Sept. 19, 1866, at Clarksburg, Calif.; died there April 16, 1959. In 1897 he graduated from nurse's training at the St. Helena Sanitarium and Hospital. For more than 50 years he conducted a country Sabbath school in his neighborhood. Surviving are two daughters, Leona Waterbury, R.N., and Mrs. Ralph Gissel; and two sisters, Mrs. L. Hudson and Mrs. Betty Green.





## My Brother's Keeper

"And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?" (Gen. 4:9).

"John Welch, a minister of the gospel, felt so great a burden for souls that he often rose in the night to send up to God his supplication for their salvation. On one occasion his wife pleaded with him to regard his health, and not venture on such exposure. His answer was, 'O woman, I have the souls of three thousand to answer for, and I know not how it is with them.'"—*Gospel Workers*, p. 31.

Should not our faithful Sabbath school teachers manifest the same earnest zeal for the salvation of their class members and other fellow Sabbath school mem-

bers as this godly minister of yesteryear?

One of our leading ministers was conducting revival meetings in the western part of North America. After several nights of preaching with no special response, he called for a day of fasting and prayer. That evening he made an appeal to the Sabbath school council and asked if there was not someone there who had a real burden for someone who had been in his or her class recently or in the past, but who had grown cold and dropped out of the church.

An elderly lady, a Sabbath school teacher, began to think of certain ones who had been in her class during the past. She went home after the meeting and continued thinking all during her evening devotions and while preparing to retire. She couldn't roll the burden off her heart. Finally she decided that she would go that night and visit them.

The first home she visited at approximately eleven o'clock was that of a young doctor. Of course, he was very much surprised to see her at that hour. She started to tell him of her mission, but she broke down and began to cry. The Spirit of the Lord took over and began working on

the doctor's heart. The woman finally explained how she had been thinking over those who had been in her classes in the past, and how the Lord had rolled a special burden on her heart for him.

The young doctor looked at her intently. Tears came to his eyes. Soon they were on their knees praying, and he surrendered himself to the Lord. His young wife was looking through a crack in the door, and as she saw them praying and heard their prayers, the Lord spoke to her heart. At the end of the season of prayer, she was in her husband's arms telling him that she, too, wanted to return to the church and Sabbath school so that their children could be brought up in the way of the Lord.

After the doctor had made his surrender, he joined his former teacher in visiting others. When the lady called the pastor at 2:30 A.M. she reported that five of the young people who had been her pupils, plus the wives of two of them, had given their hearts to the Lord.

When a Sabbath school member gets on fire for the Lord, then sinners are converted and the missing reclaimed.

G. R. NASH

## 1959 Camp Meetings

### Atlantic Union

Greater New York	
Sloatsburg (English)	July 2-8
Sloatsburg (Spanish)	July 9-12
New York	
Union Springs Academy, Union Springs	July 2-11
Northeastern	
Hyde Park	June 25-July 5
Northern New England	July
Southern New England	June 25-July 4

### Canadian Union

Alberta	
Canadian Union College, Lacombe	July 10-18
Beauvallon	July 22-26
Peace River	July 22-26
British Columbia	
Hope	July 31-August 8
Manitoba-Saskatchewan	
Saskatoon	July 3-11
Clear Lake	July 15-19
Maritime	
Pugwash, Nova Scotia	July 31-August 9
Newfoundland	
St. John's	August 12-16
Ontario-Quebec	
Oshawa Missionary College, Oshawa	June 26-July 5

### Central Union

Central States	
Edwardsville, Kansas	June 18-27
Colorado	
Campion Academy, Loveland	July 31-August 1
Kansas	
Enterprise Academy, Enterprise	August 5-8
Missouri	
Sunnydale Academy, Centralia	July 15-18
Wyoming	
Casper	July 10-12

### Columbia Union

Allegheny	
Pine Forge, Pennsylvania	July 2-12
East Pennsylvania	
Wescosville	July 2-12
New Jersey	
Kingston	June 26-July 5
Ohio	
Mount Vernon	July 2-11
Potomac	
Shenandoah Valley Academy	
New Market, Virginia	June 18-27
West Pennsylvania	
Somerset	August 6-16

### Lake Union

Illinois	
Hinsdale (District Meeting)	July 17-19

Lake Region	
Cassopolis, Michigan	June 19-27
Michigan	
Grand Lodge	August 6-15
Wisconsin	
Portage	July 23-August 1

### North Pacific Union

Idaho	
Gem State Academy, Caldwell	June 25-July 4
Montana	
Mount Ellis Academy, Bozeman	July 1-5
Oregon	
Gladstone	July 23-August 1
Upper Columbia	
Walla Walla College, College Place	June 17-27
Washington	
Auburn Academy, Auburn	July 15-25

### Northern Union

North Dakota	
Sheyenne River Academy (Near Harvey)	June 26-July 4
South Dakota	
State Fairgrounds, Huron	June 19-27

### Pacific Union

Arizona	
Central California	July 23-August 1
Soquel	July 9-19
Southeastern California (No Camp Meeting)	
Southern California	
Lynwood Academy, Lynwood	June 25-July 5

### Southern Union

South Central	August 14-22
---------------	--------------

### Southwestern Union

Oklahoma	
Beirig Park, Oklahoma City	July 31-August 8
Texas	
Sandia View Academy	
Albuquerque, New Mexico	June 19-27

## NOTICE

### Literature Requests

[It is understood that all literature requested through this column will be used for missionary work, not personal needs. Mark packages: Used publications—no monetary value, destroy if not deliverable.]

S.D.A. Central School, P.O. Box 6, Apia, Western Samoa, requests old or new textbooks for primary and secondary classes in all subjects, also story books and magazines for library and project work.

All types of missionary literature including *Review and Herald*, *Instructor*, *Guide*, and *Life and Health* are needed by the following:

Oswald Piesse, 7 Ajasa St., Port-of-Spain, Trinidad, West Indies.  
Mrs. R. E. Richardson, No. 5A Rapsey St., Curepe, Trinidad, West Indies.  
Mrs. S. J. Levy Kirlow, Albert Town P.O., Tre-lawny, Jamaica, West Indies.  
Clifford Pitt, Georgetown P.O., St. Vincent, West Indies.  
Crispulo Aguilon, Mountain View College, Malay-balay, Bukidnon, P.I.

The *Review and Herald*, *Instructor*, *Signs of the Times*, *Little Friend*, *Primary Treasure*, *Guide*, *Liberty*, *Listen*, *These Times*, *S. S. Quarterlies*, *Primary Quarterlies*, *Life and Health*, old Bibles, songbooks, cutouts, story books, *Worker*, and other Sabbath school supplies are requested by the following:

Rebecca N. Pepito, Bug-ang Fabuica, Negros Occidental, P.I.  
Selfa Ciudad, Ligaya Poblete, and Jersa Arevalo of Philippine Union College, P.O. Box 1772, Manila, P.I.  
Jose F. Dagting, Tubod, Isabel, Leyte, P.I.

## Church Calendar FOR 1959

Medical Missionary Day and Offering	July 4
Midsummer Missions Service and Offering	July 11
Enlightening Dark Counties	August 1
Home Missionary Offering	August 1
Educational Day and Elementary School Offering	August 15
Oakwood College Offering	August 29
Literature Evangelist Rally Day	September 5
Home Missionary Offering	September 5
Missions Extension Day and Offering	September 12
[MV Pathfinder Day	September 12
Sabbath School Rally Day	September 26
Thirtieth Sabbath Offering (Far Eastern Division)	September 26
Neighborhood Evangelism	October 3
Home Missionary Offering	October 3
Voice of Prophecy Offering	October 10
<i>Review and Herald</i> Campaign	
Temperance Day Offering	October 17-November 14
Witnessing Laymen	October 24
Home Missionary Offering	November 7
Week of Prayer and Sacrifice	November 7-14
Week of Sacrifice Offering	November 14
Ingathering Campaign for 1960	
Home Missionary Day and Offering	November 21-January 9
Thirtieth Sabbath Offering (Southern Asia Division)	December 5
	December 26



# Sabbath School Lesson Help

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

FOR SABBATH, JULY 11, 1959

## The Word Was Made Flesh

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

THE Bible clearly reveals that the incarnation is beyond finite explanation. Our memory verse is explicit on this, adding the resurrection to complete the miraculous cycle: "Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Tim. 3:16).

We must enter upon this study reverently, not trying to rationalize "mysteries that can never be fully comprehended by finite beings. The entrance of sin into the world, the incarnation of Christ, regeneration, the resurrection, . . . are mysteries too deep for the human mind to explain, or even fully to comprehend."—*Steps to Christ*, p. 106.

### 1. History and Prophecy Meet

MATTHEW 1:23, R.S.V. "'Behold, a virgin shall conceive and bear a son, and his name shall be called Emmanuel' (which means, God with us)." Allowing that the Hebrew word 'almah rendered "virgin" in Isaiah 7:14 (K.J.V.) means simply "a mature young woman," the fact remains that Matthew was inspired to use a Greek word "parthenos, which strictly means 'virgin' and nothing else" (*The SDA Bible Commentary*, on Matt. 1:23). What God had foretold, history had fulfilled, and the virgin birth—a thought apparently unknown to Jewish Messianic expectations—brought God into the world for the final phases of His redemptive purpose.

JOHN 1:1. "In the beginning was the Word, and the Word was with God, and the Word was God." "Christ, the Word, the only begotten of God, was one with the eternal Father,—one in nature, in character, in purpose,—the only being that could enter into all the counsels and purposes of God."—*Patriarchs and Prophets*, p. 34. Compare Isaiah 9:6.

So vital to faith are our conceptions of the incarnate nature of the Christ, that Satan foisted on the church its worst and most bitter controversies in this field of thought. They are ever present. We must insist with the early church that Jesus was and is "the Christ, the Son of the living God" (Matt. 16:16); that "Jesus is the Lord" (1 Cor. 12:3). For further reading: *The SDA Bible Commentary*, vol. 5, pp. 911-919.

JOHN 1:14. "The Word was made flesh . . . full of grace and truth." Jesus "took upon Him the infirmities of degenerate humanity" (*The Desire of Ages*, p. 117). Here we need caution: "Be careful, exceedingly careful as to how you dwell upon the human nature of Christ. . . . Avoid every question in relation to the humanity of Christ which is liable to be misunderstood."—ELLEN G. WHITE, in *The SDA Bible Commentary*, vol. 5, p. 1128. In the same place it is said: "He could have fallen, but not for one moment was there in Him an evil propensity." He was "the Sinless One" (*The Desire of Ages*, p. 111). Our text asserts (1) that the Son of God shrouded His divinity, without surrendering it, in hu-



manity; (2) that He was full of the divine grace which beautified and commended His fullness of truth.

### 2. The Revelation of God

TITUS 2:14. "Who gave himself for us, that he might redeem us from all iniquity." In this context (verses 11-14), it has been pointed out, is a great expository discourse on the four great things of redemption: (1) The great revelation—"the grace of God . . . hath appeared to all men"; (2) The great obligation—to deny "ungodliness and worldly lusts," to "live soberly, righteously, and godly, in this present world"; (3) The great inspiration—"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ"; (4) The great salvation—"Who gave himself for us, that he might redeem us."

JOHN 17:3. "That they might know thee the only true God." Jesus described life eternal as knowing the Father and the incarnate Son. "Through the knowledge of God and of His Son Jesus Christ, are given to the believer 'all things that pertain to life and godliness.'"—*The Acts of the Apostles*, p. 531. Knowing

God and knowing Jesus Christ as His Son are not two different kinds of knowledge. They are one and the same, as also is the "fellowship . . . with the Father, and with his Son Jesus Christ" (1 John 1:3).

JOHN 10:10. "I am come that they might have life." Read verses 9-11 and note how the phrases used to describe the safety of God's children are drawn from the Old Testament. Compare verse 9 on entering in and going out, with Numbers 27:17 and Deuteronomy 28:6. We may feel like Solomon, "I know not how to go out or come in" (1 Kings 3:7), but we hear a greater than Solomon saying, "By me if any man enter in, he shall be saved, and shall go in and out, and find pasture."

### 3. In Life Our Example, in Death Our Redeemer

HEBREWS 2:18. "He . . . suffered being tempted, he is able to succour them that are tempted." "Jesus is our example" (*The Desire of Ages*, p. 74) in overcoming temptation, and He sympathizes with the tempted. "He was made perfect through sufferings. . . . Our Redeemer manifested no human weakness or imperfection; yet He died to obtain for us an entrance into the promised land."—*Patriarchs and Prophets*, p. 480. He knew suffering and temptation: "The region of Christ's suffering through temptation includes the whole area of human life, and His sympathy is no less absolute."—WESTCOTT, *Hebrews*, p. 59.

2 CORINTHIANS 5:21, R.S.V. "He made him to be sin who knew no sin, so that in him we might become the righteousness of God." "He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share."—*The Desire of Ages*, p. 25. "By the obedience of one shall many be made righteous" (Rom. 5:19).

### 4. From the Grave to Glory

1 CORINTHIANS 15:16-23. "Now is Christ risen from the dead." This conquest of death by His own sinlessness and holiness (Rom. 1:4), has opened the grave and the gateway to glory to all who believe. "Christ is the first-fruits of that immortal harvest of redeemed ones that at the future resurrection shall be gathered into the garner of God."—*The Great Controversy*, p. 399.

HEBREWS 2:17. "That he might be a merciful and faithful high priest." Christ is now at God's right hand, applying to our lives the benefits of His atoning sacrifice. The Holy Spirit at Pentecost "carried the minds of the disciples from the earthly sanctuary to the heavenly, where Jesus had entered by His own blood, to shed upon His disciples the benefits of His atonement."—*Early Writings*, p. 260.

"Since Jesus came to dwell with us, we know that God is acquainted with our trials, and sympathizes with our griefs. Every son and daughter of Adam may understand that our Creator is the friend of sinners. For in every doctrine of grace, every promise of joy, every deed of love, every divine attraction presented in the Saviour's life on earth, we see 'God with us.'"—*The Desire of Ages*, p. 24.

WE PROUDLY  
*Announce*  
THE  
NEW

# Seventh-day Adventist Bible Dictionary

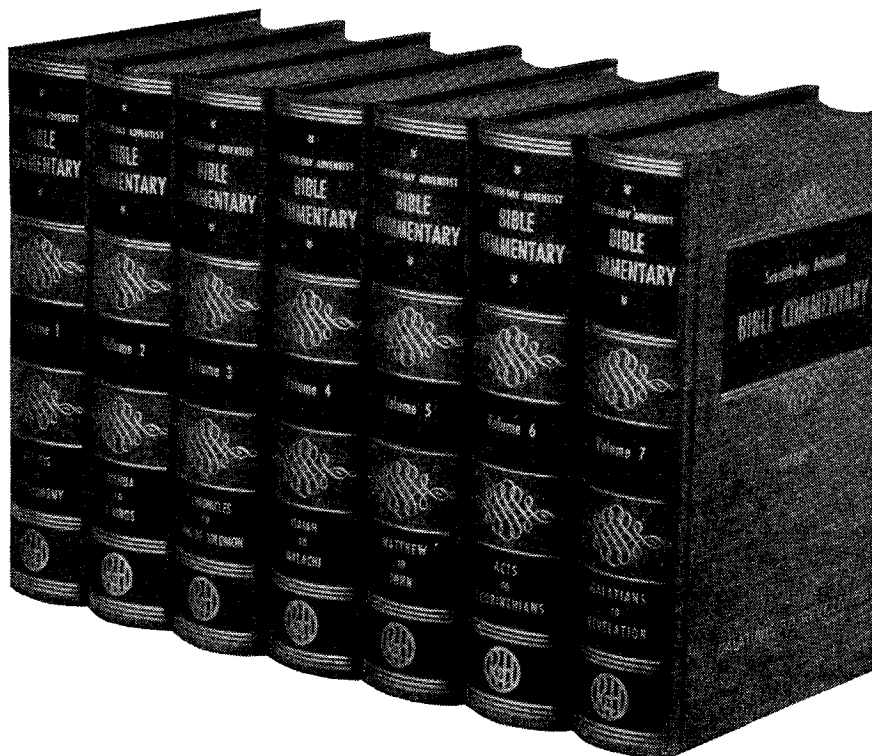
A distinctly new BIBLE DICTIONARY from **A**aron to **Z**uzim

Now being prepared as volume 8 in the increasingly popular Seventh-day Adventist BIBLE COMMENTARY SERIES—same size—same color—same format, and **AT THE SAME PRICE.**

A **SHARP NEW TOOL** for the **STUDY WORKSHOP** of every student of the Bible.

**FREE** from the error and taint of modernism. Don't have your mind forever full of unanswered questions. This authentic volume will bring you the answers.

A book you will use **EVERY WEEK**—maybe **EVERY DAY.**



**Take Advantage**  
of the  
**Liberal Prepublication Offer**  
Now Available

—→ Sign only one of these order blanks.

*For those who purchased complete Commentary sets on special offer contracts.*

..... Church Missionary Secretary

..... Book and Bible House

Please extend my BIBLE COMMENTARY contract to include the new Seventh-day Adventist BIBLE DICTIONARY. Notify me as soon as ready. I will remit at once. I understand that 25c postage and insurance (65c Canada or Foreign) and State sales tax where necessary will be added to the price.

Name .....

Address .....

City ..... Zone .....

State .....

**SPECIAL OFFER**—For those who do not have the COMMENTARY volumes or who wish to complete partial sets.

..... Church Missionary Secretary

..... Book and Bible House

( ) I wish to order the complete 7-volume set of the BIBLE COMMENTARY, or volumes as checked below:

☐ Volume 1, ☐ Volume 2, ☐ Volume 3, ☐ Volume 4,  
☐ Volume 5, ☐ Volume 6, ☐ Volume 7

Plus the new Seventh-day Adventist BIBLE DICTIONARY at the special price of \$9.95 a volume. Please send: ( ) 1 volume per month, or ( ) complete set or volumes as checked, at once.

Send the BIBLE DICTIONARY as soon as ready. Before shipping notify me of amount due which I understand will include 25c postage and insurance (65c Canada or Foreign) and State sales tax where necessary. I will make prompt remittance.

Name .....

Address .....

City ..... Zone ..... State .....

# Ready EARLY in 1960

## DISTINCTIVE FEATURES

**BASED ON KING JAMES VERSION**, but includes words found in the R.S.V.—serviceable to students of this and other recent versions.

**COMPLETE COVERAGE**—deals with every significant word in the Bible.

**THEOLOGICALLY SOUND**—is in agreement with the Bible and the writings of the Spirit of Prophecy.

**UP TO DATE**—embodies the latest findings and scholarship in the field of archeology, ancient history, and linguistics.

**HISTORICAL BACKGROUND**—provides a basis for an intelligent interpretation of the Bible.

**HELPFUL BIBLIOGRAPHY**—catalogs excellent source material for the student of the Bible.

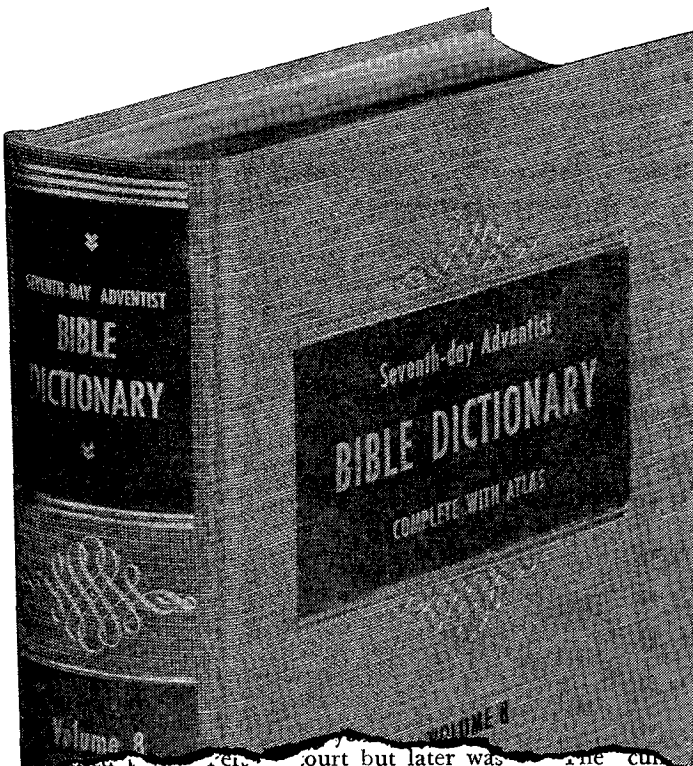
**LATEST PREFERRED PRONUNCIATION** of Bible names.

**ILLUSTRATED**—contains more than 500 pictures of Bible lands and customs, archeological discoveries, etc.

**LATEST REVISED MAPS** of Bible geography—40 pages in full color prepared by Rand McNally especially for this volume.

**TYPE**—clear and easy to read, pages set in two columns. (See inset at left.)

**COMPANION BOOK** to S.D.A. BIBLE COMMENTARY—this scholarly treatise augments much material found throughout the 7-volume set.



... court but later was allowed to serve a second term (chs 5:14; 13:6, 7). The arguments in favor of identifying the Artaxerxes of Ezr 7 and Neh 1 and 2 with Artaxerxes I are discussed in the SDACom 3:369-374, 399, 400.

**Artemas** (är'tē-mās) [Gr. *Artemas*, a contracted form of *Artemidōros*, "gift of Artemis," a name attested by inscriptions.] A Christian worker whom Paul desired to send to Titus (Tit 3:12).

**Artemis** (är'tē-mīs), KJV *Diana* (dī-ān'ā). [Gr. *Artemis*, named *Diana* by the Romans.] A goddess worshiped at Ephesus (Acts 19:24, 27, 28, 34, 35), more or less equivalent to Cybele, or to Magna Mater, the Great Mother, one of the many forms of the mother goddess of the Orient. As goddess of fertility she was worshipped as

... taken away as part of t. 3:3).

**Artillery**. [Heb. once in the sense of weapon not be construed artillery. In the and arrows a

**Artisans**. Persons who make crafts. The KJV, and only but the concept in Scripture. decreed that Adam was Jesus was a

Sample actual type size and page layout.

Nearly 1200 pages of  
factual, carefully selected materials.

*For those who wish to order the Dictionary only*

..... Church Missionary Secretary

..... Book and Bible House

I wish to order the new Seventh-day Adventist BIBLE DICTIONARY at the special prepublication price of only \$9.95. Please notify me when ready. I will remit promptly. I understand that 25c postage and insurance (65c Canada or Foreign) and State sales tax where necessary will be added to the price.

Name .....

Address .....

City ..... Zone .....

State .....

**Price \$12.00**

plus postage, insurance, and State sales tax where necessary.

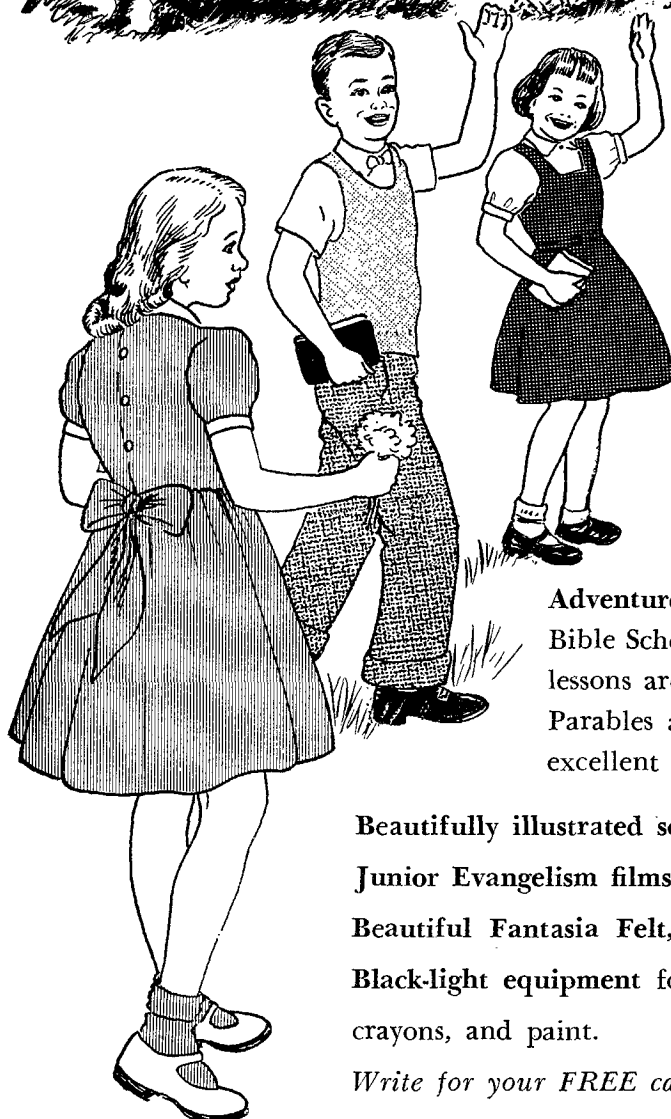
*Special*  
**Prepublication Price**

**\$9.95**

Plus 25c postage and insurance in U.S.A. (65c Canada & Foreign) and State sales tax where necessary.

*This offer expires 30 days after publication date.*

ORDER FROM  
**YOUR BOOK AND BIBLE HOUSE**



# Audio-Visual Aids to Help YOU!

Adventures in the Holy Bible filmstrips and tapes for Vacation Bible Schools and follow-up with year 'round training. The first 13 lessons are on The Life of Christ, the next 26 lessons are on the Parables and Teachings of Christ, and the last 13 sum up in an excellent way the Doctrines.

Beautifully illustrated songs the young folk love to sing.

Junior Evangelism films and tapes, "When Jesus Was Here."

Beautiful Fantasia Felt, for feltcraft, in 24 colors. Excellent for pennants, etc.

Black-light equipment for dramatic illustration of stories and songs in chalk, crayons, and paint.

Write for your *FREE* catalog.

## Order From Your Book and Bible House

Review and Herald Publishing Association

AUDIO-VISUAL AIDS

Washington 12, D.C.

REVIEW AND HERALD

# World's Best View



It's a small, wonderful world as seen through the weekly visits of our church journals. Visit—outposts of civilization—interesting lands—faraway places. March ahead with our missionaries. Follow their adventures. See how they handle intriguing language situations. Rebuild *your* faith. Strengthen *your* spiritual life. Read *your* church journals.

**Order the combination of your choice now!**

## NOTICE:

For an anniversary,  
wedding, birthday,  
or other loving gift,  
give a subscription  
to our journals.

*R. G. Campbell*

## Handy Order Form

Church Missionary Secretary or \_\_\_\_\_ Book and Bible House  
Please enter a subscription for one year as checked:

☐ New

☐ Renewal

	U.S. & Canada	Extra Postage Countries
____ REVIEW AND HERALD _____	\$ 6.50	\$ 7.00
____ YOUTH'S INSTRUCTOR _____	5.75	6.25
____ REVIEW & INSTRUCTOR in combination _____	11.25	12.25
____ JUNIOR GUIDE _____	4.75	5.10
____ REVIEW, INSTRUCTOR, & GUIDE in combination _____	15.00	16.35
____ BIG FOUR _____	9.75	10.65
____ (Review, Life & Health, Liberty, GO) _____		
____ FAMILY GROUP _____	16.45	18.20
____ (Review, Instructor, Life & Health, Liberty, GO, S.S. Worker) _____		
____ BIG FOUR with JUNIOR GUIDE _____	13.50	14.75
____ FAMILY GROUP with JUNIOR GUIDE _____	20.20	22.30

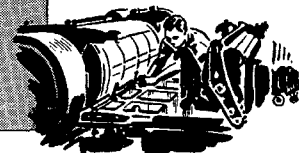
Name \_\_\_\_\_

Address \_\_\_\_\_

Order From  
Your Book and  
Bible House

Review and Herald Publishing Association, Washington 12, D.C.

# As We Go to Press



## Inspired Guidance on Healthful Living

There has just been released a heretofore unpublished manuscript by Ellen G. White on the proper use of the Testimonies on Health Reform. It was written in 1881, but its counsel is still good in 1959. It is the kind of statement that one may read, ponder, and profit by. When I read it I encouraged the editor of the REVIEW to publish it for all our people as an inspired aid to bringing us into closer harmony on one of the distinctive features of our message.

An excellent companion piece, if one wishes to have the fullest, most perfectly balanced view of the subject, is the address that Sister White gave at the 1909 General Conference, the last General Conference she ever attended. The address appears as a chapter in *Testimonies*, volume 9, pages 153-166.

We thank God for inspired guidance and instruction on a sometimes perplexing subject. Let us ever read such instruction in a humble, prayerful mood, seeking to find therein, not a yardstick to measure the spiritual height of other travelers toward the kingdom, but a staff to steady our own faltering feet as we journey the upward road.

R. R. FIGUHR

[The hitherto unpublished manuscript begins on the cover page of this issue. The material from Volume 9 will appear in two installments in immediately succeeding issues.—EDITORS.]

## Evangelism in Southern Asia

Two division-wide evangelistic campaigns were conducted in the Southern Asia Division the past year—one in the early part, the other in the latter. Administrative leaders, departmental secretaries, and office workers, as well as the general evangelistic and pastoral workers, had a part in many local campaigns conducted in numerous cities and towns throughout the division. A goal of two thousand souls baptized as a result of these efforts was set, and the year end disclosed that it had been more than reached.

Encouraged by what the Lord has accomplished through them in the past, the workers of the division have set a goal of 10,000 souls won to Christ and baptized by the time of the next General Conference session.

May the Lord pour showers of His Spirit upon the workers and the multiplied millions of inhabitants of the division, so that large numbers may yet step out as recipients of His saving grace and power.

ERWIN E. ROENFELT

## New Courses Offered by Home Study Institute

In harmony with the purpose and practice of the Home Study Institute, our denominational correspondence school, older courses are modernized and new courses frequently are offered. A complete list is presented in the 1959 Bulletin, which may be obtained free upon request.

Of special interest to readers of the REVIEW are the following new courses: *Christian Salesmanship*, prepared under the guidance of the General Conference Book Department for literature evangelists who wish to increase sales and the number of souls saved; *The Preschool Child*, a course of special interest to mothers of children old enough to attend Vacation Bible School, or about to enter elementary school in September or the following year, prepared by a successful mother and talented teacher in counsel with other experts; *Modern Health*, a semester's study with school credit and an abundance of practicable principles based on a beautifully illustrated and skillfully written new textbook. Address inquiries to Home Study Institute, Takoma Park, Washington 12, D.C.

W. H. TEESDALE

## Diet Manual Ready

To all who have struggled with the preparation of special diets, a new booklet by the Seventh-day Adventist Dietetic Association will come as a welcome item. Several years of earnest endeavor on the part of our best qualified dietitians have gone into the production of a new *Diet Manual*. It is in loose-leaf form, so that changes can readily be made as the science of nutrition progresses. Medical institutions, nursing homes, private physicians, and all who are especially interested in this type of nutritional information may secure copies directly from the Association, 1720 Brooklyn Avenue, Los Angeles 33, California.

JOYCE W. HOPP

## New Associate Secretary General Conference Education Department

At the time of the constituency meeting of the Pacific Union Conference L. R. Rasmussen, an associate secretary in the General Conference Department of Education for nearly thirteen years, was called to be educational secretary of the Pacific Union. Professor Rasmussen accepted this call. We were very sorry to see him leave. He has given the field excellent service through the years.

Some time ago the General Conference Committee placed a call with the Middle East Division for the services of Dr. Thomas Geraty to fill this vacancy in the General Conference. Word has just been received that Dr. Geraty has accepted. Dr. Geraty has had an excellent record of experience in educational work, both in this country and overseas. At present he is the president of our Middle East College in Beirut, Lebanon.

On behalf of the field we extend to Brother and Sister Geraty very best wishes as they take up their new responsibilities here in the homeland.

E. E. COSSENTINE

## Honors Awarded to Japan Missionary College

Word has come from Japan that the Health and Welfare Department of Chiba Prefecture recently awarded top honors to Japan Missionary College for having the finest kitchen and dining room among all the boarding schools in the prefecture. Sixteen other institutions, including hospitals, schools, and factory cafeterias, received lesser awards.

The cafeteria building, with its modern, well-equipped kitchen and beautiful dining room, was completed a year ago and has added much to the efficiency, as well as the prestige, of the college. It now supplies the daily needs of about 450 students. Mrs. Masako Seino, director of food service, graduated from Madison College and also took work at the Washington Sanitarium and Hospital before returning with her husband to serve in their homeland. Elder Seino teaches Bible in the college.

F. R. MILLARD