

THE ADVENT SABBATH

REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

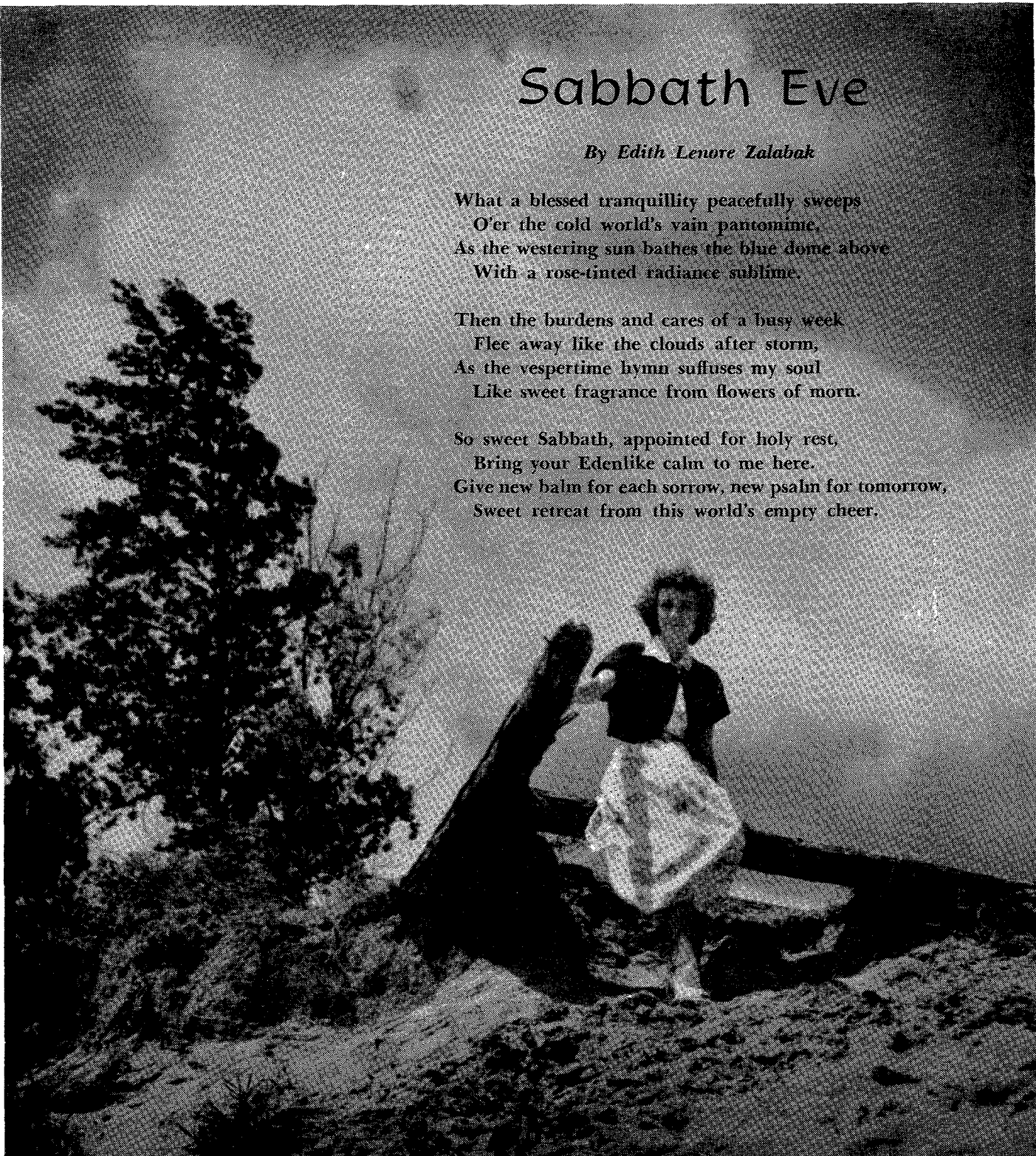
Sabbath Eve

By Edith Lenore Zalabak

What a blessed tranquillity peacefully sweeps
O'er the cold world's vain pantomime,
As the westering sun bathes the blue dome above
With a rose-tinted radiance sublime.

Then the burdens and cares of a busy week
Flee away like the clouds after storm,
As the vespertime hymn suffuses my soul
Like sweet fragrance from flowers of morn.

So sweet Sabbath, appointed for holy rest,
Bring your Edenlike calm to me here.
Give new balm for each sorrow, new psalm for tomorrow,
Sweet retreat from this world's empty cheer.



JOHN HENDRY, JR.

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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 An out-of-date report is not news, and is not acceptable.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.

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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.]

American Lutherans Support 1,624 Missionaries Abroad

✓ Lutheran churches in North America support 1,624 missionaries in 35 foreign fields, it was reported in St. Paul, Minnesota, by Dr. Andrew S. Burgess, professor of missions at Luther Theological Seminary. Dr. Burgess said the figures include the mission activities of 12 Lutheran church bodies and two church-related agencies. Of the total, he noted, 172 new missionaries went to the field during 1958 while 166 returned after furloughs. Total number of missionaries sent out during the year was 338, headed for 31 countries.

Parochial School Funds Overruled in Maine

✓ Maine's Supreme Court, by a 4-2 decision, ruled in Augusta that transportation of private and parochial school students at public expense was unlawful. However, the court left the way open for the State legislature to authorize such bus service. Dissenting from the Supreme Court majority decision were justices Francis W. Sullivan and F. Harold Dubord, both Catholics. Justice Dubord commented that the court's decision "would stop in many communities the present practice of carrying parochial school children in public school busses."

FHA Warns Churches Against "Operators"

✓ United States Housing Administrator Norman P. Mason issued a special warning in Washington, D.C., against "operators" who are offering their services to religious and charitable organizations for a fee to help them obtain FHA financing for housing projects for the elderly. "There is no need for such middlemen in the Housing for the Elderly program," Mr. Mason said. "The nearest FHA office will be glad to help any interested group." He stressed that religious and charitable groups can get all the assistance they need by coming directly to the Federal Housing Administration.

Church-related Colleges Get AEC Grants

✓ The Atomic Energy Commission announced four grants to church-related colleges to further research into peaceful uses of atomic energy. The grants will initiate and expand college courses in the use and technology of radioisotope research. Grants will go to St. Joseph's College, Philadelphia, Pennsylvania (\$20,000) and Xavier University, New Orleans, Louisiana (\$2,755), both Roman Catholic; Gustavus Adolphus College, St. Peter, Minnesota (\$4,823), Lutheran; and Walla Walla College, Walla Walla, Washington (\$3,535), Seventh-day Adventist.

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THE
GENERAL CONFERENCE
PRESIDENT
SPEAKS TO THE
CHURCH

The President's Page

THE eyes of Seventh-day Adventists are fixed upon the world field, as the Lord said they should be. "Lift up your eyes," He said, "and look on the fields." It is not with a detached, curious gaze that they look out upon the world, but with a warm interest, and with a sense of responsibility. They see there what their Lord saw—the multitude scattered as sheep having no shepherd.

To meet the challenge of these confused and needy multitudes, we have launched, and are carrying on, a great program of worldwide activity. Behind this undertaking, and loyally supporting it, are a faithful church membership and a corps of dedicated workers. As I write these lines we are in the midst of a series of union conference sessions and workers meetings that includes the ten union conferences of North America. Meeting the workers of North America and many of our church members who attend, is a real privilege. To note their loyalty and their dedication to our world program of proclaiming the gospel to every people is an experience long to be remembered.

There is no waning of interest on the part of workers and church members toward the task divinely assigned us as a church. One union president well expressed the feeling of all in his report to his union constituents when he said, "We are part of the great world family of Seventh-day Adventists, and we never want to be anything else. Therein is our strength and safety." This states it well. Every true Adventist feels just that way. He is determined to stay right in the middle of this movement. We shall continue to meet problems and we shall be called upon to face many more attacks of the enemy. As in Paul's day men shall continue to arise from among us "speaking perverse things, to draw away disciples after them." But in spite of all this, God's cause moves steadily forward because His people are a united people. They will not break ranks under attack.

The emphasis that is being given to evangelism in every phase of our work and activity at these union meetings is as it should be, for we have been an evangelistic people from our very beginning. Today we have so many aids in carrying forward our work—our literature, our medical work, the radio and TV programs that go out over the air, for instance. Many more activities could be mentioned, not the least of which are our friendly and sympathetic contacts with people.

In one of our cities, it was reported at one of the union sessions, a radio announcer was out on the street with his roving microphone, stopping people and asking them questions. He approached a woman and asked, "If you had a lot of money, what would you do?" Without hesitation, she replied, "I'd go to a Seventh-day Adventist sanitarium." "Why?" asked the announcer. "Are you sick?" "No," she replied, "but I was in a Seventh-day Adventist sanitarium once when I was sick and everyone was so friendly and kind that I'd like to go back there."

This woman, and I am sure many more like her, are all ready for someone to invite them to an evangelistic meeting, to a Bible study, or to Sabbath school and church.

As we seek to fulfill our Master's command to go into all the world, let us also shine as bright examples of God's saving truth right where we are.

R. R. Fieger





• EDITORIALS •

Faster Than We Thought

In the REVIEW for May 28 we discussed at some length the unprecedented and portentous growth of the Roman Catholic Church in the United States over the past twenty years, in prestige, influence, and power. Among other things we noted the remarkable increase in membership to a 1958 total slightly in excess of 36 million, or a little more than 20.6 per cent of the population of the country as a whole. New figures released a few days ago with the publication of the official Catholic Directory for 1959 reveal that the proportion of Roman Catholics to the total population is considerably higher than appeared from previously available statistics.

The new directory lists current membership at 39,505,475, for a gain of nearly 3.5 million within the past year. Some 2 million of these, now reported for the first time, are under the jurisdiction of Francis Cardinal Spellman, Archbishop of New York, in his role as Military Vicar. Included, also, are 219,500 Catholics in Alaska and Hawaii, 140,411 converts, and 1,307,666 infant baptisms. On April 1 of this year the Bureau of the Census estimated the population of the United States to be 176,446,000. Based on this figure, Roman Catholics now constitute 22.4 per cent of the total population instead of the 20.6 per cent formerly reported.

Particularly striking is the fact that Catholic membership, as given by the directory, has increased by nearly 13 million since 1949, a growth of 47.8 per cent. Going back 20 years, to about the time the present phenomenal growth in membership began, we find that the increase has been 87 per cent. To be sure, figures do not tell the whole story, but they are a tangible indication of the importance of certain developments noted in our May 28 article. This rapid growth in membership inevitably implies a correspondingly greater Catholic voice in the social, political, and economic policies of the country, on both national and local levels. The current trend is one we should watch closely.

R. F. C.

\$25,000 for a Word

Not long ago we were reading a newspaper while waiting for a plane at Detroit's Willow Run airport. As we leafed through the pages, our attention was suddenly attracted by this headline: "Telegram Omits Word, \$25,000 Lost." Interested, we read on.

The story said that in December of 1957 Dr. Orville C. Krause, a veterinarian from Armada, Michigan, was examining a sick cow. During the examination the cow drooled on him. Fearing rabies, Dr. Krause sent the cow's head to the Michigan State Health Laboratories in Lansing, for analysis.

On December 24 the laboratories sent Dr. Krause the following telegram: "Negri bodies not found in cow's head." But Western Union, in handling the message, omitted the word "not." So when Dr. Krause received the telegram saying "Negri bodies found in cow's head," he promptly took antirabies serum. The serum allegedly caused an allergic reaction, producing shoulder pains, a numb finger, nervous ailments, and loss of memory.

Later, upon discovering the error in the telegram, Dr. Krause sued Western Union for \$200,000. A jury awarded him \$25,000. Western Union admitted the error in the telegram, which was relayed from Mt. Clemens to Armada by telephone, but charged contributory negligence, contending that the veterinarian should have had a medical examination, which would have shown him to be sensitive to the serum.

An Unusual Case

We were interested in the story because people are seldom sued for leaving out a word that should have been included. Usually when a court case involves words, it is for libel—somebody included something that might better have been left unsaid. But in the Krause case a word was omitted, thus making the telegram tell a falsehood and causing the veterinarian to suffer. Obviously, it is possible through carelessness, or through being silent when we should speak, to give a wrong impression and bring damage to others.

For example, Inspiration has declared that all around us are souls who are looking heavenward for light. They are not satisfied with the religion they inherited from their parents. Or, perhaps, they have no religion and feel the need of something solid on which to build hope in the distressing times to which they—and all of us—have come.

Now, let us suppose that we fail to tell these people about the faith that means so much to us. We hide our light. Instead of explaining to them that Jesus is coming soon, we are silent. As a result, when Christ returns they are unprepared. What then? Because they lose everlasting life will they sue for damages? No, it will be too late for that. But, oh, the rebuke they will give those who were silent!

Two Impressive Visions

In vision Ellen G. White was shown a scene involving this very situation. In describing it later she wrote: "I saw an immense ball of fire fall among some beautiful mansions, causing their instant destruction. I heard someone say: 'We knew that the judgments of God were coming upon the earth, but we did not know that they would come so soon.' Others, with agonized voices, said: 'You knew! Why then did you not tell us? We did not know!' On every side I heard similar words of reproach spoken. In great distress I awoke."—*Testimonies*, vol. 9, p. 28.

At another time, also, Sister White was shown the terrible consequences that would follow if she remained silent concerning the messages given her. In vision she saw a company "whose countenances were the very picture of despair and horror. They came close to me and took their garments and rubbed them on mine. I looked upon my garments and saw that they were stained with blood, and that blood was eating holes in them. . . . I could not plead one excuse. My tongue refused all utterance, and I longed to be away from such a holy place. Again the angel stood me upon my feet and said, 'This is not your case now, but this scene has passed before you to let you know what your situation must be if you neg-

lect to declare to others what the Lord has revealed to you."—*Early Writings*, p. 77.

God has been good to us. He has shed abroad the light of truth in our hearts. Many who read these lines are rejoicing in the three angels' messages because some humble but faithful soul was interested in their salvation and spoke a word in season. Western Union was able to compensate, at least in part, for the damage done by leaving out a word, but neither \$25,000 nor any other sum, however large, will make up for the eternal loss of a soul who might have been saved if we had not remained silent when we should have spoken! Words can save. Let us put them to work.

K. H. W.

Offense and Defense in Christian Warfare

Currently there is considerable talk out in the open, and behind the scenes much persevering research, related to the development of an effective antimissile missile to attack and destroy enemy rockets hurtling through the sky at fantastic rates of speed, long before they reach their intended targets. What are we doing to prepare an effective defense against the "fiery darts" of the wicked one, which pack the power to destroy body and soul for time and eternity? According to Ephesians 6:16 the only device that will suffice to deflect these "fiery darts" is the "shield of faith." And where may we secure such a weapon? "Faith cometh by hearing," we are told, "and hearing by the word of God" (Rom. 10:17).

But the Word of God is a weapon of offense as well as of defense. It will not only enable us to hold our ground against the wiles of the devil but will also enable us to make Satan yield ground, and eventually to drive him completely from heart and life. "The sword of the Spirit," according to one great authority on Christian armament, "is the word of God" (Eph. 6:17). It was with this sword that our Lord forced Satan into headlong retreat in the wilderness of temptation. Do you know how to wield that sword effectively? "Satan will not yield one inch of ground except as he is driven back by the power of heavenly messengers. The people of God should be able to meet him, as did our Saviour, with the words, 'It is written.'"—*The Great Controversy*, p. 559.

A long period of arduous training and an investment of \$272,000 is required to prepare a jet-fighter pilot for combat duty, and \$425,000 to train the pilot of a B-52 bomber. Shall we blithely assume that proficiency in the warfare of the spirit can be secured without a major investment of time, effort, and devotion? The church has made abundant provision to enable its members to equip themselves with the latest and best in offensive and defensive weapons of the spirit and to gain experience in their use. Such aids-in-training as the *Seventh-day Adventist Bible Commentary*, the weekly Sabbath school lessons, and the Spirit of Prophecy have been designed for this very purpose. Are you enrolled in this course of training, and are you diligently taking advantage of the facilities provided?

How well prepared are you for battle "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places"? It is your privilege to come forth from this warfare more than conqueror in Christ Jesus—if you know how to protect yourself with the "shield of faith," and then put the enemy to flight with the sharp, two-edged sword of the Spirit.

R. F. C.

The Strange Mr. Friedrich

On April 18 of this year Albert Friedrich, an 86-year-old recluse, died in Milwaukee. Apparently the old man was a pauper, for had he not regularly prowled through dark alleys at night to pick up junk and wastepaper? And had he not been living in a three-room hovel?

But Albert Friedrich was not a pauper. He left no will, but he did leave an estate valued at more than half a million dollars! Nearly all of it was in blue chip stocks and bonds hidden in a garbage pail in his \$23-a-month run-down quarters.

Here was a man who could have enjoyed all the benefits that money can buy. He could have lived in a comfortable apartment in a high-class neighborhood. He could have worn tailor-made suits. He could have owned a Cadillac or a Rolls-Royce, with a chauffeur to drive him around. He could have owned a cabin-cruiser and a private plane. He could have shared these possessions with friends, thus bringing him the joy that comes only through sharing. He could have educated several poor but bright young people. He could have helped provide medical aid for underprivileged, sick, and diseased people in backward countries. He could have invested in missions, thus helping spread the light of truth amidst the darkness of heathen superstition.

But he did none of these things. He chose, instead, to live almost like a beggar.

What made Mr. Friedrich the way he was? What gave him such a twisted outlook on life? What made him find his pleasure in accumulating possessions rather than in using them to bless others? We do not know. Perhaps he was mentally ill. Perhaps he took pride in eccentricity. Perhaps it made him feel good to think that he was deceiving the public as to his true financial status. That he was peculiar, surely no one will deny.

Spiritual Heirs

But Mr. Friedrich was not nearly as peculiar as many of those who are thankful they are not like him. In the Bible God has described the glorious possibilities that may be realized through the plan of salvation. He has promised power to keep His law. He has assured us of victory over sin. He has made provision for forgiveness of sin, thus giving the peace of mind that can come in no other way. He has offered us the gift of the Holy Spirit through whom we may have constant fellowship with God's own dear Son. He has showed us how we may have better health by living in harmony with natural law. He has granted us the privilege of communion with Him, through prayer. He has promised us everlasting life. Not life amid conditions such as now prevail in this world, but life in a perfect world. In a world where we will never know the crushing weight of anxiety. In a world where we will not be limited by poverty. In a world where we will never stand by an open grave, weeping as we say good-by to one who has made life meaningful for us.

All this and more is within the reach of every human being. Strange, then, isn't it, that so many choose to live like spiritual paupers.

How shortsighted some people are! How blind! How foolish! They live like slaves of the devil when they might be heirs with Christ!

Day after day "the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. 22:17). God help us to rejoice in our riches and to influence others to forsake their pauper ways and enjoy the privileges of being sons of God and joint heirs with Christ!

K. H. W.

Faithfulness in Health Reform

Part 1

By ELLEN G. WHITE

[Last week we presented on our front page a hitherto unpublished manuscript by Ellen G. White on the subject of healthful living. As stated by Elder Figuier in a last-page note in that issue: "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." There follows, now, the first half of this address, without deletions, and with title and subtitles as given in the published form in volume 9 of the *Testimonies*.—Editors.]

I AM instructed to bear a message to all our people on the subject of health reform, for many have backslidden from their former loyalty to health-reform principles.

God's purpose for His children is that they shall grow up to the full stature of men and women in Christ. In order to do this, they must use aright every power of mind, soul, and body. They cannot afford to waste any mental or physical strength.

The question of how to preserve the health is one of primary importance. When we study this question in the fear of God we shall learn that it is best, for both our physical and our spiritual advancement, to observe simplicity in diet. Let us patiently study this question. We need knowledge and judgment in order to move wisely in this matter. Nature's laws are not to be resisted, but obeyed.

Those who have received instruction regarding the evils of the use of flesh foods, tea and coffee, and rich and unhealthful food preparations, and who are determined to make a covenant with God by sacrifice, will not continue to indulge their appetite for food that they know to be unhealthful. God demands that the appetites be cleansed, and that self-denial be practiced in regard to those things which are not good. This is a work that will have to be done before His people can stand before Him a perfected people.

Personal Responsibility

The remnant people of God must be a converted people. The presentation of this message is to result in

the conversion and sanctification of souls. We are to feel the power of the Spirit of God in this movement. This is a wonderful, definite message; it means everything to the receiver, and it is to be proclaimed with a loud cry. We must have a true, abiding faith that this message will go forth with increasing importance till the close of time.

There are some professed believers who accept certain portions of the *Testimonies* as the message of God, while they reject those portions that condemn their favorite indulgences. Such persons are working contrary to their own welfare and the welfare of the church. It is essential that we walk in the light while we have the light. Those who claim to believe in health reform, and yet work counter to its principles in the daily life practice, are hurting their own souls and are leaving wrong impressions upon the minds of believers and unbelievers.

Strength Through Obedience

A solemn responsibility rests upon those who know the truth, that all their works shall correspond with their faith, and that their lives shall be refined and sanctified, and they be prepared for the work that must rapidly be done in these closing days of the message. They have no time or strength to spend in the indulgence of appetite. The words should come to us now with impelling earnestness: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3:19. There are many among us who are deficient in spirituality, and who, unless they are wholly converted, will certainly be lost. Can you afford to run the risk?

Pride and weakness of faith are depriving many of the rich blessings of God. There are many who, unless

they humble their hearts before the Lord, will be surprised and disappointed when the cry is heard: "Behold, the Bridegroom cometh!" Matt. 25:6. They have the theory of the truth, but they have no oil in their vessels with their lamps. Our faith at this time must not stop with an assent to, or belief in, the theory of the third angel's message. We must have the oil of the grace of Christ that will feed the lamp, and cause the light of life to shine forth, showing the way to those who are in darkness.

If we would escape having a sickly experience, we must begin in earnest without delay to work out our own salvation with fear and trembling. There are many who give no decided evidence that they are true to their baptismal vows. Their zeal is chilled by formality, worldly ambition, pride, and love of self. Occasionally their feelings are stirred, but they do not fall on the Rock, Christ Jesus. They do not come to God with hearts that are broken in repentance and confession. Those who experience the work of true conversion in their hearts will reveal the fruits of the Spirit in their lives. Oh, that those who have so little spiritual life would realize that eternal life can be granted only to those who become partakers of the divine nature and escape the corruption that is in the world through lust!

The power of Christ alone can work the transformation in heart and mind that all must experience who would partake with Him of the new life in the kingdom of heaven. "Except a man be born again," the Saviour has said, "he cannot see the kingdom of God." John 3:3. The religion that comes from God is the only religion that can lead to God. In order to serve Him aright, we must be born of the divine Spirit. This will lead to watchfulness. It will purify the heart and renew the mind, and give us a new capacity for knowing and loving

God. It will give us willing obedience to all His requirements. This is true worship.

God requires of His people continual advancement. We need to learn that indulged appetite is the greatest hindrance to mental improvement and soul sanctification. With all our profession of health reform, many of us eat improperly. Indulgence of appetite is the greatest cause of physical and mental debility, and lies largely at the foundation of feebleness and premature death. Let the individual who is seeking to possess purity of spirit bear in mind that in Christ there is power to control the appetite.

Flesh Foods

If we could be benefited by indulging the desire for flesh foods, I would not make this appeal to you: but I know we cannot. Flesh foods are injurious to the physical well-being, and we should learn to do without them. Those who are in a position where it is possible to secure a vegetarian diet, but who choose to follow their own preferences in this matter, eating and drinking as they please, will gradually grow careless of the instruction the Lord has given regarding other phases of the present truth, and will lose their perception of what is truth; they will surely reap as they have sown.

I have been instructed that the students in our schools are not to be served with flesh foods or with food preparations that are known to be unhealthful. Nothing that will serve to encourage a desire for stimulants should be placed on the tables. I appeal to old and young and to middle-aged. Deny your appetite of those things that are doing you injury. Serve the Lord by sacrifice.

Let the children have an intelligent part in this work. We are all members of the Lord's family, and the Lord would have His children, young and old, determine to deny appetite, and to save the means needed for the building of meetinghouses and the support of missionaries.

I am instructed to say to parents: Place yourselves, soul and spirit, on the Lord's side of this question. We need ever to bear in mind that in these days of probation we are on trial before the Lord of the universe. Will you not give up indulgences that are doing you injury? Words of profession are cheap; let your acts of self-denial testify that you will be obedient to the demands that God makes of His peculiar people. Then put into the treasury a portion of the means you save by your acts of self-denial, and there will be that with which to carry on the work of God.

There are many who feel that they

cannot get along without flesh foods; but if these would place themselves on the Lord's side, resolutely resolved to walk in the way of His guidance, they would receive strength and wisdom as did Daniel and his fellows. They would find that the Lord would give them sound judgment. Many would be surprised to see how much could be saved for the cause of God by acts of self-denial. The small sums saved by deeds of sacrifice will do more for the upbuilding of the cause of God than larger gifts will accomplish that have not called for denial of self.

Seventh-day Adventists are handling momentous truths. More than forty years ago the Lord gave us special light on health reform, but how are we walking in that light? How many have refused to live in harmony with the counsels of God! As a people, we should make advancement proportionate to the light received. It is our duty to understand and respect the principles of health reform. On the subject of temperance we should be in advance of all other people; and yet there are among us well-instructed members of the church, and even ministers of the gospel, who have little respect for the light that God has given upon this subject. They eat as they please, and work as they please.

Let those who are teachers and leaders in our cause take their stand firmly on Bible ground in regard to health reform, and give a straight testimony to those who believe we are living in the last days of this earth's history. A line of distinction must be

drawn between those who serve God, and those who serve themselves.

I have been shown that the principles that were given us in the early days of the message are as important and should be regarded just as conscientiously today as they were then. There are some who have never followed the light given on the question of diet. It is now time to take the light from under the bushel, and let it shine forth in clear, bright rays.

The principles of healthful living mean a great deal to us individually and as a people. When the message of health reform first came to me, I was weak and feeble, subject to frequent fainting spells. I was pleading with God for help, and He opened before me the great subject of health reform. He instructed me that those who are keeping His commandments must be brought into sacred relation to Himself, and that by temperance in eating and drinking they must keep mind and body in the most favorable condition for service. This light has been a great blessing to me. I took my stand as a health reformer, knowing that the Lord would strengthen me. I have better health today, notwithstanding my age, than I had in my younger days.

It is reported by some that I have not followed the principles of health reform as I have advocated them with my pen; but I can say that I have been a faithful health reformer. Those who have been members of my family know that this is true.—*Testimonies*, vol. 9, pp. 153-159.

(Concluded next week)

Lord, Give Us Men

By HERMAN ROBERTS

Lord, give us men today like Paul, true
men

Who scorn the tempting vices of the
day;

Whose lives like beacons o'er the paths
of sin

Shall guide their followers in a better
way.

'Gainst that embattled martyr, hosts of
hell

Threw the hot bolts of hatred and of
woe.

On every side men in the battle fell;
Still flashed his sword of truth against
the foe.

What though foul Nero stood with
whetted sword

While truth prepared her sacrifice of
love,

From the dark dungeon shone the Holy
Word,

The everlasting gospel from above.

Lord, give us men like Paul for this late
hour,

Bold men who heed no other voice but
Thine;

Who tremble not at modern Nero's
power,

But raise the torch of truth and let it
shine!

Editorial Correspondence

*Eight Miles Above the Atlantic Ocean
June 12, 1959*

TEN years ago when I took a far-ranging trip over the world, I think I began my first letter for the REVIEW this way: "The point of departure for an overseas journey is the point of a hypodermic needle." That's still true. And the farther the journey the more pointed its beginning!

But it's a small price to pay for protection from a variety of baleful maladies. You get "shots" for typhoid, cholera, smallpox, tetanus, yellow fever—and one or two more that I don't recall. Then, when you've had all these "shots" duly recorded on an internationally accepted blank and duly signed and sealed by the U.S. Public Health Department, you place the document among your most-valued papers. It's sometimes as necessary as your passport and visas to admit you to certain countries.

But that's only the beginning. You must secure a passport from the State Department—a simple operation, unless, of course, you have a bad record and might embarrass the United States if you journeyed abroad. There is one mildly disconcerting feature: You must provide the passport office with two unretouched pictures of yourself. One needs only to gaze on such a view of himself to see great point to the admonition not to think more highly of ourselves than we should. Certainly it's good for us to see ourselves as others see us. It also explains why all of us have so strong an aversion to our passport photos.

A passport, priceless as it is for overseas travel, is not sufficient to give you entrance to many countries. The government of each country makes its own decision as to whether it wants you to come in, even for a short visit. So you call on the consulates of the various countries that require visas, to ask for the privilege of entering those lands.

You find that the years since the War have greatly simplified the matter as regards some countries, but

greatly complicated it as regards others. If your passport reveals your "occupation" as "minister" or "missionary" it is now almost impossible to secure a visa to visit certain lands. If your passport reveals you are an "editor" or "journalist" your chances of traveling to some countries are small—and the red tape you encounter is large. I had to fill out six applications, each a duplicate of the others—and each accompanied by a picture—for one consulate! A number of countries require that the application of a journalist for a visa must be referred to the home government. And that



can mean almost interminable delay.

You can hardly blame some countries for their allergic reaction to the press. The nations may be newly created, with all that that implies of unrest and political instability. Even for the United States it was touch and go for a time as to whether this constitutionally created country would endure or quickly perish from the earth. In those early years some European journalists provided us no help toward stability by their critical, even supercilious comments on the new, upstart country far to the west of Europe.

Certain present-day journalists, striking both an omniscient and a critical mood, have been free to pontificate on the way some new, struggling nation should order its affairs. The fact that their stay in the country may have been of but a few days dampens their dogmatism not at all. Unfortunately, that mood reveals itself in other fields—even in the church. Occasionally a church mem-

ber, with obviously small acquaintance with the problems of church management in a troubled world, writes to tell me just what is wrong with the General Conference!

But back to the problem of securing my visas for certain countries. Here's how the consuls were persuaded to waive the rule of referring the matter to the home government. I asked them if they knew what the official position of Seventh-day Adventists was on the matter of the relation of church and state. Then I explained that we don't attempt to tell the government what to do, that our task is in another sphere. We believe we should pray for rulers that God will give them wisdom to discharge aright their duties. Then I asked them if they thought a man with such views would be an embarrassment to any country. Result: All visas given promptly and graciously.

I think that in today's troubled world our position on the relation of church and state can be a greater source of strength to us than ever before. We have more than enough to do in trying to carry out our commission to prepare men of every tongue and people for the advent of Christ. Let's leave to government officials the task of running the state. And let's pray for them.

Perhaps this description of visa difficulties may perplex some who have thought of a trip abroad as a rainbow-tinted adventure. Such people probably have been reading the four-color pictures in the travel advertisements about Europe, particularly certain of the countries. But a trip planned for the purpose of visiting denominational offices and the frontiers of our mission work—that's something else. The pictures of that are quite different—often not so glamorous as needy. Many of our mission stations would not make a good four-color advertisement, but the sight of them and what they are doing can provide a glorious thrill for a loyal Seventh-day Adventist. I'll try to paint some of those pictures for you during the coming weeks.

Yesterday afternoon I left Washington to catch a Pan American jet plane for London, scheduled to leave at 9:30 p.m. from New York. When I reached New York I learned that there would be a delay of two hours. Later the announcement came that mechanical difficulties would keep it from leaving till 2:30 a.m. There were 112 very unhappy passengers! A few began to belabor the ticket agents at the desk, as though they were responsible for the functioning of those new mechanical wonders of the skies—the enormously large and complex commercial jets!

What impressed me was the patience and poise of the airline employees

in answering these explosive, even bad-mannered, passengers. That's their business, I know, but in the middle of the night, listening in, I learned anew how worth while it is to hold one's temper under provocation. The air employees rose steadily in our estimation. The few testy, tempestuous passengers—well, let's not comment on them except to say that they *didn't* rise in our estimation, nor did they become airborne even a moment before their more patient fellow sufferers.

We boarded at 2:30 A.M., and took off about 3:30. They have two kinds of tickets for the plane—de luxe and economy. The latter are saving of dollars—and space. You just fit into your seat—if you're fortunate to be slim—with your knees against the back of the seat ahead. However, it isn't hard to stand discomfort for six and a half hours—the flight time to London—if you can save more than \$200. But frankly, you should forget about sleeping. I tried it for three hours, then gave it up and decided to ask for the privilege of going up front to see how this leviathan of the skies operated.

Up in the cockpit in close quarters I found four men, each busy with some specific task. We were flying at 40,000 feet—about 8 miles up—and at nearly 500 miles per hour. But we seemed to be motionless, suspended far above the troubled world. The plane is much quieter than propeller-driven ones. Loaded, it weighs about 250,000 pounds. Who ever thought, even a generation ago, that men would soon be sailing ships weighing a quarter million pounds through the air at nearly the speed of sound and transporting more than 100 passengers!

The steady concentration of the crew in the cockpit, as they noted engine performance, radar, radio beams, weather reports, to mention only a small part, brought to my mind an important lesson. They did not think they could reach their desired destination by happy accident. They were not content to know where they had been an hour before. They kept re-checking, to correct possible earlier errors and to protect against wind drift and other adverse factors.

As Christians, we are making a great journey. We hope to reach our destination ere long. We will not succeed by accident. We cannot rest on the fact that we knew where we were sometime ago. Constant watching unto prayer must be our mood. The air crew constantly sensed that dangers lurked. It is this very realization that helps to prompt their unceasing diligence and to provide a safe journey for us who are entrusted to them. For

my preacher brethren I draw the lesson, Can we be less diligent in behalf of those entrusted to us?

I left the cockpit as the coast of Ireland came on the radar screen. It is now nearly time to land. I must soon debark and seek to find a new plane connection for Paris, where I speak tomorrow. I was scheduled to go on to Paris at 3:00 P.M., but our long delay in leaving New York has brought

us to London somewhat after that hour.

No more in this introductory letter. To be frank and personal—and that's what makes letters interesting—I am too sleepy to write more. No one has yet found a satisfactory substitute for sleep. Next week I'll tell you something of the work in France, Switzerland, and Austria.

F. D. NICHOL

From Bethlehem to Calvary

By O. O. ECKELS

I look back nineteen hundred years,
And to my vision there appears
A picture of the life of Christ,
Predestined to be sacrificed.
I see Him from His lowly birth,
To His ascension from the earth.

I see Him at a tender age,
With more than wisdom of the sage,
Discussing questions most profound.
And He His parents did astound
By saying, when they sought their
Son,
"My Father's business must be done."

I see Him on the mountain high,
With His disciples gathered by,
When He poured forth from wisdom's fount,
His wondrous Sermon on the Mount!
This sermon, until time shall cease,
Will be declared a masterpiece!

I see the Man of Galilee,
When He rebuked the raging sea,
Upon a ship so tempest tossed,
That His shipmates felt all but lost,
Till He said gently, "Peace, be still,"
And wind and waves obeyed His will.

I see Him lowly, meek, and mild,
Place His blessing on a little child.
I see Him with the power endued
To feed the hungry multitude.
I see Him loving, sweet and kind,
Restore the sick, the lame, the blind!

Oh, what a touching scene appears,
When Christ Himself was moved
to tears,
While walking to the grim graveside
Of His friend Lazarus, who'd died.
"Been dead four days," good Martha
said,
Yet Jesus raised him from the dead!

This same Christ, born in Bethlehem,
Now rides into Jerusalem;
I hear the loud hosannas ring

A welcome to the coming King!
But they beheld a humble soul,
Upon a lowly ass's foal!

I see Him walk its sacred aisle.
When men His Temple did defile,
And see His indignation rise
When He beheld the merchandise
That made Him put the thieves to
rout,
And drive the moneychangers out!

I see the sad Last Supper scene;
Though all seemed tranquil and
serene,
Christ knew before the feast was laid
That He was soon to be betrayed,
And that His feasting days were
through
Till He would drink the cup anew!

And in this wondrous view I see
His lesson in humility,
A picture beautiful and sweet,
When He washed His disciples' feet,
And told them, ever in His name,
To one another do the same.

I hear His agonizing plea
In lonely, dark Gethsemane,
Where He bore all His grief alone,
Betrayed, rejected of His own.
I hear God's own beloved Son
Say, "Not my will, but thine, be
done."

I see the heavy cross He bore,
I see the crown of thorns He wore.
I see His wounded, bleeding side,
And hear Him when He loudly cried,
While hanging on the cruel tree,
"God, why hast thou forsaken me?"

To pay the great redemption price,
He gave Himself, a sacrifice,
Most precious gift He could bestow
Upon the fallen world below!
A blameless, spotless Lamb I see,
From Bethlehem to Calvary!

Bidding Farewell to the World

By A. V. Olson

WHILE it is true that God's peculiar people are not to be odd, queer, or eccentric, they are to be different in many respects from the people of the world. In order to become a child of God a person must be born again. He must be transformed into "a new creature" (2 Cor. 5:17). His mind must be renewed (Rom. 12:2); his heart must be changed (Eze. 36:25-27). He can no longer love the world and the things that are therein (1 John 2:15). His affections must be set "on things above, not on things on the earth" (Col. 3:2).

This transformation of life no man can accomplish for himself. It must come from above. God does not arbitrarily force it upon anyone, but He stands ready and willing to bring about this marvelous change in the life of every penitent soul, who humbly and sincerely confesses his sins and by faith accepts Jesus as his Lord and Saviour.

Those who have passed through this transformation—known as the new birth—and have thus become members of the heavenly family, must of necessity be different from the people of the world. They are to "shew forth the praises," that is, the virtues, the character, of Him who called them "out of darkness into his marvellous light."

Of the early disciples we read that the people took notice of them "that they had been with Jesus" (Acts 4:13). Watching these humble fishermen as they moved among men, the people saw reflected in them the character of Jesus. They saw in them the same traits of gentleness, kindness, humility, and goodness that they had seen in the Carpenter of Nazareth.

They also beheld in them the same manifestation of courage to stand for the right at all times and under all circumstances. Here were men so devoted to their Lord that they preferred to accept imprisonment, scourging, and death rather than to violate their consciences by transgressing even the least commandment of the

divine standard set up to govern their lives.

Yes, these men of Galilee and their followers were different. They were different from the Gentiles, different from the proud Pharisees and Sadducees. They resembled their Lord and Master.

God's Expectation Today

What these men of God were in the early church, God expects His people of the remnant church to be today. If we are to meet the mind of God, we must be different from the wicked world around us, different also from the millions of professed Christians, who have a form of godliness but deny its power, and who are "lovers of pleasures more than lovers of God."

"There must be no pretense in the lives of those who have so sacred and solemn a message as we have been called to bear. The world is watching Seventh-day Adventists because it knows something of their profession of faith and of their high standard,

God's Care for Man

By Sara Schulster

God put into this land of ours
The nourishment it needs
To feed the man and beast He made,
But man must sow the seed.

God put the water 'neath the land,
Bubbling, fresh, and sweet,
But man must dig the wells
To make the act complete.

God sent His well-beloved Son
To cleanse man from all sin,
But man must call upon His name
If he would pardon win.

God has a home for the man He made
Where there is no sin or fear,
But only those will be welcomed there
Who have proved their fitness here.

and when it sees those who do not live up to their profession, it points at them with scorn."—*Testimonies*, vol. 9, p. 23.

Never before was the world in greater need of a full demonstration in the lives of God's people of the light and beauty of the character of Christ. We are living in the closing hours of the long, dark night of sin. The moral gloom is thickening all about us. Evil men and seducers are waxing worse and worse. Despite our boasted civilization with its rapid increase in learning, the world is sinking ever deeper in the ugly morass of sin. Human laws are being ignored, and God's holy standard of righteousness is being trampled in the dust.

To be sure, there are more *professing* Christians, but we fear there are fewer *practicing* Christians. Too many are hiding their light under a bushel. They do not wish to be regarded as different from the people around them. They seek to be like the world.

It is in the midst of this moral darkness that God wants His peculiar people to be the light of the world. He expects every member to lift high the torch of truth. "Let your light so shine before men," is the divine injunction, "that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16).

A man's "works," which include his words as well as his deeds, reveal the condition of his heart. If in his daily life the professed Christian follows the same pattern as the man of the world, it is evident that he either has never been converted or that he is backsliding. If a man's heart is fixed on the things of the world, there is something radically wrong with his Christian experience. Says the apostle: "If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 John 2:15, 16).

Bid Farewell to the World

If a man wants to be a true Christian, a candidate for heaven, he must bid farewell to the world. He cannot serve two masters. He must be willing to be different from the world. He must be willing to travel the narrow way. He cannot go with the world-loving crowd down the broad way if he desires to pass through the pearly gate into the city of God. There can be no compromise.

To the unconverted and to the lukewarm Christian this may seem like hard doctrine. Hard or not, it is the eternal truth. It is what the Word of God teaches. Any attempt to

change or tone down this message would be dangerous and deceptive. Our only safety lies in following God's way.

For the child of God, whose heart overflows with love for his blessed Saviour who died for him, the doctrine does not seem hard nor the way too narrow. To him the law of God, the standard of righteousness, is not a burden, but a delight. In the words of the psalmist he can say: "I delight to do thy will, O my God: yea, thy law is within my heart." "O how love I thy law! it is my meditation all the day." "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!" (Ps. 40:8; 119:97, 103).

The lukewarm Christian always wants to know how far he can go in following the world and still be saved; how close he can come to the precipice and not be lost. The sincere Christian stays as far as he can from evil. His concern is to do nothing that will displease his Saviour. The lukewarm Christian is willing to risk his soul for the sake of some paltry gain or for a moment of worldly pleasure. The sincere Christian whose soul is on fire for God cannot be bought or sold. He stands like a rock for right and truth. In every detail of his daily life he seeks to rightly represent his Lord.

Some may reason that God is not particular, that He does not care if we disregard some of the minor provisions of His standard. This is a delusion. God does care. He always means what He says. Failure to comply with His plain instruction is disobedience. Disobedience is sin, whether the point involved is big or small. Sin, no matter how small in our eyes, is sin. If not confessed and forsaken, it will separate us from God and bar us from heaven.

The Importance of Obedience

The Bible records many experiences which prove that God cannot condone disobedience even in seemingly small things. Adam and Eve simply plucked and ate a little fruit from the forbidden tree. As a result they lost their Eden home and brought sorrow, suffering, and death upon the whole human race. Uzzah lost his life because he reached out his hand to steady the ark, which he had been told not to touch. Nadab and Abihu, the sons of Aaron, were destroyed by fire from the Lord because they put strange fire in their censers instead of fire from off the altar as God had commanded them.

Because God is good and merciful we must not conclude that He can be trifled with. While it is true, as already stated, that God stands ready to forgive and to receive every repent-

ant soul who surrenders his heart and life to Him, He cannot accept those who knowingly and willingly refuse to obey His voice in the little things as well as in the great.

God's holy standard of righteousness is a transcript of His character. Therefore, the only ones He can admit into His eternal kingdom are those who by His grace are willing to bring their lives into harmony with His character. To admit men and women into heaven who are not in harmony with God would mean the perpetuation of discord and strife in the universe. This cannot be.

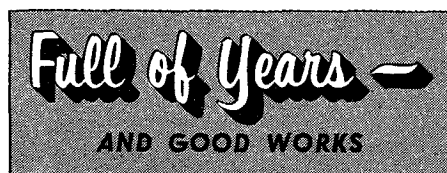
Standard to Be Elevated

The day is coming soon when every human soul who is out of harmony with his Maker shall be consumed in the lake of fire together with Satan, the author of all discord, and his angels. God will then have a clean universe where not one note of discord shall ever again be heard. If we desire to have a part and a place in that happy land, we must surrender our hearts to the Lord now and let Him bring our lives into perfect harmony with His holy standard of righteousness.

"As the truth is brought into practical life, the standard is to be elevated higher and higher, to meet the

requirements of the Bible. This will necessitate opposition to the fashions, customs, practices, and maxims of the world. Worldly influences, like the waves of the sea, beat against the followers of Christ to sweep them away from the true principles of the meekness and grace of Christ; but they are to stand as firm as a rock to principle. It will require moral courage to do this, and those whose souls are not riveted to the eternal Rock, will be swept away by the worldly current. We can stand firm only as our life is hid with Christ in God. Moral independence will be wholly in place when opposing the world. By conforming entirely to the will of God, we shall be placed upon vantage ground, and shall see the necessity of decided separation from the customs and practices of the world. We are not to elevate our standard just a little above the world's standard; but we are to make the line of demarkation decidedly apparent."—*Fundamentals of Christian Education*, pp. 288, 289.

Yes, the true child of God will be different; different from the world, and different from the nominal Christian. He will be different, not because he is odd, queer, or eccentric, but because he is a new creature in Christ Jesus.



Joan B. Monteith



her house and shown her the book *His Glorious Appearing*. Before leaving, he gave her a short Bible study on the Sabbath truth. The next three days he called and each time gave a little Bible study. Her mind was open to truth, and she kept the very next Sabbath. Within two weeks her husband saw the light and decided to walk in it with his wife. This happened on a Wednesday, and he often remarked that he began keeping the Sabbath that day in his heart. He was so impressed with the new discovery that he

went out at once to take orders for the little book that had brought the light to his home. He took twenty-one orders in two days. That year, 1896, Sister Monteith and her husband returned to Scotland to do pioneer work with our books.

In 1898 they moved to Glasgow, with a burden to warn the people of that large city. They did a systematic work among its homes with our truth-filled literature. Results were encouraging. A company was organized. Sister Monteith made the first communion wine and bread used by our people in Scotland. She made the wine from raisins grown in California. In 1914 the Monteith family moved to western Canada, and later to Washington State. A storm once carried away the roof of their Canadian sod house, but not their optimism and courage.

Until her eighty-third year, Sister Monteith served as Dorcas leader and press secretary of her local church. She is still active and helps to keep house for her son and daughter-in-law, the former being assistant administrator of the Loma Linda Sanitarium and Hospital, and the latter the administrative assistant in the CME school of nursing. Sister Monteith has been a widow since 1950. She looks forward with joy to the day of glad reunion, and the glories that await the faithful.

ERNEST LLOYD



OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE JOY SHERMAN

"Love Them, Love Them"

By Mrs. Kenneth A. Wright

I AM thinking today of a sickroom I visited last Thanksgiving Day in Washington. My dear Aunt Lulu lay dying of cancer. Her courage was good; her hope in Jesus strong. Struggling for some word of comfort, I said: "It won't be long, Aunt Lulu, till we'll have a grand reunion; to go to sleep for a few moments and wake up to life immortal is a beautiful prospect."

She looked up with tears in her eyes and said, "Oh, I don't mind dying a bit; just to go to sleep and wake up on the resurrection morning to see Jesus will be wonderful; I just don't want to be a burden to those I love." This was typical of her life and attitude.

The tears blinking in my eyes, I tried a little further to give her an opportunity to express herself to us, and asked: "Do you have any counsel for us who must remain? You have been a wonderful mother and we know you're ready. Can you help us to know how to help our children and grandchildren?"

Her answer was immediate and positive: "Oh, Jeannette, love them, love them, love them. The world is hard enough on them, but at home mothers and fathers would do well never to speak a cross word to their little children." She then spoke of seeing mothers or fathers slap their little ones for tiny offenses that might better have been ignored, and of how God so loved us that He gave His only-begotten Son for us; for you, for me, for the tiniest little child who breathes His name in prayer.

Fathers and mothers stand in the place of God to their children. They give their children permanent opinions of God. One young man told us bitterly, "Oh, yes, I grew up in a Christian home—we had morning and evening worship. My father and mother were strict in discipline. But I've had enough—I want none of it. Oh yes, I know the doctrines of the church. I know the Bible—I ought to; I've had to memorize whole chapters for punishment. I hate it! And I'll have none of it in my home!"

How tragic! And that testimony from a brilliant man of the world, the son of God-fearing parents who were so unwise in their treatment of him in his childhood days that he is lost to the cause of God. The religion to which he was exposed was not surrounded by loving-kindness.

Our God is a merciful God. He loves little children; He hears their cries and sees their tears. He will not hold the parents blameless who abuse their parental authority by severity. Children are a heritage from the Lord, a sacred trust to parents.

An Impressive Dream

Many readers will remember the story of the mother who kept telling her little girl to act like a grownup. She had no patience with her as a child. Then one night she had a dream in which the child, still looking like a child, had an old head on her shoulders. She didn't play, and thought only the thoughts of an older person, et cetera! In her dream she agonized for the child to return to normal childhood to give her one more chance to prove how loving a mother she could be. According to the legend when she awoke she was so happy to still have a normal little girl that she became a much more loving mother.

In the *Testimonies*, volume 3, page 532, we are told that the little folks are easily pleased and easily made unhappy. Dear parents, what a pre-

cious heritage is ours! Love those little tots that surround your table and your hearth. Make them happy.

Mealtimes should be joyous occasions. Our children are to be happy and not to be constantly chided for every little thing. "A merry heart doeth good like a medicine." With normal intelligence the little people will learn good manners and good etiquette more from precept and example than from discipline at the meal or from being humiliated in public. Parents will be blessed who care for their children lovingly and inspire the love of Jesus in their little hearts.

Coming back to my Aunt Lulu's counsel to "love them, love them." As I left Washington with the knowledge that I would never again see my dear aunt in this world, my thoughts ran in rapid succession back to my childhood days. One time she was visiting our home with her two older children, Percy and Ada. Percy was curious and energetic and she was patiently keeping him busy and happy in strange surroundings by teaching him letters off the delivery wagons that passed our Brooklyn windows. I remember so plainly A. I. Namen and Son!

Then I thought of many visits to her home, and I could remember only happy occasions, lovely meals, pleasant conversations—never do I remember hearing her raise her voice to one of the children, of scolding them aloud or embarrassing them in public; yet she was a wonderful mother, aunt, neighbor, and friend—and all of her seven children are members of the church.

May it be said of us that our children call us blessed and have only precious, loving memories of home and father and mother. May we not be responsible for discouraging the lambs of the flock. In a camp meeting sermon to parents years ago, Elder J. M. Cox adapted a little story to illustrate the love of God. He gave me a copy, which I treasure and would like to share with our readers:

The story is told of a minister who lived in a New England town. He had a son about fourteen years of age.

One afternoon the boy's teacher called at the home, asked for the father, and said, "Is your boy sick?"

"No," replied the father. "Why do you ask?"

"Because he was not at school to-

A WELL-ORDERED Christian household is a powerful argument in favor of the reality of the Christian religion,—an argument that the infidel cannot gainsay. All can see that there is an influence at work in the family that affects the children, and that the God of Abraham is with them. If the homes of professed Christians had a right religious mould, they would exert a mighty influence for good."—*Patriarchs and Prophets*, p. 144.

day, nor yesterday, nor the day before."

The teacher left, and father sat thinking. Soon he heard the click of the gate, and he knew the boy was coming, so he went to open the door. The boy was aware when he looked up that his father knew about those three days.

The father said, "Come into the library, Phil." After the door was closed, he said, "Phil, your teacher was here this afternoon. He tells me you were not at school today, nor yesterday, nor the day before. And I supposed you were. I have always said, 'I can trust my boy, Phil,' but here you have been living a lie for three whole days."

It was hard on Phil to be talked to quietly like that. If his father had asked him out to the woodshed for a confidential interview, or had spoken roughly, it would not have been nearly so hard. Then the father said, "Phil, we'll get down and pray." The thing was getting harder for Phil all the time. He didn't want to pray just then; but they knelt down, and the father prayed. As he listened the boy knew how badly his father felt over his conduct.

Then the father said, "Phil, there's a law of life that where there is sin, there is suffering. You can't detach these two things. Where there is suffering, there has been sin somewhere. And where there is sin, there will be suffering. You can't get the two things apart. "Now," he said, "you've done wrong, and I am in this home as God is in the world. So we will do this. You go up to the attic. I'll make a pallet for you there. We'll take your meals up to you at the regular times. And you stay up there as long as you have been living a lie, three days and three nights." Phil didn't say anything. They went upstairs, and the pallet was made, and the father left the boy.

Supper time came, and the father and mother sat down to eat. But they couldn't eat for thinking about the boy. The longer they chewed upon the food, the bigger it got in their mouths. Then they went into the sitting room for the evening. He picked up the evening paper to read, and she sat down to sew. His eyes were not very good. He wore glasses. And this evening he couldn't see distinctly. The glasses seemed blurred. So he took them off and cleaned them carefully, and then found he had been holding the paper upside down. The mother tried to sew, but the thread broke, and she couldn't seem to get the needle threaded again. By and by the clock struck nine, and then ten, their usual hour for retiring. But they made no move toward retiring.

Finally she said, "Aren't you going to bed?"

And he said, "I think I'll not go yet; you go."

"No, I think I'll wait a while," she replied.

The clock struck eleven, and the hands worked around toward twelve. They then arose, and went to bed; but not to sleep. Each one made pretense to be asleep, but each knew the other was not asleep.

The clock in the hall struck twelve, and one, and two. Still sleep did not come. At last he said, "Mother, I can't stand this any longer. I am going upstairs with Phil." And he took his pillow and went softly out of the room, up the attic stairs, and pressed the latch very softly, so as not to wake the boy if he were asleep, and tiptoed across the attic floor. There lay Phil—wide-awake, with something glisten-

ing in his eyes, and what looked like stains on his cheeks. The father lay down with his boy. Then they slept.

The next night, when bedtime came, the father said, "Good night, Mother. I'm going upstairs with Phil." And the second night he slept in the attic with his boy. The third night he again slept in the place of punishment with his boy.

It is not surprising that that boy became a missionary and told the story of Jesus in the heart of China.

That father is a human picture of God. God could not take away suffering out of kindness to man. For suffering is sin's index finger, saying, "There's something wrong here." So He came down in the person of His Son, and lived with man for thirty-three long years, sharing his sorrow and suffering. What a wonderful Saviour is Jesus, our Jesus!

THE Children's Story

The Master Fisherman

By Arthur S. Maxwell

Peter and his friends had had a bad night's fishing on Lake Galilee. Not a single fish in their nets.

Coming ashore, they had just begun to wash their nets and get ready for the next night's fishing when they noticed Jesus coming toward them, followed by a crowd of people.

As Jesus stopped near the water's edge the crowd pressed closer and closer until He was in danger of being pushed into the lake. Seeing a boat pulled up on the shore He stepped into it and asked Peter, who was standing nearby, to shove it out a little way.

Peter gladly did so and Jesus "sat down, and taught the people out of the ship."

How long Jesus spoke we do not know. At last, however, He told the people it was time for them to go. Then, turning to Peter, He said, "Launch out into the deep, and let down your nets for a draught."

Peter looked at Him in surprise. Didn't He know that nobody went fishing in the daytime? Jesus might be a wonderful teacher but He must surely be a very poor fisherman.

Peter had no hope of catching any fish at this time of the morning but he was willing to do anything to please this good, kind Man.

So he and his friends hauled up the anchor and began to row. They didn't go far. It didn't seem worth while.

Presently the men stopped rowing and threw the net overboard.

I am sure there must have been a smile on Jesus' face as they did so. He knew what was going to happen. Pretty soon they would find out that He wasn't such a bad fisherman after all.

The men sat around wondering just how long they should wait before pulling in the net. They didn't want to do it too soon, of course; that wouldn't seem polite.

How long they left it in the water we do not know. But by and by Peter said, "Better bring it in now," and they all started hauling on the ropes.

Suddenly their eyes opened wide in astonishment. The net was heavy as lead. They had to heave and pull with all their might just to move it a few inches. It was full of fish!

"Look out!" cried Peter. "The net's breaking!"

And so it was. Their strong, well-made net, of which they had been so proud, was splitting right before their eyes.

"Help!" they cried excitedly to the fishermen in the other boat. "Come! Help us get these fish aboard!"

The men in the other boat got out their oars and rowed their hardest toward them. Soon all were wrestling with that bursting net, trying to heave it out of the water. Some of the fish were tipped into one boat, some into the other. This went on until both boats were filled so full that they began to sink.

With water lapping over the gunwales the men rowed for shore. And when they got there, what do you suppose they did? They forgot all about the fish and the net and the boats and fell on their knees before Jesus.

"Depart from me," said Peter, humbly; "for I am a sinful man, O Lord."

"Fear not," Jesus said to him. "From now on you shall catch men."

Their hearts were won, and "they forsook all, and followed him."

The author discovered that even a coyote has courage when cornered.

Courage Needed

By Willis J. Hackett

DOWN through the centuries persecutors have sought to stamp out the Christian faith by putting to death men and women of courage and consecration. But others have stepped forward, willing to shed their blood to water and nourish the seeds of Christian doctrine.

We all greatly admire the martyrs who gave their lives for Christ. But does it not take as much courage to live for Christ as it does to die for Him?

I have no doubt that many Christians would courageously give their bodies to be publicly burned for the Advent faith, but it is likely that a large number of these same people cannot bring themselves to pass out a piece of literature to their neighbor, or stand on the street corner and sing the hymns of the church, or step up to someone and ask him if he is a Christian. Too many have only the courage of a coyote, the slick canine creature that looks very much like a dwarf German police dog.

Some years ago when I was a boy, I used to be afraid when I heard the coyotes howl on the western prairies of the United States. I would often run in and say to my mother, "Mother, there's a coyote out there." But she would always calm my fears by saying, "The coyote is afraid. He would turn and run if he got near you. You never need to worry about a coyote attacking you."

At times I watched the older boys start out across the prairies in an old car, chasing coyotes. Coyote hunting was one of the great sports of that day. I longed for the time when I would be old enough so that mother would allow me to go.

At last the day came when I was invited by the older boys to go coyote hunting with them. Thrilled and excited I crawled into their old Ford, and out we went across the prairies.

Soon we spotted a coyote, and we started the chase. Over the prairie we drove as fast as we could. But the coyote, instinctively knowing that it could not stay ahead of the car, suddenly turned left and headed for the



Wherever you are, whoever you may be with, have the courage to witness for Christ.

highlands. We watched as it disappeared into a hole in the side of a hill.

After parking the car we walked up to the place where the animal had disappeared. The entrance to its hide-out was too small for the larger fellows, so they turned to me and said, "Willis, you're small; you know a coyote will always run, so his tail will be sticking out toward you. You get on your hands and knees and crawl into this hole. Get hold of that coyote by the tail and pull him out."

Although I was scared stiff, I got on my hands and knees and crawled back part way into the hole. To my surprise I heard a low growl, and as soon as my eyes became accustomed to the darkness, I saw two bright lights shining at me. Then I realized that the coyote had turned around. He was snapping his white teeth and growling at me, daring me to come an inch farther. I hastily backed out of the hole and told the bigger boys that if they wanted the coyote, they could go in after him themselves. But I learned an important lesson. I learned that even a coyote has courage when he is backed into a corner.

I am afraid too many youth have the same kind of courage as the coyote. They will stand for God only when they are backed into a corner, or when the army takes them and they must either relinquish their faith or stand for the Sabbath.

God needs young people who are militant; youth who will take their Bibles and go down on the public street corner, if necessary, to declare their faith in God. God needs young people who do not fear the scorpions of sarcasm or the barbs of ridicule; who will stand for their faith though the heavens fall. He needs young people who will go from door to door presenting our truth-filled literature to those who still sit in darkness. He needs youth with the courage to approach their friends, on the streets, in the schoolyard, on the ball diamond, to tell them about a living faith. In this day and time we are called upon to live the type of life that will stand out in the world, letting people know that we are followers of the Nazarene. Perhaps in this scoffing world God needs young people to live for Him as much as He needed martyrs to die for Him in the first centuries of the Christian Era.

One day I was in a two-motor airplane flying over the country of Thailand. Suddenly one motor developed trouble. Oil began to spray all over the plane. The pilot, realizing that at any moment it might catch fire, headed for the ground. Below he sighted a pasture. He made a beautiful landing and cut off the crippled motor before it caught fire. We all realized we had had a narrow escape.

The pilot was a Buddhist, and as soon as we had landed, he knelt down, facing a distant Buddhist temple on a high hill. There he thanked Buddha for saving his life. The crowd stood by and watched him.

I thought to myself, I am a Christian; why should I not also kneel on the ground here and lift my heart to heaven and thank God for what He has done? And so I did. I knelt down there among all those people and said out loud, "Thank you, God, for saving our lives." Because of that experience, I had the opportunity to talk to many of the passengers about my faith in the Lord Jesus Christ.

So have the courage to stand up for your Saviour and the faith He has committed to the Advent people. "Dare to be a Daniel, Dare to stand alone! Dare to have a purpose firm! Dare to make it known!"

Junior Talks

Buried Alive

By D. A. Delafield

Mrs. Norman Wiles, missionary to the South Pacific, told me this story: "Poor little Louette was a New

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Hebrides baby," she said. "When she was born, it was not a happy day, for she was just another girl, and her parents didn't want her. So they scooped a little hole right inside of the thatch house, just a shallow little grave, and there they laid her and covered her up. Yes, babies are buried alive in New Hebrides. We have known of several cases, and we were not always able to save them. We just knew that the baby disappeared, and later found out what happened. But this tiny girl was more fortunate. Or was she? Wait and let's see.

"Her father came home from work that evening, and found that his baby had arrived. A girl. Oh, dear! But where is she? They pointed to the fresh mound near the wall of the house.

"But this father was anxious to see his baby. And so he dug her up. There had been enough air left in the little mat in which she had been wrapped to keep her alive. She was saved. But another fate awaited her. Little girls are married very, very young in some parts of the New Hebrides. In one village where we lived there was only one little girl over five years of age who was not married.

"And as soon as nature allows, motherhood is forced upon these little girls. This little girl, according to custom as she grew up, was sold—sold to a man very much older than herself, without any consent, without any choice, just simply sold, as you would sell a beast in this country.

"Her husband was very cruel to her. She became the slave of the family, and so she ran away. But where could she go? Back to her home? They had no interest in her there—at least they didn't show it. They didn't dare to. But she went home anyway. Then her husband came and dragged her back to his home again. This happened several times, and each time he was a little more cruel.

"Finally he decided he would teach her never to run away any more. With several men they held her down and they heated stones red hot in a nearby fire. One of these stones was tied onto the sole of one foot. Another one was placed behind the knee on the other side, and the leg doubled back, holding it there. These stones were left until they burned deep into the flesh. No pity, no sympathy for the poor little wailing girl. Later, she managed to crawl on her hands and knees to the mission, but it took us months to heal those terrible wounds."

Aren't you glad you live in a land where the gospel of love has been preached? And can't you see why it's so important that we give our offering and pray for the missionaries?

As It Looks to Me—4

"The Thief of Time"

By Evabelle Winning, Dean of Women, Pacific Union College

A teacher and one of his pupils were walking in the woods. Suddenly the teacher stopped and pointed out four plants growing nearby. The first was just peeping above the ground; the second had roots pretty well fixed; the third was a small shrub; the fourth was a full-grown tree.

Pointing to the first one, the teacher said, "Pull it up." The boy did it easily, using only his fingers. When he was told to pull up the second, he did so, but with a little more effort. To pull up the third the boy had to use both hands. Then the teacher asked him to try the fourth. It was useless. Even though the youth grasped the trunk of the tree in both arms, he hardly shook the leaves.

Bad habits, like small shrubs, can be overcome easily when they are just starting to take root, but after they have been permitted in the life for a long time, it is hard to overcome them, even though we may pray and claim God's help in our struggle for victory.

Let us stop for a moment and consider our habits. What are some habits that will hold us back and keep us from making a success in life?

Procrastination is one. This bad habit unfits us for a place of responsibility. We have all heard the saying, "Procrastination is the thief of time," but do we believe it? "Procrastination never attempts anything until tomorrow, and then it is usually too late to get results," is another adage.

Mary was a bright girl, but she had the habit of procrastination. In college she never finished her assignments on time, nor did she do her domestic work on schedule. Finally she graduated from college and was accepted into medical school. But her habit of procrastination followed her. Although she was a brilliant student, she was dropped from school. Procrastination made it impossible for her to keep up with her class. I do not know where Mary is today, but I do know that she could have been a famous physician if she had conquered her habit of putting off until tomorrow what she should do today.

Habits decide not only our earthly success but our eternal destiny. Ellen G. White says, "Beware of procrastination. Do not put off the work of forsaking your sins, and seeking purity of heart through Jesus. Here is where thousands upon thousands have erred, to their eternal loss. I will not here dwell upon the shortness and uncertainty of life; but there is a terrible danger—a danger not sufficiently understood—in delaying to yield to the pleading voice of God's Holy Spirit, in choosing to live in sin; for such this delay really is. Sin, however small it may be esteemed, can be indulged in only at the peril of infinite loss. What we do not overcome, will overcome us, and work out our destruction."—*Steps to Christ*, pp. 32, 33.

Do you procrastinate? If so, beware! Uproot this evil habit at once.



Your Denominational IQ

By Idamae Melendy



The major significance of certain General Conference sessions is given in the statements in column one. Match the dates with the sessions. Rate yourself by the answers and scale on page 26.

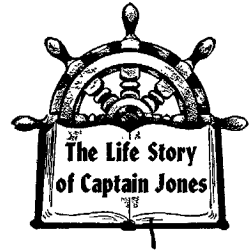
- | | |
|---|---------|
| 1. () Reorganization to fit the growth of the church | a. 1909 |
| 2. () Emphasis given to doctrine of righteousness by faith | b. 1863 |
| 3. () Denomination organized, with a president and other officers chosen | c. 1901 |
| 4. () The name Seventh-day Adventists chosen | d. 1888 |
| 5. () Emphasis on home and foreign missions and last session Sister White attended | e. 1860 |



Nusi islanders of the Admiralty Group when first visited by Adventist missionaries.

The Bisiatabu Mission Station was opened in 1908 by Pastor and Mrs. S. W. Carr, assisted by a Fijian worker named Bennie Tavondi. The station is about 25 miles inland from Port Moresby, and adjoins a portion of the Owen Stanley Trail made famous in World War II.

Pastor and Mrs. Jones had already been in Port Moresby in the mission ship *Melanesia* and at that time had paid a visit to the Bisiatabu Mission. Now they were to conduct work without a ship, for the Comity of Missions, comprising three well-known Protestant societies, had partitioned all the



Part 9

New Guinea

"The Land That Time Forgot"

By A. G. STEWART

SOME six or seven years after Captain and Mrs. Jones had successfully pioneered our work in the Solomon Islands they were enjoying a brief respite from the trying tropical life in the invigorating climate of Tasmania. At this time an invitation was extended to them to relieve the European missionary and his wife stationed at Bisiatabu, among the indifferent and degraded Koiari people in Papua, the Australian territory in New Guinea.

New Guinea is the second largest island in the world, being exceeded in size only by Greenland. At its closest point it is separated from the Australian mainland by only a little more than 100 miles of comparatively shallow water. The island is mountainous, and in parts the dividing range reaches to a height of 14,000 feet above sea level. This range is the source of many fast-flowing rivers, the largest being the Fly River, in the western end of Papua. This river is navigable for many hundreds of miles. The people in the inland and western districts have been wild and truculent. It was in this area, on Goaribari Island, that the intrepid missionary, James Chalmers, was speared to death near the close of the last century.

coast line and adjacent islands among themselves, to the exclusion of any other mission body. An earlier governor had subscribed to this arrangement. Pastor and Mrs. Jones instead of endeavoring to force an issue on this ostensibly wrong agreement, became well acquainted with the administrator and his district officers. They assured these officials that they would do their best to enlighten the needy Koiari people and extend the work far inland to the Efogi Range, where the people were living under very crude and primitive conditions. This came as a real challenge to our beloved captain, now well over sixty years of age. His early impressions of the Koiari people were as follows:

"The Koiaris are unprogressive. The natives of the coast, as well as the white people, give them an evil name. They are looked upon and talked about as treacherous, murderous, and superstitious; and they practice sorcery. They murder the unwary natives of other districts as they pass through, so it is seldom you can induce a native to carry a message anywhere in these parts. The Koiari men do not wear clothes in their native life, though the women wear grass skirts, as in most parts of New Guinea."

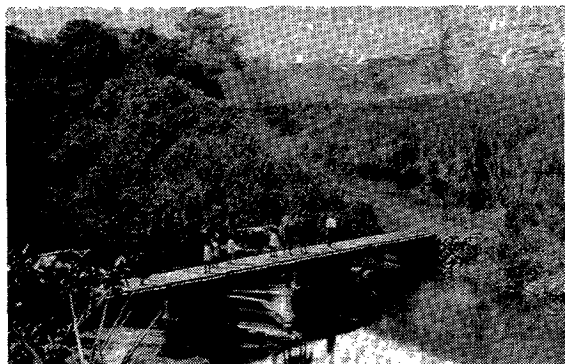
We can just imagine Captain and Mrs. Jones trying to win these people as they had won the Solomon Islanders, patiently studying the language, showing an interest in them and their customs, inducing them to send their children to school, and constantly assuring them of the love of God, which is without partiality.

Soon a school was started with some thirty children; then forty. And how interested the parents were as they saw their children learning to read and write! Then came the Bible stories, illustrated with Picture Rolls. The heaven was working.

Assisted by a very fine Fijian worker, Mitiele, and his equally fine wife, Fika, Captain Jones began to move out into the villages and to climb the mountain ranges where there were numerous villages without any knowledge of the gospel, in a territory almost unknown. Leaving the Fijian workers to carry on the school and local work, Pastor Jones wrote of his going inland and of the difficulties encountered:

"I went up on one of these very high mountains toward the interior. It was raining heavily and the rivers were almost impassable. To make matters worse, I could not persuade any natives to come with me as carriers.

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The road to Bisiatabu, Papua, over which our missionaries traveled to our first mission station in Papua.



Papuan belles, east coast of New Guinea.

So I prepared my bundle and said, 'I am going up, anyway,' and started off.

"When I reached the first village the people came out. They were the most savage-looking people I had ever met. The sight of them was enough to strike terror to the heart of anyone. However, I went right through to where I wished to go, visiting and preaching in every village, telling them as clearly as I could that the message I brought was a message from God Himself and that I was God's servant and He had sent me with a message for them, and that they must hear it."

It was not long before the Government recognized the quality of Pastor Jones's work. A senior magistrate who met Pastor Jones said, "Those Koiaris give us a lot of trouble, but you are doing much good among them and you are bound to succeed on the lines you are following."

Reinforcements were called for from Australia, and it was not long before Pastor and Mrs. G. Peacock sailed from Sydney to assist in the work in that territory.

Returning to Australia

In 1924 Pastor and Mrs. Jones returned to Australia, leaving behind them a record of some 23 years of service in the tropics, a good deal of it in malaria-infested areas. The following statement about their service was made during that period: "We appreciate very much the self-sacrificing spirit of these experienced workers who at the time of life when their years are advancing willingly face the severance of pleasant associations that they might have in the homeland, to work in comparative isolation among a needy people. We feel that their example is one well worthy of emulation on the part of other and younger workers."—Australasian Union Conference *Record*.

Surely they had earned a rest and an opportunity to revisit their homeland in England that they had left some thirty years before. Accordingly, they were granted furlough to visit

England, and sailed from Sydney, December 31, 1927. Needless to say, they were very popular passengers aboard ship. They held services and Sunday school for the children, and regaled them with mission stories. In each port where the ship called, Captain Jones thrilled large audiences with exciting stories of mission adventures.

When they arrived in England a very warm welcome awaited the Joneses as they were reunited with their friends. These friends pleaded with the Joneses to remain with them in England. But after their long service in the tropics they were feeling the severe cold of the English climate. This proved to be a good excuse for the Joneses to return to the Southern Hemisphere where their labors had been so blessed of Heaven. There they could keep in touch with the fast-growing work they and their companions had so successfully begun.

Before going to England Pastor and Mrs. Jones attended a quadrennial session of the Australasian Union Conference in Sydney, where before a

large audience the captain pleaded most earnestly for more workers for Papua. He described the hazardous trails he traveled to the Efogi Range, and told of having to cross swollen rivers and creeks. Occasionally he found that the natives had improvised swinging bridges made of bamboo and lawyer-vine cane. These were so unsteady you could not walk on them; you had to cross them by crawling on your hands and knees. Some of the narrower rivers and creeks were forded by grasping a long lawyer vine and swinging yourself across like a monkey in the jungle, passing from tree to tree. These conditions did not deter other younger workers from responding to his earnest appeal on behalf of the needy people of that area.

Pastor and Mrs. W. N. Lock, of West Australia, were soon on their way to distant Efogi, where they cheerfully labored among those wild people of the inland. They were later followed by Brother and Sister C. E. Mitchell, graduate nurses of the Syd-

(Continued on page 23)



"Finish Tok Long Ia ['Finish Your Talking Here']"—a suggestive sign in pidgin English on signboard near new church in Western Islands, New Guinea, where hundreds have recently accepted the gospel message.

News From Home and Abroad

Potomac University—Our Denominational Graduate School

By H. L. Rudy

AT THE 1956 Autumn Council the General Conference voted "that the denomination at this time move forward with plans to offer graduate training on a wider scale than heretofore within the denominational school framework," and "that the first step in this plan be the organizing of a university-type General Conference educational institution."

This was the beginning of what is now known as Potomac University. It constitutes an organic union of the Seventh-day Adventist Theological Seminary and the School of Graduate Studies, authorized to offer majors in Religion, Education, and History, with supporting fields as approved from time to time by the General Conference Committee.

At the 1958 Autumn Council it was voted, "To locate Potomac University on the campus of Emmanuel Missionary College." Immediate steps were taken to implement this action as early and expeditiously as possible. The Lake Union Conference and Emmanuel Missionary College granted an area of approximately forty acres to the university for the campus of the institution. An additional tract of about 180 acres, in two plots adjacent to Emmanuel Missionary College, was purchased by the university to be used for student and teacher housing sites.

A building program was begun at once. With funds in hand to date, the university board has been able to authorize construction of the following buildings: six student-housing units, providing 118 apartments; seven homes for teachers; a new Seminary building, and the university's share of a new central library.

The student and teacher housing units are currently in process of construction, scheduled for completion by September 1 of this year. Plans for the Seminary building were approved by the university board on May 18 and construction work is to begin immediately in order that the structure may be under roof by fall, and be completed by midwinter. Plans for the central library are in the making

and will be ready for board action by September of this year. Construction work will begin next spring.

The university will operate on two campuses during the 1959-60 school term: one section at Takoma Park, the other at Emmanuel Missionary College, Berrien Springs, Michigan. By June, 1960, it is planned that the work on the Takoma Park campus will be terminated. By that time the entire institution is to be in full operation on its new campus.

Classes in the Seminary and the School of Graduate Studies will begin work on the new campus this September. With very few exceptions all new enrollees will begin their work on the Michigan campus. The university teaching staff will be divided between the two campuses during the coming school year. Earle Hilgert, T. H. Jemison, Alger Johns, W. G. C. Murdoch, Mrs. W. G. C. Murdoch, and C. E. Wittschiebe will be on the Michigan campus this fall.

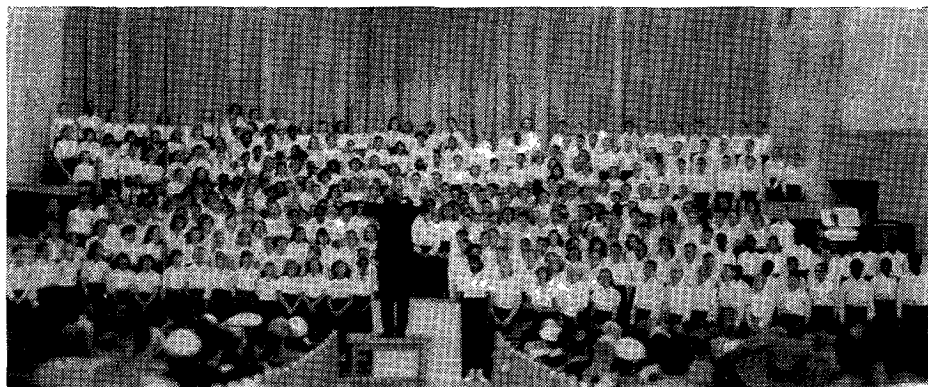
In the close affiliation between the

university and Emmanuel Missionary College, there will be a certain amount of correlation of classes and teaching staff that will be in the best interest of students and teachers of both institutions. Combinations thus effected will make teachers available where their qualifications will best serve the needs of all concerned.

Dr. F. O. Rittenhouse, president of the university, will give the major portion of his time to the interests of the Seminary and the School of Graduate Studies. Dr. F. A. Meier, vice-president of the university, will be in charge of the undergraduate school, Emmanuel Missionary College. Dr. C. E. Weniger, dean of the Seminary, assists the president on the Takoma Park campus. Until a new dean for the School of Graduate Studies is appointed, the dean's work will be cared for by the president and vice-president of the university.

Dr. W. G. C. Murdoch has been appointed chairman of the School of Graduate Studies Department of Religion. He will locate on the new campus by September of this year. Dr. E. K. Vande Vere will serve as chairman of the History Department for the coming year, and Dr. Raymond Moore will continue his work as chairman of the Department of Education. Applications for enrollment or inquiries may be sent to the respec-

Massed Choral Group of Southern California Youth



On Sabbath, May 9, more than 500 youth from the fifth and sixth grades of Southern California Conference elementary schools gathered in the White Memorial church at Los Angeles for a great, massed choral program of sacred music. Directed by Lorne Jones, conference band and chorus director, the choir sang such

well-known works as Tchaikovsky's "Legend," and "Now the Day Is Over," by Barnby. More than 20 Southern California Conference schools spent weeks of preparation for the event which drew hundreds of persons from throughout the conference.

HERBERT FORD

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tive deans at the address of either campus.

Potomac University (a new name is under study) has been founded to meet the graduate needs of students, teachers, ministers, and other workers of the church. As a "university-type General Conference institution" it draws students from the entire world field. The undergraduate school—Emmanuel Missionary College—will continue to recruit its students from its own territory, but the Seminary and the School of Graduate Studies may recruit students from the entire world field.

The action of the 1956 Autumn Council to "move forward with plans to offer graduate training on a wider scale than heretofore," was based upon three *whereases*: "1. A continual upgrading in the level of education . . . , with increasingly higher professional and literary requirements.

"2. An ever-increasing number of our younger teachers and recent graduates of our colleges . . . undertaking graduate study.

"3. Need to emphasize anew the value and importance of the Seventh-day Adventist philosophy of Christian education, especially in graduate study."

About thirty-five years ago the denomination frowned upon its teachers and students going to non-Adventist educational institutions for graduate study. Only in rare instances did responsible committees and boards agree to grant leaves on this basis. In order to afford teachers, editors, ministers, and other denominational workers an opportunity for further study, the Advanced Bible School was started by the General Conference in 1933. At first it operated only in summer sessions. In 1936 this school became the Seventh-day Adventist Theological Seminary. This institution has done a great and noble work in providing opportunities for graduate study. As a Seminary it gave more and more of its strength to the training and development of the ministry, being placed entirely in the category of a professional school.

Obviously, the Seminary, as a professional school, could not meet the graduate needs of the various groups who sought degrees in other areas. Again the General Conference, not willing that the youth and teachers of this denomination should drink at the fountains of worldly education, made another move forward, this time founding the School of Graduate Studies, where many categories of our students and workers may receive graduate education under the tutelage of faithful and well-qualified Seventh-day Adventist professors.

The most urgent graduate needs of

the church can now be met by Potomac University. By far the largest majority of our graduate students should attend our own university. Every possible effort is being made to provide the necessary educational and physical facilities to take care of the students, teachers, and other workers who should do their graduate work in this institution. At long last, the ever-increasing number of graduate students from our colleges and secondary schools can be offered opportunities for advanced learning that is in harmony with the principles of Christian education given to the church by the Lord.

Health Education in Branson Hospital



Rising out of the mud of Willowdale, Ontario, a new suburb of Toronto, Canada, is the Branson Hospital, the opening exercises for which were held July 7, 1957. This hospital is a monument to those who believed it could be done when all around them said, "Impossible!" The administration and staff were eager to make this hospital—the only Adventist medical institution in eastern Canada—all that the Lord has directed a medical institution should be.

One major goal of Branson Hospital is health education for every patient, his family, and the community surrounding the hospital. To assure that this program of health education will be regular and continuous, the hospital has a functioning Health Education committee. A broad program of health education is being built on the needs and interests of the patients and their families. For example, a class in child nutrition is soon to be given for busy mothers in the maternity section of the hospital.

In the picture June Bishop, hospital dietitian, is bringing health education to a patient.

JOYCE W. HOPP

Another Opportunity to Speed on the Work

By M. V. Campbell

Probably all who visit the various sections of our far-flung mission fields have similar feelings when they return home. They feel thankful for the tremendous missionary program conducted by our denomination, but realize that so much more might be done if we only had the means and the men.

During the years that I was responsible for the large portion of Africa controlled by France and Portugal, I thought often of the vast territory of French West Africa with its millions of people, which we are working in only one place, the city of Dakar. Recently, through a Thirteenth Sabbath Offering, funds were provided with which to start mission work in French Guinea and Ubangai Chari. In a few years we should be receiving good reports from those territories, but at present the work there is only beginning.

Recently I visited our missions on the other side of the world in the South Pacific. The field which impressed me most deeply was New Guinea. Nowhere else in the world have I seen people so eager to accept the message as in the Highlands of this great island. Until recent years the people of this area were not even known to exist. Many are still cannibals without any knowledge of the Saviour, but nowhere else have I seen such an amazing difference between those who have accepted the Saviour and those who are without Christ. The pagans themselves notice the difference and are longing for a knowledge of Christianity.

A few years ago there were only 400 members in this Highland territory. Today there are more than 7,000. How happy I was when at the Australasian Division annual meeting it was voted to add material strength to the work in this territory by sending out another missionary physician, two nurses, and four additional missionary families. This increase of missionaries will undoubtedly lead thousands of these primitive people to the light of the gospel.

There are many other places where a similar strengthening of our mission work would also produce a great inflow of newly converted members. Let us pray and let us give so that the good news of a soon-coming Saviour may go quickly to those who still grope in heathen darkness. The Midsummer Offering, to be received in our churches on July 11, provides all of us an opportunity to speed on the work.

The St. Helena Sanitarium and Hospital

By W. D. Walton, *Business Manager*

In some ways the St. Helena Sanitarium and Hospital, near St. Helena, California, is the most unique of our denominationally operated medical institutions. It is the oldest, and yet one of the most modern, with a staff of seven full-time physicians. It still shows the impress of its long-time neighbor, Ellen G. White. It looks out upon a view of surpassing beauty.

In 1877 Elder J. N. Loughborough came into the upper Napa Valley. He was impressed with the refreshing drinking water offered him, and by the beautiful view of surrounding hills. He felt that it would be an ideal spot for the health work Elder and Mrs. White were advocating.

Mr. and Mrs. William A. Pratt owned a large tract of land in the area, and gave ten and one-half acres for the establishment of a health center. This tract was located on a natural shelf about three hundred feet up the side of Howell Mountain. The first shovelful of dirt for the new health center was turned on January 1, 1878, and on June 7 of that year the first patients and guests arrived.

The original frame structure was 28 by 72 feet, and contained a parlor, business office, doctor's office, one bedroom, treatment room, kitchen, dining room, and storeroom on the first floor. Upstairs were twelve bedrooms. By the early 1890's three more floors had been added, and since the struc-

ture is built against the side of the mountain, every floor is a "ground floor."

In 1891 a school of nursing was begun. One member of the first graduating class, Mrs. Mamie Hansen Pickett, of Stockton, California, was present for the Diamond Jubilee (75th anniversary) of the sanitarium in 1953. During sixty-eight years of the school's existence a large number of Christian nurses have been graduated to serve in the Lord's vineyard.

Beginning with September of 1958, the responsibility for the training program was shifted to nearby Pacific Union College, and the course was changed in harmony with modern concepts of nursing education to a two-year program. The clinical facilities of the sanitarium are still used by



the students, but they will receive their diplomas from the college. The two-year R.N. diploma plan has received far more interest than was expected. Two thirds of the applicants had to be told, "Sorry, no room!"

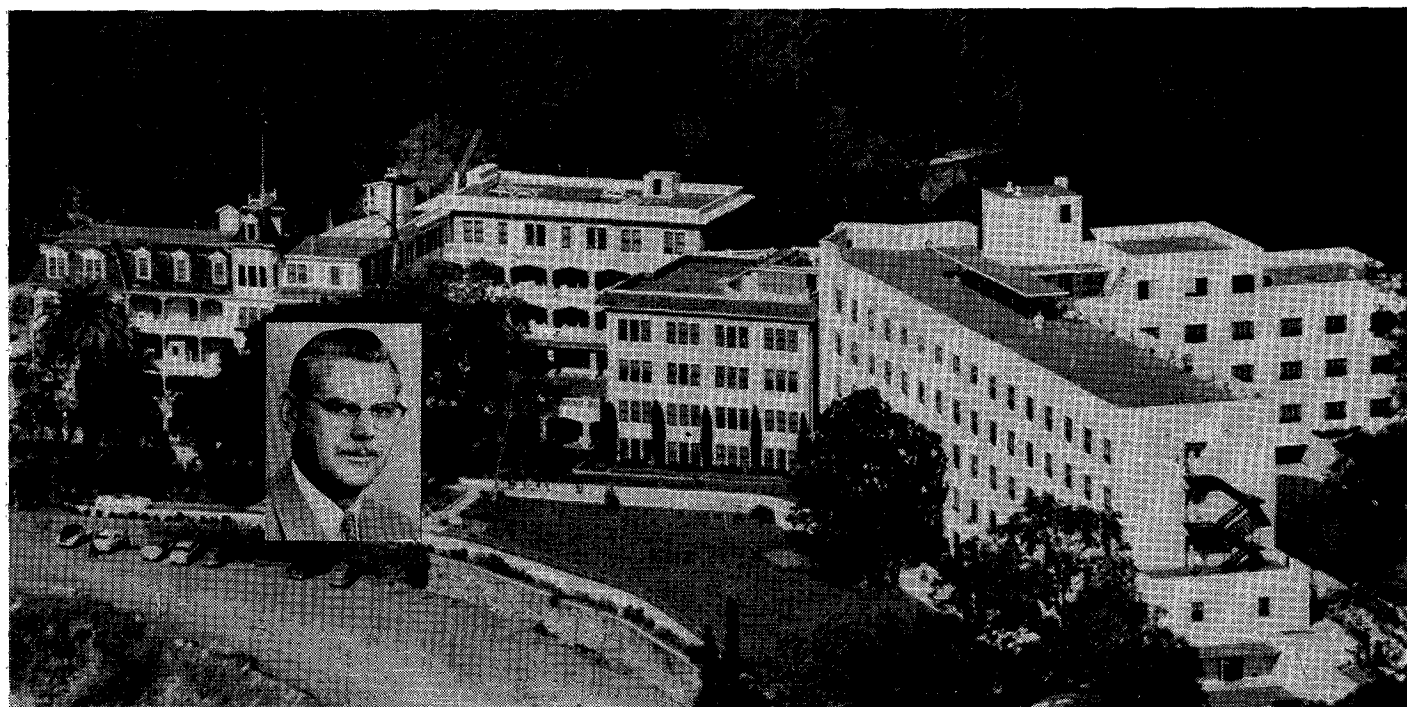
About the time of World War I a four-story addition to the sanitarium was built, housing the outpatient, hydrotherapy, X-ray, and electrotherapy departments, the clinical labora-

tory, and the pharmacy. In the early 1920's, additional space and larger rooms were provided by the erection of the Oakhurst building. Physical medicine is still strongly emphasized in the therapeutic program, and a daily treatment is included in the price of each sanitarium room. A battery of stainless-steel steam tanks makes fomentations available, not only in the treatment rooms, but on the medical and surgical floors as well.

Many businessmen from the San Francisco Bay area, weary from the strain of business and social activities, leave their homes and offices for these beautiful hills and enjoy the rest, the treatments, diet therapy, and clear fresh air of the sunny days and crisp nights. Some boast of having come annually for the past fifty years.

In the late 1940's, a million-dollar hospital wing was built. In it are housed all bed patients—medical, surgical, and obstetrical. One feature that especially impresses visitors is the outpatient department on the second floor of the hospital building. Here each of the staff physicians has his own office suite.

Doors are wide and beds can be wheeled into elevators and transported to the roof for sun bathing or to lie in the shaded areas. From the hospital roof garden, visitors are thrilled by the view of the valley with its fruitful orchards and vineyards—lush Spring Mountain forms the western boundary of the valley, and Mount St. Helena is seventeen miles away to the north. From the south



The St. Helena Sanitarium and Hospital, St. Helena, California, the oldest Adventist medical institution in continuous operation, has grown from a two-story frame structure (1878) to a plant covering several acres. At right is the north end of the million-dollar hospital wing. Inset: W. D. Walton, business manager.

end of the roof denominational visitors are particularly interested in the view of Elmhaven, the home where Sister White spent her last fourteen years. The house has not been changed since then.

The beautiful sanitarium church stands near the end of the hospital wing. To make this possible, the membership planned and sacrificed for a long time, and in December of 1956 they were privileged to see the new edifice ready for occupancy.

The St. Helena story is not all in the past. For eighty years the influence of this institution has been felt far beyond this valley, into the far-flung areas of the world. We are proud of the wonderful Christian spirit that exists among the workers, who are all good Seventh-day Adventists, eager to serve the Master through medical ministry.

It Is Written Evangelism in Washington, D.C.

By Harry W. Lowe

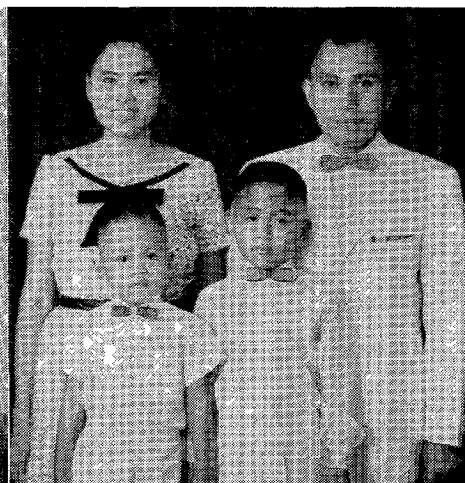
Constitution Hall, Washington, D.C., is one of the nation's best-known meeting places. It was fitting, therefore, that on May 9 the walls of this famous building in the heart of the nation's capital should ring anew with the Advent message. The occasion was an It Is Written rally.

George E. Vandeman inaugurated the It Is Written television evangelistic program in Washington in the fall of 1957, after it had passed through a period of experimentation in California. It was not intended that this should displace existing methods of soul winning, but was rather an attempt to find a new medium for reaching the public. Laymen and local pastors were tied into the plan from the outset. It was recognized from the beginning that God's work today requires the united efforts of laymen and ministry.

The It Is Written television films have created widespread interest, which this autumn will touch the States of Minnesota, Iowa, Georgia, Maryland, Texas, and Ohio, with others to follow. Twenty conferences in six unions have now adopted the It Is Written program.

After several months of television film presentations, city-wide public meetings are held. It has been found that the television programs help materially to bring people out to such meetings. This Washington, D.C., meeting brought out, according to the organizers who handled the ticket admissions, at least 800 non-Adventists plus a good response from our own people.

The audience was obviously of



Foreign Missionaries From the Philippine Islands

Brother and Sister Carlos Salvador, of Manila, Philippines, have sent all five of their children to our Christian schools from grade one on up through college. Here are the results:

(1) Eliseo is manager of the Book and Bible House in the Southern Luzon Mission.

(2) Herminia is studying medicine to become a Christian physician.

(3) Natividad is teaching mathematics in Philippine Union College.

(4) Febe (left) who has been teaching at Mountain View College, is now going

as a foreign missionary to teach secretarial science at our Southern Asia Union College, in Singapore.

(5) Benjamin (shown above with his family), who has been principal of the Philippine Union College Academy, is now going as a foreign missionary to Taiwan, accompanied by his wife, the former Alfea Carpio, and their two boys, Edsel (at right), and Billy. He is to head the department of education at Taiwan Training Institute, and Mrs. Salvador will teach English.

A. N. NELSON

good type, and the meeting was strongly spiritual throughout. Ben Glanzer served as song leader and tenor soloist, and the Shenandoah Valley Academy choir under the direction of John Read rendered effective ministry in song. A film, *God in the Cities*, followed the singing.

Elder Vandeman presented a powerful sermon on "Conscience," presenting the need of an enlightened mind according to God's Word if conscience is to function effectively. Surrender, acceptance, obedience is God's way for the soul that seeks peace.

A compelling appeal followed, and many personal responses indicated deepening conviction. An offering of \$1,500 was received.

Transvaal Workers' Meeting and Youth Convention

By W. H. J. Badenhorst

Nestling at the foot of a range of hills and overlooking a beautiful valley in South Africa lies Sedaven High School. In this peaceful location the conference workers, literature evangelists, and later the youth of the Transvaal Conference gathered late last year to reconsecrate and rededi-

cate their lives to the finishing of the work.

The workers' meeting began on Tuesday night, October 7. At the opening meeting the president, P. H. Coetzee, who had attended the General Conference session in Cleveland, Ohio, in an illustrated talk gave the high lights of the session. The morning devotional services were taken by G. S. Stevenson, president of the South African Union Conference. New vistas of the wonderful plan of salvation were opened before us. Our newly appointed division president, R. H. Pierson, spoke at the eleven o'clock and the evening meetings. In the discussion hours and during the evening meetings evangelism was the keynote. The question in every mind was "How can we finish the work quickly here in our conference?"

On Friday evening as the sun was setting, the youth and friends of youth in the Transvaal Conference entered the big tent for the vesper service, which was the beginning of the youth convention.

The high spiritual level maintained throughout the convention was evident from the very beginning. The opening meeting started at 7:30 p.m. The youth leader for the Transvaal Conference, J. D. Coetzee, welcomed

BLIND CHILDREN

Pray



FUJIHIRA FROM MONKMEYER

Please

HELP TO BRING THEM LIGHT

And to others around the world in
physical and spiritual need . . .

Remember: Midsummer Offering
July 11, 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.

those present, stating that our young people face a great challenge, for they will have to finish the work in this generation.

On one side of the platform a large map of the Transvaal Province was displayed. Electric bulbs were placed in the locations where Missionary Volunteer societies are functioning. The leaders of these societies were then called forward one by one. As they passed this map they switched on the light representing their society. An MV banner was then handed to each of these leaders as a souvenir of the convention.

The Sabbath Services

At the Sabbath morning devotional service conducted by Pastor Steven-son, the young people were inspired to faithfulness by the epic of the 18,000 Covenanters who gave their lives rather than compromise with false doctrines.

Young people led out in the Sabbath school under the direction of P. R. du Plessis from Potgietersrust. At eleven o'clock Elder Pierson preached on the words Jesus spoke to Peter, "Lovest thou me?" In the afternoon the MV Parade of Progress was featured.

At this time messages were read from former MV secretaries of the South African Union Conference—from F. G. Clifford, now president of the Australasian Division; E. D. Hanson, president of the East African Union Mission; A. W. Staples, president of the Oranje-Natal Conference; and W. H. Hurlow, who has retired from active service. As a fitting climax to the Parade of Progress ten young people were invested as Master Guides.

The climax of an inspiring youth convention came at the baptismal service. R. H. Pierson preached the sermon, after which sixty-three young people followed their Master in baptism, consecrating their all to Him.

Consecration and service was the keynote of this first youth convention in the newly reorganized Transvaal Conference. The work in this conference is onward. Total evangelism is the watchword.

First African Ordained Minister in the Ivory Coast

By Eric B. Hare

Our work first entered the Ivory Coast in 1946 when G. M. Ellstrom settled in Abidjan. The work was slow at first, but soon there were two or three Sabbath schools organized in the nearby country. Today we have twenty Sabbath schools, 610 Sabbath school members, and 140 baptized church members.

Emmanuel Diaoue was one of the early believers in a little town across the lagoon from Abidjan. He proved to be a reliable worker, and many souls were won by his enthusiastic ministry. In 1954 he was elected a member of the Ivory Coast Mission executive committee.

Brother Ellstrom served as president of the field from 1946 to 1949 and from 1952 to 1956. Then in 1957 G. Gutekunst was sent to be president when Brother Ellstrom was called to the presidency of West Nigeria.

At the constituency meeting held in Ihie, East Nigeria, January 12 to 15, 1959, both Brother Ellstrom and Brother Gutekunst recommended Brother Emmanuel Diaoue for ordination. It was voted unanimously. His life, his works, his spirit, all bear witness that he has been called of God.

At his request, the ordination took place in the little church he had been largely instrumental in establishing, in the village where he had accepted the truth.

It was my privilege to lead out in

the ordination, assisted by Brother Gutekunst. I will long remember that service—I spoke in English, Brother Gutekunst translated into French, and one of the workers translated again into the vernacular. But God drew near and the hearts of all the brethren were made glad to see the first African worker from the Ivory Coast ordained. Brother Emmanuel Diaoue is the first indigenous ordained minister in the Ivory Coast Mission, but we are confident that as the work of God progresses, there will be many others.

"The Land That Time Forgot"

(Continued from page 17)

ney Sanitarium. Both of these families gave more than a score of years of successful work in this area, and the eldest son of Pastor and Mrs. Lock is still out there with his family in New Guinea, doing valiant service.

The passing years were leaving their mark upon the Joneses. Their hair was whitening, and Pastor Jones's beard was now iron gray, but their spirits were still youthful. Perhaps it was this buoyancy that led the Australian Mission Board to consider their names again for another important mission.

A New Assignment

The Mandated Territory of New Guinea was still without a representative of the Adventist Mission. Until World War I it was German territory and comprised the large portion of the main island north of Papua, and all the Bismarck Archipelago, with the exception of Bougainville Island. Here were nearly a million and a half people living within a day's flight or a week's steamer travel from Australia, yet no mission work had been begun among them. Several other societies had been there for some time, but the results of their work left much to be desired, as far as the social habits and spiritual life of the people were concerned. Tobacco smoking, betel-nut chewing, the use of unclean foods, and even participating in heathen dances—these practices were indulged in by the mission adherents as well as their heathen neighbors, and there seemed to be very little difference between the two groups.

It was unanimously decided that Pastor and Mrs. Jones be invited to proceed to Rabaul, the center of administration of the territory, and there commence work.

As vice-president of the Australasian Division for Island Missions,



Baptism conducted at youth convention in Transvaal Conference, South African Union.

I was asked to accompany Pastor Jones, going via the Solomon Islands. Here we were to engage the use of the *Melanesia* and crew, and also recruit two Solomon Island workers to assist in this pioneering effort. For the time being Mrs. Jones would remain in Australia.

What a delight it was to see how Pastor Jones was welcomed back to his old field of labor! Literally hundreds of people wished to shake hands with "Jonesie," as they loved to call him.

Entering a bay in the Marovo Lagoon on Sunday afternoon where we had a large church of believers, Captain-Pastor Peacock had the large conch shell blown as we were about to moor the *Melanesia* alongside the jetty. This was to let the people in the village know we were there. However, all the able-bodied people were out in their gardens or up the river washing their clothes and securing a supply of fresh drinking water. Only two or three elderly women with some small children responded to our call.

One of these good souls came down the path to meet us. She greeted Pastor Peacock with "Ko valeana ["Are you well?"]?" She then took my hand and repeated the salutation. But when she saw gray-bearded Captain Jones just behind me, she exclaimed, "O-O Meroke tanguraka e ma pule ["My old man has come back again!"]!" Then grasping his hand between hers she called to the others in great excitement that "Jonesie" had returned.

We took aboard the two workers voted by the Solomon Island Mission committee, Oti and Salau, and sailed for Rabaul, where the largest work ever undertaken by our missionaries in the South Seas was successfully launched by our veteran missionary, Captain Jones, and his courageous companion.

(To be continued)

From Home Base to Front Line

Mrs. Marie Anne Owens, returning after furlough, sailed from Montreal, Quebec, on the S.S. *Ivernia*, May 7, her destination being Southern Rhodesia. Since 1934 Sister Owens has served overseas, her first appointment being as dietitian for the Stanborough Park Sanitarium, in England. In 1934 she accepted a call to act as matron in the Vincent Hill School in India. From 1943-1946 Sister Owens was teacher of domestic science in Helderberg College. She returns at this time to continue as girls' worker in Solusi Missionary College.

Elder and Mrs. L. G. Storz and two children left San Francisco, California, May 18, following furlough, returning to Saigon, Indochina. Mrs. Storz's maiden name was Mabel Pope. Brother and Sister Storz have been engaged in overseas service since 1946. They served in the Philippines for two years. Brother Storz is president of the Vietnam Mission, and will resume this responsibility upon arrival in the field.

Bethel Yvonne Wareham, of Loma Linda, California, sailed from New York City on the S.S. *Queen Mary*, May 20, en route to the Belgian Congo. Miss Wareham is a graduate nurse with B.S. and M.S. degrees. She gave a term of service in the Juliaca Clinic, in Peru, from 1947-1951. Recently she has been connected with the Loma Linda Sanitarium and Hospital. Her appointment is to nursing service in the Belgian Congo.

Elder and Mrs. Peter G. Crestakos, of Blythewood, South Carolina, sailed from New York City on the S.S. *Exilona*, May 27, their destination being Cyprus. Sister Crestakos' maiden name was Ida Mae Raines. She has had training as a nurse and Bible in-

structor. Brother Crestakos has a B.A. degree from Washington Missionary College, and has served as a colporteur, pastor, and evangelist. His appointment is to ministerial work in Cyprus.

Mary Nygaard, who has recently been on furlough from the Far Eastern Division, and having spent her furlough in Norway and the United States, left San Francisco, California, June 1, returning to Malaya. Miss Nygaard had fourteen years of experience in nursing prior to her appointment in Penang, in 1954. She served for three and one-half years as director of nurses in the Penang Sanitarium and Hospital, and will resume this responsibility upon her return.

Elder and Mrs. Garth D. Thompson and four children, returning after furlough to Indonesia, left Los Angeles, California, June 1. Sister Thompson's name prior to marriage was Ruby Ellen Freeman. Brother and Sister Thompson first responded to overseas appointment in 1953. He has served as teacher and dean of boys in the Indonesia Union Seminary. During his furlough Brother Thompson took postgraduate work in the SDA Theological Seminary, receiving his M.A. degree. Upon return to Indonesia he will teach Bible in the Indonesia Union Seminary.

Dr. and Mrs. Kenneth V. Gard and three children, of Corcoran, California, sailed from Montreal, Quebec, on the S.S. *Empress of France*, June 2. They are en route to Nigeria. Sister Gard's maiden name was Sarah Jean Geraty. She has a B.S. degree in nursing, and has had a number of years' experience as a nurse. She is a graduate of the St. Helena Sanitarium and Hospital School of Nursing. Dr. Gard completed the medical course at the College of Medical Evangelists in 1952. He was assigned to Galveston, Texas, by the U.S. Public Health Service for one year, and has also had three years' experience in private practice. He will serve on the staff of the Ile-Ife Mission Hospital.

Dr. and Mrs. A. G. Goude and four children, of Hopkins, Michigan, sailed on the S.S. *Empress of France*, from Montreal, Quebec, June 2. Their destination is East Nigeria. The name of Sister Goude prior to marriage was Virginia Lois Pontynen. She is a graduate nurse, having taken her course at the Glendale Sanitarium and Hospital. Dr. Goude is a graduate of the College of Medical Evangelists, Class of 1948. He served as a U.S. Air Force medical officer for two years, and for a number of years as a general practitioner. He will connect with the Ahoada County Hospital, Rivers Province, in East Nigeria, for medical service.

E. E. ROENFELT



Feed My Sheep

By H. M. S. Richards

Review and Herald Publishing Assn. \$5.00

In his inimitable style the pastor of the Voice of Prophecy appears in this book just as he speaks. The book comprises the full text of his "Lectures on Preaching" delivered at Takoma Park to the young ministers of the Seminary and Washington Missionary College. Every aspect of preaching fulfillment is reviewed and made emphatic at delightful length. Out of his bountiful experience as an evangelist and pastor, Elder Richards brings into focus the call, the preparation, the responsibility, the high privilege, and the rewards of the true preacher. Faithful warning is also given against the common pitfalls and snares that often beset preachers both young and old. It helps guide the reading of the preacher and makes vital suggestions about his personal habits of living. It is a warm, sympathetic approach to most of the problems confronted by those who have felt the compulsion to be God's men in this present evil hour. It will bear re-reading and frequent reference.

REVIEW AND HERALD

• In Brief •

OVERSEAS

Far Eastern Division

● On May 3 our doctors in the Bangkok Sanitarium and Hospital saw the largest number of outpatients in the history of that institution. Three hundred seventy-eight outpatients came to the sanitarium that day for treatment or consultation. Each day between 200 and 300 come to the outpatient clinic.

● A mission-wide, all-Malaya senior youth camp was conducted at Port Dickson in Malaya, April 27 to May 3. The youth came from Kuala Lumpur, Penang, Malacca, and Singapore. Alfonso Mamora, of the Youngberg Memorial Hospital, was the camp manager and Kenneth Juhl, Bible teacher at Southeast Asia Union College, gave outstanding leadership at this camp.

● R. C. Williams baptized 34 new converts in the beautiful baptistry of the new Capitol Center in Cebu City, Philippines, on March 20 and April 19. Since the evangelistic program began in this center on May 18 last year 205 new believers have been baptized and joined the church.

● A new hospital was opened in the North Philippine Union Mission on March 16—the Cagayan Valley Sanitarium and Hospital. This medical institution is located at Santiago, Isabela. It is under the capable leadership of Dr. Celedonio A. Fernando who recently returned to the Philippines after taking a course in postgraduate surgery in the United States. Since the opening, the hospital has averaged 16 inpatients per day although it was originally designed to accommodate only nine. Dr. Fernando sees an average of 30 to 40 outpatients daily.

● Ethel Young is spending three weeks in the West New Guinea Mission assisting Mr. and Mrs. L. E. Keizer in the school they are conducting for Papuans. This school is located near Hollandia. Miss Young writes that our believers are asking for a church school in Sorong, New Guinea. They have 30 children but no teacher.

NORTH AMERICA

Central Union

● The Missionary Volunteer and educational departments of the Central Union Conference were divided recently. W. A. Howe was invited to carry the educational and public relations departments of the union. He culminated his work with the MV department with a successful youth congress.

● G. Glenn Davenport has accepted the call of the Colorado Conference to be principal of Campion Academy. He with his wife and daughter moved from Columbia Academy in June to take up responsibilities on the Campion Academy campus.

● H. L. Reiner, pastor of the Holdrege, Nebraska, district, reports a baptism of 12 on April 18. Of this number six were the result of the TV program *It Is Written*.

● The Kansas Conference voted to move Dale Chaffee, an intern from Wichita, Kansas, to the Phillipsburg district, effective July 1. Sherwood Jones, who is at the Seminary, is to be located in the Wichita district to assist A. R. Hagen.

● Campion Academy had a record graduation Saturday night, May 30, with 68 students graduating.

● J. H. Nixon reported 12 baptized as the result of meetings held in the York Street church in Denver, Colorado, by R. F. Schneider, conference evangelist.

● One hundred students were graduated from Union College on Sunday morning, May 31. Sydney E. Allen, Jr., was the speaker on Friday night for the consecration service. R. M. Whitsett was the speaker on Sabbath for the baccalaureate service; his daughter, Anne, was one of the graduates. On Sunday morning Dr. R. S. Moore gave the commencement address.

Columbia Union

● Glenn Hill, former pastor of the Hillsboro-Manchester district in the Ohio Conference, is now pastor of the Portsmouth-Ironton district. He takes the place of Richard Dickinson who is now Bible teacher at Mount Vernon Academy.

● The new pastor of the Hillsboro-Manchester district in Ohio is Stanley Hyde who has been an associate minister in the Toledo, Ohio, district.

● William H. Joost has been appointed new principal of Mount Aetna Academy, Hagerstown, Maryland, in the Chesapeake Conference. He takes the place of James Davis who is now principal of Union Springs Academy in New York State.

● The new accountant and teacher of business at Mount Aetna Academy in the Chesapeake Conference is Lee Sufficool, formerly of Garden State Academy in New Jersey.

● Graduation exercises for 99 seniors at Washington Missionary College were held the first weekend in June. Speakers at the services were H. M. Tippet, George Vandeman, and Daniel Walther.

● Kamp Keystone is the new name for the youth camp of the East Pennsylvania Conference at Hamburg, Pennsylvania.

Lake Union

● Four churches in the metropolitan area of Detroit, Michigan, held a joint baptismal service May 16, with Wayne White, H. G. Rutherford, and Jeremiah Florea officiating. Fifty-six candidates were baptized; 8 from Oakwood, 10 from Livonia, 13 from Farmington, and 15 from the Metropolitan church. Thirteen of this number were young people from the Southfield Junior Academy, having received instruction under the leadership of Bill Edsell.

● Two baptismal services were held recently at Escanaba, Michigan, at which time 17 new members were added to the church, according to B. J. Furst, district pastor.

● O. L. Johnston, district leader at Cedar Lake, Michigan, held a baptismal service for 23 new members on Sabbath, May 16. He is planning another baptism for his district soon.

● The new Scott Lake Camp, located on an 80-acre tract of land on North and South Scott Lakes in southwestern Michigan, fills a long-felt need for that section of the State. It will serve as a strong adjunct to Camp au Sable at Grayling, which is running at full capacity. Two hundred and fifty pastors, church officers, and lay members met at the new camp Sunday, May 17, to give it a formal initiation. Plans are going forward rapidly for its development.

● After 14 years of service in the Lake Union territory, most recently in Wisconsin, W. G. Wallace has accepted an invitation from the Southern New England Conference to serve as publishing secretary. Wisconsin has called L. A. Pomeroy from the Southern New England Conference to succeed Brother Wallace as publishing secretary for Wisconsin.

● Some 300 persons received their Bible Chain Class certificates at the Milwaukee Central church in Wisconsin, Sabbath, May 30. The 300 had completed the ten lessons under the direction of lay instructors. J. B. Church, the pastor, started 60 cottage meetings conducted by church members March 7. At 50 of these meetings the series of lessons was completed. Average attendance at each was eight people, almost half non-Adventist. About half receiving certificates were not church members. A. C. Fearing, of the General Conference Ministerial Association, conducted decision meetings over the weekend of May 30. Vernon Flory, home missionary secretary of the Lake Union, and A. W. Bauer, home missionary secretary of the Wisconsin Conference, joined Elders Church and Fearing in the graduation exercises. Thirty-two were recently baptized and two added by profession of faith. About half of these were fruits of the cottage meetings. At present 50 interested persons are attending the pastor's weekly Bible class.

North Pacific Union

● N. R. Dower, president of the Washington Conference, reports that 145 persons were baptized during the month of May, bringing the conference total for the first five months of this year to 341.

● C. Lloyd Wyman, who has been part of the Harris-Wyman union evangelistic team, has now connected with the Spillman-Lyman union evangelistic team. He will have charge of the music for the Portland (Oregon) crusade in the Oriental Theatre beginning September 12, and also will spend time in personal work. According to Don H. Spillman, evangelist, Lewis Lyman will continue as associate evangelist, treasurer, personal worker, and quartet member, and in addition will handle public relations duties.

Pacific Union

● R. L. Britain, a teacher from Sunnydale Academy in Missouri, will be the new assistant dean of men at Pacific Union College. Herman Johnson, former assist-

SABBATH SCHOOL Activities

News from the Sabbath School Department

Comparisons

At the close of 1958 our world Sabbath school membership was 1,505,381—more than one and one-half million. It took 83 years to reach the first half million, 16 years to reach the second half million, and only seven years to reach the third half million. With God's continued blessing we could gather another half million in five more years, and by 1963 we could have a Sabbath school membership of more than 2 million.

Can you believe it?

Our total Sabbath school offerings for 1958 were \$7,030,350.30. It took us 25 years, 1886-1911, to gather in our first million dollars for missions. But nine years later (1920) we were giving more than one million dollars in *one* year.

Twenty-two years later (1942) we were giving over 2 million dollars a year. Two years later (1944) we gave over 3 million. After two more years (1946) we gave over 4 million. Five years later (1951) we gave over 5 million. Four years later (1955) we gave over 6 million dollars. And in three more years, 1958, we gave more than 7 million dollars in *one* year!

Can you believe it?

In spite of our large offerings we are not giving as large a per cent of our income for Sabbath school offerings now as we were in 1930!

In 1930 our Sabbath school offerings were equal to 30 per cent of our tithe.

In 1940 our Sabbath school offerings were equal to 21.9 per cent of our tithe.

In 1950 our Sabbath school offerings were equal to 17.4 per cent of our tithe.

In 1958 our Sabbath school offerings were equal to only 14.3 per cent of our tithe. Of course, it is easy to explain. Inflation has given us more income. Our tithe is a *per cent* of our income; our offerings are not. If we would only

increase our offerings from a dime to a quarter, from a quarter to a half dollar, from a half dollar to a dollar, from a dollar to five dollars, or better yet plan to give 3 cents of each income dollar for Sabbath school, we could get right back to 30 per cent of our tithe as we were in 1930. God blessed our faithfulness then; He will also richly bless us now.

Can you believe it?

Our birthday offering plan began in 1919, and in 39 years it has brought in \$2,626,577.47.

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ERIC B. HARE

ant dean, will serve as dean of men. Betty Clary of Oregon will teach the women's physical education classes, replacing Ingrid Johnson who is going to Emmanuel Missionary College to teach physical education. Ira Arashiro will join the nursing education department to teach in the areas of medical-surgical nursing. She is currently studying at the University of Chicago. Joining the PUC staff as assistant librarian is C. H. Casey of Oshawa Missionary College.

● New teachers joining the Lodi Academy staff this fall will be: Richard Jackson, formerly principal of the Redwood Empire Junior Academy, to teach mathematics and art; Leslie Bietz of Oak Park Academy in Iowa, to be dean of boys and instructor in American history; Mrs. Ellen K. Jacobson of Modesto Academy, to teach piano and organ; J. Van Roberts, 1959 graduate of Walla Walla College, industrial arts instructor; Don Lund, coming from Bozeman, Montana, to be manager of the Academy Press and teach printing; and Mr. and Mrs. Ivan T. Nelson, also of the Walla Walla College Class of 1959, he to serve as bookkeeper and she to be school nurse.

● Thirty-seven seniors—largest class in Thunderbird Academy history—received diplomas from G. E. Smith, principal, at commencement services on Sunday, May 31. C. W. Teel of the College of Medical Evangelists was the commencement speaker. The baccalaureate sermon was given by J. O. Iversen, public relations secretary of the Pacific Union Conference. H. T. Bergh, secretary-treasurer of the Arizona Conference, spoke for the consecration service.

● Ground-breaking ceremonies for the St. Helena, California, church were held April 22 with more than 150 people in

attendance. Participating in the services were: S. T. Borg, pastor of the St. Helena church, J. I. Robison, Harley Morrison, Lloyd Landis who designed the building and will superintend the construction, Horace Jenkins, Paul R. Alexander, H. M. Blunden, and John E. Weaver.

● W. L. Webb, Bible teacher at San Pasqual Academy, reports the baptism of seven young people on Sabbath, May 9.

Southwestern Union

● The new Baton Rouge, Louisiana, Junior Academy gymnasium was completed in time for camp meeting, reports Robert H. Wood, Jr., district pastor. A new roadway into the school grounds was built, and the parking lot was enlarged and improved.

● The members of the Waxahachie, Texas, church are enjoying their new brick chapel, which was recently dedicated.

● The Society of Missionary Men of the Dallas City Temple church has placed five new tract racks at various points in the city. Their goal for 1959 is 50 racks in strategic places.

● The Texas Welfare Center was dedicated Tuesday afternoon, June 5. C. E. Guenther, of the General Conference Home Missionary Department, gave the dedicatory address. Prayer was offered by L. C. Evans, the union conference president. M. H. Jensen was in charge of the program, assisted by A. R. Mazat of the Southwestern Union, and B. E. Leach, Texas Conference president.

● J. S. McIntosh, MV secretary and educational superintendent of the Oklahoma Conference, has accepted a call to be the MV secretary of the Central California Conference. He has served in the depart-

ments in Oklahoma for the past four years.

● Mrs. Lilah Lawson, who for the past five years has been classroom supervisor in the Texas Conference, is transferring to the Potomac Conference where she will do similar work.

ANSWERS TO

Your Denominational IQ

(Page 15)

1-c, Battle Creek, Mich.; 2-d, Minneapolis, Minn.; 3-b, Battle Creek, Mich.; 4-e, Battle Creek, Mich.; 5-a, Washington, D.C.

Rating: 5 correct, excellent; 4, very good; 3, average; 2, not so good; 1 or none, better do some studying.

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
JMV Pathfinder Day	September 12
Sabbath School Rally Day	September 26
Thirteenth Sabbath Offering (Far Eastern Division)	September 26
Neighborhood Evangelism	October 3
Home Missionary Offering	October 3
Voice of Prophecy Offering	October 10
Review and Herald Campaign	October 17-November 14
Temperance Day Offering	October 24
Witnessing Laymen	November 7
Home Missionary Offering	November 7
Week of Prayer and Sacrifice	November 7-14
Week of Sacrifice Offering	November 14
Ingathering Campaign for 1960	November 21-January 9
Home Missionary Day and Offering	December 5
Thirteenth Sabbath Offering (Southern Asia Division)	December 26

Sabbath School Lesson Help

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

FOR SABBATH, JULY 18, 1959

Reconciliation Through Jesus Christ

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

THE word rendered "reconciliation" in the New Testament "has no exact equivalent in Hebrew" (J. J. Von Allmen, *Vocabulary of the Bible*), but it was foreshadowed by many passages speaking of rebellious Israel's return to the favor of God. See Jeremiah 4:1, where the basic thought in reconciliation is clear: "If thou wilt return, O Israel . . . return unto me; and if thou wilt put away thine abominations out of my sight, then thou shalt not remove."

1. Man in Opposition to God

ROMANS 1:21-23, 28. "God gave them up to a base mind and to improper conduct" (verse 28, R.S.V.). This condition was produced by man's act of rejection: "When they knew God, they glorified him not as God." Three times the apostle says "God gave them up." When God gives men up they are evil beyond redemption. "A mind which is reprobate, worthless, useless, is unable to fulfill its natural functions as designed by God; it confuses right and wrong, failing to distinguish what is pleasing to Him from what is displeasing."—VINE, *Romans*, p. 25.

EPHESIANS 2:1-5. "Who were dead in trespasses and sins." Paul reminded the early Christians to forget the wicked, selfish lives they once lived—"fulfilling the desires of the flesh and of the mind." It is the same today. "By sin we have been severed from the life of God. Our souls are palsied. Of ourselves we are no more capable of living a holy life than was the impotent man capable of walking."—*The Desire of Ages*, p. 203. But when we surrender our wills to Christ, then it can be said of us: "You hath he quickened!"

2. The Great Reconciler

COLOSSIANS 1:19, 20. "By him to reconcile." It is a conspicuous teaching of Paul, and peculiar to him, that God reconciled men to Himself through the death of His Son: "When we were enemies, we were reconciled to God by the death of his Son" (Rom. 5:10; compare 2 Cor. 5:18, 20; Eph. 2:16; Col. 1:20-22). All these texts speak of God as the author, man as the object, and the death of Christ as the medium, of reconciliation.

LUKE 15:7, 10. "Joy shall be in heaven over one sinner that repenteth." No one ever stressed the value of the individual as did Jesus. "Every soul is as fully known to Jesus as if he were the only one for whom the Saviour died."—*Ibid.*, p. 480.

EPHESIANS 1:7. "In whom we have redemption." Heb. 2:17: "To make reconciliation for the sins of the people." 1 John 4:10: "God . . . sent his Son to be the propitiation for our sins." Rom. 5:11: "By whom we have now received the atonement."

"Redemption" in Ephesians 1:7 means a releasing, a buying back, a ransom, and is here defined as "the forgiveness of sins," or a liberation from the guilt and condemnation of sin, into "newness of life" (Rom. 6:4). "Reconciliation" is an act of God's grace that leads men to accept forgiveness and a new life in Christ. "It is the work of conversion and sanctification to reconcile men to God, by bringing them into accord with the principles of His law."—*The Great Controversy*, p. 467.

"Propitiation," or expiation, does not mean that God's anger requires appeasement, but that Jesus came "to make reconciliation for the sins of the people" (Heb. 2:17). "The Greek construction here em-



phasizes that Christ is *Himself* the propitiation as well as the propitiator. He is both priest and victim."—*The SDA Bible Commentary*, on 1 John 2:2. Jesus made propitiation for the sins of the whole world, but the efficacy of that propitiation becomes actual only in the case of those who believe.

3. God's Application and Man's Acceptance

JOHN 1:12. "As many as received him, to them gave he power." The basic act in the plan of salvation is expressed in two words: *God gave* (John 3:16). Here in John 1:12, 13 He offered grace by which willing men could "become the sons of God." "Here is the only power that can work the uplifting of mankind."—*The Desire of Ages*, pp. 509, 510. Men are born again not by "the will of man, but of God." That is the divine initiative in redemption.

1 JOHN 3:1. "What manner of love the Father hath bestowed upon us." Here again is God's bestowal, or gift. This time it is called divine love, the marvel of which is not that we loved God, "but that he loved us" (1 John 4:10). When we respond by accepting God's power, grace, and love, then we "walk in the light" (1 John 1:7), and "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18). "Whenever the people of God are growing in grace, they will be constantly obtaining a clearer understanding of His word."—*Gospel Workers*, p. 297.

4. Divine Grace in Action

ROMANS 12:1, 2. "Therefore . . . present your bodies a living sacrifice." Having almost concluded his dogmatic teachings—righteousness by faith, sanctification, redemption, Israel's mysterious unbelief, the spiritual triumph in Christ, he now brings theology down to practical living. "He comes full upon the Lord's message of duty, conduct, character. . . . The Christian, filled with the knowledge of an eternal love, is told how not to dream, but to serve, with all the mercies of God for his motive."—H. C. G. MOULE, *The Expositor's Bible*, on Rom. 12:1-8. "All who would present themselves 'a living sacrifice, holy, acceptable unto God' (Rom. 12:1), must receive the saving salt, the righteousness of our Saviour."—*The Desire of Ages*, p. 439. On "your bodies" compare "your members" (Rom. 6:13); on "sacrifice" compare Philippians 4:18; Hebrews 13:15; 1 Peter 2:5.

PHILIPPIANS 3:9, 10. "That I may know him, and the power of his resurrection." In the crucial scrutiny which shall bring hidden things to light, Paul's one desire is to "be found in him," to "know him." Compare Ephesians 1:17: "in the knowledge of him"; chapter 3:19: "to know the love of Christ"; chapter 4:13: "the knowledge of the Son of God." To know Christ's resurrection power in this life is victory over sin, with the assurance of "glory, honor, immortality, and eternal life."—*Early Writings*, p. 114.

GALATIANS 5:22, 23. "The fruit of the Spirit." These nine fruits should be compared with similar lists in Colossians 3:12; 2 Timothy 3:10, in order to see Paul's expectation of spiritual power in believers' lives. The following comparisons will show (a) *Love* as the vital principle of Christian life (1 Cor. 13:13; Gal. 5:5, 6); (b) *Joy* as the overflowing Christian gladness (Rom. 14:17; 1 Thess. 1:6); (c) *Peace* as "harmony with God" (*The Desire of Ages*, p. 302), and as the handmaid of righteousness among our fellows (Rom. 14:17-19); (d) *Long-suffering* as part of a worthy Christian vocation and an attribute of God (Eph. 4:2; Rom. 2:4); (e) *Gentleness* as a "gem of great value in the sight of God" (*Testimonies*, vol. 3, p. 536); (f) *Goodness* as a result of "light in the Lord" (Eph. 5:9); (g) *Faith* as man's part in accepting saving grace, and as an attribute of God on which men can rely (Eph. 2:8; Rom. 3:3); (h) *Meekness* as the opposite of self-assertion and harshness (1 Cor. 4:21); (i) *Temperance*, or self-control, as part of the progressively sanctified life (2 Peter 1:6). Further reading: *Christ's Object Lessons*, pp. 68, 69.

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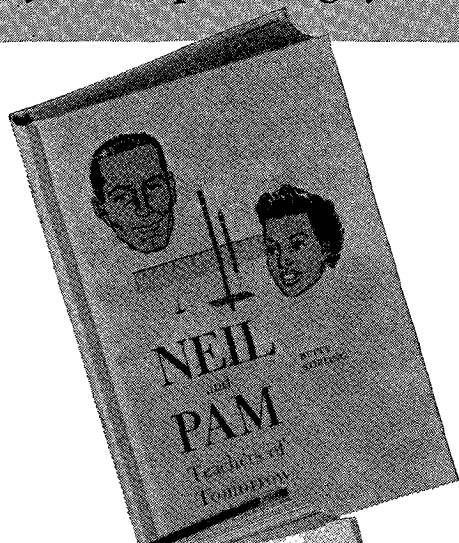
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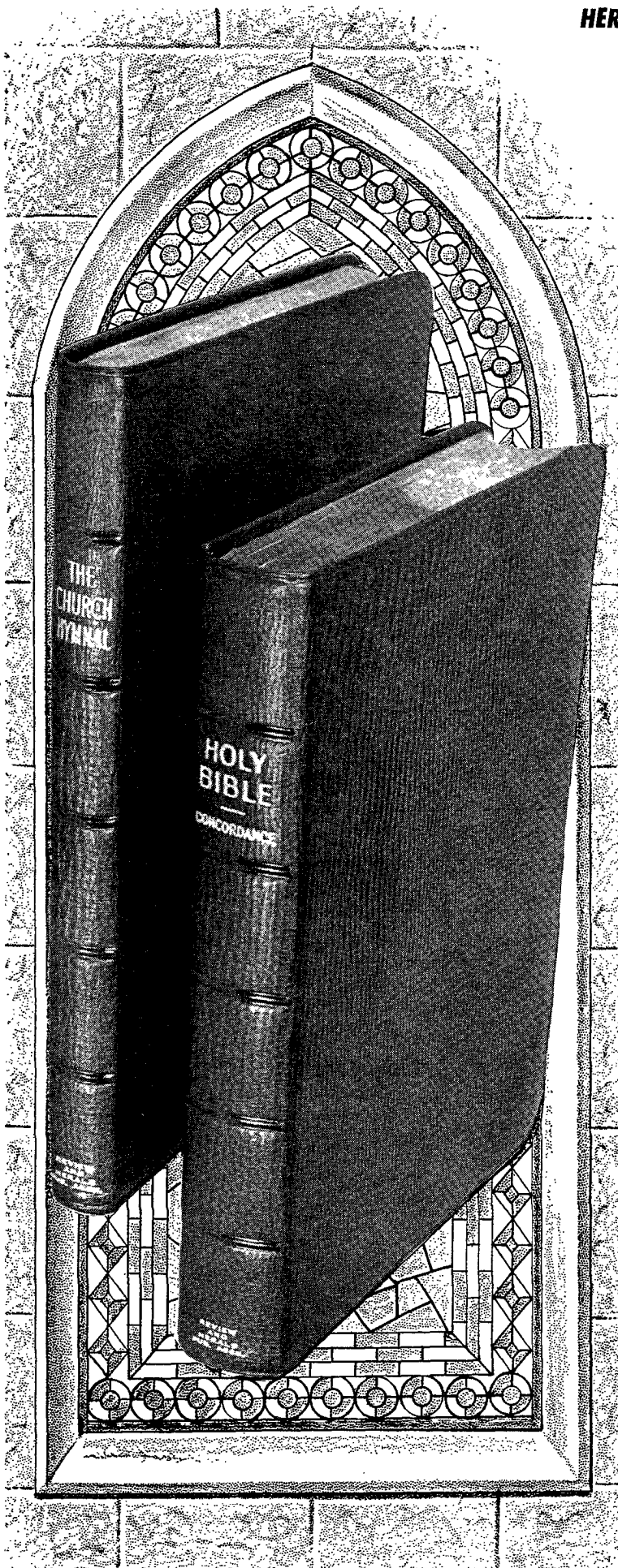
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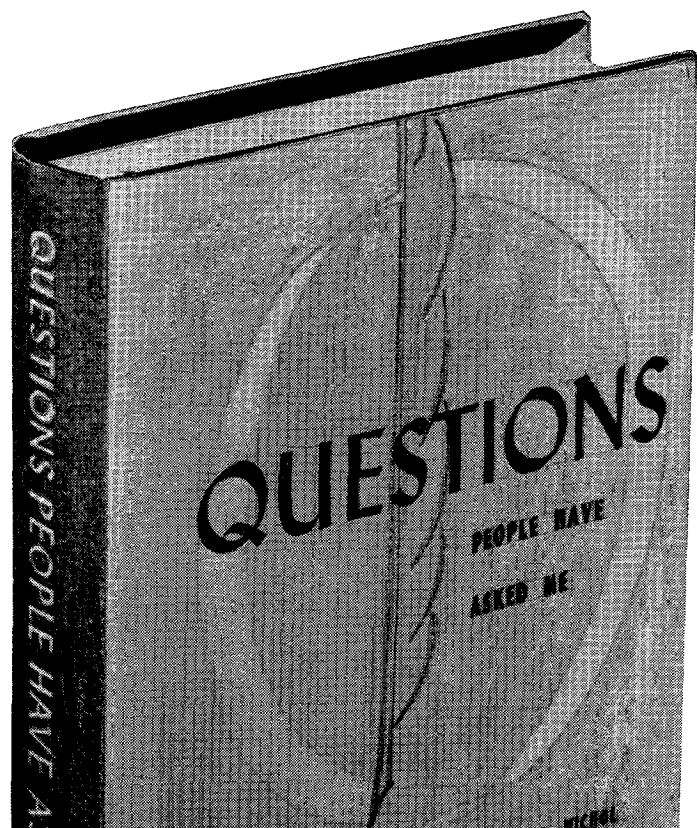
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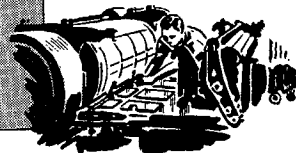
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As We Go to Press



Midsummer Offering

The Midsummer Offering, to be taken up in all our churches July 11, should be a clarion call to every member in view of the serious times in which we live and the urgency of the task that still lies ahead. The solemn events transpiring all about us indicate in no uncertain terms that this old world is fast drawing to a close. As members of the church we must provide the funds to help finish our task.

Brethren and sisters, I appeal to you to give a liberal offering on July 11, so that God's work may go forward with greater dispatch.

C. L. TORREY

Two Mission Hospitals Closed

During the past few months it became progressively clear that our fine hospital in Baghdad, Iraq, would probably not be permitted to continue its work. After all other Christian institutions in the country had been closed, pressure on our hospital led to its closing in the first week of June. The staff was given but a few days to retire from the country. This brings to a close, at least for the present, the story of its dedication and sacrifice for the Arab people of this ancient and historic land.

From South Africa comes the word that with the relocation of the black community of Johannesburg our Nokuphila Hospital has lost the community and the clientele it has served so well for so many years. This hospital is being closed, but we look forward to the possible development of a new institution to continue serving the needy community for which this institution was originally developed.

T. R. FLAIZ

Servicemen's Retreats Around the World

More than 300 servicemen and their families recently attended retreats in widely separated parts of the world—Germany, Okinawa, Japan, and Korea—reports J. R. Nelson, director of the War Service Commission of the Missionary Volunteer Department. On an eighty-day trip around the

world, visiting our military personnel, Elder Nelson participated in the annual retreat at Berchtesgaden, Germany, where the attendance was 265, as well as retreats on Okinawa, in the beautiful chapel at the Tachikawa Air Base in Japan, and at the SDA mission compound in Seoul, Korea.

Before he returned, a letter written home by a youth who had attended the Japan retreat was forwarded to our office: "I am joining your church in the very near future. . . . I have quit swearing, drinking, smoking, eating meat, and working on Saturdays. . . . I say grace before every meal and a prayer before going to bed every night. . . . I truly know I now have a better life than the one I had. . . . I have a Bible coming from the War Service Commission in Washington."

This is but one example of how young men are influenced by the ministry of our boys in service and our Adventist chaplains and by the literature provided by the Servicemen's Literature Fund.

DON YOST

Hundreds Prepare for Baptism in Santo Domingo

Henry J. Westphal, veteran missionary to Latin America now serving as ministerial association secretary of the Inter-American Division, has just completed a three-month evangelistic crusade in Ciudad Trujillo, in the Dominican Republic.

The meetings were held in one of the principal theaters in the city and the attendance ranged from nearly a thousand to sixteen hundred every night throughout the 30-lecture campaign. About 600 persons have indicated their desire to prepare for baptism. Over 200 of these expect to be baptized within the next few months.

Brother Westphal attributes the unusual success of this crusade to the deep interest developed throughout the city by the Voice of Hope radio program sponsored by Seventh-day Adventists.

The urgent need now is for an evangelistic center in which to carry on a continuous soul-winning program. Providentially, the way seems to be opening for the establishment of such a center.

Prospects are bright for the future of the work in the Dominican Republic.

N. W. DUNN

Sunday-Law Pressure in New Jersey

New Jersey has just experienced what may prove to be one of the shortest Sunday-law battles in history. Only seventeen days after Superior Court Judge Everett M. Scherer declared one Sunday law unconstitutional a new Sunday-closing bill was ready for the governor's signature. Here is the timetable. Notice the speed.

May 8—Old Sunday law declared unconstitutional.

May 9—New Sunday-closing measure was scheduled for speedy introduction in the assembly.

May 18—Sunday bill passed assembly by minimum majority vote.

May 25—Sunday bill passed the senate.

M. K. Eckenroth, president of the New Jersey conference, led the opposition as they battled the bill down to the wire. When the assembly first voted on the bill it was short about four of the required 31 votes for passage. Intense action by the proponents finally corralled the necessary four extra votes to pass it through the assembly. Arguments gleaned from the newspaper advertisement and other material distributed by the Adventists to the legislators were freely used in the debate. This bill will apply only where county referendums approve of it. At this writing the governor has not signed the bill. Increasing opposition is giving him concern.

W. MELVIN ADAMS

The Editor Reports on Missions

As recently announced on this page, the editor left Takoma Park on June 11 for a visit to Seventh-day Adventist missions around the world. In recognition of the interest shared by all our readers in progress along the far-flung mission line they so liberally support with their prayers and offerings, the REVIEW will publish weekly reports from the editor over the next four months. Many will doubtless remember the reports that appeared in the REVIEW about ten years ago when he made a similar world-circling trip. The first installment from the editor on his present journey to lands afar appears on pages 8 and 9 of this issue.