

THE ADVENT SABBATH

REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

TEN YEARS WITH THE JAPAN BIBLE SCHOOL

By RETHA H. ELDRIDGE, Director

BEFORE the piles of rubble had been completely cleared from war-torn Tokyo, my husband, Paul H. Eldridge, organized the Bible school of the Japanese Voice of Prophecy. A bleak north room, heated in winter by a stove whose vent pipe was mounted through the window, hit-or-miss office furniture, and hastily printed correspondence lessons that by today's standards hardly seem attractive, were some of the features of the work ten years ago.

To those of us who had experienced the prewar apathy of the Japanese toward Christianity, their reception of the gospel after peace came seemed miraculous. In no time at all, the first printing of the Voice of Prophecy Bible lessons was exhausted and another supply ordered. A ten-year-old slip of paper before me now reports the following statistics for February, 1948: "Enrolled students, 3,300." This figure is more than twice the entire prewar membership of our church in Japan. "Number

graduated, 67." The fact that students had finished the 24-lesson doctrines course in three months or less shows their zeal. "Students signed for baptism, 27." For years, winning converts had been a painfully slow work—one here, another there. Never had our workers in Japan had cause for rejoicing over *numbers* of souls won.

The decade of growth of the Voice of Prophecy Bible School covers a number of stages. We went from a one-room office to a series of small rooms; from Amanuma, where the Japan Union Mission headquarters had been, to Harajuku (also in Tokyo), where the Evangelistic Center was erected. No longer do we work in that bleak north room; now we have a series of sun-drenched offices. Instead of those first hastily prepared Bible lessons, today there are four attractively printed courses, including one in Braille. The staff of the Bible school has increased from three to eight.

Perhaps the best indication

(Turn to page 18)



Workers of the Japan Voice of Prophecy, including both the radio broadcast and the Bible school. Elder and Mrs. Paul Eldridge are seated in the center. They have been with the Japan Bible School and have led out in its activities ever since its beginning ten years ago.



Scene in the new Voice of Prophecy studio in Tokyo, Japan, as a program is tape-recorded for future broadcast. Seated across the table from Paul Eldridge is Yoko Goto, announcer. In the control room are (left to right): Hideo Kinoshita, radio technician, and Masukazu Kamoda, producer.

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A Thought FOR THE WEEK

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

“How Transient Every Earthly Bliss”

In a Boston bookstore the other day I spent a few minutes perusing a book containing odd and curious epitaphs from every part of the world. In many cases the humor was obviously intended, perhaps a crude attempt to abort the family grief. In other examples there was unmistakable pathos in the gruesome cheer of the inscription.

One wonders how different each epitaph would have been if the deceased could have inscribed his own valedictory to the world. One of the malefactors crucified with Jesus was repentant of his ill-spent life; one went to his death cursing his Lord and his fate. If we were certain, as were the two thieves, that death was near, what counsel could we muster out of a lifetime of experience for those we would leave behind? As we live day by day what lessons are we learning, what truths are becoming clearer, what conclusions are we drawing that would bear inscribing in capsule form on our tombstone?

However men may eulogize us or garnish the memorial stones that bear our name, the heavenly record cannot be changed. Job in his misery cursed the day he was born, but he left the imperishable testimony of Heaven that he was a perfect man who hated evil. The fame of the Pharaohs who built the memorial pyramids of Egypt has perished in the dust of antiquity, but the heavenly tribute to Abraham, whose tomb in the cave of Machpelah has only legendary identification, was that he believed God, and it “was counted unto him for righteousness.” Happy are we if we distinguish between vanishing earthly honors and the imperishable reward given God’s faithful.

No epitaph in a memorial park or inscription in a hall of fame can compare with that new name which God gives to every overcomer in the conflict of life.

H. M. TIPPETT

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Well Said

It never occurs to fools that merit and good fortune are closely united.—Goethe.

Latent abilities are like clay. It can be mud on shoes, brick in a building, or a statue that will inspire all who see it. The clay is the same. The result is dependent on how it is used.—James F. Lincoln.

Watch a man with scrutiny when his will is crossed, and his desires disappointed. The quality of spirit he reveals at that time will determine the character of that man.—R. T. Williams.

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Ephesus and the Temple of Diana

By SIEGFRIED H. HORN

“Great is Diana of the Ephesians” (Acts 19:34).

The Christian church at Ephesus was the first to receive a letter from John while he was exiled on the island of Patmos. The city had priority also in many other respects. With Alexandria in Egypt and Antioch in Syria, Ephesus shared the honor of being one of the largest and most important cities in the Eastern world during the period of the Roman Empire. But it was most honored for possessing one of the largest and most famous temples of antiquity, the Artemision, dedicated to the goddess Artemis, whom the Romans called Diana.

Unlike some other famous ancient cities of western Asia Minor, Ephesus now lies in ruins, its site abandoned. In its vicinity stands only a struggling Turkish village by the name of Aya Soluk, a corruption of *Hagios Theologos*, “the holy theologian,” a title given first to John and later transferred as a name to the town. Its official name is now Seljuk. This village lies about 45 miles south of Izmir (Smyrna) and can be reached by road or railway.

In Seljuk can be seen the ruins of an ancient aqueduct that formerly provided Ephesus with water. To the west of the village lies the sacred hill of Ephesus, the top of which is now occupied by the ruins of a Byzantine castle, while the ruins of the Basilica of St. John the Theologian lie on the southern slopes of this hill. Originally only a small chapel stood on this site, where according to tradition John was buried, but a magnificent basilica of 370 feet in length was erected in its stead by the emperor Justinian (A.D. 527-565).

In beauty and size this church was surpassed only by the Hagia Sophia of Constantinople. Thousands of sick pilgrims visited it annually during the Middle Ages, believing that a dust arising from John's tomb would cure them of their ailments. This church, like most others in Asia Minor, now lies in ruins, and of its marble walls and buttresses only stumps remain.

To the southeast of the Basilica of St. John lies the ruined monumental Mosque of Sultan Isa I, a 197- by 173-foot structure that was built in the fourteenth century. However, we are not much interested in this Mohammedan ruin; we are looking instead

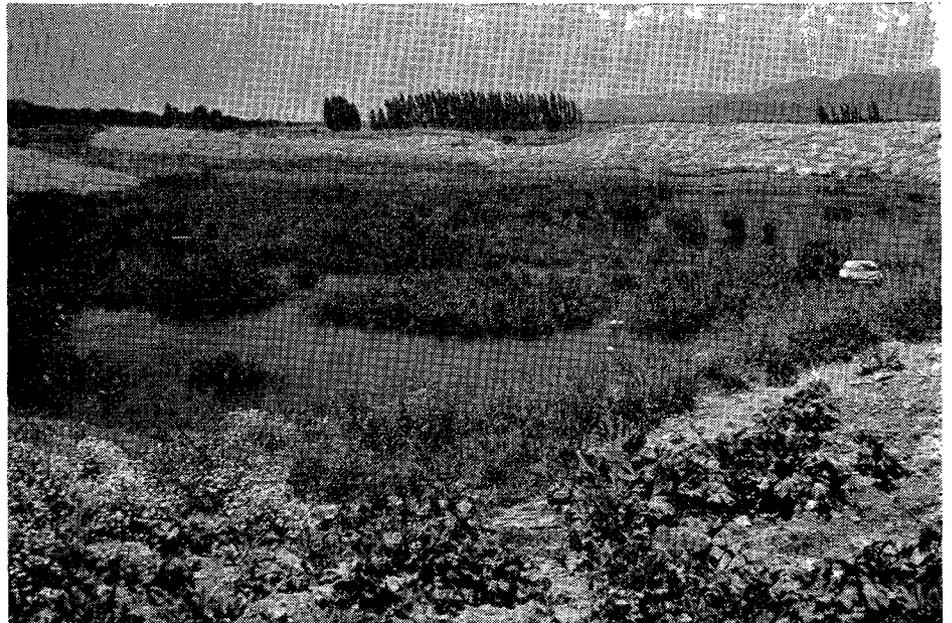
for the Artemision, or the great Temple of Diana, which in antiquity was considered to be one of the Seven Wonders of the World. How great is our disappointment in finding nothing of this marvelous edifice of antiquity but the site, now a deep depression in the ground that for parts of the year is filled with water. If a sign-board had not been placed there by the Antiquities' Service, drawing the attention of tourists to the fact that it is the site of the Artemision, most visitors would pass by without recognizing it as the place where once stood one of the most famous structures of antiquity.

So thoroughly was this temple destroyed that its very site was forgotten. From 1863 to 1874 J. T. Wood carried on excavations at Ephesus on behalf of the British Museum, spending some \$80,000. His main goal, to find the Artemision. This he accomplished, but only after several months of search and after having removed 132,000 cubic yards of earth. Even then he discovered no more than the foundation stones of the great structure, buried under twenty feet of debris and soil. Mr. Wood found that the temple proper had stood on a platform, which was reached by a flight of ten steps surrounding it from all sides. The temple was 425 feet long and 220 feet wide, covering four times the area

of the famous Parthenon of Athens. It had 117 columns (Pliny, erroneously, says 127), which were 66 feet high and 7 feet in diameter. Thirty-six of them had sculptured drums of human figures in life size.

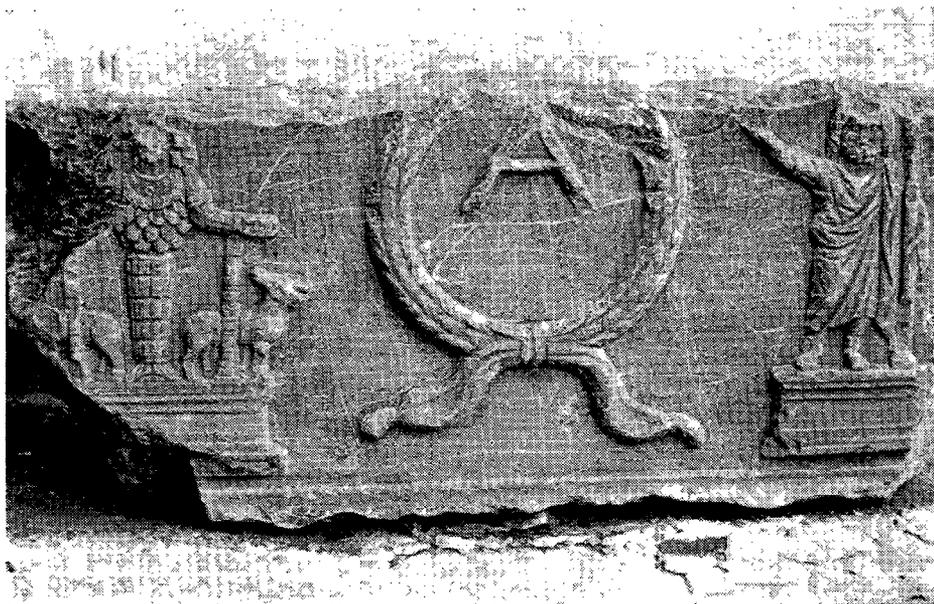
From ancient records we learn that the former Temple of Diana was in process of building for 120 years prior to its completion between 430 and 420 B.C. This edifice is said to have been destroyed in 356 B.C., the year in which Alexander the Great was born, and was then rebuilt in greater splendor than before. The famous statue of Artemis, goddess of hunting and fertility, stood in the inner sanctuary of the temple. It was said by some ancient writers to have been made of black wood partly overlaid with gold, but leaving the head, arms, hands, and feet uncovered. Others, like the town clerk of Paul's day (Acts 19:35), claimed that it had fallen from heaven, for which reason some believe that it was made of a black meteor. Whatever its material, the statue itself was a symbol of fertility, for which reason the body was covered with many breasts.

The fame of the Artemision was due to many factors. Its size and the beauty of its architecture made it one of the most glorious buildings of antiquity. Numerous statues and other works of art produced by the most



PHOTOS, COURTESY OF THE AUTHOR

Site of the great Artemis temple, now merely a hole in the ground with water covering the ancient foundations.



Monument found at Ephesus showing Artemis to the left and Zeus at right. Between them are seen the symbols of the Alpha and Omega, the beginning and end of the Ephesian religion.

famous artists of the Greek world stood in the Artemision and added to its fame. Many kings and wealthy private individuals donated works of art to this temple as dedicatory gifts.

Numerous feasts connected with the cult of Diana were celebrated on its grounds. These were occasions of much eating, drinking, and gross immorality. The most spectacular of these feasts lasted for several days during the month Artemisios (March-April), which was dedicated to Artemis. During that month many visitors came to the city, and it was probably upon such an occasion that the riot against Paul took place.

The temple was also known as a place that granted the right of asylum to political fugitives, a privilege highly valued in ancient times. Furthermore, one of the richest and most skillfully managed banks of antiquity was administered by the priests of this temple. The result was that great sums of money were deposited in its vaults.

It is therefore not difficult to understand that any effort to undermine the authority and fame of this institution would encounter a most determined opposition from the population of Ephesus and from all those interested in perpetuating its system. In ancient inscriptions and by the town clerk of Ephesus the city is called the *neōkoros*, "temple keeper" (Acts 19:35, R.S.V.), or "custodian," of the great Artemis, a title of which the Ephesians were extremely proud. Small wonder, therefore, that when Paul's work at Ephesus caused a decrease in the financial income of those who made their living in connection with the cult of Artemis, a great uproar was the result. This riot, lasting for several hours, is vividly described in Acts 19:

22-41, from which it is clearly seen how easily the passions of the Ephesians could be aroused if the honor of their goddess was at stake.

Although Paul, who had spent nearly three years laboring in Ephesus, left the city soon after the riot, the seed he had sown brought forth a plentiful harvest. Among the great men of the apostolic era who continued Paul's work in Ephesus were Timothy (1 Tim. 1:3) and John, and two centuries later the whole area was largely Christianized. Consequently the Temple of Diana lost its signifi-

cance, and when it was burned by the Goths in A.D. 262, its influence had been reduced to such an extent that it was not rebuilt. Its marble columns were taken down and used in the building of Christian churches, some of them as far away as Constantinople. What remained of this great world wonder was used by the local population as a stone quarry. Its large marble blocks were either cut up and used in building houses or burned to lime. Finally, the whole site was covered with debris, and the location was entirely forgotten until Wood rediscovered it in modern times.

When I stood at the site where the marvelous Artemision had been, and saw nothing more than a few remains of walls or columns protruding from the water-filled hole, with nothing to indicate that this was one of the most famous sites of antiquity, I was vividly reminded of the fact that all earthly glory passes away. For hours the frenzied people of Ephesus had shouted, "Great is Diana of the Ephesians," thinking that they could save the honor and fame of their goddess by a forceful demonstration and a noisy riot. But what has become of Diana and her temple? Like the temples of mighty Babylon and of cruel Nineveh the marvelous Temple of Diana has been wiped off the face of the earth. This fact should serve as a lesson for us who may also easily get excited about earthly or material things, which are only of temporary value and pass away in course of time.

Prophetic Guidance That Launched a College—Part 2

By Arthur L. White, *Secretary*
Ellen G. White Publications

May 23 (1894), the day of the visit to the property that was being considered for the college in Australia, was clear and beautiful, but there was a bit of chill in the air, for in the Southern Hemisphere winter was drawing on. We turn to Mrs. White's account of the events of the day, beginning with the account at Dora Creek, penned in a letter to her son Edson by candlelight early the next morning:

"We found a good dinner waiting for us, and all seemed to eat as if they relished the food. After dinner we went to the riverside, and Brethren Starr, MacKensay, and Collins seated themselves in one boat, Brethren Daniells, McCullagh, and Reekie in a still larger boat, and Willie

White, Emily Campbell and myself in another. We rode several miles upon the water. Though the stream is called Dora Creek, yet it has the appearance of a river; for it is a wide, deep stream. It is somewhat salt but loses its saltiness as it borders the place which we are investigating. It required two rowers to pull the boat upstream. I should judge this is no creek, but a deep, narrow river, and the water is beautiful. . . . The boat ride was very enjoyable, though the rowers had to change hands to rest each other. On our way we passed several houses upon farms of about forty acres of land."—Ellen G. White letter 82, 1894.

There was a boat landing on the estate they had come to examine, not far from where the large Sanitarium

Health Food factory now stands. Disembarking, the group divided into teams to go in different directions over the land, carrying shovels to test the depth of soil and quality of the land. Mrs. White, now sixty-six years of age, and not too well, walked with her son and Emily Campbell, one of her office assistants, to a rise in the ground a few hundred yards from the creek, and was made comfortable near a smoldering blue-gum log while W. C. White hurried on to examine the far reaches of the estate.

A little later in the afternoon Mrs. White expressed to Brother Starr her desire to see more of the land. In company with him and one or two others she made her way in through the heavy forest of blackbutt, blue gum, and other large eucalyptus trees. As they walked they came to a clearing. Near the center of the clearing was a "neat-cut furrow that had been ploughed" about six feet long and about nine inches deep. Mrs. White and those with her stood with eyes focused on the upturned soil contemplating the vision she had related to the Starrs but a few hours before.

Just then two others of the search party broke through the forest into the clearing, one from one side and the other from another direction. Both men were accustomed to the deep dark soil of Iowa, and they joined Mrs. White and those with her by the furrow. One man stood at one end of the furrow, the other man stood at the other end, examining the soil. As they did so they declared, "This is not good land; the soil is not favorable." As they discussed it, they considered the soil to be sour; it was sandy, and would not in their estimation raise a thing.

Then the men asked, How had the furrow come there? It was a freshly plowed, neat-cut furrow, but only two yards long. No plow or other equipment was in sight. No vehicle had been driven to the spot. There were no tracks of horses' hoofs.

Then Mrs. White told the men of the dream she had had and of the words of the angel, who, standing on the upturned furrow, had said, "False testimony has been borne concerning this soil. God can furnish a table in the wilderness."—Letter 350, 1907. And she related how the angel had called attention to the strata of the soil and explained that it contained the essential elements for growing fruit and other crops, and with proper culture would prove to be highly productive.

As the men continued their examination of the estate, Mrs. White rested on a log and in her mind planned for the institution to be established there. Of her thoughts she

wrote: "I cannot for a moment entertain the idea that land which can produce such large trees can be of a poor quality. . . . If the people in this country would take the same pains in cultivating as in America they would be able to grow as excellent fruit, grains, and vegetables as are raised there."—Letter 82, 1894.

"While sitting on the log," she wrote, "my mind was actively planning what could be done. . . . I could see nothing discouraging in prospect of taking the land." Then she comments, "Our party returned, and broke up my future faith-prospecting."—*Ibid.*

She enjoyed samples of oranges and tasted of the lemons growing wild on the land, from trees planted years earlier and left unattended. This assured her of the productivity of the soil.

But night was coming on, and she recounts: "We reluctantly gathered up our wraps and pillows and made our way toward the boat where the company that had been prospecting joined us. They came from their investigation with a much more favorable impression than they had hitherto received. They had found some excellent land, the best they had seen, and they thought it was a favorable spot for the location of the school. They had found a creek of fresh water, cold and sweet, the best they had ever tasted. On the whole the day of prospecting had made them much more favorable to the place than they had hitherto been."—*Ibid.*

The trip back was by starlight. After a light evening meal the committee met to talk over their findings and reach a decision.

Report of the Land Expert

Sister White, weary from the day's activities, retired early. But the men talked on and on of the land, its favorable features, its disadvantages. Before them was the report of the government land expert, A. H. Benson, who at their request had examined the land the preceding week and reported that much of it was "very poor, sour, sandy loam," and in his judgment it was unwise for us to select the land for the purposes we had in mind. The committee called to mind his remark that "if a bandicoot [a marsupial about the size of a rabbit] were to cross the tract of land he would find it necessary to carry his lunch pail with him."

Balancing this report was their own investigation, which, although it produced diverse opinions, led the committee to feel the enterprise could be made to succeed. There was the fact that the land could be bought for a reasonable sum. This was an impor-

tant consideration. The added fact of Mrs. White's confidence in the potentialities of the property and the words of the angel in the vision carried much weight. Late that autumn night, May 23, 1894, a vote of the committee was taken, and it revealed the settled conviction that they should purchase the Brettville Estate as the location of our new college in Australia. The cost of the land was \$4,500 for the 1,450 acres.

Although the vote had been taken to buy the acreage, it was felt that another day should be spent in further investigation. Before leaving the cabin at Dora Creek on Thursday morning, the group of workers met for prayer to seek God's special guidance. Mrs. White felt impressed to plead with God for some token, some special evidence, that would make certain to all present that they were moving in God's providence. Then, impressed to pray for Elder McCullagh, an active member of the locating committee who was afflicted with tuberculosis and apparently facing death, she pleaded with God for healing.

Immediately Elder McCullagh was healed. Speaking of it later, he said that it seemed as if a shock of electricity went through his body—he ceased coughing, soon regained his normal weight and strength, and lived a full fifty years thereafter.

The re-examination of the property on Thursday confirmed the conviction of the committee that they should move forward with plans for the establishment of the school. This decision was confirmed by the next session of the Australian Union Conference, on November 20, 1894.

Money had been borrowed to make the down payment on the property. At about the time of the confirming action of the Australian Union Conference, Mrs. A. E. Wessels of South Africa, accompanied by her daughter Anna and her husband, Harmon Lindsay, visited the new school property at Cooranbong and were so favorably impressed that Anna made a gift of \$5,000 toward the enterprise. This paid for the land.

Now with the decision made and the land paid for, the establishment of the school was undertaken. It was a great triumph of faith and providence. Two years later and after much anxiety and days of earnest faith and hard work, the school was formally opened on April 28, 1897.

The story of God's providence attending the growth of the infant college, the securing of additional funds for the erection of the buildings, the consecration and self-sacrifice of the workers, the development of the school farm till it became the agricul-

tural showplace of the area, the close guidance of God through Ellen White, who built a house and resided on the school land, and the full development of the school which was to become "the model school"—all are thrilling stories. But in the ex-

perience of God's leading in the selection and securing of the school site, Seventh-day Adventists in Australia and the world around find one more strong evidence of God's providential guidance through the gift of the Spirit of prophecy.

which was to be cleansed at the end of the 2300 days in 1844, must refer to a work of judgment in the true sanctuary in heaven, "which the Lord pitched, and not man," and where Jesus Christ serves as the High Priest for all who accept Him (see Heb. 8: 1-5; 9:23, 24). Thus the cleansing of the heavenly sanctuary, appointed to begin in 1844, is the beginning of the time of judgment upon all the professed people of God.

A People of Prophecy—3

God Sets a Significant Date

By J. L. Shuler

In Daniel 7, under the symbol of the little horn, the career of the Antichrist is outlined from the time of his rise, in connection with the passing of the fourth world empire of Rome, down through the centuries of the Christian Era to his end at the second coming of Christ. In vision, Daniel was carried forward to the closing period of history; he saw that the judgment was set and the books were opened. This is not the actual last day of time, because he speaks of the Antichrist continuing his work while the judgment is in progress. This makes it evident that the work of God's judgment will begin in heaven during the closing period that ushers in the end of time.

The prophecy of Revelation 14:6-14 confirms this by showing that the first phase of God's judgment will be carried on in heaven contemporaneously with the rise and development of a last-day, worldwide gospel movement. There can be no doubt about the threefold message of this prophecy being the special work and truth of God for us in these last days, because the next item in the prophecy, after this threefold message is preached to every nation, is the coming of the Lord to reap the harvest.

This is one of those precious and essential secrets (Amos 3:7) that our Lord has revealed to us through His prophets. This threefold message is God's way for those who live in these closing days. This threefold-message movement is God's grand consummation of the gospel, His closing work, which prepares the way for the return of His dear Son. So in order for us to be sure what is God's present truth, and to know the religious movement of which He wants us to be a part, all we need to do is to identify for a certainty what religious faith, and work, and people of our day, are fulfilling the prophecy of Revelation 14.

God never fails to make His way plain to him who earnestly seeks to know it. He supplies such sure evidence that His children need not hes-

itate as to which is God's way for them. In this case God supplies clear directions in Revelation 14:6-12 and its associated scriptures, so that every person may find God's way, His truth, His church, His work for our day. The first special truth of this threefold message for our time is an announcement about the opening of the judgment in heaven and a call to be ready for its searching test (see Rev. 14:6, 7).

Take note that this message does not say, "The hour of his judgment will come," as though it pertained to the future. It does not say, "The hour of his judgment is past." It says, "The hour of his judgment is come." This proves that God's special message for the last days will begin to be sounded in the earth at the same time that the judgment begins in heaven. The task of carrying this last message to every nation will proceed on earth year by year simultaneously while the judgment is going on in heaven.

It is clear, then, that in order to identify the religious faith, and work, and people, of the prophecy of Revelation 14:6-12, we must establish the time when the judgment began in heaven. Here again we find that God has revealed His secret unto His servants the prophets. In the 2300-day prophecy of Daniel 8:14 God gives the opening date of the judgment.

Opening of the Judgment

In Daniel 8:14 we read, "And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Various scriptures and authentic history show that these 2300 prophetic days, or day-years, began in 457 B.C. and ended in A.D. 1844.

The Scriptures show that when the typical sanctuary of the old covenant was cleansed, it was a time of judgment for the professed people of God (Lev. 16:29, 30; 23:27-29). This typical sanctuary and its typical sacrifices came to an end when Christ offered Himself on the cross for the sins of the world. Hence the sanctuary,

The announcement of Revelation 14:6, 7 that "the hour of his judgment is come," refers to the same event mentioned in Daniel 8:14: "Then shall the sanctuary be cleansed." This opening announcement of God's threefold message for this closing period—"Fear God, and give glory to him; for the hour of his judgment is come"—shows that God ordained that when the judgment should begin in heaven, a divine message would be sent to every nation to inform them that the judgment was beginning, and to show them what to do to prepare for its searching test. In the judgment between 1844 and the end, decisions are made as to who among the dead are entitled to be raised to immortality in the first resurrection at the second coming of Jesus Christ, and who among the living at His appearing are entitled to be changed from mortality to immortality.

The beginning date of God's last-day, threefold-message movement is inseparably tied in with the opening of the judgment in heaven in 1844. This shows that the particular Christian movement that fulfills the prophecy of Revelation 14:6-14, calling for a worldwide, threefold message from God for these last days, is a prophetic movement based on this particular scripture. It must arise in 1844, at the end of the 2300 day-years of Daniel 8:14.

In our study of Revelation 14:6-14 in the preceding article of this series it was established that this threefold message is the way of Jesus, the special work of God, and the present truth for these last days in which we live. Daniel 8:14 reveals that this threefold message covers the period from 1844 to the end. It must begin its work when the judgment began in 1844. It will prepare the way in all the world for the worldwide appearing of the Son of God at His second advent. Hence this divine, last-day, threefold-message movement extends from 1844 to the close of the day of salvation, and the return of Christ. The Word of God thus furnishes us with a second means by which we can identify the way of Jesus for our day: a particular Christian movement would arise in 1844 to present the special truths of this threefold message to every nation.



• EDITORIALS •

You and the Coming General Conference—3

Do We Take Time to Be Holy?

Last week we considered a portion of Christ's warning against the danger of being taken "unawares" by His coming. He declared that there is danger that our hearts may become "overcharged with surfeiting, and drunkenness," that is, filled with pleasure-seeking, soul-diverting activities that the world loves. For many of our people that warning does not have too great force. We picture a goodly number who are industrious in every available hour, who have virtually no time for entertainments or anything related thereto. They are not tempted by the theater, by the dance, or by anything similar. They come under the category of those who might be described as "diligent in . . . business."

Our Lord has a warning for all of us who are thus diligent and who may be even tempted self-righteously to feel that we have never wasted an hour. Christ declared that it was possible for His advent to come on us unawares also because we might be filled up with the "cares of this life." If we understand this phrase aright, it pictures those of us who are busy working, working, working, doubtless in most honorable activities, but who have little time to feed our souls and even less time to meditate upon the import of the hour in which we live. If that is not the meaning of Christ's words, pray tell what is the meaning?

Whether we be pleasure loving or whether we be diligent in the extreme in all our hours of labor, there is still the danger that the day of the Lord will overtake us as a thief in the night. Ask yourself now, if you would make the admonition of Scripture personal, practical, and saving: How much time have I been taking of my waking hours in feeding my soul, quickening my spiritual sensibilities, communing with God? What has happened in my spiritual experience in this last week or month or year, that makes me better prepared to stand in the great day of God's wrath, when His unveiled glory shall shine through into the innermost souls of men to reveal whatever hidden secrets of iniquity are there?

Questions to Ask Ourselves

Am I cherishing anything that is evil? Do I live day by day with my sins forgiven? Do I have a sense of fellowship with God? Do I take time morning and evening to commune with God and enrich my spirit with His inspired Word? Do I make a spiritual contribution to the life of the household of which I am a part? Do I engage actively in the life of the church, to make it a more effective collective witness for God in the community?

Or do I hurry out in the morning without fortifying my soul against the day's problems and temptations? Do I let some evil thought take hold and gnaw upon my soul? Do I let some sinful desire come in to taint the recesses of my heart? Do I permit myself to engage in some business deal, or other activity, that is not quite what it ought to be? Do I hurry home in the evening, weary, concerned only to eat a little food and read the paper and retire? Or, if I am a mother: Do I set before my children an example of true Christian living, that

will implant some spiritual thought in their hearts? Am I concerned, when they return from school, to see that the home is all that it should be for them, to stimulate their youthful lives to holy desires?

And so we might continue asking questions, asking them not because we expect that they should be answered to us—ah, no—but simply suggesting lines of inquiry that can help each individual realize anew how definitely the problem of holy living relates itself to all the activities of our lives.

What Distinguishes Us?

Who are the Advent people anyway? If someone should ask you what it is that distinguishes you from all others, would you be content, as was one little Adventist boy who replied: "We go to church on Saturday and don't eat meat"? Well, it is true that in the Garden of Eden God's children kept the Sabbath and didn't eat meat, and in Eden restored we shall do the same. But how woefully inadequate such a description! Probably few, if any, of us who are grown would respond quite as did this church school boy. And yet how often our description would fall short of what it should be. We would probably name several other doctrines besides the Sabbath—the unconscious state of the dead, the Second Advent, the millennium, the law, et cetera. Yet we would still be sadly short of what should be the heart of our answer.

Why are we Adventists? What really distinguishes us? This, above all else, that we are a people who expect soon to meet our God face to face. That is the true heart of the answer to the question, What distinguishes a genuine Adventist from all the world round about him? When we state it that way, we immediately realize how timely are the questions raised only a few paragraphs back. We shall never make ready to face our God, we shall never be prepared for the unveiled glory of divinity, if we are overwhelmed with the "cares of this life." The Adventist who seriously believes what he declares he believes is a person who, in the words of the hymn, will "take time to be holy."

We are a busy people today, so busy. Being busy is one of the marks of our age. Everything is speeded up. We constantly seek for new machinery, new inventions for office and home, that will hasten the execution of a task, and why? So that we can go on to another task. For what do we have labor-saving devices? Mostly so that we can labor at something more. For some the shorter working week of today may mean greater temptation to "surfeiting, and drunkenness." But for others of us, the shorter work week simply means an opportunity to keep on working afterward at something else, with the net result that the "cares of this life" consume all our time and our energy. We shall never by accident find time to be holy, but only by careful planning, and that careful planning is one of the greatest spiritual needs of the church today.

The Feverish Haste of Our Age

There is another aspect of this genuinely frightening thought that we may be so consumed either with pleasure or toil so that the day of the Lord comes upon us "unawares." What is it that leads so many of us to con-

sume all our waking hours in feverish work and planning? The answer most surely is that we have been breathing deeply of the spirit of our time. Feverish haste, whether for pleasure or for work, is the spirit of the age. There is a sense of urgency in the air.

Is it that many instinctively sense that time is running out and that whatever they do they must do in haste? We do know, as a matter of record, that the devil has quickened his pace today in his program of temptation for men, "because he knoweth that he hath but a short time" (Rev. 12:12). To the extent that he has been able to infect mankind with the same feverish pressure, to that extent he has been effective in his satanic objective of sweeping all men down to destruction. We who live at such a time as this must be constantly on our guard lest we also be infected.

The devil is a great student of Scripture. He knows these words of our Lord in Luke 21. He knows there are many in the church that never can be tempted to deny the faith or to turn aside for worldly pleasures or amusements. But he knows, from the words of our Lord, that if he can cause them to be filled up with the "cares of this life," he will be as successful as if he filled them up with a passionate desire for the pleasures of this evil world. How needful, then, that we "take time to be holy."

F. D. N.

(To be continued)

Membership in North America

In a recent editorial (February 27, 1958) we noted that Seventh-day Adventist membership around the world increased by about 218 per cent during the past twenty-five years, giving us one member to every 2,522 persons in the world as compared with one to every 5,732 a quarter century ago. But we observed further that despite this phenomenal gain there are some 900 million more non-Adventists in the world today than there were then. "At this rate," we asked, "can the work of the gospel ever be completed?" Obviously we are losing ground. Since the editorial of February 27 several readers have requested comparable figures for North America.

As of December 31, 1957, the membership in North America was 308,695. Today the proportion is one to

about every 610 of the total population, as compared with one to every 1,115 twenty-five years ago. This represents an increase of about 155 per cent. While this is considerably less than the 218 per cent outside North America, it nevertheless represents sound growth. It is particularly worthy of note that our North American membership has grown about 6.2 times faster than the population as a whole. In this we rejoice. At the same time we note with concern that there are nearly 54 million more non-Adventists in North America now than then.

All that we said in the former editorial with respect to the status of our church program in the world as a whole applies with even greater force to the situation in North America, where the proportionate growth has been slower. Certainly as a people we stand in need of a great advance in individual Christian experience, a richer supply of divine grace for the transformation of character.

In the realm of evangelism our thoughts turn to the coordinated efforts of the seventy-eight churches that are participating in the program *It Is Written*, currently being telecast from Washington, D.C. To date there has been a response from some 500 cities and towns, and more than 11,000 persons have enrolled in the Bible course. If such a program were to be conducted simultaneously on a nationwide basis and effectively coordinated with such other church activities as literature evangelism, the Sabbath school, and welfare, we cannot escape the conviction that, with the Lord's blessing added, an unprecedented growth in membership would result. Should we not plan, like William Carey, to expect greater things than ever from God and to attempt ever greater things for Him?

In the second place, we need to conserve our membership. This is particularly true with respect to our young people. Also, we are in urgent need of more Bible-centered preaching that deals with the practical problems of everyday Christian living in terms all can understand and apply. Accompanied by the convicting power of the Holy Spirit, such preaching is certain to work a transformation of character. Nor should we forget that each member needs to take an active part in one or more phase of church activity on a regular basis. Spiritual food and exercise are essential to healthy Christian life.

There is nothing we desire more profoundly than to see Jesus coming in the clouds of heaven. Beloved, let us arise and press forward to the heavenly Canaan! R. F. C.

ON THE Religious Front

[These news items are taken from Religious News Service. 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.]

"Christian Century" Marks Golden Anniversary

Sporting a new cover, style changes, and redesigned layout, *The Christian Century* passed its 50-year mark with a declaration that it was adding "enough that was fresh and new to suggest the vim with which we push into our new chapter." Preparations began months ago for the new design to help celebrate the undenominational weekly's golden anniversary, Dr. Theodore Gill, managing editor, said. He said the "new look" was "representative of what we've been after for the last half century."

Worcester Diocese Gets Kennedy Gift

The Roman Catholic diocese of Worcester, Massachusetts, has received a gift of \$560,000 from the Joseph P. Kennedy, Jr., Foundation to be used to establish an in-resident school for "exceptional" children and for construction of a recreation center. The foundation was created by Joseph P. Kennedy, former ambassador to Great Britain.

Investigation of Persecution in Colombia Is Proposed

A proposal that a team of social scientists be appointed to investigate alleged "persecution" of Protestants and their missionaries in Colombia was made in New York City by *America*, national Jesuit weekly. The editorial charged the Evangelical Confederation of Colombia with setting up a "pattern of misrepresentation" by continued news releases that kept the "religious persecution pot boiling." "Is there persecution or is there

not?" the editorial asked. "What are the facts in the case? A full-scale effort should be made to gather these facts, publish them, and settle once and for all this tedious business of unending recrimination and denial." *America* warned that the situation was creating growing resentment of Colombians toward the United States. The editorial declared that Crisanto Cardinal Luque, primate of Colombia, would "welcome" the findings of an impartial committee, as would "all of harassed Catholic Colombia."

Old North Church Honored on Stamp Cancellation

One of the nation's most historic churches, Old North church (Episcopal) of Boston, Massachusetts, is about to receive a new honor. On April 18 it will become the first church to be pictured on an official cancellation for United States mail. The cancellation will be used in Boston that day on all first-day covers for the new 25-cent Paul Revere stamp.

Sabbath School Lesson Help

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

FOR SABBATH, APRIL 26, 1958

The Sealing

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

In Revelation 6 there is a point that marks the division between fulfilled and unfulfilled prophecy. That point is between verses 13 and 14. The powers of heaven and earth have been shaken, but the heavens have not yet "departed as a scroll." In that gap comes this week's lesson on the sealing (Rev. 7).

1. *The Angels of Mercy.* Rev. 7: 1-3.

"Holding back the four winds of the earth" (R.S.V.). The shattering events surrounding Christ's appearance led the unprepared to cry: "Who shall be able to stand?" None could stand through these climactic events without divine protection, and this chapter reveals those who will stand in the day of wrath.

"I saw that the four angels would hold the four winds until Jesus' work was done in the sanctuary, and then will come the seven last plagues. These plagues enraged the wicked against the righteous; they thought that we had brought the judgments of God upon them, and that if they could rid the earth of us, the plagues would then be stayed."—*Early Writings*, p. 36. The scriptural meaning of "winds" is seen in Jeremiah 49:36; compare ch. 25:31-34; Daniel 7:2.

"The seal of the living God." (a) The angel ascending "from the rising of the sun" (R.S.V.) symbolizes a work that prepared God's people for final redemption (compare Rev. 18: 1), while the work of evil angels prepares the nations for "the battle of that great day of God Almighty" (Rev. 16:13, 14). The work of these evil agencies is restrained till God's angels finish their sealing work.

(b) Various meanings of the sealing are given in Mrs. White's writings. In *Testimonies*, volume 3, page 267 it is "the pure mark of truth" and a disapproval of wrong; in *Signs of the Times*, November 1, 1899, we read: "The seal of God, the token or sign of His authority, is found in the fourth commandment"; in *THE REVIEW AND HERALD*, May 21, 1895, it will be given to those who bear "like-

ness to Christ in character." Compare Isaiah 8:16; Psalm 40:8. In Revelation 14:1; 22:4 the "Father's name" is on the foreheads of the sealed saints, which is where these sealing angels leave their sign.

2. *The Sealed Saints.* Rev. 7:4-8.

"I heard the number." (a) The character, rather than the exact number, of the 144,000, is the important consideration (see *The SDA Bible Commentary*, on this passage). (b) They are those who stand through great tribulation (Rev. 6:17); they stand with the Lamb on Mount Zion (ch. 14:1); they are faultless before God (verse 5); they are pure in life (verse 4); they sing the unique "new song" (verse 3); they are the "first-fruits unto God and to the Lamb" (verse 4). They are, in brief, spiritual Israelites in the sense of overcomers, or "clean of heart," as in Psalm 73:1, margin. Compare Romans 2:28, 29; 9:6, 7; Galatians 3: 29; 6:15, 16. For further comment on the 144,000 see *The Great Controversy*, page 649; *Early Writings*, pages 15, 19, 40. (c) The literal tribes cannot be intended here. Dan and Ephraim are missing, and the list differs from all Old Testament lists. "These Israelites thus sealed are then to be understood as belonging to spiritual Israel, the Christian church (see Rom. 2:28, 29; 9:6, 7; Gal. 3: 28, 29; 6:16; cf. Gal. 4:28; 1 Peter 1:1; see on Phil. 3:3)."—*The SDA Bible Commentary*, on Rev. 7:4.

A New Scene

3. *The Countless Throng.* Rev. 7:9.

"Lo, a great multitude." The introductory "after this" indicates a new scene, in which a "multitude which no man could number" appeared. This contrasts with "I heard the number" of the group in chapter 7, verse 4. Many hold that the one was a *numbered* group—"the first-fruits," who "follow the Lamb whithersoever he goeth," and the other an *innumerable* throng. They are sometimes called the whole company of the redeemed. In *Testimonies*, volume 6, page 20, we read that the mysteries that the prophets desired to

understand will be explained. "when Christ shall come the second time; when, surrounded by a multitude which no man can number, He explains the deliverance wrought out by the great sacrifice He made." Whether the 144,000 may or may not be in the greater throng here mentioned is not a vital point.

4. *The Redeemed at Worship.* Rev. 7:10-17.

"Salvation belongs to our God . . . and to the Lamb" (R.S.V.). The divinity of Jesus is evident in this equality. "The designation of Jesus Christ as the Lamb (Greek: *arnion*) occurs twenty-eight times in the Apocalypse. F. C. Burney long ago suggested that the New Testament expressions, 'Servant,' 'Holy Child,' 'Lamb,' and perhaps also 'Son of God' were derived from a common Aramaic source (*taljah*)."—LILJE, *The Last Book of the Bible*, p. 121. The Son "from the beginning was equal with the Father."—*Counsels to Parents and Teachers*, p. 13.

"Who are these, clothed in white robes?" (R.S.V.). This may be the white-robed throng of verse 9 or the 144,000. Both have passed through great tribulation. In *The Ministry of Healing*, page 507, Mrs. White quotes Revelation 7:14 ("these are they") and verse 9 ("a great multitude") in the same connection. In *The Great Controversy*, page 649 "these are they which follow the Lamb" (Rev. 14:4) are referred to as having been translated from among the living, and of them it is said, "These are they which came out of great tribulation" (Rev. 7:14). In *The Acts of the Apostles*, page 602, Revelation 7:9, 10, 14-17, are used in the same context of both groups.

"The great tribulation" (R.S.V.). There are various tribulations endured by the saints, such as that immediately preceding the Saviour's return (Dan. 12:1), and the many severe tribulations of Revelation 6. "The" great tribulation suggests the period prior to Christ's return.

"Washed their robes." The Gentile saints are spoken of as "purifying their hearts by faith" (Acts 15:9), and that figure is expanded in 1 John 1:7: "the blood of Jesus Christ his Son cleanseth us from all sin." In Revelation 7:14 we see those who were washed in the blood of the Lamb on earth arrayed in white robes in heaven.

"God shall wipe away all tears." With Christ as their shepherd, the redeemed are forever safe. The cruel decisions of history, the limitations of mortality, are no more. Hunger, thirst, withering heat, are gone, as foretold by the prophets (Isa. 49:10).



OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE JOY SHERMAN

ACROSS THE PLAINS—AND BEYOND

By Ruth Conard

The Westward Trek—Part 2



How the story began: In April, 1851, Isaac Miller left Sugar Grove, Illinois, at the head of a wagon train bound for Oregon. His son-in-law, Alvin Clark, watching the departure of the westbound group, felt a strong desire to follow their example in the near future. If he went, he would of course take his family, which included his wife, Mary, and the five children: Emeline, who would be eighteen years old; DeWitt, fourteen; Libby, thirteen; Howard, eight; and Hannah, six.

After the departure of Isaac Miller's group for the West, life at Sugar Grove soon settled back into its usual busy rhythm. The farmers went about their spring plowing and planting and had time only now and then for a thought of the prairie schooners pressing westward.

On May 17 twins arrived in the Clark home. And with the attention demanded by Clara and Clarence—Helen Clara and Henry Clarence were their full names—together with the duties of a farm wife and the care of the older children, Mary Clark's thoughts had scant time to dwell on the journeyings of her father and her uncles.

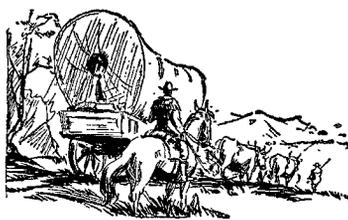
The first days of July brought a rousing Baptist camp meeting to the Grove; and Alvin Clark, son of a Baptist minister and an exhorter in his own right—as were also four of his brothers—attended as regularly as his farm work allowed. On Sunday he packed his whole family into a wagon and rode over to the campground. It was like a picnic to all the little Clarks who, with cousins and friends from neighboring farms, quickly disappeared into the nearby bushes to play. Their father and mother had no more than time for a hurried greeting to relatives and friends before gathering together their little flock and herding them into the large tent for the preaching service.

The opening song—a good old hymn with ten stanzas—was led by Uncle John, and Father Alvin's deep bass voice helped to carry the tune along in his section of the congregation. The sermon was immensely satisfying to Father Alvin's deeply religious nature. But its three and a half hours' duration set it down pretty low in the estimation of the younger Clarks.

Dinnertime was a real family reunion. Uncle John Clark and Aunt Mary and their two children brought their lunch over. Uncle Ransome Long and Uncle Gabriel Long, with Aunt Rosetta and Aunt Phebe and the two families of Long cousins, were also there. There was an intriguing bustle as tablecloths were laid on the grass, plates put down, and lids removed from kettles odoriferous with the promise of the good things they contained.

Finally came the summons to dinner, and it needed no repeating for even the slowest child. Silence, while Alvin Clark asked the blessing. Then the delightful clatter of plates being weighted down with delicious food, and the gratifying scrape of spoons and forks.

Consumption of food and remarks about food occupied the time for a



while. Finally, however, after a second or third helping all the way around, the conversation shifted to other topics.

"I wonder if the Oregon Trail is crowded now."

"Do you suppose they have reached the mountains yet?"

"That's a grand country out there in Oregon. Why, the grazing land, they say, is marvelous for horses and cows, and wheat grows fifty bushels to the acre. The fruit trees are as tall as church spires."

The men were still talking about the wonders of the Oregon country when the women had completed clearing away the food and dishes. Only the bell for the afternoon preaching service turned their minds to other subjects. Once more the chil-

dren were taken in tow, and everyone went to meeting.

Services over for the day, the oxen were hitched up, farewells were said, and each family took its separate way homeward.

The Clark home had quieted down at last, following the excitement of the trip to camp meeting, and the children had gone to bed. Mary Clark was in the kitchen, setting bread for the next day's baking, when her husband, coming in from doing the chores, stopped beside her. A man of few words, he came directly to the point.

"Mary, I've decided that we'll go to Oregon next spring. I was talking with Ransome and Gabriel today, and they both want to go. And Hiram Hardy is planning on it too. They say that the Willamette Valley, out there in western Oregon, is wonderful farming country. That's where your father was planning to settle, and I think that's where we'll go."

Mary Clark looked up with a quiet smile. She had expected that they would be going west before long. As her husband turned to the washstand to clean up, she went over to the cradle, close by the window. Clarence was asleep. But Clara's bright eyes met her mother's loving ones. And into Mary Clark's mind came the question—What awaited her baby girl in the land beyond the plains? However, even a mother's fond hand could not lift the veil of the future. Only time could unfold the many and varied experiences that the years were to bring to Clara.

"We can just make the ford if we don't hit quicksand."

The speaker was Alvin Clark, of Illinois, who was on his way to Oregon at last. The little train of ten wagons, of which he was captain, had left Sugar Grove on the frosty morning of April 12, 1852, and had crossed the Mississippi River at Muscatine two days later. Traveling through the State of Iowa, where Alvin Clark had lived for several years, they had spent a number of nights with friends, and their progress had therefore been slower than it would have been otherwise.

On May 7 the caravan had reached Kanesville—later known as Council Bluffs—on the Missouri River. Though they were well ahead of the

great crowd of emigrants who would soon be thronging the banks of the river, they had nevertheless found this jumping-off place a scene of bustling activity. They had made a few last-minute purchases here, and then the wagons had been ferried across the river on fragile-looking little boats, propelled by horses in a treadmill.

Early Saturday morning, May 15, the little string of wagons from Sugar Grove had left the banks of the Missouri, whose broad waters formed the boundary between civilization and the untamed West, and had headed into the setting sun.

They had cut across country to the Platte River, and had followed its muddy course to where the Loup Fork flows into it. This tributary, turbulent and swift, almost overflowing its banks with its burden of icy waters from the melting snows, was too deep to ford at its junction with the Platte. They had therefore followed up its course as it curved first north and then toward the west. On Monday, the twenty-fourth, they had reached a fording place.

"Yes," Alvin Clark repeated as he leaned from his horse to note the high-water mark on the pole in his hand in comparison with the height of the bed of the covered wagon close by, "if the wagons don't hit shifting sand or holes, they will just miss the water line. It's a treacherous river, though, and we don't want to take any chances. We'd better raise the wagon beds as much as possible, and hitch four yoke of oxen to each wagon. We'll take across just one wagon at first. If we get that through we'll try more the next trip, and maybe fasten them together with ropes and chains. Then if one wagon gets bogged down, the others teams can help pull it out. The people ahead of us have done it"—he was looking toward the south bank of the river, where covered wagons and tents dotted the green plain—"and what's been done before we can do."

The three men standing close by nodded assent. These men were the heads of the families that comprised the little caravan. There was Ransome Long, tall, fine-looking, easy-going husband of Alvin Clark's sister, Rosetta. And Gabriel Long, big, friendly, jolly brother of Ransome. Then there was Hiram Hardy, slight of form, with a lined, pinched face. His wife was a sister of Mary Clark. He had recently undergone a siege of sickness, and was going west in the hope that the Oregon climate would restore his health.

"They say a wagon got stuck in the sand here only last week, and it took them all day to get it out," Hiram Hardy said.

"We'd better be sure the wagons are really watertight, just in case the water comes up higher than we expect." Gabriel Long was thinking of a crossing they had made in Iowa, and the wagonful of wet bedding and clothes that he had had because his wagon had leaked.

"How about laying over for the rest of the day and crossing early tomorrow morning when the oxen are fresh?" Ransome Long was probably thinking of his own inclination more than of the welfare of the animals.

But Captain Clark looked at the cloud-flecked sky and shook his head. A sudden shower might raise the river to a point that would make fording impossible for days.

So out came the tar buckets from under the wagons, and all masculine hands—including the men and boys of the "cow column" to the rear—were pressed into service. They smeared tar liberally over every possible point of leakage on the wagons. Even Ransome Long labored with a will.

"Bring up two yoke of oxen," Alvin told his son, DeWitt, when the tarring was finished.

And the boy, with the energy of

not-yet-fifteen, jumped, like an agile Indian, onto the back of his horse and galloped to the rear of the column. In a short time the oxen lumbered up, DeWitt at the rear, yelling and cracking a whip high over their heads to hurry them along.

Libby, thirteen years of age, sat on the front seat of the lead wagon. John, Ransome Long's lively little ten-year-old son, was perched beside her, eager to be the first across the river.

"You'd better let DeWitt ride with you, Libby," Alvin Clark suggested kindly, looking up at his stepdaughter as he hitched the extra oxen in front of the two yoke already attached to the wagon.

"Oh, no, Father." The girl shook her head so vigorously that her blue sunbonnet almost dropped off. "I can get along just fine."

"All right, men." Captain Clark sprang to his horse as the other men rode up, also on horseback. "Gabriel, you and Ransome get on the upstream side. Hi and I will take the downstream side. Keep on the sand bar. DeWitt, you stay by the wagon, to be sure she's riding all right."

(To be continued)

THE Children's Story

Secret Journey

By ARTHUR S. MAXWELL

When Nehemiah rode into Jerusalem with his escort of Persian captains and cavalrymen, a good many people must have wondered who he was and why he had come.

Whatever they may have thought, Nehemiah did not satisfy their curiosity. He wanted to see a few things for himself before telling anybody why he had come.

Knowing that people would be suspicious if he were to look around the city by day, he decided to make his inspection by night after everybody had gone to bed.

This is how he tells the story of what happened next:

"I arose in the night, I and some few men with me. . . . And I went out by night by the gate of the valley, even before the dragon well, and to the dung port, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire.

"Then I went on to the gate of the fountain, and to the king's pool."

"Then went I up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and so returned."

It must have been an eerie journey as, in the dim moonlight, the little group of men made their way between huge boulders, scattered stones, and heaps of rubbish overgrown with moss and weeds.

Nehemiah was shocked by what he saw.

It was worse than he had expected. Such utter ruin! Such awful desolation! It seemed hard to believe that almost ninety years after the first captives had returned in the reign of Cyrus there should still be all this mess and so little done toward rebuilding the walls of the city.

Next day he went to see the rulers of the city.

"Ye see the distress that we are in," he said to them, "how Jerusalem lieth waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach."

Some, no doubt, smiled at the zeal of this newcomer; others shrugged their shoulders and asked what they could do about it. Still others inquired simply, "Where's the money?"

But Nehemiah was not one to be put off with excuses. He had an answer for every objection. His motto was, It can be done! And he kept on talking courage until the rulers began to think he might be right after all.

Of course, he told about his position in the court of Artaxerxes and of the king's favors, including the important letter to the keeper of the king's forest ordering him to supply all the wood that might be needed.

Surely, he pleaded, this must be the time to act; it must be God's hour of opportunity. Then, with shining eyes and face aglow he cried, "Let us arise and build!"

The rulers were convinced. They liked this man who had suddenly come among them. He had something. Clearly, he was a born leader. Maybe he could help them do what they had known for a long time should be done. They caught his spirit. Soon they were talking courage too. "So they strengthened their hands for this good work."



Mrs. Leslie Nathaniel and boy at Mount Roraima Mission. The hand-operated sewing machine is several decades old.



Typical Indian family who live at the Mount Roraima Mission station. The civilizing influence of the gospel is apparent.

Mission Story
OF THE WEEK

One Thousand Miles in Search of a Grave

Part 3—Conclusion

By ARTHUR E. SUTTON

THE STORY THUS FAR

In 1925 the Inter-American Division committee asked William E. Baxter and Charles B. Sutton to make the dangerous journey to Mount Roraima to find the grave of O. E. Davis, a missionary who had died 14 years before while visiting an aboriginal tribe of Indians. In addition they were to study the present needs of the tribe, and to recommend a practical plan for missionary work among them. The two men started out from Georgetown by boat, transferred to a train at Wismar, and after a short overland trip took a small boat up the Essequibo River. Two days later they reached the government resthouse, their last contact with semicivilization. Transferring to a crude canoe, and taking two natives along, the five men paddled upriver to Johnson's landing. Four Indian carriers were added to their party as they started the difficult hike through the jungle. Several groups of friendly natives were contacted en route to Mount Roraima, and 28 days after leaving Georgetown they first glimpsed the mount. As news of their arrival spread, Indians gathered from far and near. The story continues in the first person as if it were being related by the author's father, Charles B. Sutton.]

ONE OF the most remarkable observations that we made was the way these Indians remembered the hymns taught them by Elder Davis. Evidently these songs had been passed down from father to son, for many of the Indians who sang them were too young to have learned the English words directly from Elder Davis himself. But they knew the tunes. The words were broken, but we could understand what they were singing.

"Within a few days, Indians began coming from the scattered points where our runners had carried word of our arrival. Several groups of 50 or more appeared. We were greatly encouraged to see this fresh evidence of their sincere interest.

"The days that followed these heart-warming contacts were packed full of activity. We mingled with the Indians, and through the help of our interpreter, spoke to them of Jesus and His love and tried to give them the picture of the sacrifice of the cross. They were eager to learn, and listened intently to what we told them of the gospel.

"There were moments of humor in our association together. One morning, as I was shaving, an Indian walked up and began watching me closely. I had my shaving brush and other toilet articles placed on a board nearby. He looked curiously at all these strange items, but was most fascinated by my toothbrush. He picked it up and asked what use I made of it. I gave him a demonstration, then continued with my shaving. Soon I looked around and there he was, my tooth-

brush in hand, furiously brushing his teeth. My teeth went unbrushed for the rest of the trip.

"When the Indians were all gathered together, we talked to them about Elder Davis, and asked for details of his sickness and death. In addition, we told them we wished to be taken to his grave. The grave site was about four hours away on foot, they said, but about 40 of the older Indians offered to lead us to the spot.

"As we arrived, we were shown the old mission house that Elder Davis and Indian helpers had erected many years before. They seemed to have great respect for this crude building, which at this time was in need of considerable repair. It was never used after Elder Davis' death, but was kept as a monument to his memory, the Indians said.

"Nearby was a smaller thatched-roofed hut in which Elder Davis spent his last days. To the Indians this was a sacred spot. They treated it as a shrine. It was an impressive testimony to the Christian personality of this inspired missionary.

"About two hundred yards north of

the hut, at the end of a well-worn path, was Elder Davis' grave. Here, the Indians told us, they gathered regularly to sing the songs taught them and recall the story of Christ learned during the Davis ministry.

"As we stood by the small mound of earth that marked Elder Davis' last resting place, we thanked God for the blessed hope of a resurrection. Surely it will be thrilling for this man to see the results of his work in souls saved for the kingdom of God.

"After spending a few hours in preparing a marker for the lonely grave, we returned to our headquarters at the base of Roraima. We felt a solemn responsibility to give ourselves fully to the task begun by Elder Davis so many years before.

"While the temperature was quite warm during the day, at night it was quite chilly. I remember one evening a heavy downpour of rain came just as we had crawled into our hammocks. In our broken-down hut there was nothing to stop the stream of water that soon flowed across the dirt floor. Our fire fizzled out, and with wet wood it was impossible to rekindle it. With no other source of heat available, we put on all the clothing we had and wrapped up in our blankets.

"We were still chilly, so Elder Baxter decided to see how the Indians were faring and find out whether we could move in with them for warmth. He got up to check the nearest hut. Now Indian huts are round with a small opening for a door and a space in the roof for the smoke to funnel itself out. In the hut Elder Baxter visited he counted 45 hammocks stacked one above another, with ventilation at a minimum. His report: our air-conditioned quarters were vastly superior! So we shivered together in silence, anxiously waiting for the arrival of the tropical sun to warm our world.

"When the time came for us to

leave, we gathered all the Indians together for a farewell devotional meeting. They felt very disappointed that we could not stay with them indefinitely. So after our meeting Elder Baxter asked whether they wanted us to send them a teacher. He suggested that they indicate their desire by raising their right hand. Most of those good folks raised both hands to show their eagerness for help.

"When we had all our baggage packed, we shook hands with all the Indians, bidding them good-by. As we started down the path two Indians held my arms, and two did the same to Elder Baxter. We stopped, and again bade the group good-by. They let us move on a short distance, then again held us firmly. We stopped three times in this fashion, then, asking us to wait, the Indians returned to their camp, picked up their hammocks, and journeyed with us for six days. They wanted to demonstrate to us that they were in earnest in their desire for a missionary teacher.

Return to Civilization

"Our return to civilization was without incident. We were most grateful to God for His aid to us in the successful completion of our mission. But the trip did take its toll of our physical resources. We were both near complete exhaustion when we returned to Georgetown. The long, exacting effort of 42 days without proper food or rest left a permanent mark on our health.

"As a result of our report, two families were placed under mission appointment to the Mount Roraima Mission. Mr. and Mrs. A. W. Cott and Mr. and Mrs. R. J. Christian prepared to pioneer the work with the "Davis Indians." Sickness prevented the Christians from achieving their mission, but the Cotts spent a number of years organizing and directing the work among these primitive people."

Thus was the adventure completed. Although sacrifice and hardship still accompany mission service today, yet modern transportation has made the progress of the gospel much easier than in the days before airplanes and dual-transmission jeeps.

Today, from its humble beginning, the mission station at Roraima has become a progressive symbol of Christian achievement. I asked L. A. Kraner, president of the British Guiana Mission, for an up-to-date report on the Davis Indians today.

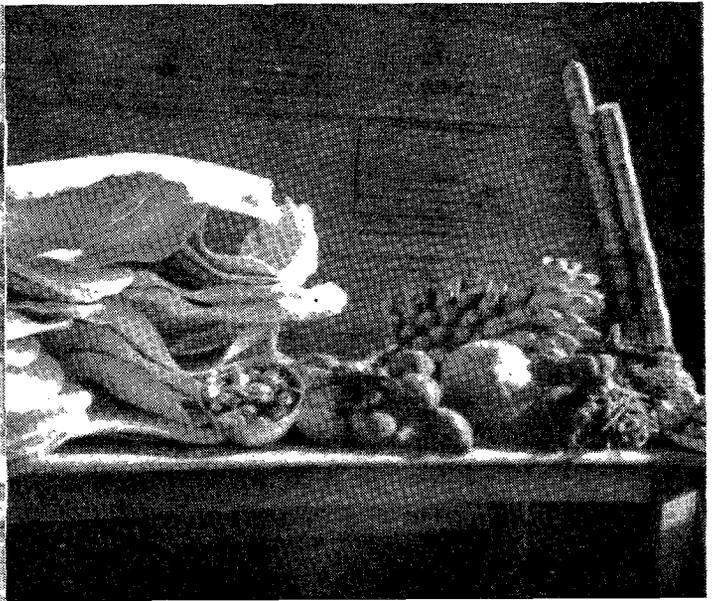
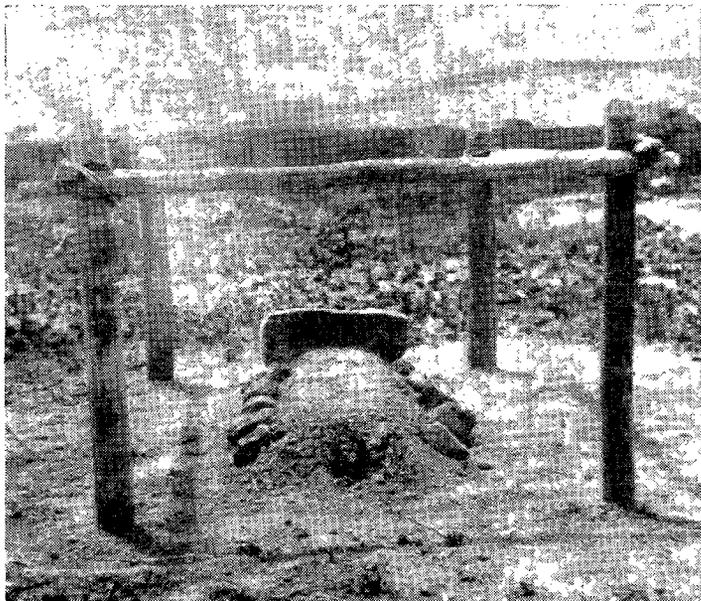
He replied, in part: "Our present Davis Indian mission, for the past 25 years or more, has been situated mainly along the Kamarang River, a branch of the big Mazaruni River that flows deep into the interior of British Guiana. The elevation in that area ranges from about 1,000 to 3,000 feet.

"We now have the following mission stations for the Amerindians: Paruima and Waramadong are the two main stations situated along the Kamarang River. Kako is in the same area but situated just off the Mazaruni River on the Kako River. Kikhan is near the Venezuela border. Santa Elena and Apoipo are over on the Venezuela side. In all of these places we have approximately 700 baptized church members among the Amerindians.

"After the Cotts returned to America, A. A. Carscallen and his family spent a few years in the Davis Indian mission. About 1937 Elder and Mrs. R. E. Brooks, two valiant national workers, located at Paruima, and they labored for about 16 years in a fruitful effort to build up the work.

"My most recent visit into that area was in September, 1956, in company with V. E. Berry of the Inter-American Division, J. O. Emmerson of the Caribbean Union, Dr. O. J. Pogue of our local clinic, and K. O. Davis and M. E. Nebblett of our local
(Continued on page 18)

The grave of O. E. Davis after Elders Baxter and Sutton had cleared it of debris and erected a simple marker. Sabbath school offerings and tithe brought in by members living in the Mount Roraima area.





"Better Change Your Hitchin' Post"

By Robert H. Pierson

Near the Canadian boundary at the headwaters of the St. John River, an eagle came each morning for fish. One day when the great bird circled its usual breakfast spot, it spied a large rock sticking up out of the water. After eyeing the intruder for a while and noting that it did not move, the bird finally alighted upon it and proceeded to catch his fill of fish.

The next morning the eagle returned. The rock was still there, but this time there was a stick contraption lying across it. Wary at first, the big bird circled and circled the place before finally deciding everything was safe. Then down he swooped, and soon he was fishing as usual. But in his overconfidence the eagle carelessly stepped upon the stick, springing the trap. Quickly an Indian hidden in the nearby bushes rushed out to capture his prey.

Satan camouflages well the traps he sets for youth today. Too late many discover that they have wandered upon his enchanted ground. In an effort to protect us from the snares of Satan, Jesus taught us to pray, "Lead us not into temptation, but deliver us from evil" (Matt. 6:13).

It is not safe to linger even for a moment upon temptation's ground. We are to stay away from those places where the evil one may be lurking to trap us. "If we venture on Satan's ground, we have no assurance of protection from his power. So far as in us lies, we should close every avenue by which the tempter may find access to us."—*Thoughts From the Mount of Blessing* (1956), p. 118.

Years ago a young man from the old rough-and-ready Western country surrendered his heart to Christ. He determined to give up his old life of

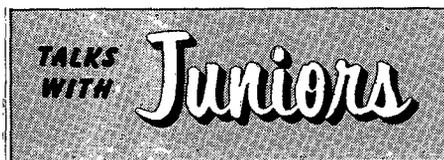
sin and to break with the associates who had led him into transgression. However, as he rode his horse into town he still tied up in front of the saloon.

An older and well-meaning friend, acquainted with the risks the young cowhand was running, spoke to him one day. "Pardner," he said, "if you really mean what you say about changing your life, you had better change your hitchin' post."

We cannot sincerely pray, "Lead us not into temptation," if we tie our horses or park our cars at the front door of the devil's hide-out. If we are truly in earnest about this business of being Christians, we had better change our hitching posts and give the devil a wide berth.

"The prayer, 'Bring us not into temptation,' is itself a promise. If we commit ourselves to God, we have the assurance, 'He will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.' 1 Corinthians 10:13."—*Ibid.*

Are you tying up at the right hitching posts?



D Students

By D. A. DELAFIELD

Perhaps you have heard Father and Mother discussing the "new look" in education. You see, juniors, since we have entered the Sputnik age, with satellites roaming about in space, educators are urging that more emphasis be given to scientific studies in high schools and academies, colleges and universities.

There is also a new trend in discipline. Teachers will be tightening up on their students. Boys and girls, young men and women, who are getting C's will be pressed for better grades. And if you are getting D's, watch out.

Dr. Wilson H. Elkins, president of the University of Maryland, recently said that between six and seven hundred students who barely achieve a passing grade in high school are admitted every year to Maryland University. But Dr. Elkins does not like to accept these students; they are admitted on trial, and then only if parents insist. Half of these D students flunk out of college.

Under those circumstances, juniors, you can see that your teachers and the princi-

pals of our schools are going to have to react one way or another to this new emphasis on quality of performance.

Let me ask what you plan to be in life. A doctor, an engineer, a minister, a nurse, a secretary, a biologist, a teacher, a farmer? Whatever you plan to be, how far would you get without an education? It's up to you, juniors, whether your dreams come true. Some studies may come easy for you, others hard. Concentrate on the hard ones. That's where you need to balance yourself.

Suppose your grades are A minus in music, B plus in art, D in English, D in history, D minus in algebra. What are you going to do about it? I would say, "Keep up the good work in music and art, but better build a fire under yourself and get 'steamed up' about those D subjects."

Concentrating hard will help. Have you watched the needle on the phonograph as it fits into the little groove on the long-playing record? What is it doing? Concentrating. That little needle seems to go around in circles, but it stays on the job, and what beautiful music comes forth. By concentrating, you can bring from the mind and the soul beautiful things. But you have to get the needle in that track. That takes effort and will power, all of which you have, but perhaps you aren't using these powers to the best advantage.

We are counting on you to do your best. So are Dad and Mother and the teacher and the principal of your school. Most of all, God is counting on you. Surely you won't let Him down.

● Students from the Atlantic Union College chapter of the American Temperance Society were witnesses at legislative committee hearings on liquor bills pending in the Massachusetts legislature. Five or six students attended each day's hearings and testified to their stand on the alcoholic beverage problem. The legislators were deeply impressed and commended the young people for their stand. Students attending the hearings were Russell Aldridge, Ruth Chen, Norman Farley, Steve Galovich, Esther Gladden, Victor Hilbert, Peter Howell, Lloyd Jacobs, Robert Kingman, Paul Kline, Joan LaGrone, Faith Rogerson, and Alice Zawrotniak.

● Young people from the churches in northern Massachusetts met in an all-day rally at Fitchburg on February 22. The young people had charge of the Sabbath school program, with Martha Johnson as superintendent. A special feature of the afternoon was participation of 60 young people in a program of giving out 500 temperance bumper strips. Leo Poirier is leader of the MV Society at Fitchburg.

● Students of Washington Missionary College conducted a spiritual emphasis week recently. Speakers at chapel and evening worships included Peter Luna, Marion Lewis, Robert Romminelli, Sandra Gates, Corrine Delafield, Carl Seek, Malcolm Crofoot, George Digel, Elizabeth Gutman, Robert Young, and Jim Daddysman. The week was sponsored by the Students' Association.

News From Home and Abroad

Indonesian Union Mission

By A. L. Ham, *Vice-President*
General Conference

The appropriate words of the motto for the Indonesian Union Mission session were, "Father, not my will, but Thine, be done." The meetings were held in the Central church and union offices at Bandung, Indonesia, January 16-27. Delegates from all but two of the nine local missions were present. Those who were not present could not come because of disturbed travel conditions.

Indonesia is a very large and interesting island field, stretching more than 3,000 miles, from near Malaya almost to New Guinea. The population is more than 82 million.

From President C. C. Cleveland's report we learned that 90 per cent of the population are of the Moslem faith. Literacy has now reached 50 per cent and shows a rapid improvement during recent years. In one island area, Toradjaland, where our work is new, there are now ten churches and companies with more than 250 members. In this section officials and people are exceptionally friendly and a large work is in prospect.

The publishing work has grown rapidly since the opening of the new publishing house. E. A. Pender, the manager, exhibited a number of new books now being published. Many Spirit of prophecy books are being provided for our people and for colporteur sale. This will greatly strengthen the membership in faith and doctrine, as well as place before the public our message for these times. The volume of gospel, health, and cultural literature produced in such a short time is impressive.

Two hundred regular colporteurs, led by W. L. Wilcox, the union publishing secretary, and the local mission publishing secretaries, are scattered through the islands and are doing very well. Sales increased more than 100,000 rupiahs in 1957 over 1956, the total for 1957 reaching U.S. \$220,000, or about 4 million rupiahs.

The medical work, centered in the Rumah Sakit Advent ("Adventist Mission Hospital"), has prospered so that now there are 102 patient beds, but this is still inadequate to meet the

needs. Dr. D. N. Holm and his staff hope to be able to erect a new modern hospital on the beautiful piece of land they own in an excellent section of Bandung. Bandung is a lovely city in the mountains, at an elevation of more than 4,000 feet, and is considered a very healthful area. We hope our brethren can secure this much-needed building soon, for the need is most urgent.

All departments reported progress, and forward-looking plans were laid during the council for advance in soul-saving endeavor. The union enjoys good, strong leadership. In all but one local field the officers and department heads are national workers.

Secretary A. I. Krautschick reported that the union membership has reached 16,044, with five mission fields yet to report. During 1957, 1,293 baptisms were reported. Tithes for the year amounted to 2,507,541.30 rupiahs, and mission offerings, 358,499.61 rupiahs. Although in terms of U.S. dollars this report must be greatly reduced, still these figures indicate a substantial increase and represent a large measure of loyalty and sacrifice to the cause of God.

In these troubled times our missionaries and national workers face many dangers and unusual problems. We should remember them constantly in our prayers.



Public Evangelism in Dayton, Ohio, and Richmond, Virginia

Last fall C. L. Duffield, evangelist for the Ohio Conference, began a series of meetings in one of the main auditoriums of Dayton, Ohio. At the close of December a total of 64 persons had been baptized. A second series of meetings was begun early in February in the church with good results thus far. Associated with Elder Duffield in the campaign were Mrs. Duffield, Elder and

Mrs. H. V. Shafer, and Elder and Mrs. R. G. Collar. The photo shows the baptismal group who were voted into church membership in December.

The value of a long-term program of evangelism in one city has been demonstrated by G. H. Rainey, evangelist for the Allegheny Conference, who has conducted two major campaigns in the city of Richmond,

Virginia. With the help of a group of ministers and Bible workers and many laymen, more than 250 have been baptized, the largest number in any one city of the Columbia Union Conference during 1957. The large number of persons in the photo are only part of the converts taken into church fellowship as a result of the evangelistic meetings.

D. A. ROTH

The East African Union Mission

By A. V. Olson, *Vice-President General Conference*

The territory of the East African Union is made up of Uganda, Kenya, and Tanganyika. This area was originally assigned to the former European Division. The pioneer missionaries came mostly from Germany and England. In those days there were no railways and no automobile or wagon roads. Everything had to be carried in on men's heads or backs. It called for real courage and devotion on the part of our early missionaries who, with their families, trekked the long weary miles into the almost unknown interior to establish mission stations.

But God was with them and blessed their labors of love. Soon many of the heathen were won for Christ; churches were organized, chapels and schools were built. Worn and weary from their toil and sacrifice, some of these pioneer workers fell at their posts and were laid to rest in little graveyards by the side of the churches they had built. Fresh recruits soon arrived to take their places, and the work continued to grow with increasing momentum.

Then suddenly, as World War I swept over much of the world, this promising mission field was thrown into great perplexity. In Tanganyika most of the missionaries were interned or had to abandon the field. Soon the union was cut off from its home base in Europe, on which it was dependent for both men and means. Fortunately, the General Conference was able to take over the responsibility for the field during the war.

After the close of hostilities Tanganyika, Kenya, and Uganda were transferred to the Southern African Division. Soon the vacant posts were filled and new stations were opened up. Under the blessing of God the mission work in the East African Union has made wonderful progress.

In his report at the time of the year-end union committee meeting, E. D. Hanson, the union president, stated: "Our membership now stands at 43,392, plus 18,730 in baptismal classes, or a total of 62,122 Sabbathkeepers. . . . In the twelve months ending September 30 [1957] we baptized 4,421. . . . Direct evangelism is becoming more and more important in our program. This year 96 efforts have been held, resulting in 2,298 converts. Camp meetings, schools, MV Societies, Voice of Prophecy, litera-

ture evangelists, and local church laymen's activities account for the remainder.

"Our Sanda MV camp is opening the way for a larger youth evangelism program. Three MV camps and one MV Leadership camp are being conducted this year. Our MV members already this year have conducted more than 45,000 Bible readings and gospel meetings and have distributed more than 100,000 pieces of literature.

"Our medical work is being carried on in 3 hospitals and 17 dispensaries. Some 3,600 patients have entered the hospitals, and nearly 120,000 outpatients have been treated.

"We are thankful for the Lord's blessing on our humble efforts, but we are painfully aware of our weakness and insufficiency. Rapidly changing conditions present us with the urgent task of preparing a larger number of converted, thoroughly trained national leaders. . . . The sands of time are running out. . . .

"We realize that we must soon work under difficulties that are altogether beyond our present comprehension. Our membership has grown far beyond our ability to shepherd it. We are, therefore, giving greater emphasis to soul-winning methods that will



A New Chapel on Mindanao Island

Before World War II, Tubod, on Mindanao, in the Philippines, was only a barrio (village), but in 1948 it was organized into a municipality, with the writer as the first municipal secretary. The few Seventh-day Adventists gathered every Sabbath in a chapel with palm-thatch roofing. The walls were made of rough board. All in all, the building was rather dilapidated.

As time went on, the brethren agreed to contribute what little money they could to reconstruct the old chapel, and put on a new roof. Finally, after three years and much sacrifice, the church has been entirely renovated.

We thank the Lord for His guiding hand in this work. At present there are about 80 members. A few of the faithful members who shared in the work are shown above. Left to right: Emilio Lucot; Florentino Boliber; Anacleto Paglinawan, painter; Conrado B. Ladion, local elder; Felipe Ricafort; Simon Labrado, photographer.

CONRADO B. LADION



Annual Meeting of SDA Dietetic Assn.

Sunday, January 26, was an important day in the history of the Seventh-day Adventist Dietetic Association. Almost 100 dietitians and special guests met in the Glendale Sanitarium and Hospital dining room for the association's semiannual business meeting.

Honorary guests attending the business meeting and banquet included Harry W. Miller, M.D., director of International Nutrition Research Foundation, and George T. Chapman, manager of Loma Linda Food Company.

Shown at the speakers' table, left to right, are Professor Jacobsen; Ruth Jacobsen, secretary, Seventh-day Adventist Dietetic Association; Lydia Sonnenberg, president-elect; Dr. T. R. Flaiz, secretary, Medical Department, General Conference; Dr. Ruth Little, president, Seventh-day Adventist Dietetic Association; R. R. Figuhr, president, General Conference; Paul S. Damazo, publicity secretary and treasurer, Seventh-day Adventist Dietetic Association; Mrs. Paul S. Damazo; C. L. Torrey, treasurer, General Conference. PAUL S. DAMAZO

bring into our ranks those of quick potential leadership. In a country where 70 per cent of the people are illiterate, it is more essential than in more favored lands that we build up a large group of thoroughly trained workers. We are, therefore, following a program that we believe will bring into the church a larger percentage of economically stable, educationally competent, and spiritually mature converts.

"First, we are placing strong emphasis on advanced evangelistic training for present workers, and college training at Solusi for a selected group. . . . Second, we are placing more emphasis on city evangelism, thus recognizing the industrial revolution that is sweeping East Africa. We also are reaching a larger percentage of educated people having monthly or weekly incomes. Thus we are stepping beyond the byways of heathenism into the highways of commerce and industry.

"Third, we have enlarged our Voice of Prophecy School. . . . In 1958 the Central Kenya Mission will have five full-time workers following up Voice of Prophecy interests. Many baptisms are planned for the near future. We are especially impressed by the consecration, stability, and education of these converts. Many of our students have sacrificed jobs, promotion, and bright worldly prospects in order to join the remnant church. Through this school we are reaching thousands of seekers after truth who would not otherwise hear the truth.

"Fourth, we are earnestly striving to follow the way of God's instruction through His servant to place the message in printed form in every corner of East Africa. Large areas, where we do not have a single member and with populations totaling millions, are now being worked by faithful literature evangelists. In Tanganyika a number of literature evangelists have left their home country and friends and have gone into these new areas for a five-year term. All of these men have won souls through personal visitation, Bible studies, and branch Sabbath schools. Some have had outstanding success in winning strong Christian leaders to the third angel's message.

"Our literature evangelists are keeping pace with the expanding facilities of the East African Publishing House. Sales in 1956 were nearly double those of 1955, and prospects are that the number of books sold in 1957 will be nearly double the 19,359 sold in 1956. Many students are also earning scholarships to our training schools."

It was a pleasure to meet with the East African Union committee in

their year-end meeting, which was held at the union office in Nairobi during the latter part of December. The members of this committee are men who love the Lord and who are deeply devoted to His cause. The foreign missionaries and the native men worked together in perfect harmony. Prospects are bright for a rich harvest of souls in this field.

Australasian Division Committee Meeting

By R. H. Adair

The annual meeting of the Australasian Division committee was held recently in Sydney. The secretary of the division, L. C. Naden, presented a very encouraging report, which revealed that the membership of the division as of June 30, 1957, was 43,924. Of this number, 26,358 were in the home fields of Australia and New Zealand and 17,566 in the mission fields connected with the division.

An interesting comparison of the growth of membership between June, 1949, and June, 1957, showed an increase of 18,094, or 70.06 per cent. An even greater growth appears in the Sabbath school membership, which increased from 43,723 in June 30, 1949, to 76,679 as of June 30, 1957. This was an increase of 33,000 in eight years.

The division has a total force of 3,393 workers, including 964 national workers in the island fields. There are 88 ordained national workers.

Under the able leadership of F. G. Clifford the Lord is richly blessing all interests of the work in the Australasian field. To meet with the committee in its annual session was a very heart-warming and encouraging experience. The promotion of the work in all its phases is being enthusiastically promoted by a group of consecrated and zealous workers.

The brethren have their share of religious liberty problems and other perplexities in both the home and mission fields, but they are grateful for God's guidance in leading them through some difficult situations.

A great laymen's movement is developing in this field. Reports from every conference indicate that souls are being won to the message through the efforts of our lay people. The same spirit of lay-member loyalty is in the hearts of the various island groups as in those at the home bases. There are many of these people whose living standards do not provide much of this world's goods, but in their hearts they have the hope of the Lord's soon coming and of a place in His kingdom.



Brother Chulku Marandi, who was saved from a tiger, with his wife and children.

A Tiger's Mouth Stopped

By W. F. Storz

A fine group of people gathered each day during our regional meetings held at Chokoakheti for the North Bengal Circle. Pastor K. S. Ekka, the circle leader, had prepared a temporary shelter beside the school building for these meetings. The school was used to house some of the delegates.

There were two high lights in the series of meetings. One was the fine spirit and good Christian determination that was manifest in the closing meeting, conducted by O. O. Mattison. The other was the baptism.

It is the baptism, however, that I wish to mention especially. Four were baptized: Nabin Toppo from Chokoakheti, Basanti Horo from Jacobpur, and two from our company in Balagaon, where our worker, Paul Kisku, is working. These two were Mr. and Mrs. Chulku Marandi.

Brother Marandi had a thrilling experience to tell. For some time this couple had been looking forward to baptism and were longing for the day when they could join the remnant church of God. The devil, however, was also doing his best to prevent this.

About two weeks before the time for baptism the villagers went for a deer hunt, and our brother joined them. The deer they were after ran into a small jungle, which was immediately surrounded. Brother Marandi was working around a dense little clump where he thought he saw something suspicious; he wondered whether it might be the deer. Needless to say, he was very much surprised when a Royal Bengal tiger roared and sprang out at him.

Fortunately, the tiger miscalculated the distance and leaped too high, so his claws and mouth went over Brother Marandi's head; but he was struck by the chest of the tiger and was knocked down. In falling he threw his arms around the body of the tiger and shouted to the other men, "Come quickly; I have him." The tremendous roar of the tiger betrayed what he had, so everybody fled. No help was forthcoming. Finally our brother let go, and as the tiger sprang off him he rose to run away, but the tiger leaped at him once more and slashed him down the back.

I believe that this is a modern miracle. The Lord saved this man that he might go forward in baptism and then live to serve Him. Many times the Lord protects us even from dangers of which we are unaware. Let us serve Him faithfully in return.

Ten Years With the Japan Bible School

(Continued from page 1)

of the response to the Japanese Voice of Prophecy is shown by the record of our first ten years, during which time 220,911 enrolled in our Bible courses, 79,158 students returned answered sheets, 31,021 have been graduated, and of this number 2,617 have been baptized.

And the student responses have been thrilling. "The Voice of Prophecy Bible Course has put joy in my heart." "I understand more about Jesus after having studied the 'Steps to Christ' course." "Please pray for me. I want to keep the Sabbath from now on." "I have not yet been baptized but I want to be, and hope I can attend Japan Missionary College next year."

These are only snatches from the letters read just yesterday, but they constitute a fair cross section of the blessings brought to Japan by the Voice of Prophecy. Please join us in prayer for the tens of thousands seeking light in this island field.

One Thousand Miles in Search of a Grave

(Continued from page 13)

mission office. William Tol and his family, from Michigan, had moved into that area about one year previously to take charge of the work among the Indians.

"We have five young people at Paruima and Waramadong who have received about three years of training at Caribbean Union College in Trin-

idad. They have gone back to their people and have made a worth-while contribution as teachers.

"The Amerindians, while they are a very lovable people, are not the easiest people with whom to work. The language barriers have made it very difficult for them to comprehend all that is involved in being a faithful Seventh-day Adventist.

"However, we have had schools at Paruima and Waramadong for several years. The present enrollment in these schools is approximately 150 at Paruima and 75 at Waramadong.

"It has been impossible to have direct contact with our Indian believers on the Venezuela side, except as they would walk several days' journey to Paruima in large companies at the time of our visits there. They are a very faithful people, however, as far as they know how to be faithful.

"Good reports have come to us from Venezuela concerning the progress of our work that is carried on by the Amerindians themselves. We are glad to report that recently our Venezuela Mission leaders have found it possible to have direct contact with those Amerindians on the Venezuela side, and they are making arrangements to take over the responsibility for them in the near future.

"At the time of our last visit it was unanimously agreed that a more effective work for the Indians could be done through the proper upbringing and training of the children. With that in mind, plans were approved for starting a boarding school at the mission station at Paruima for the Amerindian young people. This will get them out of their homes, away from the influences of their superstition-ridden elders, and keep them constantly under the influence of Christian teachers. At the present time plans are going ahead and the buildings are being erected in order to accommodate these young people.

"A strong agricultural program is in progress with thousands of pounds of peanuts and beans being shipped to Georgetown by air annually for marketing. This has provided a more substantial economy for the Indians. This has brought our work into greater favor with government authorities, and we believe the farming program in itself will be the means of occupying our young people, and developing them both spiritually and physically. It has been discovered that the most productive land in Guiana is situated right at our Amerindian headquarters at Paruima.

"In the last few months, as our educational work there has developed, we have found it possible to send two national workers into that area as teachers. We look forward to sending

a national family to Waramadong soon to take charge of our school there. The work is opening up there on a vast scale at present.

"In order to market our goods from there and provide supplies for the mission, our cheapest means of communication and transportation is by air travel. In order to ship freight in and out it is necessary to transport goods 100 miles down the Kamarang River, and 75 miles up the Mazaruni River to the landing strip where the DC-3 lands during the two dry periods in the year. Shipping is therefore very expensive. The air freight alone costs approximately eight cents a pound in addition to the transportation 175 miles by water. Long-range plans are in order for an all-weather airstrip to be built at the Kamarang mouth. An airstrip at this point will eliminate the necessity of traveling the 75 miles up the Mazaruni. It is anticipated that the shipping cost will be reduced by 50 per cent when this is done. However, the present trend indicates that this will not be accomplished within the near future.

Two Great Needs

"At present we have two great needs—one is for a light airplane, one to which pontoons can be fitted to facilitate transportation. We would thereby be able to market our goods much more readily and successfully. It would provide a more ready means of communication and transportation between our headquarters in Georgetown and the Davis Indian mission.

"Our second need is a water-powered generator, with at least 10- to 15-kilowatt capacity, with which to provide electric power. We believe the general program for development would go forward much more efficiently if these two items were available. More and more the encroachments of civilization are making inroads on the lives of the Amerindians. We are endeavoring, in view of this, to provide the Indians with a well-rounded spiritual, physical, and mental development in order that they may cope successfully with such inroads, and thus be the means of carrying the gospel more successfully to thousands of their own people. Another missionary family is needed."

So the story ends. A tale of mission adventure and achievement, it could be duplicated in all parts of the world where self-sacrificing Christian missionaries live that others may learn of Christ and His love. As such, it represents a graphic picture of the tremendous effort involved in carrying the gospel to all the world, and the equally great satisfaction that such service brings to the human hearts so dedicated.

In Brief

OVERSEAS

Australasian Division

● Our Australasian Missionary College opened its doors for 1958 on February 11, and almost 350 students enrolled for the new school year.

● The division statistical report for the year 1957 reveals that 3,900 persons were added to the church. This is a record for Australasia, and we thank God for His blessing upon the work. The division membership now stands at 46,077.

● A number of evangelists from the division are at present on an educational visit overseas, and most of them will probably be attending the General Conference session. They are A. G. Ratcliffe, S. A. Bartlett, J. F. Coltheart, R. W. Howes, and L. A. Gilmore. In addition to the 15 official delegates to the General Conference, approximately 30 other church members from this field will be in attendance at the meetings.

Far Eastern Division

● During the two years 1956 and 1957, 5,725 persons were baptized in the South Philippine Union Mission. This brings the total membership of that field to 37,224.

● Mr. and Mrs. F. C. Cabansag are now working among the following Moslem tribes in the Sulu Archipelago: Badjaos, Tausogs, and Samals. The headquarters for the work there is at Jolo. Brother and Sister Cabansag are supported by MV offerings received from the MV Societies in the South Philippine Union Mission.

● The training school in Viet Nam has again opened its doors to the young people of that country. This training school was first opened by R. H. Howlett in 1939. After World War II the school was opened twice, only to close again. Twenty-one students registered when the school opened September 4, 1957. The students range in age from 17 to 57 years. The school is conducted in a building on the land recently purchased by the Saigon Adventist Hospital. R. H. Wentland, Jr., is the principal of the training school.

● A new wing has been added to the Penang Sanitarium and Hospital. This new addition was opened on January 30, 1958. It will give modern accommodations to the clinical, surgical, and obstetrical departments. It also provides nine new patient rooms, each with private bath. A guest room is also in readiness. The new wing is a three-story masonry building with a flat roof, which can be used for physiotherapy as well as for social occasions for the hospital staff. B. P. Haskell, manager of the hospital, reports that approximately \$70,000 was contributed by donors. The total cost of the new wing was \$250,000.

● A lot has been secured in the city of Cebu in the south Philippines on which

a tabernacle is to be built. Upon the completion of the same, J. R. Spangler and other workers will hold a six months' evangelistic effort in that city.

● A cable from Prof. T. C. Murdoch states that L. R. LaSage was fatally injured while returning to Mountain View College from his plantations. Brother and Sister LaSage recently moved to the campus of MVC, where Brother LaSage was in charge of the school farm.

Southern African Division

● The first book to be published by Seventh-day Adventists in the Lutoro language for the people of western Uganda is just off the press. It is *The Coming King*, and one of the first copies was presented to the king of Bunyoro. The king has been very favorable to our message and has visited our mission station at Kireka a number of times. Recently he donated a fine plot of ground for the erection of a Seventh-day Adventist church. Frank Unger and J. N. Hunt, publishing secretary of the division and of East African Union Mission, respectively, made a special trip to Ruwenzori Mission Station to introduce this book to the literature evangelists and the members there. The 240 copies that they were able to take with them in the car were quickly bought by the people. The literature evangelists and the church members demonstrated their joy at having a book in their language. This was shown in true African fashion by shuffling the feet, clapping the hands, and singing praises at the same time.

● Dr. H. E. Clifford, of Nokuphila Mission Hospital, Johannesburg, concluded a successful effort at the hospital entirely without cost to the mission. A large male ward not in use at the time was attractively arranged as a hall, and the staff cooperated heartily in the soul-winning work. Three persons joined the church on profession of faith, another 16 have joined the baptismal class and are preparing for baptism, while an additional 8 are receiving studies in their homes. This is a wonderful reward for the labors of those who spend full time in medical ministry but whose love for souls leads them on to do more than heal men's bodies.

NORTH AMERICA

Atlantic Union

● A baptism by Louis De Lillo in Jamestown, New York, included a man 94 years of age, whose family had been in the truth for many years.

● Andrew C. Fearing, president of the Georgia-Cumberland Conference, conducted the spring Week of Prayer at Atlantic Union College.

● Keith Brathwaite, sophomore at Atlantic Union College and son of Elder and Mrs. L. D. Brathwaite of the Leeward Islands Mission office in Barbados, died February 28 of injuries received in an automobile accident when he was returning to the college from a hurried visit to New York City.

● Dr. Russell Youngberg and Charles Thomas, of the College of Medical Evangelists, visited the academics in this union and Atlantic Union College and the New England Sanitarium in the interest of encouraging young people to take up physical therapy as a career.

Central Union

● N. C. Petersen, president of the Nebraska Conference, reports an all-time high of \$507,626.23 in tithe for 1957. This is a per capita of \$105.54. Mission offerings show a gain of more than \$3,000 for the year. Twenty-seven people came into the truth through the Bible correspondence school. Two churches are under construction, and plans are being made for two more new church buildings soon.

● Sabbath, February 22, a branch Sabbath school was begun in Glenrock, Wyoming. The Casper Sabbath school, under the direction of Wayne McCully, superintendent, is sponsoring this project. Thirteen were present for the first service.

Columbia Union

● The biennial constituency meeting of the Chesapeake Conference was held in Baltimore's First church on Sunday, March 9. All the incumbent conference officers and departmental secretaries were re-elected. The list includes M. E. Loewen, president and religious liberty secretary; A. B. Butler, secretary-treasurer; R. A. Tyson, MV, educational, and temperance secretary; J. A. Jarry, publishing department secretary; D. G. Fleagle, Sabbath school, home missionary, public relations, and radio-TV secretary; Dr. A. B. Daugherty, medical secretary; Dr. Marvin Drew, assistant medical secretary; and W. B. Robinson, Book and Bible House manager.

● The new executive committee of the Chesapeake Conference consists of M. E. Loewen, chairman; A. B. Butler, secretary; H. E. Fagal, Baltimore; K. H. Livesay, Spencerville; T. N. Neergaard, Hagerstown; S. B. Olney, Chestertown; Thurl McCartney, Baltimore; R. A. Tyson, Baltimore; and Dr. Paul Biggers, Greensboro.

● Leonard Abelson, pastor of the Lima district in the Ohio Conference, died Monday, March 10, following internal complications. He served in Ohio only a few months, having come from the Wisconsin Conference in the Lake Union Conference.

Lake Union

● The first large church in the Michigan Conference to report its Ingathering Minute Man goal was Kalamazoo. In three weeks the members, including the children, raised well over \$7,000. About 125 of its 302 members raised a Minute Man goal or more.

● Despite cold weather, attendance was good at the ten-night series of meetings conducted in the Galesburg, Illinois, church during February. Eight adults and three juniors joined the baptismal class as a result.

● The official opening of the Raymond, Wisconsin, church, took place Sabbath,

February 8. R. E. Finney, Jr., president of the Wisconsin Conference, was the speaker at the opening service.

● Nearly 9,000 students and faculty members of some 12 high schools in and around the city of Green Bay, Wisconsin, have seen the film *One in 20,000* in the space of three weeks, according to O. J. Ritz, pastor of the Green Bay church.

● In 1957, through baptism and profession of faith, 797 new members came into the Michigan Conference, the third highest number in Michigan Conference history. Six workers baptized 24 or more persons, and 21 workers had 12 or more baptisms.

Northern Union

● The members at Muscatine, Iowa, are worshipping in their new church building, which is almost completed. A. H. Liebelt is the pastor.

● Adrian Woods, assisted by Don Burgeson, is conducting evangelistic meetings in the American Legion Hall at Fairmont, Minnesota, three nights a week.

● George Sherbondy, pastor in North Dakota, reports that four laymen in the Goodrich church and two laymen in the McClusky church are giving Bible studies as a result of interests found while In-gathering.

● A group of Sioux Fall, South Dakota, church members recently finished the initial Ground Observer Corps training at the local filter center. Dr. and Mrs. D. D. Hawley were chosen to represent the local center for intensive training in Florida.

● The Wahpeton, North Dakota, Dorcas Welfare Society has moved to a new location in a store building on Main Street. J. M. Mershon reports this center open two hours each afternoon four days a week.

● The Northern Union Conference moving van is being used to haul relief clothing to the Eastern warehouse in New York City. O. R. Rees, Northern Union Conference home missionary secretary, reports six tons of clothing from Minnesota and North Dakota were loaded on February 27, and another six tons from South Dakota and Iowa were loaded on March 9.

Pacific Union

● Thirty-one students from the Pacific Union Conference have been accepted to the 1958 freshman class of the College of Medical Evangelists School of Medicine. The students accepted are Jack Bennett, Robert Blue, Fred Buess, Clifford Fischer, Thomas Gibson, Lloyd Guthrie, Arthur Howard, Alvin Hummel, Janesta Janzen, Robert Kandt, Ronald Osiek, Weldon Schumacher, David Small, Byron Song, Kennard Stoll, George Wilson, Thomas Zirkle, Robert Barclay, Evelyn Bean, William Beckner, Norman Cole, Wendell Dinwiddie, Wayne Isaef, Kenneth Kimura, Ben Matsumura, Janet Neufeld, Robert Rowe, Harold Utt, Ernest Wagner, Lloyd Watson, and Elmer Wells.

● During 1957 the Southern California Conference Health and Welfare Service Center helped 2,895 persons with 14,659

pieces of clothing, 113 food baskets, 190 quilts, 387 pieces of furniture, and 162 Christmas packages. Workers also collected and packed 128 bales of clothing, 300 pounds of rice, 2,000 neckties, 35 crates of hospital cradles, 21 diathermy machines, 8 boxes of food, 2 boxes of drugs, and a vanload of food and clothes, which were sent overseas, according to Mrs. Chester A. Meyer, director of the conference health and welfare service.

● Francis Soper, associate secretary of the American Temperance Society and editor of *Listen*, spent several days in the Northern California Conference during February, visiting churches and schools with the local conference temperance secretary, R. E. Adams. W. A. Scharffenberg, temperance secretary of the General Conference, and R. E. Adams visited Pacific Union College, February 24, giving encouragement and instruction to guide in the college temperance program.

● Manuel Lopez, pastor of the Temple City, California, Spanish church for ten years, died suddenly on February 24. Funeral services were conducted in the recently built church. Elder Lopez became pastor of the Temple City Spanish church when it had a membership of only 18 and no house of worship. Today there is a membership of 158, a fine church auditorium seating around 450, and excellent Sabbath school facilities.

● Dr. M. E. Mathisen, academic dean of Pacific Union College, left March 26 on a 16-day tour of the Hawaiian Islands in the interest of Christian education. He is visiting churches, elementary schools, and the Hawaiian Mission Academy, and is meeting prospective students and alumni groups.

● John Osborn, who recently resigned from the presidency of the New Jersey Conference to serve as a pastor-evangelist, has accepted a call from the Southern California Conference to assume the responsibility of leadership in the Long Beach church the first of June.

● The Northern California Conference temperance department has just completed its annual oratorical contest in the junior and senior academies of the conference with eight junior academies and three senior academies competing. Barbara O'Donnell, a freshman at Sacramento Junior Academy, was the first-prize winner for the conference.

Southern Union

● The Meridian, Mississippi, Sabbath school, led by the superintendent, Helen Ellis, is reaching out to greater accomplishments for God this year. The attendance is growing each week, a branch Sabbath school has been organized, and there has been a gain in the offerings of 14.4 cents per capita. The offerings for the first two months of 1957 amounted to \$275.26; for the first two months of 1958, \$441.90.

● Two new churches have been organized in the Carolina Conference. Dedication services were held for the Lenoir and Kinston churches, March 8. Ten new members will be baptized soon in Lenoir by the pastor, A. D. Livengood. Six were

voted in as charter members of the Kinston church subject to baptism, which followed the next night. H. A. Wilmot, the pastor, officiated.

● The new church at Zephyrhills, Florida, opened its doors for the first time on Sabbath morning, February 8. M. R. Garrett was the speaker. This service was the beginning of a one-week revival conducted by Elder Garrett. At the close six fine young people took their stand for Christ.

● The Voice of Prophecy was emphasized in place of Valentine Day activity this year in the schoolrooms of the Forest Lake church school in Florida. Candy boxes were attractively covered, and one was placed in each room. "V" stood for Voice of Prophecy, not Valentine. The students were encouraged to place in the boxes an amount equal to what they would otherwise spend for valentines. They were told that \$2 would take the Voice of Prophecy program to 1,000 people. When the boxes were opened Valentine Day, to the amazement of all, \$63 had been given to the project. The originator and promoter of this idea was Mrs. Charles Burnham, a mother whose children attend the Forest Lake school.

● Revival services were held by the pastor, A. E. Wade, in the McMinnville, Tennessee (Georgia-Cumberland Conference), church, February 2-15. Eleven were baptized and united with the church on February 22.

● At the close of Week of Prayer services held in the Nashville Junior Academy by E. F. Buck, five junior and one senior youth were baptized. Also that day a young man from the penitentiary and another who had learned of the truth through the Voice of Youth effort held by members of the Bordeaux church last fall were baptized.

Church Calendar FOR 1958

In-gathering Campaign	April 5-May 17
Spirit of Prophecy Day	April 12
Dorcas and Welfare Evangelism	May 3
Home Missionary Offering	May 3
Servicemen's Literature Offering	May 10
College of Medical Evangelists Offering	June 14
Million-Dollar Offering for Evangelism:	
In all our churches	June 7
At General Conference session	June 21
Thirteenth Sabbath Offering (Australasia)	June 28
Medical Missionary Day and Offering	July 5
North American Missions Day and Offering	July 12
Enlightening Dark Counties	August 2
Home Missionary Offering	August 2
Educational Day and Elementary School Offering	August 16
Oakwood College Offering	August 30
Literature Evangelist Rally Day	September 6
Home Missionary Offering	September 6
Missions Extension Day and Offering	September 13
JMV Pathfinder Day	September 20
Sabbath School Rally Day and 13th Sabbath Offering (Inter-America)	September 27
Neighborhood Evangelism (Bible school enrollment)	October 4
Home Missionary Offering	October 4
Voice of Prophecy Offering	October 11
Temperance Day and Offering	October 25
Missionary Periodicals Campaign (<i>These Times</i> , <i>Signs of the Times</i> , and <i>Message</i>)	October
Witnessing Laymen	November 1
Home Missionary Offering	November 1
Review and Herald Campaign	November 1-22
Week of Prayer and Sacrifice	November 15-22
Week of Sacrifice Offering	November 22
Home Missionary Day and Offering	December 6
Thirteenth Sabbath Offering (South America)	December 27

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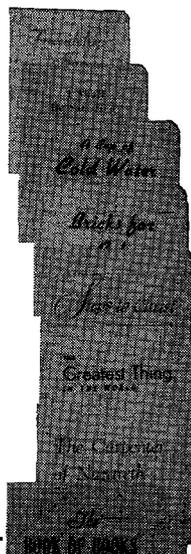
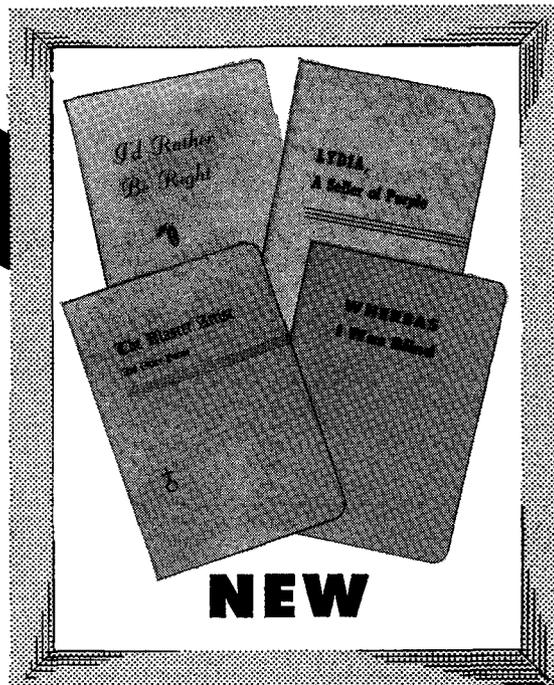
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- Life's Red Sea
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- Man of the Other Mile, The
- Mark of the Beast, The
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- Memory Book, a Garden of Verse
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- Quiet Thoughts for Meditation
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- Rich Man, Poor Man
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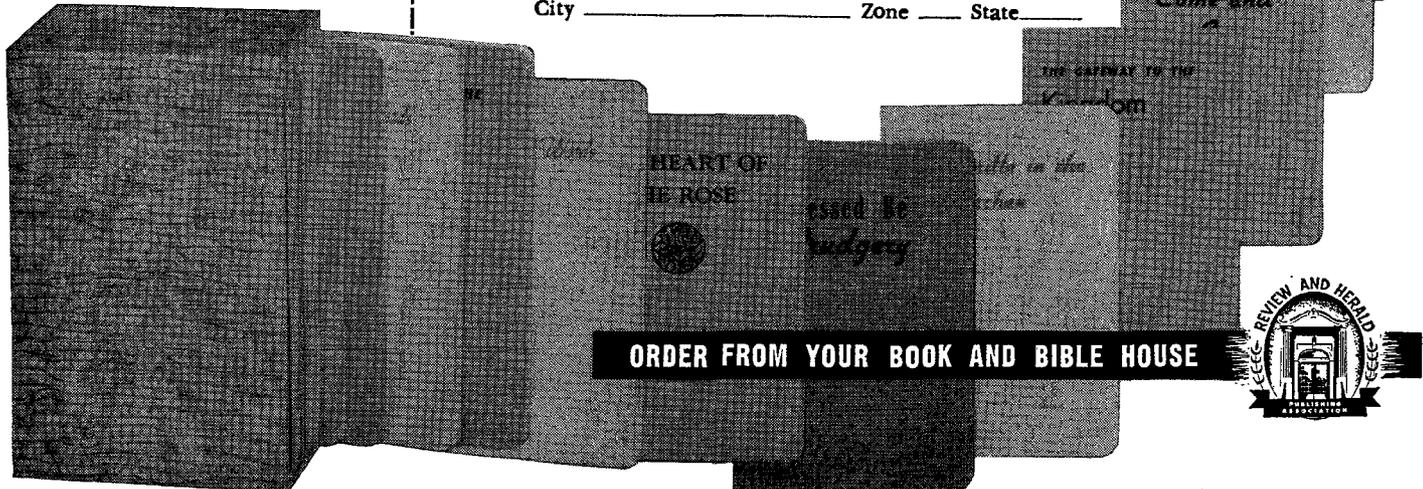
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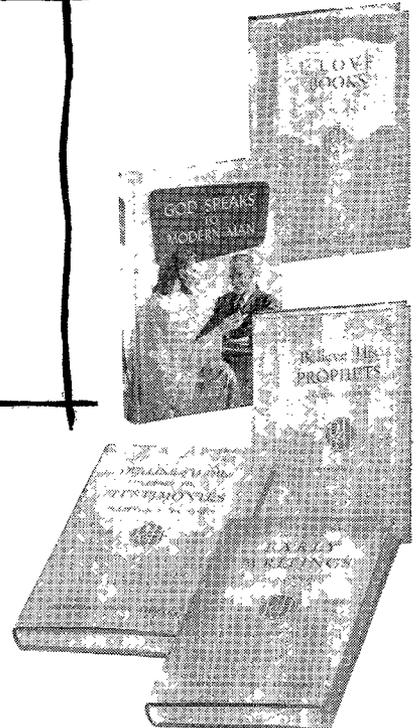
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As We Go to Press



1958 Camp Meetings

We here give a complete listing of the camp meetings and district meetings to be held in North America during 1958. It will be noted that because of the General Conference session some conferences have canceled camp meeting this year, holding district meetings instead. We trust that these gatherings may be a great blessing.

Atlantic Union

Greater New York (No Camp Meeting)	
New York	
Union Springs Academy	
Union Springs, New York	August 7-16
Northeastern (No Camp Meeting)	
Northern New England	
District Meetings	
Washington, New Hampshire	August 16
Augusta, Maine	September 3, 6
Southern New England	
South Lancaster, Massachusetts	July 17-26

Canadian Union

Alberta	
Lacombe	July 17-26
Beauvallon	July 23-27
Peace River	July 30-August 3
British Columbia	
Hope, British Columbia	July 31-August 9
Manitoba-Saskatchewan	
Saskatoon	July 10-19
Clear Lake	July 23-27
Maritime	
Pugwash, Nova Scotia	August 8-17
Newfoundland	
St. John's, Newfoundland	August 20-24
Ontario-Quebec	
Oshawa Missionary College	August 7-17

Central Union

Central States	
Edwardsville, Kansas	August 14-23
Colorado	
Campion Academy	
Loveland, Colorado	July 31-August 3
Kansas	
Enterprise Academy	
Enterprise, Kansas	August 6-10
Missouri	
Sunnydale Academy	
Centralia, Missouri	July 16-19
Nebraska	
District Meeting	
Lincoln, Nebraska	August 30
Tri-State Regional Meeting	
Canton, Missouri	May 3
Wyoming	
Casper, Wyoming	July 11-13

Columbia Union

Allegheny	
Pine Forge, Pennsylvania	August 7-17
Chesapeake	
District Meetings	
To be arranged	July 26
To be arranged	August 2
To be arranged	August 9
East Pennsylvania	
District Meeting	
To be arranged	July 4-6
New Jersey	
District Meeting	
To be arranged	July 11, 12
Ohio	
District Meeting	
Mount Vernon, Ohio	August 23
Potomac	
District Meetings	
Sligo Church	July 11-13
Richmond, Virginia	July 18-20
West Pennsylvania	
District Meetings	
Pittsburgh, Pennsylvania	July 5
Warren, Pennsylvania	July 19
West Virginia	
District Meetings	
Charleston, West Virginia	July 11-13
Parkersburg, West Virginia	July 18-20
Hinton, West Virginia	July 25, 26
Cumberland, Maryland	August 1, 2

Lake Union

Illinois (No Camp Meeting)	
Indiana	
Cicero, Indiana	June 5-14
Lake Region (No Camp Meeting)	
Michigan	
District Meeting—Upper Peninsula	
(Escanaba)	June 5-8
Grand Ledge	August 7-16
Wisconsin	
District Meeting—Rice Lake	June 14
Portage	July 24-August 2

Northern Union

Iowa	
Oak Park Academy	
Nevada, Iowa	August 8-16
Minnesota	
Medicine Lake (Near Minneapolis)	June 6-14
North Dakota	
Sheyenne River Academy (Near Harvey)	July 11-19
South Dakota	
Fairgrounds, Huron, South Dakota	July 11-19

North Pacific Union

Idaho	
Caldwell, Idaho	July 10-19
Montana	
Mount Ellis Academy	
Bozeman, Montana	July 17-20
Oregon	
Gladstone, Oregon	July 17-26
Upper Columbia	
District Meetings	
To be arranged	Weekends of May 3 and 10
Washington	
Auburn Academy	
Auburn, Washington	July 17-26

Pacific Union

Arizona	
Prescott, Arizona	August 14-23
Central California	
District Meetings	
San Luis Obispo	April 26
Bakersfield	May 3
Fresno	May 10
Modesto	May 17
San Francisco	July 19
San Jose	July 26
Nevada-Utah	
District Meetings	
Las Vegas, Nevada	June 6-8
Ogden, Utah	July 11-13
Reno, Nevada	August 8-10
Northern California	
District Meeting	
Hammond Grove (Near Fortuna)	July 16-20
Southeastern California	
District Meeting	
San Diego (Paradise Valley Church)	May 24
Southern California (No Camp Meeting)	

Southern Union

Alabama-Mississippi	
Meridian, Mississippi	June 6-14
Carolina	
District Meetings	
Charlotte, North Carolina	June 6-8
Hendersonville, North Carolina	July 11-13
Wilson, North Carolina	July 18-20
Columbia, South Carolina	July 25-27
Florida	
Forest Lake Academy	
Maitland, Florida	May 29-June 7
Georgia-Cumberland	
District Meetings	
Valdosta, Georgia	March 28, 29
Macon, Georgia	April 4, 5
Atlanta, Georgia	April 11, 12
Greenville, Tennessee	April 18, 19
Collegedale, Tennessee	August 22, 23
Kentucky-Tennessee	
Highland Academy	
Portland, Tennessee	June 4-8
South Atlantic	
Hawthorne, Florida	May 29-June 8
South Central	
District Regional Meetings	
Nashville, Tennessee	July 5
Louisville, Kentucky	July 12
Birmingham, Alabama	July 19
Jackson, Mississippi	July 26

Southwestern Union

Arkansas-Louisiana	
Baton Rouge, Louisiana	August 6-10
Gentry, Arkansas	August 13-17

Oklahoma	
Bierie Park (Near Oklahoma City)	August 1-9
Southwest Region (No Camp Meeting)	
Texas	
Southwestern Junior College	
Keene, Texas	May 30-June 7
Texico	
Sandia View Academy	
Albuquerque, New Mexico	July 31-August 9

MV Leadercraft in the Northland

Ten MV Leadercraft Courses were recently conducted within a few weeks in the Lake, Northern, and North Pacific unions. As a result 560 persons were awarded the Leadercraft certificate. Those who attended were MV Society officers, college and academy students, and other youth interested in youth leadership; MV secretaries, pastors, teachers, and other conference workers were present as observers and staff.

These Leadercraft classes were held at Lansing, Michigan; Emmanuel Missionary College; Wisconsin Academy; Minneapolis, Minnesota; Seattle, Olympia, and Spokane, Washington; Gem State Academy in Idaho; Walla Walla College; and Portland, Oregon.

MILDRED LEE JOHNSON

Encouraging Report From Australia

A recent letter from F. G. Clifford, president of the Australasian Division, contains these two very encouraging items:

"The general manager of the Sanitarium Health Food Company reports that earnings for the last half of 1957 were £74,000 (U.S. \$165,760) above the estimate. This is very gratifying indeed.

"Final figures are not yet in, but we believe that the past year will have been our best for baptisms. We are planning a strong evangelistic program for 1958, with our ministerial association secretary leading out in four spearhead campaigns in three of our largest cities, and one campaign in the mission field. These campaigns will provide a training ground for a large number of our workers, since schools of evangelism will be held in connection with the meetings."

Thus God continues to bless spiritually and materially the work begun in the South Pacific so providentially nearly seventy-four years ago.

W. R. BEACH