

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

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

*My
Mother's Prayers*

By WILLARD DESSAIN

My mother's prayers have been to me
A garden of serene repose,
A wall of strength where refuge hides
From outward fears and inner foes.

So was it when my life was young,
No better solace have I known;
So is it still as years flit by,
Now as I wear time's graying crown.

My mother's prayers are like the peace
That broods beside a quiet sea,
When winds are cradled and at rest,
And twilight woos eternity.

My mother's prayers are like the scent
Of oleander on the morn,
When night's dark chariot sweeps away,
And hope and trust anew are born.

How wise the Providence who planned,
That like a fixed and guiding star,
A mother's prayers should urge us on
To Heav'n's blest harbor seen afar!

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THE ADVENT SABBATH REVIEW AND HERALD

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A Thought

FOR THE WEEK

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

"While Here, to Do His Will Be Mine"

Einstein's theory of relativity, most difficult to understand by the average citizen, has made its contribution to the new progress in physics. Scientists have appropriated principles and laws as old as time itself in launching the earth satellites. These in turn have given a new perspective to time and distance.

An hour, measured by earth's clocks, has been a convenient measure from time immemorial by which men could compute the value of man's labor or the distance from place to place. An hour of peace and tranquillity, an hour of happy conversation with friends, an hour of meditation and worship, an hour's walk amid nature's grandeur—how very objective they were as times of significance.

But today the satellites that circle the earth through space in less than two hours make our old standards of time almost obsolete. These startling new developments make time an elastic and fluid concept, and bring into sharper focus such Biblical declarations as 2 Peter 3:8: "One day is with the Lord as a thousand years, and a thousand years as one day." Time here comes into a category that belongs to spaceships and interplanetary rockets.

One thing is certain, these new developments prove that the times are waxing late and we move on rapidly to "the time of the dead, that they should be judged" (Rev. 11:18). Let us heed Horatio Bonar's admonition:

"The time is short!

If thou wouldst work for God it must be now,
If thou wouldst win the garland for thy brow,
Redeem the time!"

H. M. TIPPETT

Well Said

Mercy to him that shows it, is the rule.—Cowper.

Mind unemployed is mind unenjoyed.—Bovee.

If thou art a master, sometimes be blind;
if a servant, sometimes be deaf.—Fuller.

A religion without mystery must be a religion without God.—Jeremy Taylor.

Pain adds rest unto pleasure, and teaches the luxury of health.—Tupper.

They who forgive most, shall be most forgiven.—Bailey.

REVIEW AND HERALD

Sinful Unconcern

By LOUIS K. DICKSON

It is easy and natural to prefer optimistic appraisals and pleasant forecasts of the state of the church and of our lives. But it is a well-recognized fact by those who understand the apocalyptic picture of the church of the Laodicean period that its attitude is characterized by a dangerous condition of spiritual self-satisfaction. "I am rich, and increased with goods, and have need of nothing," says she, and continues in this state of unconcern until the Lord is forced to express His disapproval.

Satisfied with an inner life of semi-unreality, we tend to rush thoughtlessly ahead in a program of ever-accelerating busyness, and to feel that thus we are finishing the work of God in the earth. But the work of God can never be finished by a people whose inner life and experience are unacceptable to Him.

Our unconcern stems from the lack of a sense of what sin is. Not all that God calls sin in our lives have we acknowledged as being sin. Our self-examination is too superficial. Christ through His grace has made provision to save us from our sins and to save "to the uttermost" all those who come to Him by faith, believing. But the difficulty is that sin does not always appear to be sin. Thus our spiritual lives are dwarfed and undeveloped to a point where God cannot bestow the fullness of His power.

In many lives self is not really dead and the desire for human praise and approbation motivates much of what is said and done. Others there are who count themselves in a position of supremacy above their fellows and who find a fondness in their hearts to direct attention to themselves in various ways. They thus show that pride is the dominating motive in their lives and that self is still very much alive.

Self Must Be Dethroned

Selfishness is at the bottom of all impatience, anger, and that sensitive spirit that stirs resentment and retaliation when crossed. Self is always on the throne of that heart where stubbornness and harshness and an argumentative spirit persist. Self is always headstrong, driving, and commanding. Self dictates peevishness and fretfulness and love of being coaxed. Unbelief, discouragement, lack of quiet assurance, and the spirit of complaining—all emanate from the citadel of self. All of these must give way to the

grace of an all-sufficient Lord and Saviour.

When the Spirit of Christ is present in the heart we will not plan to leave a better impression of ourselves than is strictly true. We will not entertain envy and jealousy, but will glory in the success of others. And we will not yield to the temptation to compromise. A dangerous unconcern regarding these, our spiritual needs, is keeping us from fully entering into our reward and is robbing us of the impartation of the righteousness of Christ, which is so necessary if our lives are to be made holy and fit for the fullness of His power.

This situation in which we find ourselves constitutes one of the greatest perils to the church and to each one of us. "Spiritual unreality" must be written across the lives of many today—even some who are apparently very busy for the Lord. The angel that writes up the history of the church in this present hour will undoubtedly have to write in bold let-

Beyond These Hills of Time

By INEZ BRASIER

Beyond these hills of time,
Beyond these earthly skies,
There wait my castled towers
Where golden walls arise.

Beyond these hills of time!
The way will not seem long,
Home yearning in my heart,
Upon my lips a song.

ters across its page the word *superficial*—very meticulous to attend minutely to everything on the outside, but with little behind that outward show. Externally we have never been so attractive to the world as now—architecturally, theologically, ritually—but do men discover within us those adornments of prayerful, faith-filled, spirit-possessed lives that they have a right to expect?

Our greater concern seems to be given to surface interests rather than to the deeper things of God. Do we not hear the Master again saying, "These ought ye to have done, and not to leave the other undone"? To be sinfully unconcerned about the internal, and greatly concerned about the external, is not satisfactory to God.

Our present plight can be remedied only by an elevation of the spiritual values that are at the center of Adventism and the Christian life. The present condition of the church cannot be changed by a smug, false, optimistic indifference regarding the matter.

Wonderful revelation from heaven has blessed the people of God in this generation. This light reveals not only the meaning of conditions around us but also the danger and sinfulness of the present flabby spiritual condition of our lives. A mighty change is due.

Concern to Be Felt

There must arise upon God's remnant people a new awareness of the low level to which the spirituality of the church has fallen. We need greatly to concern ourselves with the reasons for this situation, the trends that have brought it about, and the remedies that must quickly be made.

It has never been difficult to get the church partially to see her need and acknowledge it, but a partial realization of this need is inadequate. The baffling aspect of this great problem, however, is that above and beyond our convictions of the truthfulness of the counsels of the Lord, there arises a devastating unconcern that kills and destroys any intelligent action that would lift us out of this pitiful state. As a consequence the light of heaven fades from us and we continue on in what seems to be a losing race with the forces of evil.

What is needed is a new ascendancy among us of spiritual heroism, courage, and earnestness on every level of our lives and our work for God. The time is here for action, and how sad it is that in the words of Isaiah's outcry, "There is none that calleth upon thy name, that stirreth up himself to take hold of thee" (Isa. 64:7).

As touching the church and its vast program, we see dangerous trends resulting from a diminished spiritual emphasis in much of our service on all levels of the movement. This is reflected by the membership in a weakened devotion to that part of the church's interests which are in domains other than merely accelerated activity.

The spiritual possessions that distinguished the apostolic life of the early church and the pioneers of our faith have leaked from us to a very alarming degree. These things could

be recaptured and repossessed if our program of action were led more definitely in that direction. There needs to be a new spiritual unity among us regarding these objectives. All voices must now give forth a certain sound. Sinful unconcern must be banished from our personal lives and ejected from our circles when we choose our working forces.

Some things that have seemed so paramount in our minds in choosing men must give way to the supreme qualification of a more demonstrated spiritual leadership, if we would remedy our present low spiritual state. In the early church and among the pioneers of this message, demonstrated ability to lead spiritually with great courage and faith took precedence over every other consideration in the choice of men. Today a direct relationship seems to exist between our accelerating spiritual decline and our making primary certain secondary considerations. Merely multiplying leaders among us that elevate numbers and records above spiritual attainments will never usher this people into the city of God.

Courage Needed

Steps need to be taken immediately to remedy at their sources these dangerous trends before which we have been weakening. But we seem to lack the courage and spiritual fortitude to do very much about them in the fear of God. There seems to be a fear of standing alone, if necessary, and of speaking forth against evils that are apparent. This fear of man and his power to demote and retaliate, must be dismissed from among us. The domination of man must give way to the domination of God's Holy Spirit.

How long must we linger before these weaknesses that are eating away at the very vitals of the church? No amount of imposing figures or records will hide this disease or remedy the present program of endeavoring to feed the multitude with spiritually feeble hands.

How long will we continue this lack of courage and faith in making primary things first in our consideration and concern? When will the elevation of personal interests and ambitions cease? How long will we exhibit to God and before the world an example of indifference to things that matter most?

Our allowing of primary spiritual matters to remain so far beneath the surface in our church life and work has brought us face to face with other trends that are robbing this cause of the spirit of sacrifice and service we had so prominently in our beginnings.

Years ago, when some entered the organized work, it was felt very much

out of place and a mark of slipping away toward the spirit of the world for one class of workers to demand benefits different from those of the missionary basis which their fellows in service were gladly accepting. But today, not one class but a constantly increasing number are making demands upon the treasury of the Lord or are leaving the cause in order to gain worldly treasure from those who are bidding high for their employment. This course pursued by some classes in our work is dangerously crippling the cause of God.

A striking parallel is developing between the trends in the days of Solomon and those of our day. We have drifted in very much the same direction as did Solomon, and with much the same results. Anciently, even before Solomon's day, the Lord had directed that His counsel should ever be kept before His people and that they should not swerve to the right hand or to the left.

The king was familiar with God's warnings, but in his endeavors to strengthen his relations with the world about him he ventured upon paths of disregard to the heavenly light. The evil one well knew the relationship between disobedience of God's clear counsel and the success of his nefarious plans, and "he sought to bring in influences that would insidiously undermine Solomon's loyalty to principle, and cause him to separate from God."—*Prophets and Kings*, p. 53.

God was long-suffering even though greatly grieved with the king's conduct, and Solomon could have changed his course and turned away from the evil powers that his waywardness had set in action. But he allowed his judgment and inclination to rise in self-confidence, and he chose to carry out God's work in his own way.

So gradual was the trend away from the course heaven had marked out that it was almost imperceptible. It was like a vessel on the sea deviating a single point off its charted course and heading for the rocks.

Unswerving obedience was withheld, Israel was led to conform more and more to the ways of the world, and ambition to excel all others around took away the keen desire to be pleasing in God's sight.

"More and more the king came to regard luxury, self-indulgence, and the favor of the world as indications of greatness."—*Ibid.*, p. 56. "Prominent among the primary causes that led Solomon into extravagance and oppression, was his failure to maintain and foster the spirit of self-sacrifice. . . . Devotion to God and a spirit of sacrifice were the first req-



[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.]

Electric Computer Compiles Dead Sea Scrolls Index

First complete index of a major portion of the 2,000-year-old Dead Sea scrolls was printed in New York by an International Business Machines Corporation electronic computer. Final alphabetical summary lists were printed in Hebrew by the computer's printing unit at the rate of 150 lines a minute. The lists will make it possible to study any given word in all of its contexts. The computer will be able to make "qualified guesses" as to what words were originally written in hundreds of mutilated sections, Prof. James Muilenberg of Union Theological Seminary said.

Survey Shows Most Clergymen Classify Themselves "Conservative"

Nearly three out of four Protestant ministers in the United States would classify themselves as "conservative" or "fundamentalist" in theology, *Christianity Today* reported in Washington, D.C. Thirty-nine per cent classify themselves as "conservative," 35 per cent as "fundamentalist," 14 per cent as "liberal," and 12 per cent as "neo-orthodox." The greatest area of doctrinal agreement was found with regard to the doctrines of "God as Creator of man" and "Christ as Saviour and Lord."

Massachusetts Christians Join in Forming Lord's Day Committee

Protestant, Roman Catholic, and Orthodox churches in Worcester, Massachusetts, have joined to form a Lord's Day Committee in defense of the observance of current Sunday laws. The group stressed that it was not pressing for new legislation, nor opposing such essential businesses as restaurants, drug-stores, and other legitimate Lord's day businesses. Its stated purpose is to urge that business on the Lord's day be carried on only as regulated by the present laws of the Commonwealth of Massachusetts.

Judges Defend Conviction of Italian Bishop

A Florence court of three Roman Catholic judges issued a 6,000-word opinion saying its recent conviction of Bishop Pietro Fiordelli for defamation was based on the constitutional rights of Italian citizens. Bishop Fiordelli was found guilty March 1 of defaming Mauro Bellandi and his wife Lorianas as "public sinners" after they had refused to be married in church. He was given a suspended fine and ordered to pay the couple \$672 damages, but has appealed the sentence. The court said the rights of Italian citizens must be protected against any infringement by the Catholic Church.

uisites in preparing a dwelling place for the Most High."—*Ibid.*, pp. 61, 62.

Having started down the pathway of compromise, Solomon continued on this trend as he sought to build up God's work. We are told that in the construction of the wilderness tabernacle, chosen men were endowed by God "with special skill and wisdom. . . . The descendants of these workmen inherited to a large degree the talents conferred on their forefathers. For a time these men of Judah and Dan remained humble and unselfish; but gradually, almost imperceptibly, they lost their hold upon God and their desire to serve Him unselfishly. *They asked higher wages for their services, because of their superior skill as workmen in the finer arts.* In some instances their request was granted, but more often they found employment in the surrounding nations. In place of the noble spirit of self-sacrifice that had filled the hearts of their illustrious ancestors, they indulged a spirit of covetousness, of grasping for more and more. That their selfish desires might be gratified, they used their God-given skill in the service of heathen kings, and lent their talent to the perfecting of works which were a dishonor to their Maker."—*Ibid.*, pp. 62, 63. (Italics supplied.)

The king of Israel, who should have strongly held to the clear counsel of God, joined the procession away from it and sent to the king of Tyre for his master workmen. For this place Hiram was chosen, a man whose efforts were not prompted by any sacrificial desire to serve God. He was more interested in what he could get than in what he could give for the building up of God's Temple.

"Because of his unusual skill, Hiram demanded large wages. Gradually the wrong principles that he cherished came to be accepted by his associates. As they labored with him day after day, they yielded to the inclination to compare his wages with their own, and they began to lose sight of the holy character of their work. The spirit of self-denial left them, and in its place came the spirit of covetousness. The result was a demand for higher wages, which was granted.

"The baleful influences thus set in operation permeated all branches of the Lord's service, and extended throughout the kingdom. The high wages demanded and received gave to many an opportunity to indulge in luxury and extravagance. . . . In the far-reaching effects of these influences, may be traced one of the principal causes of the terrible apostasy of him who once was numbered among the wisest of mortals.

"The sharp contrast between the

spirit and motives of the people building the wilderness tabernacle, and of those engaged in erecting Solomon's temple, has a lesson of deep significance. . . . The spirit of covetousness, of seeking for the highest position and the highest wage, is rife. The willing service and joyous self-denial of the tabernacle workers is seldom met with. But this is the only spirit that should actuate the followers of Jesus. . . .

"Not for the wages we receive are we to labor. The motive that prompts us to work for God should have in it nothing akin to self-serving. . . . Into our efforts we are to bring the tact and skill, the exactitude and wisdom, that the God of perfection required of the builders of the earthly tabernacle; yet in all our labors we are to remember that the greatest talents or the most splendid services are acceptable only when self is laid upon the altar, a living, consuming sacrifice."—*Ibid.*, pp. 64, 65.

Selfish Trends Apparent

Are not the trends in our work today with regard to demands upon the treasury of the Lord very much a counterpart of the selfishness that characterized the builders of Solomon's Temple? And are we not in danger, in many cases, of seeing the same results follow as these trends lead us farther away from God's divine instruction? Should there not now ring forth a clarion call for repentance and a turning of the tide of these dangerous tendencies with which the evil one is stalking this great movement? Has not the time come for a new devotion and sacrifice

to be elevated in the midst of God's people as we are scrutinized by the world about us, and also, and particularly, by the rising generation among us?

Soon it must be said of each one of us, if we are numbered among the redeemed, "These are they which follow the Lamb whithersoever he goeth." Is it not in these very things that we find the reasons why the Lord lingers and delays the sending of the fullness of His power upon His people? Shall we by sinful unconcern continue on the present low level in our spiritual lives while millions are waiting longingly for deliverance as those who wait for the morning?

Shall we allow these low-level trends to take over control in the cause of God? Bewilderment and lethargy regarding these vital fundamental principles are swords that hang dangerously over us. These threatening dangers are stalking the church under the direction of the one who is making war with the remnant of God's people, and they must be met by a new determined uprising of fidelity to those principles and attitudes that have made us a people and have kept us in the channel of God's revealed will. Let us not allow the growing twilight of confusion in facing vital principles to catch us in a clutch of compromise that will cause hope to fail and purpose to vanish from our midst.

These efforts of the enemy must be countered by an attitude of deep concern on the part of the church in all its avenues toward every tendency to compromise on any part of our sure foundation principles.

Inspiration Speaks to Our Day—2

Profitable for Instruction

By T. H. Jemison

Whether we are dealing with a Bible story such as that of Job or Joseph or Daniel or John, or a specific and direct commandment such as "Thou shalt not bear false witness against thy neighbour," it is essential that we discover the principle involved if we would understand what it means to us today. It is discovering Bible principles and learning how to apply them to our own lives that makes Bible study truly profitable. See how much more practical the ninth commandment is when we consider its implications, which go far beyond the usual understanding of, "Don't lie." Here is a Spirit of prophecy explanation and application.

"Thou shalt not bear false witness against thy neighbour."

"False-speaking in any matter, every attempt or purpose to deceive our neighbor, is here included. An intention to deceive is what constitutes falsehood. By a glance of the eye, a motion of the hand, an expression of the countenance, a falsehood may be told as effectually as by words. All intentional overstatement, every hint or insinuation calculated to convey an erroneous or exaggerated impression, even the statement of facts in such a manner as to mislead, is falsehood. This precept forbids every effort to injure our neighbor's reputation by misrepresentation or evil surmising,

by slander or tale-bearing. Even the intentional suppression of truth, by which injury may result to others, is a violation of the ninth commandment."—*Patriarchs and Prophets*, p. 309.

When we look for the principle involved in the ninth commandment, we find that rather than being, "A Christian will not tell a lie," it is "A Christian will represent truth in every way." And we also discover that "it is the *intention* to deceive" that constitutes falsehood. Thus the principle behind the commandment is broader than the specific instruction of the commandment itself. This is always true whether the instruction is clearly stated as in a commandment or whether it is given through an incident in the life of an individual. Look for the principle—it is the heart of the teaching. By finding it we will be able to make a continuous application of Bible truth to everyday life. Bible principles must become so much a part of our thinking that we either consciously or unconsciously put them into practice no matter what we are doing.

It is in this way that Christ's thinking becomes our thinking and His promise of constant fellowship is fulfilled. "If we consent, He will so identify Himself with our thoughts and aims, so blend our hearts and minds into conformity to His will, that when obeying Him we shall be but carrying out our own impulses."—*The Desire of Ages*, p. 668.

A Question of Blue Ribbons?

Perhaps one more Bible illustration will be enough to emphasize the fact that *all* the Bible is of value to us for guidance in everyday living.

After telling the story of a man who was punished for Sabbathbreaking, the Bible account in Numbers 15 goes on to relate one of the ways by which the Lord wanted Israel to be constantly reminded of His commandments: "And the Lord spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue: and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye seek not after your own heart and your own eyes. . . . That ye may remember, and do all my commandments, and be holy unto your God" (verses 37-40).

This is a part of the Bible record, and all Scripture is "profitable for doctrine, for reproof, for correction, for instruction in righteousness."

What is the instruction that we are to gain from these verses that will fit our needs in the mid-twentieth century? That all Christians must wear a blue ribbon around the bottom of each garment? It seems clear that *that is not the point*. Or should we conclude that these verses are at least one portion of Scripture that has no present-day application? Here is the way Mrs. White applies these verses:

"The children of Israel, after they were brought out of Egypt, were commanded to have a simple ribbon of blue in the border of their garments, to distinguish them from the nations around them, and to signify that they were God's peculiar people. *The people of God are not now required to have a special mark placed upon their garments.* But in the New Testament we are often referred to ancient Israel for examples. *If God gave such definite instruction to His ancient people in regard to their dress, will not the dress of His people in this age come under His notice? Should there not be in their dress a distinction from that of the world?* Should not the people of God, who are His peculiar treasure, seek even in their dress to glorify God? And should they not be examples in point of dress, and by their simple style rebuke the pride,

Transformation

By HARRISON PALMER

I thank Thee, Lord, for heavenly birth
Creating soul anew;
Now part of Christ is *all* of me,
Transforming through and through!

vanity, and extravagance of worldly, pleasure-loving professors? God requires this of His people."—In *The SDA Bible Commentary*, vol. 1, p. 1114. (Italics supplied.)

At the moment we are interested only in the matter of the application of principles—not a discussion of the principles that should govern our choice of clothing. The thing for us to notice is not the blue ribbon, but the reason the Lord had for commanding that the blue ribbon be attached to the garments; not the specific command, but the principle behind the command. He said it was "that ye may look upon it, and remember all the commandments of the Lord." The fact that they had obeyed the Lord in this simple matter of a distinctive mark on their clothes was to remind them, every time they saw the blue ribbon, that they were to be just as faithful in keeping all the commandments of God.

A principle lies behind the giving

of this command, and that principle is as applicable today as it was in the days of Moses. The principle is this: The way we dress should be so fully in harmony with the plan God has outlined for us that it will continually remind us that we are to be careful to keep *all* the commandments of the Lord. It is only one reminder among many—but it is an important one—that everything we do should be done to the glory of God.

Instruction Applicable Today

In the same way we can go through all of God's instruction in both the Old Testament and the New. We will find that much applies directly and specifically to us—as much as it did to Terah and Jesse and Jeconiah and Onesimus and Timothy. Even where we can see the applications clearly, we must search for the principles so we can make the widest use possible of the instruction.

Then there are those portions where the possible applications are not so obvious, and those that appear on the surface seem to have no present application. In every one of these instances there are lessons for us to learn. No portion of Scripture can ever be set aside as having completely fulfilled its purpose. It is for today! "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. 3:16).

A most natural question for a Seventh-day Adventist to ask after such a review of the application of Bible principles is, "Well, then, what about the writings of Ellen G. White? How much of what she wrote applied only to those to whom it was originally addressed, and how much should be considered as of general value to the church and to individuals now, more than forty years after her death?" Not only is this a natural question, but it is one that deserves a good deal of careful and prayerful study before decisions are reached, for both the history and the future of the Seventh-day Adventist Church are closely tied to the many thousands of pages of instruction that we believe the Spirit of God prompted Ellen G. White to write for the special guidance of the remnant church.

If we are going to reach sound conclusions there are several factors that must be considered. We must think of the way in which these Spirit of prophecy messages came to the remnant church. We must know the purposes for which they were intended—and are intended. We must study their relation to the instruction that is given in the Bible. We must keep in mind God's plan for His remnant church.

Thyatira, City of Purple Dye

By Siegfried H. Horn

"All the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works" (Rev. 2:23).

Thyatira was an old Lydian town lying on the river Lycus, a tributary of the Hermus, in the northern part of Lydia, but so close to the border of Mysia that even the ancients frequently referred to it by mistake as a Mysian city.

Thyatira's early history is not well known, except that it was a holy city of the Lydian sun god Tyrinnos, depicted regularly as a horseman god. By the third century B.C. the city had apparently fallen into decay, and was founded anew by Seleucus Nicator (301-281 B.C.). From that time on, Thyatira remained one of the smaller Hellenistic cities of western Asia Minor. Although it became the commercial center of the Lycus Valley, it was never a metropolis like Ephesus, Smyrna, or Pergamum.

Since the city seems to have enjoyed a rather tranquil and peaceful life during most of its existence, its history is rather colorless in comparison with the history of cities like Smyrna or Ephesus. The nearest Thyatira came to being involved in a war was in 190 B.C., when Antiochus the Great put his military forces in this city in anticipation of meeting the Roman army. However, the ensuing battle between him and Scipio took place at Magnesia, some forty miles south of Thyatira, and by this good fortune the city escaped harm.

The ancient city is buried underneath Akhisar, a town with a population of about 20,000, whose chief industry is now rugmaking. The Turkish name Akhisar ("White Castle") comes from the white ruins of a medieval castle that lie near the modern town. Scientific excavations have never been conducted in this town, but in diggings carried out by the townspeople for the laying of foundations for their houses, ancient artifacts have frequently been found. Numerous inscriptions have thus come to light, and these have found their way into various museums.

When I visited Akhisar it seemed difficult to find any remains of ancient Thyatira. When asked about ruins, local people could give no information. A visit to the police headquarters also seemed at first to be unsuccessful in this respect, until one of the police officers remembered that a sarcophagus had recently been found on the hospital grounds and could be seen in its garden. Near the hospital of Akhisar I found a large stone sarcophagus, which had been excavated at the time the foundations for the new hospital had been laid. The gardener had filled it with earth and was cultivating flowers in it. He and other hospital personnel were delighted when we pointed out to them that the long Greek inscription found on one of the sides of the sarcophagus mentions Thyatira, the ancient name of their city.

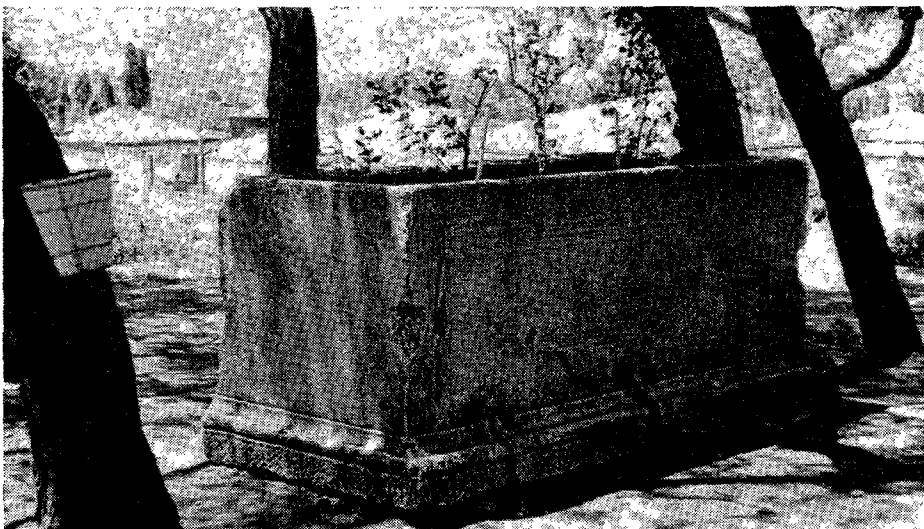
Ancient Thyatira was a city of guilds. In no other city of Western

Asia were the various craftsmen organized into well-disciplined guilds as in this city. Among them the guild of the dyers occupied a most prominent place. The dyers of Thyatira had learned to make purple dyestuff from the madder root instead of the shellfish, as was done in other purple-producing centers of the ancient world. This purple dye, now called Turkish red, enabled the dyers of Thyatira to compete successfully with other centers of dyemaking. The Bible reader will remember that Lydia, one of the first converts of Paul in Philippi, was called "a seller of purple, of the city of Thyatira" (Acts 16:14). Apparently, this Anatolian city had business agents in foreign countries such as Macedonia, in which Philippi was situated.

Ancient Thyatira possessed a temple dedicated to a deity called Sambathe, in which an officiating prophetess gave oracles. Some Bible commentators have thought that the words of John about "Jezebel, which calleth herself a prophetess, to teach and to seduce my servants" (Rev. 2:20) refer to this oracle-giving prophetess in the temple of Sambathe. The correctness of this interpretation is, however, questionable, and it is equally uncertain whether W. M. Ramsay is correct in seeing references in this fourth letter of the Revelation (ch. 2:18-29) to the compromising Christian members of certain guilds. He thinks that many church members were still living under the discipline of their respective guild organizations, to which they had belonged before they became Christians, and that they continued to take part in some of the immoral and questionable practices during feasts and other gatherings. While this is a rather interesting interpretation of the rebuking words of John found in the fourth letter of Revelation, there is no evidence that it is correct.

That the church of Thyatira lost its purity and experienced troubles in the early centuries of the Christian Era, seems evident from a remark made by the Church Father Epiphanius, who claims that in the beginning of the third century the whole city and its environment had embraced the Montanist heresy. Otherwise, not much is known of the history of the Christian church of this city, whose spiritual condition became a type of the church of the Middle Ages.

The absence of ancient ruins and the dearth of historical information about this city are the reasons that our stay in Akhisar was brief. They are also the reasons that this article is shorter than others in this series describing the cities in which the churches of Revelation were situated.



PHOTO, COURTESY OF THE AUTHOR

Ancient stone sarcophagus at Akhisar. Its Greek inscription proves that it stands on the site of ancient Thyatira.

Rediscovering the Faith of Jesus

(Concluded From Issue of April 24)

By J. L. Shuler

The threefold message of Revelation 14 restores the seventh-day Sabbath as the sign of the Creator. The command for the keeping of the seventh day is a part of the Ten Commandments, standing on an equal basis with such commandments as "Thou shalt not steal," "Thou shalt not kill," and "Honour thy father and thy mother." Since the remnant church keeps the Ten Commandments, this means that they are a seventh-day-Sabbathkeeping people. If they did not keep the seventh day, they would not be obedient to the Ten Commandments. So here is our fourth direction from Jesus Christ for finding the true church in these last days: They keep Christ's true seventh-day Sabbath.

This threefold message will be preached to every country in the world. Revelation 14:6 declares that the message will be heralded to every nation. So here is the fifth mark given by Christ: They are a worldwide movement. In other words, this remnant church cannot be a small group who are found in only two or three countries.

For the sixth mark we turn again to Revelation 12:17. This text declares that God's people in the last days "keep the commandments of God, and have the testimony of Jesus Christ." What is "the testimony of Jesus Christ"? Revelation 19:10 tells us: "Worship God: for the testimony of Jesus is the spirit of prophecy."

God always fulfills His Word at the appointed time. When the judgment began in 1844, at the end of the 2300 days, and the time came for this commandment-keeping remnant to arise, God caused the Spirit of prophecy to be connected with this threefold-message movement in the work and writings of Mrs. E. G. White. Her work and writings have been submitted to every scriptural test for a true manifestation of the gift of prophecy, and they stand approved by the Word of God.

The book of Revelation has set before us six points from Jesus by which we may find His remnant church into which He is calling His followers. These directions enable us with certainty and confidence to identify God's last-day, threefold-message movement, of which He wants us to

be a part, and His remnant church, into which He is calling His followers. They will keep the Ten Commandments and the faith of Jesus (Rev. 14:12). They will teach the special truths mentioned in the three angels' messages of Revelation 14:6-12. They were to arise in 1844 (Rev. 14:7; Dan. 8:14). They will keep Christ's true seventh-day Sabbath (Rev. 14:7, 12). They will be a worldwide movement (ch. 14:6). They will have the Spirit of prophecy (chs. 12:17; 19:10).

When a person looks for these six identifying marks of God's true people, he finds that there is only one Christian movement in all the world that fits into these six specifications, and that is the Seventh-day Adventist people. Since this movement alone meets these six specifications given by Jesus, it must be His way for us.

It would seem that even the United States Government knows where to find the remnant church. Some years ago a letter came to the post office in Washington, D.C., the only address on the envelope being "Fourth Commandment Keepers, Washington, D.C." What do you think the postal officials did with this letter? All major denominations are represented in Washington, D.C. They undoubtedly thought of many different denominations. They concluded that none of these kept the fourth commandment as written in the Bible. They made a decision. They said, "You take this letter out to Takoma Park to the headquarters of the Seventh-day Adventists." They knew that Seventh-day Adventists follow the fourth commandment as the Lord gave it.

Seventh-day Adventist Church Not an Ism or Schism

People generally regard Seventh-day Adventists as merely another denomination. Please mark this. According to the Word of God, Seventh-day Adventists are not just another denomination. They are not an ism or a schism. They are God's last-day threefold-message movement of Revelation 14. They are the people of Revelation 14:12, of whom Jesus Christ says, "Here are they that keep the commandments of God, and the faith of Jesus." They are the people of Revelation 12:17, who keep the commandments of God, and have the tes-

timony of Jesus Christ, which is the Spirit of prophecy.

They are organized as a church, but the organization is for the supreme purpose of making known God's message to every nation. When a person unites with this Sabbathkeeping movement, which meets the Lord's six directions in the book of Revelation, he is not merely joining another denomination. He is taking the way of Jesus for these closing days. He becomes a part of God's threefold-message movement. When he takes his stand for the commandments of God and the faith of Jesus, he becomes one of those of whom Jesus says, "Here are they that keep the commandments of God, and the faith of Jesus."

Does it pay to be a member of this remnant church? Here is the answer in the Word of God: "And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints" (Rev. 15:2, 3).

This shows that after the second coming of Christ the remnant church will stand on the sea of glass, next to God's throne in the New Jerusalem, having gotten the victory over the beast and his image. If we remain a part of God's remnant, and are true to the end, we will go to the sea of glass in front of God's throne in the New Jerusalem.

These six marks for identifying God's last-day threefold-message movement, or the last part of His true church, certainly give unerring guidance for finding God's way, and for knowing with what people He wants us to be connected. When we follow the Lord's directions, as indicated in Revelation 12:17; 14:6-12, they lead us into the Seventh-day Adventist Church as the one religious body that answers to this prophetic mold of His true church for these closing days.

Since the teachings and work of Seventh-day Adventists represent God's threefold message as His way for our day, the only consistent course is to accept these truths, and take one's stand with this movement. When a sincere man or woman is led to see that this Advent Movement is the fulfillment of Revelation 14:6-12; 12:17, and is God's remnant church doing His special work for our day, what else can he do but gladly and courageously take his stand with this people?



• EDITORIALS •

A New Day for Adventists

No line from Mrs. White's writings is probably better known to us than this: "We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."—*Life Sketches*, p. 196. This statement appears most appropriately in a book in which Mrs. White recounts some of her experiences from 1844 onward in connection with the growth of the Advent Movement. She wrote of hardships many, of poverty deep, and of obstacles mountain high.

This movement did not grow up by accident; it came to life, expanded, and grew strong under the most forbidding circumstances. Chief among these was the often bitter, unreasoning opposition on every side. How strong that opposition was can be known only by those who are either very full of years or have taken time to read our church's history.

Immediately after the great disappointment in 1844 God opened before a little group of believers in the Advent certain other vital truths such as that of the Sabbath, the sanctuary, the true nature of man, and the state of the dead. This little group, convinced that they had added truth from God that was to become increasingly timely, and that they were fulfilling Bible prophecy, went forth to preach. This is the explanation of the origin of the Seventh-day Adventist Church, or what we often call the Advent Movement.

Looking back after the church had been growing for about forty years, Mrs. White thus spoke of the difficulties at the very beginning: "It was then next to impossible to obtain access to unbelievers. The disappointment in 1844 had confused the minds of many, and they would not listen to any explanation of the matter."—*The Review and Herald*, Nov. 20, 1883.

An Exhibit of Opposition

Nor did forty years suffice to remove all the opposition; far from it. A few years ago we had the privilege of reading the reminiscences of one of our aged college teachers who has now gone to his rest. He told of the opposition he faced in his own home when he accepted the truth. He wished to go to one of our colleges, but his father would not give him any financial aid. That was in the summer of 1882. When this young convert to the faith appealed for money for tuition, the father in his vigorous reply thus described Seventh-day Adventists: "A slimy, pilfering set of vagabonds and beggars."

We can smile as we read these words, realizing how great is the distance we have traveled in public esteem since then. Many factors have contributed to the change. We have continued to live and grow, and while doing both have continued to live as respectable citizens and helpful neighbors. We say this with no pride whatever, because in thus living we have done no more than the minimum that any person ought to do. But the very doing of it slowly tended to change the appraisal that men made of us. It may safely be said that by the time World War I came, people at least thought that we were respectable citizens, not too queer or irrational.

The advent of World War I and all that has followed afterward in world upheaval brought us to the second

great step in securing recognition in the world at large and in the United States in particular. The upheavals of the last thirty years have slowly persuaded men that there might actually be truth and value in the teachings that we hold. This second stage was well developed even before World War II began.

This second stage is now producing some very natural results, but nevertheless, results that could hardly have been foreseen a few short years ago. Here, there, and elsewhere men now seek actively and most sincerely to know directly from us what we believe and why. It is difficult to overestimate the significance of this latest development in the life of the Advent Movement. After all, the reason for our existence in the world is to present to men what we believe are timely and saving truths for their souls, in anticipation of the day of God so soon to come.

A great thrill of joy should go through our hearts as we think of this current development. With great humility and yet with great earnestness and fervor we must measure up to the opportunity and the challenge of our very present hour. God has so set the stage in the world as to stimulate men's minds and trouble their hearts to inquire what it is we believe. Of ourselves we are nothing, but we believe that the truths we preach from the Book of God are priceless, the most important truths that could be preached to men in these hours.

We think particularly in this connection of the representatives of the secular and the religious press that have come to Takoma Park over the past several years to make a special study of Adventists and to write articles and sometimes books concerning us. They have come displaying a genuine and serious concern for what they might discover. What they have written has generally been helpful toward giving the reading public a truer picture of us. We think particularly of one instance where a religious writer who had prepared different books on various unusual religious bodies, came to the Adventist headquarters in Takoma Park to gather facts about us. He did the very commendable thing that critical writers in the past invariably failed to do—he talked directly with those who ought best to know what Adventists believe and what they seek to accomplish in the world. The talks were conducted in an informal and quiet atmosphere, the inquirer framing one question after another, and allowing our brethren the opportunity to state in written form, clearly and definitely, what we believe. It is always well finally to put in black and white what one believes on a matter.

A Significant Book Comes Forth

When all of these conversations, with their accompanying questions and responses, had been concluded, our brethren naturally felt that the answers they had so carefully prepared might be of general value to our people everywhere as they seek to answer questions regarding our beliefs. To be sure that the material they published would present most truly a consensus of Adventist thought, the manuscript was examined by a large number of brethren and critically studied by a committee. After all this careful work had been done the manuscript was finally published under the title *Seventh-day Adventists Answer Questions on Doctrine*.

We have a copy before us as we write. We think this book is most certainly unique. It has no exact parallel in our more than a hundred years of publishing. It marks definitely the new era to which we have come, an era of earnest, sincere inquiry on the part of others as to what we believe. Only as we look back over a hundred years can we fully sense the significance of this volume. This book probably comes as near as we can presently hope to come, in providing to the man who asks of us a reason for the hope that is within us.

Needless to say, it is not possible for any book to go forth without someone's feeling that this or that or the other sentence or paragraph should have been phrased a little differently in order effectively to express the viewpoint of the church. That will always be. Even the most devout are still finite and fallible. All the books that our leaders have written through the years have needed revision at times and have, indeed, received it. But if through the long years we had hesitated to circulate our books because we felt that they lacked perfection, the Advent Movement would not be able now to look back on a glorious record of millions of printed pages sent forth to the world. If the Lord waited until He found perfection in any one of us before He used us in His service—well, He simply would not have used any of us.

We rejoice as we look at this volume before us. We thank God for what it signifies of a new day. We thank God for the earnest labor put upon it. We hope that our people everywhere will give to it the kind of circulation that it ought to receive. Troublous times lie ahead. It may not be easy, then, to circulate our literature. Now is the time to work for God in every possible way. Now is the time to let men know what we believe and why, in meekness, and yet with directness and fervor.

F. D. N.

Where Are the Locomobiles?

The other day an esteemed friend called our attention to a Locomobile advertisement in *Harper's Weekly* for September 30, 1899. We smiled of course, reading the claim that, as "the latest and best horseless carriage," it combined "all the requirements for an ideal and practical pleasure or business vehicle. . . . \$600. Delivery—60 days." Two big selling points were "no noise" and "no odor," evident allusions to the noisy motors and pungent aroma of gasoline that characterized most early automobiles. Only a little more than fifty years ago! Yet, encountering a Locomobile in a museum, a child of

today would probably not even recognize the horseless carriage pictured on page 978 as an automobile.

What really intrigued us about the advertisement, however, was the terse claim, "No better will be made. Time will not improve it." But we would search in vain among the exhibits in this year's automobile show for any vehicle bearing the name Locomobile. Where are the Locomobiles? Perhaps the answer lurks in the staccato lines, "No better will be made. Time will not improve it." We surmise that the manufacturers really believed their bold claim.

But no manufacturer today would claim that his product is beyond improvement. He knows better. He knows that constant progress and improvement are essential if he plans to remain in business. He may remember one automobile manufacturer a few years ago who postponed introducing a new body design for only one year, and as a result came perilously close to losing his market.

It was also something more than half a century ago that a young man by the name of Henry Ford was hard at work on the prototype of the famous Model-T. He believed in improvement—then. But toward the close of his long and active life he nearly made the same mistake that Locomobile once made. The success of the Model-T finally convinced him that it represented the acme of desirable automotive progress. But his son and grandson knew better and rescued the Ford from oblivion.

Thus it is with spiritual life. He who feels content with his understanding of God's Word, with the religious experience he enjoyed yesterday or yesteryear, is following in the footsteps of the Locomobile. The apostle Paul recognized this danger when he wrote the Philippians, "I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (ch. 3:13, 14). Paul specifically denied that he had already attained or that he was already perfect. Peter likewise believed that the person who has been born again must "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18).

Satisfaction with the present is an insuperable barrier to Christian growth and advancement. True, we should thank God for the attainments of the past, but satisfaction with them is fatal. In fact, advancement is impossible for one who glues his eyes to the rear-view mirror of life. Day by day let us pray for grace to recognize present opportunities and future possibilities in Christian wisdom, growth, and service.

R. F. C.

We have just compiled our fourth quarter's Sabbath school report for 1957, and what good news it contains!

- Our world Sabbath schools now total 20,730. This is an increase of 689 for the year, or about 13 new Sabbath schools every week.
- Our Sabbath school membership for the world field is now 1,435,161—almost one and one-half million! This shows an increase of 53,182 for the year, or about 1,023 new Sabbath school members every week.
- Our Sabbath school attendance stands at 1,137,498, which is 82.2 per cent of the church membership goal base in North America, and 123.3 per cent in the overseas divisions, giving an average of 111.4 Sabbath school members attending Sabbath school for every 100 church members. It really should be much more than this. Yet we rejoice because this is a gain of 52,146 over last year.
- During the quarter 17,350 Sabbath school members were baptized; 2,101 of these were



in North America and 15,249 were overseas. This equals an average of 1,335 Sabbath school members baptized every week. We like to see people come into the church through the Sabbath school. Somehow we feel that when the church pastors and evangelists, the Voice of Prophecy and other Bible correspondence schools, the colporteurs and lay workers, bring their interested ones to Sabbath school first, they are better established in the truth and make stronger church members.

- Our total offerings for the quarter were \$1,966,796.41—nearly 2 million dollars! By calculating the daily average offering, we

find that we passed the 117th million-dollar mark for missions on November 26, 1957. Our first million dollars took 25 years to raise; our last million dollars took 6 weeks, 5 days, to raise.

- The Thirteenth Sabbath Offering amounted to \$390,453.50! Isn't that a wonderful offering to be given on one Sabbath day? It resulted in an overflow of \$68,090.70, which went to the Northern European Division. So Greenland can have its chapel, Norway can have its dormitory, Liberia can have its mission headquarters, and Ethiopia can have its clinic.

M. E. Lind, Sabbath school secretary of the Northern European Division, has already sent us his heartfelt thanks. You can read it on the back page of *THE REVIEW AND HERALD* for April 17.

Aren't you glad you belong to the worldwide Sabbath school family?

ERIC B. HARE

REVIEW AND HERALD

Sabbath School Lesson Help

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

FOR SABBATH, MAY 24, 1958

The Seven Last Plagues

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

The final judgments upon evil men are not allowed to fall on the world without advance warning from God. An omniscient God of love seeks to save as many as possible from the final judgment. Hence it is that the messages of Revelation 14 swell to a crescendo and the everlasting gospel becomes a powerful redemptive force on earth.

1. The Heavenly Overture. Rev. 15:1-4.

"Another sign." We have seen in chapter 12 the sign of the sun-crowned woman, and the sign of the great red dragon; this is the sign of the coming wrath of God.

"Seven angels having the seven last plagues." (a) Certain reasons are seen for the seven last plagues, though the details are not all explained. Jesus spoke of a well-nigh universal delusion prior to His second coming (Matt. 24:24). Paul spoke of the coming "activity of Satan . . . with all wicked deception for those who are to perish" (2 Thess. 2:9-11, R.S.V.); (b) Paul also warned of Satan "transformed into an angel of light," in 2 Corinthians 11:14. "As the crowning act in the great drama of deception, Satan himself will personate Christ."—*The Great Controversy*, p. 624. He will be accepted as Christ. He will use Christ's words, perform miracles. "This is the strong, almost overmastering delusion."—*Ibid.* Now the protecting hand of God is withdrawn and the plagues unmingled with mercy fall upon a sin-hardened world.

"A sea of glass mingled with fire." That is, the one before the throne in Revelation 4:6. There it was "like unto crystal"; here it is "mingled with fire."

"The song of Moses." (a) On the glassy sea John saw "those who had conquered the beast and its image and the number of its name" (R.S.V.), and saved by the blood of the Lamb (ch. 12:11), they break into "the most beautiful song of faith of the ancient dispensation, the song

of Moses, the song of victory (Exodus 15) . . . in honor of the heavenly Lord" (Lilje, *The Last Book of the Bible*, p. 210); (b) this verse is quoted in *Patriarchs and Prophets*, page 79: "When the prince of this world shall be judged, and all who have united with him shall share his fate, the whole universe as witnesses to the sentence will declare, 'Just and true are thy ways, thou King of saints.'" Compare Jer. 10:7; Ps. 86:9.

2. The Seven Angels Go Forth With Their Vials. Rev. 15:5 to 16:1.

"The temple of the tent of witness in heaven was opened" (R.S.V.). (a) Various names are used to describe the heavenly temple from which comes the striking angel procession. The most holy place is vacated by Jesus, which event creates the awful circumstances to follow; (b) "When He leaves the sanctuary, darkness covers the inhabitants of the earth. In that fearful time the righteous must live in the sight of a holy God without an intercessor. The restraint which has been upon the wicked is removed, and Satan has entire control of the finally impenitent."—*The Great Controversy*, p. 614.

Wicked Are Punished

3. The Seven Plagues. Rev. 16.

"There fell a . . . grievous sore upon the men which had the mark of the beast." Men are divided into those having either the seal of God or the mark of the beast. Now is poured out "the unmingled wrath threatened against those who worship the beast" (*The Great Controversy*, p. 627).

"The second angel poured his bowl into the sea, and it became like the blood of a dead man. . . . The third angel poured his bowl into the rivers and the fountains of water, and they became blood" (R.S.V.). What a fearful judgment upon those who so freely shed "the blood of saints and prophets." This condition is beyond imagination, but lack of water and the accompanying inconveniences must involve intense suffering and world disruption. Other promises of the Word will now be fulfilled to the

saints: "He shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure" (Isa. 33:16). "When the poor and needy seek water, and there is none, . . . I the Lord will hear them" (Isa. 41:17).

"The fourth angel poured out his vial upon the sun, and power was given . . . to scorch men with fire." In *The Great Controversy*, page 628, the following scriptures are applied to this time: Joel 1:10-12, 17-20; Amos 8:3. Despite the world's worst drought and famine, the wicked only blaspheme God. There is now a "famine . . . of hearing the words of the Lord" (Amos 8:11), but there is no repentance because God's Spirit has been withdrawn.

"The fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness." "Seat" is rendered "throne" (R.S.V.), indicating the center of the dominant world power. "While men grope unrepentantly for light in a spiritually dark world (see ch. [Rev.] 16:8, 9) God sends upon them literal darkness, symbolic of the deeper spiritual night that is yet to enshroud the earth (see on vs. 13, 14)."—*The SDA Bible Commentary*, on Rev. 16:10.

"And the sixth angel poured out his vial upon the great river Euphrates." A discussion of the meaning of this act and the preparation of "the way of the kings of the east" can be found in *The SDA Bible Commentary*, volume 7, pages 842-844.

"Three unclean spirits . . . working miracles . . . gather them to the battle of that great day of God Almighty." Compare this evil trio with "the dragon," "the beast," and "the false prophet." *The Great Controversy*, page 588, speaks of a sinister resurgence of spiritism in decadent religious circles, culminating in the satanic personation of Christ as the answer to the frantic prayers of a plague-stricken world. Then the demon spirits throw the nations into the great last struggle against God and His people. On Armageddon see *The SDA Bible Commentary*, on Revelation 16:16.

"It is done." "A great voice out of the temple" utters words similar to those voiced by Jesus on the cross (John 19:30). They are used again in Revelation 21:6 at the re-creation of the world. In Revelation 16:17 they indicate the end of the mystery of iniquity, and they come as the destruction of the saints appears inevitable (*The Great Controversy*, p. 631).

For the comfort of the faithful in those times we have this word in *The Great Controversy*, page 631: "None can pass the mighty guardians stationed about every faithful soul."



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 5



THE STORY THUS FAR

This is a true story of pioneer days. Lured by glowing tales of the Far West, Alvin Clark was leading a covered-wagon caravan across the plains to the Willamette Valley, in Oregon. Ransom and Gabriel Long and Hiram Hardy—all relatives—were the other men of the group, and they, of course, had their families with them. Alvin Clark's family consisted of his wife, Mary, and seven children. Emeline, eighteen years old; DeWitt, fourteen; Libby, thirteen; Howard, eight; Hannah, six; and the twin babies, Clara and Clarence, about a year old. Their wagon train had left Sugar Grove, Illinois, on April 12, 1852, and crossed the Missouri River on May 15. They were now skirting the north bank of the Platte River, which they would follow for 500 miles. They had made the journey thus far with no great difficulty. Even the Indians had not molested them.

One would have thought that the most warlike of Indians had gained entrance to the encampment if he had heard the savage whoop that startled the Clarks one morning at breakfast. But it came from no one more fierce than ten-year-old John Long, who emerged from behind a wagon and was greeted by an equally bloodcurdling whoop from his cousin, Howard, lively eight-year-old of the Clark family.

"Aren't we even going to see an Indian, Uncle Alvin?" John's voice sounded terribly disappointed.

"Not if we can help it, young man." The captain was not looking for trouble.

"I sincerely hope we don't." Mary Clark's gentle voice sounded like a prayer, as she looked up from feeding Clara and Clarence, who seemed to be thriving on the outdoor life, and were growing bigger every day.

"Well, hurry up, Howard, and get your breakfast finished, and we'll go out and hunt prairie dogs anyway." John impatiently brandished his homemade bow and arrows.

Howard needed no second invitation, and sliding down off the rear of the wagon, where he had been sitting, he grabbed up his own bow and arrows, and hurried after his chum. A little way from camp they came to a whole village of prairie dogs, each little furry animal perched atop a small mound of earth. Whang! sped John's arrow, and, like marionettes, all pulled by a single string, the prairie dogs dropped out of sight into their holes.

The boys wandered on in search of more worlds to conquer.

Late that afternoon the wagons pulled into a circle beside a clear little stream—North Bluff Creek, the captain's rough map designated it. The oblique rays of the sinking sun highlighted the rugged, richly colored bluffs that closed in on the valley at this point.

"Alvin, won't you come and see John? He's been sick at his stomach



ever since dinnertime, and all afternoon he's complained of terrible cramping pains in his abdomen. Do you suppose it could be—"

Rosetta Long could not bring herself to pronounce that dread word "cholera." There had been rumors that cholera again stalked the Oregon Trail. This scourge of the plains had caused the death of many hundreds of emigrants during the years 1848 and 1849, striking them down suddenly, unexpectedly. And no one seemed to know what to do to avoid it or how to treat it.

Not even waiting to unyoke his oxen, the captain followed his sister.

Little John's face was ash gray and pinched, as he lay on a pile of bedding in the back of the wagon. In a hoarse whisper he called for water. It seemed impossible that such a change could have come over the youngster who had been so full of life only that morning.

Alvin Clark felt the child's forehead. It was cold and dry. Gravely he shook his head.

"Rosetta, I'm afraid it's serious. There's no doctor anywhere around,

but we'll do what we can. Try a mustard poultice on his stomach, and I'll send for some cold water from the stream for him to drink. And give him a dose of castor oil. I'm afraid about all we can do is to make him as comfortable as possible, and pray for the best."

During that evening, and all through the long night, Rosetta Long stayed by the boy, massaging his pain-cramped legs, giving him sips of water when he cried for something to drink. Ransom Long stood close to the rear of the wagon, where lay his little son, or walked helplessly back and forth, keeping the sad vigil with his wife. But in the gray of early dawn death claimed the boy. So quickly did the baleful cholera do its grim work.

In the morning the company gathered sorrowfully for a short funeral service, conducted by Captain Clark. There was no wood for a coffin, so the body was wrapped in heavy bedclothes. Then it was buried just to the right of the road. A rude wooden slab was raised to tell the sad story. The caravan crossed North Bluff Creek, and moved on west.

It was two nights later. Evening worship was over, and Mary Clark had just tucked Clarence and Clara under the covers in the big wagon.

"Mary." It was her husband's voice close behind her. "Come with me. I'd like to talk something over with you."

They walked out a little way into the darkness. Then Alvin Clark turned to his wife.

"I think, Mary, that I'm coming down with the cholera. Ever since we stopped to make camp, I've been feeling sick. The pain is getting very bad, and I'm growing weaker. Maybe if you can give me treatment tonight, I'll be able to overcome it. But if the cholera should get me"—his voice went on slowly, but without a sign of breaking—"you go on to Oregon. Your father is there, and he'll see that you and the children are cared for."

Mary Clark's voice was steady, courageous, as she replied, "If such be the Lord's will, Alvin, I'm sure He will take care of the children and me. But—shall we not pray that He will put His healing hand over you?"

Together husband and wife knelt, out there on the lonely plains, and, turning their eyes to the friendly stars,

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prayed earnestly that the Great Physician might manifest His divine power.

The next morning Captain Clark rode as usual at the head of the column of swaying prairie schooners. And only Mary Clark, seated on the front seat of her wagon, knew that it was his indomitable will that kept him astride his spirited white horse. She held locked in her heart the memory of those long night hours when together they had fought for his life, and under the blessing of God, had conquered, bringing him through, weak, but out of danger.

The famous fork of the Platte was reached in due course. The South Platte River wound down toward the southwest, and the long line of caravans that had been following the southern bank continued along it. They would ford the river about one hundred miles up and cross over to the North Platte. The road for the caravans that had been traveling on the northern bank veered slightly northward, as the North Platte River turned off in that direction.

The land was becoming more hilly. Steep elevations bounded the river valley on the north. Bluffs rose high to form fantastic shapes on the southern horizon. Court House Rock, which an early pioneer thought resembled the Capitol at Washington; Chimney Rock, which jutted its slender spire some 300 feet skyward; Scottsbluff, raising its terraced clay-and-sandstone bulk fully 750 feet above the floor of the valley—these were all well-known landmarks on the Oregon Trail. And they were sighted with shouts of joy by the travel-weary pioneers. The flat, monotonous plains had ended at last.

The air was drier. Wagon beds shrank and began to fall apart. The road was uphill and the pull was heavier. Chairs, tables, and chests of drawers that had been carried thus far were seen discarded beside the trail. Abandoned wagons and the bleaching bones of oxen and horses spoke eloquently of the difficulties of the way. But neither these mute evidences of hardship, nor yet the necessity of dropping by the wayside some of their own cherished possessions, brought discouragement to Captain Clark's company. For all this meant that they were approaching the foothills of the Rockies. And beyond the Rockies was—the Promised Land.

Fort Laramie, on the south bank of the North Platte River where it joined the Laramie River, was one of the most important milestones along the road to the West. It had been built in 1834 to control the Indian fur trade in that section, and in 1849 had

been purchased by the United States Government as one of a string of military stations along the westward trail, to protect the emigrants.

The fort's thick adobe walls, rising to about twice the height of a man, enclosed a few tiny, one-room houses in which the chief trader and his clerks lived; the barracks for the fifty or sixty soldiers stationed there; the officers' quarters; and—most important of all to emigrants who had run short of supplies—Sutler's store, at which anything needed on the trail could be bought, provided one had enough money to pay the exorbitant prices.

Indian tepees dotted the desolate, dusty flats around the fort. To the west rose snow-capped Laramie peak.

The adobe blockhouse, from which stout little cannons frowned down upon the heavy gate, had for twenty years watched the colorful panorama

of the West flow in and out of the fort: Indians, gay in their paint and feathers, some revealing naked bronze chests above their leather trousers, others sheathed in long white robes of buffalo skin; trappers, whose swarthy faces and leather attire gave them much the appearance of Indians themselves; traders, shrewd-faced fellows who would make a fortune in a season from the second-rate merchandise stacked high in their wagons, and then squander it in a night of drinking and gambling; scouts—Jim Bridger, Kit Carson, and many others—who knew the old West better even than the native savages; soldiers; homesteaders bound for Oregon; miners en route to the gold fields of California. It was a motley throng that congregated here. There was always action—and news—at Fort Laramie.

(To be continued)



Great Joy in Jerusalem

By ARTHUR S. MAXWELL

When the last stone had been laid and the last gate hung in place, Nehemiah planned for the dedication of the wall.

Invitations were sent to the people in all the nearby villages. In particular the Levites and "the sons of the singers" were asked to come. Nehemiah wanted everybody who could sing, or play a musical instrument, to be there, for it was going to be a day of great rejoicing.

And what a day it was! Everybody was there. Men, women, and children from far and near poured into the city. With pride and joy they gazed up at the newly built wall, gaping in wonder at the fine new gates.

Anyone who had helped in the building was glad for every hour he had worked and every stone he had lifted.

Then the procession began. Priests and Levites walked ahead "and purified the people, and the gates, and the wall." After them went the princes of Judah and "two great companies of them that gave thanks." They went up "by the stairs of the city of David" and one company went to the right and the other to the left on the top of the wall, which was thronged with sight-seers.

When all were in their right places the priests lifted their trumpets and blew a triumphant blast, which echoed and re-echoed from the surrounding hills. Then the singers began. And how they sang!

"O give thanks unto the Lord;

For he is good:

For his mercy endureth for ever."

Give thanks! Give thanks! Give thanks!

Soon everybody was singing.

How happy everybody was that day! "For God had made them rejoice with great joy: the wives also and the children rejoiced: so

that the joy of Jerusalem was heard even afar off."

It was about this time, after the wall had been finished, that Nehemiah called all the people to meet him near the water gate. They came "as one man" and soon every inch of space was crowded.

To their surprise they saw that a tall wooden pulpit had been built near the gate, and they supposed that Nehemiah planned to talk to them. But it was not Nehemiah who spoke this time, but Ezra—dear old Ezra—the man who had led thousands of Jews back to Jerusalem several years before.

In his hand he held a scroll containing the sacred book of the law. "And when he opened it, all the people stood up."

It was not the whole Bible that he held, of course, for the New Testament, and much of the Old Testament, had not been written at that time. Probably all he had was a volume containing the five books of Moses, from Genesis to Deuteronomy, but, oh, how precious it was!

On and on the old man read, "from the morning until midday." Then some of the other priests took over and "read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading."

As the people listened they became very sad. Gradually it dawned upon them what glorious plans God had had for Israel and how terribly disappointed He must be in them. Even now, after all His mercies, they were not living up to the high standards He had set for them. Some began to weep. Soon all were weeping.

At this Nehemiah went into the pulpit and tried to cheer their hearts. This was not a day for mourning, he said, "For this day is holy unto our Lord: neither be ye sorry; for the joy of the Lord is your strength." They had done a great work for God. He was pleased with them; if they lived aright He would continue to bless them.

Soon smiles came back on the sad, gloomy faces. The meeting broke up and the people went away to eat. Sorrow turned to joy, "and there was very great gladness" in Jerusalem.

Unequally Yoked

By B. M. Dobbin

[Dr. Dobbin, a retired United Presbyterian minister living in Richmond, Kansas, in 1954 received a Special Award from the Chicago Tract Society for this article. It is reprinted here by his permission.—EDITORS.]

God told the ancient Israelites, "Thou shalt not plow with an ox and an ass together" (Deuteronomy 22: 10).

When I was a small boy my father had a team of Morgan mares named Bess and Dolly. They pulled together perfectly, but Dolly died.

Father owned a large mule and tried to replace Dolly with him. It did not work. Bess was quick at the word of command and the mule was slow. Bess would take a step or two, and finding the mule holding back, would stop just when he started! Thus they seesawed back and forth, Bess growing angrier every minute. When they did get started, their strides were not the same.

Similarly, there are some differences which are not conducive to happiness when people marry, such as great discrepancy in age, education, or social standing. We should marry one of our own kind.

God's Word, however, does not forbid marriages of couples with any of these differences, age, schooling, etc., and some of the differences may be ironed out in experience; but the Bible does say to Christians, "Be ye not unequally yoked together with unbelievers" (2 Corinthians 6:14).

"Thinking Before Dating"

This requires that young people begin thinking before they do much dating. "Love is blind." Don't even start keeping company with an unbelieving one who might steal your heart.

A well-known evangelist tells how he started going with a Christian girl who belonged to a little country church. He accompanied her several times to evening services. The next time, he proposed that they should not go. He would rather stay and talk with her than go to church.

But the girl did not appreciate the compliment. She handed him his hat and said, "Sam, I am a Christian and love the Lord. My place Sunday evening is in church. If you want to go to church with me, I'll be glad to keep company with you. You are a nice boy

and I enjoy being with you. If you don't want to go to church with me, you can just take your hat and go home, and you needn't come back." Would that all young Christians had such courage and conviction!

But is there not a chance that if a Christian marries an unbeliever, that the Christian's life with the other may lead that one to become a Christian?

Thank God! It does happen sometimes, but it is too great a risk to take. The one who has disobeyed God's command in marrying an unbeliever is usually the weaker one of the two, and more likely to lower his or her personal standards than to raise those of the other person.

It is not a complete union where one cares for heavenly things and the other does not. If there are children, and the unbeliever is the father, the boys, as they grow up, are apt to fol-

low him as to Christ and church and so break their mother's heart. If the mother is the unbeliever, probably all the children will be such. We have seen more than one Christian mother, alone of the family at the Communion service, and tears rolling down her cheeks, and we knew she was thinking of her unsaved loved ones.

A Despairing Woman

One despairing woman who made a fatal mistake in her marriage wrote thus: "Fourteen years ago I married a man who I hoped was a Christian—I wanted to believe he was, we seemed so close and understanding. I married him and while I have salvaged my children from the wreck, there is no question of the wreckage. 'How can two walk together unless they be agreed?' If Siamese twins were determined to go, one due east and the other west, it would be an illustration of what it is to be bound to a man who is not a Christian. . . . It is like being bound to a foreigner but with no possibility of comprehending his language and getting his thoughts; like being tied to a leper; like being fastened to a corpse."

A woman in her 50's once told us how, when she was a girl just out of school, a young Southern doctor arrived in her home town and opened an office. He was brilliant in his work and seemed likely to go far in his

(One of a series featuring 1958 senior class presidents at Seventh-day Adventist colleges)

We Need Christ

By JACK BENNETT, La Sierra College



I believe that lasting good comes only as we follow the will of God. Without the guidance of the Supreme Being we cannot succeed, but with His assistance and daily guidance we cannot fail.

In this modern age it has become evident that many people believe that they by themselves are capable of handling any situation that may confront them. In my experience at college I have seen persons who have become self-confident and have felt little need of God as a personal adviser. However, it has been quite noticeable that these persons have lost something in their lives, no matter how mighty may have been their intellects.

The Son of God came to earth that He might not only die as our substitute but understand our feelings and infirmities. Even when our faith is small or not

properly used, He is still with us. How good it is to know that there is Someone who understands our problems and perplexities and has the power and wisdom to aid us.

It is our personal responsibility to know Christ as our Saviour, friend, and counselor. Such a relationship cannot come about merely by adhering to certain religious forms or practices; it comes only as we personally reach out for Christ as did the apostle whom we sometimes call doubting Thomas. Although perhaps Thomas should have believed the testimony of the other disciples, it is difficult to condemn him for not following along and accepting something merely because others were doing so. He wanted to know for himself and then follow. I believe that in this respect we should be like Thomas, seeking a personal acquaintance with the Saviour and taking Him into our complete confidence. Thus we may receive the joy and satisfaction that come from this supreme association.

profession, but he was not a Christian and drank some. She knew this; yet she kept company with him, fell in love with him and, finally, consented to become his wife.

In less than a year the doctor was involved in a disgraceful, drunken affair, and the two left town to begin again where they were not known.

An Unheeded Warning

He did well for a while, then fell through drink, and she saw terrible days—money gone, husband a drunkard, and four little children. But she stuck to her church, toiled day and night, and finally they were able to move elsewhere, again seeking a new

start. There they lived a life of ups and downs, her husband sometimes drinking, sometimes reforming, but never becoming a Christian. He died in mid-life.

She used to tell that the night they were married, even while the ceremony was being performed, the words of Scripture kept ringing in her mind, "Be ye not unequally yoked together with unbelievers. Be ye not unequally yoked together with unbelievers," but she had hardened her heart and said, "I will." She reaped as she sowed.

It is as impossible to defy the law of God concerning marriage and escape suffering as to put your hand in the fire and not be burned.



● The winners in the Northern California Conference Temperance Oratorical Contest were as follows: Barbara O'Donnell, Sacramento Junior Academy, first; Maxine Margossian, Golden Gate Academy, second; Pat Pratt, Lodi Academy, third; and Linda Daviton, Pacific Union College Preparatory School, fourth.

● Robert Dunn, Newbury Park Academy junior, took top honors in the Southern California Conference Temperance Oratorical Contest with his oration, "No Hiding Place Down Here." Second place went to Diane Stannard, Glendale Union Academy senior, whose subject was "The Bar." Third place went to Marcus Lewis, also a senior from Glendale Union Academy.

● John Lew, MV leader of the Cleveland, Ohio, church, is making plans with his MV Society to place the book *The Desire of Ages* in at least 100 motels of the Greater Cleveland area.

● The new Napa, California, church was the scene of the temperance oratorical contest for the junior academies of the Northern California Conference. Each of the eight orators had already won first place in the local school contest. The first-, second-, and third-place winners in this final contest were: Barbara O'Donnell, Sacramento Junior Academy; Marie Wier, Gridley Junior Academy; and Effie Jane Baker, Grass Valley Junior Academy.

● Charles Fryling won first place in the annual temperance oratorical contest at Washington Missionary College. Other contestants included Paula Zoerb, Carl Seek, and Oral Calloway.

● Nine students from Washington Missionary College have been accepted by the College of Medical Evangelists. They are: Peter Strange, Malcolm Crofoot, Dick Dunbar, and Lindberg Gallimore—School of Medicine; Al Lewis, Vernon Holyoke, and Merrill Schmidt—School of Dentistry; and Wilton Winn, School of Physical Therapy.

● Tommy Timlick was named the Pathfinder of the year in Kalispell, Montana. Eight Pathfinders of the Glacier Pathfinder Club received their Red Cross First-Aid certificates February 4.

● Students of Milo Academy in Oregon shared their faith by holding Voice of Youth meetings in Canyonville on Sunday nights through February and March. Three two-speaker teams took turns: Delbert Lewis and Midge Halverson; Dale Anibal and Carolyn Rairdan; Bob Folkenberg and Marilyn Bright. Other students connected with the crusade were Donna Olson, Carol Follett, Carol Schoepflin, Gary Miner, and Georgia Snavelly.

● American Temperance Society competition was held March 6 and 7 at Gem State Academy, Caldwell, Idaho. Contest winners were: Leslie Johnson, oration and jingle; Ethel Stringer, essay; and Bill Ford, poster.

● Talbot Weeks and Hortensia Russel, together with seven other youth, were the featured speakers in the Inter-American Division's first Voice of Youth effort for 1958. This effort was launched January 19, 1958, by the united MV Societies of the Panama City, Panama, district.

● Nathan Sims, senior ministerial student at Union College, is the speaker for a seventeen-meeting series at Fairbury, Nebraska, called the Survival Through Faith community services. The series began April 12 and is sponsored in cooperation with the evangelism, nursing, and home economics departments. Included in the meetings along with the doctrinal services are a civil defense demonstration and cooking demonstrations.

● Conrad Gill, sophomore theological student at Atlantic Union College, was first-place winner in the temperance oratorical contest held at the college. Second-prize winner was Edmund Cassano; and third, Henry Feyerabend.

● Eleven Walla Walla College students have been accepted into the freshman class of 1958-59 in the School of Dentistry of CME. Those accepted are: Jerry Alderson, Calvin Chrowl, Veryl Drury, Bill Hover, Leland Nixon, Edwin Shryock, Lorrell Smick, John Sproed, Howard D. Warren, Gary Wilson, and Don Young.

TALKS
WITH

Juniors

"Where There's a Will"

By D. A. Delafield

I read a most interesting newspaper story the other day, about two Bolivian men, Jose Terceros and Renato Portocarrero, who made a seven-month, fifteen-thousand-mile trip in an old 1924 truck, from La Paz, Bolivia, to Washington, D.C. These men had dreamed from their childhood about taking such a long automobile trip, but not until they reached their thirties were they able to realize their childhood ambition.

Taking off in a truck that cost them only two hundred dollars, and with a maximum speed of about twenty-five miles an hour, they traveled north through Colombia, Panama, and up through the Central American states, Mexico, then into Texas, and on to Washington.

They saved their money for ten years to make the trip. When they had \$4,000, they started out. It wasn't an easy journey. Near the Ecuador-Peru border, the road was blocked by a lean and hungry boa constrictor that refused to budge from the middle of the road. They had to light a fire to smoke it away. They were almost killed by guerrillas in a large South American country, but they escaped. In Panama a bull charged their truck, but no one was hurt, not even the old truck. In Mexico a tornado struck them and swept their truck off the road. They were in danger of being robbed in more than one place along the way. But they didn't turn back. They had set a goal for themselves and they pressed forward against all obstacles.

"Where there's a will there's a way." Young people may have dreams, but only by thrift and hard work may these dreams come true. Perhaps you would like to be a missionary in one of the beautiful Central American countries, like Costa Rica, Nicaragua, El Salvador, or Guatemala. Or perhaps you would like to go to Bolivia or Ecuador. It will take just as much determination to realize your goal to go to Central America or South America as these Bolivian rovers demonstrated by planning and executing their trip to Washington. But the reward will be great, even greater in your case than it was for these brave men, because the object that you seek is not adventure merely, but the saving of men's souls.

It Is Written

Campaign in Washington, D.C.

A New Evangelistic Approach

STEP with me into the enormous Armory building in Washington, D.C. It is the night of April 13—opening night of a three-week series of decision meetings conducted by George E. Vandeman of the General Conference.

As we enter the door we are given a friendly greeting by one of the large staff of ushers. The term "large" is used advisedly, for there are 130 ushers in all.

Straight ahead is a huge, tastefully decorated platform, with a large reproduction of Harry Anderson's *Christ of the City* as a backdrop. Across the background are the words, "It Is Written, I am the Way, the Truth, and the Life." The entire backdrop creates the immediate impression that the sponsors of the meeting believe Christ to be the answer to the world's needs.

Just beneath the large mural is seated a 125-voice robed choir, representing five choirs of the Washington area plus Theological Seminary students and other experienced singers. Later in the program this massed choir presented some thrilling music. Especially good was the rendition of "What, Never Part Again?"

By Kenneth H. Wood, Jr.

Ben Glanzer, of the East Pennsylvania Conference, music director for the campaign, sang the solo parts. Other special music during the evening was provided by Dan and Marilyn Cotton, workers from the New Jersey Conference. Marjorie Lewis Lloyd was at the organ, with Giles Roberts and Mrs. Leslie Mansell at the two pianos.

Much preparation had preceded this opening meeting. More than two years before, at the request of the General Conference, Elder Vandeman had begun production of a series of evangelistic motion pictures for use on television. The series is called, *It Is Written*. Not all of the films voted have yet been completed, but nearly 40 of the 52 now contemplated are ready for use. The films are in color and deal forcefully and directly with various aspects of Bible truth.

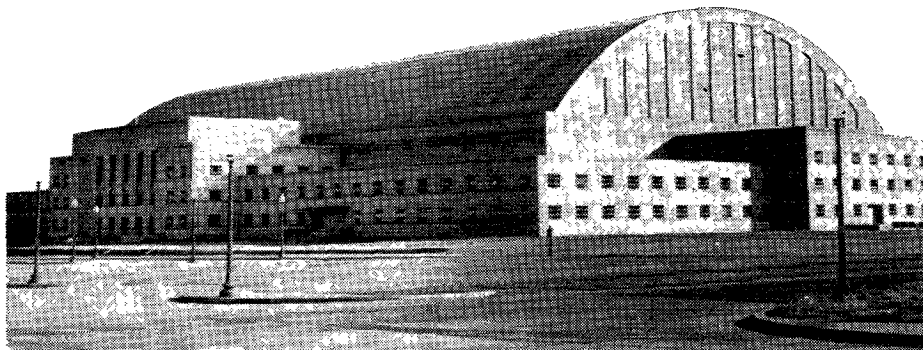
In the series Elder Vandeman is shown in a home library, or study. Behind him are well-filled book shelves, while on the wall is a picture of Sallman's head of Christ. In an informal and convincing way Elder Vandeman speaks directly to the

viewer, developing one truth after another. At times he uses visual aids—blackboards, models, pictures, et cetera. Interspersed for variety are film clips of various events or places he may be describing.

Before the meetings opened in the Armory, 30 of these films had been shown on successive Sunday nights over station WTTG-TV in Washington, D.C. Thus a substantial interest in our message had been developed among thousands of viewers in the Washington area. The series of meetings in the Armory was designed to intensify this interest and produce decisions.

Elder Vandeman's message the first night was entitled "Footsteps in the Atom—Can the Space Age Conquer Death?" Earnestly and powerfully he pointed out that only a faith based on the verities of God's eternal Word will enable an individual to stand up against the fears and pressures characteristic of this nuclear and space age. Referring to Joel 2:30, which declares: "I will shew wonders in the heavens," Elder Vandeman traced the signs in the sun, moon, and stars that point to the soon coming of Christ. He appealed to the audience of more than 3,000 to prepare to meet God. "The religion of your father or mother may not be adequate for today," he warned. "We must not expect a second- or third-generation religion to save us." The response to his message was excellent, and a large part of the audience indicated a desire to know Christ as a personal Saviour.

A novel feature of the evening was the showing of the film *Hidden Treasure*, immediately at the close of the sermon. This color picture, featuring the Dead Sea scrolls, was the same one being telecast from the studio at that hour—9:00 to 9:30. Thus the



The D.C. Armory, in which the *It Is Written* decision meetings were held.

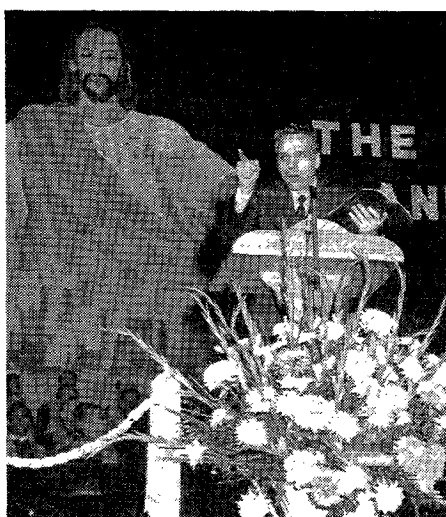
people who came to the Armory were enabled to see the picture they would have viewed on television if they had remained at home.

For many years Seventh-day Adventists have conducted evangelistic services—in churches, in halls, in tents, in the open air. To the casual onlooker the meetings in the D.C. Armory would have appeared much the same as countless other Adventist-conducted evangelistic services. Actually, they were almost unique, for they represented a union of one of the oldest methods of evangelism—lay evangelism—with one of the most modern inventions—television.

Some eight months before the Armory meetings began, the churches of the entire Washington area were thoroughly organized. Every church member who was willing to assist in the campaign was assigned a place of duty. The general plan of organization called for members to be associated together in groups of eight or ten. These workers were known as prayer partners. Their work was to distribute handbills, take surveys of given areas to discover how many people were watching the telecast, enroll individuals in the Bible Study Guide reading program offered on the telecast, and pray together for the success of the entire soul-winning program. Over these prayer-partner groups were persons known as associate leaders. Approximately ten associate leaders were led by one leader. The leader and his associates had the responsibility not only of directing the activities of the members in their groups but also of making personal visits to the homes of individuals following the Bible Study Guide reading program.

All church members who indicated a willingness to take part in the campaign were given thorough instruction concerning the work they were to do. Six periods were devoted to this purpose. Nearly 1,000 members attended these Paths to Decision meetings, which were conducted by Elder Vandeman, using a syllabus he had prepared. The object was to familiarize each worker with the soul-winning techniques needed in making visits to the homes of It Is Written viewers.

I visited the It Is Written office to obtain a closer look at the inside workings of the organization. There I talked with W. O. Reynolds, the organizing secretary. He called attention to the literature program that reinforces the influence of the telecast. Thirty studies on various Bible teachings as taught by Seventh-day Adventists are included in a series entitled Take His Word. This is not a Bible correspondence course. There is no



J. BYRON LOGAN

G. E. Vandeman emphasizes a point during one of his sermons in the Armory, Washington, D.C.

test to fill out, hence the reader does not mail anything back to the headquarters office.

The plan is this: When an individual signifies his desire to enroll in the Take His Word course—either by mailing in the card left at his home by a church member on a visitation day, or by writing in to the It Is Written office as the result of the invitation given on television—Lesson No. 1 is mailed to him immediately. Two or three days later Lesson 2 is sent. Ten days later Lessons 3 and 4 are mailed; and Lessons 5 and 6 follow in another ten days.

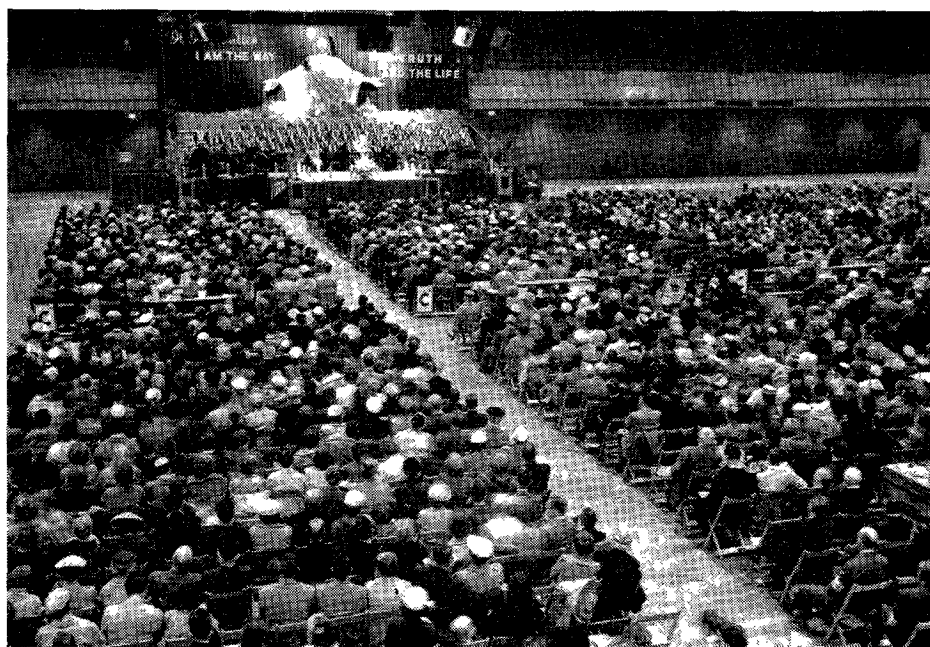
At this point the first personal contact is made with the reader. A leader or associate leader pays a visit to the home, taking with him Lessons 7 and 8. This provides an opportunity to discover the degree of interest possessed by the reader. If it is evident

that there is absolutely no interest in the lessons, the name is dropped from the mailing list. On the other hand, if there is some interest, this fact and other pertinent information is recorded on a special blank which is kept in triplicate. One copy is kept by the person making the contact, another by the leader, and the third goes to the It Is Written office for the master file kept on each student. Further mailings follow, approximately ten days apart, and personal visits are made at regular intervals.

When Lesson 27 is taken to the home by a leader or associate, the degree of interest is carefully noted. If there is no interest, the series is discontinued. If the individual seems to have an interest in spiritual truths but does not appear quite ready to be given the last three lessons of the Take His Word series, *The Desire of Ages* is left in the home. If, on the other hand, the interest seems to have developed to the place where the individual is able to accept our more specialized truths, the last three lessons of the course are left one at a time, ten days apart. Lesson 28 deals with the Spirit of prophecy; Lesson 29 contains an outline of Christian standards; Lesson 30 presents the mark of the beast and makes a definite appeal for decision.

While the leaders and associate leaders are not discouraged from giving Bible studies in the homes of those whom they visit, in general they are encouraged to focus the interest toward the public meetings, which begin after some 30 telecasts have been presented and a large number of viewers have had opportunity to read

(Continued on page 24)



J. BYRON LOGAN

Part of the audience who attended the first meeting of the It Is Written series in the D.C. Armory.



Vegetable Freshness

By Alice Garrett Marsh, M.S.
*Chairman, Department of Home Economics
Emmanuel Missionary College*

Nearly everyone dreams of a garden close to the back door with row after row of vegetables; lush, prime, seed-catalog-picture-perfect vegetables. Long, cold winters, hot, searing summers, various maturity cycles, bugs and blight—none of these enter the picture.

Such dreams are carry-overs from the days when garden-fresh vegetables could be had only through the summer months. There was little chance to enjoy the fresh flavor and good nutrition they afforded until many pages were again torn from the calendar.

Today, the daily use of garden-fresh vegetables can become a reality through modern means of food preservation and marketing. The homemaker may make a choice from many varieties any time she goes to the supermarket. Does she elect to pick up fresh vegetables? Oftentimes the "fresh" vegetables are at least a week old and have traveled hundreds of miles. Transportation may bring disadvantages or it may add advantages, including trace minerals from soils that are not depleted. The housewife is justified in making her decision upon apparent freshness, for vegetables are nearly always lush in flavor and nutrients when they are in a physical state of freshness.

Wide Choice Available

Just as healthful are the vegetables that are processed properly at home or by reliable companies when the food is in its prime. Selection can include fresh, canned, and frozen vegetables. It is not unusual for the shopper to push the cart past the fresh vegetables first to select those that are to be served raw. Then the homemaker is free to decide which offers her the best buy, the most acceptable choice, the convenience that might be necessary—fresh, canned, or frozen vegetables.

She may have stored, pressure-canned, or frozen vegetables processed at home, and the vegetable-market trip is to supplement those of her own store. Fresh, ripe, promptly and care-

fully processed frozen and canned foods contain essentially the same food values as do fresh ones. No longer need the housewife prepare garden-fresh vegetables in order to serve her family healthful foods.

Crisp salads and vegetable relish plates require fresh vegetables, so fresh ones will always be in demand. But for cooked vegetables, the canned and frozen are just as "fresh," and they may be more economical, more convenient, and, in contrast to some circumstances of transportation and storage, can be more flavorful and nutritious.

When the housewife has made her choice of vegetables that includes the serving of at least one dark green or yellow vegetable every day, she has bought for her family a group of foods that will do much toward maintaining good health. However, the selection and purchase alone of these foods do not guarantee her family the best nutrition from these foods. The freshness must be protected until the food is on the table.

First of all, the fresh vegetables must be stored properly. Storage in a refrigerator in hydrators or perforated plastic bags is good, but the food should be used while it is in prime condition. Vegetables that are to be served as relishes, such as carrots for strips, should not be prepared long in advance. Destruction of nutrients and flavor increases as the cells are exposed and the surface area is increased. Also they should not be leached long in cold water. They will crisp as rapidly refrigerated in a damp cold towel or a plastic bag with a few drops of water added.

Frozen food should have prompt transfer from market storage to home storage. The frozen storage must maintain the food at a temperature below zero degrees F. if quality is preserved. The food should be only slightly thawed if at all before rapid cooking. If less than full boxes are to be used, the unused portion should not be allowed to thaw. Frozen vegetables require about one half the cooking time of fresh ones.

The liquid on canned vegetables should not be thrown out. It can be used in soups and sauces, or after evaporating it to the desired amount add the vegetable for heating and seasoning. Many people learn to like canned vegetables only after they find that the flavor and nutrients leached into the sauce must be restored to the vegetable before it can be compared in flavor and nutrition with the fresh form.

Overcooking of all vegetables should be avoided. "Done but crisp" is a good cooking rule for succulent vegetables. Most vegetables are at their best when served quite simply, cooked quickly, and seasoned just enough to enhance their natural flavor. Complicated mixtures and casseroles of vegetables do not usually appeal strongly to those who like vegetables.

Chlorophyll in Danger of Being Destroyed by Overcooking

Chlorophyll, the green pigment of plants, is sensitive to overcooking, as are certain vitamins. So when green vegetables are cooked carefully to preserve color, the nutrients and flavor are also protected. Acids tend to bleach the chlorophyll. Cooking quickly in little water with the lid partially removed for a few moments, will allow volatile acids to escape. Then the cooking can be finished quickly with the lid on.

The carotenes of yellow vegetables are quite stable. Anthocyanins, the colorful pigments of red cabbage, can be kept red in acid. Lemon juice and other acids are often cooked with them to avoid the color changing to a blue-green. Flavonoids are present in white vegetables, such as potatoes and white onions. If the water is slightly alkaline, these pigments will turn gray or yellow. A few drops of acid juice will allow the vegetable to cook white without altering the flavor.

Water is a good medium for heat transfer. Vegetables will cook most rapidly if put into a proper-sized pan with a well-fitting lid. A fraction of a cup of water will speed cooking and not cause such loss of nutrients that the loss will not be overbalanced by the shorter period of cooking.

Pressure cooking of vegetables is advisable provided the cooking is terminated immediately when the vegetable is done. Overcooking in a pressure pan may take place very easily, and a few moments off guard can result in loss of texture, color, and nutrients.

Vegetable selection with proper storage and cookery is challenging. It is a study that would be a rewarding hobby for every thoughtful homemaker.

News From Home and Abroad

New Church in Colatina, Brazil

By E. J. Kanna, *District Leader*

The city of Colatina, situated in the beautiful valley of Rio Doce, is about three hours' travel by train from Vitória, capital of Espírito Santo. Only 50 years ago the first Italian immigrants moved to this place. Very humble was the beginning of the city, but today Colatina has the aspect of any modern city, boasts a population of 30,000 inhabitants, and is the main coffee center of Espírito Santo. Daily 64 modern buses leave the city for all parts of the interior.

A few years ago Colatina was selected as the headquarters for Adventist work in the district of Colatina, which now has 1,300 baptized members in 85 churches and groups. Most of these members were baptized in the past four or five years. All the soul winning is done by lay members directed by the district leader. The first series of public meetings ever conducted in the district was held in July, 1956, in a theater in Colatina. The meetings were interrupted by severe opposition, but were continued in the home of the writer without advertising and without any expenses. This effort resulted in the baptism of 16 persons, with 78 others preparing for baptism.

Some time ago it was felt that Col-

atina needed a church building. A part of the thirteenth Sabbath overflow offering was dedicated for this purpose. In February, 1957, the foundation of the building was laid. In August the structure was ready for dedication. On the first floor of this two-story building are rooms for a primary school with 50 children, a room for a welfare society, rooms for the children's Sabbath school, a nice apartment for the pastor, and an apartment for the church school teacher. On the second floor is a beautiful hall for church services, with seating capacity for 600. The Lord helped us to erect the building very economically. It cost only 60 per cent of the estimated amount needed.

On Friday night, August 30, the dedication service was held. Everybody in the city was eager to see the new church, located in the heart of town. In spite of strong opposition about 800 persons filled the church. The mayor of Colatina sent a representative, who delivered a friendly message commending Adventists for their work in this parish. J. J. Oliveira, of the East Brazil Union, spoke about Adventists and their commission to finish God's work on the earth.

Sabbath morning the church was crowded as R. A. Wilcox, president of

the East Brazil Union, delivered an earnest message of consecration. In the afternoon Manoel Ost, president of the Espírito Santo Conference, organized the Colatina church with a membership of 27. At the night service the writer baptized eight persons in the beautiful baptistry behind the platform. Two of these were won to Christ while they worked on the walls of the church. Other laborers were baptized later.

Sunday evening a short series of public meetings was begun by D. S. Lima. The series resulted in the baptism of 14 believers. Now more than 80 Sabbath school members attend each week, and always many visitors attend the meetings.

We are thankful to God and to our people all over the world who made it possible to have this new church as a strong and practical educational base for many lay preachers in the district of Colatina. We are hoping to see very soon the church filled with new earnest Adventist believers well prepared for the kingdom of God.

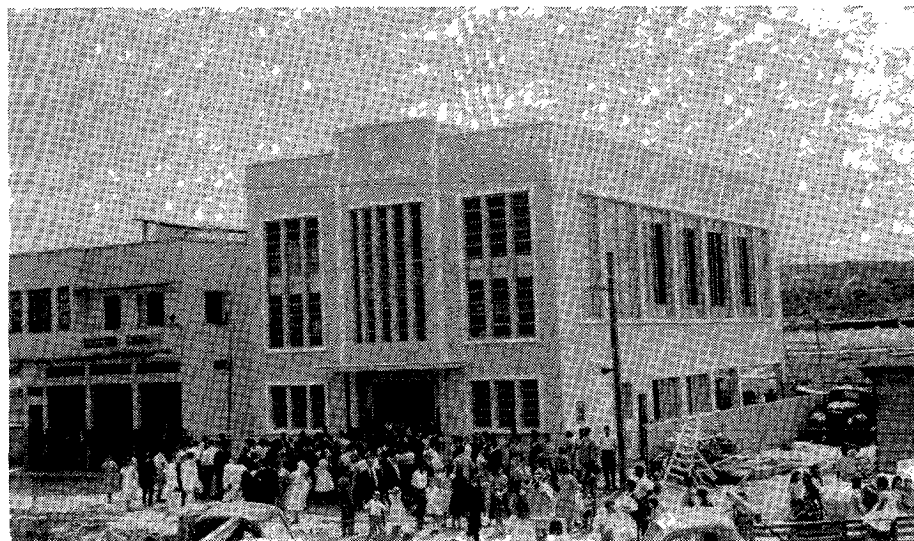
Servicemen's Literature Offering

By A. V. Olson

Sabbath, May 10, 1958, has been set aside by the General Conference Committee as the day on which an offering is to be taken up in all our churches in the North American Division for the Servicemen's Literature Fund.

This is one of the most important of all the special offerings taken during the year. The money is to be used primarily in providing reading matter for our boys in the armed services. It is also to be used in placing papers, booklets, and tracts at the disposal of our soldier boys for missionary purposes among their companions.

Nearly all Seventh-day Adventists in America today have a son or grandson or brother or some other close relative in uniform. We all love these young men. They are our boys. We are profoundly interested in their welfare. We are deeply concerned about their salvation. They have been taken away from their homes and from their churches and thrown into an environment where they are constantly surrounded by subtle and fierce temptations. Often they are confronted with problems that require more than hu-



Recently dedicated church in Colatina, Brazil.

man wisdom to solve, and they never know when they may have to risk their lives out on some battlefield.

These boys of ours deserve all the help we can give them. They need our prayers that God may help them to stand for the right as did Daniel and his companions. As individuals and as a church we must let them know that we are interested in them and that we want them to go with us to the better land. At this time when Satan and his agents are placing before them by night and by day reading matter of the most alluring, seductive, demoralizing, and destructive kind, we must furnish them with papers, booklets, Sabbath school lessons, et cetera, that will keep them in touch with the life of the church, and above all, in touch with their God. They need literature to read that will help them become rooted and grounded in the Word of God.

In the War Service Commission office here at General Conference headquarters we are continually receiving letters from our servicemen telling us how much they appreciate the regular visits of the *Review and Herald*, the *Youth's Instructor*, *Listen, Alert*, and other publications that we send them.

The General Conference Commit-

tee members believe that we must continue to send these materials. It costs money to do so, but where can we invest our funds in a more worthy project? We must not neglect these boys who have been called away from our homes. We want them, when they are released from military service, to return home better and stronger Christians than when they went away.

For their own spiritual welfare, as well as for the salvation of others, it is also necessary that we shall make available reading matter that they can use in their efforts to lead some of their companions to the Lord.

In order that we may have the necessary funds with which to continue this good work, all of our people are invited to make a liberal offering Sabbath, May 10, for the Servicemen's Literature Fund. Let us give till we feel it.

Radio School Advance in Ecuador

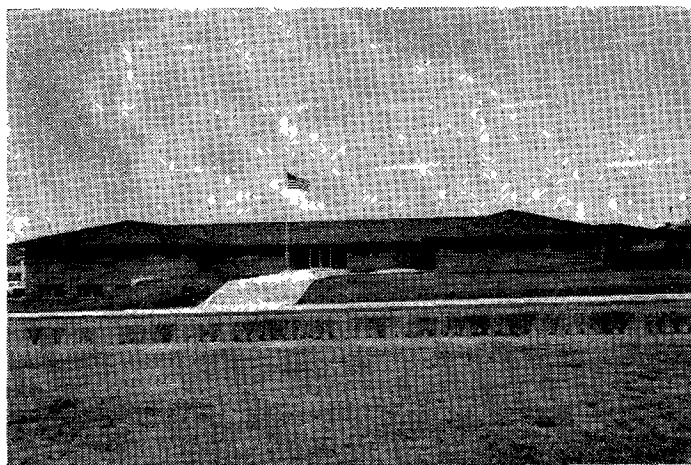
By Robert W. Cash

It is encouraging to see how hearts have been turned to the Lord this past year through the work of the Voice of Prophecy Radio Bible School in Ecuador. The number of active

students in this field has nearly doubled, from 442 to 820. The Lord is blessing the work accordingly. Here is an encouraging report from one student.

"As I have studied the lessons, I feel in my heart that I am being transformed and that there is an awakening in me of a new confidence in God. Before I studied these lessons I felt a great fear of death, but the Word of God through these lessons has taken this fear from me. I had to undergo a delicate operation, which, according to the doctor, was a matter of life or death. But, fortified by my new faith, I went to the operating table with the greatest confidence in God that He would save me. This He did, and now I am giving myself completely to Him according to the promise that I made."

There is also the experience of a student in Latacunga, where we do not have a church. This student is a lawyer. He writes of his great appreciation for the lessons, and not only wishes us to continue sending him the Bible course lessons, which he has nearly finished, but desires extra copies to pass out to his friends. Perhaps through the means of the Voice of Prophecy we may someday have work established in this city.



New Office Building Dedicated in Colorado Conference

On December 30, 1957, the Colorado Conference headquarters were moved into the new office building. The old office, originally a dwelling house, had become totally inadequate. The new office is a modest but ample building of native stone and brick. It contains the Book and Bible House, the Bible correspondence school, offices, library, auditorium, committee room, sundry display and storage rooms, kitchen, and a workroom for the office secretaries.

On February 6, during the first workers' meeting to be held in the auditorium, the building was dedicated free of debt. W. B. Ochs gave the dedicatory sermon and Theodore Carcich offered the prayer.

Open house was held on Sunday, February 16. Hundreds were shown through the building.

R. S. JOYCE, President



Student Literature Evangelists of Emmanuel Missionary College

During the summer of 1957 student literature evangelists of the Lake Union Conference delivered \$108,225.80 worth of our literature. This is more than was delivered by both student and regular workers in 12 months only a few years ago.

Shown in the picture are the publishing leaders of the Lake Union Conference with Emmanuel Missionary College students who will engage in the literature ministry on the scholarship plan during the summer of 1958. Of these missionary-minded young people 124 have made definite arrangements with their leaders to share their faith the colporteur way. This is one of the largest student groups to enter this noble work from one of our colleges. Let us pray that God may richly bless them in earning their scholarships and winning souls for the kingdom.

B. E. WAGNER

In Babahoyo the lessons have pierced the prison walls to win souls to Christ. Recently we had a baptism in which two prisoners were baptized. They have a regular Sabbath school in prison each Sabbath morning, and usually there are about ten in attendance. Two more prisoners are preparing definitely for the next baptism. With plenty of time on their hands, they are utilizing it to learn more of God's Word. One has read his Bible through completely four times. Each Sabbath a large number of Radio Bible School lessons are handed out to other interested prisoners.

French Adventist Seminary Collonges, France

By Otto Schuberth, *Field Secretary
Southern European Division*

It is difficult to compare American and European educational standards. The aim, as well as the methods, of education is different. While in America we try to reach a certain level of general culture with emphasis on the practical for everyone, the European is still educating a select group, a preferred class with exceptionally high intellectual attainment. The way to those altogether different aims is naturally also different.

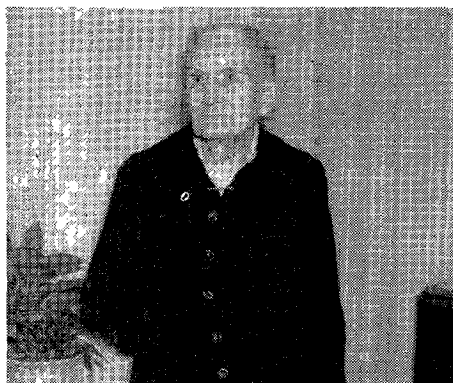
In America every child attends the same kind of school and follows faithfully the grades year by year, if at all possible, up to the sixteenth year, when he is prepared to begin graduate study. In Europe there are as many kinds of schools as there are social and economic classes. One of these schools is the so-called primary school, which offers a general, or all-round, education of from eight to ten years. Usually all children begin with this primary school, but those who are to get a "better" education change a few years later to a "higher" school.

University Entrance Requirements

While the intellectual requirements of the primary school are about equivalent to the American primary school, the higher schools require not only exceptional intellectual ability but also much more intensive study. Here the elite, the leaders of the future, are trained. The work is highly concentrated and leads to a very difficult selective final examination which permits entrance to the university. Since all European universities are equivalent to graduate schools in America, we may consider this diploma the European equivalent of the American B.A. or B.S. degree. In fact, in some countries the child who has passed this examination has had more hours of instruction and study than are required for the average American B.A.

With this explanation as an introduction we are now prepared to report on our Collonges seminary in France. We shall especially refer to the training of the ministry. In 1921 two ministerial courses were introduced, one of four years and one of six years. Both courses were based on eight years of primary school. Since these courses were quite concentrated, they represented really more than four to six years in one of our American schools.

These courses were given until a few years ago, when we in Southern Europe felt that we must improve the training for the ministry. Thus our six-year course in Collonges was ex-



A Review Reader for 77 Years

Mrs. John H. Dortch, a long-time member of the Keene, Texas, church, celebrated her 98th birthday on Sabbath, February 8, by attending Sabbath school and church as she has done for the past 77 years. It was about 1880 that she first heard the message as preached by R. M. Kilgore, pioneer Adventist preacher to Texas.

In 1881 she and her husband moved to Tennessee, where they helped to pioneer the work in that field. They helped to raise up the Springville church, western Tennessee's first, and Brother Dortch became its first elder. He also served as the first secretary of the tract society in that field. Sister Dortch recalls that her husband served 44 days in jail for working on Sunday in violation of Tennessee's blue laws. She loves to tell of a visit Ellen G. White made to their home while they were working in Tennessee.

In 1910 they moved back to Texas, where Brother Dortch died in June, 1946. Sister Dortch has lived across the street from the campus of Southwestern Junior College for many years, and has watched and supported the growth of the school that is so dear to her heart. For more than 75 of the 77 years that she has been in the church, Sister Dortch has been a regular teacher in the Sabbath school. It was only in recent months that she resigned from this Sabbath school responsibility.

Today Sister Dortch keeps in touch with the onward march of the message through *The Review and Herald*. Not at any time since she was baptized 77 years ago has *The Review and Herald* failed to be a weekly visitor in her home.

ALTUS E. HAYES

tended to seven years. Considering the greater concentration, this raised the course to a regular senior college course. This was recognized by the Department of Education of the General Conference and also accepted by vote of the General Conference Committee, February 3, 1955. Besides this advanced ministerial course, we received at the same time government recognition for a general course preparing for the university entrance examination, and we recommended that able young ministerial students should take this course besides their ministerial training.

At our last division council in December, 1957, a step forward was taken. It was voted to make this university entrance examination obligatory for all ministerial students. The ministerial course was reorganized accordingly. It will now be a course of three years based on the French baccalaureate diploma.

We believe that this is a great step forward in our educational work in Southern Europe, and we are thankful to God that it was possible to take this step.

British Columbia Workers' Meeting

By R. Allen Smithwick, *President
British Columbia Conference*

A two-day meeting for British Columbia workers was held in the Seventh-day Adventist church in Vancouver on Wednesday and Thursday, February 19 and 20. L. K. Dickson, a vice-president of the General Conference, led out, holding a study at the devotional hour each morning on the high standards of the ministry and the importance of heart preparation for these troubled days into which the church has come. The workers responded unanimously to his call for consecration. The sobering effect of these spiritual meetings was apparent throughout the two days the workers were in session.

W. A. Nelson, president of the Canadian Union, gave two excellent talks on the work of the pastor. His emphasis on study and heart preparation paralleled the theme presented by Elder Dickson.

On Wednesday night Elder Dickson addressed a large meeting of our membership in the Lower Fraser Valley. He spoke on world conditions and the importance of a dedicated life.

The workers' meeting brought a great blessing to all our ministers and workers of the conference, and we believe the inspiration received will be felt in all the churches throughout the field.

REMEMBER

Your Men in Military Service

All over the world Seventh-day Adventists of many nations are holding up the standard of God's truth while discharging their military obligation. On military installations, on ships at sea, many times entirely alone insofar as association with others of like faith is concerned, these men greatly appreciate the literature that is made available to them free of charge as the result of money received in the Servicemen's Literature Offering.

Appreciated by Servicemen

Typical of the letters of appreciation received from them is the following:

"Very soon now I will be discharged from military service, so you may discontinue sending me the papers

and church literature. I must thank you for sending the papers and magazines to me. I have enjoyed each and every one very much and I have passed several of them on to my buddies. Because of my location here in Korea it has been impossible for me to attend church. . . . The church literature has brought light and inspiration to me during my trying days here in this strange land. But soon now I will return to my home in the U.S.A.

"Again I thank you."

Your offering will enable us to continue to supply inspirational, truth-filled literature to your servicemen for their own inspiration and encouragement and for their use in bringing a knowledge of this truth to others. Be liberal when you give to the—

SERVICEMEN'S LITERATURE OFFERING

May 10, 1958



Seventh-day Adventist servicemen and officers of the Washington, D.C., area assembled in the Takoma Park, Maryland, church.

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

CME and the Mandate to Serve

By G. T. Anderson, *President*

A city on a hill which cannot be hid, a light on a candlestick giving light to the whole house, and salt preserving and adding flavor to food—with these metaphors Christ pictured to His disciples and the multitude around them the qualities His church should have. It should be open to the view of the world, its members should shed brightness into the shadowed and dreary spots of earth, and they should preserve life and give it zest and flavor. This ideal the College of Medical Evangelists is striving to reach.

We conceive of the College of Medical Evangelists as being not an appendage to the church and its program, but an integral part of it. Our Christian institutions, as well as our individual church members, have been placed in the world to brighten and befriend it. Christ came to save men's souls, but He was also concerned with their bodies—with their health and their happiness. If we truly follow in His steps, we will find ourselves also solicitous for the well-being and comfort of our neighbors.

The College of Medical Evangelists with its several schools, its teaching hospitals and clinics, and its related services, fills a vital place in the communities that surround it. Our Los Angeles campus the White Memorial Hospital carries the responsibility of emergency service for a certain area of the city. It also operates, in addition to its large general clinic, a clinic and training center for preschool cerebral palsy victims. It operates such important laboratories as the Cardiopulmonary Laboratory and the Cardiovascular Laboratory, both in Los Angeles and both concerned with research and medical problems to which they bring new knowledge and important advances in treatment.

CME teachers and medical students, particularly those in their junior year, furnish a large share of the medical service at the Los Angeles County General Hospital. While this provides excellent training for our students, it also contributes much to the important hospital service made available to the needy in the large city of Los Angeles.

The Loma Linda Sanitarium and Hospital operates to capacity, providing medical care to those in the surrounding areas, who hold in high esteem this institution and the church with which it is identified. It is also the headquarters for civil defense equipment and organization for near-

by communities. In these and other ways our institutions, while maintaining our own distinctive beliefs and practices, contribute to the welfare of those around us.

Members of the college faculty and staff accept opportunities to serve in professional organizations when called upon. Last year 21 of our faculty members served as officers of various professional and scientific societies, and 184 presented papers at meetings of scientific groups.

College faculty members have held, and are now holding, responsible



Rogue Elephant

By D. A. DELAFIELD

Review and Herald Publishing Assn., \$3.00.

Boys and girls who have heard Elder Delafield's stories in our churches and at our camp meetings will hear him speaking in these story talks for juniors. So often after he has told one of his thrilling stories, juniors feel like shouting, "Tell us some more." Well, after you have read the first exciting story in this book about a vicious killer elephant, you can go on reading as many stories as you like, for there are 72 altogether. Some of them are full of adventure, like the "Man-eating Tiger"; some are amusing, like "The Mouse and the Preacher"; and some are inspiring, like the "Free Ride With an Angel." But all of them teach some lesson of right thinking and good conduct. The book is divided into eight sections, with such titles as "Story Talks About Mission Lands," "Story Talks About Great People," and "Story Talks About Adventure." One of the features of this interest-packed book is that much of the material comes right out of the author's own experience—things he has seen or participated in, places he has been, people he has known, and strange things he has read. Bound in its two-color picture cover, it will be a joy to own and put in your library.

positions in State and county medical societies. Currently the dean of our School of Nursing, Maxine Atteberry, is president of the California State Board of Nurse Examiners. Erwin Remboldt, hospital administrator of the White Memorial Hospital, is teaching groups who are interested in hospital administration here on the West Coast. Two of our administrators, Dr. Keld J. Reynolds and Dr. Fred Moor, serve on the Governor's Conference on Rehabilitation, and another member of our faculty, Dr. W. F. Norwood, serves the Association of American Medical Colleges Educational Board, and is a

member of its Committee on Continuation Education.

Contacts with professional men and women outside our immediate circle are winning friends for the college and for the church. These people come to our campus, observe our work, and establish cherished friendships with our faculty and staff members. Our active public relations department is alert for opportunities to make our institution more serviceable to our communities. Recently a patient who felt his life had been saved at one of our hospitals, sent a check for \$1,000 as a thank offering, with a fervent "God bless you" on our work here.

It is only as we reach Christ's objectives, so graphically set forth in His Sermon on the Mount, that we justify our existence as a Christian educational and health center. Many of those whom we are privileged to meet, to work with, or to help in some way would not be likely to make contact with our church in any other way. If we can shed the warmth and light of God's love, and the knowledge of His soon return, into spots inaccessible to other agencies of the church, we feel that we are accomplishing a unique purpose in God's plan, and that the College of Medical Evangelists is justifying the important place that has been given to it in our work for the world.

The Priest in Africa Who Was "Beaten by God"

By W. A. Higgins

J. N. Hunt, publishing secretary of the East African Union Mission, sent us the following experience from Tanganyika.

Colporteur James Gunza, of western Tanganyika, went out one morning with five copies of *The Great Controversy* in his bag. After several miles on his bicycle he met a European priest catechizing some of his students. He had his class assembled near the road, so James decided to stop and listen awhile to his instruction. He heard the priest telling the class about Martin Luther and his work. Then the priest asked whether anyone had any questions.

Our colporteur raised his hand, but the priest refused to recognize him and went on instructing them some more. Again he asked whether there were any questions, so our colporteur again raised his hand. This time the priest asked our African colporteur what his question was. He said, "I am very happy to hear the instruction about Martin Luther, but I am sorry that you have not left your students

with a book that will explain the things you have been teaching them, because if they do not have a book, they will soon forget the things you have told them. I have such books with me," and he brought out one and showed it to the class and to the priest and pointed out how it explained about Dr. Martin Luther.

The priest became very angry and he came toward our colporteur saying, "Get out of here, Satan, this is my territory." The colporteur said, "I am sorry, but I hate Satan just as you do, and I am a messenger of God." Then the priest became still angrier and raised his hand as if to strike our colporteur; but as his hand was raised he began to tremble and shake violently. He staggered about as a drunken man till finally he fell down to the ground. Even the priest's motorcycle began to tremble, and it also fell over.

When some of the students saw what was happening they were afraid and ran away, but our colporteur called them back and asked them to help lift up the motorcycle and also to help the priest get to his feet again. The priest did not say a word but reached into his pocket and pulled out five shillings and gave it to our colporteur. Our colporteur immediately handed him a copy of *The Great Controversy* and one shilling change. Then the priest without saying a word started his motorcycle, took his *Great Controversy*, and went away.

One of the young women who was in the class asked our colporteur, "How is it that you have power over the priest like this? He has been beaten by God. Is it the power that you have in these books that has caused him to be beaten like this?"

Our colporteur answered, "Yes, it is the power that is in these books, because they are the true message of God." So the young woman said, "You must come to my home so that I may buy this book." When our colporteur accompanied her to her home she explained to her mother how this man had power over the priest, who had been beaten by God through the power of this man's books.

Our colporteur showed *The Great Controversy* to them and they asked, "How many of these do you have in your bag?" He said, "I have four remaining." Then they replied, "Let us take them all so that we may give them to our friends. These are books having the power of the true God." So they purchased the four remaining books in Colporteur Gunza's bag.

Truly there is power attending the literature evangelists when they go out to sell *The Great Controversy* and the books containing the special messages of God for the world today.

"It Is Written" Campaign in Washington, D.C.

(Continued from page 17)

and study the Take His Word pamphlets.

The Washington, D.C., area was fortunate in having Elder Vandeman conduct the three-week series of follow-up meetings. Because he was the featured speaker on the It Is Written television films, naturally there was great interest in seeing him in person. However, previous to this it had been demonstrated elsewhere that it is not necessary to have the featured speaker conduct the decision meetings. About a year ago the first 13 films were released over TV stations in Fresno and Bakersfield, California. The response from the church members as well as the television audience was tremendous. Later a decision effort in Bakersfield was conducted by Fordyce W. Detamore. Nearly all who attended the meetings indicated that they were following the films on television, and some 200 souls indicated their desire to follow Christ all the way.

In the Washington, D.C., area, 13,087 individuals had enrolled in the Take His Word course before the

decision meetings began in the Armory. Of this number, about 14 per cent discontinued the course because of lack of interest. During the months before the effort began, while the telecast was creating an interest among the populace, between 600 and 700 enrollments were received every ten days. Some 4,000 came in as a direct result of the telecast; the balance came from house-to-house visitation.

Appreciation Evident From Mail and Contributions

That the telecasts and the Take His Word pamphlets have been greatly appreciated is evident from the constant stream of mail pouring into the It Is Written office. One woman wrote: "It Is Written is indeed just the Christian approach that appeals to the spiritual hunger I have felt, and I've felt so blessed in seeing it. . . . May I express here that I am convinced that the seventh-day Sabbath is truly the Lord's day, and I must worship and keep that day if I am to walk in the light our Lord has given. . . . I have not yet been able to attend Sabbath meetings, and I long to do so. However, our location here is not convenient for anyone to stop for me. Any literature you could send would be a blessing, and I would appreciate it so much. God bless you and your work. Enclosed is my Easter offering and tithe for missionary service."

* This woman is only one of many who sent in contributions. Since the series of telecasts began in Washington, D.C., eight months ago, some \$7,000 has come in from viewers. The Seventh-day Adventist churches in the Washington area have also supported the telecast generously, approximately \$1,500 a month being contributed from this source. In all, some \$23,000 has come in.

Thus far requests for Take His Word have come in from 549 different post offices. This large response is somewhat remarkable in view of the fact that it represents the interest created by only one TV outlet.

The television films featuring Elder Vandeman form the spearhead of the soul-winning campaign represented by It Is Written, but one important secret of success in the program is the active participation of the members of the church. The personal visits, the prayers, the assistance in mailing—all these activities bless not only the interested individuals but the church members who take part.

A fact not mentioned thus far is this: a large number of lay members volunteer their time at the It Is Written office to help in mailing out the Take His Word pamphlets. Since mailings take place only every ten

Sowing the Seed in an Army Post in France

In my chaplain's office here in Toul, France, we keep an ample supply of missionary books and pamphlets to be given to those who may be interested in them. Here in eastern France people have only limited access to libraries, and many are looking for good literature. The following books are among the ones we distribute: *The Desire of Ages*, *The Great Controversy*, *Drama of the Ages*, *What Jesus Said*, *God Speaks to Modern Man*, *Bible Readings*, *Judy Steps Out*, *The Bible Made Plain*, and *The Marked Bible*. We also have available some of our magazines and periodicals. *Alert* and *Listen* are always on hand to be distributed as needed.

To Protestant personnel being transferred from our post we give a complimentary copy of *Steps to Christ*, with a Faith for Today Bible school enrollment card inserted. Incidentally, the Faith for Today kinescopes are used in connection with our Sunday evening services. We have also ordered some of the American Religious Town Hall films.

This past Christmas, as a Christmas gift to our chapel family, we presented 250 complimentary copies of the daily devotional book *This Is Life*, purchased from our chapel funds. It is a privilege indeed to work among men and women in the armed forces and point them to Christ, the way, the truth, and the life.

We are thankful for three men who took their stand for the Master last year and were baptized.

CARL RAY HOLDEN

days, this does not become a great burden. And because there are no lessons to grade, it is not necessary to maintain a large office staff at headquarters. Two full-time secretaries and one half-time secretary can carry the work.

All of us are familiar with what the Spirit of prophecy says concerning the success that will attend soul winning in the church when conference workers, church officers, and lay members join hands for the spreading of the truth. It Is Written seems to follow this basic blueprint for success; hence it is encouraging to see the plan being carried forward successfully in the Washington, D.C., area, where some 78 churches within reach of the telecast are organizing to follow up the interests created.

At present it is planned that C. A. Reeves will hold a series of meetings this fall in the Silver Spring, Maryland, church, while J. L. Shuler will carry forward a similar program in Alexandria, Virginia, and Beltsville, Maryland. In Richmond, the capital of Virginia, where the telecast is now being broadcast, three decision meetings have been scheduled for October and November. Plans are also being developed to reach other key cities on both coasts with a coordinated evangelistic program built around It Is Written.

• In Brief •

Atlantic Union

- The first service in the newly completed church auditorium in Springfield, Massachusetts, was held March 15. W. R. Beach, secretary of the General Conference, was the featured speaker. He also spoke at a Southern New England Conference workers' meeting held in the church the following Monday. Pastors who served during the time of planning and erection of the building are M. G. Johnson, W. G. Gibson, G. A. Coffin, and O. W. Fowler.

- C. L. Blandford, missionary to China for 21 years, spoke to the Foreign Mission Band of Atlantic Union College, March 14. Elder Blandford's son, Gordon, is assistant leader of this band.

- V. W. Becker, education secretary of the Atlantic Union, recently spent a few days in Washington, D.C., as a member of the committee that is working out the curriculum for Potomac University.

- April 25 was Teacher Education Day at Atlantic Union College. Special activities included a program on the beginnings of education in South Lancaster, a film, and a banquet for members of the Teachers of Tomorrow Club.

- The Greater New York Conference has invited E. J. Folkenberg of the New Gallery Center in London and his brother, S. L. Folkenberg of Northern California, to serve as an evangelistic team in Greater New York. Both have been successful in evangelism in the United States and abroad, but this will be their first opportunity to serve as a team. They are expected to arrive in August.

Canadian Union

- Mr. and Mrs. Harold Gooze, of Hamilton, Ontario, recently accepted a call to Pakistan as nurses in the 140-bed hospital in Karachi.

- On Sunday, February 16, the first Ukrainian broadcast of the Voice of Hope went on the air over station CHNO in Sudbury, Ontario.

- Twenty-one persons from the Fort William and Port Arthur churches in Ontario received Leadercraft certificates after completing a ten-hour course over the weekend of February 14-16. Miss Ruth Eaton, of Port Arthur, received the one hundredth Leadercraft certificate granted in the Manitoba-Saskatchewan Conference by J. W. Wilson.

- On Sabbath, March 8, R. A. Matthews conducted a baptism in the Halifax church, at which time nine new members were added to three churches in Nova Scotia: two to New Glasgow, three to Tantallon, and four to Halifax.

- Four persons were baptized at Mission City, British Columbia, on Sabbath, March 1, by E. E. Duncan.

- Loma Stewart, of Sydney, Australia, arrived in Oshawa, February 16, to take up her duties as secretary to L. L. Bock and Rudolph Knauft in the Ontario-Quebec Conference.

- Phillip Moores, president of the Maritime Conference, conducted the recent student Week of Prayer at Oshawa Missionary College.

Central Union

- Beginning with June 14, and continuing through June, July, and August, Sabbath services will be conducted in Yellowstone Park, Wyoming, at the Old Faithful recreation hall.

- B. E. Jacobs and Allen Iseminger are conducting an evangelistic series in Rawlins, Wyoming. O. M. Fillman and Howard Voss are conducting a similar series in Casper.

- The Loveland, Colorado, church was dedicated free of debt on Sabbath, April 19. Theodore Carcich, Central Union president, preached the dedicatory sermon, and was assisted in the service by R. S. Joyce, Colorado Conference president, and R. B. Wing, Loveland pastor.

- Three Kansas Conference office workers are conducting evangelistic efforts: F. O. Sanders, conference president, at Pittsburg; H. E. Haas, Missionary Volunteer secretary, at Topeka; and E. E. Hagen home missionary secretary, at Wellington.

- Colorado welcomes R. L. Warner and family to the Sterling district. Elder

Warner comes to the Colorado Conference from the Minnesota Conference.

- H. B. Petry reports five baptized on Sabbath, March 8, in the West Plains district of Missouri.

- On Sabbath, March 15, 11 united with the St. Louis, Missouri, Central church.

Columbia Union

- A. O. Canada, former pastor of the Norfolk, Virginia, church, is the new pastor of the Roanoke, Virginia, church.

- William Carey, of Altoona, Pennsylvania, is the new district leader at Sharon, Pennsylvania, in the West Pennsylvania Conference. He replaces Glenn Smith, who has transferred to the Chesapeake Conference.

- Ralph Perez, of Gary, Indiana, has been named pastor of the Philadelphia Spanish church in the East Pennsylvania Conference.

- Melvin Hickman, of Lewisburg, West Virginia, is the new pastor of the Paterson church of the New Jersey Conference. He replaces Boston Raith, who is now at Salem, New Jersey.

- Thomas Green, formerly of Jersey City in the New Jersey Conference, is the new pastor of the Bridgeton-Vineland district. Going to Jersey City will be A. M. Ragsdale, of Phillipsburg, New Jersey.

- D. W. Hunter, president of the Ohio Conference, was elected to his first full two-year term as conference president at the biennial constituency meeting at Mount Vernon on Sunday, April 6. Other officers and departmental secretaries re-elected included J. O. McLeod, secretary-treasurer; S. W. Burrows, home missionary and Sabbath school secretary; H. W. Bass, education and War Service Commission secretary; Warren Wittenberg, MV and temperance secretary; O. A. Botimer, publishing secretary; W. H. Smith, manager of the Book and Bible House; and M. H. Reeder, public relations, radio-TV, religious liberty, and industrial relations secretary.

- The Ohio Conference executive committee elected April 6 includes D. W. Hunter, chairman; J. O. McLeod, secretary; C. L. Duffield, J. L. Hagle, Ray Hausted, R. B. Hill, K. L. Meyers, R. T. Minesinger, H. J. Brendel, J. R. Shull, and Eber Opydyke.

Lake Union

- An MV Federation was organized in the Indianapolis, Indiana, district of the Lake Region Conference, Sabbath, April 26. J. E. Roache, MV secretary of the conference, led out in the service, which was held at the Capital Avenue church in Indianapolis, Indiana. W. A. Scharf-fenberg, secretary of the American Temperance Society, gave a stirring lecture on Friday evening, April 25.

- Jessie Arnold, a faithful Seventh-day Adventist church member, has served the Otsego church in Michigan as clerk for 38 years, and has been chosen to serve again during 1958.

- Gordon J. Shumate, district pastor,

reports that a baptismal service was held on March 16, climaxing a two-week series of meetings at Metropolis, Illinois. K. M. McComas, pastor of the Beverly Hills church in Chicago, presented the evening messages. Mrs. McComas and Elder and Mrs. W. D. Bresee also assisted with the meetings. Since the Metropolis church is a small one, with only 11 members, there was great rejoicing over the 6 new converts who joined their group.

- The youth division of the Berrien Springs village church Sabbath school, under the leadership of Louis Wildman, spent Sabbath, March 29, at the Madron Lake Camp. The Harry Show family, from Emmanuel Missionary College, dressed in native Malayan costumes, took part in the Sabbath school services. Bruce Johnston, professor of evangelism at the college, gave the morning sermon. After dinner the group went on a nature hike. Later in the afternoon they held a symposium, and in the evening a vesper service was conducted by J. L. Tucker, pastor of the college church.

- Plans have been made for a new addition to the school at Hinsdale, Illinois. Total cost will be about \$210,000, and will cover the construction of three classrooms, a gymnasium-auditorium, seating 1,200, and several auxiliary rooms for a principal's office, library, kitchen, and storage.

Northern Union

- M. C. Horn is conducting evangelistic services in the church at Watertown, South Dakota, and J. W. Fisk is holding meetings at Oglala, South Dakota.

- Two child evangelism workshops were conducted in North Dakota at Jamestown and Bismarck. Mrs. K. D. Johnson and Mrs. Reuben Lehmann directed these meetings, and R. D. Steinke, conference Sabbath school secretary, assisted.

- At a recent Twin City evangelistic crusade meeting in the Lyceum Theater in Minneapolis, R. W. Link, pastor of the Auditorium church, and his brother, Richard Link, were reunited as a singing team after a ten-year separation. Formerly they sang with their father as the Bob-O-Link Trio.

- Three were baptized at Huron, South Dakota, on March 29 by H. F. Anderson, publishing department secretary of the South Dakota Conference, who is also serving as pastor of the Huron church.

- At the close of the MV Week of Prayer services at Jamestown, North Dakota, conducted by the pastor, A. E. Soper, 13 young people joined the baptismal class.

- The Music Department at Maplewood Academy moved into its new building in January. This new building has six practice rooms, two studios where private lessons are given, and a rehearsal room on the upper floor, with the kitchen, bakery, and cafeteria on the lower floor.

- O. P. Jones, the pastor, reports that acoustical tile has been installed on the ceiling and a wall-to-wall carpet has been laid in the Ames, Iowa, church. Also in his district, at Nevada, a laymen-pastor

evangelistic effort was conducted. A different layman spoke each Sunday night and the pastor on Wednesday nights. At a baptismal service held at Nevada on March 22, ten young people were baptized.

North Pacific Union

- Charles Barnes reports that the five literature evangelists in the Idaho Conference delivered \$7,060.23 worth of our books during the month of March, a record which represents a gain of over 70 per cent compared with last year. Irwin Cook, who works in Twin Falls, had a total delivery of \$2,222.95 for the month.

- Edwin W. Larson, who graduated from Walla Walla College in 1949 with the degree of Bachelor of Science in Engineering, will join the faculty of WWC with the rank of instructor, effective August 15, 1958. After graduating he was employed by the Bonneville Power Administration in Portland, and from 1955 to the present has been employed by the U.S. Forest Service as a bridge engineer in the Structural Improvements Section of Engineering. He is currently enrolled for technical work in engineering at Portland State University.

- With a church membership of 14, the Fallon, Montana, church had a total of 52 visitors on Visitors' Day. This represents an average of nearly four visitors for each church member. Among those present were the local Presbyterian minister and his family. Mrs. Bob Zehm, the Sabbath school secretary, says every family represented will be sent the *Signs of the Times*.

- On Sabbath, March 29, seven persons were baptized in the Orofino, Idaho, church. Four of the candidates were the first fruits of a series of meetings held at Weippe. The other three candidates were the result of Bible studies and correspondence course lessons. Associated in these meetings were Robert E. Becker as speaker and music director, Oscar Gustin as projectionist, and Ethel Burrows as pianist.

Pacific Union

- Seventy years of married life together were celebrated March 12 by Mr. and Mrs. W. F. Dunbar, of Lomita, California. The Dunbars have been Seventh-day Adventists for 76 years, during which time they have been faithful readers of *THE REVIEW AND HERALD* and the *Signs of the Times*. Brother Dunbar has held numerous church offices and with his wife still attends the regular weekly church services at San Pedro. During a recent Sabbath service the Dunbars were given special tokens of esteem by the members of the San Pedro church.

- The Vallejo, California, group, formerly known as the Bible Auditorium company, was organized into a church on March 8 and will now be known as the Berea Seventh-day Adventist church. Carl Becker, president of the Northern California Conference, delivered the morning sermon; and W. S. Lee, secretary of the Regional department of the

Pacific Union Conference, spoke at the organizational service in the afternoon. M. L. Mayne is pastor of the new church.

- The Seventh-day Adventist booth at the Indio Date Festival, sponsored by the Indio and Palm Springs churches, was given a special award ribbon because of the excellent exhibit. According to Darrell Mayberry, pastor of the Palm Springs church, 143,723 persons came to view the various exhibits during the ten days of the fair, and more than 800 enrolled for the Bible correspondence course.

- Alden O. Sage, of the Southern California Conference, began an evangelistic campaign in the new Ogden, Utah, church on April 27. Associated with Elder Sage are Armen Johnson, singing evangelist; F. H. Rahm, pastor of the Price-Moab district; Mrs. F. H. Rahm, Bible instructor; Betty Glenn, Bible instructor of the Salt Lake City church; and B. H. Matthews, pastor of the Ogden church.

- Ground was broken March 14 by Mayor G. Marion Hinckley for the new \$20,000 church school at Provo, Utah. Others present for the ceremony were R. L. Vaughan, first elder; W. E. Parks, pastor-teacher; Harold Johnson, contractor; and Dr. Eddie F. Barr, chairman of the building committee, reports E. R. Osmunson, president of the Nevada-Utah Conference.

- Wilford L. Goffar, pastor, is conducting an evangelistic program, *Adventures in Prophecy*, in the Santa Barbara church. He is ably assisted by his youth team: Conrad Finney at the organ, Victor Gasser on the violin, Mac Chalmers as song leader, and Robert Riley as coordinator.

- Philip Knoche and Hayward Shafer have begun a three-week series of evangelistic meetings in the North Park area of San Diego. E. Irvin Lehman is the pastor of the North Park church.

- F. W. Schnepfer, president of the Pacific Union Conference, delivered the dedicatory sermon for the Grass Valley, California, church on the afternoon of April 12. Carl Becker, president of the Northern California Conference, spoke at the eleven o'clock worship service, reports G. R. Freeman, pastor.

- The newly dedicated Hawthorne church, in the Southern California Conference, was featured on the Great Churches of the Golden West telecast Sunday, April 13. The speaker was the pastor, Don Reynolds, and music was provided by the local church membership.

- On April 27 Gerald Hardy and Eugene Fletcher began a series of meetings in Needles, California. Romaine Chinnock is the pastor of the Needles church.

Southern Union

- Carolina has recently welcomed two new workers into its territory. Elder and Mrs. C. F. O'Dell and their two children, Charlinda and Charles Frank, came from the Florida Conference. Elder O'Dell is leading out in the Dockery, Hildebran, and Statesville churches. Mr. and Mrs. Robert E. Northrop and daughter, Judy, also came from Florida. Brother North-

rop is the assistant manager of the Book and Bible House. He was previously the accountant for the Forsyth Hospital, Tallahassee, Florida.

● The Southern Union Publishing Department is happy to report that for the third consecutive year total sales in the union exceeded one million dollars—\$1,048,722 for 1957. The highest individual sales record amounted to \$22,136, with several other literature evangelists not far behind.

● Arnold Kurtz and Don Crooks are conducting a successful evangelistic meeting in Knoxville, Tennessee (Georgia-Cumberland Conference). On opening night about 800 came. The week night attendance is around 400. Quite a number of nonmembers are beginning to attend Sabbath services at the church. Elder Kurtz has baptized 14 in his district since the first of the year.

● W. J. Ostman, pastor of the Cocoa, Florida, district, recently baptized seven into the Melbourne church and eight into the Cocoa church.

● The Kentucky-Tennessee Conference has just closed an inspirational youth congress held in the high school auditorium in Madison, Tennessee. Present were 2,500 young people who represented 70 MV Societies.

● The South Central Conference held its sixth regular biennial session Sunday, April 6, in the Ephesus church in Birmingham, Alabama. W. W. Fordham, president, and L. E. Ford, secretary-treasurer, were re-elected for another term of service, as well as all the departmental secretaries.

● Harry W. Eastep, who took a leave of absence from the publishing department in order to canvass a few months, is now back in leadership as the assistant secretary of the publishing department of the Georgia-Cumberland Conference. During the six months he canvassed he delivered more than \$28,000 worth of literature on the new Southern Union pay-by-mail plan.

Southwestern Union

● J. T. Welch, secretary of the publishing department of the Potomac Conference in the Columbia Union, has accepted an invitation to become publishing secretary of the Southwestern Union Conference. He replaces Bruce M. Wickwire, who is the new publishing secretary of the Columbia Union Conference. Elder Welch comes to the Southwestern Union with wide experience in the publishing field.

● W. A. Dessain, president of the Oklahoma Conference and chairman of the Ardmore Sanitarium board, and G. P. Selvedge, Jr., mayor of the city of Ardmore, Oklahoma, used gilded shovels to break ground for a new ultramodern hospital in Ardmore, during the official ceremony April 2. The proposed 53-bed medical unit will almost double the present hospital's capacity.

● R. B. Sheets, a layman in the Oklahoma Conference, reports 65 days spent

in Ingathering solicitation, 11 counties covered, and \$3,267.75 received.

● March 27-29 was Texico Conference weekend at Southwestern Junior College. M. D. Howard, president of the Texico Conference; J. D. Spiva, publishing secretary; and J. L. Jespersen, pastor of the Amarillo church, were present for the occasion.

1958 Camp Meetings

Atlantic Union

Greater New York (No Camp Meeting)
New York
Union Springs Academy, Union Springs August 7-16
Northeastern (No Camp Meeting)
Northern New England (District Meetings)
Washington, New Hampshire August 16
Augusta, Maine September 5, 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 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 August 20-24
Ontario-Quebec
Oshawa Missionary College, Oshawa August 7-17

Central Union

Central States
Edwardsville, Kansas August 14-23
Colorado
Campion Academy, Loveland July 31-August 3
Kansas
Enterprise Academy, Enterprise August 6-10
Missouri
Sunnydale Academy, Centralia July 16-19
Nebraska (District Meeting)
Lincoln August 30
Wyoming
Casper 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
Kingston July 11-19
Ohio (District Meeting)
Mount Vernon August 23
Potomac (District Meetings)
Sligo Church July 11-13
Richmond, Virginia July 18-20
West Pennsylvania (District Meetings)
Pittsburgh July 5
Warren July 19
West Virginia (District Meetings)
Charleston July 11-13
Parkersburg July 18-20
Hinton July 25, 26
Cumberland, Maryland August 1, 2

Lake Union

Illinois (No Camp Meeting)
Indiana
Cicero June 5-14
Lake Region (District Meetings)
Indianapolis July 18-20
Detroit July 25-27
Chicago August 1-3
Michigan
Upper Peninsula: Escanaba (Dist. Meet.) June 5-8
Grand Lodge August 7-16
Wisconsin
Rice Lake (District Meeting) June 14
Portage July 24-August 2

Northern Union

Iowa
Oak Park Academy, Nevada 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 July 11-19

North Pacific Union

Idaho
Caldwell July 10-19
Montana
Mount Ellis Academy, Bozeman July 17-20
Oregon
Gladstone July 17-26
Upper Columbia (District Meeting)
To be arranged Weekend of May 10
Washington
Auburn Academy, Auburn July 17-26

Pacific Union

Arizona
Prescott August 14-23
Central California (District Meetings)
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

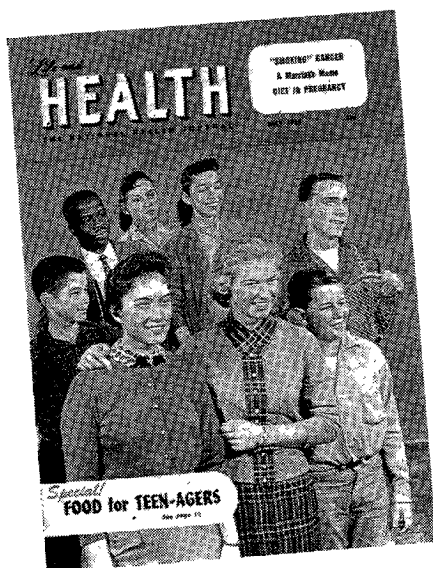
Alabama-Mississippi
Meridian, Mississippi June 6-14
Carolina (District Meetings)
Charlotte, North Carolina June 6-8
Hendersonville, North Carolina July 11-13
Wilson, North Carolina July 18-20
Columbia, South Carolina July 25-27
Florida
Forest Lake Academy, Maitland May 29-June 7
Georgia-Cumberland (District Meeting)
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 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
Bierig Park (Near Oklahoma City) August 1-9
Southwest Region (No Camp Meeting)
Texas
Southwestern Junior College, Keene May 30-June 7
Texico
Sandia View Academy
Albuquerque, New Mexico July 31-August 9

Church Calendar FOR 1958

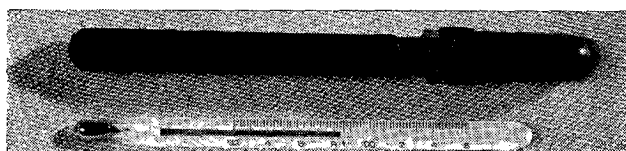
Ingathering Campaign April 5-May 17
Servicemen's Literature Offering May 10
College of Medical Evangelists Offering June 14
Million-Dollar Offering for Evangelism:
In all our churches June 7
At General Conference session June 21
Thirteenth Sabbath Offering (Australasia) June 28
Medical Missionary Day 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
IMV Pathfinder Day September 20
Sabbath School Rally Day and 13th Sabbath Offering (Inter-America) September 27
Neighborhood Evangelism (Bible school enrollment) October 4
Home Missionary Offering October 4
Voice of Prophecy Offering October 11
Temperance Day and Offering October 25
Missionary Periodicals Campaign (These Times, Signs of the Times, and Message) October
Witnessing Laymen November 1
Home Missionary Offering November 1
Review and Herald Campaign November 1-22
Week of Prayer and Sacrifice November 15-22
Week of Sacrifice Offering November 22
Home Missionary Day and Offering December 6
Thirteenth Sabbath Offering (South America) December 27



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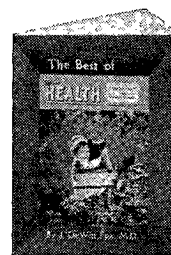
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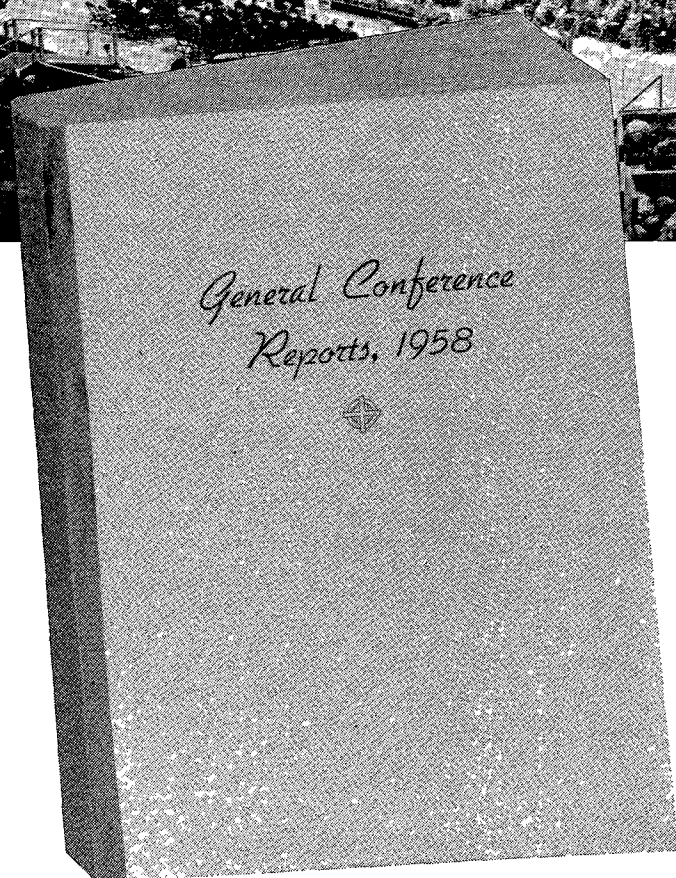
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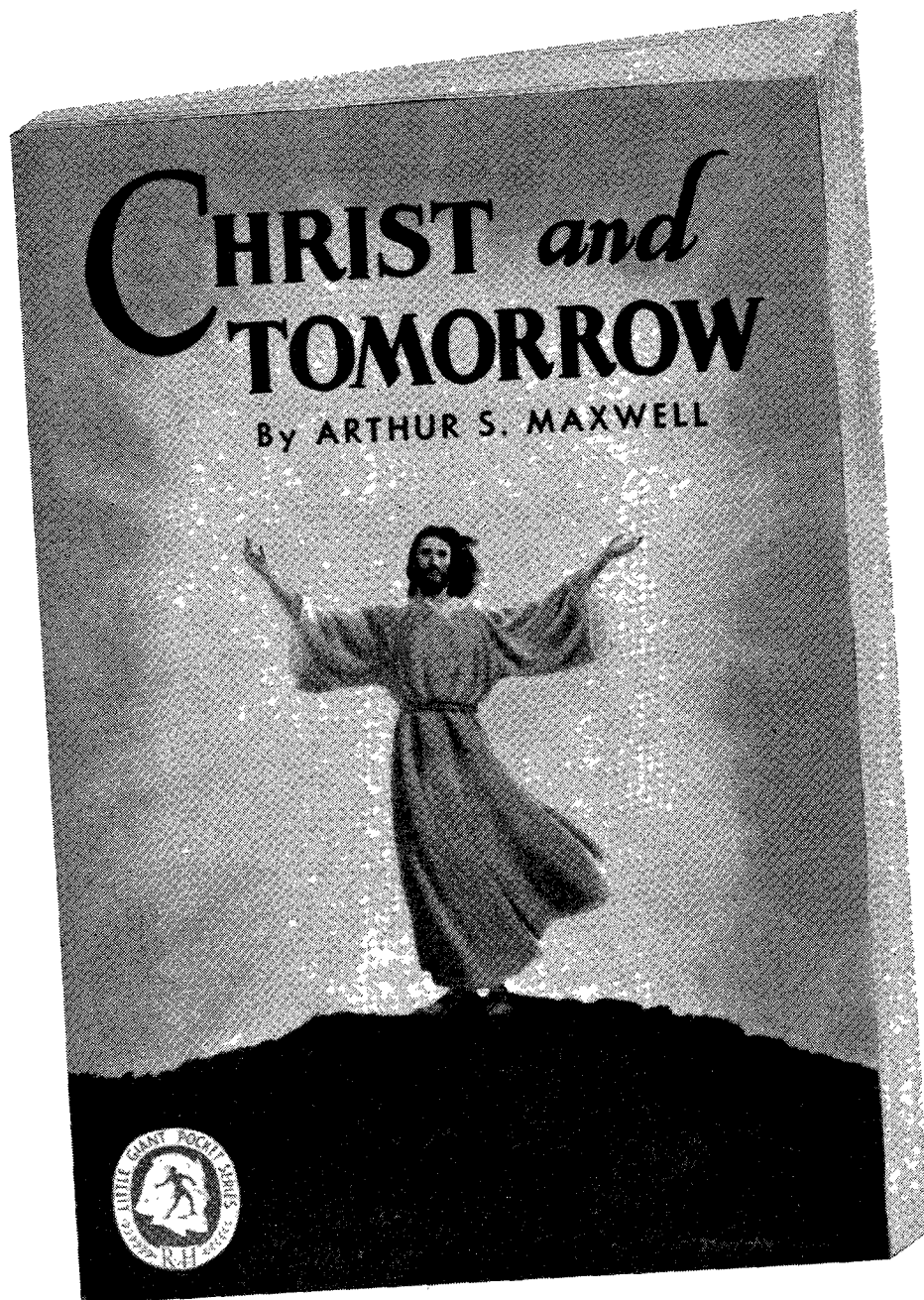
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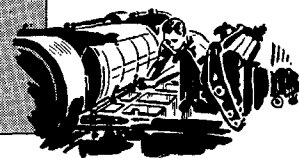
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As We Go to Press



Ingathering Report

Ten union conferences of North America reported \$4,118,000 Ingathering on April 23. This is a gain of more than a half million dollars over the amount reported for that date one year ago. Six local conferences have exceeded the Minute Man mark. We praise God for the success of this enterprise which means so much to foreign missions and the worldwide work.

C. E. GUENTHER

From Home Base to Front Line

Australasian Division

Eleanor McDonald left Sydney, Australia, February 1, for Lae, in the territory of New Guinea. Miss McDonald will connect with the teaching staff at the Coral Sea Union Training School.

Mr. and Mrs. Geoffrey Harrington left Sydney, February 1, en route to the Solomon Islands, where Brother Harrington will take charge of the Western Solomon Islands Central School at Kukudu on the island of Kolumbangara.

Mr. and Mrs. I. R. Harvey left Sydney, February 8, for Rabaul, on the island of New Britain. Brother Harvey, who was recently appointed principal of Jones Missionary School at Kambubu, near Rabaul, will take up his responsibilities at that institution.

Mr. and Mrs. Douglas Martin and two children left Brisbane, February 27, en route to Rabaul, New Britain. Brother Martin will connect with Jones Missionary School, Kambubu.

Pastor and Mrs. L. A. J. Webster and four children, having completed their furlough, returned to New Guinea, March 1, where Brother Webster will again take up his work as president of the North Bismarck Mission.

Mr. and Mrs. David Sutcliffe and two children returned to Rabaul by air, March 1, having completed furlough. Brother Sutcliffe is a member of the staff of Jones Missionary School, Kambubu.

Pastor and Mrs. W. R. Ferguson and four children completed their furlough at the beginning of March and left for the Solomon Islands, March 8. Pastor Ferguson will resume his work

as president of the Western Solomon Islands Mission.

Priscilla Cobbin sailed from Fremantle on the *Strathnavar*, March 10, en route to Bombay, India, where Miss Cobbin will join the Southern Asia Division office staff.

Mr. and Mrs. Brian Houliston and two children left Sydney, March 12, en route to Rabaul, New Britain. Brother Houliston will connect with the staff of Jones Missionary School, Kambubu, New Britain, as woodwork instructor.

Pastor and Mrs. Harold Josephs and their three children sailed from Sydney on the *Orontes*, March 18, en route to Colombo, Ceylon, where Pastor Josephs will take up evangelistic work.

Mr. and Mrs. Noel Mills and two children traveled to Fiji, March 23, where Brother Mills will take up his appointment as a member of the teaching staff of Fulton Missionary School.

Pastor and Mrs. Roy Harrison and two children, having completed furlough, left Sydney for Rabaul, March 22, en route to the Solomon Islands. Pastor Harrison, formerly president of the New Britain Mission, will take up his new work as president of the Eastern Solomon Islands Mission.

Pastor and Mrs. L. I. Howell left Sydney, March 24, returning to Port Moresby, Papua. Having completed furlough, Brother Howell will again serve as president of the Central Papuan Mission.

Pastor and Mrs. E. C. Lemke and their child returned to New Guinea at the completion of furlough, March 25. Pastor Lemke will continue his work as president of the Sepik Mission.

Laurence Haycock left Sydney on March 25, en route to New Guinea, where he will connect with the teaching staff of the Coral Sea Union Training School.

Northern European Division

Pastor and Mrs. Willow Palm and three children, new appointees from the Swedish Union, sailed from Amsterdam for Ethiopia, February 20. Pastor Palm has previously been connected with the Southern African Division, where he served in the Belgian Congo.

Alice N. Ottley, a new appointee from the British Union, sailed March 6 for service in West Africa. Miss Ottley will connect with the Ile-Ife Hospital in Nigeria. W. R. BEACH

Offering for Servicemen's Literature

The offering to be taken on Sabbath, May 10, is to provide literature for our servicemen. Our young men in uniform appreciate having our denominational literature not only to read themselves but also to put in the hands of their fellow servicemen. One of our Adventist soldiers writes:

"I have become an Adventist through the delivery of the church papers to me week after week while in the Army. I have a brother stationed in Korea who is also a soldier. Would you please send him our church papers? . . . All the rest of the family are Adventists except him. I think that sending him the papers will help him to make a decision. . . . The *Review and Herald* and the *Youth's Instructor* are two papers that I cannot do without. I've learned to love them both."

Let us all be liberal in giving so that those away from home and church may have the special benefit of our literature, and also through this medium may be able to point others to Christ.

Remember May 10!

O. A. BLAKE

Bible Schools in the South Seas

W. R. L. Scragg, director of the Voice of Prophecy in Australasia, writes:

"A new venture for the South Seas is the establishment of two new Bible schools. Pastor Douglas Jenkins, president of the Samoa Mission, has arranged for the American Government Station WVUV to broadcast the Voice of Prophecy free each Sunday. In conjunction with this a new Bible school has been opened in Samoa.

"Along with the request for the establishment of this new school, a request was also received by the Australasian Voice of Prophecy board for the establishment of a Bible school in the Cook Islands. Pastor J. H. D. Miller wrote of the growing interest in Adventist teaching, and at his request a school has been set up. Both these schools are operating in areas where a few years ago nobody could read and many of the people were buried in paganism and superstition."

JAMES E. CHASE