The World's Wealth

REMENTAND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH DAY ADVENTISTS

By VIRGINIA VESS

The heavens are sapphired with starlight On night's hanging curtains of lace. And millions of twinkles are far-bright, Like crystals flung miles into space.

The lakes become diamonds in motion, Reflecting vast portions of land. And down in the heart of each ocean, Pale amber is born of the sand.

Lush emeralds are crowning the timber, Dripping wet gold in soft rains. And cloud pearls are delicate, limber, Adrift on the turquoise sky lanes.

The world hangs in mystical splendor, Predestined to shine as pure gold, A gem of God's love, sweet and tender, A universe story retold.

DON KNIGH

THE ADVENT



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Thought

May 22, 1958

Based on phrases in well-known hymns.-EDITORS. I

"Of My Heart He Is the Portion"

In Thomson's The Land and the Book there is an account of a merchant in Sidon who bought quantities of salt from the marshes of Cyprus, and hid them in houses on a remote mountainside to avoid payment of the tax, but the floor of the houses, being common earth, gradually drew from the salt its characteristic savor so that it was fit for nothing but to throw in the road as a surface hardener.

The story illustrates what Jesus said about salt that has lost its savor being "no longer good for anything except to be thrown out and trodden under foot by men" (Matt. 5:13, R.S.V.). When men lose the grace they receive from Him, they become like the white glistening pathways that traced the Judean hillside, paved with salt that had lost its goodness. The Christian either molds and redeems his environment or the influence of his worldly associations will overwhelm him.

Another lesson that we may learn from the simple illustration Jesus used is that Christian love and experience cannot be hoarded like the salt in the bags of the Sidonian merchant. Just as surely as contact with the earth robbed the salt of its value, so inaction in a worldly environment will steal the savor of experience from the Christian and in a time of great opportunity he finds himself shorn of his power. Salt is a preserver from corruption. How distressing it is to see professed Christians making no effort to stay the slow work of corruption in their lives. Pride is indulged until they lose all the fragrance of humility. Bitterness banishes charity, and cunning betrays kindness. Selfishness dominates the heart until the life is a shambles of broken ideals and misrepresentation of truth.

The only preserver from this corruption is the righteousness of Christ, of which salt is the symbol (The Desire of Ages, p. 439). H. M. TIPPETT



Absence of occupation is not rest; a mind quite vacant, is a mind distressed .--- Cowper.

Who fears to offend takes the first step to please.---Cibber.

He who has no opinion of his own, but depends upon the opinion and taste of others, is a slave.-Klopstock.

Money and time are the heaviest burdens of life, and the unhappiest of all mortals are those who have more of either than they know how to use.-Samuel Johnson.

Philadelphia, City of Brotherly Love

"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown" (Rev. 3:11). Philadelphia was situated on the

Philadelphia was situated on the river Cogamus, a southern branch of the Hermus. As an inland city of Anatolia it lay 75 miles east of Smyrna, and was built upon a terrace 650 feet above sea level on the easternmost slopes of Mount Tmolus. Behind the city are volcanic cliffs, which were formed in historic times, although no written records of volcanic activity are extant. As in other volcanic areas, the soil around Philadelphia is very fertile, with the result that some of the finest vineyards of western Asia Minor are found in the vicinity.

Philadelphia was the youngest of the seven cities to which the letters of Revelation were addressed. It was founded about 150 B.C. during the reign of King Attalus II of Pergamum, and received the name Philadelphia, "brotherly love," in honor of King Attalus' loyalty to his elder brother, Eumenes II, who had preceded him on the throne of Pergamum. Philadelphia was called by various names at different times. At the beginning of the first century A.D. it was known for a while as Decapolis, because it was one of ten cities of the plain in which it was situated. A little

By SIEGFRIED H. HORN

later it appears under the name Neo-Kaisaria in honor of the emperor Tiberius, who assisted in the recovery of the city from the destructive earthquake of A.D. 17. In Vespasian's time it carried the name Flavia, after the emperor's family. Later, however, it returned to its former name Philadelphia, and was known as such when John wrote the Revelation letter to the church of that city.

The modern name of Philadelphia's successor is *Alashehir*. This name has been explained by some visitors, misled by an insufficient knowledge of Turkish, to be an abbreviation of *Allah-shehir*, "the city of God." The name really means, "the reddish city," because of the reddish color of the volcanic soil on which the city is built.

Since Philadelphia lay on a main road between upper Phrygia and Smyrna, it became an important inland city and amassed enough wealth to build sumptuous temples and other magnificent public buildings. For which reason ancient writers referred to Philadelphia as Little Athens. Yet it never attained the political, economic, or religious importance possessed by some of the other cities described in this series of articles.

Christianity seems to have entered Philadelphia in the apostolic period, as must be concluded from the fact that the Revelation includes a letter to the church in this city. Otherwise, nothing is known of the early history of that church. In later times Philadelphia became the seat of a bishop, and in the thirteenth century it was the Christian center of the whole country of Lydia, being the residence of an archbishop.

During the following centuries it appears as a stronghold of Christianity, with much moral strength to withstand the onslaught of barbarian nations that repeatedly overran Asia Minor. The citizens of Philadelphia had every reason to be proud of their history in this respect. They withstood successfully a siege by the Seljuks in A.D. 1306, forcing the enemy to withdraw. Again they remained unconquered in A.D. 1324, when the Seljuks made a second attempt to take the city. No other city of Asia Minor could boast of such a valiant record.

But, after a long resistance, the city fell to the Turks and was then conquered by Timur's (Tamerlane's) fierce Mongolian hordes against whom the Philadelphians were no match, although they put up a heroic resistance. The city was taken by storm in A.D. 1402, and Timur built a wall of the corpses of Philadelphia's gallant victims, as he had built a



PHOTOS, COURTESY OF THE AUTHOR

In the first picture are shown the ruins of the ancient city wall of Philadelphia while in the second are buttresses of a ruined church at Philadelphia with a modera mosque built next to them.

tower of the skulls of captured Smyrneans during the siege of their unhappy city. The spot where this gruesome event took place is still pointed out by the citizens of *Alashehir*.

This catastrophe neither destroyed the will to survive of the Philadelphian Christians nor quenched their determination to remain faithful to their religion. It seems that they were conscious of the admonition to hold what they had, so that no man would take their crown (Rev. 3:11). Even when the whole country was eventu-ally taken over by the Turks, and Christianity in Asia Minor slowly died, Philadelphia remained, like Smyrna, a Christian city. It is a remarkable coincidence that the two cities, Smyrna and Philadelphia, which retained their Christian character and population longer than any other cities of Asia Minor, are the same cities whose churches were so pure and blameless in John's time that the letters to them are the only ones containing no words of rebuke.

At the end of World War I the majority of the population of *Alashehir* was still Christian. However, the city then shared the fate of Smyrna, and saw its Christian population driven out by the Kemalist Turks in 1923. The modern visitor to this city, who is perhaps in possession of an older guidebook and expects to find

A People of Prophecy-8

Alashehir a Christian city, is greatly disappointed when he discovers that this is no longer true. He finds the ruined buttresses and walls of a large cathedral in the center of the city right next to a well-kept Moslem mosque, and hears, instead of the bells of a Christian church, the imam's call to prayer from the height of a minaret. How sad is a visit to a city that was a stronghold of Christianity for so many centuries, but has lost out to the forces of Mohammedanism. In this respect Philadelphia, as well as Smyrna, serves as a warning to every Christian. If a Christian body loses its spiritual or moral vigor it will sooner or later fall prey to the forces of the adversary.

Not only the Christian visitor experiences a disappointment in old Philadelphia, but also the archeologist who seeks for remains of the city's glorious past. He finds the miserable remnants of the old city wall overgrown with weeds and grass and the habitation of storks. A few unidentifiable ruins remain, but nothing of the glorious temples, the stately gymnasiums and the grand theaters of antiquity, through which Philadelphia once had earned the name Little Athens. The destructive work of the past centuries has been so thorough that hardly any traces of its former greatness can be found.

Why Do You Belong to Your Church?

By J. L. Shuler

If I should hand a card to each of ten persons from ten of the largest denominations, and request each to write on it the reason he belonged to his church, what a variety of answers there would be! Probably most of them would not cite Scripture to justify their denominational affiliation.

Some belong to a certain church because it happens to be near them. They reason, "Why go five miles across the city to some other church, when I can worship God in a nearby church, even if it does not teach the same as the one five miles away?" Such people forget that a faith that is not worth sacrificing for is not worth having. One of the first principles of Christianity is self-denial. "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24). Some unite with a certain church because it has the finest edifice, the best pipe organ, or the most talented choir. But it is better to have the truth and worship in a cave or in the recesses of the forest than to follow error and worship in an ornate cathedral.

Some people unite with a church because the most influential people of the city belong to it. It is the most popular church in the city. It will help their business if they belong to it, and enable them to move in the high circles of society. These souls should remember that the true way of God will never be popular. Jesus said, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few



[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.]

Harvard Divinity School to Have Catholicism Chair

A distinguished British scholar was named to the first professorship in Roman Catholic Studies to be established in Harvard Divinity School's 139-year history. Dr. Douglas Horton, dean of the school, said that as of July I, Christopher Dawson, a British Catholic historian and author, will be the first Charles Chauncey Stillman guest professor of Roman Catholic theological studies. The Stillman professorship, according to Dr. Horton, "will illuminate for future ministers of the Protestant denominations the history, theology, and dogma of the Roman Catholic Church and its implications to the modern mind."

Protestant Groups to Testify Against Liquor Advertising

Spokesmen for 17 Protestant groups are expected to testify at Senate hearings in favor of a bill to ban interstate advertising of alcoholic beverages. Prohibition of interstate transmission of liquor advertisements by newspapers, magazines, radio, and television is called for in a bill (S. 582) sponsored by Senator William Langer (R.-N.D.). Passage of the bill would force all publications and stations that circulate or broadcast across State boundaries to drop alcoholic beverage advertising.

Church Aid Sought to Combat Traffic Accidents

Disturbed by a rising accident toll on Ontario highways, the provincial government has inaugurated a campaign among churches and synagogues to alert drivers to their moral responsibilities. The highway safety branch of the provincial Department of Transport sent "moral responsibility kits" to 4,500 Protestant pastors, Catholic priests, and Jewish rabbis.

Catholic Group Publishes TV Code for Children

A code designed to govern the use of television by children has been published in Fribourg, Switzerland, by the International Catholic Association for Radio and Television. Prepared primarily for parents and teachers, the code discusses the minimum ages for viewing television, the length of time children should spend before the TV set, the best conditions for viewing, and the influence parents should bring to bear on television producers. The code says television is generally beyond the receptive capacity of children under five or six, and television time should normally not exceed an hour and a half daily before the age of nine. Even during subsequent childhood, the code states, the time spent by youngsters watching television should never exceed two hours a day. there be that find it" (Matt. 7:13, 14).

The Word of God shows that the true church will be ridiculed, despised, and persecuted by the world. Someone has said, "Trim the truth, and you make a hit; tell the truth, and you get hit." Better belong to the most insignificant and despised church group and live according to the truth of the Word, than belong to the most influential religious body, if it is "teaching for doctrines the commandments of men."

Other Motives for Joining a Church

Some join a church because the pastor has a pleasing personality and an eloquent tongue. Desirable as these qualities may be in a minister, we cannot take any man for a pattern. There is only one Pattern. "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps" (I Peter 2:21). Instead of looking at any minister, we need to look for the church that follows the truth Christ marked out for mankind.

Some belong to a church because their friends belong to it. Such need to bear in mind that no one should choose his religion on the basis of what his friends say or do. If Saul of Tarsus had listened to his friends, he never would have become a Christian. See Galatians 1:10.

Before he made his decision to become a Christian all his friends were non-Christian Jews like himself. They hated Christianity and fought against the truth. In order to follow Christ he had to go against the wishes of all his friends. This is why he said, "If I yet pleased men, I should not be the servant of Christ."

He wisely placed pleasing Jesus ahead of pleasing his friends. Did he lose his former friends by joining the true church? Yes. They even tried to kill him. But for every friend he lost he gained a hundred friends within the true church.

Some belong to a church because their father and mother belonged to it. When a certain evangelist was asked why he was a Presbyterian, he said, "I am a Presbyterian because Ma and Pa were Presbyterians. If Ma and Pa had been Catholics, I guess I would have been a Catholic." For the sake of your eternal welfare, always keep in mind that every soul is individually responsible to God to walk in the light that comes to him, irrespective of what others say or do.

spective of what others say or do. Many people reason, "My father and mother were good Christians. They belonged to a certain church. What was good enough for them is good enough for me." The religion of father or mother may have been good enough for them, but it may not save their children. They may have lived up to all the light they had. But God sends men increased light and truth and He expects them to walk in the light that comes to them.

Christ called Peter, James, and John out of the Jewish church of their fathers, to lay the foundation for a new church that would walk in the light of His truth. What if they had said, "The religion of my father was good enough for him, and it is good enough for me, so I will not leave the church of my father"? If they had followed such reasoning, they would never have become followers of Jesus. Peter's father may have been saved in the Jewish synagogue, but Peter became responsible to obey the truth, which Jesus brought to him.

If Luther had not been willing to follow advanced light, he would have remained a Catholic, and would not



Mrs. Elizabeth J. Roberts

Mrs. Elizabeth J. Roberts, daughter of our first minister in southern California, is ninety-three years of age, and "thankful for good health." Her father, John B. Judson, was ordained by J. N. Loughborough and associates about six years after our denomina-

after our denominational work opened on the Pacific Coast. Mrs. Robert's family was the second white family to locate in the San Pasqual Valley in San Diego County, where lived many Indians. Elizabeth was ten years old when this happened. She was a friend to the Indians, and they were fond of her and told her many of their life stories and legends.

At the age of sixteen she took the advice of a teacher and went north to the State Normal School in San Jose, California, her teach r friend having coached her for the entrance tests. She passed them nicely and entered the Normal for teacher training. Two years later, in 1883, she graduated with honors. Returning to her home area, she taught in the first public school in the nearby town of Escondido. Later she taught the public school in her home valley. In 1917 her book, *Indian Stories of the Southwest*, was published.

A reunion of her old San Pasqual pupils took place in July, 1944. In the September 4 issue of *Life* magazine that year the story and pictures of the unusual event appeared. Nearly all of her pupils of more than a half century before were present at the reunion. All were elderly men and women. And they happily occupied their old seats! Sister Roberts looks forward with high hopes to the great reunion of the saints in glory.

ERNEST LLOYD

have been used of God to inaugurate the Protestant Reformation. If father and mother had been Mohammedans, would that be good enough for us in the light of God's Word? Henry Ward Beecher said, "I would as soon go courting with my father's love letters, as to join a certain church because my father belonged to it." What happened to the people in Noah's time who refused to believe or do any differently than their fathers or grandfathers before them?

The horse and buggy and the old tallow candle may have been in place for our great-grandfathers, but are they good enough for us? No. We prefer to sit by the electric light, and to ride in an automobile. Why are people so eager to take advantage of every improvement in material items, but so slow to advance with the unfolding truth of God's Word?

Some say, "I was christened and confirmed in my church as a child, and I think I ought to stay there for the rest of my life." Doubtless when we were children our parents wheeled us in a baby carriage, but does that mean we should ride in that type of conveyance for the remainder of our lives? No. The baby carriage was fine for its appointed time. But in due time we left this carriage and walked by ourselves. So when God sends us advanced light, which reveals the true church for these last days, He expects us to be ready to advance with this light and move forward into the true church.

From the standpoint of our eternal welfare there is only one consideration that should influence us in deciding what church we will belong to, and that is to unite with the church which has the truth. The church of God is "the pillar and the ground of the truth" (1 Tim. 3:15). We need to make sure that we take our stand with the people who teach and obey the truth of the Word.

Scriptural Basis for Being an Adventist

We have already pointed out in this series of articles that uniting with the Seventh-day Adventist Church means coming into line with Revelation 12:17, as one of His remnant, one who keeps the commandments of God and has the testimony of Jesus. It means to be a part of God's lastday, threefold-message movement of Revelation 14:6-12, which is appointed by the Lord in Revelation 15:2, 3 for eternal victory on the sea of glass before His throne in the New Jerusalem. It is acting upon Revelation 14:12, as one of God's chosen group for this closing period, who keep the commandments of God, and the faith of Jesus." Yes, there is a clear scriptural basis for becoming a member of the Seventh-day Adventist Church.

Uniting with the Seventh-day Adventist Church is altogether different from joining any club or lodge, or from entering any other religious body. We do not join the Adventist Church because father, mother, or other relatives belong to it. The only adequate basis for choosing the Adventist way of life is a desire and purpose to respond to God's present truth and His special message for our day, as set forth in Revelation 12:17.

Yes, being an Adventist means belonging to God's foreordained movement for this closing period of time. It means responding to His special message for the closing period of history. What a high and holy privilege it is to be a Seventh-day Adventist! What an incentive to be true to God's message, and by His grace to play our appointed part well in the consummation of the gospel!

Inspiration Speaks to Our Day-3

Are Some Messages Outdated? —Part 2

By T. H. Jemison

Before we look at the letter in which Sister White reproved the believers in Battle Creek for purchasing bicycles, let us get a picture of its historical setting. In 1894, when the letter was written, the modern version of the bicycle was just beginning to be manufactured. So appealing was this newfangled mode of transportation that it started a tremendous fad. Whether they could afford it or not, thousands felt they had to be in style by owning a bicycle and joining the parade. In the Reader's Digest of December, 1951, there appeared an article by Frank Tripp, called "When All the World Went Wheeling." A few sentences from it will give a fair picture of what happened.

"Toward the end of the last century the American people were swept with a consuming passion which left them with little time or money for anything else. . . What was this big new distraction? For an answer the merchants had only to look out the window and watch their erstwhile customers go whizzing by. America had discovered the bicycle, and everybody was making the most of the new freedom it brought. . . The bicycle began as a rich man's toy. Society and celebrity went awheel. . . .

"The best early bicycle cost \$150, an investment comparable to the cost of an automobile today. Those were the days when \$100 a month was an excellent wage, when a good suit cost \$15 and meals were a quarter. Every member of the family wanted a 'wheel,' and entire family savings often were used up in supplying the demand."

In a REVIEW AND HERALD article, August 21, 1894, Sister White warned about "investing one hundred dollars in a bicycle . . . lest it might be at the price of souls for whom Christ died."

Now note Sister White's letter from Australia and you will see its real significance. Here are some of the high points.

"There seemed to be a bicycle craze. Money was spent to gratify an enthusiasm. . . . A bewitching influence seemed to be passing as a wave over our people there [Battle Creek]. . . . Satan works with intensity of purpose to induce our people to invest their time and money in gratifying supposed wants. . . . The example will be followed, and while hundreds are starving for bread, while famine and pestilence are seen and felt, . . shall those who profess to love and serve God act as did the people in the days of Noah, following the imagination of their hearts?"-Testimonies, vol. 8, p. 51.

"There were some who were striving for the mastery, each trying to excel the other in the swift running of their bicycles. There was a spirit of strife and contention among them as to which should be the greatest. The spirit was similar to that manifested in the baseball games on the college ground."—*Ibid.*, p. 52.

Transportation or Principle?

The question arises, Does this rebuke regarding the purchase of bicycles by some of the Battle Creek church members apply to those of us who might buy a bicycle today? Was the letter written to show that there is something inherently wrong about owning a bicycle?

I was faced with this question in a personal way during the gasoline ra-

tioning of World War II. My home was a considerable distance from the academy where I was Bible teacher. There was not enough gasoline available for me to drive to school regularly. Often I walked, but time did not always allow for that healthful activity. So, calculating that the saving in time, expense, and gasoline-not to mention the added blessings of fresh air and exercise-made the purchase worth while, I bought a bicycle. That bicycle traveled many hundreds of miles and saved far more than it cost, besides providing a great deal of exercise I would not have had if I had driven my car. Was I right or wrong in buying the bicycle? The answer seems clear.

But we need not come down to the days of World War II before discovering the right and wrong of the bicycle question. Within a few years of the time of the writing of the bicycle testimony, bicycles had become an economical and very practical mode of transportation. Some of Ellen White's secretaries delivered messages or carried mail to the post office or the train, and ran other needful errands on bicycles. Does this mean that Sister White saw that the message of the bicycle testimony had served its purpose and that it no longer had any application or purpose, that it was out of date, and intended for an earlier time only?

Let us go a step further. Because bicycles are no longer a craze; because they are much less expensive than they were sixty years ago, may we now ignore pages 51 to 53 of volume 8 of *Testimonies for the Church*? If we do, we will miss some vital instruction that is as applicable to us today as it was to the people addressed in the original letter. Here is the reason why.

If you read the whole passage carefully you will see that the message did not have to do primarily with bicycles at all. True, the bicycle situation made the letter necessary, but bicycles as such did not come under condemnation. Two things did come under condemnation: one was the needless and wasteful expenditure of money; the other, stirring up a spirit of strife and contention. It is an unchanging principle that it is wrong to spend money needlessly and for the selfish gratification of one's own desires. It is also always wrong to stir up strife and contention.

These were the real subjects of the reproof! In this particular instance these unchristian traits of character were being revealed in the needless and wasteful purchase of an expensive plaything and in its use in a way that was creating contention and hard feelings. Sister White was simply making application of these principles to this particular situation just as the Lord intends we should apply them to our own situations.

If the messenger of the Lord were writing today under the direction of the Spirit, might she not say something similar regarding wasteful expenditures for cars or boats or airplanes or homes or clothes or hobbies or vacations—not because any one of these things is wrong or harmful in itself, but because it may call for extravagance to meet selfish desires.

The important thing to remember is that no instruction, no counsel, no correction or reproof, stands all alone. There is a reason for it, and that reason is the principle involved. A specific need has called for the counsel, and in the giving of the counsel a specific application is made of a principle that might apply in a thousand situations.

Wrote the Lord's messenger: "I was

then directed to bring out general principles, in speaking and in writing, and at the same time specify the dangers, errors, and sins of some individuals, that all might be warned. reproved, and counseled."—*Ibid.*, vol. 2, p. 687. "The word of God abounds in general principles for the formation of correct habits of living, and the testimonies, general and personal, have been calculated to call their attention more especially to these principles."—*Ibid.*, vol. 4, p. 323.

Notice that the sins of *some* were pointed out so that *all* might be warned, and also that the incidents mentioned in the testimonies should call our attention to Bible principles. Whatever the instruction, we should in every case try to discover the principle so that we can make a wider application of it in any situation where it might be relevant.

Counterfeit Scientific Theories

By Wilfred Snodgrass, M.D.

The world is in confusion. Philosophical and political leaders are unable to solve the pressing problems of our age. Under circumstances of perplexity, centuries ago, the Chaldean astrologers answered King Nebuchadnezzar, "There is not a man upon the earth that can shew the king's matter... And there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh" (Dan. 2:10, 11).

For our age, the twentieth century, our social problems are not only immense but unique. Unbelievable and fascinating scientific strides have rocked the foundations of age-old traditions and laws. The world is being torn by contradictory social theories.

In such a time Seventh-day Adventists should stand firm because Bible prophecy has provided them an unwavering sense of direction. By diligent study the course of events can plainly be charted. This security, this God-given look into the future, should make Seventh-day Adventists substantial pillars in a chaotic society. No greater security has been given any people any time than that given through Bible prophecy to the church living in these tumultuous times. This latter-day church should be able to stand unshaken in belief, resolute in principle, and unconfused by the swirl of scientific advance.

As a people it is our primary aim to give spiritual and religious guidance. We are called to carry the gospel to all the world, persuading and converting as many as possible while God's plan is still open. In order that we may accomplish this great objective, and be able to stand in the last days, the Spirit of prophecy has made it clear that we are to be a healthminded people.

"We shall see the medical missionary work broadening and deepening at every point of its progress, because of the inflowing of hundreds and thousands of streams, until the whole earth is covered as the waters cover the sea."—Medical Ministry, p. 317.

the sea."—Medical Ministry, p. 317. Again we read: "Get the young men and women in the churches to work. Combine medical missionary work with the proclamation of the third angel's message.... As religious aggression subverts the liberties of our nation, those who would stand for freedom of conscience will be placed in unfavorable positions. For their own sake they should, while they have

Faith

By ELLEN A. BUTTERWORTH

- Father, the shadows hang over me-They grow darker day by day, But I know within my soul
 - That Thy love will light my way.
- Trusting Thee, I'll keep my faith As the days so slowly pass,
- Holding a song in my heart As long as the shadows last.

opportunity, become intelligent in regard to disease, its causes, prevention, and cure."—Ibid., pp. 320, 321.

To fulfill their high purpose, Seventh-day Adventists should have preeminent health knowledge, exemplary health habits, and irreproachable health attitudes. Their knowledge of proper health principles should be so secure that to be led astray by extremes and fads will be impossible.

Along with the many genuine scientific advances of today, the world abounds in spurious medical and scientific theories. Many times these sound plausible, hence are difficult for the untrained mind to distinguish from God's true light. Over and over the remnant church is warned against counterfeit and false health principles. Some of these teachings come from high worldly sources and, if accepted, would undermine the foundations of our health principles.

Each new theory should be weighed carefully against the basic guides given in the Bible and in the Spirit of prophecy. God has given His people sufficient light; there should be no compromise. Wild speculations and extremes can degrade the soul as well as the body. If weighed and found wanting, these theories should be discarded.

God has allowed much light on natural phenomena in the last fifty years; this has been one of the signs of the times. Discoveries in the atmosphere above, in the earth below, of man himself, his mind, and his physiology, are numerous and spectacular. God has allowed the world these faint glimpses into the great principles of the universe.

Into these authentic discoveries Satan, the great deceiver, comes with his counterfeits to bewilder and to confuse. He works deceptively; by wily simulation of God's ways he attempts to blind God's people to the plan of salvation.

Members of God's church are to be so firmly established in truth that Satan's deceptions can be recognized. They should be the first to raise their voices against harmful fads, dangerous extremes, and unchristianlike methods of mind and medical treatment.

Educational, spiritual, medical, and scientific charlatans with their false theories are appearing in thousands of places, appealing to the credulity of all people. Many worthless licenses and degrees, having the appearance of bona fide credentials, may be purchased with little effort or preparation. These satanic deceptions can subsist only on gullibility and ignorance.

Above all people, Seventh-day Ad-(Continued on page 24)



Curing Our Spiritual Recession-2

Rich Materially, Poor Spiritually

It is a serious charge that the True Witness brings against the members of the Laodicean church. He declares that they are lukewarm and "wretched, and miserable, and poor, and blind, and naked" (Rev. 3:17). If they were deeply conscious of their unfortunate condition, the situation would not be so tragic. But while destitute of many spiritual graces, while in need of both revival and reformation, the church is represented as declaring, "I am rich, and increased with goods, and have need of nothing." Here is self-deception of the most serious kind; yet, as pointed out last week, the Laodiceans are not hypocrites—they honestly believe that they are enjoying spiritual prosperity.

Is their situation hopeless? Far from it, else why would Christ declare, "As many as I love, I rebuke and chasten"? Why would He counsel, "Be zealous therefore, and repent"? And why would He prescribe a remedy for their condition? We can only conclude that Heaven stands ready to lift Laodicea from the depths of her spiritual recession.

Reluctance to Receive Correction

Why, then, is the church still lukewarm? Why has she not been healed of her spiritual maladies? Many years ago God's messenger set forth the main cause. She wrote: "I have been shown that the greatest reason why the people of God are now found in this state of spiritual blindness is that they will not receive correction. Many have despised the reproofs and warnings given them."— *Testimonies*, vol. 3, p. 255.

Are we who live today more willing to receive correction than were our spiritual forebears to whom these words were written? Do we welcome messages that lay bare our sins, that cause us to cry out as did Peter, "Lord, save me"? Are we grateful for the wounds made by the sword of the Spirit as it seeks to cut away habits, sins, and worldly entanglements with which we must break if we are to go through to the kingdom?

If our Laodicean condition is to be changed, we must freely acknowledge our failings and repent of them as did King David. When Nathan the prophet went to the king with a message of reproof, making plain the magnitude of the sin he had committed, David made no defense for himself, but repented. Instead of seeking to justify his evil course by calling attention to the sins of others, he confessed immediately, "I have sinned." Reformation followed. No wonder God called him a man after His own heart.

But today prompt confession and reformation seldom result from a sharp rebuke of sin. Those who most need correction often question the right of the minister to point out specific sins of which the church is guilty. Some hearers even suggest that there is something un-Christlike in such a presentation. They want messages on abstract subjects, sermons filled with vague generalizations that do not make one feel uneasy and spiritually destitute.

Of the last days the apostle Paul wrote: "The time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own likings, and will turn away from listening to the truth and wander into myths" (2 Tim. 4:3, 4, R.S.V.). God forbid that this condition, which is to characterize Babylon, should also prevail in the remnant church! Let us instead thank God for men who will awaken us to our needs, who will lift the standard high, and who will point us to Jesus, our great High Priest, who "is able also to save them to the uttermost that come unto God by him" (Heb. 7:25).

Contentment With Material Blessings

What are some of the dangers resident in the attitude of Laodicea expressed in the words, "I am rich, and increased with goods, and have need of nothing"? No doubt one danger is the tendency apparent today of feeling content merely with material evidences of success. It is assumed that sanctification in the church is proceeding at a satisfactory pace so long as various per capita objectives are being attained. It is taken for granted that the church is making spiritual gains as long as building after building is erected. As bigger institutions rise, as new conference offices are built, as our world budget continues to grow, we reassure ourselves that the remnant church is bearing an increasingly strong testimony to the world concerning the truths we profess.

But this is not necessarily so. While we are thankful for all these observable material gains, we must not permit them to blind us to certain facts. Other denominations have made greater gains along many lines than have we. Do their larger achievements indicate unusual favor from the Lord? By worldly standards, Yes; by the tests of God's Word, No. Other denominations have bigger and larger numbers of institutions than do we. But surely this fact alone is not adequate evidence that they know the Lord better than we do. And the mere fact that we are steadily erecting new churches in which to worship is no evidence of high spiritual achievement. Multitudes of true believers in all centuries have worshiped God in jails, under trees, and in grass huts, without comforts of any kind, without any aids to worship-no choirs, no dimming of the lights during prayer, no ritual-yet many of these souls were living much nearer to God than a large number who today worship in costly edifices with every modern convenience.

Holy Spirit Must Control

Our heavenly Father loves His people. He loves the churches dedicated to His name. He loves the institutions that have been erected to help spread light throughout the world. But unless the Holy Spirit is permitted to control fully the hearts of His professed followers, the externals of religion can be a curse rather than a blessing. Christ illustrated this truth by the parable of the fig tree. With its luxuriant growth of leaves, it gave promise of fruit. But upon close inspection, the tree was shown to be a fraud. So it was with Israel during Christ's earthly ministry. Their gorgeous Temple, their system of priests and sacrifices, their well-developed laws, all gave promise that people in need of salvation could there find it in abundance. But the very opposite was true. Satan was in control of the nation's leaders. The beautiful graces of the Holy Spirit were almost unknown. Justice was trampled upon. No wonder God finally rejected Israel as a nation. And no wonder Jesus cursed the fig tree that so fittingly represented His people who were bearing leaves but no fruit!

From this brief comparison it is obvious that Laodicea's claim of being rich and increased with goods and in need of nothing represents a very dangerous state of mind. It must be repented of if we are to be rescued from our lukewarm condition and are to desire the spiritual riches promised. K. H. W.

 $(\hat{T}o \ be \ continued \ next \ week)$

Wholehearted for Heaven

Divided affections are responsible for more emotional stress than any other factor we know. Furthermore, they make clear thought and decisive action impossible. According to James 1:8, "a double minded man is un-stable in all his ways." An unstable Christian experience is the result of unstable thinking on the relative values of things eternal and things temporal. Conversely, a stable Christian experience is the product of wholeheartedness for God and heaven.

From time to time we hear a forlorn Christian murmur that being a Christian is an unhappy, even a miserable experience. This complaint has proved to be symptomatic of a halfhearted desire for the kingdom of heaven, halfhearted because the affections have not been wholly weaned from the things of earth. "The reason why many find the Christian life so deplorably hard, why they are so fickle, so variable, is that they try to attach themselves to Christ without first detaching themselves from these cherished idols."-Testimonies, vol. 5, p. 231. Those who struggle along with such a Christian experience seem to suffer from the illusion that it is possible to enjoy much, or at least some, of what this world has to offer, and then by hook or crook manage also to share in the eternal rewards.

In our early teens we clerked each summer in the sporting goods department of one of the large department stores of Shanghai. Each evening the elevator operator shouted out "Closing time!" through the iron lattice work of the old-style, open-cage elevator shaft. One evening an electrical defect in the control mechanism caused the elevator to shoot up rapidly at the moment we stepped across the threshold of its open door. Our weight was so evenly divided between the floor of the building and the floor of the elevator, and the ascent so sudden and rapid, that it was impossible either to get wholly inside the elevator or to step back onto the floor of the building. But for prompt rescue by the Chinese clerk from our department, who stood immediately behind, we would almost certainly have fallen to the bottom of the elevator shaft, with disastrous consequences.

Ever since, this deliverance from death has stood forth in our memory as an object lesson of the impracticability of attempting to keep one foot, as it were, firmly planted in heaven and the other on earth. He who sets out to lay fast hold on heaven and at the same time to enjoy the pleasures of sin for a season is not only attempting the impossible but is inviting spiritual catastrophe. The say-ing, "All this and heaven too," is the devil's most subtle, and too often successful, deception. He who would inherit the privileges and joys of heaven must, like Moses, resolutely turn away from all this world has to offer (see Hebrews 11:24-26).

The Christian who seeks to maintain his spiritual equilibrium by planting one foot on earth and the other in heaven is, of all men, most miserable. Release from this state comes only with a firm, wholehearted decision for the things of earth or for those of heaven. A half-hearted decision leaves the "house" that has been swept

The sincere, wholehearted Christian does not inquire how much of the world's goods and pleasures he can enjoy, and still get into heaven. Instead, he sets out like Paul to "count all things but loss for the excellency of the knowledge of Christ Jesus," on whose account he is willing to suffer "the loss of all things" (Phil. 3:8). These "all things" include not only material possessions but worldly desires, ambitions, friendships, opportunities, and pleasures as well. Paul was wholehearted for heaven. He burned all his bridges behind him. His gift -of all that there was of Paul—to God stands forth as a shining example we may safely follow.

He who ever and anon turns one eye furtively heavenward and keeps the other trained on the things of earth is certain to develop spiritual cross-sightedness, and so lose the perspective that is necessary to appraise the things of time in the light of eternity. The only hope for a person who finds in his heart a lingering desire for earthly rewards is to experience that renewing of the mind of which the apostle Paul speaks in Romans 12:2. How this transformation takes place has been aptly described by the servant of the Lord: "When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness"-Christ's

Object Lessons, p. 312. Said Christ, "No man can serve two masters. . . . Ye cannot serve God and mammon" (Matt. 6:24). It is as impossible to "serve two masters" as it would be to focus the sight intently upon a distant object and upon one near at hand, at the same time, or to concentrate the mind on several ideas at once. Christ either rules supreme in the life, or not at all.

"We do not belong to Christ unless we are His wholly. It is by halfheartedness in the Christian life that men become feeble in purpose and changeable in desire. The effort to serve both self and Christ makes one a stonyground hearer, and he will not endure when the test comes upon him"—*Christ's Object Lessons*, p. 50. Beloved, let us be wholehearted for God and for

heaven! R. F. C.

From the Editor's Mailbag

A pastor, living in a remote and sparsely settled corner of North America, writes that because our Adventist church is the largest and nicest building in the community, the ministerial association has asked whether he would let them use it for an interdenominational Easter morning service. He felt to do so but was hesitant because some of his members objected, and so he wrote for counsel. Following is our reply:

Our Reply

Let me remark first that there are grave limitations to what I can say of any possible help when my total knowledge of a situation in the field is limited to one letter written to me. I'm sure you can realize how much easier it would be for me to speak with definiteness if I were talking with a group of you so that I could get the "feel" of your particular problem. With these limi-tations in mind, let me see whether I can set down some principles that may aid you.

In various places in the world we have sought and secured permission from other religious bodies to hold our weekly services in their churches. Indeed, if we had not been able to secure such privileges we would have been sorely handicapped in many instances. That fact in itself is, to my mind, most primary in the consideration of any problem of the use of our churches by those of other denominations.

The next fact to remember is this: The Seventh-day Adventist Church has certain well-defined standards and distinctive doctrines. These we must maintain and promote if we are to justify our existence. We are, truly, a separate people.

Therefore, the practical question before us is this: How can we maintain clearly our witness in behalf of our distinctive teachings while cooperating with other religious bodies to the extent of letting them use our church building for a special service such as Easter? Fortunately, I think this is not too difficult for us to do. I believe you did rightly when you told the ministerial association in your city that "we are non-conformists on the question of Easter."

I don't know what else you said besides this simple statement. I think you could have added, and probably you did, that while we cannot attach a uniquely religious significance to any particular days other than God's holy Sabbath that He set apart, and while we must take exception to the pagan taint to Easter, we nevertheless want all men to know that we firmly and joyously believe in the literal resurrection of our Lord, and that we find in His resurrection the hope of life everlasting for us. In this latter fact we discover the measure of agreement that we can have with others not of our faith, as regards this Easter service. In a world where truth and error have been so bewilderingly entwined through the centuries, we must be careful that we do not give the appearance of discarding the good with the bad; in this particular instance, the glorious truth of the resurrection along with the pagan and other unscriptural features. In trying to reach the minds of others, we must always seek to discover, at the outset, the points of agreement that we have. This is both good religion and good psychology.

Now if you made clear to the ministerial association what it is we believe and what it is that we don't, so that our witness in behalf of the truth is in no way blurred, then I think that you are justified in granting permission for the use of your church building for an Easter service to be held by the other religious bodies.

Now a word with regard to any misunderstandings within your own church because of granting this permission. You say that "a few of our members tend to divide their attendance and go to other churches more than we like to see," and that "those who object to the Easter service feel that our participation in any way would encourage this." I can see how this might be, provided you failed to make clear to your members the statement of principle on which permission was granted for the holding of this Easter service. Let me suggest that you take time on a Sabbath morning, soon, to speak on the subject of the reason for the existence of the Advent Movement in the world and the duty of all who belong to it to give it their unlimited, ardent support.

Then I would follow this with a presentation of the principle of how we must find all the possible ways we can of being helpful to others, of finding points of religious agreement with them, as a background for trying to help them to see the distinctive truths of the Advent Movement. I would remind my own church that we, of all people, believe most fervently in the resurrec-tion of our Lord, though we attach no religious significance to the particular day on which He was raised from the dead. Therefore we hold, in common with others, a most basic truth of Christianity. Incidentally, our very emphasis of this point of Christ's resurrection can certainly help to correct the mistaken idea that some good people have had regarding us, namely, that we are not truly Christians. Then I would say to the church that I had made clear to the members of the ministerial association where the line divided between what we believe and what we do not believe concerning services in connection with Easter time.

I think that if you thus speak to your church it ought to lead your members to go forward with a more ardent zeal than ever before to promote the teachings that God has given to us for the world, while graciously making our church building available to others. As I see it, the challenge that confronts us in a

As I see it, the challenge that confronts us in a situation like this is to maintain a fine balance between the fact that we must remain separate, holding up our distinctive teachings, and the fact that we must be sympathetic and helpful to others in a religious community, always cooperating within those limits that will not blur our witness to the world. F. D. N.

"Satanic agencies in human form will take part in this last great conflict to oppose the building up of the kingdom of God."—Ellen G. White in Our Firm Foundation, vol. 2, p. 260.

The liquor interests are preparing next summer's TV advertisements now. The tobacco manufacturers are writing the summer's TV cigarette appeals now. Soul-destroying comics, children's dancing classes, special theater programs, even juvenile courts—all are getting ready for the coming vacation months when millions of boys and girls will be pouring out of thousands of schools. Most of the children will have little or nothing to do during the summer weeks. The forces of evil plan and prepare long in advance to entrap and destroy. Is the church of God to be less alert, less active, and less prepared?

We have been told by the messenger of the Lord that "we may bring hundreds and thousands of children to Christ if we will work for them."—Counsels to Parents and Teachers, p. 172. Surely we are not to stand



idly hy and allow the destroyer of souls to overwhelm young and inexperienced boys and girls. Someone has well said, "All that is necessary for the triumph of evil is that good men do nothing."

How thankful we should be that we need not remain idle while satanic forces spread their deceptive propaganda and weave a web of evil habits into the lives of the children and youth in our communities. Through the Vacation Bible School plan we may reach out to thousands of these young lives. Last summer more than 45,000 boys and girls attended Seventh-day Adventist Vacation Bible Schools. The good accomplished hy such noble effort is incalculable. Moreover, the opportunity for this kind of work is almost unlimited. Nothing the church can do will hreak down prejudice more quickly or create more good will than a well-conducted Vacation Bible School in the community.

Vacation Bible School season will soon be here. Are you getting ready for the wonderful opportunities this plan affords-opportunities to combat the soul-destroying schemes of the evil one, opportunities to bring the saving truths of the gospel to multitudes of children all around us, opportunities to snatch young lives from the grip of ruinous, deadly habits? "When Jesus told the disciples not to forbid the children to come to Him, He was speaking to His followers in all ages-to officers of the church, to ministers, helpers, and all Christians. Jesus is drawing the children, and He hids us, Suffer them to come; as if He would say, They will come if you do not hinder them."-The Desire of Ages, p. 517.

Now is the time for all Sabhath school officers and workers to complete their Vacation Bible School plans and open the doors for the children. May we count on you? WILLIAM J. HARRIS

REVIEW AND HERALD



FOR SABBATH, JUNE 7, 1958

The Triumph of the King of Kings

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

After the dirgeful lament over Babylon's collapse recorded in Revelation 18:21-24, we come in this week's lesson (Rev. 19) to the heavenly jubilation over the triumph of God and the marriage of the Lamb.

1. Celestial Jubilation. Rev. 19:1-6.

"Much people in heaven." The time of this event is seen in *Testimonies to Ministers*, page 432: "When the last vial of God's wrath is poured out, they [the seven angels] return and lay their emptied vials at the feet of the Lord. And the next scene is recorded, 'After these things . . . I heard [Rev. 19:6 quoted]."

19:6 quoted].' " "Alleluia." This is a fourfold "Alle-luia," or "hallelujah" (verses 1, 3, 4, 6) found only here in the New Tes-tament. This word was apparently part of Old Testament worship, taken over into Christian usage. It is here used in heavenly worship (verse 4). "The people [in postexilic worship] knew by heart the great hallels, or 'hallelujahs': Ps. 104-106, 111-113, 115-117, 135, and 145-150, which were used as communal expressions of thanksgiving."—The SDA Bible Com-mentary, vol. 3, p. 620. "Hallel, Biblical designation for hymns or psalms which were recited by the Levites in the Temple service at Jerusalem (Ezra 3:11; II Chron. 7:6) and probably had the refrain 'Hallelujah' (Praise ye the Lord). . . . In Talmudic times Hallelujah was regarded as the most exalted form of praise of God."-The Universal Jewish Encyclopedia, vol. 5, art. "Hallel."

"For the Lord our God the Almighty reigns" (R.S.V.). (a) The twenty-four elders and the four living creatures join "the voice of much people in heaven" in this celestial chorus, the basis of which is that God, who is "true and righteous" in His judgments, "has judged the great harlot who corrupted the earth with her fornication" (R.S.V.). (b) In the overthrow of the satanic world system represented by Babylon, the universe now sees that "even amid the working of evil, God's purposes have been moving steadily forward to their accomplishment."—Prophets and Kings, p. 720. Hence this "final song of rejoicing in which all the psalms and praises of the church seem to be gathered up into one (verse 6-8) resounds with indescribable power and supernatural impressiveness."—LILJE, The Last Book of the Bible, p. 239.

2. The Marriage of the Lamb. Rev. 19:7-10.

"The marriage of the Lamb is come." In the Old Testament the church is consistently represented as betrothed to God (Isa. 62:4; Jer. 3:14; Eze. 16:8; Hosea 2:19), but this relationship typified a more glorious future union. Earthly marriage is a relationship representing the mysterious union between Christ and His church (Eph. 5:23-32), the full consummation of which is also future (Rev. 19:7).

"His wife hath made herself ready." "The bride, the Lamb's wife' is 'that great city, the holy Jerusalem' (ch. 21:2, 9, 10. The New Jerusalem is to be the capital of the new earth, and as such is representative of 'the kingdoms of this world,' which are to 'become the kingdoms of our Lord, and of his Christ' (chs. 11:15; 21:1-5; GC 426)... The wedding here referred to consists of the reception by Christ of His kingdom, as represented by the New Jerusalem, and His coronation as King of kings and Lord of lords, in heaven at the close of His priestly ministry before the plagues are poured out (EW 55, 251, 280, 281; GC 427, 428)."—The SDA Bible Commentary, on Rev. 19:7.

tary, on Rev. 19:7. "Arrayed in fine linen." The gleaming bridal robe "is the righteousness of Christ, His own unblemished character, that through faith is imparted to all who receive Him as their personal Saviour" (Christ's Object Lessons, p. 310; compare Phil. 3:8-14). Only in this sense can we speak of "the righteousness of saints." Compare Isaiah 64:5, 6, where the "filthy rags" of human righteousness must be exchanged for divine righteousness if we are to enter becomingly into the wedding feast (see also Matt. 22: 11-14; Isa. 61:10).

"I fell at his feet to worship him." John's response to this vision of the triumph of God is an overwhelming desire to prostrate himself before the angel in worship. "But the angel rebukes him in words he could never forget ["You must not do that!" R.S.V.]—a proof of the purity of the divine vision which dominates the whole book."—The Last Book of the Bible, p. 240.

"The testimony of Jesus is the spirit of prophecy." The Holy Spirit moved men to prophesy (1 Cor. 12:7-10; 2 Peter 1:21). The remnant church in Revelation 12:17 has this gift. All the canonical prophets had this gift, and also many not in the canon of Scripture, such as Nathan, Iddo, Gad, Agabus, Deborah, Huldah, and Philip's four daughters. See helpful discussions of this subject in *Ellen G. White* and Her Critics, by F. D. Nichol; The SDA Bible Commentary, vol. 7, p. 876.

3. Christ the Victor. Rev. 19:11-17.

"A white horse; and he that sat upon him was called Faithful and True." (a) "Jesus rides forth as a mighty conqueror... And 'the armies which were in heaven follow Him.' With anthems of celestial melody the holy angels, a vast, unnumbered throng, attend Him on His way"— The Great Controversy, p. 641. (b) The rider on a white horse going forth "conquering, and to conquer" represents the great Christian hope, which, under long delay, became also a despair. But the long tarrying (Hab. 2:1-4) is broken by the coming of Him who is faithful to His promises (John 14:3). "Let us hold fast ...; (for he is faithful that promised)" (Heb. 10: 23).

23). "Out of his mouth goeth a sharp sword." It is the sword of judgment, wielded by "the Word of God," whose words shall judge the world (John 12:48). The nations are made to feel "the fierceness and wrath of Almighty God."

"King of kings, and Lord of lords." "Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty," cried the psalmist (Ps. 45: 3). Now the Lord appears with irresistible power, and the wicked, who made the fearful miscalculation of despising Him, see the fulfillment of that other prophetic word: "The Lord shall swallow them up in his wrath, and the fire shall devour them" (Ps. 21:9).

21:9). "The supper of the great God." Those unworthy to join the Lamb's joyful marriage supper, must now join in this tragic supper in which kings, captains, mighty men, the beast, and the hosts of evil are cast into the lake of avenging fire.



CONDUCTED BY PROMISE JOY SHERMAN

ACROSS THE PLAINS—AND BEYOND

By Ruth Conard

The Westward Trek-Part 7



THE STORY THUS FAR

THE STORY THUS FAK This is a true story of pioneer days. Lured by glow-ing tales of the Far West, Alvin Clark was leading a covered-wagon caravan across the plains to the Wil-lamette Valley, in Oregon. Ransom and Gabriel Long and Hiram Hardy-all relatives-were the other men of the group, who, 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. On April 12, 1852, their wagon train had left Sugar Grove, Illinois, and crossed the Missouri River on May 15. They had had one trouble with Indians, but cholera had struck, and one of their company-ten-year-old John Long-had died. At Mormon Grossing they left the Platte River, along which they had traveled for five hundred miles, and journeyed across the desert all night, reaching the banks of the Sweetwater River the next morning.

"Independence Rock!" the cry went up. It was, indeed, the gray granite hump of that famous landmark of the Oregon Trail that came into view the next afternoon as the Clark caravan traveled up the valley of the Sweetwater. And, having heard of it for so long, they almost felt as though they had come across an old friend. With a sense of security, they found a grassy camp in its shadow.

"Ôh, Emeline, you can't guess. Come look!" Eight-year-old Howard Clark, who had been examining the great rock, raced into the wagon circle, greatly excited. The girl, tired of the camp, followed her younger brother to where the great pile of stone rose perpendicularly some seventy feet above them. As she neared it, she observed names-thousands of them, some painted on the rock, others cut into its hard surface. One traveler had aptly described this rock as "The Great Register of the Desert."

"Wonder if any of our folks who came through last year left their autographs," the girl thought.

But Howard was already pointing, and Emeline, following with her eyes the direction he indicated, saw high up-as high as someone six feet tall could well reach—the inscription, "Isaac Newton Miller, June 10, 1851." She caught her breath sharply. Then he had come this far anyway. Of course, she had been sure all along that he had gotten through-clear through to Oregon-and was even then building a home for her in the new country. But it seemed long-very long-since she had watched him round the corner of the road leading west from Sugar Grove; and his name, inscribed on this rock out here in the wilderness, somehow brought him nearer to her.

Several of the oxen had died on the way across the plains, and by the time Independence Rock was reached, all the animals, sturdy and plump at the beginning, showed plainly the strain of the journey. But no section of the country worked such havoc among the stock as did the alkali flats beyond the Rock. It was desolate country, ragged with unkempt sagebrush. Here and there a small lake had evaporated, leaving a white residue of carbonate of soda, which resembled a frozen pond. There were very few living things in evidence except the hardy little sage hens that scurried through the underbrush.

The oxen, tugging at their heavy

loads under the blistering sun, their tongues lolling out, would drink from the briny pools along the trail, despite all efforts to keep them from it. And, true to the prediction of Captain Ketchum, many of them became sick. The bacon fat poured down their throats helped somewhat, but several died, and those that survived were so weak that they could barely pull their own emaciated bulks let alone haul the heavy wagons.

There was a steady, though gentle, rise in altitude through this section, for the caravan was now nearing the highest point of the journey, the South Pass through the continental divide. And this slight ascent added definitely to the strain on the rapidly failing animals.

The road was rough, and many of the oxen that had survived the alkali now became lame, and the heavy yokes, rubbing day after day on their shoulders, broke through the skin.

Alvin Clark looked very serious as he came in to supper one evening a few days after the caravan had passed Independence Rock.

"How are the animals, Father?" Mary Clark was almost afraid to ask the question.

The man shook his head. "Two more are lame this evening. I've been treating their feet with lard and gun-



Independence Rock was an important landmark on the Oregon Trail. The Sweetwater River flows past it, to enter a narrow gorge called Devil's Gate, shown in background.

W. H. JACKSON, ARTIST

powder, but they won't be able to do any work for several days. And Blackie has a sore shoulder. He's out of the pulling for a week. I've padded all the yokes a little more. But the poor animals are getting so thin that their bones almost stick out through their skin, and the yokes, working back and forth, soon rub big raw places on them."

"Poor old Blackie." Little Hannah, deathly afraid of the oxen at the outset of the journey, had lost her terror of them during the weeks of travel, and some of the big lumbering creatures she had come to consider as pets. Blackie was one of these.

"We've only just enough oxen still able to pull to fill out the teams for our three wagons. And some of them are getting pretty shaky. We'll just have to lighten our load."

There was silence in the Clark family circle, gathered around the evening meal. Each member of the little group traveling to the new country had treasures stowed away in the great wagons, precious possessions that were not necessary to existence, but around which heartstrings were wound very tightly.

Mary Clark broke the silence. "We can get along without those four chairs we've carried all the way across the plains."

"Throw out my collection of birds' nests and butterflies," volunteered Howard, following in his gentle stepmother's lead. "There'll be so many new things out there to do and see that I don't s'pose I'll ever want them again anyway."

DeWitt thought of the long winter evenings he had spent back in Sugar Grove, whittling out ship models, but with the studied carelessness of adolescence, he spoke with never a wince, "Let's dump my ship models out here in the desert and see if they can weather the sandstorms."

Hannah, who had slipped away a moment before, returned with a big rag doll. Tears beaded her lashes, and there was a tremor in her voice as she said, "Sally Jane, here, *could* be left behind, though she would be dreadfully scared of the Indians and coyotes." And, her brave sacrifice made, the little girl buried her face in Mary Clark's lap.

Father Clark glanced around the circle of his family—loyal, cooperative, courageous. With such a group, who could fail in establishing a permanent, happy home in the new country?

try? "Thank you, each one," he said, and his voice was husky. "I'm very sorry, but it does seem necessary to leave some of our possessions here. We don't dare make those poor, weary oxen pull a single pound that is not



A Star Is Born

By ARTHUR S. MAXWELL

If you had lived in Shushan, capital of Persia, a little less than twenty-five hundred years ago, you might have run across a very sad little girl.

Her name was Hadassah, a Hebrew name meaning Myrtle. She was very pretty but, oh, so unhappy! You see, her daddy had been dead for some time and now her mamma had died too, and she was all alone in the world.

Of course, in those hard, cruel times, it was nothing new for a little girl to be left an orphan, but that didn't help poor Hadassah. All she could think of was that she had nobody to love her, nobody, that is, except maybe her big cousin Mordecai. He was much older than she, and married, with a home of his own and a job at the royal palace. She might be able to stay with him, if he would let her; if he cared enough for her.

Fortunately Mordecai did care. Gladly he took poor little Hadassah into his home and adopted her as his own daughter. Then he gave her a Persian name, Esther, which means "star."

What a bright little star Esther proved to be! "Fair and beautiful," she was the light of Mordecai's home and the pride and joy of his heart. You can imagine how glad he was in the evenings, when he returned from the palace, to find her waiting for him with open arms. And night after night you may be sure he told her the dear old stories of

absolutely necessary. But, Hannah, dear"—patting the little girl's head— "Sally Jane just must come along. She's one of the family, and I'm sure she's not heavy enough to weigh down the oxen."

Hannah looked up through her tears with a grateful smile, and ran off to put Sally Jane to bed.

During the conversation, Emeline had remained silent. It was not because she did not have anything to sacrifice, but because she did have and it was, oh, so precious to her. Her most cherished possession was a mahogany tallboy, a family heirloom, beautiful of design, with its delicately curved legs and six deep drawers ornamented by handsome brass handles and escutcheons. And it was destined to grace her home-to-be in the great new country. Oh, she just could not give that up.

give that up. "Emeline"—it was Hannah's voice —"come and tell Sally Jane and me a bedtime story."

Glad to get away from the family council, Emeline responded to the summons.

the wonderful love of God for His people.

So Esther grew up to love and honor God. She learned to pray to Him and trust Him and find strength through faith in His goodness.

Mordecai was one of the many Jews who had chosen to stay in Persia rather than return to Jerusalem. While it is true that 42,000 went back with Zerubbabel, hundreds of thousands of others stayed behind. The Medes and Persians, under King Cyrus and King Darius, had been kind to them, letting them work and worship as they pleased, and it was easier to stay than to return.

Exactly what Mordecai's duties were we are not told. The Bible says that he "sat in the king's gate," which may mean he was a minor official in the court.

One evening, when Mordecai arrived home, he brought a most exciting story. There had been a lot of trouble in the palace. Queen Vashti had been deposed! At a wild drinking party the night before, King Xerxes (called Ahasuerus in the Bible) had ordered her to come to the party so that his chief princes could see her beauty—and she had refused. Furious at being humiliated before his princes, Xerxes had said that Vashti was no longer queen. He wouldn't have her in the palace. She could go. And she had gone.

It was quite a story, and everybody was telling it to everybody else all over the empire.

I can hear Esther asking, "But, dear Mordecai, what will they do for a queen?"

And Mordecai may well have said, "Who knows? Perhaps he will want you to be his queen!"

"Oh, no, I would never be considered," she said, laughing at her cousin's fun. "He'd never want a Jewish young woman like me." "You never can tell," said Mordecai. "Stranger things than that have happened. And what a lovely queen you would make, my little star!"

"Tell the stocking story," begged Hannah, as Emeline seated herself on the wagon tongue close to where the little girl was rocking her doll to sleep.

"All right. Great-great-grandfather Clark was a soldier in the Revolutionary War. He had charge of seeing that the soldiers had clothes to wear. He did his very best, but sometimes he ran short. One time he was told to get a company of soldiers ready to leave for the battlefield the next day. He found that he was just one pair of stockings short. He went home and told his wife, your Great-great-grandmother Abigail Clark, about it. So your Great-great-grandmother Abigail Clark got out her yarn and went right to work. She knit and knit and knit as fast as she could. She worked most of the night. But she finished that pair of long woolen stockings in time to give them to the soldier before he had to march away to the war."

"That bee-u-ti-ful tallboy you have used to belong to Great-great-grandmother Abigail Clark, didn't it?" (Continued on page 24)

MAY 22, 1958



Are You Rich or Poor?

By Don Yost

While colporteuring one summer, I found out for the first time in my life what it is like to have a \$100 bill in my pocket, in fact, several \$100 bills. My deliveries were scheduled for harvesttime, when, within the span of a few weeks, the farmers would receive their entire year's income. Every morning when I set out to make my deliveries I had to carry change for \$100!

If I were to give one hundred dollars to you and to some of your friends, it would probably seem of about the same value to each of you. Some would be more careless than others in what they did with it, but to all of us \$100 is \$100. It has real monetary value.

But there are other kinds of value. Some items have almost no dollarsand-cents value; they have sentimental value instead. For more than ten years I have carried in my wallet a piece of paper bearing the words of a poem my wife wrote to me on a Valentine's Day before we were married. I don't believe that piece of paper would be worth much to anyone else, but if I lost it, I would feel as though I had lost a \$10 bill.

Then there are moral values. You have read in the papers about Charles Starkweather, the nineteen-year-old Nebraska youth who confessed to eleven killings by gun, knife, and clubbing. When he was confronted by the law, his only comment was, "I always wanted to be an outlaw." He felt no remorse for his diabolical acts. He just wanted to be "somebody," and he thought nothing of using the lives of others to satisfy his warped desires. He had no sense of moral values.

As you can see, when a person has a distorted sense of values, he is as confused as a housewife shopping in a store where the price tags have all been switched around. He knows what he is looking for in life, but he has no way of knowing what it costs. On the properly marked shelf are goods of all prices. We select according to our needs and our ability to pay. But the youth who has neglected to learn about values may pass up the good buys and sell his soul in exchange for trinkets. In some ways, having a clear sense of values is a good indication that one has become mature. You have probably learned quite a bit about the value of money. You would not pay \$50 for a bright orange lead pencil, nor would you go to an automobile dealer's showroom hoping to buy a car with twenty-five cents as a down payment. Your sense of monetary values is doubtless quite sound.

If you're in college now, you have probably (after quite a struggle) brought yourself around to the place where you believe that it pays to work for high grades and cut out the foolishness. This shows that you have a sense of *deferred values*. You have learned that "you can't have your cake and eat it too." You have had to give up some things now in order to reach a future goal—graduation and the possibility of a professional career. Education is a deferred value. Although you receive some rewards immediately, learning pays its richest dividends in the years to come.

Are there other values? Indeed, there are! There are eternal values. Your sense of eternal values can easily be measured: How much are you willing to give up to have Christ? To what lengths would you go to receive the gift He has for you eternal life? The apostle Paul says: "The preaching of the cross is to them that perish foolishness" (1 Cor. 1:18), but for him salvation through Christ was God's "unspeakable gift" (2 Cor. 9:15).

The story is told of a farmer who had a very poor sense of eternal values. Year after year he had enjoyed prosperity. Then one year his fields yielded so much grain that he was hard pressed to know how to store it all. (This was in the days before there were government bins and underground stockpiles of foodstuffs.) Some farmers might have used their surplus in a community-aid project.

Not this farmer. Eager to lay away enough for his retirement, he built additional barns, and planned for years of relaxation and "real living." But suddenly he died. As the Bible puts it, his soul was "required" of him. You see, while his mind and muscles had worked through the years to gain wealth, he had starved his soul. He was poor spiritually—in fact, he was bankrupt. Jesus said he was "not rich toward God" (Luke 12:21).

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

Words Are Not Enough

By CHARLES H. BRINEGAR, JR., Pacific Union College



As Christians we sincerely believe that Christ loves us with an everlasting love. We are constantly assured of this, not only in our everyday study of His Word but through experiencing the power of His love in our lives.

The apostle John tells us that "we love him [Christ], because he first loved us" (1 John 4:19). We say we love Christ for what He has done for us, but do we?

If I understand love correctly, it is something that can be demonstrated. And to me demonstration means to show in action how a thing works or how we feel about a particular idea or belief. How do you show your love to your sweetheart? Merely by words, or also by gifts? God didn't just say that He loves us, He did something to prove it. He demonstrated His love by giving His only-begotten Son to die for us on the cross of Calvary. If Christ's dying on the cross was a demonstration of the love of the Godhead for us, then surely we can show our love for Christ by living for Him.

Psychology tells us that there is nothing without action. To me this indicates that a person who merely professes his love for Christ is in reality doing nothing. If a person truly believes, action must follow.

This is a real challenge to me. It should challenge the entire church, for a church fully united in word and action could quickly spread to the four corners of the earth the gospel of our Lord's soon coming. If we want the Lord to come, then we had better do something about it. Remember, actions *always* speak louder than words. To be rich toward God means to have a bank account in heaven. If this sounds a bit impractical and remote, consider how some of the other values we have been talking about are deposited and their accounts built up.

1. Sentimental values. The banks for these values are our friends and families, and the most highly prized deposits are acts of kindness, courtesy, thoughtfulness, and love. These are the coin of the realm.

2. Moral values. Honesty, confessions of wrongdoing, purity—all these and other worthy traits of character are legal tender in the bank of moral values. This bank has its main office in heaven, but those who are just good, moral people but know not Christ are credited only in earth's branches. Deposits to be credited in heaven must be taken to the window where Christ is teller.

So you see there are other kinds of accounts besides those that contain money. Just as you can build a reputation in the community by a consistent life of good citizenship, so you may become rich toward God by living as Christ would live, growing daily in faith and good works, giving willingly of time, money, and talent to help others.

I believe that the most surprised persons to be taken into the kingdom of God when Christ returns will be those who have made small but consistent deposits in heaven's bank. They are the first "inasmuch" group mentioned in Matthew 25:31-46. Although they have highly regarded eternal values throughout life, they will be amazed at the size of their accounts when they see the final statements. Christ will have placed deposits in their accounts from His unimaginable riches, and they will have the wealth of the universe as theirs forever.

Is your sense of values straight? Have you opened an account in the bank of heaven? Do you make deposits regularly?



Vacation Time Coming!

By D. A. Delafield

In Chicago, Illinois, there is a famous building known as the Museum of Science and Industry. The floor area of this great building covers about fourteen acres. Inside, the American way of life is vividly represented. One walks in the midst of the

whir and throb of wheels, pistons, and gears.

Just inside the main entrance, I was amazed to hear the tub-a-dub, tub-adub sound of a human heart. Turning to the left, in a special exhibit room I saw a huge model of a heart, with the ventricles and the auricles, the valves and the blood vessels. This model is as large as a small room. I entered the "heart" and paused breathlessly inside to look upon the model of one of God's great miracles.

Just a few feet away is the worldfamous transparent model of a woman. During the lectures this form is lighted from inside to show the location of a person's nineteen vital organs, each in its proper place in the interconnected system. Through the transparent plastic skin may be seen the bony framework.

In the museum there is also a captured German submarine, the U-505. This submarine, a grim reminder of World War II, was the first vessel captured by boarding since the War of 1812. The Navy's radar exhibit is fascinating. There is a little motion picture of the thrilling micro-world. At intervals each day performances are given during which tiny living organisms are magnified to enormous proportions and projected on the screen. All the bodily functions of any animal-locomotion, respiration, digestion, reproduction-are made visible. The wood model of one of the Golden Gate Bridge towers is huge-a perfect scale model. I noticed that there were hundreds of people in the building, more than I had ever seen attending a public exhibit of this kind.

When I left, I said to myself, "Here is a place where Adventists can go and have fun the Christian way." Perhaps during vacation time this summer you can visit the Chicago Museum of Science and Industry, or perhaps the Smithsonian Institution in Washington, D.C.

I wonder if anyone has ever sat down and tried to figure out all the nice places that Adventists can goplaces like museums, national parks, et cetera. I think that if they did, they would find so many they would see there was no excuse for going to movies, wasting time in front of the television watching Westerns, romance stories, and murder thrillers, reading comics or listening to radio mysteries.

Keep your eyes open, juniors, to find things that are interesting and good. Look for the fine things of life. Then enjoy them to the full. Turn your back upon the weak and beggarly things, the cheap amusements of the world. They will never do you any good.



• Three students at Union College took three of the four top places in literature sales last summer in North America. Nathan Sims, senior religion major from Texas, set the pace by making deliveries amounting to \$10,114. Harold Heath, senior religion major from Ohio, came through in second place by delivering \$6,228 worth of books. Marvin Moore, junior ministerial major from Cuba, was placed fourth on the list by making deliveries totaling \$5,139.

• On March 23 the Union College Community Service program began in Council Bluffs, Iowa, under the direction of Sydney Allen, Jr., Alice Smith, and Mrs. Anne Dunn. Senior religion, home economics, and nursing majors are assisting in this program to help the people of Council Bluffs to prepare successfully to meet the physical, mental, and spiritual dangers of the twentieth century. The speakers for these meetings are Samuel Armstrong, Ronald Atkinson, David Copsey, Norman French, Donald Hensel, Treaver Hoover, Sherwood Jones, Teddy Ramirez, and Kenneth Cox. The nursing students taking part are Delores Chapman, Joyce Huisman, Delila Rueb, Gweneth Anderson, LaVonne Finnell, LaVonne Blehm, Alma Helt, Phyllis Glantz, Verna Rae Johnson, Naomi Frederick, and Edith Whittemore.

• Voice of Youth meetings are in progress at the welfare center in Bremerton, Washington, each Sunday and Tuesday evening. Mrs. LeRoy Weaver, Missionary Volunteer leader, has charge of the project. Young people taking active part in the meetings include Wesley Wilbur and Dick Tolf as speakers; Laura Lee Long, pianist; Joyce Thomsen, song leader; also Halvard Thomsen, George Kerley, Grace Zinke, Saundra and Yvonne Tolf, Glenn and John Reid. Assisting during spring vacation were Norman Clark, Delano Tiffin, Patricia Long, and Velona Verhaghe, from Walla Walla College.

• C. M. McMillian, a youthful member of the Hampton Roads, Virginia, church in the Potomac Conference, is the main speaker for a series of Voice of Youth evangelistic meetings in an American Legion hall. The first meeting drew 125 persons, a fourth of whom were nonchurch members.

• More than 200 persons attended the first in a series of Voice of Youth meetings in Sharpsburg, Maryland, in the Chesapeake Conference. Young people are directing the meetings, doing the speaking, and taking care of the interests. Some of the young people participating include Barbara Manspeaker, George Shores, Ed Manspeaker, and Elwin Hewitt. Two of these young people were baptized only three months before the meetings began. Other young people assisting in other parts of the program include Bob Stitley, Ruby Stitley, Charles Joost, and Danny Neergaard.



ONE Saturday afternoon in December, 1952, while I was playing a game of chess at a barrio (village) store, in Lurugan, Philippines, a truck loaded with Seventh-day Adventists stopped in front of the store. When all the passengers had gotten off, one of them, a middle-aged friend of mine, approached me with a smile and said, "Mr. Ladion, we would like to see and talk with you."

"You are now looking at me and have started talking; just go right on," was my discourteous reply.

"We would like to talk with you in the presence of your wife and in your home," he continued.

"But, Mr. Abesta, o-, ou-, ou-, our hut is not ready and worthy to receive visitors, especially since you are with an American."

"We are not on a physical health or home inspection, but simply paying a visit to you and your family," he insisted.

"All right," I replied, "but you will have to wait here for a while. I'll go brother-in-law told me some time ago that you had some questions about religion. We are here to try to give the answers. Shall we first kneel for prayer before we begin asking and answering questions?"

As we knelt for prayer my thoughts went back to the day when I had offered Mr. Naponi a ride on a bullcart I was driving. The cart was then loaded with fifteen gallons of tuba, a native spirits drink made from coconut flower juice. While we were rolling slowly along I offered him a drink, which he refused. I wondered why he did so when he used to be my companion in drinks, playing games, and other worldly pleasures.

and other worldly pleasures. I asked him point-blank why he had changed, and he replied that he was now abiding by the injunctions given in the Holy Bible to refrain from fleshly lusts, the pride of life, and the lust of the eyes. He concluded by telling me that drunkards would have no place in heaven. A discussion then ensued. Since he could not answer some of my questions from the Scriptures he told me that a friend of his would one day come and explain the Bible to me. I answered that I would be pleased to have him come, that I was ready any time for a debate on religion. Too, I would prove that the Roman Catholic Church, of which I was a member, was the true church.

All these things came to my mind as we were kneeling in prayer. I was also trying to listen to what the white man was saying in his prayer. What he said sounded queer yet appealing, and I opened my eyes to glance at him. I had thought he was reading, but no, his eyes were closed and he was speaking to God from his heart, saying things far different from the prayers I had memorized. After the prayer Mr. Abesta asked to be excused, explaining that he would visit someone else and that those left behind would answer my questions.

I directed my questions at the American because he was the oldest and the one I felt would be my match in a discussion. "Professor," I said, "I am not quite ready with my questions because I did not know you were coming. Your visit was unexpected. However, I will think up one in a moment."

"Mr. Ladion, I must say at the outset that we will limit our discussions to the Holy Bible. Outside it, we will avoid any discussions," he warned.



A Story of God's Transforming Power in the

By PANCRACIO B. LADION

ahead and see the family. When we are ready I will call for you."

A living room 9 by 10 feet, with only four chairs and a bench large enough for three, was all the provision I could offer for the comfort of the visitors, who numbered eleven. Some sat; the rest had to stand. When everybody was in, there was silence for about two minutes; then one of the callers, a woman, asked me if I had children. I told her I had two timid little girls. She asked if she might take them to a place where they could play with other children. I consented. "Mr. and Mrs. Ladion, we beg your

pardon for having disturbed you this afternoon," began Mr. Abesta. "My



My first question was, "Are we Roman Catholics, specifically my household, wrong in venerating Mary, the mother of our Lord Jesus, as our spiritual mother when she is the mother of God the Son?"

"It is true that Mary is blessed and is a saint," the white man replied, and asked me to read St. Luke 1:28. Then he explained, "Mary died. She did her part in preparing for the coming of the Son in glory. We who are now living also have a task to do. Let us read from Ecclesiastes 12:13: 'Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.' In Romans 14:12 we read, 'So then every one of us shall give account of himself to God,' and from 2 Corinthians 5:10: 'For we must all appear before the judgment seat of Christ.'"

"But, Professor, I need the help of saints to intercede for me."

"We read in 1 Timothy 2:5," he replied, "that 'there is one God, and one mediator between God and men, the man Christ Jesus'; and in Acts 4:12, 'Neither is there salvation in any other: for there is none other name under heaven given among



men, whereby we must be saved.' Do not bother yourself with dead saints. They cannot help you now. There are living saints who can pray for you and walk side by side with you."

Time passed rapidly and our visitors rose to go, offering to answer further questions next time.

Before we parted, they sang, "Nearer, Still Nearer" and a student offered prayer. As he prayed, I was forced to open my eyes and look at him because I thought he was reading the prayer. But no, out of the fullness of his heart he was praying to God. I was deeply stirred.

After our visitors had gone, my wife and I had much to talk about. I recalled the discussions I had had with some other groups on matters pertaining to religion and how I had silenced them at the first meeting; but this time it was altogether different. I was the one almost silenced, and an inner conviction was beginning to stir me. One thing that impressed me was that they knelt down for prayer. Other groups did not do this. Yet, to gratify my pride, I decided to prepare a good list of hard questions to ask at the next meeting. If they could not answer my questions, they would surely stop coming, I thought.

Before midnight that Saturday I had eleven questions written out and was pleased with myself for being one week ahead in my preparation. To my surprise, as I reviewed these questions during the week and in my studies as I searched for more, I found the answers to nine of them. Friday came and I began to fear defeat, so I decided that at the meeting I would



only ask for further light to my previous questions and pretend to be dissatisfied with the reasons and texts already given. I planned to ask the two remaining questions on the third visit. That would be their last visit, I confidently assured myself.

As promised, the group came for the second meeting. When my two daughters heard the sound of the approaching truck, they hurried to their mother for a change in clothing as they said they did not want to miss attending the short study. As the Adventists came in, the American lost no time in greeting us. Although I was trying to entertain a feeling of antagonism, I appeared to respond with pleasure.

After the singing we knelt in prayer. The white man then asked if I had other questions to ask. I told him I did not yet have any but that I still would like more light on the previous ones. Again we discussed the virgin Mary at length, and many other questions. Again he answered every question I brought up, and the second meeting came to a close. After the hymn and prayer Professor Bartlett left me a copy of Daniel and the Revelation, by Uriah Smith; and on the third visit, a copy of The Great Controversy, by Ellen G. White. On the fourth visit, before we could begin our regular lesson studies, I asked what were the requirements for membership in the Seventh-day Adventist Church. My studies from the books he had lent me, with my history books and some Roman Catholic books, told me I was following the wrong road. I asked for membership right away because I did not want to delay it.

Professor Bartlett mentioned many other things, such as tobacco, abstaining from alcoholic drinks, tea and coffee, dancing, movies, and unclean foods. One by one we accepted the principles and standards of conduct that he presented to us, and prepared for baptism.

After the sixth lesson Mr. Bartlett told us that since there were already some baptized members of the church in the barrio and since a number of others were interested in the truth, he, together with the staff members and students of Mountain View College, planned to build a chapel in the barrio. All the labor and building materials except the roofing were to be supplied by the college students and staff. We who lived in the barrio were to look for the location and the roofing materials of cogon grass.

This was done a week later, and with two days of construction a chapel was erected to the glory of God at a pleasant location on the edge of the village. In bold letters across the front

(Continued on page 25)



Meaning of "Proselyte"

What is the meaning of the term "proselyte"?

The term "proselyte" occurs four times in the King James Version of the Bible (Matt. 23:15; Acts 2:10; 6:5; 13:43). The Greek word thus translated (prosēlutos) comes from proserchomai, which means, literally, "to approach." Prosēlutos is frequent in the Septuagint, where it is the translation of the Hebrew ger, generally translated "stranger." However, the ger of the Old Testament is not the equivalent of the prosēlutos of the New. By New Testament times prosēlutos had assumed a specialized meaning, designating a Gentile who had been converted to Judaism.

In Acts 13:43 "proselytes" is modified by the term "religious" (Greek, sebomenoi). This expression seems to designate a special class of proselytes, sometimes known as half-proselytes, who, though they believed in God, attended worship at the synagogue, and observed certain tenets of Judaism, yet did not submit to circumcision. These sebomenoi are referred to elsewhere in Acts 17:4, 17; 18:7. For "religious proselytes" the Revised Standard Version reads "dewout converts to Judaism."

The period of greatest proselytizing came after the dispersion of the Jews following the Babylonian captivity. Concerning the extent of the dispersion Josephus quotes Strabo as saying, "Now these Jews are already gotten into all cities; and it is hard to find a place in the habitable earth that hath not admitted this tribe of men, and is not possessed by them" (Antiquities xiv. 7. 2). Their religion attracted widespread interest and many who were becoming deeply dissatisfied with contemporary religions were drawn to it. During this period the Jews appear to have been active missionaries and to have welcomed converts. It is doubtless to this activity that Jesus referred when He said, "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves" (Matt. 23:15).

The passive attitude of the Jews toward proselytism following the destruction of the Temple in A.D. 70, as reflected in the Talmud, must not be taken as contradicting Christ's statement concerning the earnestness of their earlier zeal. With a change in the historical situation, attitudes also changed. The Jew still took a friendly attitude toward the proselyte and left the door open for him to become a Jew, but he carried out little or no active propaganda for Judaism. The initiative was to originate with the foreigner; he was to come of his own accord and ask for admittance. Even when he came of his own accord the door was not immediately opened wide. His motives were first tested.

The following from the Talmud throws light on the procedure in this period for accepting proselytes:

"Our Rabbis taught: If at the present time a man desired to become a proselyte, he is addressed as follows: ^tWhat reason have you for desiring to become a proselyte: do you not know that Israel at the present time persecuted and are oppressed, despised, harassed and overcome by afflictions'? If he replies, 'I know, yet am unworthy,' he is accepted forthwith, and is given instruction in some of the major commandments. He is informed of the sin [of the neglect of the commandments of] Gleanings, the Forgotten Sheaf, the Corner and the Poor Man's Tithe. He is also told of the punishment for the transgression of the commandments. Furthermore, he is addressed thus: 'Be it known to you that before you came to this condition, if you had eaten suet [forbidden fat] you would not have been punishable with kareth ["cutting off"], if you had profaned the Sabbath you would not have been punishable with stoning, but now were you to eat suet you would be punished with kareth; were you to profane the Sabbath you would be punished with stoning,' and he is informed of the punishment for the transgression of the commandments, so is he informed of the reward granted for their fulfilment. He is told, 'Be it known to you that the world to come was made only for the righteous, and that Israel at the present time are unable to bear either too much prosperity, or too much suffering.' He is not, however, to be persuaded or dissuaded too much. If he accepted, he is circumcised forth-

with. Should any shreds which render the circumcision invalid remain, he is to be circumcised a second time. As soon as he is healed arrangements are made for his immediate ablution, when two learned men must stand by his side and acquaint him with some of the minor commandments and with some of the major ones. When he comes up after his ablution he is deemed to be an Israelite in all respects" (Yebamoth 47a, 47b, Soncino edition of the Talmud, pp. 310, 311.

Is Goose Unclean?

Is the goose to be classed among the unclean fow!?

The basis for this question is the King James rendering of Lev. 11:18, where the swan is listed among the birds that are unclean and consequently forbidden as an article of diet. Since the goose and the swan, and for that matter the duck, belong to the same family, some have wondered whether geese and ducks are also included in the Levitical prohibition. The problem is one of identifying the bird Moses declared as unclean which the translators of the K.J.V. rendered "swan."

The Hebrew word Moses employed is tinshemeth, a word that occurs only in Leviticus 11:18, 30 and in Deuteronomy 14:16. A comparison of Leviticus 11:18 with verses 30 shows that tinshemeth describes both a bird and a creeping thing. As a creeping thing the King James translators render the word "mole," though others render it as "chameleon," "lizard," or "tree toad."

Tinshemeth comes from nasham, which means "to breathe heavily," "to snort." The bird described by this term doubtless makes some snorting noise, but this information is of little help in identifying it. The same term describes a creeping thing whose call perhaps only remotely resembles that of the bird.

Since tinshemeth occurs only three times in Scripture, and since the literal meaning and the context yield little if any information as to the characteristics of the bird spoken of, it becomes impossible for us today to be certain as to which bird is meant. The various translations are simply conjectures. Among the conjectures scholars have made are the following: water hen, white owl, horned owl, purple gallinule, glossy ibis.

Since a positive identification of the bird called *tinshemeth* is impossible, no dogmatic conclusions can be drawn from Leviticus 11:18 with regard to the classification of ducks and geese in the category of clean and unclean animals.



Mission Sessions in the Southern African Division

By F. L. Peterson, Associate Secretary General Conference

It has recently been my privilege to itinerate in a large part of the Southern African Division. On the seventh of February I landed at the airport in the beautiful city of Salisbury, capital of the Central African Federation which includes Northern and Southern Rhodesia and Nyasaland. This city has a population of more than 150,000, of whom 100,000 are Africans.

J. P. Sundquist, Missionary Volunteer secretary of the division, met me, showed me through the city, the division's temporary office, and the new headquarters building, which is under construction. This will be a very attractive and commodious structure, well situated on a beautiful thoroughfare, and it will adequately fill the needs of the office staff.

At 6:15 P.M. I boarded a plane for Bulawayo, where, within two and a half hours, I was preaching to a large African congregation. This church has a membership of more than 500, and I was told that the Sabbath attendance is over 800. These were all my brothers and sisters, not only in the Advent faith, but by national inheritance. How happy I was to greet them, and how thankful I was for the labors of those who had brought the Advent message to them.

Immediately after the service Brother and Sister H. A. Drake, teachers at Solusi Missionary College, were waiting to take me by car to this, our first mission site in Africa. If the 30-mile route over which we traveled to the college could be called a road, I would have to labor for words to describe it. From what I was told, many times automobiles needed more than simply a supply of gas to make the journey. I was thankful that we were not compelled to get out, wade in the water, and give the push so often needed to make the trip successfully.

We in America owe a great debt of gratitude to those who founded Solusi Mission and to all who have unselfishly labored there. Dr. C. F. Clarke (the principal), Mrs. Clarke, and the other members of the teaching staff are doing a high type of academic work with a student body of more than 500. When I arrived they were entering into their college Week of Prayer, and I was invited to lead out in this service. I am grateful for the response that was shown.

Solusi Missionary College is now a full-fledged senior college and will fill a very important place in providing college training for the African young people in the Southern African Division. Today Africa is education-conscious. A little learning is not sufficient for new Africa. Seventh-day Adventist leaders have grasped the opportunity to provide for our Adventist youth this higher education with Christ as its center.

My first Sabbath in Africa was a blessed occasion of spiritual ministry to the Solusi College family, and the opportunity was mine to visit the Mayembe Mission, fourteen miles from the college, and speak to the group



Ordination Service in Ghana

On Sabbath morning, January 11 1958, in our Accra, Ghana, church, Daniel K. Amponsah was relained to the gospel ministry. Those officiating were: G. A.' indsay, Northern European Division treasurer, who preach a the sermon; H. J. Welch, West African Union president, who offered the prayer; C. B. Mensah, associate president of the Ghana Mission, who gave the charge; and the writer, who gave the welcome.

Brother Amponsah has been a very faithful worker in a backward area. He is now to be in charge of the Accra district. In the picture the writer is shown welcoming Elder Am-

ponsah into the gospel ministry.

W. J. NEWMAN, President Ghana Mission

Evangelism in British Columbia

W. B. Streiffing and L. R. Krenzler, with their wives and volunteer church members, have been conducting two- and three-week evangelistic efforts in halls and churches of their district in British Columbia, Canada. They began this program last November with a short series in Revelstoke, a small railroad town. Since January 4 of this year the brethren have completed efforts in four communities—Vernon, Grandview, Malakwa, and Silver Creek. Nineteen have been baptized.

On the front row of the picture (left to right) are the Krenzlers and the Streiflings. Behind them are the Girls' Chorus from Grandview and other helpers.

R. ALLEN SMITHWICK, President British Columbia Conference



Church Dedication, St. Louis, Missouri

On Sabbath, February 8, W. B. Ochs, vice-president of the General Conference for North America, delivered the dedication address as the main feature climaxing a full week's program in St. Louis, Missouri. The church, purchased in 1954, is a fine stone structure, with an adjoining parish hall. Included among its appointments is a pipe organ.

Also dedicated was the church school building several blocks from the church building. Participating in the day's services were Theodore Carcich, Central Union Conference president, C. E. Bradford of the Northeastern Conference, W. A. Howe of the Central Union, and F. L. Bland, H. T. Saulter, and J. H. Jones, Jr., of the Central States Conference. C. Sampson Myles is the pastor.

As a result of the extensive missionary activities of this congregation a church of 41 members in suburban Kinloch was organized by F. L. Bland, president of the Central States Conference.

H. T. SAULTER

that meets there. A final service at the college brought to a close a Sabbath day spent in Christian service and one long to be remembered.

On Tuesday, February 11, at 4:30 A.M., Dr. Clarke and I were off for Bulawayo. There I boarded a plane for Salisbury to join S. G. Maxwell in a visit by automobile to the Inyazura Mission, where the biennial session of the Southern Rhodesia Mission was held. Here we have a well-located mission station, and a school of over 300 selected students, taught by a group of devoted Christian teachers. There were in attendance at this mission session 135 workers and laymen. A spirit of unity and harmony prevailed throughout the session. On Sabbath afternoon four of the African workers were ordained to the gospel ministry.

This was the second session to be held since the organization of the Southern Rhodesia Mission. The membership now stands at 17,163. Baptisms for the two-year period totaled 4,776. The treasurer's report revealed a substantial gain in both tithes and offerings. F. H. Thomas, president of the mission, and his staff of workers had arranged a very full and helpful program for the session and the workers' meetings.

On the afternoon of February 17 W. D. Eva, secretary of the division, and I motored to Chisekesi, headquarters of the Northern Rhodesia Mission. J. A. Birkenstock is in charge of this mission. The number of Sabbathkeepers in this mission since the Barotseland and Bechuanaland missions have been united with Northern Rhodesia totals 12,348, and the working force is now 107. During the past two years twelve church buildings have been constructed and funds are in hand for building two more. A 37 per cent increase was made in tithes and a substantial increase in all other mission offerings was made during the two-year period.

Well-staffed School at the Rusangu Mission

The meetings were held at the Rusangu Mission, which is about five miles from the mission headquarters. Here we have another good school, staffed with an efficient corps of teachers. The school farm has excellent productive possibilities.

During the entire time of the sessions of both the Southern Rhodesia Mission and the Northern Rhodesia Mission, F. G. Reid, president of the Zambesi Union Mission, and W. C. S. Raitt and A. H. Brandt, depart-



Dedication, Hagerstown, Maryland, Church

The Hagerstown, Maryland, church of the Chesapeake Conference was dedicated free of debt on Sabbath, March 8. The \$125,000 structure, located on a main highway, is a memorial to many years of untiring labor on the part of the church members.

The main dedication speakers on Sabbath afternoon were the Honorable T. R. McKeldin, governor of Maryland, and R. R. Figuhr, president of the General Conference. The Act of Dedication was directed by the pastor, T. N. Neergaard, and the dedication prayer was given by the Chesapeake Conference president, M. E. Loewen.

Others participating in the various dedicatory services were V. G. Anderson, C. H. Kelly, and A. J. Patzer of the Columbia Union Conference; D. G. Fleagle and A. B. Butler of the Chesapeake Conference office staff; H. H. Grotheer, a former pastor; Winslow Burhans, mayor of Hagerstown; and C. V. Anderson, a former president of the Chesapeake Conference, now retired. W. C. MOFFETT

> mental secretaries of the union, were present and gave much helpful instruction and guidance.

> At the conclusion of this session Pastor Brandt and I went on to Livingstone, and from this point I went by plane back to Salisbury. Again I joined Elder Maxwell, and on the afternoon of February 25 we left by plane for Nairobi to attend the third biennial session of the Central Kenya Mission, held at the Karura Mission school.

> When one recalls that this is the country of the Mau Maus, it can readily be understood how difficult have been the conditions under which our workers have labored. R. J. Wieland, president of the Central Kenya Mission, stated in his report:

> "We are grateful for the comparative easing of the tensions and restrictions of the Mau Mau emergency. All our workers have now been released who were at some time or other in custody at Langata or Manyani. Travel is becoming a little easier for Kikuyu, Emby, and Meru workers. A mysterious and apparently miraculous answer to prayer was the sudden reversal of the South Nyanza district commissioner's decision not to permit Kikuyu students to go to Kamagambo in 1957. We are grateful

that a few Kikuyu, including girls, have been permitted by the Uganda Government to go to Bugema Missionary College.

"The population that we have to serve in the Central Kenya Mission territory, numbers nearly 5 million. We have 32 government districts in this territory, with churches in only 11 of them and believers in 14. There are six main languages in which we work at present, besides numerous other languages and dialects in our territory. These six languages are such that any adequate publishing work in our field would have to be done in those languages in order for the message to be readily understood by the people...

"Our membership now stands at 2,551, with 539 baptisms in the last two-year period. . . There are 2,040 in the baptismal classes."

At Nairobi, Pastor Eva joined us on the morning of March 3, and we left with E. D. Hanson, president of the East African Union Mission by automobile for the Tanganyika Mission session held at the Ikizu Training School.

The population of this field is 8 million. There are 237 workers and a membership of 12,077. During the past year 52 efforts were held, and as a result 948 believers were added to the church.

J. D. Harcombe, president of the Tanganyika Mission, and his associates are giving earnest and successful leadership to the work of the mission.

I was pleased to see the fine way in which Gloria Mackson had been received and the good work she was doing for the girls at Ikizu Training School. The North American Regional Department is always happy when it can make a contribution of workers to the mission field.

F. G. Thomas Reports for South Kenya Mission

At the close of this session we motored to the Nyanchwa Mission Station to join the brethren in the South Kenya Mission session. The mission is beautifully situated. F. G. Thomas is in charge of the field, and in his report he said:

"The South Kenya Mission is divided into six mission districts, each with an ordained minister in charge. Assisting these men in the care of 11,367 church members, 4,560 adherents in Bible classes, 48 churches, and numerous companies, are sixteen unordained preachers. It does not take much figuring to see that each ministerial worker is responsible for approximately 800 souls... "During 1956 and 1957 the total

"During 1956 and 1957 the total baptisms numbered 1,119 and 1,741, respectively. . . .

"There are two parts of our mission in particular that need to be evangelized. The first is in the Kisii highlands in a place where we have practically no work at all. The other is the vast, virtually unentered territory of Masai. This area constitutes a great challenge to our resources and endeavors. To date we have entered only the border of this area, and have only eleven members. Our school has been closed by the government, and all our plans to advance there have so far met with failure. However, through providential leading, a way does seem to be opening for us to open a dispensary. How we will ever reach the more than 30,000 Masai remains an unsolved problem.

"During the past two years the mission has operated on a sound financial basis and has shown good gains. This should not be interpreted to mean that our budget is a satisfactory one, but it merely means that the treasurer has held our expenses down in relationship to our income. This has not been easy, and the fact that it has been done is a tribute to consecrated African leadership." (Petro Onguti is the secretary-treasurer of this field.)

My heart thrilled as I saw the changes that have been wrought in the lives of my African brothers and sisters when they have allowed Christ to come into their hearts. The threefold message of Revelation 14 has worked miracles in the lives of thousands of inhabitants of the once dark continent of Africa. Multitudes of benighted souls have been lighted with the knowledge of the glorious appearing of Jesus, the Saviour of all mankind.

Health Month for Arizona Schools

By Joyce Wilson, General Conference Medical Department

February was chosen by educational leaders Lavern Peterson and Grace Duffield of the Arizona Conference for special emphasis on health education in their schools. To highlight the month's activities, students of the schools were invited to enter a posterjingle-essay contest on health. Participation was voluntary. The results will be on display at their camp meeting.

It was the writer's privilege to visit several of the schools and to see the various health projects under way, and to discuss them with the students. A good-health house, Arizona style, was on display in a Phoenix school; "Husky" and "Skinny," illustrating the rats in a dental experiment, appeared at the Holbrook Indian Mission. In every school there was ample evidence that February had indeed been Health Month.

The beneficial effects of healthful food were underscored at the Holbrook Indian Mission. Reports there by the public health officials revealed that for the third consecutive year the mission had the healthiest students of the schools in the entire area. This came as somewhat of a surprise to the medical officers performing the examinations, for they could not understand how this could be accomplished on a vegetarian diet. Good wholewheat bread, plenty of milk, vegetables, and fresh fruit are regular items on the tables at Holbrook.

Health education, both in word and in action, pays.



Students at the Prescott, Arizona, school, with their teacher, Wilfred Rathbun, and Grace Duffield, conference elementary supervisor. They are holding colored balloons, signifying that they entered the health contest.



The attention of every Seventh-day Adventist will be focused on the special sacrificial offering to be received at the General Conference session in Cleveland. This offering will be received in each church on June 7, 1958, two weeks before the session. Your sacrificial gift will bring hope to the millions who are still untouched by the message of a soon-coming Saviour.

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- June 7, 1958

Our Unique Medical College

By H. L. Rudy, Vice-President General Conference

The College of Medical Evangelists holds a unique and vital position in our church. It is our only educational facility for the education and training of Christian physicians and dentists who may be called upon to serve as medical missionaries.

It was in connection with the founding and development of this college that Ellen G. White made the following challenging statement to the delegates of the General Conference, June 1, 1909: "Henceforth medical missionary work is to be carried forward with an earnestness with which it has never yet been carried." —Testimonies, vol. 9, p. 167.

In recent years our medical school has pursued a heavy building program. This, however, is only part of the story. The spiritual and scholastic objectives of the institution have been refurbished and are receiving regular annual attention in what has become known as the Development Conference. At the general session of the second Development Conference a declaration of purpose was drawn up, from which we quote the following:

"The Trustees believe that the providence of God brought the College of Medical Evangelists into being for a divine purpose. . . That this institution should embark upon a program of development in keeping with the objectives and purposes of the Church and the present rapid expansion of the medical sciences. . . That the College of Medical Evangelists reaffirm its unique relationship to the Advent Movement as a repository of certain medical knowledge, and as the exponent of distinctive health teachings as given by revelation."

The uniqueness of the College of Medical Evangelists rests in its medical missionary calling. Relative to the active foreign missionary program of the college, it is of special interest to note several phases of participation. Taking only the last five years into consideration we find that CME has taken part in three major overseas missions activities.

1. Four doctors belonging to the staff of the institution have visited overseas mission fields. These visits were not pleasure tours. They were heavy assignments, in which these representatives participated in clinical and spiritual activities in many of our mission hospitals. Some of the men, highly trained specialists, led out in medical demonstrations and lectureships—in some cases with government sponsorship.

2. During this same five-year period sixteen CME graduates, with wide experience, filled appointments as relief physicians in mission lands while regular missionary doctors were on furlough. These assignments varied anywhere from three months to one year. In practically every case the relief physician donated his time to the mission field.

3. Finally, it is most gratifying that seventy-five physicians and one dentist were placed under permanent foreign mission appointment during the last five years. This figure includes the following categories: new recruits, medical missionaries returning from furlough, and those placed under deferred appointment.

Much more could be said to point up the medical missionary phase of the College of Medical Evangelists, but what has been cited is sufficient to show the uniqueness of this great and divinely blessed institution. It is an essential part of the Second Advent Movement. Every Seventh-day Adventist should consider it a real privilege to support our medical missionary college not only with his means but also with his prayers.

Baptisms in North Brazil

By Charles C. Case Home Missionary Secretary North Brazil Union

The year 1957 was a good one in the North Brazil Union. Three large public efforts were held in the Lower Amazon Mission and one large series of meetings in the Central Amazon Mission. The division-set quota of baptisms for the union was reached, with more than 600 precious believers being buried in the watery grave with their Saviour.

The largest baptism was held December 21 in the city of Belém, with 54 candidates being baptized. Because of sickness some were unable to join the large group, but were baptized the following weekend. W. J. Streithorst and R. F. Correia baptized the first group. H. E. Walker baptized the others.

Mission Launches Used to Reach Baptismal Candidates

W. S. Lima, M. E. Gutierrez, and D. E. Mansell, of the Central Amazon Mission, were responsible for baptizing 206 souls during 1957. Pastors Lima and Gutierrez used the mission launches to reach the souls waiting for baptism along the rivers.

Waldemar Ehlers, J. C. Bessa, and D. J. Sandstrom, of the North Coast Mission, were responsible for baptizing 204 new believers. In a recent letter Elder Ehlers writes: "I had a wonderful time on this trip, going through the interior and baptizing 87 precious souls waiting to meet their Saviour."

In the Lower Amazon Mission G. S. Storch, W. J. Streithorst, R. F. Correia and H. E. Walker baptized 200 as the result of the public meetings held and the work of our faithful laymen.

Our hearts are filled with joy as we see the rich harvest that is here for us to reap. We ask an interest in your prayers that 1958 might be a larger soul-winning year in the North Brazil Union. As we labor together faithfully toward this end, we feel certain that God will bless our efforts.



Large group of candidates who were baptized in Belém, Brazil, December 21, 1957.

Serviceman Remains True Under Test

By William H. Bergherm

When Pfc. William McKay reported at Fort Knox on a recent Sabbath afternoon, he little realized that a major test of faith awaited him. His pass was good only until two, so after church he returned to the post and checked in. He was told that a big inspection was coming up and that he had been ordered to do some painting at once. But it was Sabbath, and Brother McKay could not work until after sunset, now only a little more than two hours away.

He was reminded that he had always been excused from Sabbath duties before, and would be excused in the future, but this was very urgent. If he would help put things in shape now, he would be giving valuable assistance to the whole company in meeting its inspection satisfactorily.

But this line of argument did not persuade our faithful brother. The painting could wait until sundown; the Lord's commands must come first. Nor did the threat of a summary court-martial change his mind. God's commands could not be trifled with in the opinion of this unbending youth, and there he stood.

That evening considerable telephoning was done. Soldier McKay called his pastor, A. V. McClure. Elder McClure called the conference war service secretary, Teddric Mohr, and Elder Mohr called me in Washington. In due time the deputy chief of Army chaplains was notified. Here, we said, was a youth so conscientious that threats of imprisonment could not move him. Would not the chief's office give assistance? Yes. The surgeon general's office was telephoned, and the story of a young man against whom charges had been preferred because he would paint after sundown but not before, was told again. Next day, messages traveled to the chief of staff and to the commanding general of Fort Knox from several sources-all telling the story of a young man who had not yielded in his obedience to God's commands.

Prayer was offered at the General Conference worship the next morning. We asked that God would move on the hearts of men in authority in behalf of this youth and that conscientious convictions might continue to be respected. Soon the answer came. A telegram arrived from the commanding general stating that in his opinion, after careful examination, the facts in Soldier McKay's case did not warrant trial by court-martial. We were informed by Elder McClure that the lieutenant in charge of Private McKay appreciated the way matters had been handled and honored a man true to his convictions. A letter was subsequently received from the lieutenant colonel in command of the training regiment where McKay was assigned. He stated that after careful investigation all charges involving Private McKay had been dismissed.

The fruitage of this young man's faithfulness and his fearless witness for God's commandments did not end there. We now have a letter from the chaplain at Fort Knox, which reads as follows: "I am writing your office in hope of procuring informative data pertaining to the Seventh-day Adventist Church, as I am often called upon to counsel a man of your faith. If your office could provide me with this type of material I would certainly appreciate it."

We responded at once. We sent the chaplain a complimentary copy of *Questions on Doctrine*, with our thanks. Thus one man's faithful adherence to God and His truth, his refusal to disobey his Lord, opened the way for precious light to reach many high places. It well illustrated the words of the wise man, who said: "Do you see a man skilful in his work? he will stand before kings" (Prov. 22: 29, R.S.V.).

Counterfeit Scientific Theories

(Continued from page 7)

ventists should not be misled. They have God's guidance and His spiritual yardsticks by which these spurious theories may be measured. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:20).

"Christ's lessons should be studied by every one. The truth is solid, substantial. This truth is to be presented to all; for Satan will come in with his pleasing sentiments, which make nothingness of God's word and turn aside minds from the truth to fables." —Ibid., p. 87.

There is a tendency among Godfearing church members who have devoted their lives to the study of specific fields and professions, to reason that by their education they are protected from worldly scientific and medical sophistry. This is not the case. It is amazing how well-educated Christians, under the pressure of a family crisis, will voluntarily leave reasoning and church principles to seek glowing short cuts. This is a disastrous course, a course surely dictated by Satan himself.

For this course some leniency may

be justified toward people of the world, but Christ will hold His followers strictly accountable for the care of their bodies. "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:20). This cannot be done by lightly accepting unethical and cursory remedies, many of which may be contrary to God's methods. Educated and uneducated alike seem to fall prey to methods and treatments without questioning merits or principles.

On investigation, proponents will often refuse to divulge the basic principles of their methods, claiming secrecy, patents, or monopolies. It must be remembered, true physicians have no secrets. God is working through and by them. To Him they give the credit for healing power; they are His instruments. Their doors, their books, their laboratories, are always open.

"When a physician enters upon his work as practitioner, the more genuine, practical experience he has, the more fully will he feel his want of knowledge. . . . Every physician who has received a thorough education will be very modest in his claims. It will not do for him to run any risk in experimenting on human life, lest he be guilty of murder, and this be written against him in the books of heaven."—Ibid., p. 139.

All Seventh-day Adventists, including physicians, dentists, nurses, dietitians, and technicians should join in achieving sound personal health knowledge. Hypnotism, baseless cancer cures, fringe practitioners, charlatans, impostors, cure-all remedies, and dietary fads should be known for what they are and should be condemned. It is not enough that these counterfeits be ignored; as leaders in religious and medical matters we must actively disapprove them. Our duty is clear.

All who profess to love Christ must give account of their embracing of false teaching. In this age of science, with unbelievable things happening on every side, to sift the false from the true requires devout study by every Christian. In the medical field, where the Christian's health and body are concerned, the greatest concern should be exhibited.

Across the Plains and Beyond

(Continued from page 13)

"Yes." Mention of the tallboy brought a pang to Emeline.

"Sometimes Great-great-grandmother Abigail Clark didn't have very much to eat, did she?" Hannah knew as much about the story as did Emeline, but she enjoyed hearing it over and over again. "No," Emeline replied, "there were times when she didn't have anything at all in the house to eat, and sometimes she and her family had to eat slimly, crawly slugs to keep from starving."

Hannah shivered. "They were very self-sac-ri-fic-ing"—she stumbled a little over the word, but her father had used it, so she knew it fit.

Emeline made no audible reply. Great-great-grandmother A b i g a i l Clark had been self-sacrificing. Was her great-great-granddaughter, Emeline Clark, as self-sacrificing? The girl turned her eyes to the evening star, glimmering low in the west, as if in search of an answer. But well she knew that it lay within her own heart. And after worship that evening she went to her father with the answer.

"Father, you can leave my tallboy behind."

And Father Clark answered simply, sincerely, "Thank you, daughter."

(To be continued)

From Darkness to Light

(Continued from page 17)

of the building were the words "Lurugan Seventh-day Adventist Church." A few months later this company of believers was organized into a regular church of about 35 members and became a part of the Northern Mindanao Mission of the South Philippine Union Mission.

But to get back to my story. On Friday, February 27, 1953, just before sunset, there was a knock on our door. It was B. G. Mary, the college pastor, who had come for an interview. He asked my wife and me if we were willing and ready for baptism. After some review questions he told us that we were ready, and that the next afternoon, with others, we would be baptized by G. M. Mathews of the General Conference.

What made this day memorable? It was the first of its kind in Lurugan. Baptized with my wife and me was another couple also, the husband being one whom I had tried hard to discourage from studying the Holy Bible. This time I asked him for forgiveness and thanked him for having been instrumental in our conversion. But best of all was the fact that on this day my old man of sin, who hated the Seventh-day Adventist Church and its members without even knowing its doctrines, was buried in the water of baptism, and on the selfsame day a new man was resurrected unto the Lord Jesus Christ. My wife and I became new creatures in Him, thus making our family united and happy in the fold of the Good Shepherd.



OVERSEAS

Southern African Division

• In the East African Union 3,063 youth were won to Christ during the MV Golden Anniversary year, 1957. Of these, approximately 1,365 were baptized during the year.

• The young people of Gakuu in Kikuyu country have been sharing their faith under the leadership of nineteenyear-old Daniel Gatimu. At his first meeting he had an audience of only five. That grew to ten, then to fifty. When R. L. Osmunson visited there recently there were 150 who had come to hear the message presented by the youth and juniors. The young people presented the message using Picture Rolls, one of which was eight years old.

• Njiru Ndwiga, whose name means "giraffe," fell from a tree eleven years ago and was seriously crippled. He now moves around on his hands and haunches, yet last year he was instrumental in winning eight souls to the truth.

• An encouraging report of the work for the lepers in the Malamulo leper colony comes from the Nyasaland Union. Plans are well advanced for the construction of a new church to replace the thatched shelter that has served heretofore. All the old thatched roofs are being replaced by permanent roofs. The attendance of children at Sabbath school is increasing and students from the hospital are taking a keen interest in the youngsters, using pictures, stories illustrated on the flannelgraph, and other visual aids. Two boys recently repeated the memory verses for the year. A consecrated teacher gives unselfishly of his time and talent in the leper colony school and some of the children are showing considerable promise. A maternity ward ensures that mothers and babies receive better care. These improvements are a blessing to the 400 sufferers who are inmates of the colony.

• Within the next few weeks construction of new wards for the Malamulo Mission Hospital will begin. Plans have been carefully prepared by a competent architect, and when the buildings are completed the physical plant of the hospital will be one of the very best in Nyasaland.

• On April 11, 1958, the new headquarters office of the Southern African Division, at Newlands, Salisbury, Southern Rhodesia, was officially opened. A representative group of friends was present. Sir Malcolm Barrow, minister of home affairs of the Federation of Rhodesia and Nyasaland, gave the main address. He spoke appreciatively of the work of Seventh-day Adventists, having known and had contact with Malamulo Mission for more than thirty years. Councilor L. J. Boshoff, mayor of Salisbury, was also present. He spoke of the large contribution of missions to Africa and referred in warm terms to the work of early Adventist pioneers.

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

Southern European Division

• The North African Union Mission session took place in Algiers from April 2 to 6. H. Pichot was re-elected president of the Algerian-Tunisian Mission, and Charles Cornaz president of the Moroccan Mission. Unfortunately, the delegates from Tunisia were not able to attend this meeting. Over the weekend of April 5 a large audience filled the beautiful Algiers church, and on Sabbath afternoon five evangelistic workers, P. Gilson, Y. Roullet and R. Senty from the Algerian-Tunisian Mission, and E. Haran and A. Quirici were ordained to the gospel ministry.

• A new church hall was recently dedicated in Cesena, Italy. The city officials were present for the occasion. Public evangelistic meetings are now being held in this new hall, with an average attendance of 150 persons.

• The work is extending in Southern France. Two new church halls have been opened at Aix-en-Provence and Montpellier. A. Zurcher is now holding evangelistic meetings in the Montpellier hall, with a very good attendance.

• N. Germanis reports from Greece on interesting contacts he has made in the regions of Peloponnesus, a part of Greece in which we have not had any work until now. In the city of Tripolis six policemen are now students of the Bible correspondence course. Our Greek Mission has also launched the printing of a monthly paper entitled *Pharos*. A church school will soon be organized in the Nikea area about five miles from Athens. In January and February a record 147 new students enrolled in the Greek Bible correspondence course.

• E. Ludescher, in charge of the Dogba Mission Station in the northern part of the French Cameroun, French Equatorial Africa, reports the opening of two new outstations in the Mora district. A good number of baptisms are expected among the people of this part of the field.

• W. A. Wild, home missionary and Sabbath school secretary of the Southern Europeon division, and G. Cupertino, Ministerial Association secretary, spent almost three months in Angola, Portuguese West Africa, holding well-attended lay preachers' and workers' institutes. With the help of the Lord our workers and lay preachers in Angola hope to have 1,500 baptisms during this year. During the visit of these two division representatives, two Portuguese missionaries, José de Sa, from the Quilengues Mission Station, and A. C. Lopes, from the Bongo Mission, were ordained to the gospel ministry at Bongo on Sabbath, January 25.

• In Italy the Bible correspondence course is one of our best aids in the development of the work. A. Karl, director of the Italian Bible correspondence school in Florence, reports that during 1958 they expect to organize two new churches of members won by the Bible course. In two places seven persons have been baptized recently and a number of others are preparing for baptism.

• On recommendation of the Indian Ocean Union Mission the Seychelles Islands Mission, until now supervised directly from the union office in Tananarive, Madagascar, will be administered by the Mauritius Mission, inasmuch as there are better transportation facilities from Mauritius to the Seychelles Islands group than from Madagascar.

NORTH AMERICA

Atlantic Union

• Two men were ordained to the ministry at the New York Center on April 19: Pedro de Jesus, who is returning to his homeland of Puerto Rico to serve as a district leader; and J. D. Valcarenghi, pastor of the Italian-American church in Brooklyn.

• J. S. Damazo has been chosen as camp superintendent for the Southern New England camp meeting, July 17-26, with W. E. Baxter as assistant superintendent. James Hayward will serve as director of the cafeteria, and E. E. Wheeler as chairman of the locating committee.

• Helen Weston, who has been on a short leave of absence with Faith for Today, has returned to the Southern New England Conference and is associated with C. W. Guenther in the Sanitarium district.

• Fifty recently completed a cooking course conducted by Mrs. Roger Heald for members of the Stoneham, Massachusetts, and Sanitarium churches.

• S. W. Stovall, pastor at White Plains, New York, was asked to write two guest editorials for the city's *Reporter Dispatch*. His first article was on our mission program; the second, on temperance.

Central Union

• W. A. Howe announced to the Central Union constituency that we have a model school at Denver, Colorado. This school was rated by the scale put out by the General Conference Department of Education. There are 350 students enrolled in the eleven grades. William G. Nelson is principal.

• Fred Schultz began a series of evangelistic meetings in Kansas City, Kansas, April 13. These meetings will continue for 26 nights.

• Nearly 200 laymen met in the St. Louis Central church in April and learned better soul-winning methods. T. L. Oswald from the General Conference Home Missionary Department, with H. C. Klement, E. F. Sherrill, and H. R. Coats of the Missouri Conference, led out in the panel discussions and instruction given.

Columbia Union

• The New Jersey Conference set aside May 3 as a day of fasting and prayer in connection with the current Sunday law legislation now pending before the State senate. M. K. Eckenroth, president, reports that every effort is being made to defeat the bill.

• Plans for a new \$75,000 recreation center and a \$45,000 church school expansion program are now under way at Worthington, Ohio. The new building will provide activities for all age groups and will include a gymnasium, stage, kitchen, and rooms for other activities.

• Forty-seven persons made their decision for Christ at the first call during the Clarksburg, West Virginia, meetings being held by F. W. Detamore and his evangelistic team.

• The annual Alumni Home-coming of Washington Missionary College was held the weekend of May 3, 4. Speakers included John Osborn, J. DeWitt Fox, and Gerald Herdman.

• Leslie Hardinge, head of the Bible department of Washington Missionary College, conducted the spring Week of Prayer at two academies—Plainfield and Mount Vernon.

Lake Union

• Ground-breaking ceremonies for the new West Central Evangelistic Center in Oak Park (just west of Chicago) took place on Sunday, March 23. Participants included W. B. Hill, president of the Illinois Conference; Elton Dessain, conference treasurer; P. M. Matacio, church pastor; J. R. Christianson, president of Oak Park Village; and W. R. Kramer, architect and builder. Many church members, former members, and friends witnessed the event.

• Eighty-eight persons completed the ten-hour Leadercraft course at Indiana Academy recently. This enthusiastic group included academy students, MV leaders, Pathfinder leaders, the conference treasurer, academy Bible teacher, academy principal, office secretaries, literature evangelists, schoolteachers, church elders, nurses, pastors, and many others.

• Twenty-seven persons were baptized at the Edmore, Michigan, church on Sabbath, March 22, as a result of a series of meetings being conducted by the district leader, Oliver L. Johnston. One of the features of the effort has been the utilization of black-light illustrations for the sermons. This has aided greatly in holding the interest of the audiences and has been responsible for the attendance of a great number of young people at the meetings.

• A large crowd of friends, relatives, and fellow believers witnessed the baptism of 23 persons by E. S. Dillett, pastor of the Chicago Shiloh church, on Sunday night, March 30. Included in the baptism were two husbands and their wives, three sisters and brothers, and a mother and daughter. Much of the credit for this baptism goes to our faithful laymen, to Dorothy Smith, and to the Bible correspondence courses. Another large group is being prepared for baptism. Xavier Butler assisted Elder Dillett in the baptismal service.

Northern Union

• On April 12 two persons were baptized at Lemmon, South Dakota, reports Roger Heinrich, district pastor.

• Workers in the Iowa Conference report 24 baptisms during the first quarter of this year, as follows: C. L. Beason 3, A. H. Gerst 1, O. P. Jones 10, C. E. Larsen 1, R. W. Leiske 5, L. E. Rogers 4.

• V. L. Bartlett, principal of Sheyenne River Academy in North Dakota, has been informed by the Department of Public Instruction of that State that the academy is now classified as a fully accredited school.

• R. E. Hamilton, educational and MV secretary of the North Dakota Conference, recently conducted Leadercraft Courses at Goodrich and Sheyenne River Academy, with 17 and 76 certificates respectively, being awarded.

• As a result of the evangelistic meetings held at Lehr and Goodrich, North Dakota, by B. L. Hassenpflug, Southern Union evangelist, for five weeks during March and April, 42 persons joined the church by baptism and profession of faith. T. Fischer, G. Sherbondy, W. Beaman, G. Bras, and D. Pillor were associated with Elder Hassenpflug in these meetings.

North Pacific Union

• Despite economic recession in some areas, the tithe in this union conference showed an increase of 8.19 per cent for the first three months of 1958 compared with the first three months of 1957. The total was \$1,056,319.19, an increase of \$79,994.63, reports J. C. Kozel, treasurer.

• Eight 1958 graduates of CME will intern at the Portland Sanitarium and Hospital in Portland, Oregon, beginning in July: Neil Coeur-Barron, Glen R. Edgerton, James A. McHan, Howard I. Osborne, Bernard L. Richards, Elaine and Stewart Shankel, and Paul J. Smith.

• The evangelistic series in Kirkland, Washington, came to a successful climax with 37 persons making decisions for Christ and church membership. Twentytwo of these have already been baptized. The churches in Kirkland, Rainier Valley, and Monroe had additions to their membership as a result. The evangelistic team of Kenneth Mittleider and L. O. Cummings led out in this effort.

• Everett N. Dick, of the General Conference War Service Commission, held a War Service Commission rally on a recent Sabbath, at the Green Lake church in Seattle, Washington.

• A total of 69 baptisms in the Wash-

ington Conference have been reported for the first three months of 1958, as follows: F. E. Froom 1, W. W. Ring 2, R. A. Rentfro 10, E. W. Graves 7, J. H. Laurence 10, G. E. Patterson 21, D. L. Bauer 5, R. W. Wentland 4, Clinton Shankel 5, V. K. Inoue 2, T. E. Spindle 2.

• On April 5 a group of 11 young people from Upper Columbia Academy united with the church by baptism. The service took place in the Spokane Valley church.

Pacific Union

• Sabbath afternoon, April 5, 43 persons were baptized in the baptistry of the new Hilo, Hawaii, church following the three-week evangelistic crusade held in the Hilo Civic Auditorium by Ralph S. Larson, evangelist, and Ira D. Follett, pastor. Other baptismal services are planned, for 102 decisions were made during the meetings.

J. O. Iversen, associate speaker of the Voice of Prophecy, and Gerald H. Friedrich, home missionary secretary of Ari-zona, spent a week in April visiting 11 Arizona churches for the purpose of acquainting the laymen with materials that are available through the Voice of Prophecy for missionary work.

• Recently the Paradise Valley School of Nursing Information Group presented programs at Monterey Bay Academy, Mountain View Academy, Golden Gate Academy, and Pacific Union College Preparatory School to inform young men and women of the challenge and opportunities in the nursing career.

• At the March meeting of the Pacific Union College operating board, three ad-ditions were made to the college staff: Melvin Harris and Claude Sterling, grad-uates of Walla Walla College, and Richard Heberer, a licensed civil engineer, were appointed to the planning and design department.

• J. B. Keith, president of the Coral Sea Union Mission, and Kila Galama, national president of the Western Papuan Mission, arrived in San Francisco the middle of May and spent a week filling speaking appointments in the four California conferences.

• Eight students were baptized at the close of the spring Week of Prayer held recently at San Diego Union Academy by Evangelists Eugene Fletcher and Ger-ald Hardy, reports Clifford E. Mulvihill, Bible instructor.

• The Walter-Henderson evangelistic team is conducting a spring evangelistic series in the Cloud Cathedral in Tucson, Arizona, reports M. N. Skadsheim, pastor.

• On April 1 the new Health and Welfare Center in Honolulu was officially opened, with Cree Sandefur, president of Hawaiian Mission, and Chief of Police Dan Liu speaking for the occasion. The officers of the center are: Mrs. Dorothy Kuninobu, director; Mrs. E. K. Peter Wright, deputy director; Mrs. D. D. Dirksen, secretary-treasurer; and Paul Bornhauser, pastoral representative, and Mrs. Katherine Maka, Dorcas representative on the welfare board.

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 Beauvallon Peace River	July 17-26 July 23-27
British Columbia	
Hope Manitoba-Saskatchewan	July 31-August 9
Saskatoon Clear Lake Maritime	
Pugwash, Nova Scotia	-
St. John's	August 20-24
Oshawa Missionary College, Oshawa	a August 7-17

Central Union

Central States Edwardsville, Kansas
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
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	Tuly 4-6
New Jersey	July 4-0
Kingston	T 11.10
Ohio (District Meeting)	july 11-15
Mount Vernon	A
Potomac (District Meetings)	August 25
Fotomac (District Meetings)	T.1. 11 10
Sligo Church Richmond, Virginia	. Juiy 11-13
Richmond, Virginia	July 18-20
West Pennsylvania (District Meetings)	
Pittsburgh	July 5
Warren	July 19
Warren West Virginia (District Meetings)	
Charleston	July 11-13
Parkersburg	July 18-20
Hinton	Iuly 25, 26
Cumberland, Maryland	August 1, 2
-,,,	

Lake Union

Cicero	June 5-14
Cicero Lake Region (District Meetings)	•
Indianapolie	T.J., 19,90
Detroit Chicago Michigan (District Meetings) Upper Peninsula (Escanaba)	Tuly 25-27
Chicago	August 1-3
Michigan (District Meetings)	in ingent i b
Unner Peninsula (Escanaba)	Tune 5-8
Grand Ledge	August 7-16
Wisconsin (District Meetings)	The gust 7-10
Rice Lake	Tune 14
Portage	Tuly 24 August 2
Tortage	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 Washington	July	17-26
Auburn Academy, Auburn	July	17-26

Pacific Union

Arizona Prescott August 14-23
Central California (District Meetings) San Francisco July 19
San Jose July 26 Nevada-Utah (District Meetings) Las Vegas, Nevada June 6-8
Ogden, Utah
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, MississippiJune 6-14
Carolina (District Meetings) Charlotte, North Carolina July 11-13 Wilson, 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
Kentucky-Tennessee Highland Academy, Portland, Tennessee June 4-8
South Atlantic Hawthorne, Florida
South Central (District Meetings) July 5 Nashville, Tennessee July 5 Louisville, Kentucky July 12 Birmingham, Alabama July 19 Jackson, Mississippi July 26

Southwestern Union

Arkansas	Louisiana	L

Baton 1	Rouge,	Louisiana	 August	6-1 0
Gentry,	Arkans	sas	 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



College of Medical Evangelists Offerin	ng June 14
Million-Dollar Offering for Evangelist	
	T
In all our churches	June 7
At General Conference session	June 21
Thirteenth Sabbath Offering (Australa	isia) June 28
Medical Missionary Day and Offering	July 5
North American Missions Day and Of	
Foliabanian Dark Counting	August 2
Enlightening Dark Counties	
Home Missionary Offering	August 2
Educational Day and Elementary Sch	001
Offering	August 16
Oakwood College Offering	August 30
Literature Evangelist Rally Day	September 6
	September 6
Home Missionary Offering	September 0
Missions Extension Day and Offering	September 13
JMV Pathfinder Day	September 20
Sabbath School Rally Day and 13th S	abbath
Offering (Inter-America)	September 27
Neighborhood Evangelism (Bible scho	
enrollment)	Octoher 4
	October 4
Home Missionary Offering	October 11
Voice of Prophecy Offering	
Temperance Day and Offering	October 25
Missionary Periodicals Campaign (Th	
Signs of the Times, and Message)	October
Witnessing Laymen	November 1
Home Missionary Offering	November 1
Review and Herald Campaign	November 1-22
West of Dreves and Samifas	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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Some persons who are planning to attend the General Conference session at Cleveland may unexpectedly change their plans and thus be unable to use the hotel accommodations reserved in their name. If this should be your experience, kindly notify the hotel at once so that the space you hold may be assigned to others.

Do not feel that since you have not made a deposit for your hotel room, you have discharged your responsibility if you let your reservation expire by default. Remember, the convenience of others and the reputation of the denomination will be affected by the way you handle your commitment.

C. H. KELLY, Chairman Locating Committee General Conference Session

Translation for Deaf at G. C. Session

We have received inquiries whether or not there will be any provision for translating the services at the General Conference session through the manual sign language for our deaf believers who may wish to attend. We are happy to announce that such provision will be made, and a special place will be provided for the deaf, with someone competent in dactylology in charge.

J. I. ROBISON

Lay Evangelism in the South German Union

In a recent letter, W. Noack, home missionary secretary of the South German Union, tells of soul-winning success from coordinated evangelism in that large field.

"During the past four months, with the local conference home missionary secretaries, I have visited 19 of the 55 districts in our union and have conducted two-day training institutes, giving practical instruction, with actual field experience.

"Of the 841 members in attendance, 346 new lay missionaries were trained. Soon, when all of the districts are visited, we shall have 1,500 trained laymen to carry on a strong literature and Bible evangelism program. Sixty-one lay preachers are using projectors and a special set of slides illustrating our cardinal truths. We believe that in another few months we will reach our objective of 100 lay preachers in our union. In 1957 our lay members helped win 350 souls.

"We thank our heavenly Father for His blessings and pray for His guidance on our plans for a continuous program of Bible evangelism."

J. ERNEST EDWARDS

Voice of Prophecy Gains in Southern Asia

A. E. Rawson, director of the Voice of Prophecy in the Southern Asia Division, writes:

"During 1957 we opened two branch schools, both in the Bengali language; one is operated near Calcutta to serve the Bengali-speaking people in India and the other at Dacca to serve the Bengali-speaking people in Pakistan. The committee has voted to open three more branch schools the first half of 1958. I shall open a Karen school in Rangoon, Burma, during the month of March. We are now printing our lessons in the Gujerati language and we shall open this school by May of this year. We are also translating the lessons into the Lushai language, and this school is to be opened sometime in July.

July. "The month of December was by far the best month in the history of our Bible school. During this month we received 13,000 applications, enrolled 7,000 people, sent out 119,000 lessons, corrected and graded 84,000 test papers, and graduated 1,500 people. This is really wonderful. Truly the Voice of Prophecy motto 'Forward in Faith' is being lived out here in Southern Asia."

JAMES E. CHASE

Indonesia Colporteurs Set New Records

The daily papers tell of political unrest in Indonesia, yet it is most heartening to learn that God's work is advancing rapidly in this beautiful country. In a letter just received from W. L. Wilcox, publishing department secretary of the Indonesian Union Mission, he says:

"The colporteur work is going forward in Indonesia in spite of the trouble that has arisen here. In March we had one of the largest reports we have ever had, except during the student program. Of course, our dollar report is not so large since the rate has been cut more than 22 per cent. One entire mission has been cut off from us; another mission's colporteurs are unable to go to the Book and Periodical Agency to purchase books. Transportation to other missions is slow and uncertain. However, even though the financial situation is getting worse, our missions in Java are doing wonderful work. Never before in our history has a mission sold so many books during one month as the West Java Mission did last month. The colporteurs sold 178,000 rupiahs' worth of literature. We are deeply thankful to the Lord for His blessings.

"We are not discouraged, but full of courage, knowing that the Lord will be with us and bless us even under difficult circumstances. During the first quarter of 1958 more than 30 souls were baptized through colporteur contacts. Please remember us in a special way in your prayers."

It is nothing short of miraculous to see how God is leading His consecrated workers under dangerous and trying circumstances in soul-winning accomplishments. Please pray earnestly for these consecrated literature evangelists and leaders as they witness for the Master in these dangerous places. GEORGE A. HUSE

Training MV's in India for Soul Winning

This news comes from the South India Union MV department: "Missionary Volunteers at Nuzvid have held a successful effort three miles from the Giffard Memorial Hospital. Young people did the speaking. When a man eight miles away heard of his relative's being baptized, he too wanted an effort held in his town. A worker is being called to this new interest. Students cannot carry this additional load because of transportation difficulties.

"The Leadercraft Course has caught hold at Nuzvid. Another course is planned for the latter part of February." MILDRED LEE JOHNSON