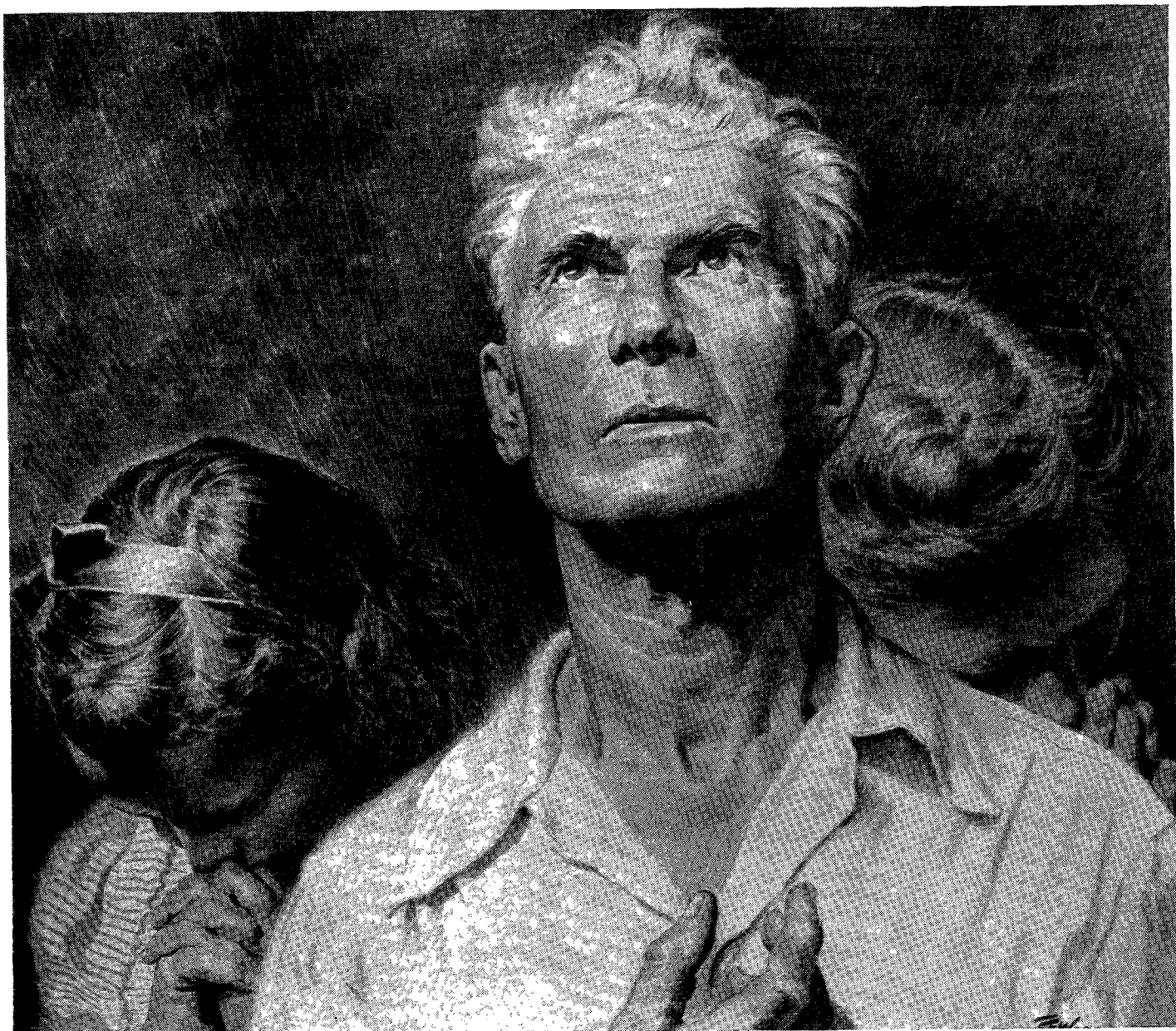


THE ADVENT **REVIEW** *AND* **HERALD** SABBATH

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



At the Foot of the Cross

By *HARRY SILBAUGH*

There is a place for me
At the foot of the cross,
To be purged of all sin,
And be freed of all dross.

There is joy in the heart
Of a sinner made whole,
In the peace of the love
Jesus gives to the soul.

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A Thought

FOR THE WEEK

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

"Our Minds From Bondage Free"

The late Dr. A. T. Schofield used to point out that there were three sorts of dogs in London—the wild, homeless dog that roamed the streets at will, stole his sketchy meals from garbage containers, and often ended his wretched existence at the hands of the Humane Society; the chained dog that could not be trusted beyond his leash; and the dog that knows and loves and is loved by his master. The lesson he drew was that the first dog has liberty but no law, the second is under law but has no liberty, the third enjoys the full meaning of liberty under law.

All classes of people fall into three such groups spiritually. The natural human heart untamed by God's spirit is lawless in matters of moral responsibility, acknowledging no spiritual lordship or any authority greater than its own desires. Then there are those under the restraint of outward conformance to some religious authority—a church, a cult, or whatever holds their allegiance. These have the spirit of the Pharisee, the legalist, whose righteousness is one of self-approval, insofar as he upholds the affirmations of his group. The third class comprises those Christians who know no chain, yet are obedient to their Master's biddings.

No Christian who feels that the requirements of his profession are a drag on his progress or a burden grievous to be borne can ever know the joyous experience of freedom Jesus promised when He said, "Take my yoke upon you. . . . For my yoke is easy and my burden is light" (Matt. 11:29, 30). But once having known the spiritual freedom there is in fellowship with a living Saviour, they can sing with the redeemed of all ages, "O happy day! that fixed my choice On Thee, my Saviour and my God." Freedom from fear, freedom from evil habits, freedom from hate and bitterness, freedom to live, to serve, and to glorify God—this is Christian liberty indeed!

H. M. TIPPETT

Well Said

There are few, very few, that will own themselves in a mistake.—Swift.

Sorrow's crown of sorrow is remembering happier things.—Tennyson.

Money is a good servant, but a poor master.—D. Bouhours.

The highest manhood resides in disposition, not in mere intellect.—H. W. Beecher.

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THE GENERAL CONFERENCE PRESIDENT
SPEAKS TO THE CHURCH



The President's Page

A few days ago a representative of a foreign government walked into the General Conference office. He had been sent there especially to convey to Seventh-day Adventists the gratitude of his government and people for what Seventh-day Adventists have been doing in that country over the past several years to help the sick and the needy. In his halting English the messenger reminded us that our activities had resulted in the saving of many lives, in the relief of much suffering, and in the bringing of courage to large numbers. He left us feeling grateful for the activities of our church in behalf of the needy. We do not expect always to receive such expressions of appreciation from those helped through our efforts. Yet this little incident does encourage us and lead us to realize that our labor is not in vain, even in terms of this world. The money, the clothing, and the other needed items sent away to a distant land have been received; the naked have been clothed, and the hungry fed. Similar expressions of appreciation, mingled with grateful tears, can be recalled as those in another land also related that the gifts of our people in time of need had saved their lives during the difficult postwar years.

We are glad that it has been thus. The Christian religion teaches believers to share what they have with those who have much less, yes, often nothing at all. "Give," the Lord says, "good measure, pressed down."

I am glad that years ago we sent our missionaries into the country that has just sent its messenger to tell Seventh-day Adventists that their efforts have not been unfruitful. Our missionaries established schools and the medical work; they preached, and built churches. With their service were mingled sacrifice and dedication. Their labors resulted in bringing the hope of eternal life to not a few. When, here at the home base, the church was called upon to add to its spiritual ministry a ministry of material things, there was no hesitancy, but rather an immediate response. We thank the Lord for such earnest and ready church members. The Christian religion is not deaf to the cries of those suffering physically. The cries in this instance were heard across the wide expanse of ocean, and the church gladly responded. To each and all who thus responded in this noble endeavor, we pass on the sincere thanks of the government, speaking for a large number of its people.

R. R. Figueira

How to Check Losses in Membership—Part 5

By Fordyce W. Detamore

New members in the church need more than the right hand of fellowship the first Sabbath. They need the hand of friendship every Sabbath.

One of the places of greatest possible service in the church is found in the church foyer—right at the front door of the church. The most representative members should be chosen to greet those who enter, kindly Christians who like people and whom people like. There should be two, so that as one waits at the door the other can be registering visitors. The same ones should serve regularly, so they will recognize strangers.

The wise pastor will also take up his post in the lobby each Sabbath morning, in order that he may greet the members and meet newcomers after they have registered. There is no quicker way to know the pulse of the whole church and its friends than through the handshake at the front door each Sabbath morning.

A careful check should be made on Sabbath school and church attendance every week. A Sabbath school teacher owes it to the church, to his class, and to the individual members of that class to get in touch with absentees. A pastor who does not visit his flock will not be aware of their needs and will not be able to present messages to meet these needs. Neither can a Sabbath school teacher be doing all that he could unless he becomes acquainted with his students in their homes.

Personal Attention to Every Member

Personal attention to every member, every new member, and every visitor will mean a growing church. It is unforgivable that persons may be absent for weeks without being missed and visited. Where a Sabbath school member has been absent for two or three weeks, the teacher should by all means inform the pastor. Elders, deacons, and deaconesses must also be ready to go out into the highways and byways to search for the missing. Church members can do much to free the pastor to spend more time doing what he alone can do.

The "sponsor plan" is helpful in orienting new members into full church fellowship. Each new member or family should be assigned for sponsorship to an older member or family of the church. The sponsor will take a personal interest in the new member or new family, making him acquainted with many other mem-

bers as rapidly as possible. The sponsor may invite the new member to his home for Sabbath dinner—a natural way to acquaint him with new diet ideas. The sponsor will study with him perplexing doctrinal questions that may arise. And most certainly the sponsor will visit the new member if he absents himself from church, quickly informing the pastor should real signs of backsliding develop.

Church socials should be conducted regularly from time to time, giving opportunity for members, new and old, to become better acquainted in a friendly, informal way. These socials should be under the direction and planning of wide-awake leaders, who will make visitors and new members feel welcome. On these occasions excellent contacts can be made, not only in making new members feel at home, but also in becoming acquainted with those who may become members.

When church members mingle together in friendly social contact, there is less likelihood of bickering and dissension breaking out in a church. It is imperative in *all* church activities that church leaders strive to preserve the spirit of sincere friendliness and warm love. In such an atmosphere backsliding is not an imminent danger. If members find real friendship within the church it will be harder for Satan to pull them away.

In visiting former members one fact has impressed me greatly—that very few backslide because of doctrinal differences. Some discussions on checking the losses in our churches would lead one to imagine that the great need is for more thorough indoctrination. However, this does not prove to be the case. I doubt that even 5 per cent go out because of a difference in doctrine or even because of a lack of indoctrination when baptized.

It is a surprising fact that very, very few backsliders ever mention doctrinal differences or doubts as their reason for separation—almost never, in fact. If there is a difference on church beliefs, nine times out of ten it will have to do with church standards and not with church doctrines. They have found it difficult to live up to the church standards, and so have concluded that, in honesty, they should dissociate themselves from those who do hold high standards.

For that reason we need to stress more the joy of being a Seventh-day Adventist. We talk too much of the



[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.]

Gideons Hear Call to Distribute 3,600,000 Bibles

An intensive campaign to distribute 3,600,000 Bibles throughout the United States during the coming year was urged in Louisville, Kentucky, at the national convention of Gideons International. P. J. Zondervan, of Grand Rapids, Michigan, publisher and president of the society, called for this goal—almost a million more Bibles than were given out last year—to celebrate Gideon's sixtieth anniversary in 1959. Meanwhile, Mr. Zondervan reported that hotel and motel rooms in 46 States have now been completely "Bibled." At last year's convention in Minneapolis, the Christian businessmen set out to place Bibles in each of the 720,200 hotel and motel guest rooms in this country and Canada, then without them.

Clergyman Pardoned for Refusing to Violate Confidence

Governor Frank Clement granted a full pardon to a Baptist minister who was cited for contempt of court after refusing to divulge what he considered private information received from a married couple prior to a divorce case. The governor declared that any recognized minister, priest, or rabbi should be allowed to "counsel in confidence without fear of being forced to disclose what has been communicated to him." The case involved James Glisson, a student at the Baptist-operated Union University in Jackson and pastor of the McMoresville Baptist church in West Tennessee. Mr. Glisson was fined \$50 and given a ten-day suspended jail sentence.

250,000 Attend Jehovah's Witnesses World Assembly

More than 180,000 Jehovah's Witnesses—from all parts of the United States and from 120 foreign lands—jammed the Yankee Stadium and the Polo Grounds in New York for the opening of their eight-day Divine Will International Assembly. This was the largest religious convention ever held in this city. The sect now has 719,000 members throughout the world. Witness officials reported that since 1950 the sect has increased its membership by 118 per cent. They claimed that membership was boosted by 522 per cent in the past 15 years, at the rate of about 70,000 per year, and that there are now ministers preaching in 125 languages in 164 lands. Five to eight hours were devoted to Bible instruction in 20 languages each day, and there was even instruction in sign language for deaf mutes. During the assembly 7,136 were baptized by immersion in what the sect claimed to be the largest mass baptism in history. Some 250,000 attended the closing service of the convention.

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sacrifices we make. Actually, what sacrifice have most Adventists made? Let us talk less of our sacrifices and more of the sacrifice of Jesus. Let us talk less of the negatives and more of the positives. We need to make our faith appear bright and cheery to others, for such a faith we certainly have. Scowls, growls, gloom, pining, and repining are all bad advertising for the church. A church that wins and holds men for Christ must be a bright, cheery, friendly church.

Holding Our Young People

Let us next consider the problem of young backsliders. Why do we lose young people from our ranks? Because the standards are too high? Certainly not. It is often the way we "inflict" those standards on young people that drives them away. You do not raise the spiritual standards of a young person by nagging at him and by constantly pounding away on a few conspicuous and irritating "don'ts."

So, we need to stress the positive. Here are a few "do's." The greatest single favor we can do a young person, next to helping him accept Christ, is to persuade him to go to one of our own schools. This is imperative, for the pull of the world in outside schools is almost irresistible. A large number of young people who eventually backslide begin straying through a lowering of standards in sports, in social contacts or requirements, or because of affairs on Friday night or the Sabbath.

Every church should plan a well-rounded social program. It is tragic that many churches are neglecting this and that many church leaders fail to see the importance of arranging for proper Christian activity within the church program. Such a program will provide a well-planned Saturday night social hour. It will include Sunday outings such as picnics, hikes, boat or bus trips. But it will embrace far more than this. It will incorporate also such organizations as a young people's choir, a junior choir, a young people's orchestra, a junior orchestra. It will certainly include a vigorous Pathfinder program and a young people's leadership club. It will provide all forms of band work—literature band, carol-singing bands, and a sunshine band to visit the homes of shut-ins.

If we expect to hold the young people, there must be activity and plenty of it. A church that is not prepared to go to great lengths to provide proper Christian recreation and missionary activity for the church and young people is not a church that can expect to hold them. The blood of these lost young people will be on the church.

One more point should perhaps be included here. The young people in

our churches need ample and cheery rooms in which to meet. Far too many meeting places for children and young people are left dingy and dreary. A group of church leaders (often including the pastor), members, and young people with a good supply of brushes, paint, brooms, and rags, plus a dinner supplied by the women of the church, can accomplish a great deal in bringing the children's and young people's departments out of the catacombs that exist in some churches.

We often lose young people, especially young women, after their marriage. It is surprising how many have followed a similar pattern in falling away. The young mother-to-be, rather self-conscious, absents herself for a time. After the arrival of the little one she proudly appears at church. But two things become apparent that first Sabbath—her babe distracts others, especially if there is no mothers' room, and because the little one distracts her also she feels that she gets little out of the service. A young mother's reserves may survive the first such experience, but when two or three more follow, she finally throws up her hands and says, "There's no use. I don't get anything out of the service anyway, and, furthermore, the

baby is too little to understand. I may as well stay at home." Her attendance becomes more and more irregular, and almost imperceptibly she joins the ranks of backsliders. This is especially true if the husband is not an Adventist. I need not here take the time to dwell on the fact that a high percentage of marriages to nonmembers lead to apostasy.

Young mothers need a helping hand. This can best be supplied by other young married women who will call on them in their homes and offer to help with the children at Sabbath school and church, and if need be, offer to bring them and their children Sabbath morning. Also, the pastor should call on each young mother. He can tell her of the next child-dedication service, and if her husband is not an Adventist, invite him to be present.

This special service, together with the enrolling of the new arrival in the cradle roll, with the personal interest and sponsorship of another young woman, will bind young mothers to the church. As a postscript, remember to plan appropriate showers for the poorer members of the flock as well as for the better known. These little kindnesses will ever be remembered.

Peace in the Midst of Strife

By Russell H. Argent

In these times of anxiety and crisis, how comforting it is to turn from the newspapers and find certainty and assurance in the Word of God. History, with its fast-moving tides and fluctuating currents, carries the Christian swiftly, inexorably, onward. The world scene changes with such alarming rapidity, the church is so close to shifting events, that sometimes, even for the believer, the picture becomes blurred. Only as he takes time to detach himself from the press of events can he see, behind the darkening scene, the Master Planner working out His purposes in the lives of men and nations.

Many hundreds of years ago the shadow of a despotic empire fell across the world. The people of God, enslaved and fearful, could not see beyond the palaces and battlements of Thebes and Karnak. For a time they forgot that neither the plans of men nor the operations of satanic forces could prevent the ultimate triumph of God's purposes. Yet had their eyes been opened, they would have seen all the armies of heaven interposed between them and their ad-

versaries. Not until they saw the chariots and horsemen of Pharaoh, broken and dead on the shores of the Red Sea, did they begin to understand.

The Christian in the twentieth century who sees the tides of evil converging in full flood upon the world sometimes becomes troubled when he reads the newspaper. Everywhere is evil for which he is not responsible, yet cannot prevent. He reads of millions of soldiers, armed with terrible weapons, ready at a moment's notice to bring this world toppling in ruins about him. Yet the message of the Scriptures in time of trouble is as true today as in ancient times: Fear not, for I am with you.

So it was with Elisha's servant long ago. He, too, was distressed by the things he saw taking place. The danger appeared imminent. From the walls of Dothan he could see "horses, and chariots, and a great host" (2 Kings 6:14) coming for one purpose—to destroy him and his master. Pale and frightened, he sought Elisha and cried, "Alas, my master! how shall we do?" (verse 15).

The prophet's answer was clear. It

changed terror into wonder and fear into faith. It brought the servant face to face with a realm whose existence he had but dimly understood. Elisha simply turned to heaven and prayed, "Lord, . . . open his eyes, that he may see."

The servant found that the reality of the situation was entirely different from what he supposed: "The mountain was full of horses and chariots of fire round about Elisha" (verse 17). On came the Syrian soldiers, proud of their might, glorying in their strength. But at a word from the Lord, fearful and without sight they groped their way into Samaria.

Like Elisha's servant, the Christian today needs to come into contact with unseen realities. He needs to catch a vision of his Lord, in the city which He is preparing for His children, and to hear again His words: "Lo, I am with you always, even unto the end of the world" (Matt. 28:20).

The people of ancient Judah lived in a situation similar in some respects to the present time. They faced the armed might of cruel and godless Assyria. Rabshakeh, one of Sennacherib's chief officers, was an agnostic. Typical of a certain type of army man, he had little confidence in spiritual forces. If he had lived in the twentieth century, he would probably have been an exponent of dialectical materialism. He put his case plainly before Judah:

"Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria? Where are the gods of Hamath and Arphad? where are the gods of Sepharvaim? and have they delivered Samaria out of my hand? Who are they among all the gods of these lands, that have delivered their land out of my hand, that the Lord should deliver Jerusalem out of my hand?" (Isa. 36:18-20).

The people of Judah, the Bible says, "answered him not a word" (verse 21). Yet some who watched the massed might of the military drawn up in battle array, must have felt their hearts sink. Not many could have slept calmly in Jerusalem at night as they heard the ominous clink of armor and the snorts of the war horses.

Yet those dark nights of distress were to herald days of rejoicing. A lone angel passed over the enemy camp, and a strange silence fell. All Judah, one morning, knew the truth of the promise: "The angel of the Lord encampeth round about them that fear him, and delivereth them" (Ps. 34:7). For "the mighty men of valour, and the leaders and captains in the camp of the king of Assyria" (2 Chron. 32:21) lay dead.

The spotlight of history today focuses upon a different century, upon different believers from many nations, yet all claiming the same glorious heritage. Though the scene changes, the setting is different, many of the trials and the foes are new, yet the same God rules and reigns, and His promises are just as sure.

The prophet Isaiah lived in a time of crisis. Everywhere was chaos and confusion. His world was shaken by war. The northern kingdom during his lifetime was broken and scattered. Hostile armies, pillaging and plundering, swept over his own beloved land.

As the storm clouds gathered, the nation suffered the tragic loss of its king. Troubled and perplexed, Isaiah



Dr. James W. Erkenbeck

Dr. James W. Erkenbeck is now eighty-eight years old, and still carries on his medical practice in San Diego, California. He has not closed his office one day in fifty-

six years on account of sickness.

Dr. Erkenbeck was a Michigan lad. After his high school years, he attended the old Battle Creek College. In the fall of 1895 he entered the American Medical Missionary College, graduating as a physician in 1899. That same year he married Eunice Hale, a graduate nurse of the old Battle Creek Sanitarium.

They were soon on their way to Guadalajara, Mexico, where for about five years they had charge of the Guadalajara branch of the Battle Creek Sanitarium. Their four children were born in Mexico. From 1905 to 1916 Dr. Erkenbeck was in private practice, and also worked for several mining companies in western Mexico.

The Erkenbeck family left Mexico in 1916, and since then have lived in San Diego. Dr. Erkenbeck has served forty-two years as an elder of one of the San Diego churches. If he has a hobby, it is that of passing out our English and Spanish literature to his many patients and others. And he has long had the habit of carrying literature in his car, ready for the opportunities that come when driving here and there.

Dr. Erkenbeck goes down into Mexico occasionally to help our workers with their sick. And the people love him, of course. "To be true missionaries," says Dr. Erkenbeck, "we must truly love those for whom we labor." Jesus set the example in medical missionary service, and we are thankful for our great army of medical missionary workers over the world who follow in His steps today.

ERNEST LLOYD

prayed in the Temple. As he sought God, the things of the earth faded and grew dim. A tremendous experience changed his life. "In the year that king Uzziah died," he wrote, "I saw . . . the Lord" (Isa. 6:1). Far above him, seated in majesty upon the throne of the universe, he beheld his Redeemer. Seraphim bowed before Him in adoration as they worshiped: "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory" (verse 3).

The glorious vision of the Mighty One, in control of times and seasons, never left Isaiah. The events taking place around him assumed their proper perspective. God still reigned and ruled. In the light streaming from His throne he saw all his anxieties resolved. Every circumstance was being shaped by the hand of God to fit His divine program. Beyond was a horizon bright with hope and the promise of glorious triumph.

The book of Revelation has revealed that the final days of history will be stormy. "The nations were angry," says the apostle. In vision, he saw the world far beneath him—great cities thronged with people; lofty mountains and deep valleys; wheat fields and vineyards; desert and rolling ocean.

His attention was drawn to an even more majestic sight. Four mighty angels, like pillars of glory, stood at the gates of the earth. Just as long ago, angels with flaming swords guarded the entrance to Eden, so now they watched this sin-cursed planet.

Storms of trouble and distress beat upon those fast-locked doors, fire and tempest raged about them, but without divine permission not a breath of wind passed. The calm keepers at the gates held firm. As the apostle watched the scene, a mighty angel, bright as the sun, came out of the east. Above the raging winds he cried, "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads" (Rev. 7:3).

What a wonderful picture of the love of God! An angry storm seems about to engulf the world. Dark clouds gather here and there, and the winds of strife stir elsewhere. Tension grows, armies are alerted, navies put out to sea. Universal tragedy appears inevitable. But the command is given, "Hold!" The winds die away, the angry murmurs cease.

Lovingly, patiently, the Saviour waits for His people to be ready. Then the final storms of history will blow, the final movements will be consummated, and the church will be delivered. There is no reason for perplexity or fear in the heart of a Christian as he views a troubled world, but

the great need of a dying race should move him to pity and action. The message with which a Christian is entrusted is one of deliverance. In time of trouble he can claim the

pledged word of his Saviour: "Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name" (Ps. 91:14).

accept things as they are, and be content. Most thankful, however, are those who have learned, with Paul, "in whatsoever state" they are, "therewith to be content," and that "godliness with contentment is great gain."

True contentment is not self-possession, but Christ possession. It is not something to be forced upon oneself, but something to acquire. On the other hand, discontent is often an assertion of self and the result of fear—fear lest in some way one is missing what the world has to offer, or that he may suffer lack in old age.

The Bible tells us that "perfect love casteth out fear" (1 John 4:18). Love for God is the source of contentment. The reason why Paul had this spirit to such an extent was because he considered that Christ was a priceless possession far exceeding all that he once considered great gain. Thus he expressed himself in a letter to the Philippians: "Indeed I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things, and count them as refuse, in order that I may gain Christ" (Phil. 3:8, R.S.V.).

Basis of Paul's Contentment

So long as Paul had Christ he desired nothing more. He wrote, "But my God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19). This was the basis of Paul's doctrine of contentment.

Christ taught this same doctrine to His disciples when He said: "'Do not be anxious about your life, what you shall eat or what you shall drink, nor about your body, what you shall put on. . . . Your heavenly Father knows that you need them all. But seek first his kingdom and his righteousness, and all these shall be yours as well'" (Matt. 6:25, 32, 33, R.S.V.).

What release from tension, anxiety, and fear such an outlook on life can bring! What peace of mind, contentment, and joy it gives! Why do so many of us Christian men and women belittle our profession by allowing the world to dictate what our wants should be, and at the same time to give us the concern and unrest that are characteristic of those who know not God? Should not we who have come to the age of retirement be mature enough in Christian experience to know the folly of this course? Shall we not then in word and life be exponents of Paul's doctrine of contentment, and thus radiate a peace of mind that will be a blessing to all those around us. This is one important factor in making these years, in a special sense, a profit to ourselves and to others.

Making the Most of Retirement—Part 2 (Concluded)

Cultivate a Contented Spirit

By Frederick Lee

All who are about to retire should begin cultivating a contented spirit if they have not done so before. Without it the later years will be most unhappy ones, no matter how good the situation may be. There may be a lovely home in a beautiful location in a sunny climate, a good bank account and income, but all this will never produce contentment. On the other hand, contentment will add great value to whatever one may possess. This virtue comes not from without, but from within, a person. It is not found by searching for it elsewhere.

This is the invaluable lesson brought to view in the third chapter of Genesis. The Garden of Eden with all its beauty and security was not sufficient to give Adam and Eve lasting contentment, for when the serpent suggested to Eve that they lacked just one thing more, they were not content until they acquired that possession too. The sad part of the story is that in losing contentment with what they had, they lost Eden too. And so it is today. There is no gain in adding possession to possession if the result is continual discontent. Nothing is of value to anyone who lacks a contented spirit.

Paul's Experience

After many hard experiences Paul was able to declare, "I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me" (Phil. 4:11-13).

Paul had found that contentment does not depend on outward circumstances. It is an inner grace that is the gift of God to those who have learned to trust in Him always and who seek only to do His will. When one has this gift he is free from the thirst for perishable treasure, because he possesses a more precious and enduring one.

In a letter to Timothy, Paul again discussed this subject of contentment and its relation to the craving for more and more earthly riches. He wrote that some "imagine that godliness means gain," and added, "godliness is indeed gain when accompanied by contentment; for we brought nothing into the world, nor can we carry anything out of it; and if we have food and clothing, with these we should be satisfied. But people who want to be rich fall into temptation and a snare, and into many unwise and pernicious cravings, which sink mankind in destruction and ruin. From love of money all sorts of evils arise; and some have so hankered after money that they have gone astray from the faith and have caused themselves many pangs of sorrow" (1 Tim. 6:5-10, Weymouth).

Evidently some in Paul's day assumed that by becoming Christians they would gain some temporal profit. The apostle believed that their assumption revealed a discontented, covetous spirit. Therefore he wrote, "Godliness [Christianity] 'is indeed great gain when accompanied with contentment.'" What he meant was that the true followers of Christ are content when their food and clothing are supplied. The riches they covet are all found in Christ, and their trust in God is so implicit that they are not tempted to want more than they actually need. Thus the true Christian does not fall into the same snare as those who crave more and more of this world's wealth.

Evidently Paul was distressed when he saw his fellow Christian believers manifesting a discontented spirit, feeling that it revealed a lack of trust in God, for to the Hebrews he wrote: "Be content with such things as ye have: for he [God] hath said, I will never leave thee, nor forsake thee" (Heb. 13:5).

This counsel is especially good for retired people. Their future is rather well determined. Their income may be barely sufficient for their needs, or it may include a few luxuries also. But, generally speaking, they must

Walking in All the Light

By A. W. Truman, M.D., F.A.C.S.

Ever since sin darkened the mind of man, and drove him from his Eden home, and cut him off from direct communion with his Maker, how has God elected to communicate His will to men? Has it not been through "holy men" of His choosing, "his servants the prophets"? Every word in the Holy Scriptures has come to us through an inspired prophet.

For more than one hundred years Seventh-day Adventists have believed and taught that God's remnant church would have restored to it the active manifestation of the prophetic gift of the Holy Spirit. Is that position and doctrine clearly sustained by the teaching of the Scriptures? In Revelation 22, verse 16, we read: "I Jesus have sent mine angel to testify unto you these things in the churches." Did the prophetic angel miss the last church?

Our adversary, the devil, knows the answer to this question. He has always been angry with the church, but he is especially enraged with the remnant. He "went to make war with the remnant of her seed" (Rev. 12:17). Why such a belligerent attitude toward the remnant? Because they "keep" something, and they "have" something, both of which he detests.

They "keep" all the commandments of God, that holy law which Satan declared unfair, unjust, and partial, and they "have" the testimony of Jesus. The purpose of this gift of the Holy Spirit—the Spirit of prophecy—through all ages has been to instruct, to lead, to guide God's children in safe paths, to lay bare the hidden snares, the concealed pitfalls of the devil, and thus to protect and preserve the people of God from injury and to shield the work of God from damage and loss. "By a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved" (Hosea 12:13).

Israel's Need of Prophetic Guidance

How could a horde of slaves from Egypt have disentangled themselves and become free without the aid of God's prophet? How could they have crossed the Red Sea, and later the waste, howling wilderness, where there was no food and but little water, without a prophet? How could they have braved the dangers of venomous serpents, wild beasts, and wild, warlike men, without the guiding, protecting, preserving care of a prophet?

Has the Lord indicated that when His church shall enter the narrows,

the most treacherous, the most dangerous, the most perilous part of her journey upon earth, He would cut Himself off from the regularly ordained channel by which He has, through the ages, communicated His will to the children of men, that is, by "his servants the prophets"?

When Jesus discussed this vital question with His disciples, He did not say, "Beware of prophets." Why not? He could have if there were to be no more true prophets. Thus He could have protected His church for all time from anyone who might arise claiming to bear a message from God. Instead, Jesus warned, "Beware of false prophets." "By their fruits ye shall know them" (Matt. 7:20). He said. What are the "fruits" of a prophet? The fruit of the lips—how do they speak? The fruit of the pen—how do they write? The fruit of the life—how do they live?

Now, God has planted in your heart and mine a deep and proper suspicion, a profound questioning, a natural antagonism toward—almost a resentment against—anyone who arises claiming to bear a message from God. Why did God put it there? It is our safeguard, our shield of protection against the fraudulent claims of impostors, against false prophets.

Telling True From False

What are we to do then—ignore all who claim to be prophets in order to avoid being deceived by pretenders? No. To reject a true prophet bearing a message from God would be just as disastrous as to accept a false prophet bearing a message from Satan.

Therefore, God commands us to test-prove every claim to the prophetic gift. John wrote, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (1 John 4:1).

The apostle Paul, writing to the Thessalonian Christians, warned, "Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good" (1 Thess. 5:19-21).

Would God thus command the church to test-prove the Spirit of prophecy, and then provide no certain means by which His instruction could be safely and unerringly carried out? The Bible itself is the touchstone of all truth, the divine, unerring standard of weights and measures.

But look at all the wonders and miracles performed by false prophets!

Yes, but the attractive bait does not soften the iron hook beneath. The devil has never presented unmixed evil to anyone. It is always "the knowledge of good and—" But the "and" makes it all bad. Ninety per cent of the sewage of a city is perfectly good water. The other 10 per cent makes it all dangerously poisonous.

A Safeguard Against Delusion

"The people of God are directed to the Scriptures as their safeguard against the influence of false teachers and the delusive power of spirits of darkness. Satan employs every possible device to prevent men from obtaining a knowledge of the Bible; for its plain utterances reveal his deceptions. . . . The last great delusion is soon to open before us. Antichrist is to perform his marvelous works in our sight. So closely will the counterfeit resemble the true, that it will be impossible to distinguish between them *except by the Holy Scriptures*. By their testimony every statement and every miracle must be tested."—*The Great Controversy*, p. 593. (Italics supplied.)

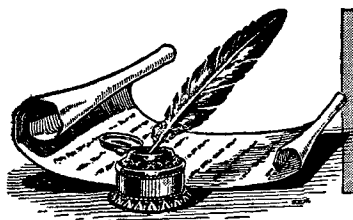
"We expect a readiness on the part of bad men to act as Satan suggests; but while our minds are unguarded against his invisible agents, they assume new ground and work marvels and miracles in our sight. Are we prepared to resist them by the word of God, the only weapon we can use successfully? . . . The sick will be healed before us. Miracles will be performed in our sight."—*Testimonies*, vol. 1, p. 302.

"They will perform wonderful miracles of healing, and will profess to have revelations from heaven contradicting the testimony of the Scriptures."—*The Great Controversy*, p. 624. Read Revelation 13:13, 14.

The Word of God makes clear the reason why He permits Satan and his agents to perform these deceptive miracles: "Because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness" (2 Thess. 2:10-12).

Do we truly believe all of present truth? Do we cherish in our hearts a love for all the truth? And do we walk in the truth?—in all the truth?

The accumulated light of the ages is focused upon us, and it is light revealed which measures responsibility. We do not have one ray of light in excess of that needed to fit, to qualify, to make "us meet to be partakers of the inheritance of the saints in light" (Col. 1:12). Let us walk in all the light God has so graciously given.



• EDITORIALS •

Vision, Devotion, Determination

Our eyes have not yet seen, our ears have not heard, our minds have not conceived of what God is prepared to do for and through men and women who are wholly dedicated to the proclamation of the third angel's message to all the world in our time. True, shining examples have arisen from time to time, in measure demonstrating divine wisdom and power at work through human agencies for the salvation of men. But we wonder whether what has been, or even what is, marks the full measure of what, in God's providence, is yet to be.

A sanctified vision that leads to great plans for the advancement of God's kingdom on earth is prerequisite to the actual accomplishment of great things for God. The eyes of Elisha's servant at Dothan had to be opened before he was in a frame of mind to cooperate with his master. Similarly, it was Paul's heavenly vision on the Damascus road that eventually burst the narrow bands that bound the early church to Judaism and that transformed Christianity into a great religion for all men everywhere. May it be that our own concepts of how to carry the third angel's message to all the world in this generation are, in measure, blinding us to infinitely greater plans that God has in store?

Two Thousand Tongues to Go

Recently our imagination was challenged as we read the account of what one man of vision, devotion, and determination is accomplishing. We refer to the labors of William Cameron Townsend to provide the untutored Indians of Latin America with the Scriptures in their own languages, as told in the new book *Two Thousand Tongues to Go* and condensed in the *August Reader's Digest*. The title of this intriguing story alludes to the fact that although the Bible, in whole or in part, now appears in 1,129 languages, there are still approximately 2,000 tongues in which it does not yet speak. The written Word is already available to approximately 99 per cent of the peoples of the world in their own language. But the remaining one per cent is composed of small groups of primitive peoples living in relatively inaccessible regions. Their speech is a babel of some two thousand different languages and dialects that have never been reduced to writing.

Two Thousand Tongues to Go tells the story of Mr. Townsend and a circle of dedicated men and women who are reducing the numerous unwritten languages used by jungle tribes to writing, and thereby bringing literacy, civilization, and Christianity to peoples whose lives heretofore have been little more than a nightmare of want and savage superstition. The book is a fascinating account of the transformation that comes over the most barbarous peoples when the power latent in God's Word goes to work in their hearts and lives.

Associated with Mr. Townsend in this project are more than 700 young Americans of various faiths who are currently at work among 175 different language groups in 12 countries and who like to call themselves the "Wycliffe Bible Translators." Braving almost unbelievable hazards, they are quietly spending their lives learning and analyzing unwritten languages, creating

primers and dictionaries, translating the Bible, operating schools, and training native teachers.

The Project in Operation in Peru

In Peru, Mr. Townsend operates a translation network currently serving 29 of the 45 different tribal groups. To maintain the many isolated stations necessary to carry on this type of work he has a fleet of 19 planes and 21 pilots, plus crews of maintenance men and skilled radio technicians. Last year these daring pilots flew more than a million and a half air miles over the mountains and jungles of Peru. The base of operations for this busy program is located at Yarinacocha, Peru, on the shores of Lake Yarina. Here are airstrips, hangars, repair shops, a fully equipped medical clinic, a printing plant, classrooms, and many other facilities. Last year presses at Yarinacocha prepared some 18,000 primers, dictionaries, Bibles, and other reading materials. A radio communications center maintains regular contact with each of the numerous field units.

Utilizing the Skills and Talents of Our Young People

As we came to the close of this thrilling story we found in our heart a measure of chagrin that this commendable program is not being conducted by heralds of the Advent message. But, from a more practical point of view, it occurred to us that perhaps Seventh-day Adventists could borrow a page of information from the systematic coordination of effort that marks this project, and a page of inspiration from the dedication of the participating young people to their task. Here is a practical program *in operation* that could conceivably carry God's Word to *all* mankind in our generation. May it be that a little imagination could adapt some of Mr. Townsend's ideas and methods to our own mission as a people? May it be that vision, thought, and planning could utilize the talents and skills of several thousand *more* Adventist young people in the task of proclaiming God's special message for this hour?

Let us pray for enlarged vision, for increased devotion, for a firmer determination to be faithful to the task to which God has called us. We recommend *Two Thousand Tongues to Go* as a must for every Seventh-day Adventist young person, and pray that none will rest until he or she finds an answer to the question, "Lord, what wilt thou have *me* to do?"

R. F. C.

True Education

School bells soon will be ringing, summoning Adventist youth of all ages to pick up their books once more and continue their education. Fathers and mothers will be lonesome for the familiar pony-tail or crew-cut around the house; teachers will be delighted to see the old students as well as the new; and the children—well, their reaction may depend on a number of factors such as their age, their personality, their mental equipment.

Where shall the children attend? Church school, or public school? Academy, or high school? Adventist college, or State university?

Wise parents will not need even thirty seconds to

answer these questions. Without hesitation they will decide, "Whatever may be the financial cost, our children will attend one of our denominational schools."

Why?

Because only Adventist schools can give our children the kind of education called for by God's Word, the kind described fully in the writings of the Spirit of prophecy.

True Education Defined

"It [true education] means more than a preparation for the life that now is. *It has to do with the whole being, and with the whole period of existence possible to man.* It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world and for the higher joy of wider service in the world to come."—*Education*, p. 13. (Emphasis supplied.)

"True education is the inculcation of those ideas that will impress the mind and heart with the knowledge of God the Creator and Jesus Christ the Redeemer. Such an education will renew the mind and transform the character. It will strengthen and fortify the mind against the deceptive whisperings of the adversary of souls, and enable us to understand the voice of God. It will fit the learner to become a co-worker with Christ."—*Fundamentals of Christian Education*, p. 543.

In America the only schools in a position to develop the spiritual side of children are those operated privately. Other schools are not permitted to provide religious instruction. They deal only with the physical and intellectual aspects of the student.

But this is not true education. True education is not merely a process by which facts are accumulated. It is not merely a program whereby one's physique is developed. It must also deal with the spiritual nature, with man's relation to God, with his reclamation from sin.

Purpose of Education

"To restore in man the image of his Maker, to bring him back to the perfection in which he was created, to promote the development of body, mind, and soul, that the divine purpose in his creation might be realized—this was to be the work of redemption. *This is the object of education*, the great object of life."—*Education*, pp. 15, 16. (Emphasis supplied.)

Spiritual truth centers in God's Word. Hence "the word of God should have a place—the first place—in every system of education."—*Fundamentals of Christian Education*, p. 542. Careful instruction concerning God, obedience to His law, salvation through Christ, and

kindred truths should be given to the student, for mere knowledge without sanctification can be a curse. Let us never forget that one of the smartest intellects being exercised on Planet Earth today is Satan's. If the possession of information alone is the most important purpose of education, then Satan should be honored above all others in the world. Yet, because he is in rebellion against God, his vast knowledge is a curse to himself and all mankind. Dare we place our children where they will not receive adequate instruction concerning his wiles? Remember, the great battle today between Christ and Satan is for the minds of men.

In choosing a school for our young people, let us not overlook the fact that the attitudes of fellow students and teachers often are as strong an educational factor as is the oral instruction given. Though open denial of the creation record by a teacher in the classroom may have some influence on a child's mind, faith is sometimes more effectively undermined by a look, a shrug of the shoulders, or merely a skeptical attitude. Thus it is extremely important that during their formative years our children shall be placed where correct attitudes toward God and truth are most likely to obtain. Seeds of infidelity and skepticism sown in the heart of a child while in the wrong school may bear a harvest in later life for which parents must be held responsible. "We cannot afford to allow the minds of our youth to be thus leavened; for it is on these youth we must depend to carry forward the work of the future."—*Ibid.*

Weighing the Costs

What about the cost of Christian education? Is it too high?

In answer, we raise two other questions: What is the value of a child? Can its worth be measured in dollars and cents? If not, then whatever the financial cost of true education—Christian education—the price is not too high. Parents who put the purchase of material possessions ahead of their children's spiritual interests should weigh well the risk they are taking. As for us, we have long ago decided that we are willing to completely exhaust our financial resources, if necessary, in order to give our children the type of education that will fit them not merely for service in this life but for an entrance into the next.

The perils of the last days are upon us. Satan is making his final bid for the souls of men—including our boys and girls. Then let us place every Adventist youth in the sheltering atmosphere of our own schools. If we fail to do this, can we pray with confidence that the Lord will save them?
K. H. W.

Sabbath, September 27, has been appointed by the General Conference Committee as Sabbath School Rally Day. This is a day when the Sabbath school with its blessings and its challenge is given greater emphasis in all of our Sabbath schools and churches.

The Sabbath school conducts a variety of activities, and it is well for us to give attention to our relationship to these interests and to renew our allegiance to Sabbath school ideals. Rally Day affords us opportunity to do this and to mark our progress and give our Sabbath school new emphasis toward attaining its objectives.

Sabbath school membership growth, attendance figures, offering achievement, daily study progress, improved teaching, shepherding the lambs of the flock, and several other objectives are of primary concern to Sabbath school officers and members. Rally Day calls attention to these vital activities.



The Sabbath school is responsible for no small portion of our worldwide mission funds. Faithfulness in raising these funds is an important part of Sabbath school work. Studying the truths of God's Word is another major undertaking of the Sabbath school, as the Sabbath school has much to do with the spiritual growth and progress of all of its members. The Sabbath school plays an important part in the great task of preparing a people for the coming of the Lord.

Rally Day is a time to gather in both young and old; a time to renew our efforts in behalf of missing members, to reclaim those

who may be growing indifferent, and also to make sure that strong promotion is being given to Sabbath school evangelism.

Rally Day should mean much to every Sabbath school. All Sabbath school officers and leaders need to plan early and carefully with the church board and the Sabbath school council to make this important Sabbath school event the greatest possible help to all the members. Members should arrange their plans in advance that they may receive the blessings of Sabbath School Rally Day.

Rally Day is designed to lift your Sabbath school and enable it more successfully to achieve its worthy objectives. Will you help your Sabbath school to have a real, soul-refreshing, spirit-renewing Rally Day? Thus the abundant blessing of Sabbath school service may flow to every member and on out into the community in which you live.

WILLIAM J. HARRIS

Sabbath School Lesson Help

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

FOR SABBATH, SEPTEMBER 20, 1958

The Whole Armor of God

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

Paul loved striking metaphors. Many of the philosophers and poets have looked upon life as something to be enjoyed, a kind of complacent Epicurean meander ending in Elysium, the delightful abode of happy souls after death. Christians do not use those terms, but many have the same easygoing outlook on life.

Paul, however, was a warrior spirit who saw life as a battle of right against wrong. We must put on armor, fight the good fight, stand against the devil. We must run and not faint. This is the bold imagery of the man who was ever following after Christ, forgetting the things behind and "reaching forth unto those things which are before" (Phil. 3:13), and it has gripped and inspired Christendom ever since.

1. The Nature of the Battle

Luke 13:24, R.S.V. "Strive to enter by the narrow door; for many, I tell you, will seek to enter and will not be able."

On meeting Jesus, Saul was struck blind and prostrate (Acts 9:3, 17). After seeing and listening to Him, he was transfixed with the vision glorious. Henceforth his language and life followed the pattern of Him who came to send fire on earth (Luke 12:49), to fight against the prince of this world (John 12:31; 14:30; 16:33).

Christ pictured the heavenly way as a little gate opening onto a narrow path—a startling figure of the Christian way through life. This was "the narrow, upward road leading to home and rest."—*Thoughts From the Mount of Blessing* (1956), p. 138.

1 Cor. 9:25, R.S.V. "Every athlete exercises self-control in all things. They do it to receive a perishable wreath, but we an imperishable." The eagerness, temperance, zeal, of the Corinthian race-track runner to win the prize, gave to Paul this vigorous metaphor. The same word "prize" is in Philippians 3:14, where it is called "the high calling of God in Christ Jesus"—a crown that is imperishable. The word "striveth" in

1 Corinthians 9:25 is Christ's word in Luke 13:24.

"In the Corinthian games, the last few strides of the contestants in the race were made with agonizing effort. . . . So the Christian, as he nears the goal, will press onward with even more zeal and determination than at the first of his course."—*The Acts of the Apostles*, p. 311. Compare Philippians 4:13 on assurance of victory: "I can do all things through Christ which strengtheneth me."

2. The Contestants and Their Weapons

Eph. 6:11, 12. "For we wrestle . . . against principalities, . . . powers, . . . the rulers of darkness." Wrestling is a technical term from the Greek contests and indicates *personal* contest between individuals, not just fighting in a group. "Flesh and blood" (compare 1 Cor. 15:50) indicates a lesser foe than Paul describes. "Principalities . . . powers." See the same order in Ephesians 1:21; Colossians 1:16; 2:10, 15, indicating superhuman foes. "Man is contending with foes who are stronger than he."—*Patriarchs and Prophets*, p. 717. "They [Christ's servants] are to contend with supernatural forces, but they are assured of supernatural help."—*The Desire of Ages*, p. 352.

Eph. 6:13, R.S.V. "Take the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand." This is repetition of the thought in verse 11. The root word for "withstand" occurs in Galatians 2:11, where Paul withstood Peter; in James 4:7, where we are to "resist the devil"; and in 1 Peter 5:9, where, because the devil, like a lion, seeks whom he may devour, we are told to "resist steadfast in the faith."

In Ephesians 6:14-17 the Christian armament is specified under vigorous figures: *truth* (the girdle, or belt, to which other armor is attached), *righteousness* (the vital breastplate over the heart). These are figures drawn from Isaiah 11:5 ("righteousness shall be the girdle of his loins") and Isaiah 59:17 ("he put on righteousness as a breastplate"). *The gospel of peace* is the foot protection so

vital to a soldier in combat; *faith* is the shield, which parries the fire-tipped arrows of the enemy. *Salvation*, assured by faith in Calvary's gift, is the head covering, the *Word of God* is the sword by which the believer fights the enemy in the Spirit's power. A graphic picture of the militant believer as set forth in *Pilgrim's Progress*.

3. Facing the Crisis With Effective Weapons

Eph. 6:18. "Praying always . . . and watching . . . with all perseverance and supplication for all saints." Having exhorted believers to "put on the whole armour of God," Paul returns to the nature of the battle. It is so deadly that constant prayer for self and our fellow warriors is essential. "The church must and will fight against seen and unseen foes. Satan's agencies in human form are on the ground. Men have confederated to oppose the Lord of hosts. The confederacies will continue until Christ shall leave His place of intercession before the mercy seat. . . . This is no time for the people of God to be weaklings."—*Testimonies*, vol. 8, p. 42.

1 Thess. 5:8. "Let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation." The Christian must "cast off the works of darkness" and "put on the armour of light" (Rom. 13:12). Paul loved vivid metaphors and striking contrasts in comparing Christ's way with Satan's: day and night, light and darkness, watchfulness and sleeping, fighting and surrendering. How this man loved to stand up and fight the battles of the Lord!

4. Every Man a Warrior

Luke 4:4. "Man shall not live by bread alone, but by every word of God." Every teaching of God is the widest meaning here (see Deut. 8:3). The whole revealed Word is included, for it is a vast spiritual armory. To this the will of Jesus was obedient (John 15:10). In this wide conception all the eight pieces of metaphorical armor are included: truth, righteousness, the gospel of peace, faith, the helmet of salvation, the sword of the Spirit, prayer, watchfulness (Eph. 6:13-18).

Rom. 13:12. "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light." This is the cry of the Christian pilgrim who refuses to rest (*Testimonies*, vol. 8, p. 18). All must wear either "the armour of light" or "the works of darkness." The lateness of the hour demands our emergence from the darkness into "his marvellous light" (1 Peter 2:9).



OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE JOY SHERMAN

ACROSS THE PLAINS—AND BEYOND

By Ruth Conard

Heritage of the Pioneers—Part 6



THE STORY THUS FAR

This is a true story of pioneer days. In 1852, when Clara Clark was about a year old, she, with her twin brother, Clarence, and older brothers and sisters, was brought across the plains in a covered wagon caravan by their father, Alvin Clark. The family settled in the Willamette Valley, in Oregon.

They soon had a prosperous farm in operation in the fertile Willamette Valley. However, in 1861, Alvin Clark succumbed to "upper country" fever, sold his farm, spent his entire proceeds in purchasing two hundred head of cattle, and, loading his household effects once more into covered wagons, started out over the Cascade Mountains for the Walla Walla Valley, where he had heard it was easy to make a good living raising cattle.

The Clark family arrived in the Walla Walla Valley in November, and found lodging for the winter with the Nineveh Ford family. However, that was the winter of the "big snow," and, unable to find food, most of the cattle died. It was a trying experience for the Clark family. However, Christmas Eve found them all gathered in the kitchen beside the old No. 9 wood stove, happy in the association with their kind benefactors, listening to the adventure stories of Nineveh Ford.

Nineveh Ford enjoyed nothing better than to stretch his long legs out close to the comfortable warmth of the stove, lean his head back, and reminisce about early experiences in the Old West. He was a walking encyclopedia of anecdotes of Oregon. He had crossed the plains back in the year 1843—had joined the great caravan that Dr. Marcus Whitman, the devoted missionary to the Western Indians, had organized to help save the Oregon Country for the United States. One thousand people there were in that company, with 120 wagons—the first wagons ever to go farther west than Fort Hall—and 5,000 cattle.

That famous trip alone was good for an almost unlimited number of stories. Why, there was that dangerous fording of the Snake River, at the American Falls, when only the presence of mind of Dr. Whitman had saved Nineveh and his wagon from being washed down onto the shoals and lost. And that time when the company reached the Blue Mountains, and before long Nineveh and several other men had cut a road through forty miles of virgin

forest, so that the wagons could get through. And the thrill he experienced when, at the head of the caravan, he drove his spring wagon proudly into The Dalles. He was greeted with cheers and shouts of joy, for his was the first four-wheeled vehicle ever to reach that little frontier settlement on the Columbia River.

And then, instead of crossing the Cascade Mountains overland as had always been done before, he had sailed down the Columbia River from The Dalles to the mouth of the Willamette River, and up the latter stream to Oregon City. His sailing craft was a raft improvised from four Indian canoes tied together, with a wagon sheet for a sail. With his goods lashed to the raft, he, with two other white men and two Indians, had made the hazardous trip. This feat, never before accomplished, had attracted

the attention of the Hudson's Bay Company's chief factor, the gentlemanly autocrat of all the Northwest country, Dr. John McLoughlin, who at Fort Vancouver had come down to the river to compliment him on this achievement.

Nor did Nineveh Ford's experiences—and stories—end with his arrival in the Oregon Country. There were numerous fighting expeditions, which were packed with thrills and adventures. On one of these campaigns he had subsisted for thirty days entirely on Cayuse pony meat, with not even salt to season it, he observed wryly. The tragic news of the murder of his friend, Dr. Whitman, and the other missionaries at their station at Waiilatpu, had sent him hurrying to join the volunteers who were sent out in search of the Cayuse Indians responsible for the massacre.

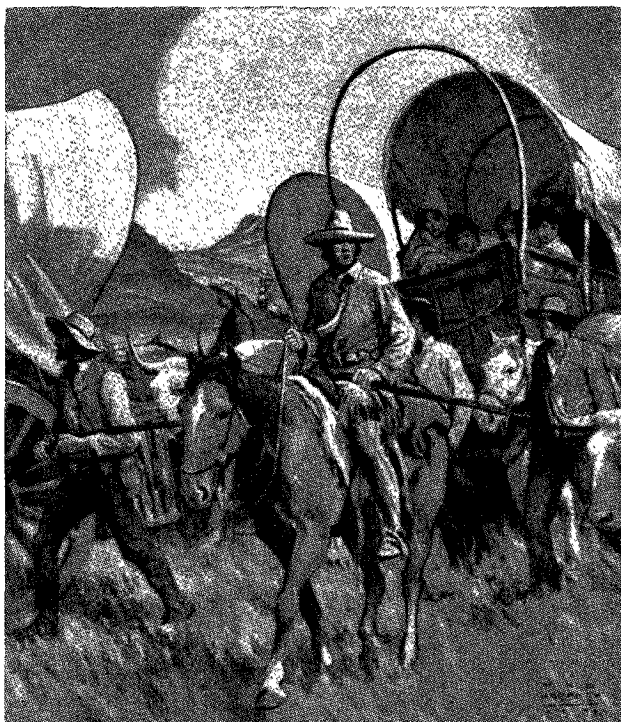
Then there was an excursion to the California gold fields in 1849.

And Nineveh Ford had a number of "firsts" chalked up against his name, of which he never tired of telling—operator of the first shoeshop and tannery in the West, at Oregon City; teacher of the first white school in the Walla Walla Valley; owner of the first wheat mill in the Walla Walla Valley.

The fires of adventure burned high in the stout heart of Nineveh Ford, and on that Christmas Eve—and on many succeeding evenings—he regaled his visitors with chapters from his life's experience, soothing the pain of hardships they were undergoing with the balm of his own unquenchable belief in the ultimate outworking for good of all the experiences of life.

So the winter passed, the hardest winter in the history of the Walla Walla Valley, and when in March the spring thaw broke the spell of the cold, only two emaciated cattle remained of the herd of two hundred that Alvin Clark had brought to the valley.

April found the Clark family headed once more toward the West. The covered wagons, filled with their household effects, constituted their sole possessions. But nine



W. H. D. KOERNER, ARTIST

Alvin Clark led the hattered covered wagons carrying his family and few earthly possessions back into the West.

years before, Alvin Clark had arrived in the West empty-handed, and had carved a home out of the wilderness. He could do it again.

Clara, riding alone on the high front seat of one of the wagons, looked back on the Valley of Waters and saw only a monotonous, treeless landscape, which held for her nothing of interest. Her gaze failed to pierce the future far enough to see this valley transformed into rich farms and progressive towns, or to discern herself returning to it to quench her thirst for knowledge.

The caravan followed the road over the Cascade Mountains and crossed the mighty Columbia River at Portland. Just after crossing the river, they paused to make a few purchases in Vancouver. This rambling little frontier town bore slight resemblance to the important British outpost—Fort Vancouver—it had succeeded, which for years was one of the most important places in all the Northwest.

Vancouver was founded in 1828, as a fort in the system of Britain's great Hudson's Bay Company, which at that time held a monopoly on the fur trade with the Indians in all the great north country of the New World. For close to twenty years, through the high log stockade of Fort Vancouver flowed the wealth of the great Northwestern wilderness, coined in magnificent furs. Pelts by the thousands were brought in each season by Indians and trappers.

And never did the fort reach such an eminence as during the time Dr. John McLoughlin was its chief factor. Dr. McLoughlin was famed throughout the wild, rude wilderness country as much for his polished Continental manners as for the iron strength of his will. He was a true gentleman, and from his well-appointed home in the center of the forty-odd buildings of the post, he dispensed courtesy and justice to friend and stranger alike. The Indians held him in high regard, and because of his firm leadership, they respected also the traders, settlers, and missionaries who filtered into the territory. The white settlers of the region—mostly from the States—found him a true friend and a protector of their lives and property.

Yet these very people whom he befriended were finally responsible for the folding up of the work of the Hudson's Bay Company in that section, and, indeed, the ultimate loss of the territory by the British. As Dr. McLoughlin watched the ever-increasing stream of emigrants from the States flow into the rich plains of the Oregon Country and take up homesteads, he realized that before long there would have to be a definite dividing line between British and United

States possessions. In his mind he set the Columbia River—at about the forty-sixth parallel—as that boundary, and so strong was his influence that he was able to keep American emigrants almost entirely south of the great river until 1844. Then adventuresome pioneers from the States began to filter into the northern region. The boundary dispute nearly precipitated a war between Britain and the United States. Finally, in 1846, an agreement was reached, and the forty-ninth degree of latitude was made the dividing line between the two nations, a line of demarcation which has stood through the years, and which remains to this day the boundary between the United States and Canada.

With the opening of this new frontier, American emigrants poured into the rich timberland north of the Columbia River. The ring of the ax striking into the hearts of the giant fir trees shattered the silence of the wilderness, which had for years known nothing but the swish of moccasined Indian feet, the soft thud of the trapper's horse, the occasional tramp, tramp, of a lone hunter. Log homes snuggled under the evergreen shade. Bumpy dirt roads—reinforced with logs laid crossways, corduroy style, in the numerous swampy spots—wound through the rolling countryside. Farms yielded rich harvests on the cleared sections. Log schoolhouses, like beacons on hilltops, formed centers of social as well as educational life for the farming communities that surrounded them. Civilization was extending her borders, and the wilderness fell back at her determined onslaught. In 1853 this section became known as Washington Territory.

It was in this environment that Alvin Clark now planned to seek his fortune anew.

(To be continued)



Tried and True

By ARTHUR S. MAXWELL

As news spread about the troubles that had come to Job, tongues started wagging all over the place.

Many found the story hard to believe, for Job had been such a rich man and so highly respected by everybody. If he was indeed suffering as much as some people were saying, then there must be a reason. Surely he must have done something very wicked.

From far and near his friends came to see him, and they were shocked by what they saw. Indeed, Job was so changed that they hardly recognized him.

Three of his friends were Eliphaz the Temanite, Bildad the Shuhite, and Zophar

the Naamathite. When they saw him they were so upset that they tore their clothes and sprinkled dust on their heads. Then "they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief was very great."

What a week was that! As hour after hour passed slowly by, not a sound was heard but the groans of the poor sick man.

When at last Job spoke it was to say, "I wish I had never been born!" So great was his suffering.

"Why didn't I die at my birth?" he cried. "For now should I have lain still and been quiet, I should have slept: then had I been at rest. . . . There the wicked cease from troubling; and there the weary be at rest."

Rest! That was all he wanted now. Rest from his troubles; rest from his suffering! If only the pain would stop and he could sleep! Gladly would he die if that would bring him peace.

Then his three friends began to talk. They did not bring him much comfort. They were sure he must be a very great sinner, and they begged him to make things right with God.

"Happy is the man whom God correcteth," said Eliphaz, "therefore despise not the chastening of the Almighty."

Bildad said that maybe all his trouble had come because Job's children had sinned. He, too, was certain that suffering was a sign that God had been offended. "God will not cast away a perfect man," he said, "neither will he help the evil doers." It never occurred to him, or to any of the other friends, that this suffering might be a test of Job's faith, or that Satan, not God, was the cause of all the evil experiences that had come to him.

Meanwhile Job continued to declare his innocence. Once, addressing God, he said, "Thou knowest that I am not wicked." Then to his friends he boldly declared, "Though he slay me, yet will I trust in him."

"My friends scorn me," he cried, "but mine eye poureth out tears unto God."

No, he would not give up his faith in God's love and goodness. "The righteous also shall hold on his way," he said, "and he that hath clean hands shall be stronger and stronger."

How brave of him to speak like this when he felt so weak!

Now it seemed to him that God, for some reason, had forsaken him. He has "stripped me of my glory, and taken the crown from my head," he said. He has "destroyed me on every side, and I am gone," and He counts me "as one of his enemies." But even so he loved God still and was sure someday all would come right.

"I know that my redeemer liveth," he told his friends, "and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself and mine eyes shall behold, and not another."

Marvelous faith!

Remember, this all happened thousands of years ago. Job had no Bible to guide him, for no part of it had been written. There was no church pastor to visit him and cheer his heart, for the church did not exist as we know it today. He stood alone for God and the right. What faith! What courage! No wonder God reckoned him among His most loyal and noble champions.

To the Marriage Altar, and Beyond—3

Courtship

By Taylor G. Bunch

Courtship is the period that follows mere friendship and precedes marriage. During this time the couple in love complete the process of winning each other's favor and confidence, with the hope that their association will be sealed later by the wedding ceremony. During this period of special friendship and comradeship they become more intimately acquainted, with a view to making a wise decision for or against marriage. They should ask themselves the question, "Do we love each other enough to become partners for life?"

During courtship the lovers should, if possible, spend some time in each other's home, not only in order to become acquainted with the entire family, but also to see each other under the common circumstances of home life. Too many couples marry after they have known each other only in their best clothes and under the most favorable circumstances.

During the period of courtship all matters pertaining to the necessary adjustments to a happy married life should be freely and frankly discussed. The following are some of the things each should seriously consider in the other. The questions are asked and answered from the viewpoint of the young woman, but most of them apply both ways.

1. Is your prospective life companion willing to limit his love to you only? If not, you may safely conclude that he is not fully satisfied with you, or that he cannot be trusted and may divide his affection after marriage, and thus bring tragedy into your home.

2. Can he calmly discuss problems on which you should agree? If not, beware. Frequent quarreling during courtship will certainly lead to more violent quarreling after marriage.

3. Can he bear to have his faults mentioned? If he resents helpful suggestions, this attitude will carry over into married life, when his shortcomings are much more noticeable than during courtship days. Life with a sensitive and touchy person is very difficult.

4. Does he receive advice in a kindly and gracious spirit? Does he admit it when he is wrong? You cannot be happy with a proud and egocentric person to whom meekness and humility are utter strangers.

5. Does he insist on always having his own way? If so, your marriage will be a dictatorship rather than a partnership, and in such a home you will be virtually a slave. Although the Scriptures declare that the man is the head of the house, he is the head



only in the sense that a man is the chairman of a committee or a convention. As such he does not make the decisions by himself.

6. Is he stable and well-balanced emotionally, or is he by nature fanatical in religion, diet, or anything else? Do not marry a fanatic. Erratic and abnormal persons cannot be expected to act rationally or live happily with anyone. They do not know the joys of radiant Christian living.

7. Is he naturally cheerful, happy, and optimistic? Happiness cannot flourish in a gloomy and critical atmosphere. If you want a home that is a little heaven on earth, it must be a place of love, joy, and good will. Otherwise you will live in a continual depression.

8. Is he the kind you are proud to introduce to your relatives and friends? Are you glad to be seen in his company anywhere? If you feel apologetic over his language, manners, conduct, and intellectual qualities, the chances are that your embarrass-

ments will increase during married life.

9. Is he naturally cooperative in working with others, or is he a personnel problem where he works? If so, he will doubtless be such a problem in his home and family. This is important because his job as well as your livelihood and happiness are at stake.

10. Does he bear responsibility to the extent that he faithfully attends to the details of his daily duties? Or is he lazy, always going the way of least resistance? Industry is essential to a well-operated home, and indolence will surely mar its happiness.

11. Are his background, living environment, social life, and financial status similar to your own? Too much of a difference can easily put a severe strain on your marriage covenant.

12. Does he expect you to continue your present employment or seek another position after marriage, so as to help support the family, even after children arrive? Although this is not wrong, and in fact sometimes seems to be a necessity, it should be frankly discussed and understood before marriage. The ideal plan is for the woman to bear only the responsibilities of the household.

13. Is he careful in his financial affairs, meeting his obligations promptly and saving for future needs and emergencies, so you are sure that he will be a good provider as well as an efficient manager of the business firm of the home?

14. What will his attitude toward his parents be after you become husband and wife? Is he his mother's pet, and is he tied to her apron strings? Will he feel that he still belongs to her more than to you, or that his first obligations are to his parents, even though he is divinely instructed that he should "leave his father and his mother, and cleave unto his wife"? Be sure to get this information, or you will later regret it with tears.

15. Having recognized his faults, can you love him in spite of them? Are they the kind that are common to human nature and can be easily overcome, or are they basic and doubtless permanent?

16. Is your prospective life companion religious by nature? And is his religion the same as yours? This is of vital importance, for happiness depends on your being equally yoked together in religious unity as well as in all other areas of life. Even if the companion of your choice is in every other respect worthy, if he is an unbeliever he is the enemy of God and you are divinely forbidden to unite your life and interests with him. If young people could only listen to some of the heart-rending confessions

that are made to ministers, they would not only take but even seek, the counsel of those of experience.

A recent survey revealed the fact that when husband and wife attend the same church and make religion the center of their home life, there is a 600 per cent better chance of keeping the home together, proving that religion is the best of all marriage insurances. It was revealed that only one divorce in every 57 marriages took place when the family went to church regularly, and that there was only one divorce in every 500 marriages where there was regular daily Bible reading and prayer in the home.

Do not forget that courtship is a probationary period when each is on trial before the other, and both must render decisions on the basis of the evidence obtained. It is not too late to change one's mind and plans for the future. On the basis of the information received during the periods of friendship, love, and courtship, the youth involved can make a final and intelligent decision to become partners for life or agree to disagree and continue their relationship as friends only.

"What I Like Best About My School"—2

Pacific Union College

By KENNETH ABBOTT, Editor, "Campus Chronicle" 1957-58

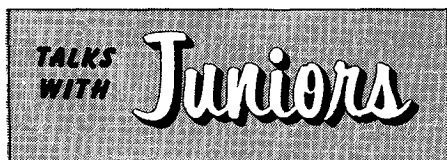


Everyone is different. One student may like one thing, and another something entirely different. Some people like a school for its traditions, others like it for its scholastic reputation. PUC has both of these—the traditional Healdsburg bell tolling the end of the week, and teachers who excel in their fields—religion, chemistry, history, education.

We have something more, however, than tradition and scholarship. We have an environment that enriches these aspects, an environment in which we may study and enjoy God's handiwork. At Linda Falls, Sunset Point, Overhanging Rock, or anywhere you go around the campus, nature makes PUC nearer to God and provides a more pleasant and inspiring atmosphere in which to commune with our heavenly Father.

At PUC we have the unique opportunity of enjoying almost any type of environment we wish. We can visit the fertile Napa Valley that, in the autumn, becomes a blaze of reds and yellows. If we prefer to be alone, and yet feel close to God, Three Peaks or Mount St. Helena affords an opportunity that is unequalled. We take early-morning walks, either alone or with friends, on the paths to Inspiration Point and watch the fog tumble down into Chiles Valley like a swollen stream in slow motion. Hiking enthusiasts enjoy the short jaunt down into a small canyon where they can watch the cool, sparkling water as it flows over a little falls into the Devil's Punch Bowl. An afternoon's drive takes us through the giant redwoods and on to the ocean and the PUC biological field station.

This is my school, where tradition and scholastic opportunities are enriched by nature—"Where Nature and Revelation Unite in Education." This is what I like about Pacific Union College.



What Is Your Name?

By D. A. Delafield

I was driving home for lunch not long ago. The car radio was on. The announcer in his newscast told the story of a parakeet who was picked up in the front yard of a home in a little New England town. The pretty bird was lost, but not really lost, for when the occupant of that home came out and reached out his index finger, the bird leaped upon it and suddenly announced, "My name is Billy. I live at 1521 Henshaw Road." Surprised, the man returned the bird to its owner.

Some friends of ours picked up a stray parakeet in a national park. Naturally they were curious to know where the bird came from. He seemed quite weak, and apparently had been lost for several days. But they were made happy when the little creature said, "My name is Hector." They took the bird home, bought him a cage, fed him, and now they are very pleased with little Hector.

A minister friend of mine and his little daughter were shopping in one of the big chain stores a few nights ago. He was wheeling his little daughter

in one of the shopping carts. She was a nice little girl with blond hair and big expressive eyes. I noticed a little card fixed to the back of her blouse by a safety pin. On the little card were these words: "My name is Janice West. I live at 1621 Whittier Road. If I get lost, please take me home." Not a bad idea, I thought, and I expressed my admiration of the plan to the owner of that lovely child.

Birds and babies may get lost, but if they know their names, they can get home all right. It is important to know your name.

I read in the newspapers occasionally about people who have amnesia. In this temporary, sometimes permanent, affliction of the mind a person forgets his name, loses contact with his environment, and is literally lost.

Can you imagine how distressing it would be if you should suddenly forget your name and where you came from while visiting in a city a thousand or two thousand miles from your home, perhaps even overseas? I have a friend who suffered a temporary case of amnesia while visiting in the city of São Paulo, Brazil, in faraway South America. He prayed that God would help him to remember, and the kind Lord answered his prayer. In a few minutes he "came to himself" and was back in his hotel room. How thankful he was!

I met a young man just a few months ago—an ex-soldier. His memory failed him one day during his period of service. He does not remember a thing about his life before that. His name, his family, his background—it's all a blank. So he has had to take a new name and begin all over again. It has been a hard experience.

All of Christ's disciples have a very special name. That name represents the Christ, whose disciples we are. Yes, you've guessed it. That name is Christian. Christian is our name, heaven is our home. We know where we belong, we know where we are going. The fact that we are Christ's followers keeps us steady, keeps us straight.

But some Christians act as though this world were their home. They are lost here. They forget that they are Christians. They forget their name. Only in the embarrassment and terror of their moments of guilt do they suddenly remember the marks of identity.

Jesus has a mansion for you in heaven. He knows the very street on which it will be. He knows your home in this world too. He knows your name, the street where you live, the number of your house, the date of your birth. If you belong to Him, you will never be lost in this world or in the next. But remember your name. Only people with that name will find their way to the heavenly home.

THE apostle Peter said, "Silver and gold have I none." The group of workers and members who are carrying forward God's work in the Chin Hills of Upper Burma cannot boast of much in the way of worldly possessions or modern conveniences. But such as they have, they give. They have the New Testament in Chin. They have the benefit of the promise of the Holy Spirit. They have a liberal supply of enthusiasm and determination and a firm conviction that the work needs to be done quickly. Those with a knowledge of English have put it to good use in obtaining and reading for themselves the leading doctrinal books and the Spirit of prophecy publications.

The Chin Hills church is a young church in more ways than one. Five years ago there were only one or two members, and now there are nearly 200, in 12 churches and companies. It also has the spirit of youth, which is a real necessity for that mountainous area.

A few years ago three of our young men persuaded Suang Ko Kham headman of the village of Sing-u-nau, to permit them to hold a few meetings in his house, which was the largest in the locality. Rather reluctantly he gave his consent. They began preaching from Daniel and the Revelation. This was new. These people, though Christians, did not claim to understand the book of Revelation, much less had they ever even seen the book of Daniel, for they did not have the Old Testament in their language. At the close of the meetings, which lasted only a week, it was reported that 45 had stood and signified their determination to obey the truth. Among them was the village headman. At first we said, "The seed is too shallow." But the fires of that meeting are burning through the hills to this day.

Some may have the impression that for people in such out-of-the-way places, with limited opportunities for education, the gospel must be made very simple, and that converts are expected to be able to answer only a few rudimentary questions before baptism and church membership. But such is not the case.

Recently a group of these Chin young people, with others who were young in the faith but not so young in years, gathered in Sing-u-nau for an intensive session of Bible study that continued for two full weeks. About 70 of them met six times a day and four times on Sabbath.

They drank in the doctrinal truths, the main subjects of Daniel and the Revelation, and instruction in departmental activities of the church, with a thirst that is seldom seen and a comprehension that would compare favorably with many more advanced areas. Mrs. Guild and I were happy to find that the headman kept one of the neatest and most complete notebooks we have ever seen. Others were not far behind him. It takes some pa-

tience to sit cross-legged on the bare floor through 75 or 80 meetings, while each thought is translated twice into Lushai and Chin, and to keep a notebook at the same time. There was evidence that many hours of work went into those books outside of class. We were informed that discussions of a very intricate nature often extended far into the night. But this did not detract from good attention during the day. If anyone tried to make up for lost sleep during meeting, the first one to spy the offender began a chain nudging that continued until attention was restored. Had some of the readers been asked to answer the queries put at the question period, they too might have spent hours with Bible and any available references by the light of a flickering candle, for the questions were such as require thought and study.

One Lushai believer had prepared a comprehensive chart of the prophecies. Lalhluna is a printer at Falam in the Chin Hills, where we have no other believers. His chart was made of applique work for the lines in black

TRIUMPH

IN THE HILLS OF



Left: A Seventh-day Adventist layman in the Chin Hills (back to the camera) converses with an old friend, an animist, about being a Christian.

Right: Pastor Baw Dee, a Karen missionary to the Chin Hills of Burma, with his family. He is in charge of our work in that area.

Seventh-day Adventist church at Sing-u-nau, in the northern Chin Hills. On the left is Suang Ko Kham, headman of the village and now a leading member of the church. On the right is Ngul Khaw Than, local evangelist.



and red, and printed in large type. It included information on Daniel 2, the 1260 years, the millennium, the ten kingdoms, the three plucked up, the seven churches, the Reformation, and the fall of Babylon. With a little imagination a Seventh-day Adventist in any part of the world could understand the chart. Nearly every Adventist Chin home has a similar chart drawn in chalk on its rough walls.

Fortunately a number of our young believers are able to read English. Some have spent all available funds to build up a library of Ellen G. White's writings, which they accept heartily. After reading *Counsels on Diet and Foods* some were thoroughly convinced that the all-too-meager diet of that region should conform more closely to health principles, and much discussion arose along that line. The meals served at the institute were almost entirely meat free, and the overseas workers ate the same fare.

At the Lushai village of Tahan, two and one-half miles away, members who could not attend the meetings at Sing-u-nau were also hungry

to hear. A group from Sing-u-nau walked there each evening. Song-books, which were at a premium, were furnished to a few, but for the benefit of the others one member would read rapidly between sentences and then all would sing lustily.

Other activities during the time of the Bible institute included the baptism of 21 new believers, the organization of a church at Tahan, and the dedication of the recently completed Lushai language Tuivar church.

Following the Bible institute we engaged a jeep to make the 50-mile journey up the mountains to Tiddim. The jeeps in this area are relics of World War II. With a leaky radiator, bad coils, weak brakes, and the benefit of a general inspection every few miles, we made our way successfully up the hills. After leaving Sing-u-nau we soon began to wind upward through a government reserve teak forest. At its entry ten buffaloes were snaking a huge log down the road while the driver rode it, directing the whole affair. Buffaloes and elephants make good forest workers.



Bridge across the Manipur River in the Chin Hills.

By Cecil B. Guild



of the CROSS

NORTHERN BURMA



Twenty-five miles from Kalembo we passed a diminutive settlement with the paradoxical name of Fort White. Its one museum piece is a Sherman tank. The altitude of 8,000 feet signals the need of warmer clothing. Going on, we took a left fork to wind ten beautiful miles around a narrow ledge road skirting the Siyin Valley, which is the headquarters for several orange plantations. Continuing down past fragrant pines and flowering trees, with the road getting ever narrower, we finally arrived at the home of our worker, Ngul Khaw Pau, and his little family in the village of Khuasak. After we had spread our air mattresses and bedding on the floor of their well-kept home, we were fed with the best of the land. The

evening was spent in meeting with the believers of the village and in discussing the possibilities for translating our various publications into the Chin language. Not one Spirit of prophecy volume has yet been published in Chin. The publication of our larger books for small language areas is one of the major problems of mission work.

After a day of visiting members and interests we were on our way again with the jeep. The climb back to Fort White over winding roads called "jeepable" was against the flow of traffic, as the roads are so narrow that travel is scheduled each way for every other day. But we met only one car in ten miles. The next 25 miles to Tiddim took us over Kennedy Peak, at 9,000 feet. We enjoyed the cool breezes there. The mutilated treetops in this area are still a grim reminder of the fierce battles that took place during the war.

A lovely Sabbath was spent at Tiddim in the home of Pastor Baw Dee, leader of the Chin Hills district. It was delightful to see the fine group of young people in attendance at both Sabbath morning and afternoon MV services. Many of them face severe opposition.

Sunday morning a little group started out for the village of Kaptel, some 15 miles distant. This group included Pastor Baw Dee, Lian Khup, his assistant, Evangelist Phung Kai of Kaptel, his young son and daughter, Mrs. Guild, and I. Tiddim is about

(Continued on page 24)

Bible Texts Explained

By RAYMOND F. COTTRELL

and DON F. NEUFELD



Why Seventh-day Adventists Are Called Legalists

Does Ephesians 2:8, 9, refer to past, present, or future salvation?

This passage reads, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."

The Greek verb translated "are . . . saved" is in the perfect tense, which describes completed action in the past and implies a continuation of the state entered into. Taking into account the function of this tense, the passage may be paraphrased: "For by grace were ye saved, and continue in a state of salvation . . ." The reference is therefore clearly to the initial stage of salvation, namely justification.

The Bible mentions three phases of salvation: (1) past (Eph. 2:5, 8); (2) present (1 Cor. 15:2); and (3) future (Rom. 5:9). The past phase, as already noted, is the step of justification. Romans 5:1 reads literally, "Therefore having been justified by faith, we have peace." The Greek form of the verb clearly points to completed action in the past. To justify means "to account righteous," or "to declare righteous." When the sinner receives Christ and appropriates His merits, God for Christ's sake accounts him righteous. This is wholly an act of grace. The works of the sinner have nothing to do with this stage of salvation. True, there are conditions for receiving justification—such as the entire surrender of the heart, and faith—but these are not works, and in themselves merit nothing. Faith is simply the "hand by which we lay hold upon Christ, and appropriate His merits, the remedy for sin" (*The Desire of Ages*, p. 175). The justified sinner is accepted before God as if he had never sinned (*Steps to Christ* [pocket ed.], p. 62), and holds in his hand a title to heaven.

Present salvation is the grace of God continually applied to the justified soul, by which it is renewed after the image of God. It is at this stage that works enter in, not as an attempt to earn salvation or even as the automatic fruit of faith, but as an intelligent, conscious cooperation with God in the work of overcoming. The Bible is very clear on this point. Paul declares, "Work out your own salvation with

fear and trembling." His epistles are full of earnest exhortations to good works. Nowhere does he imply that the glorious doctrine of justification by faith without the deeds of the law is an opiate to lull men into the non-performance of duty. Nor does he anywhere hint that the justified soul will instinctively do right without individual effort. Rather, he emphatically teaches that the Christian must wage a continuous conflict against evil. Speaking of his own experience, he said, "But I keep under ["pommel," R.S.V.] my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9:27).

Now, none of these works are intended to, nor will they, earn salvation, but neither will a man be saved without them. The robe of Christ's righteousness will not cover the man who is practicing known sins or neglecting known duties. Persistence in such a course means loss of the status of justification. Thus the works determine whether a man is worthy of the title. (See *Selected Messages*, vol. 1, p. 366.)

However, the works here referred to are not works attempted in one's own strength, for man left to himself is helpless against the powers of evil. It is God who supplies the enabling power to live the Christian life. But He can do nothing for us without our consent and cooperation (*Thoughts From the Mount of Blessing* [1956], p. 142). "No man can of himself work out his own salvation, and God cannot do this work for him without his co-operation. But when man works earnestly, God works with him, giving him power to become a son of God." —*Testimonies*, vol. 6, p. 372.

Because of their emphasis on works in sanctification, Seventh-day Adventists are often accused of holding to a legalistic form of religion. But if we are legalists, so were Paul and the other New Testament writers. We simply accord to works the place that they accorded. They made very clear that "by the deeds of the law there shall no flesh be justified" (Rom. 3:20), but none of them denied to works a place in sanctification. Therefore the statement that works have nothing to do with our salvation is true only if by salvation we refer to the past phase, namely justification.

It is not true of the other phases of salvation.

Sometimes, too, we are criticized for setting forth works as the basis of future judgment. But this is the explicit teaching of Paul: "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body" (2 Cor. 5:10; compare 1 Cor. 4:5).

Thus, whether we will experience the third stage of salvation, namely glorification, will depend upon how closely we have cooperated with Christ in the formation of Christian character. "The righteousness by which we are justified is imputed; the righteousness by which we are sanctified is imparted. The first is our title to heaven, the second is our fitness for heaven." —ELLEN G. WHITE in *The Review and Herald*, June 4, 1895. A lack of fitness forfeits the title.

Some are perplexed as to why, after all our emphasis on salvation by grace alone, we should be stigmatized as legalists. The answer is simple, and hinges around our rejection of the so-called "doctrine of perseverance." This doctrine is stated by H. C. Thiessen, a noted evangelical theologian, as follows: "The Scriptures teach that all who are by faith united to Christ, who have been justified by God's grace and regenerated by His Spirit, will never totally nor finally fall away from the state of grace, but certainly persevere therein to the end." —*Lectures in Systematic Theology*, p. 385. Those who hold to this doctrine—and the majority of evangelical Christians do—believe that justification is a once-for-all experience, that once a man is truly justified he is eternally secure and will never totally fall away. He enters heaven at last on the basis of his initial justification, and his subsequent works—or lack of them—have nothing to do with whether the gates of heaven will swing open to him.

The moment Seventh-day Adventists insist that the experience of justification may be lost (1 Cor. 9:27; Heb. 3:14; 6:4-6; compare *Selected Messages*, vol. 1, p. 366), and that a man will be judged by his works (2 Cor. 5:10), they are charged with teaching salvation by faith *plus* works, no matter how strongly they may insist that justification is by faith alone. However, our court of appeal for orthodoxy must not be the Christian world, but ever the Bible. As long as we insist that how we live makes a difference as to whether or not we get into the kingdom, as we believe the New Testament explicitly teaches, we will be branded as legalists. But why be concerned? We are in the camp of Jesus, Peter, Paul, and other Bible worthies, and that, after all, is what counts.

News From Home and Abroad

A Serviceman Looks at Foreign Missions

By Robert L. Mole
Seventh-day Adventist Chaplain, United States Navy

Few, if any, members within the church could be more in favor of the foreign mission program than the Seventh-day Adventist serviceman. These far-flung mission endeavors are of deep value and benefit to Adventist personnel in military service in all parts of the world. As lighthouses along a rocky shore, so the mission establishments serve the serviceman who may be thousands of miles from home. Moreover, they provide a haven from the very earthly influences so common in the services today, as well as acting as spiritual generators for the man who must stand alone.

The language barrier is never so great but what the love of the cross surmounts it. Indeed, so strong is the bond within Adventism that the serviceman enters the church a stranger, and finds himself so much a

brother that he feels perfectly at home regardless of language or locality. For years I have preached that such a strong bond should exist that a stranger would feel so much at home that he would feel like removing his shoes; and upon arriving in a mission church in Okinawa, I found this to be the custom.

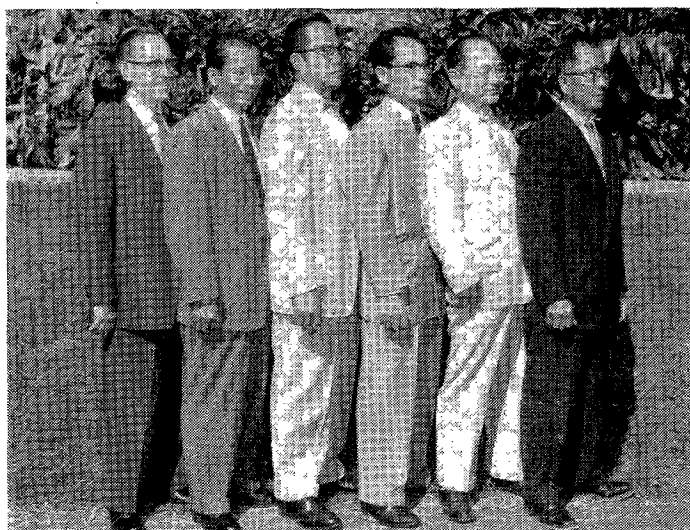
The foreign mission not only provides a place to worship with others of like faith but also seeks to utilize the talents of the serviceman. In this manner the faithful man and woman in a foreign land gets a touch of mission experience. This has paid dividends in the number of younger missionaries now abroad who first felt called to mission service as they saw and felt the crying need of humanity while in service.

Since World War II there have

been Seventh-day Adventist servicemen on Okinawa. Some of these men have left an impact upon the work of God in this island field. The present medical work now being carried on by Dr. G. M. Tolhurst had its inception through the labors of a consecrated Seventh-day Adventist doctor in service by the name of Norman Everett, who with his wife gave much time and effort to the building up of a medical clinic.

At present M.Sgt. George J. Bogovich and his family are stationed there and have contributed outstandingly to the mission program. Not only have they labored for native believers, but have led in the establishment of an English-speaking company for the benefit of former Seventh-day Adventists, interested friends, and faithful members as well. Moreover, this family has donated hundreds of dollars for the building program on the island. For example, they gave \$900 for the purchase of land upon which to build the church.

Sgt. Bogovich is the former Air Force major who lost his commission when he became a Seventh-day Adventist, while stationed in Texas. Since that time the family has been



Successful Literature Evangelists of Hawaii

Six full-time literature evangelists of the Hawaiian Mission who had an outstanding year during 1957. Their average deliveries amounted to \$11,700 each, and their total baptisms for the year were 35.

From left to right, these knights of the cross are Carl Thompson, Regino Cachola, Rufino Bernardino, Alfred Munar, James Hayashi, and Edward Park.

A. R. REISWIG, *Associate Publishing Secretary*
Pacific Union Conference



100 Years of Mission Service

These three veteran missionaries to Africa have a combined mission service record of 100 years. They are S. G. Maxwell (center, 38 years of service), E. D. Hanson (left, 33 years), and W. C. S. Raitt (29 years). In the early days they lived and labored under trying and difficult conditions. Today, as a result of what they and others have done, there are 162,000 baptized members in the Southern African Division.

F. UNGER, *Publishing Secretary*
Southern African Division

able to lead a goodly number to Christ, including the first American serviceman baptized into the Seventh-day Adventist Church on Okinawa. With such members as these and others like them, the future of work for more than 70,000 Americans on Okinawa seems promising.

Besides the services in Japanese, there are now Friday evening services in a very beautiful Marine chapel and also Sabbath school and church services in a very modern Army chapel, which is lent to us each Sabbath morning. Several of the service members are very active in giving Bible studies to fellow Americans, and some work mainly among the Okinawans.

The missionaries, under the leadership of E. E. Jensen, as well as the indigenous members, all seek to make the servicemen welcome. Not only are the men invited and urged to attend services, but the missionaries, along with the Bogoviches, arrange open house on Sabbaths for all the unaccompanied men. They provide meals as well as wholesome Sabbath associations. For these acts your sons in service are deeply grateful.

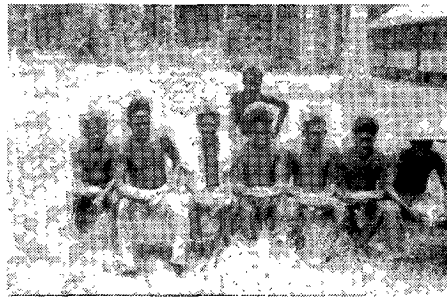
Today there are American military units in much of the world—from the cold winds of Iceland and Greenland to the soft breezes of the tropical Pacific. Wherever they may be stationed, Adventist servicemen rejoice that God through the church has made the mission lighthouse a reality. So give that our foreign missions may grow. Give not only that the native may hear the gospel but also that your son, your daughter, brother or husband, may find a spiritual refuge wherever military obligations may call.

Phenomenal Growth of Our Solomon Islands Schools

By Richard Hammill

Among the many projects that will receive help from our worldwide Missions Extension Offering, September 13, 1958, are two wonderful schools in the Solomon Islands. With their share of this offering they plan to provide desperately needed buildings. They hope there will be funds enough for galvanized iron roofs on the buildings, so they can have a better water supply.

The older of these two schools is the Western Solomon Islands Central School, at Kukudu, Kolumbangara. In this area our earliest missionary to the Western Pacific, G. F. Jones, began



Boys eating outside because of overcrowded facilities.

his work. His first students were young men barely emerging from heathenism and witchcraft. Though these youth gained only a smattering of "education," yet, with hearts fired by the love of God and His everlasting gospel, they soon carried the message to all the Solomon Islands, and later far afield to Bougainville, New Brit-

ain, Manus, Mussau, New Guinea, and Papua. Without the help of such stalwarts as Pastors Kata Ragoso, Rore, Salau, and many others, thousands of people now rejoicing in the truth of God would still be in heathen darkness.

During the past three years the enrollment at Kukudu has grown from 50 to 240. With the completion of buildings now in process of erection and the new ones proposed, this school will be able to accept the several hundred more students who are begging to come.

"Let us visit the school in the early morning when it is worship time," writes Principal R. W. Richter. "In the large camp-meeting house the students are sitting on logs. If the weather is wet, they have to move about to dodge the rain that comes through the thatched roof. After worship they separate for various classes. Here again we find difficulty, because only one room is ceiled; in the others the students can hear not only their own teacher but the one next door as well. At chapel time the students crowd into one small room, because we have no chapel building. Here they sit on the floor." At dinnertime, he says, the students eat outside if it isn't raining, for there is no dining room. If it rains, they have to eat in the crowded dormitories.

Many miles away, in the Eastern Solomons, near the famous Henderson Airfield on the island of Guadalcanal, is the relatively new Betikama Missionary School. Here the few buildings are still unfinished; the simple, thatch-roofed dormitories are overcrowded; every classroom seat is filled; and for chapel the students meet under a large tree. Yet dozens more of our youth are trying to gain admission to the school. Some of them live on isolated islands, and have to wait sometimes a year or more for a boat to come by on which they can travel to Guadalcanal. When such a boat comes in, carrying a large group of students for Betikama, Principal Richter is driven to distraction to figure out where to put them. The usual wage of a native laborer on Solomon Islands plantations is equivalent to \$5.60 a month, so one can readily understand that neither these youth nor their parents have much cash for helping to provide the much-needed school facilities.

As in all our schools in the South Pacific, Betikama students are self-supporting as far as food is concerned. Each afternoon all students work, and sufficient sweet potatoes, cassava, and coconuts are grown to provide for all. There is no matron or cook. Different students are assigned each week to gather and cook the food for all.



Congregation on Okinawa, composed largely of servicemen and their families. Captain Mole is in the back row, wearing glasses.

Betikama is known in government circles in the Solomons for the high standard of work done by national teachers, and for its success in coeducation; for women have always held a very subordinate position in the Pacific islands. In the schools the girls may not eat in the same room with the boys, for that would be elevating women too much! Only during the last four years have parents been willing to let their girls come to Betikama. Mrs. Richter, the principal's wife, has taught the girls to sew; and now they not only make their own clothes but make clothing for others, as a school industry. Two of the original three girls who dared to come to school are now teachers, and one is teaching sewing and domestic science. What a difference is seen in the homes of the girls who have learned cleanliness, sewing skills, and Christianity!

Forty-eight per cent of Betikama's former students are now either full-time workers in the cause or receiving further training for denominational work. What a wonderful return for the small investment that has thus far been made in this school! In all the Solomons we have only six European families. More and more of these native workers must be trained in order that they may evangelize the thousands of islands in the western Pacific. It is pathetic that these teachers and students should be so short of facilities. I visited one school where at night the youth slept in an unpartitioned building. In the morning they moved their beds and few personal belongings aside to use the same space as a dining room. Then, having cleaned up after the meal, they used it also as their classroom!

The Missions Extension Offering to be received September 13 will provide for the most urgent needs of these thriving schools. It will make possible the training of a great number of native workers, and thus will result in many more souls for the kingdom of God.

How God Answered Prayer in Korea

By Wm. H. Bergherm

While I was in Korea recently, Brother G. E. Kim told me the following experience in connection with a series of miraculous deliverances from certain death during the Korean war. He said that when the North Koreans poured into Seoul in 1950, he had stayed by the sanitarium doing what he could to protect the property. One day he was arrested and after a brief trial was charged with being a spy. He was sentenced to be shot at



A promising young woman of the South Seas.

once, and six men were detailed to escort him behind the building, where they were to make short work of his life. There was nothing our brother could do but pray, and in this he was of course being joined by his brethren back home, who knew of his peril. We are thankful that the same Lord who heard the prayers of the early church in behalf of Peter at a time when he too was about to be executed, heard the prayers of our faithful people eight years ago in Korea.

As the six men were leading Brother Kim back of the building alongside the river where they intended to throw his dead body, an officer stopped them. He said he wanted to have the satisfaction of killing this traitor and would take care of the shooting himself. However, when this officer had led Brother Kim away from the others who had been in the courtroom, he spoke kindly to him. He said he knew who our brother was, that he was well acquainted with Seventh-day Adventists and that he wanted to save the life of this Adventist. "Now," he said, "I am going to fire my gun, and as soon as I shoot, you run. No investigation will be made."

The officer fired his gun, and Brother Kim escaped from the scene. Eventually he made his way back to the waiting brethren, who could hardly believe that it was he standing at the door. Today our brother is a faithful worker at the Seoul Sanitarium, where he is its business manager. He translated for me when I spoke there recently. He knows that his life was spared only by the goodness of the Lord.

India's Ceaseless Quest for God

By H. G. Woodward

He who goes forth as an ambassador of Christ to India, soon becomes cognizant of the fact that they whom he seeks to influence are a people inherently religious. A well-known Indian man has said, "It is our chief fault that we are incorrigibly religious." For this reason it is often difficult for those from the materialistic West to make an appeal to those in the more spiritually inclined East.

I was brought to a realization of this fact by an incident recorded by a friend. He was sitting one evening in his garden when a Hindu sadhu, a religious mendicant, passed through the gate. Dressed in the salmon-colored costume of his profession, he was known to all for what he was. Coming forward, he requested permission to be seated on the veranda. My friend was delighted to hear such excellent English and remarked upon the fact. "Well," responded the sadhu, "I am an honors graduate of Oxford University." Then he told his story, of how he had been born to wealth and culture, but had an insatiable hunger after God. With the hope that it would bring satisfaction to him, he was sent to Oxford. But unsatisfied, he returned to his homeland, said farewell to his parents, and donning the sadhu robe, went forth in his search for God, as a religious mendicant.

Some years ago it was my duty to contact a high government official of the Mysore state. Accompanying him to his office I was led through a room in which a shrine had been installed. The official, a high-caste Brahman, noting that I had observed the shrine and the idol placed thereon, turned to me impulsively, saying, "Take no notice of that; it is there for the sake of my wife. But I am a Christian, yes, as much as you are." Did that mean that he was a convert, and a member of a local Christian church? No, but it did mean that his soul was unsatisfied and that he was searching for God.

During my service in the mission field, one day I received a request from a wealthy Brahman landowner, that I visit him. This was rather unusual, but I was glad to respond. He received me graciously, even though he was an orthodox Hindu of the highest caste. He expressed his appreciation of my service for his humble fellow countrymen, after which he directed the conversation to spiritual things.

Upon rising to take my departure he invited me to enter what he called his prayer room. Upon entering it I noted a beautiful picture of Christ



PULPITS for the MASSES

Three Great Missionary Magazines

SIGNS OF THE TIMES

THESE TIMES

MESSAGE MAGAZINE

provide pulpits for the masses

James White, the first editor of *Signs of the Times*, stated it this way when the journal was launched as a missionary venture of faith:

"Through the *Signs of the Times* we wish to erect thousands of pulpits . . . where we can appeal to the people . . . upon the exhaustless themes . . . necessary to a fitness to receive the dear Saviour at His second advent."—*Signs*, vol. 1, no. 5, p. 36.

"*The Watchman* [now *These Times*] is to have a place in the field at large. It bears the message of truth as verily as do the *Review* and the *Signs of the Times*. . . . It will accomplish much good if it is given an opportunity to do its appointed work in all parts of the world."—*Counsels to Writers and Editors*, p. 136.

The month of October is Missionary Magazine Month for 1958. Beginning with 1959, April will be Missionary Magazine Month for all our great missionary journals. These magazines provide an opportunity for every church and every member in each church to erect pulpits in thousands of homes. Yes, this is a wonderful opportunity to establish these "Pulpits for the Masses."

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

standing on a small table. Turning to me, he said, "Let us pray." I prayed a simple prayer, every word of which I felt found response in my companion's heart. And to my delight he also prayed. His petition was very earnest and spoke of the soul hunger that he felt. I was reminded of the words of Paul the apostle, who spoke of such seekers after God. He declared that they sought God "in the hope that they might feel after him and find him" (Acts 17:27, R.S.V.).

The deep religious nature of the masses of India is well displayed at their great religious festivals. Often these are attended by millions of devotees, some of whom have come hundreds of miles, perhaps walking every step of the way. As the climax of the festival, sometimes there is a procession of more than one hundred thousand people, including women, all destitute of clothing. What motivates this exhibition? It is to demonstrate their belief that the acquisition of mere things is of no worth. What a contrast to the West, where we spend our lives in a grand scramble for things material.

While passing through the territory of a well-known raja at one time, in the company of a fellow missionary, we received a request to call upon His Highness. We gladly responded and were ushered into a large room, the walls of which were lined with books. The raja was an educated man, a graduate of Madras University. His Highness entered the room and received us most graciously. After but a brief pause he startled us with the suggestion, "Let us talk of Christ." And that is what we did. As we prepared to make our departure, he requested prayer, calling into the room the whole of his staff as well as the women and children of the palace. We prayed that Christ might be revealed to all present. We later were made happy to know that the raja had made a public confession of Christ and had joined the church.

Sometimes it seems that the people of India display a more Christian attitude than do we who seek to minister to them. A young Indian high school student in a Christian institution arose one day in the Bible period to ask a question. The teacher had been enlarging upon the beauty of the Beatitudes, dwelling upon the blessedness of the meek. "Sir," stated he, "the meek may inherit the earth, but if you tell a person from the West that he is meek, he will feel insulted." Is not this so?

The quest for God is sometimes demonstrated in a Hindu home. A member of the family declares that he is conscious of an urge to dedicate his life to religious meditation. No

objection is made by any member of the family; indeed, he will be encouraged to respond to the urge. A place will be set apart where he may sit in meditation undisturbed. Employment, education, all will be put aside. Or it may be that he will go forth as a pilgrim, visiting the holy places and bathing in the holy rivers, and never again, it may be, see his loved ones. To the Westerner this may seem a woeful waste of time and effort, but to those concerned he has chosen the better part, and all rejoice.

Passing through a street in beautiful Mysore some years ago, in the company of an Indian evangelist, I was arrested by him by a quick hold upon my arm. "See what lies at your feet," he said. There was a small coin wrapped in paper. Picking it up I noticed some writing. I was requested to pray for the writer. My companion informed me that it was a not uncommon method of seeking aid.

A friend of mine once told me of an experience he had while passing through a village. He observed a young man sitting at a low Indian writing desk. He was busily engaged in writing, and all around him were

Selling Books in a Mohammedan Mosque

While canvassing in a predominantly Moslem area one day, I entered a shop. The owner, a Moslem, took an order for a *Modern Medical Counselor* and gave a deposit. I inquired about the people in the neighborhood and learned from him that his brother was the imam (priest) at the nearby mosque.

As I entered the mosque I heard the echoing chants of a priest saying his afternoon prayers. I was impressively reminded of the importance of prayer and asked the Almighty's guidance.

In my approach to the priest I mentioned how interested his brother had been in what I had to offer and how it could help him too. At this time I took out my Bible and showed him the text forbidding us to eat swine's flesh.

"And, sir, here in this wonderful book medical specialists tell us why we should not eat pork," I said. The priest immediately placed an order, paying a deposit. A friend was visiting the priest, and he too signed for a book.

Another priest, who apparently had been praying in some other room of the mosque, entered at this juncture. My new friend delightedly told him, "Look here, father, in your own Bible it says that we are not to eat pig." I showed this priest the text and also took out my copy of *The Bible Speaks*, referring him to the chapter "The Gospel of Good Health." This priest took an order for *The Bible Speaks* as well as for the Bible. The following week I delivered all the books, together with *Radiant Health*.

JAMES MEINTJES
Student Literature Evangelist
Union of South Africa

scattered sheets of paper, on every one of which was inscribed but one word—the name of his god. My friend asked the purpose of so much effort, and he was informed that the writer had made a vow to inscribe the holy word one million times; thus the writer would be kept to his desk for many, many weary months in an effort to find God. On the door of many a house can be seen the print of a hand. What does it mean? It is there to attract the attention of God. It is an appeal to the Infinite.

Though it is true that to the masses Christianity is a foreign religion—perhaps good for the foreigner but of little value to the people of India—there are many in that great land who are hungering and thirsting after God, to whom the blessed Christ makes an appeal. We are assured by those who should know, that there are thousands of high-caste Hindus who will tell you that they are Christians at heart.

At the beginning of the first world war, missionaries were perplexed as to their future. Some of them were cut off from all material resources. At that time there came to our bungalow a cultured Hindu man. The purpose of his visit was to inform us that as long as he had any food in his house we would not be allowed to be in want. "By this," he declared, "I wish to express my love for Christ, whose servants you are."

While it is true that the spirit of the materialistic West has to a degree permeated the great cities of the Orient, the overwhelming majority of the people who live in the villages are little influenced. And they are deeply religious. But the light they have is but a flicker, and how little do they know of God! "Lo, these are parts of his ways: but how little a portion is heard of him," declared Job long ago. Literally, such poor souls grope their way in the dark. The cry of an agonized soul is expressed in the Hindu hymn:

"O Traceless One, where shall we find Thy trace?

Where see Thee, Thou who hast no dwelling place?

Hidden and veiled, vision of Thee is none.

How can we reach Thee, O Thou heavenly One?"

Speaking in his day of those who were devoid of the knowledge of Christ, Paul the apostle asked a very pertinent question. We in this day are called upon to answer it. "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" (Rom. 10:14).

A New Book

DESCRIBED BY H. M. TIPPETT

Log Booms and Mountain Trails

By GEORGE A. GRAHAM

Southern Publishing Association, \$2.50

If you like the great outdoors and the ever-varying adventures one can have just following the trails around a logging camp, you will enjoy the lively episodes of this book as seen in the experiences of Jack and Joe Lynn. It is one thing to be a lover of wild-life as one reads about it in books, but Jack and Joe were introduced to the thrills of firsthand contact with bear, deer, coyotes, lynxes, and timber wolves in the forested Rockies of British Columbia. There are hair-raising narrow escapes that depend on split-second decisions. How do people live in a floating village? Life as portrayed on Elcho Harbor will satisfy your curiosity, and the storm that drove one of the houseboats from its moorings will make you glad you live on a paved city street. Not only is physical courage challenged here, but there are stories of moral courage interspersed with bits of humor, such as the incident of the dog that saved a neighbor's false teeth. Jack grows up and becomes a teacher in these very same environs, and the adventures still go on. The conversation is lively throughout, and parents will enjoy reading this book with the juniors.

Triumphs of the Cross in the Hills of Northern Burma

(Continued from page 17)

a mile in altitude. To reach Kaptel it is necessary to descend to the Manipur River, and then ascend the other side a short distance. The descent took us nearly four hours and the ascent a little less. There were narrow, steep paths, a swinging bridge, aching muscles, and blisters to contend with, but at the end we found friends and cups of hot soybean drink.

The reward of traveling efforts and pains comes in grasping the hands of believers of like faith. Though they speak a different language, eat different food, and live a simple life, we have in common the things that really matter, for we all speak the great language of God's love, of His last message, and of His near coming. In Christ Jesus those who were once far off are now made nigh by the blood of Christ.

It was not always so. A few years ago A. E. Anderson, while passing through this village, was approached by a man who had just received a very bad wound in his hand. Pastor Anderson, who is neither doctor nor nurse, called for the only equipment

available—an old needle and ordinary thread—sewed up the wound, and with a prayer went on his way. Now the man carries a neat scar as a reminder of the time when the gospel seed was first sown in his heart. He was one of a group of members who went with us the next day as far as the riverside. He made sure that we had a hot drink and some fruit before trying the ascent back to Tiddim.

The physical effects of an unaccustomed 30 miles of mountain climbing in two days are memorable. But the mental and spiritual recollection of a people who are thirsting for truth and for all that goes with it are challenging. Thank God for these faithful believers in the Chin Hills, in whose hearts the gospel light burns brightly and who are lighting the flame of truth in other hearts also.



A Rendezvous With Life

Westerners think of Japan as a nation of teeming cities, bright colors, and sharp-pointed mountains. It is also a nation that instills fierce loyalties in its citizens. One such citizen was Sakae Kobayashi, who was trained for a mission that might bring him death in the service of his country.

From boyhood he was instilled with the ethics of death. It was good to live, to love father and mother, to see the crimson sunset, and hear the chatter of birds in the trees. But to die honorably for Japan was the supreme good. At fourteen he left his home in Wakayama to be trained. First it was military school, then years of army training, then air-force training. On the anvil of nationalism he was tempered into a strong, proud young officer who hated his enemies and wished the glory of dying for his native land.

During this time three widely separated events took place: a swift Japanese fighter plane called the Zero was put into production; America designed a deadly, high-flying bomber called the B-29; and one of thousands of Japanese New Testaments rolled off the presses of the American Bible Society. The fighter and bomber were both several tons

of ingenious engineering keyed to the purpose of killing; the Testament weighed but a few ounces.

World War II continued to unfold. Kobayashi was trained as a flier and was stationed at an airfield outside Tokyo. The American bombers, with their youthful crews—blond lads from the farm States and wiry boys from the slums—came more and ever more often to demolish parts of the land Kobayashi loved so well. He flew against them in his fighter, shot and was shot at, and hated them. To kill was his routine mission, but the final mission to which he was looking forward was to crash his fighter into the tail of a B-29. For he was a *kamikaze*—"wind of God."

Each day before the fighters took off those who were to fly the suicide mission were chosen, then they would take off, never to return. Kobayashi's turn came on August 14, 1945. It was late morning, quiet and cloudless, when the sirens sounded a raid. His destiny—a rendezvous with suicide—awaited him high in the blue of the sky.

He climbed into his Zero and started it, propeller blast flattening the still, green grass on the runway. He was calm, and did not feel any particular emotion except the poignant realization that his life of twenty years was about to end. A crewman waited at the end of the runway to flag him off.

Then a man came running across the field from headquarters, running and shouting. Japan had surrendered—the commander had just picked up the news by listening to the American radio. Two hours later the Japanese radio broadcast the surrender.

Wearily, Kobayashi went home. There he found his house burned. His mother was dead; so were his brother and his grandmother. As a former officer he was ostracized and could not get a job. He became filled with bitterness.

Finally he obtained work as a night watchman in a refinery. There, one night, he saw a lovely young lady reading a book with a colorful cover. He was lonely, and the book looked interesting. He thought it was a novel and began to question her about it. Yes, she said, the book did tell a story, but not the kind he thought; for the book was a Bible that had been distributed by the American Bible Society. When Mr. Kobayashi learned this he scorned the girl for believing in the religion of his enemies. But patiently she persuaded him to go to church.

"Love your enemies"—this was the theme of the sermon. It seemed utterly foreign, almost absurd to Kobayashi, who had been taught from childhood to hate his enemies. But the Word had a strange power. He kept going back. Before long Christianity tore down his inner walls of pride and scorn, and he entered a seminary. Upon graduation in 1953 he married the girl, and today is pastor of a little church outside Tokyo.

The colorful paper cover on the Bible is faded and worn, but he still carries it with him. He says, "This Bible was the missionary to me from the church in America through the American Bible Society. I have incurred a debt that I can never repay."

Sakae Kobayashi had kept his rendezvous—not with suicide but with the Word of God. In the picture he is showing Laton E. Holmgren, of the American Bible Society, the New Testament which first attracted him to the gospel.

—American Bible Society

REVIEW AND HERALD

Washington Sanitarium Constituency Meeting

By T. R. Flaiz, *Secretary
General Conference Medical
Department*

The denominational evaluation of one of our sanitariums would take into account not merely the clinical activities and achievements of the institution but also an analysis of the influence of the entire staff in bringing people to a clearer understanding of the Christian hope. Judged on this basis, the Washington Sanitarium stands high among our institutions as a center in which large emphasis is placed upon the spiritual objectives of our work.

Those who were privileged to be present at the constituency meeting of this institution on April 15 were thrilled with the reports presented. V. G. Anderson, then president of the Columbia Union Conference, presided over the meeting. For the purposes of bringing this institution more fully in line with our general policy in the control of these medical institutions, the General Conference recently relinquished the institution to the Columbia Union as the sponsoring organization.

The biennial report by Henry Nelson, administrator, highlighted the prosperity that has attended the institution. H. L. Nielsen, assistant administrator, pointed out that more than \$130,000 worth of facilities and equipment have been added to the institution during this period, in addition to the cost involved in rebuilding the physical therapy department.

From time to time we hear remarks concerning the loss of emphasis on physical therapy in our institutions. The facts are that in a number of our larger institutions we are doing a higher class of physical therapy, hydrotherapy, and rehabilitation work than we have ever done in the past history of these institutions. The new physical therapy plant soon to be put into use in the Washington Sanitarium far excels anything we have ever had in this institution before. It is now operated by well-trained personnel, and large emphasis is placed on this feature of our work.

The reports of the chaplain and the nursing department indicated that a very effective missionary program is being conducted. From experiences that were related it is evident that practically the entire staff is identified with this missionary program. Not only is there vital missionary activity within the institution in behalf of the patient but there is a systematic plan by which patients returning to their homes are followed up either by mem-

bers of the staff, in the case of those in Washington, or are referred to ministers or church members elsewhere.

Mention was made of the substantial number of workers who have been prepared in the Washington Sanitarium for service in other parts of the field, more especially in overseas divisions. Businessmen, government officials, and others have reported their kindly feeling toward this institution because of its ministry in their behalf in time of need. The Washington Sanitarium holds an enviable position in the family of Seventh-day Adventist medical institutions.

Saved by Good Literature

The power of good literature, combined with a mother's prayers, is revealed in a letter coming from the mother of one of our men in uniform.

"I want to take this opportunity to thank you for sending my son *This Is Life* [the 1958 Morning Watch book]. In the past he has been very despondent and has seldom written. I did mention him several times in mid-week services for special prayer—what a wonderful privilege united prayer can be!

"I received a letter from him today, and he says he would not be able to stand the Army if it was not for the reading material he is receiving. He says, 'If it was not that I have started reading *This Is Life* this year, I would probably be in trouble. I can understand why so many fellows start drinking in the Army.' And then he quotes several sentences from the book which have impressed him. 'With this faith, there is a future in a futureless world. There is security in the midst of insecurity. There is comfort in the midst of chaos. There is light in the midst of darkness. There is purpose in the midst of purposelessness. There is fulfillment in the midst of frustration. There is salvation in the midst of destruction.'

"He goes on to say, 'Mother, I have just received a package of *Reviews and Youth's Instructors*, and I have some reading to catch up before I go in to dinner.'

"Thank you for sending my boy this wonderful literature to read and occupy his time. I know this has helped him maintain his good record more than you realize."

Let us all unite in a campaign of prayer and good literature so that each of our servicemen may be helped in this way.

G. W. CHAMBERS

At Battle Creek Sanitarium

By J. Wayne McFarland

I have recently completed a three-month stay at the Battle Creek Sanitarium, assisting in the program of physical medicine and rehabilitation. It was a unique and fascinating experience, since at Battle Creek there has been a continuous sanitarium program for more than 90 years. The Battle Creek Sanitarium, mother institution of our worldwide work, began serving humanity in 1866.

For an interim of about 50 years, and since then only in the past few months, the Seventh-day Adventists have had no direct connection with the management of this institution. Battle Creek Sanitarium was about to close when a group of CME graduates, with the encouragement of the General, union, and local conference officials, decided to accept the challenge of keeping Battle Creek Sanitarium open.

In the intervening months Dr. Dunbar Smith, the director, and his associates have had many perplexing problems to meet, but we are happy to report that through many remarkable providences and in answer to much prayer the Lord has helped them through all emergencies. These God-fearing men are determined to continue the sanitarium program, and all evidence indicates that God is rewarding their deep faith and hard work. Each day is begun with a prayer season in the manager's office.

REVIEW AND HERALD readers may be interested in a glimpse of the routine of one day at Battle Creek. The day begins with early-morning outdoor exercises, followed by cold mitten frictions, which the patients give themselves. At seven-forty Oliver Jacques conducts a devotional service in the parlor. Breakfast is served in a large and commodious dining room at eight o'clock. By nine o'clock the treatment rooms, doctors' offices, and laboratories are a beehive of activity.

Every day from one-thirty to two o'clock patients attend a lecture given by a member of the staff on some phase of healthful living. Reconditioning exercises, consultations, rest periods, and the like are included in the afternoon program. All look forward to the traditional grand march in the gymnasium each evening from seven-thirty to eight o'clock. This is followed by an hour of music, films, or a lecture. Thus ends a busy day.

The daily and continuous Christian education program presented and lived by the staff impressed me as being the core of the success of this institution as it is of any of our sanitariums. "This is why," said the guests, "we return again and again, for here we find health, quiet, and an atmosphere so different from that of any other place."

Many influential people are still coming to Battle Creek. Some of them have hardly missed a year in thirty, forty, or fifty years, as the case may be; and second and even third generations have acquired the habit of an annual stay at Battle Creek Sanitarium.

Continue to pray for the success of our sanitariums.

Florida Camp Meeting

By Frank H. Yost

The Florida Conference camp meeting, held on the campus of Forest Lake Academy, Orlando, Florida, May 30 to June 7, was a time of genuine spiritual refreshing. The conference session was conducted Thursday night and Friday morning, with the presenting of reports of activities during the preceding biennium, and the election of officers for the coming term. Harold Schmidt, president, and the entire staff of conference workers were re-elected, the only change being the choice of C. R. Beeler as public relations secretary, to succeed Cecil Coffey, who had been appointed public relations and religious liberty secretary for the Southern Union Conference.

There was a full program of preaching at the camp meeting, at eleven o'clock and three-fifteen each day, besides excellent instruction at the departmental hour in the morning. W. A. Fagal of Faith for Today preached Friday and Saturday nights, and the following evenings A. C. Fearing, then president of the Georgia-Cumberland Conference and an experienced evangelist, delivered a most helpful series of sermons.

On the first Sunday an attractive and stimulating program, with floats,

displays of hobbies, and exhibitions of pathfinding skills and field work, was put on by the Florida Pathfinders, under the leadership of L. M. Nelson, MV secretary of the Southern Union Conference, and F. W. Foster, representing the Florida Conference.

The spiritual tone of the meeting, among both the ministers and the laity, was high, and attendance at the meeting was punctual, with a good patronage by the general public at the evening meetings. Florida's share of the Million-Dollar Offering, reported at the camp meeting, was \$19,909. On the closing Sabbath, 19 persons were baptized.

Present from the General Conference were Frank H. Yost of the Religious Liberty Department, and J. O. Gibson of the Temperance Department; R. S. Watts was present from the Southern African Division and W. A. Fagal of Faith for Today. Elders Rees, McDow, Beem, Will, Nelson, and Coffey attended from the Southern Union.

The Florida Conference has grown steadily through the years to the present membership figure of more than 8,200. It will surely continue to grow and prosper spiritually under the Spirit of God. Elder Schmidt is giving consecrated leadership, and is aided by a corps of well-organized, cooperative workers.

• In Brief •

Atlantic Union

● Harold K. West, who was dean of boys at Mount Vernon Academy for the past three years, and has also had pastoral experience, is the new Bible teacher for Union Springs Academy.

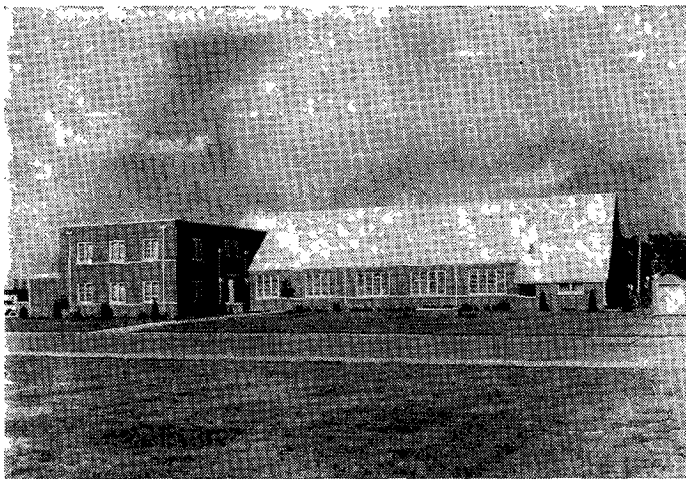
● Six tent efforts have been held in the Northeastern Conference this summer. Those conducting the efforts are C. E. Bradford and R. T. Wilson (Buffalo), Everett Alexander (New Haven), S. A. Hutchins (Bridgeport), G. R. Earle (Jamaica), R. T. Hudson (Corona), and R. H. Carter (New Rochelle).

● Leaders of the children's divisions at the Southern New England camp meeting were Mrs. Harold Knox and Mrs. W. P. Gerald, cradle roll; Mrs. Norman Roy and Mrs. Ellsworth Judy, kindergarten; Dean Gray and Mrs. William Bourbea, primary.

Canadian Union

● Four persons were baptized by R. A. Wolcott at Regina, Saskatchewan, on May 17, and five on June 21 by W. G. Soloniuk at the Winnipeg German church.

● The Dorcas Society at Quill Lake, Saskatchewan, recently assisted two local hospitals financially by cleaning and decorating one room, and by a cash dona-



Hutchinson, Kansas, Church Dedication

On Sabbath, June 7, a beautiful new church was dedicated in Hutchinson, Kansas. This building provides ample room for the church school and for various divisions of the Sabbath school. The church hall seats about 300. The present membership of the Hutchinson church is 180. It is estimated that the building has a value of \$150,000, but it was built for slightly less than \$100,000.

Its location is excellent, on the main boulevard, across the street from a large and well-known civic area.

The dedicatory sermon was delivered by Theodore Carcich, Central Union president.

F. O. SANDERS, *President*
Kansas Conference



New Templo Adventista in Chiclayo, Peru

It was a joyous day for the Peru Mission when, on April 1, the newly constructed church Templo Adventista in Chiclayo, northern Peru, was opened for regular religious services. Moises Tenorio, new ministerial association secretary and evangelist of the Inca Union, inaugurated the new house of God by a series of public meetings. The interest at his meetings has been so great that almost without any advertising he has been able to gather great crowds, and the prospect for exceptionally good results in soul winning is evident. The church was erected by sacrificial giving of workers and members of the entire Peru Mission and by generous appropriations. The church is appropriately furnished, and seats 500 persons.

B. A. LARSEN

tion toward the installation of greatly needed equipment.

- In Edmonton, Alberta, 13 persons were baptized recently by the pastor, D. Skoretz, and one accepted on profession of faith. This was the first baptism to be held in the new church, and is believed to be the largest ever conducted in the history of the Edmonton English church.

- This year 106 juniors of the Maritime Conference registered for camp activities at Camp Me Va.

- On July 7, the North York Branson Hospital in Ontario celebrated its first birthday. Two hundred guests and staff members gathered together in the cafeteria and adjacent lounge to enjoy a social evening and to listen to reports of progress in the operation of the institution during its first year; and also to give thanks to God for His divine help and His preserving power amid the many difficulties encountered. Plans are under way to expand the hospital from 100 beds to at least 150.

- Members of the Ontario-Quebec Conference were honored this year in having R. R. Figuhr, president of the General Conference, present to open their business and camp meeting session and to be guest speaker for the first few days.

Central Union

- Twelve women from the Central, Northern, and Southwestern unions attended a food service directors' workshop at Union College July 14-18. Clinton Wall from Walla Walla College was the director. Many tasty recipes were tried, and new ways of serving food were learned.

- On June 14, the Coffeyville, Kansas, church was dedicated. F. O. Sanders, conference president, gave the dedicatory sermon. The building program was planned and carried out during the pastorate of three pastors. O. L. Maize has the pleasure of seeing the church completed and dedicated free from debt.

- July 14 was a memorable day for the Denver South church. Ground was broken for their new church. M. V. Campbell, general vice-president of the General Conference and a former Central Union Conference president, was the special guest speaker. Don Kirkman, a member of the Denver South church, is the architect and contractor and is working hand in hand with the pastor, O. F. Locke, and the construction committee.

Columbia Union

- On Sunday, August 10, W. L. Cheatham began a new two-year term as president of the Allegheny Conference, following his election at the seventh biennial constituency meeting at Pine Forge, Pennsylvania. All other officers were likewise re-elected.

Lake Union

- The two-week Vacation Bible School at Holly, Michigan, this summer was attended by 155 youngsters. Twenty-six church members served as teachers and helpers. The school was under the direction of Mrs. Etta Cook. Along with the Bible studies, the children were instructed

in various crafts. Many of the junior group, which was under the direction of Elder and Mrs. Donald Mackintosh, enrolled for the Bible course.

- The Underhill, Michigan, church celebrated its fiftieth anniversary Sabbath, August 30. The first interest was aroused by a colporteur in 1895, when he left a tract in the Carl Stern home. J. W. Westphal, an intern, later followed up the interest, and three families accepted the truth. A visiting minister, C. J. Hermann, baptized them. In 1903 two families of relatives moved in and soon accepted the message. On March 29, 1908, Joseph Shrock organized the group into a church with 16 charter members. They did not have their own church home until 1922, when W. H. Westermeier was pastor. Eighty-five souls have been added to this church through baptism alone.

- One hundred and seventy-eight precious souls have been received into the Illinois churches by baptism and profession of faith during the first six months of 1958. Plans are being made throughout the conference for greater evangelism during the remaining months of the year. Many of the ministers have already begun series of revival meetings and efforts in various parts of the conference.

North Pacific Union

- Figures compiled by J. C. Kozel for the first six months of this year indicate the following additions by baptism and profession of faith: Alaska 31, Idaho 79, Montana 132, Oregon 490, Upper Columbia 289, Washington 316, for a total of 1,337. As of June 30, the membership in the territory of the North Pacific Union Conference was 37,404.

- The following represents the financial story of camp meeting activities this year in the Washington Conference: camp meeting expense offerings \$2,720.40; new auditorium (cash and pledges) \$8,392.38; Sabbath school offerings (cash and pledges) \$5,653.30; mission offerings (cash and pledges) \$6,738.27; total camp meeting book sales \$16,853.21.

- A food directors' workshop was held in Kellogg Hall at Walla Walla College beginning on August 3. In attendance were food directors from California, Oregon, Washington, Idaho, Montana, Arizona, British Columbia, and the Philippine Islands. Clinton Wall, director of food service at WWC, led out, assisted by Mrs. M. L. Wisbey, director of food service at Upper Columbia Academy, and Dorothy Syme, dietitian at WWC. Guest speakers included Dr. D. Maughn, head of the Department of Nutrition at Washington State College; J. T. Porter, J. H. Hancock, P. C. Heubach, H. J. Alcock, F. E. Meier, and J. R. Sloop. The workshop was packed with inspiration, instruction, field trips, and workshops accenting practical application of materials presented and discussed.

Pacific Union

- Miller Brockett and Harry Garlick are the new leaders of the Missionary Volunteer work throughout the Pacific Union Conference. Elder Brockett comes from Berrien Springs, Michigan, where he has served for the past four years as

Missionary Volunteer secretary of the Lake Union Conference. Prior to that he was the young people's leader of the Southern California Conference. For several years Elder Garlick guided the youth activities of the Southeastern California Conference and had recently moved to the Northern California Conference to work with young people there. These two men are replacing J. R. Nelson and Clark Smith, who have been called to the General Conference.

- E. W. Voyles, recently of the North Pacific Union, is now serving in the Central California Conference in the evangelistic company of R. E. Dunton and Edwin L. Stewart. Beverly Rhodes of San Francisco has also recently joined Central's working staff as a Bible instructor.

- After 12 years of service in the Hawaiian Mission, Elder and Mrs. Lester Bennett have accepted a call to labor in the Northern California Conference. Hawaii has extended a call to Brother and Sister Donald Lee of Stockton, California, who will serve in the Wahiawa district.

- Floyd Ramsey of the Northern California Conference is the new assistant publishing secretary of the Central California Conference, assisting W. C. Whitten.

Southwestern Union

- The presentation of *Questions on Doctrine* to the clergy of the city of Shreveport, Louisiana, is a current missionary project of the church. So far, 30 books have been distributed, and in each case the minister has expressed interest and appreciation on receiving this fine volume.

- Virginia Davis, recently graduated from Emmanuel Missionary College from a four-year secretarial course, recently joined the office staff of the Texico Conference.

- On Sabbath, July 19, the new church at Borger, Texas, was dedicated, attracting a capacity attendance. L. C. Evans, president of the Southwestern Union Conference, delivered the dedicatory address.

- R. E. Stahlnecker, a returned missionary from India, recently joined the Texico Conference, where he is serving as district pastor in the Clovis-Portales area. It was from Texico that the Stahlnecker family left for India five years ago.

Church Calendar FOR 1958

Literature Evangelist Rally Day	September 6
Home Missionary Offering	September 6
Missions Extension Day and Offering	September 13
IMV Pathfinder Day	September 20
Sabbath School Rally Day and 13th Sabbath Offering (Inter-America)	September 27
Neighborhood Evangelism (Bible school enrollment)	October 4
Home Missionary Offering	October 4
Voice of Prophecy Offering	October 11
Temperance Day and Offering	October 25
Missionary Periodicals Campaign (<i>These Times</i> , <i>Signs of the Times</i> , and <i>Message</i>)	October
Witnessing Laymen	November 1
Home Missionary Offering	November 1
<i>Review and Herald</i> Campaign	November 1-22
Week of Prayer and Sacrifice	November 15-22
Week of Sacrifice Offering	November 22
Home Missionary Day and Offering	December 6
Thirteenth Sabbath Offering (South America)	December 27

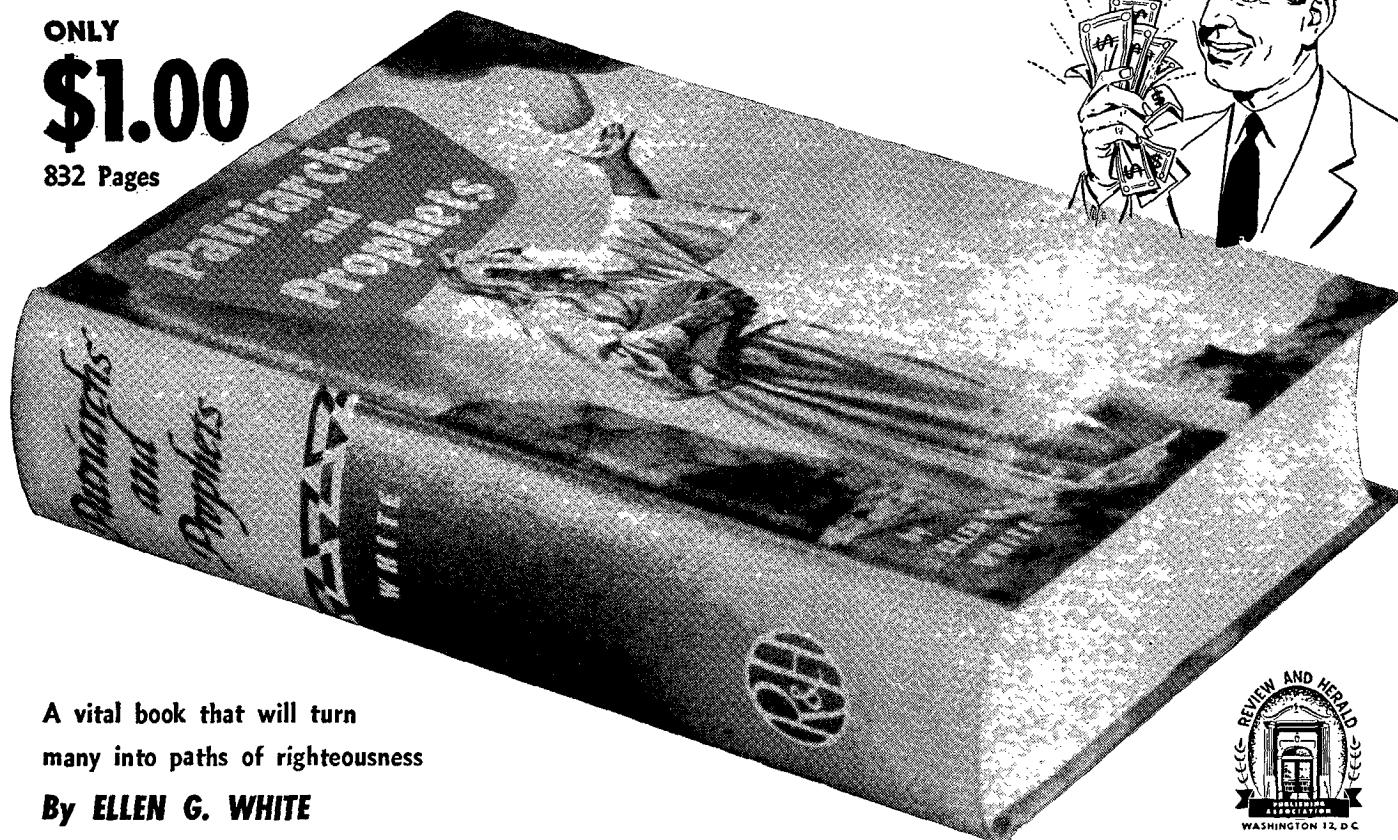
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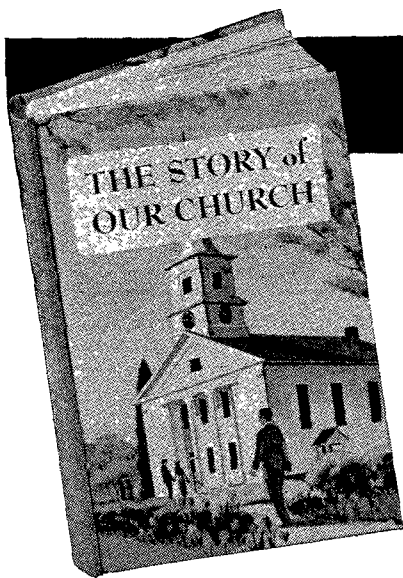
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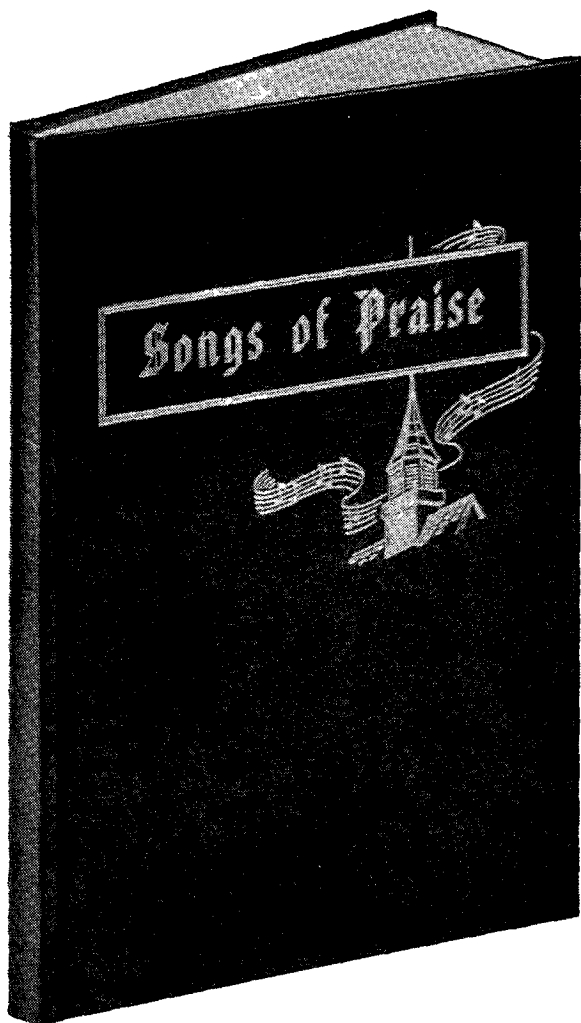
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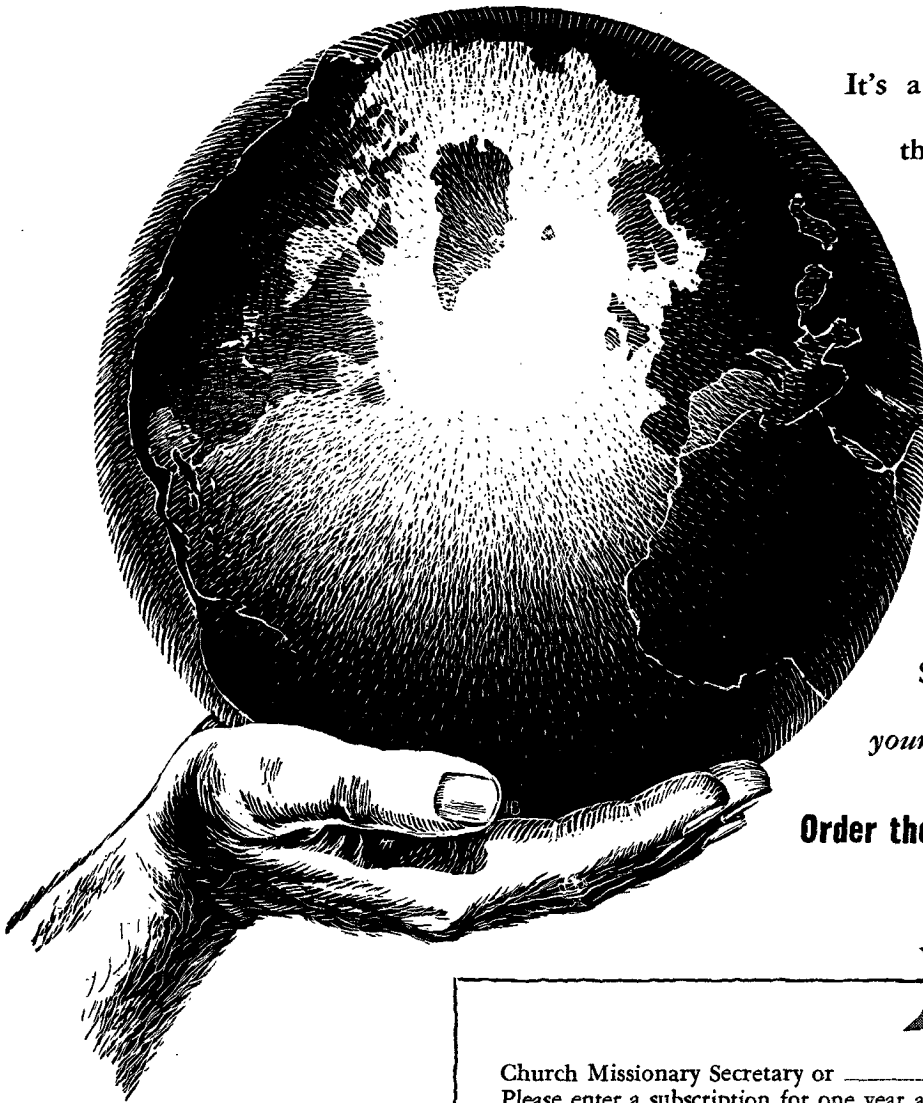
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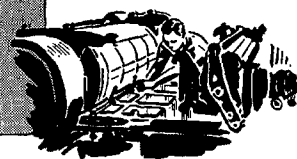
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As We Go to Press



Reprints of Article on Nonflesh Proteins

Many have written in expressing appreciation for the recent article by U. D. Register of CME on nonflesh proteins, and requesting reprints. We are happy to announce that the Review and Herald has agreed to make reprints available at the following rates: 1 copy, 10 cents; 2 to 9 copies, 5 cents each; 10 to 100, 4 cents each; 101 to 999, 3 cents each; 1,000 or more, 2 cents each. Sanitariums, hospitals, and other institutions will doubtless wish to order in quantity. Order directly from the Review and Herald Periodical Department.

Dr. Register is not only a scientist but a research scientist, with special interest in nutrition. Whatever comes from the pen of this writer has the support of adequate research and practical laboratory demonstration.

Retirement of E. D. Dick Postponed

Some weeks ago announcement was made of the retirement of E. D. Dick from the presidency of Potomac University. However, because of the fact that his successor will not be available for several months, Elder Dick has kindly consented to continue to serve as president of the University until his successor arrives.

We greatly appreciate Elder Dick's willingness to do this. It is but a further manifestation of his dedication to the cause of Christian education to which he has contributed so much through the years, and more particularly of late to the Seventh-day Adventist Theological Seminary and the Potomac University. R. R. FIGUHR

From Home Base to Front Line

Miriam Moore left San Francisco, California, August 10, en route to Ethiopia, following a furlough. Miss Moore has given one term of service in Ethiopia as a nurse, having first connected with the Empress Zauditu Memorial Hospital in Addis Ababa, in 1953. While on furlough, she has taken postgraduate work at Pacific Union College. Upon her return to Addis Ababa she will resume her work

as instructor of nurses in the hospital.

Mr. and Mrs. Ernest O. Boodt, Jr., and two children, of Watsonville, California, left Miami, Florida, August 14, going to Cuba. Before marriage Sister Boodt's name was Florence Addie Mae Smith. She attended Walla Walla College and has served as an elementary teacher and dean of girls. Brother Boodt is a graduate of Walla Walla College and has for the past three years been connected with Monterey Bay Academy as farm manager and teacher of agriculture. He has responded to the call for a farm manager in the Antillian College, located at Santa Clara, Cuba.

Marie McCall, recently on furlough from the Belgian Congo, sailed from New York City August 14, on the S.S. *Vinkt*, returning to the Congo. Miss McCall has acted as a nurse in our school at Santa Clara, Cuba, as well as having served a term in the Southern African Division. She is returning to the Kirundu Mission Station for further service.

Elder and Mrs. Wayne A. Martin and two children, of Tullahoma, Tennessee, sailed August 15, from San Francisco, California, on the S.S. *Batjan*, their destination being Thailand. Sister Martin's maiden name was Ruth Etoile Ross. Brother Martin has been engaged in ministerial work since 1946. Brother and Sister Martin gave a term of service in Thailand from 1946 to 1952. Since returning from Thailand he has been connected with the Kentucky-Tennessee Conference. He will take up work as an evangelist in Haad Yai, Thailand.

Elder and Mrs. B. J. Mondics and twin sons, of Charleston, West Virginia, sailed on the S.S. *Hollandia*, from New York City, August 15, for Turkey. Sister Mondics' maiden name was Margaret Lee Braxton. She attended Washington Missionary College, and has had experience as a proofreader and musician, as well as in office work. Brother Mondics also is a graduate of Washington Missionary College, and has had a number of years' ministerial experience. From 1945 to 1950 the Mondicses served in Lebanon, Syria, and Turkey. During recent years he studied at the SDA Theological Seminary, and acted as pastor and evangelist in New Jersey and West Virginia. He has accepted a call to be president of the Turkey Section. W. P. BRADLEY

Encouraging News From Middle East

In spite of unrest in the Middle East we are happy to receive encouraging word from our headquarters there that our division workers are able to carry on, and that they are having tangible results in baptisms. The East Mediterranean Union reports a total of 36 baptisms for a recent three-month period.

L. L. MOFFITT

Missions Extension Offering

With the rapid advance of our work in mission lands come urgent requests for additional schools, hospitals, and equipment. Funds made available at the time of the last Autumn Council were not sufficient to meet these needs. So we are coming to our loyal church members again this year, inviting them to contribute generously to the Missions Extension Offering which is to be taken up on September 13 in all our churches.

We are sure, dear fellow believers, that you will join in making this offering a liberal one. May God bless you as you pray and give for His cause.

C. L. TORREY

Ingathering Record Set in North America

Although the recession and solicitation restrictions brought problems, the North American Division has reached an all-time high in Ingathering achievement, raising \$4,764,125 for our world cause in 1958, a gain of \$147,280 over last year.

Every union reached its goal, and three unions—Columbia, Southwestern, and Southern—have passed the \$20 per capita mark. Eleven conferences raised the Minute Man objective, and twenty-five fields exceeded \$20 in per capita. Forty-three conferences made good gains over last year.

We recognize the devoted service of faithful members who made 15 million Ingathering contacts. The follow-up of these millions of missionary contacts assures the accomplishment of an ingathering of souls.

J. ERNEST EDWARDS