

# THE ADVENT *REVIEW* AND *HERALD* SABBATH

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



Mary and John, two Eskimos in Alaska, who were miraculously healed and thereby led to a knowledge of the truth.

seventy years Mary had always been an active and most helpful wife. They had always done everything together since the last of their seven children had died. But this morning she was acting lazy.

"Here, Mary, I'm gonna give you this cup of coffee. We are gonna go pretty soon."

He handed Mary the cup, watching with surprise as her hand groped for it, apparently not knowing just where it was.

"What's the matter, Mary?"

"I'm sleepy. It's dark outside, just like in the fall time."

"What happened?"

"I don't know. I'm just sleepy."

John was going to take his boat to their spring camp some miles away by

## *Two Eskimos Find Christ*

By MARY AUSMUS MURPHY

IT WAS early springtime in the Northland where snow and ice prevail for eight months of the year. The river was still frozen many feet deep, but in another month the snow would be gone, yielding to the relentless rays of the sun as it rose higher and higher in the sky each day. Then the ice, too, would begin to crack and crumble. The heavy current of the river would soon prove its master and carry it downstream to Selawik Lake, where, under the almost continuous rays of the Arctic sun, it would soon melt and disappear. Ere long the early morning stillness would be broken by the persistent call of the loon intermingled with the shrill whistle of the Wilson's snipe.

Yes, springtime in the Arctic is a wonderful time to be alive, to be able to see and to work. To the lonely Eskimo trapper it is a time of fresh

meat, fish, and furs. A time to put away the snowshoes and paint the boats. A time of really living again.

But to John and Mary Brown, alone in their home away from the village, this particular spring morning was full of darkness and despair.

They awoke early, as usual, John rising to build the fire and boil the water for the hot drink with which every Eskimo starts his day. Mary tried to look at her watch to see what time it was. It seemed to her that John was up a little earlier than usual. It was still dark outside and she couldn't even see the time. Oh, well, maybe she was just sleepy; better lie down again. It would be light after a while.

Soon John was calling, "Get up, Mary." She tried to do as she had been bidden, but it was still dark, so she lay down again. This action was surprising to John, for in spite of her

dogsled, while the river ice still lasted. He would need Mary's help. He went out to hitch up the dogs.

Mary suddenly came to the awful realization that she could not see. But she was afraid to tell John. She did not believe that she would be blind permanently, and by groping she was able to find her way around without his knowing just what was the matter.

It was three miles from their home to the portage where the trail leaves the river and goes overland for a short distance. Mary went ahead to be by the dogs and tried to follow in the trail while John helped the dogs by pushing the sled up the bank of the river. She followed in the trail of the portage until they got to the lake where the snow was crusted over, but there she lost the trail and began walking off to one side. John saw her and called to her.

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All manuscripts submitted for publication and all communications relating to the editorial department should be addressed to: *Editor, Review and Herald, Takoma Park, Washington 12, D.C.*

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Subscription rates:	one year	six months
In United States and Canada	\$6.50	\$3.40
In countries requiring extra postage	7.00	3.65

Make all post office money orders payable at the Washington, D.C. post office (not Takoma Park). Address all business communications and make all drafts and express money orders payable to REVIEW AND HERALD, Takoma Park, Washington 12, D.C. In changing address, give both the old and new address and allow four weeks for the change.

Published by the Seventh-day Adventists. Printed every Thursday by the Review and Herald Publishing Association at Takoma Park, Washington 12, D.C., U.S.A. Entered as second-class matter August 14, 1903, at the post office at Washington 12, D.C., under Act of Congress, March 3, 1879. Vol. 135, No. 46.

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## A Thought FOR THE WEEK

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

### "In Vain With Lavish Kindness the Gifts of God Are Strewn"

Climbing the steep of Afghanistan in his American station wagon, Associate Justice William O. Douglas became bogged down on a lonely and deeply rutted road. It was dark, and the country was infested with bandits who hold life cheap. Two native trucks labored past the Douglas party in the night and continued up the escarpment. While unloading their car preparatory to carrying their supplies up the hill on foot, they were surrounded by eight Afghans who appeared out of the murk. The American travelers thought their time had come. Directing his flashlight into the faces of the visitors, Douglas found them all grinning. They were the truckmen who had gone on before and now were back to see if they could help. Without many words they began unloading the Douglas car, and each one was soon carrying the baggage up the hill. Then they pushed the car out of the rut.

"In our country," one of them explained, "we take care of one another. Every truck stops at the top of a hill to see whether anyone is coming who needs help."

Here, in a so-called backward country, with civilization retarded, men have learned some practical things about social responsibility that we in enlightened lands too often leave to professional charity carried on by various social organizations. Out there in the desolate regions of Afghanistan, some of the principles of the Sermon on the Mount have apparently permeated the practice of half-enlightened peoples. Why are those principles so often obscured in the conduct of those proud of their advanced civilization?

More pertinent still comes the query, Why are we "whose souls are lighted with wisdom from on high" so grudging of our service, so given to complaint about what is incumbent upon us as Christian believers, so lacking in the spirit that, if necessary, willingly gives the last full measure of devotion?

H. M. TIPPETT

## Well Said

Rash oaths, whether kept or broken, frequently lead to guilt.—Johnson.

No man doth safely rule but he that hath learned gladly to obey.—Thomas à Kempis.

It is not wealth, nor ancestry, but honorable conduct and a noble disposition that make men great.—Ovid.

A death-bed flattery is the worst of treacheries. Ceremonies of mode and compliment are mightily out of season when life and salvation come to be at stake.—L'Estrange.

REVIEW AND HERALD

# I Heard Sister White Speak

By CLIFTON L. TAYLOR

Looking over the long list of pioneers of the Advent message, several outstanding persons connected with various phases of the work of Seventh-day Adventists can be recalled. For example, there was James White, who got the publishing work under way, a work that now fills such an important role in spreading the third angel's message. Many others could be mentioned, did space permit, but the most important pioneer of all in the field of education, Ellen G. White, should be considered, for education is the foundation of all other activities.

Fifty years ago great emphasis was given to the place of Christian education. It was stressed in sermons and chapel talks given in our schools, and its principles were explained to our people at every opportunity. These principles were new to those who thought only in terms of abstract learning. There was much study of dead languages, higher mathematics, and logic, but until the message came to our people to develop harmoniously the heart, by means of Bible study; the hand, by manual training; and the head, by a proper adjustment of formal study, few in the educational world had envisioned such a program.

Christian education became the favorite topic for such educators as Otto J. Graf, Marion E. Cady, Nelson W. Kauble, Frederick Griggs, and many others. It was the theme of educators who spent their summers among the churches, teaching the people the importance of sending their sons and daughters to schools where these principles were followed. Parents were made aware of the need of educational reform, of the place of the Bible in education, of its relation to the study of nature and science, of the value of learning useful arts and trades. Many of these parents were thankful to send their children to institutions where they could study, mingle with others of like faith, and be protected from worldly entertainment and sports that were the norm in the public high schools and colleges of the world.

The following ten sentences became very familiar to those who promoted true education. They were quoted so often that they have passed into the very language and habits of thought of hundreds of our educators, who used them to guide the thinking of students preparing for occupations in God's cause. All are from volume 6 of the *Testimonies*:

1. "Christ must be brought into all

the studies, that students may drink in the knowledge of God and may represent Him in character."—Page 132.

2. "One great object of our schools is the training of youth to engage in service in our institutions and in different lines of gospel work."—Page 133.

3. "The best ministerial talent should be employed in teaching the Bible in our schools."—Page 134.

4. "We are not to elevate our standard just a little above the world's standard, but we are to make the distinction decidedly apparent."—Page 146.

5. "Our schools must be more like the schools of the prophets."—Page 152.

6. "Study in agricultural lines should be the A, B, and C of the education given in our schools."—Page 179.

7. "Next to the Bible, nature is to be our great lessonbook."—Page 185.

8. "In selecting teachers we should use every precaution, knowing that this is as solemn a matter as the selecting of persons for the ministry."—Page 200.

9. "When heavenly intelligences see that men are no longer permitted to present the truth, the Spirit of God

will come upon the children, and they will do a work in the proclamation of the truth which the older workers cannot do, because their way will be hedged up. Our church schools are ordained by God to prepare the children for this great work."—Page 203.

10. "The management and instruction of children is the noblest missionary work that any man or woman can undertake."—Page 205.

There was a note of soul uplift in the sermons and chapel talks on Christian education in those days, using the instruction given in such rich profusion from the pen of Ellen G. White. I recall how the young men thrilled to that statement in *The Ministry of Healing*, page 465: "Let the student take the Bible as his guide, and stand firm for principle, and he may aspire to any height of attainment."

## Aim High

Further, the statement that now appears in *Messages to Young People*, page 36, when read in a chapel talk by Prof. J. G. Lamson many years ago, fairly electrified his audience, showing them that they, like Joseph and Daniel, might someday rise to places of highest honor and responsibility if they walked always with God and followed His blueprint.

It read: "Dear youth, what is the aim and purpose of your life? Are you ambitious for education that you may have a name and position in the world? Have you thoughts that you dare not express, that you may one day stand upon the summit of intellectual greatness; that you may sit in deliberative and legislative councils, and help to enact laws for the nation? There is nothing wrong in these aspirations. You may every one of you make your mark. You should be content with no mean attainments. Aim high, and spare no pains to reach the standard."

It was in August of 1903 when I was a summer-school student in Healdsburg College, California, preparing to teach my first church school, that I heard Sister Ellen White address the students and faculty on the subject of Christian education. About 110 church school teachers were there, and because it had been announced that on August 20 Sister White would be there to give a talk to the students, resident Adventists also had come. Every seat in the chapel was filled with those eager to listen.

The college chapel was located on

## Gratitude

By C. L. MAGEE

How often in the still of night,  
In dreamless slumber deep,  
A voice of song awakens me  
From out my quiet sleep;

For just outside my window ledge,  
Perched high toward the sky,  
A mockingbird bursts forth in song—  
A midnight lullaby.

Methinks its heart's so full of joy  
That day does not suffice  
To thank the Lord with voice of song  
For everything so nice.

Though night is dark, its heart is light,  
And rapture fills its breast  
And bubbles forth in joyous song  
While I in silence rest.

Then why should I not wake and sing  
My thankfulness and praise  
To Him who gives without reserve  
And lengtheneth my days?

Lord, fill me with such gratitude  
As that bird in the tree,  
Then I shall praise Thee night and day  
For what Thou givest me.

the second floor of the building. The stairway leading to it opened into the chapel itself, and those coming up emerged very near to the rostrum. As the hands of the clock moved on toward the hour scheduled for Sister White to come, a hush of expectancy settled upon the waiting audience. Never had I known the room to be so absolutely quiet. Not a rustle, not a whisper, broke the silence of the tightly packed congregation.

Then, as the hands of the clock moved to the very minute for which we had waited, we heard Sister White's footsteps on the stairs. Very slow, deliberate, evenly spaced footsteps they were, to which we listened with ever-mounting anticipation. Soon Sister White came into our view and paused just a moment to recover herself from the steep climb. Then she walked to the platform, took her place behind the speaker's desk, and began her discourse at once, without any preliminaries.

Like all the others present, I was deeply interested in everything she said. All my life I had heard of this woman, and had wished to hear and see for myself one whom God had entrusted with the gift of prophecy. I felt it a great honor and privilege, an opportunity that might never come to me again. I had heard her critics declare that her writings were largely the work of her secretaries. Now I observed that in her extemporaneous speech her statements were filled with expressions exactly like those I had read so many times in her writings.

Much of the address was concerned with the founding of the Avondale school at Cooranbong, Australia. She covered much of the material that can be read in detail in the chapter "The Avondale School" in the book *Life Sketches*. As she related her various experiences there, she impressed me as one who was glad to share with others the richness and blessing she had received there; who wanted to share the benefits with those who were to carry out the plan of education that was to set our schools apart from the worldly schools.

Most of her talk was in the nature of a narrative. She told many instances of blessing and success because of following the direct instruction given by the Lord. She told of the so-called agricultural experts who had borne false witness against the land, and of the later developments that proved the place could be farmed successfully.

I think the impression that made the deepest appeal to me at the time was her voice. It was unusual in a woman. She made no apparent effort to speak louder than an easy, conversational tone, yet it was clearly heard by everyone in the room. It conveyed

no sense of strain, yet it carried perfectly—almost as if amplified by a modern device as yet undreamed of. Her enunciation was crystal clear, but the listener had no impression of any special effort being made to achieve this effect. There was a clear, mellow timbre, a resonance, in her voice that projected it effortlessly to both the ear and the heart of the listener.

#### Mrs. White's Earnest Attitude

There was a complete lack of pulpit mannerisms. She used none of the attention-gaining devices of the modern trained speaker. There were no studied attitudes, no gestures, no blandishment of the audience, designed to persuade, convict, or win to her point of view. She gave me the impression of one deeply in earnest, serious, and not given to the ranting of a propagandist.

After all these years, I cannot tell anything about what Sister White wore on that occasion. Probably I could not have done so had anyone asked me on the very next day. So consistently inconspicuous was her attire that only a general impression of dignity and neatness remains in my mind. It was probably her usual habit of plain black of good quality material, with perhaps a little white at the neck and wrists. But I did not notice anything but her absorbing message, coupled with an over-all impression of great kindness and sweetness of soul. I had the feeling that here was one

whose greatest wish was to pass on to the educators of the future the keys of success as God reckons it.

As I listened my thoughts went back to the years of my childhood when it was my privilege to know and enjoy the companionship of both my grandmothers, two of the best, the kindest, the finest Christian women I have ever known. When I say that Sister White that day reminded me of their quality of kindness, of genuine Christian character, I am paying to her memory the sincerest tribute of which I am capable.

Time has wrought many changes in all the decades that have come and gone since that warm August day in old Healdsburg. Our numbers have multiplied, and so have the problems in the educational field. Accreditation, the necessity for ever higher degrees for the instructors in our schools, the need for continual enlargement and improvement of physical plants, the pressure upon us of the world's standards in subject matter and methods—all press in upon us. These things we must meet, but for our very souls' sake, let us not lose sight of the blueprint given so long ago.

As we follow God's plan we can with confidence repeat: "Higher than the highest human thought can reach is God's ideal for His children. Godliness—godlikeness—is the goal to be reached. Before the student there is opened a path of continual progress." —*Education*, p. 18.

## Parents' Fellowship of Prayer

"I will save thy children."—Isaiah 49:25

[Address prayer requests to Parents' Fellowship of Prayer, Review and Herald, Washington 12, D.C.]

### Two Mothers Report Sons Converted

We were much cheered by a recent letter from a physician's wife in Arizona. She writes: "The Fellowship of Prayer has meant so much to us. I just wonder why it was not begun long ago, but thank the Lord it came into our lives just when we needed it. It has made the Friday sunset hour more precious than ever before, because we must be on our knees at that moment if we are to join all parents in our time belt in the petition for our children.

"A year ago we joined, at an hour when the outlook for the salvation of one of our wonderful children was so completely dark it seemed impossible God could do such a great work in so short a time. But things began to happen almost immediately. Thursday night when I realized that our son has so completely turned back to the Lord in a richer experience than he had before, I could not sleep for praising and thanking our wonderful Father. Two of my non-Adventist friends are also joining, and one of them is taking Bible studies."

A letter from Illinois tells of the conversion of a son in California. This mother says: "Two years ago I wrote asking an interest in your prayers for my boy and my girl. It is with thankfulness in my heart that I tell you my son has completely changed. He has given up smoking, drinking, and other worldly ways. He is serving God with his whole heart. . . . Words cannot express how happy and grateful I am. My daughter is still a backslider, though, and needs your prayers. Please put her on your prayer list. I know God will hear and answer as He did with Jimmy. There is power in all the prayers ascending to God every Friday at sunset. God is blessing and answering. I thank Him and will continue to pray for the children and parents too."

Yes, members of the Parents' Fellowship, "There is power in all the prayers ascending to God every Friday at sunset." Are you praying with us regularly at that hour? Remember, the arm of Omnipotence is waiting to be moved.

# Ever in Need or Afraid?

By J. Ernest Edwards

How did Jesus meet the problems of physical need and danger?

The crowds pressed about Him, oft-times preventing Him from obtaining the rest He needed. There was a constant conflict between wearing bustle and quiet meditation; between the need for rest and privacy and the demands of humanity.

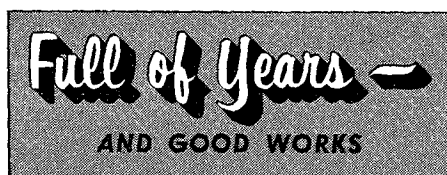
On one occasion Jesus departed by boat to a desert place, but the people discovered His retreat. Moved with compassion for the eager throngs who hurried out of the cities to find Him, Jesus taught the people crowded on the hillside. Their need took priority over His desire for rest.

At the close of a long day of teaching, Jesus sensed the hunger of these sheep that had no shepherd and directed the disciples, "Give ye them to eat." The disciples, confronted by this situation, were nonplused and dismayed. But Jesus insisted on doing everything possible in loving ministry for the five thousand needy men and the many women and children who were far from home and food. You recall how He took the five barley loaves and the two small fish of the little lad and ministered to the physical needs of the people. He met the problem by making use of available resources, by securing the cooperation of others, by emphasizing organization (dividing the crowd into companies), and by depending completely on God.

"He who taught the people the way to secure peace and happiness was just as thoughtful of their temporal necessities as of their spiritual need. The people were weary and faint. There were mothers with babes in their arms, and little children clinging to their skirts. Many had been standing for hours. They had been so intensely interested in Christ's words that they had not once thought of sitting down." —*The Desire of Ages*, pp. 365, 366.

The fear of want is one of the common fears of mankind. The specter of living on an uncertain pittance is a nightmare in life; but it can be routed by perfect trust in God's love. Jesus pointed the anxious poor to the birds and the flowers. The birds of the heavens neither sow, reap, nor store, but the heavenly Father feeds them. The lilies develop without toil or spinning, yet Solomon in all his glory was not arrayed like one of them. The God who feeds the birds and clothes the

flowers will feed and clothe the human family, who are of far greater value. His general providence and particular care have been constant. Jesus will supply the needs of those who have faith, who believe His promises, commune with Him, and trust His leading.



Mrs. Lillie Rouse



Mrs. Lillie Rouse of Angwin, California, will soon be 90 years old and is very thankful that she can still attend Sabbath school regularly. She was a Michigan girl. When about 11 years of age she moved with her family to Nebraska in a covered wagon. As a young woman she was a music teacher. She was always deeply interested in temperance work and served as a leader in the Loyal Temperance Legion of the WCTU.

For many years Sister Rouse has lived in Angwin, near Pacific Union College. Her hobby is helping with the Investment Fund of the Sabbath school. Some years ago Sister Rouse invested three dollars in woolen yarn and began to make things for babies, such as sweaters and booties (also sweaters for adults), earning about fifty dollars a year for the fund. This past year she earned one hundred dollars, and plans to continue in the good work.

One of her admiring neighbors, Mrs. Lulu Babcock, wrote the following lines in appreciation of Sister Rouse:

There is a lady on our street  
Who's just a little extra sweet.  
Her birthday's coming when it's cold,  
And she will then be ninety old.  
You never would believe it though,  
If you could see her knit and sew.  
She never misses Sabbath school—  
For her it is a basic rule.  
Investment busy in some way  
Is mostly how she spends her day.  
And I am sure if you would search,  
You'd find her champion of our church.  
She never taught in foreign lands,  
But preaches well with her dear hands.  
She lives alone in a small white house,  
And her name is Mrs. Lillie Rouse.

ERNEST LLOYD

Today Christ can successfully meet your temporal needs. Experiences of answered prayer confirm God's presence and loving provision for man's need. In the Lord's Prayer Christ taught us to ask for only today's bread. It is not possible to eat any other kind of bread. We must close the door on yesterday. It's too late to go through that day again. As for the future, prepare for it by putting all one's prayers, prospects, and plans into doing today's job well.

But how about bodily danger? How did Christ meet this challenge?

The feeding of the five thousand was followed by the disciples' being commanded to sail to the other side of the sea. Caught in an unexpected storm, these fishermen desperately rowed and feared for their lives. Then Jesus came to them walking on the water, and said, "Be of good cheer. It is I. Be not afraid!" How reassuring to know that the One who marks the fall of the sparrow and numbers the hairs of our head upholds His followers and no man can pluck them out of His hand (John 10:28, 29). The presence of Christ assures victory over danger.

"When trouble comes upon us, how often we are like Peter! We look upon the waves, instead of keeping our eyes fixed upon the Saviour. Our footsteps slide, and the proud waters go over our souls. Jesus did not bid Peter come to Him that he should perish; He does not call us to follow Him, and then forsake us. 'Fear not,' He says; 'for I have redeemed thee, I have called thee by thy name; thou art Mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour.' Isa. 43:1-3." —*Ibid.*, p. 382.

The four-motor transoceanic plane on which I was a passenger had landed early one morning at the Boston, Massachusetts, airport for a short stop before winging its way across the Atlantic to the Azores. Before I had left Washington my family had knelt around the family altar, seeking God's protection for me during my three months' itinerary. They had placed me in the hands of the Almighty.

Unconscious of any impending danger I mingled with the passengers at the Boston airport before our expected take-off. Suddenly we were called to the terminal counter and informed of an unusual discovery. The previous day this plane had transported news photographers. A telephone call had just come inquiring about their luggage, some of which



had apparently been ruined during the flight. Investigation disclosed that sulfuric acid in the luggage compartment had ruined its contents.

The announcer commented, "It was fortunate this discovery was made before our Atlantic flight. The acid fumes concentrated in the luggage compartment might have resulted in a

serious explosion. We shall be delayed several hours. A replacement plane will be coming from New York."

God had providentially interfered and had protected from bodily danger. As truly today as in Daniel's time "our God whom we serve is able to deliver us" (Dan. 3:17). Trusting Him, why should we fear?

The Miracle of Divine Healing—2

## Divine Healing, a Blessing for the Obedient

By D. A. Delafield

What is one great purpose of Jesus' work of redemption? "God . . . raised up his Son Jesus, [and] sent him to bless you, in turning away every one of you from his iniquities" (Acts 3:26).

The sick who seek God for healing should trust the power of the Saviour to bless them in first turning them away from their iniquities—that is, such bad habits as may have brought on disease. It is in this "turning away" that much of the blessing of God consists. When such evil practices as the use of tobacco and liquor are abandoned and the habits of life are brought into harmony with God's will, then the sick may look to God for His healing power.

"No man or woman has any right to form habits which lessen the healthful action of one organ of mind or body. He who perverts his powers is defiling the temple of the Holy Spirit. The Lord will not work a miracle to restore to soundness those who continue to use drugs which so degrade soul, mind, and body that sacred things are not appreciated. . . .

"As God's husbandry and building, man is under His supervision in every sense of the word; and the better he becomes acquainted with his Maker, the more sacred will his life become in his estimation. He will not place tobacco in his mouth, knowing that it defiles God's temple. He will not drink wine or liquor, knowing that, like tobacco, it degrades the whole being."—ELLEN G. WHITE in *The Review and Herald*, Nov. 6, 1900.

And there are some of the sick whose habits of diet and personal cleanliness should be altered. Mrs. White wrote: "It is labor lost to teach people to look to God as a healer of their infirmities, unless they are taught also to lay aside unhealthful practices. In order to receive His blessing in answer to prayer, they must cease to do evil and learn to do well. Their sur-

roundings must be sanitary, their habits of life correct. They must live in harmony with the law of God, both natural and spiritual."—*The Ministry of Healing*, pp. 227, 228.

"Natural laws are to be obeyed. We are not to fail of doing our part. God says to us, 'Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure.'" —*The SDA Bible Commentary*, vol. 7, p. 939.

Again Mrs. White wrote: "There are those among Seventh-day Adventists who will not heed the light given them in regard to this matter [of health reform]. . . . But how can the Lord work in their behalf when they are not willing to do His will, when they refuse to heed His instruction in regard to health reform?

"For thirty years the light on health reform has been coming to the people of God, but many have made it a subject of jest. They have continued to use tea, coffee, spices, and flesh meat. Their bodies are full of disease. How can we, I ask, present such ones to the Lord for healing?"—*Counsels on Diet and Foods*, p. 400.

### God Will Hear

Will God hear the prayers of the obedient ones? The answer is plain. "Behold, I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of the Lord your God, which I command you this day: and a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known" (Deut. 11:26-28).

"God hears prayer. Christ has said, 'If ye shall ask anything in My name, I will do it.' John 14:14. Again He says, 'If any man serve Me, him will My Father honor.' John 12:26. If we live according to His word, every pre-

cious promise He has given will be fulfilled to us. We are undeserving of His mercy, but as we give ourselves to Him, He receives us. He will work for and through those who follow Him." —*The Ministry of Healing*, pp. 226, 227.

Has the Great Physician promised to heal the sick? Yes. Note the following. "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much" (James 5:14-16).

"Christ has empowered His church to do the same work that He did during His ministry. Today He is the same compassionate physician that He was while on this earth. We should let the afflicted understand that in Him there is healing balm for every disease, restoring power for every infirmity. His disciples in this time are to pray for the sick as verily as His disciples of old prayed. And recoveries will follow, for 'the prayer of faith shall save the sick.' James 5:15. We need the Holy Spirit's power, the calm assurance of faith that can claim God's promises."—*Counsels on Health*, p. 210.

What should be the attitude of those who pray for the sick? For one thing, they should have faith.

"Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6).

"The Lord's promise, 'They shall lay hands on the sick, and they shall recover' (Mark 16:8), is just as trustworthy now as in the days of the apostles. It presents the privilege of God's children, and our faith should lay hold of all that it embraces. Christ's servants are the channel of His working, and through them He desires to exercise His healing power. It is our work to present the sick and suffering to God in the arms of our faith. We should teach them to believe in the great Healer."—*The Ministry of Healing*, p. 226.

James White describes an instance of healing in the life of Ellen White, and the faith required, in the following words: "It is a pleasure here to state relative to the gracious manifestation of the Holy Spirit to Mrs. White on the eve of January 3, 1875, that she had been sick with severe influenza, and confined to her room and bed for one week, till the physicians at the Health Institute had become

## ON THE Religious Front

[These news items are taken from Religious News Service, Ecumenical News Service, and other sources. We do not necessarily concur in statements made in these items. We publish them simply to give our readers a picture of current religious developments.]

### Liquor Advertising Reaches New High

Alcoholic beverage advertising totaled a record \$413,267,548 in 1957, the Methodist Board of Temperance reported in Washington, D.C. Citing authoritative figures published in advertising trade journals, the board said that brewers are now spending \$6.71 out of every \$100 of sales on advertising.

### Swiss Protestants Organize Pastoral Counseling by Telephone

A telephone pastoral-care service known as the Outstretched Hand has been extended to three Swiss cantons. Operated by Swiss Protestant church groups in Zurich, the service proved such a success there that the sponsors decided to extend it to the cantons of St. Gall, Thurgau, and Appenzell. Volunteers, including pastors, act as telephone counselors. In the first month of the service's operations in the cantons, 65 men and 72 women called the Outstretched Hand office.

### New Jersey Stores Win Stay on Sunday Ban

Enforcement of a church-backed law which bans Sunday sales of general merchandise in 18 of New Jersey's 21 counties was granted a temporary stay in Newark, New Jersey. Superior Court Judge Joseph L. Smith issued an injunction pending a final ruling in the fall on the law's constitutionality. The new law, signed by Gov. Robert B. Meyner, prohibits the Sunday sale of all home and office furnishings and appliances, clothing, and lumber and building material. Strongly supported by Roman Catholic and most Protestant organizations, as well as labor unions and chambers of commerce, the measure was opposed by Jewish and Seventh-day Adventist groups who observe Saturday as the Sabbath.

### Report Wide-spread Persecution of Jews in Soviet

Jews in Russia are being gradually squeezed out of educational, economic, political, and social life, the Anti-Defamation League of B'nai B'rith declared in a report released in New York. Jewish membership in the Soviet parliament has declined drastically in recent years, the report said. A consistent effort to degrade Jews in various fields of Russian life—scientific, educational, and war services—was claimed. The barring of Jewish applicants from pursuing higher education has been extended. Government restrictions on the number of synagogues available to Jews have continued. Construction of new synagogues and repair of old ones is prevented, and the availability of religious articles such as prayer books and shawls is restricted.

anxious in her case. In this condition she followed the directions given in the fifth chapter of the Epistle of James, and after a great stretch of faith, like the man in the gospel who stretched forth his withered hand, she reached the point of deliverance from pain and sickness, and was soon in vision, which lasted ten minutes. She then dressed for meeting, walked to the church, and spoke to the crowded assembly twenty minutes, and walked home. Since that time she has written very much, and has spoken to the people with freedom. She is now preparing for the long journey to the Pacific Coast."—Footnote by James White in the *Testimonies*, vol. 3, p. 570.

While faith is essential, the following warning is given by God to those who would mistake faith for presumption: "In the word of God we have instruction relative to special prayer for the recovery of the sick. But the offering of such prayer is a most solemn act, and should not be entered upon without careful consideration. In many cases of prayer for the healing of the sick, that which is called faith is nothing less than presumption."

"Many persons bring disease upon themselves by their self-indulgence. They have not lived in accordance with natural law or the principles of strict purity. Others have disregarded the laws of health in their habits of eating and drinking, dressing or working. Often some form of vice is the cause of feebleness of mind or body. Should these persons gain the blessing of health, many of them would continue to pursue the same course of heedless transgression of God's natural and spiritual laws, reasoning that if God heals them in answer to prayer, they are at liberty to continue their unhealthful practices and to indulge perverted appetite without restraint. If God were to work a miracle in restoring these persons to health, He would be encouraging sin."

"It is labor lost to teach people to look to God as a healer of their infirmities, unless they are taught also to lay aside unhealthful practices. In order to receive His blessing in answer to prayer, they must cease to do evil and learn to do well. Their surroundings must be sanitary, their habits of life correct. They must live in harmony with the law of God, both natural and spiritual."—*The Ministry of Healing*, pp. 227, 228.

Sometimes God is present to bless and to heal, yet men are not aware of His presence nor do they recognize that they were healed through His power.

"God's miracles do not always bear the outward semblance of miracles.

Often they are brought about in a way which looks like the natural course of events. When we pray for the sick, we also work for them. We answer our own prayers by using the remedies within our reach. Water, wisely applied, is a most powerful remedy. As it is used intelligently, favorable results are seen. God has given us intelligence, and He desires us to make the most of His health-giving blessings. We ask that God will give bread to the hungry; we are then to act as His helping hand in relieving hunger. We are to use every blessing God has placed within our reach for the deliverance of those in danger.

"Natural means, used in accordance with God's will, bring about supernatural results. We ask for a miracle, and the Lord directs the mind to some simple remedy. We ask to be kept from the pestilence that walketh in darkness, that is stalking with such power through the world; we are then to cooperate with God, observing the laws of health and life. Having done all that we possibly can, we are to keep asking in faith for health and strength. We are to eat that food which will preserve the health of the body. God gives us no encouragement that He will do for us what we can do for ourselves."—*The SDA Bible Commentary*, vol. 7, pp. 938, 939.

### Sick Not Always Healed

Too often we expect God to perform a miracle instantly. He is capable of doing this and sometimes works in this spectacular fashion. More often, however, His blessing operates in harmony with the use of the natural agencies that He has provided for the healing of the sick. But the sick are not always healed. In such cases they must not doubt God's mercy but quietly rest in His providence. (Read *The Ministry of Healing*, pages 225-233.) Nor should the minister who prays for the sick be reproached for lack of faith when healing does not follow.

"The apostles were not always able to work miracles at will. The Lord granted his servants this special power as the progress of his cause or the honor of his name required."—*Sketches From the Life of Paul*, p. 135.

On the other hand, God will at times work in spite of the unsanctified life of the one who prays. This is illustrated by the following incident which occurred in the early days and concerned a minister not of our faith, a relative of Mrs. White's:

"A case was held up before me of a . . . minister; eighty miles he was sent to pray for a sick sister who sent for him in compliance with the teaching of James. He went and prayed in earnest, and she prayed; she believed

the minister to be a man of God, a man of faith. Physicians had given her up to die of consumption. She was healed immediately. She arose and prepared supper, a thing she had not done for ten years.

"Now the minister was vile, his life was corrupt, and yet here was a great work. He took the glory all to himself.

"Then again the scene mentioned above passed before me. I saw that the woman was a true disciple of Christ; her faith was that she should be healed. I saw their prayers: one was misty, dark, fell downward. The other prayer was mixed with light or specks which looked to me like diamonds, and arose upward to Jesus and He sent

it up to His Father like sweet incense, and a beam of light was immediately sent to the afflicted one and she revived and strengthened under its influence."—*The SDA Bible Commentary*, vol. 7, p. 939.

Seventh-day Adventists are distinguished by the fact that they have the "faith of Jesus," "the testimony of Jesus," and "keep the commandments of God." (Rev. 14:12; 19:10; 12:17.) This includes the laws of health as well as God's moral law. Let us be known as those who believe and practice the truths we profess, but let us not forget that every blessing and benefit is ours by virtue of the redemptive work of Jesus Christ our Lord.

## Prayers Answered After Many Years

By J. L. Tucker

He was an old man but his eyes and face were bright, shining with the light of a peace that came as the result of a new dedication of life. It was a Friday afternoon when this elderly man came into The Quiet Hour radio office and said, "I want to see Pastor Tucker, the man that talks on the radio each day."

When I extended my hand and told him I was Mr. Tucker, he grasped it eagerly, and I saw tears filling his eyes as he said, "You will never know the joy that has come into our lives because of your broadcasts." Then he asked if I had time to listen to an old man's story. I answered, "I am busy, but let's hear the high lights of your story." The memory of that story has warmed and encouraged my heart many times since.

In brief, this is the story as Mr. Morton told it to me. "When I was a boy Elder J. N. Loughborough came to our town to hold some public meetings. Word quickly passed through the community that the 'Advents' had come to town and would be preaching their heresy. When my father learned the news he decided to go. He did not expect to learn anything, but he felt it was his duty to go to protect the community from the false doctrines that he expected would be preached. My father was a lawyer and a well-respected man who prided himself on always desiring to be on the right side of every issue. Many a shady case he refused to accept because he would not be a party to compromising with truth. Never for gain would he try to defend wrong and corruption.

"When it was learned that Lawyer

Morton was going to attend the Loughborough meetings and would check the heresy, the people came with more freedom and ease. For a few nights all was in agreement. But in about a week the evangelist spoke on the subject of the Sabbath, and my father, believing this to be false, stood up and challenged Mr. Loughborough. He asked for the use of the pulpit to show the people of the community the real truth of the matter.

"Graciously Elder Loughborough agreed to let my father have any night or as many nights as he chose, declaring that he wanted above all else that only the truth of God's Word should be presented. Father asked for two days to prepare his Biblical arguments. What excitement prevailed. There was expectancy in the air. Little groups were discussing how the lawyer would show up the preacher.

### Lawyer Takes His Stand

"An overflow crowd was on hand to see the outcome. After the opening exercise my father stood up and said, 'Ladies and gentlemen, I have lived in this community for a long time and have conducted myself in such a way as to command the respect of the good people of this area. You know how it has always been my policy to be on the right side of every question whether it has been popular or unpopular. I have never knowingly tried to defend or uphold a lie or tried to make black look white. I have studied long hours on the subject of the seventh-day Sabbath that the preacher told us about, which I sincerely thought was heresy, but I find that

Mr. Loughborough is on the right side of this question. With his permission I'd like to join him and get on the right side of this Sabbath truth.' What a sensation father's declaration caused! Many others followed him in his courageous stand.

"Brother Loughborough baptized my father and mother, and we as children were all raised in the Seventh-day Adventist Church except my oldest brother, who affirmed he could not believe in the God of the Bible.

"The years came and went, and with the passing of time there were many changes. Father and mother went to their rest. Finally, of our immediate family only my brother, now in his eighties, and I remain. I had lived in a backslidden condition for years despite the memory of earnest personal appeals and family prayers that we be a united family in the resurrection morning when Jesus comes to claim His own. My old unbelieving brother and I, the poor blackslider almost as old, spent the winter in this city sharing an apartment. Every night after we first found your daily program we listened to you. You seemed to be preaching directly to us as night by night you spoke on such subjects as 'Why I Believe in the Bible,' 'Why I Believe in God,' and 'Why I Believe in Jesus and Have Accepted Him as My Personal Saviour.'

"One night at the close of your broadcast as my brother turned to me I saw tears in his eyes. He said, 'I can now believe in the God of the Bible. Oh, why could I not see it before!' Then in stern rebuke he added, 'I've been an honest doubter, but you—you are nothing but a hypocrite—a cheap backslider with no excuse for your attitude.'

"After a torrent of words he paused and with a pathos such as never had come from his heart and lips he said, 'Don't you think we two old men ought to kneel by our radio and ask this God of the Bible to forgive the past and accept us for Jesus' sake, and after all these years answer father's and mother's prayers?'

"And so, Brother Tucker, with trembling, halting words we both poured out our confession of the wrongs of many years, pleading that the provisions of divine grace would be applied to our lives and that the sweet assurance that came to the thief on the cross when he prayed would be given to us. And it was. We found that God is no respecter of persons. We are eagerly waiting the meeting time when we will greet father and mother, our brothers and sisters, and Brother Loughborough." Then he added, "We thought you might be interested to know what had taken place on the listening end of your radio program."





# • EDITORIALS •

## National Day of Prayer

President Eisenhower has designated Wednesday, October 1, as National Day of Prayer. He took this action in accordance with a resolution approved by Congress in 1952 calling for the President to "set aside and proclaim a suitable day each year, other than a Sunday, as a National Day of Prayer on which people of the United States may turn to God in prayer and meditation at churches, in groups and as individuals."

While we doubt that churches will be crowded on the National Day of Prayer, such an enthusiastic response would be a good thing. Certainly God's blessing is sorely needed today, individually, nationally, and internationally.

The President has suggested five matters for which to pray on this special day. Somewhat abbreviated, they are: (1) that we might not forget what our heritage cost our forefathers, (2) that God might give us wisdom to rear our children aright, (3) that we might be kind, and do everything possible to alleviate suffering at home and abroad, (4) that we might succeed "in building a just and durable peace," (5) that we might courageously carry our assigned burdens from day to day, and work toward "goals of human betterment which may be attained only beyond our span of years."

We are sure that beside these suggested topics for prayer, each individual could make up a long personal list. Unfortunately most of the items included would probably partake of the "give me" flavor, for many people think of prayer simply as a means of "getting." Others pray only when they are in serious trouble. They view prayer as a kind of celestial fire alarm, to be used only in case of emergency.

### A Broader Concept Needed

Attitudes such as these reveal an extremely superficial understanding of the purpose of prayer. The privilege of prayer has not been bestowed upon us as a device whereby we may plunge our selfish hands into the treasures of Omnipotence and draw out such blessings as riches, fame, happiness, success, health, healing. True, God grants these blessings when He sees best. But He wants us to value prayer not merely as a medium of obtaining blessings but also for its own sake, for what it is—communion with the Eternal. (What parent would be pleased if his child spoke to him only when he wanted something?) God wants us to tell Him of our love for Him. He wants us to tell Him of the joy we find in following His revealed will. He wants us to tell Him of the grief we feel when we yield to the temptations of the enemy.

And the requests we make should largely be for spiritual blessings, not temporal ones. We should plead for a clearer understanding of truth; for a fuller outpouring of the Holy Spirit; for ability to witness successfully for Christ; for cleansing from sin; for the conversion of loved ones and acquaintances; for the church to be revived; for the spread of the gospel. As we pray along these lines, we will grow in grace. Our interests will broaden, centering on others, not on self. And we will come to know God so well that we will never doubt His

wisdom nor rebel at His dealings. If He does not grant us some request that we desire ever so ardently, we will believe that He is withholding it only because He knows it is not for our best good. (See *Testimonies*, vol. 1, pp. 120, 121.)

Obviously, a vital and meaningful prayer life cannot be developed merely by participating once a year in a National Day of Prayer. It will require constant attention. It will necessitate beginning each day with God, talking with Him throughout the day, and closing the day with Him. Such a program takes time and effort, but it is infinitely rewarding. Have you tested it in *your* life?

K. H. W.

## How Moral Is the Church of Rome?

A group of current religious news releases add up to a puzzle of major proportions. These dispatches concern attempts by the Church of Rome in the United States to coerce the American public into adopting its own arbitrary moral standards. We would make it clear that we are not concerned here with the relative merits or demerits of the standards involved, but only with the bearing these attempts have upon the long-range policy of "the church" to dominate society and the state.

What puzzles us is the inconsistency of "the church" in essaying to force its own arbitrary standards upon the public in certain areas of morality, while at the same time, in effect, contributing to human delinquency in other areas. To be sure, we accord "the church" the privilege of prescribing and regulating the conduct of its own members. Membership in "the church" is voluntary. But we protest when "the church" sets about to compel nonmembers to comply with its mores.

We refer, first, to the current birth control controversy raging in New York City, in which representatives of the Catholic Church have pitted their ecclesiastical weight against the combined forces of all other religious groups in an effort to control medical policy in the public hospitals of the city. The *New York Times* sums up the issue editorially thus: "Freedom of religion works both ways; and in this delicate area hospitals must certainly remain neutral, neither imposing birth control therapy, when it is medically indicated, on anyone to whom it is religiously repugnant nor withholding it from those to whom it is not."

Another area in which the Church of Rome has for some time been attempting to make the American public adopt its own moral standards is motion picture censorship. Now, Seventh-day Adventists have a far stricter code of morals in this area than do Catholics, but we do not consider it our prerogative to dictate to those not of our faith what *their* standards should be. It would be a crude and unwarranted imposition on our part to attempt to force the public at large to adopt our standards. But such coercive measures were taken recently by "the church" in New York State, where a purveyor of motion pictures was subjected to economic boycott for six months because he refused to comply with the demand to cancel the showing of a certain film.

On the other side of the ledger we find that certain Catholic religious orders have been successful in securing a regulation from the Internal Revenue Service exempting their business activities from Federal taxation. Beneficent as this order may appear on the surface, it has ulterior—and sinister—implications. The sober fact is that some of the religious orders on whose behalf this ruling was secured are engaged in the manufacture of intoxicating beverages. The import of the ruling was succinctly stated by Dr. Glenn L. Archer of POAU, who points out that it was issued for “the exclusive benefit of a single church which engages in the distillery business.”

This curious ruling of the U.S. Internal Revenue Service limits tax exemption to religious orders “with sacerdotal [priestly] functions.” Obviously the Catholic Church, including its religious orders, is the only major religious body in the United States that has “sacerdotal functions.” But we are not so much concerned here with the favoritism shown the Catholic Church by the Internal Revenue Service as with the fact that this favoritism has been sought in order to aid “the church” in its production of alcoholic beverages for sale to the public.

Another submoral area of church interest is the recent effort of “the church” to legalize bingo in such States as New York and Colorado. Proposed legislation would permit this “respectable” form of gambling when it is conducted by the church and when proceeds go to the support of the church.

If “the church” were as strict and vocal about gambling and intoxicating beverages as it is about birth control and motion pictures, we would at least be able to see a consistency that is now lacking. We might perhaps conclude, also, that church authorities are actuated by lofty moral principles. But as it is, with “the church” blowing hot on some moral issues and cold on others, we may be pardoned for surmising that profit and popularity play no small part in determining her moral standards. Perhaps the issue would be clearer if an individual rather than a church was involved. What would we think of a man who maintained exaggerated moral standards in some areas but who approved of gambling and drinking? We might be willing to grant him the privilege of this personal inconsistency, but would we take lightly attempts on his part to force his inconsistent ideals upon us? Would we not conclude that his rights end where ours begin, and that by his inconsistency he forfeits the respect we might otherwise be willing to accord him?

We may at first be inclined to dismiss items of news

such as these with a shrug of the shoulder. But let us not forget that the ultimate objective of the Church of Rome is to make America Catholic by exerting political and economic, as well as religious, pressure. Americans would do well to note carefully and thoughtfully the conditions that exist in certain lands of the Old World, and the New, where “the church” is in effective control of society and of the state, and then to read again the vivid portrayal of its ultimate, momentary, success in bringing about the same state of affairs in this country, as set forth in Revelation 13.

R. F. C.

## The Unguarded Approach

It is said that only once in the history of Scotland was old Edinburgh castle captured.

Here is how it happened.

A strong contingent of guards was posted to protect the most accessible approach to the castle. But on another side no sentries were placed. Why? Because it was believed that the steep, rocky approach on that side made the castle entirely inaccessible, hence impregnable from that direction.

But the enemy mounted an attack from this very side. A party of soldiers crept up the unguarded slope and, surprising the garrison, soon forced it to surrender.

Note that the enemy did not attack the spot that normally would have been considered most vulnerable. They knew this would be folly; it was well guarded! Instead they approached the castle from what was apparently its strongest side. It needed no guards—so thought the defenders.

How often this is the way Satan works to overthrow Christians. Only rarely does he make a frontal attack on our well-known weaknesses. We are prepared for him there. So he tempts us in poorly defended areas. He surprises us where we little suspect danger.

Since this is true, if we see a brother overtaken in a sin, let us not hastily condemn him. He may not love iniquity any more than do we. He may only have been caught off guard. Let us speak words of courage to him and help him get his spiritual defenses set once more.

And here is good counsel for all of us: “Let him that thinketh he standeth take heed lest he fall” (1 Cor. 10: 12). “Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour” (1 Peter 5:8).

K. H. W.

“Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground” (Ex. 3:5). These were the words spoken to Moses as he stepped into the presence of God. God expects His people to show a reverent spirit as they come into His presence. The true Christian will at all times strive to emulate Jesus, who said, “I do always those things that please him.” Most Sabbath school members sincerely desire to conform to the highest possible standards of church decorum, but some miss the mark because they do not stop to consider carefully how their actions appear to the great God of heaven.

First, let us consider the question of being on time. We go to Sabbath school to meet with God. God would have everything done decently and in order. Throughout the universe, everything has its own time. Arriving late at church disturbs the punctual worshippers, makes unnecessary demands on the ushers, and deprives the latecomer of the full blessing of worship.

When we go into the church we should



quietly be seated in the middle of a pew near where our class meets. Other people may then come in and sit down without being forced to crowd their way through or stumble over us. It is well for us to bow our head and breathe a silent prayer to God. We may ask Him to bless the superintendent and other Sabbath school officers; also petition Him for a special blessing for ourselves and others. Let us then spend the remainder of the time before Sabbath school actually begins in quiet meditation, in looking over the lesson, or in reading the Bible. If there is a song service, join wholeheartedly in it.

During the Sabbath school hour all should maintain a reverent attitude. At no time before or during the service should there be

any talking, whispering, or laughing. Such behavior is irreverent and an insult to God.

Mothers with infants should endeavor to sit near the rear of the church in order that they may leave if necessary, without disturbing the other members. As soon as possible the little ones should be taken to the cradle roll division of the Sabbath school. “The Lord is in his holy temple: let all the earth keep silence before him” (Hab. 2:20).

Take an active part in the singing and help strangers find a hymnal and the number of the hymn being sung. Show a friendly interest in visitors and make them feel welcome. Enter into the discussion of the lesson.

Avoid such offensive conduct as gum chewing, which shows disrespect to God and distracts others. Remain in your place at the end of Sabbath school until after the benediction. Let there be as little changing of seats as possible.

May these few suggestions lead to greater reverence in our Sabbath schools.

G. R. NASH

# Sabbath School Lesson Help

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

FOR SABBATH, OCTOBER 11, 1958

## Levi-Matthew, the Publican

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

Every teacher of standing, anciently, had his followers, or disciples. The Jewish rabbis had theirs. So did John the Baptist (see Mark 2:18).

The word "disciple" is used in two senses. All believers were disciples in the widest sense. They were not required to leave home and travel, but they witnessed and worked in their local communities. There was also an inner circle of disciples who were called apostles. They forsook all to follow the Master, and after His ascension they were the traveling emissaries of the cross and the architects of the church of Christ. "By these feeble agencies, through His word and Spirit, He designs to place salvation within the reach of all."—*The Acts of the Apostles*, p. 18.

Christ's attitude toward the different classes of society is seen in His choice of the apostles, and Matthew supplies a striking lesson on this point.

### 1. Divine Grace in Choice and Acceptance

Matthew 9:9. "And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him." Compare Luke 7:34.

"Saw a publican" (Luke 5:27). "Saw" comes from a Greek word meaning "to view attentively," "to contemplate" (more earnestly than the verb *to see*). Jesus had the perspicacity of divine grace, and the afterlife of Matthew justified His choice.

"Publican" "strictly meant a member of one of the great Roman financial companies, which farmed the taxes of the provinces of the Roman Empire."—*Hastings Dictionary of the Bible*. Collectors at the local level became objects of detestation by Jews, who hated Roman domination. Terrible bribery and abuse resulted, and sometimes the provinces were compelled to pay taxes twice or thrice because of dishonest tax collectors. No wonder publicans were classified with sinners.

Levi came from priestly background. He lowered his standards sadly to be-

come a menial servant of the hated Roman government, a renegade Jew collecting dues on the merchandise that crossed the lake. "But our Lord sees veins of gold and precious gems in most unlikely places, and he detected the apostle and evangelist in this despised publican."—F. B. MEYER, *Through the Bible Day by Day*, vol. 5, p. 28.

Luke 5:27, 28. "And he left all, rose up, and followed him." Matthew was compelled to forsake tax collecting in order to be a Christian (unlike the fishermen disciples), but he chose a way of life that humanly speaking offered him nothing compared with his former lucrative living.

"When Christ called His disciples . . . He offered them no flattering prospects in this life. He gave them no promise of gain or worldly honor, nor did they make any stipulation as to what they should receive."—*The Ministry of Healing*, p. 479.

### 2. Matthew's Gratitude and the Pharisees' Reaction

Luke 5:29. "Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them." Matthew says "many publicans and sinners." Two opinions of Levi-Matthew are in conflict at this feast: (a) "The Pharisees had judged Matthew according to his employment," and he was therefore a social pariah; (b) "Jesus saw in this man a heart open for the reception of truth" (*The Desire of Ages*, p. 272).

Luke 5:30. "Why do ye eat and drink with publicans and sinners?" This was the social test by which men were classified in Christ's day. It is the same today. How could Jesus mingle with outcasts and not be soiled by His environment? "He will sit with perfect grace among publicans and sinners, lifting them to his own pure and holy level. He is always to be found where there are sin-sick souls; and where hearts are famished for love and joy, he is with them as their bridegroom."—*Through the Bible Day by Day*, vol. 5, pp. 28, 29.

The indignation of the Pharisees could not prevent the creation of widespread interest in Jesus among

the publicans, but it strengthened the barrier they were erecting between themselves and Jesus. The Saviour by His sympathy and kindliness "recognized the dignity of humanity" even among social outcasts (*The Desire of Ages*, p. 274).

### 3. From Publican to Apostle

Matthew 10:1-4. "He gave them [the twelve] power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease." In the list of the twelve in this passage (also in Acts 1:13) Matthew is named as the eighth (seventh in Mark 3:16-18 and Luke 6:14, 15) though he was the fifth to be called to Christ's service (*ibid.*, p. 272). Some of these men, perhaps five (Peter, Andrew, John, Philip, Bartholomew), had been part-time disciples.

Matthew 10:6. "Go rather to the lost sheep of the house of Israel." The twelve were given power, then sent out in pairs, not to Gentiles, lest they prejudice the Jews and discourage themselves, but to Jews. "If the Jews would receive the gospel, God purposed to make them His messengers to the Gentiles."—*Ibid.*, p. 351. On their first missionary tour they went only where Jesus had been before, and "brother was associated with brother, friend with friend."

Acts 1:13. "Where abode . . . Matthew." The man whom we first meet sitting at Herod's toll booth is last seen in the upper room with the other ten apostles. In between these two events the man and his world have become completely revolutionized. He lived with Jesus, he saw the resurrected Lord, and heard the angels' promise of the Second Advent.

### 4. Matthew's Contribution to the Canon of Scripture

Matthew 1:1-17. "The book of the generation of Jesus Christ." From earliest times it was considered that Matthew wrote for Hebrew Christians and therefore his book begins like an Old Testament history. Compare Genesis 5:1; 10:1; 36:1. He traces the descent of Christ from Abraham through the kingly line of David, and he gives much more time to Messianic prophecy than does any other Gospel.

Matthew 3:2. "The kingdom of heaven is at hand." This is Matthew's Hebrew expression for what the other evangelists usually call "the kingdom of God."

Matthew 13:34. "In parables." "Matthew has altogether 21 of the 40 parables narrated by the various Gospel writers, and 20 of the 35 miracles."—*The SDA Bible Commentary*, vol. 5, p. 191. He groups events topically rather than chronologically, and he "is pre-eminently the reporter of Jesus' sermons and other discourses" (*ibid.*).



# 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 9*

#### THE STORY THUS FAR

This is a true story of pioneer days. In 1852, when Clara Clark was only 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. Her father, Alvin Clark, first settled with his family in the Willamette Valley, then moved to the Walla Walla Valley, and finally settled at Brush Prairie, a new section in the Washington Territory, a few miles north of the Columbia River. Here Clara grew up. At fifteen she finished the studies given at the little country schoolhouse close by and went to a seminary in Portland for two terms. When she was seventeen she began teaching district school.

Clara Clark stood up very straight in the front of the schoolroom. The hot July sun shining in the two little windows cut into the squared-off log wall made a bright path wherein floated numerous dust particles, and ended in rectangles of light on two of the scarred, gouged old desks. Flies cruised at will in and out of the open doors and windows. The twenty-odd desks that filled the room were unoccupied, and the half-dozen older students of the school sat on the recitation bench before the teacher's table. The younger children had all been dismissed at afternoon recess time, and only those who were taking the fourth reader were staying until four o'clock.

"No, Sammy. Say 'in-com-pa-ra-ble,' not 'in-com-par-able.' Now, begin that sentence again. 'The incomparable beauty of the lake—'"

Sammy, his nose down close to his book, went back to the beginning of the sentence and made a new start. Then his voice droned on, halting here and there at a difficult word.

Clara pushed a damp wave of dark hair back off her forehead. With one hand holding the book, she tried with the other to hook the truant lock around the black bow perched high at the back of her head. Her curls clung moistly to the nape of her neck. Even the prim white collar and cuffs at the neck and wrists of her black school dress had wilted under the rigors of a summer day in the schoolroom.

Sammy's monotonous voice reached the end of the lesson and stopped. A bluebottle fly caught against a windowpane buzzed in a tone just about as musical—and as intelligible—as Sammy's had been.



Clara studied her book for a minute. It wasn't quite four o'clock, but the day was sultry and the children were restless. Without looking up she knew that Eli was at that moment sawing away on the bench with his jackknife, and that Joe was drawing fearful and wonderful pictures in the margins of his reader.

Quickly she looked up. "That's all for today. You are dismissed." Her eyes twinkled. What a sudden renewal of enthusiasm and activity the announcement brought to the scene which a moment before had been one of utter languor! There was a rush for the desks to drop schoolbooks, and a dash for the door. In a few moments the room settled into silence.

Clara turned to her desk—if the wobbly, battle-scarred piece of furniture at the front of the room could be dignified by that title. She put down the offending McGuffey's New Eclectic

Reader, which had for the past half-hour been tormenting her as well as the children, and dropped into her chair.

It was seven years since she had begun to teach school—she was in a reminiscent mood this afternoon. She could hardly visualize herself as that girl of less than seventeen who had stood before sixteen squirming children of all ages on her first day of teaching. She had shaken so hard that first day that her book had fallen out of her hand.

That had been in the autumn of 1867. Many things had grown very familiar to her since then—the multiplication table; the water pail, which the children were always eager to fill because it meant a break in the monotony of study; the stories in the readers; the smoky, antiquated stoves, which seemed to be a part of the prescribed equipment of every schoolhouse; the boarding 'round.

Boarding 'round—her familiarity with that country-school-teaching custom had well-nigh driven her to exasperation at times. But it evidently was an integral part of the profession, and she had learned to accept it with as good humor as possible. This plan was based on the principle that it was cheaper to board the teacher than to pay her enough to board herself.

Each family with children in school had the responsibility of keeping the teacher for a certain number of weeks—the exact length of time determined by the number of students in the home. It worked out that the poorer families were usually the larger, and therefore the ones who boarded the teacher for the longest period. Clara had learned to consider herself lucky if circumstances necessitated her sleeping with only one member of the family. Sharing a bed with two squirming children was often her lot.

Usually the hospitable housewife saved her best viands for the visit of the schoolteacher. In the more prosperous homes these included pies, cakes, preserves, and pickles enough to develop a case of dyspepsia. In the poverty-stricken cabins they were apt to consist of nothing more elaborate than biscuits made of coarse flour, and syrup. Clara remembered eating practically nothing but biscuits and syrup for one whole week.

Even at the noon hour she was not

### *Come Gypsying*

By JESSIE D. BELKNAP

Come, let us go gypsying  
Where autumn leaves are falling  
And happy birds are calling;  
Where red sumac bonnets nod,  
Where shy, lacy ferns unfold.  
Come, let us go gypsying  
Before we get too old.

Come, let us go gypsying  
Where lily pads are boating,  
Where thistledown is floating;  
Where the waters tumble down,  
Where the noisy bullfrogs scold.  
Come, let us go gypsying  
Before we get too old.

Come, let us go gypsying  
Where purple hills are dreaming,  
Where moss-banked lakes are gleaming,  
Where gay Fall with lavish hand  
Paints from pot of burnished gold.  
Come, let us go gypsying  
Before we get too old.

allowed to forget that she was boarding 'round. Her lunch was packed with that of the boys and girls at whose home she was staying. The children, with mother's admonition to politeness ringing in their ears, usually insisted that the teacher partake of the food first. And they stood around like famished little wolves, refusing to taste a mouthful until the teacher assured them that she had had plenty—which more often than not was only three or four hasty bites, so that the hungry children might the sooner have their dinner.

But the inconveniences of the dietary problem involved in boarding 'round were as nothing compared with the social demands of the system. The teacher, tired after a day at school, must come home and listen to all the woes and troubles of the household. She must entertain the family—sing, read to the older children, draw pictures for the younger ones. She must give advice, and help the man of the house figure out his partial payments—and woe betide her if her pencil paused on the slate as she went down the maze of figures.

Rustic etiquette demanded that the teacher never be left alone. Clara's spontaneous sense of humor had saved her from utter despair more than once when, yearning to be alone for a little while, she had found herself in the clutches of some kind soul who was afraid she might become lonesome.

That very morning—Clara's thoughts jumped easily to the present—she had left home right after breakfast and had taken the short cut down through the woods, in the hope of spending a quiet hour at the schoolhouse before taking up her work. Before she had gone far she had heard pattering and panting behind her, and had turned to see Jackie and Nellie, who caught up to her with the explanation that "mother was afraid you'd be lonesome, and so we run just as hard as we could to ketch up with you." Clara could not help wondering how they had ever left her alone so long right now in this empty schoolroom.

But boarding 'round had brought compensations—Clara's mind wandered back over the years again—rich compensations in the form of the true, loyal friends she had made at some of these humble homes. They were friends on whom she could count to the end.

Clara reached into the desk drawer and brought out a long, narrow, leather-tipped book. She opened it.

"Helen C. Clark's Diary, dating from August 14, 1870—'Private,'" she read, and smiled. In her diary, at least, she could indulge her preference for

her first name, Helen, even though everyone insisted on calling her Clara.

She leafed through the book, remembering the places in which she had taught.

There was Battle Ground to the north of her home in Brush Prairie, and the Hard Scrabble country out to the west. And now, Souvie's Island—for sheer beauty of scenery that was her choice of all her locations.

Before the coming of the white man



## The Gourd That Died Overnight

By ARTHUR S. MAXWELL

You would think that Jonah would have rejoiced at the wonderful results of his preaching, but he didn't.

Oh, at first he did, no doubt, but when the forty days passed and the city wasn't destroyed, he became angry. He was afraid the people would call him a false prophet.

Gloomily he walked some distance out of the city, built a little booth to shield himself from the sun, and sat down to see what would happen next. Perhaps God would yet destroy the city; and if some fiery doom was going to descend from heaven, he wanted to see it.

Just then the tiny seed of a gourd, or vine, began to grow beside Jonah. At first he did not notice it, but soon, as vines will, it spread all over his little booth, making him much cooler.

But it didn't last long. Next morning the vine was dead. A worm had cut its stem, causing it to wither. Then a wind came up and blew it away, leaving Jonah exposed to the hot sun. Now he became still more angry, thinking of how uncomfortable he was.

"Do you do well to be angry with the gourd?" God asked him.

"Yes," snapped Jonah, much out of sorts.

Said God, "You have pity on the gourd that came up in a night and perished in a night: should not I spare Nineveh, that great city, wherein are more than 120,000 people?"

What a lesson in forgiveness! Jonah was thinking about himself, his comfort, and his reputation as a prophet; but God was thinking of all the thousands of people in the city. Had they not just repented of their sins? Were they not even now sitting in sackcloth and ashes? How then could He punish them? Was it not far better to pardon than to destroy them?

Long years afterward, when Christ's disciples wanted to call fire down from heaven to destroy a village that would not receive Him, Jesus said, "The Son of man is not come to destroy men's lives, but to save them."

God is ever the same—"merciful, slow to anger, and of great kindness." He is a God of compassion and tender love, ready to forgive the worst prodigal the moment he is sorry for his sins.

May He put the same sweet spirit in our hearts and make us more like Him!

Souvie's Island had been the council grounds for the mighty Willamette Indians, and under its stately cottonwoods and giant oaks, and beside its quiet lakes, had often gathered for council the chiefs of the lower Columbia River tribes. Lewis and Clark, who had visited it in 1805 in their exploration of the Northwest, had called it Wapato Island, because of the prevalence of the tuberous marsh plant of that name, the roots of which the Indians used for food. But the proud red-skinned warriors had vanished before the steady tread of the pioneers. The island was now inhabited entirely by white people, who found its rich, low land ideal for farming and dairying.

But those seven years had not all been spent in teaching. School terms were of rather indefinite length, lasting usually three or four months. Now and then Clara had dropped out a term or two to take more schoolwork. Or maybe to return to Brush Prairie to spend a little time with the home folks in the new two-story frame house that had taken the place of the old log cabin.

Then there had been a long, happy trip down into Oregon to see her relatives. She had written about it at length in her diary, recording places she had visited and names of relatives she had seen. There was Grandmother Miller, who had welcomed them to her log cabin twenty-three years ago, at the conclusion of their hard trip across the plains. Grandfather Miller, who had held Clara and her twin brother as babies on his lap that first evening, had died several years before. Then there were Emeline and Libby, her half sisters, who had carried Clarence and her on their backs toward the end of that trying journey. They were married now and had families of their own. She had visited many other friends and relatives on that trip. These names, as she read over the diary, tugged at her heart with the fingers of happy memories.

When the diary recorded the severe sickness of Frederick Proebstel from lung fever, there was the confession, under date of May 27, 1873, wrung from the heart of the writer, that he meant a great deal to her, and that there had been plans for a uniting of their lives and interests. "Am going out to help take care of him"—the simple statement in the diary was eloquent with the courage of a girl who dared to face the danger of a little-known disease and the possible disapprobation of those whose sense of propriety might be shocked.

The brief notations in the diary told vividly of the struggle Clara had waged for her lover's life. Hope alter-

(Continued on page 25)



## Aimed Toward Outer Space!

By John H. Hancock

I had no way of knowing, as I stood dwarfed alongside a Redstone rocket, that less than two months later one of these U.S. Army missiles would form the first stage of the rocket that would launch Explorer I into orbit. Its tremendous size awed me, for it was the largest rocket on display at Fort Meyers. I was equally awed, however, by the other rockets and missiles set in their launching positions. A strange feeling came over me as I saw all of them aimed toward outer space. I had seen them pointed this way before, but since the Russians had launched their two Sputniks, there was new significance to these scientific wonders.

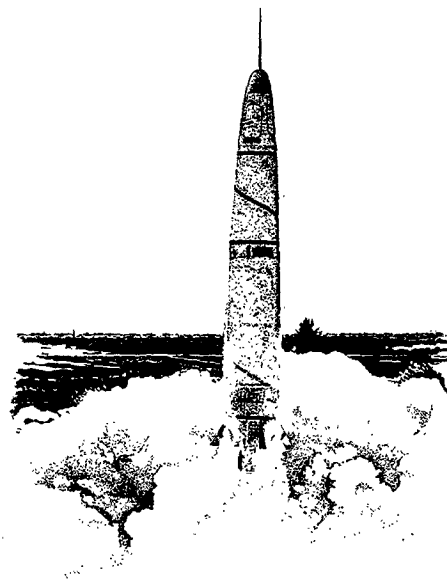
That very week I had witnessed firsthand the terrific impact that the launching of Sputnik II had had on the citizens of our nation's capital. Later on I rejoiced with other anxious Americans when our own baby moons were successfully launched.

The eyes of the world have been turned to outer space. Across the nation, from San Diego, California, to Portland, Maine, home-made rockets are exploding prematurely in basements or smoking on short journeys over the horizon. Rocket clubs are springing up everywhere as junior scientists busy themselves with experimentation and research. Even formerly avid readers of space-cadet comic books have pushed aside this type of reading in favor of books that give reports of the real thing. They have discovered that truth can often be more exciting than fiction.

The mysteries of outer space seem now within the reach of man. Moon travel may become a not-too-distant reality, hence the modern generation must gear its thinking and educational pursuits to match the challenge of the space age. They must be "aimed toward outer space"!

Seventh-day Adventist youth are no exception. They too must take a greater interest in the treasures of outer space, for to outer space our God has bidden us look in this changing world. All these modern inventions, together with developments in economics, politics, and religion, point to the nearness of the second advent of our Lord. In such an hour as this

the Master reminds us, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28). There is no question but that we are entering upon the most glorious hour for the church of God. In these times the thought of having our lives aimed toward outer space takes on great significance.



It is from outer space that the power of the Holy Spirit will descend upon the last generation of youth who are destined to finish their God-appointed task. The everlasting gospel message of Revelation 14:6-12 and the loud cry of Revelation 18:1 are represented by angels flying through the midst of heaven with power and great glory. Ours is not an earthly, man-made message, confined to some remote section of the country. It is of heavenly origin and will lighten the whole earth under the deep movings of the Spirit of God.

Our age is characterized by speed as well as an interest in space. Satellites spin around the globe at 18,000 miles per hour. Is this not in a sense symbolic of the fact that the "final movements will be rapid ones"? A new sense of urgency must take hold of us as we realize that the task can only be completed as God steps in and

showers upon His people the latter rain from heaven. In our schools and in our Missionary Volunteer Societies we should be praying earnestly for this outpouring which "awaits our demand and reception."

More than one hundred years ago the pioneers of our message, under the movings of the Spirit of God, laid well the foundations of our church and "launched" the "first stage" thrust of the Second Advent Movement. Through the years we have developed the mechanics of a well-organized church, but unless we have more of the energizing power of the Holy Spirit, we cannot move forward.

America's second satellite failed to get into orbit apparently because fuel in the last-stage rocket did not ignite and give it the necessary thrust and speed. The "final stage" thrust of the Second Advent Movement, which prepares God's people from the ends of the earth to be caught up into the air with our Lord, likewise cannot be successful until we earnestly seek the "holy fire" of the Spirit.

In the complex pattern of today's living, there is danger that we major in minors to the extent that materialism will devitalize the power of the Holy Spirit in our lives. Are we becoming so busy with campaigns, clubs, and activities every night of the week that God cannot ignite our lives? It is possible to have so many irons in the fire that none of them are really hot!

Researchers are busily probing the problems involved in sending human beings into space. Dangers from cosmic radiation, lack of oxygen, extreme heat and cold, and outward pressures on the space ships must be overcome.

Some months ago Airman Donald G. Farrell entered a small craft that measured just four feet across. He was sealed in and began an ascent into "outer space" for a week. Of course, scientists and rocket engineers at the laboratory at Randolph Field, Texas, did not project this twenty-three-year-old airman from the Bronx, New York, into space, but his experience in simulated flight helped scientists find the answers to some of the problems they must solve before sending a man into space and returning him safely to earth. The test was successful, and man continues to prepare for his first flight beyond the regions of earth's atmosphere.

The spiritual preparation for our ascent into outer space at the coming of the Lord is no less vital. Outward social pressures and the death-dealing radiation of sin will keep many earth-bound. But these hindrances to our spiritual life may all be overcome through the power of God. Prayer, the "breath of the soul," gives the

life-giving "oxygen" to carry us through any emergency. Charting our life's course through unfamiliar paths, the Word of God is more accurate than any electronic device that will ever be invented by man for space travel. With Jesus in our hearts we will be able to navigate without fear of outward pressures and onslaughts by Satan, for we become fortresses that are impregnable to his sophistries and delusions.

Scientists are concerned about the curious state of weightlessness and the intense feeling of loneliness accompanying space travel, which they feel may bring important psychological effects. In our spiritual preparations for this space age we, too, must conquer these problems. Following the admonition of Paul in Hebrews 12:1, we will "lay aside every weight, and the sin which doth so easily beset us, and . . . run with patience"—we might say *fly* with patience—the flight that is set before us. There will be no loneliness, for we will not travel alone. "Lo, I am with you alway" assures us that the Master Pilot will be guiding us successfully into outer space.

Is it not time for each of us to look up and set our affections on the glories, mysteries, and wonders of outer space? Sinful man will never reach other inhabited planets, but as Christians we shall visit them with our King of kings and Lord of lords at His second coming. Space travel will be real! Even now we are to take out citizenship papers in that celestial country where Jesus has gone to prepare mansions for us.

Just now, won't you aim your spiritual life toward outer space?



## How Fast Is a Whipcrack?

By D. A. Delafield

Two men were having a friendly discussion about what makes a bull-whip crack. One of the men was Dr. Horace M. Trent, a well-known physicist who heads the applied mathematics branch of the Naval Research Laboratory. Dr. Trent explained that the tip of the whip cracked because it broke the sound barrier.

People had thought that it was leather slapping leather that made the whip crack. Actually it was shock waves, as Dr. Trent discovered later in an interesting experiment. He found that the butt end of the whip

"What I Like Best About My School"—4

# Southern Missionary College

By ANNA JEAN ROBINSON, Editor, *Southern Accent*, 1957-58



Sprawling along the western side of a valley in southeastern Tennessee are the buildings that compose the physical plant of Southern Missionary College. The hills around the college stand as sentinels, enclosing it and

guarding it from the outside world.

Spring comes early to the Southland. The cherry trees along College Drive burst into bloom and pansies and tulips lift their faces to the sun. The entire campus is transformed into one lovely garden.

But are these the things that endear SMC to the heart of the student? I don't think so. I believe that the most outstanding thing about SMC is the friendliness evidenced wherever one goes on the campus. This element, I believe, is the thing I will remember long after I have left.

Friendly smiles and cheery greetings

always meet the student as he crosses the campus. New students cannot feel like strangers for long, because there is always someone who takes an interest in them and helps them get settled into the new environment and routine. So evident is this feeling that even a little thing such as sharing a hymnbook with one's neighbor in worship can be a heart-warming experience.

This feeling does not stop with the relationship of student to student, but includes the faculty as well. Here student-faculty relationships are excellent. We find that our instructors in the classroom are our true friends outside the classroom. It is easy for us to go to our faculty friends with our problems, and to share with them our joys and aspirations.

Perhaps it is the comparatively small size of the school that makes it possible for the students to be so well acquainted with one another and with the members of the faculty. Whatever the reason for its existence, the friendly atmosphere is the thing I like best about SMC.

moves only about 20 to 30 miles an hour, but the business end of the whip is traveling almost 1,000 miles an hour and shatters the sound barrier when the tip reaches the end of its journey and is suddenly snapped back.

I remember that when I was a boy on the ranch we used to make long whips out of abandoned reins. The strong and wide end we would tack to a short stick; the other end we would taper off. Sometimes our whips were nearly twenty feet long. We would crack the whip and make it sound like the explosion of a pistol. We could also snap off leaves from trees.

But really now, cracking the whip is not as practical as it is interesting. No one ever gets very far in life who is a whipcracker. Those who expect people to jump when they speak, and all the world to tremble when they talk or express an idea, are doomed to trouble.

These people create shock waves by their verbal whipcracking. They hurt people's feelings, frighten them, and make them angry. Barking out orders, they speak in a harsh tone of voice when they want something accomplished.

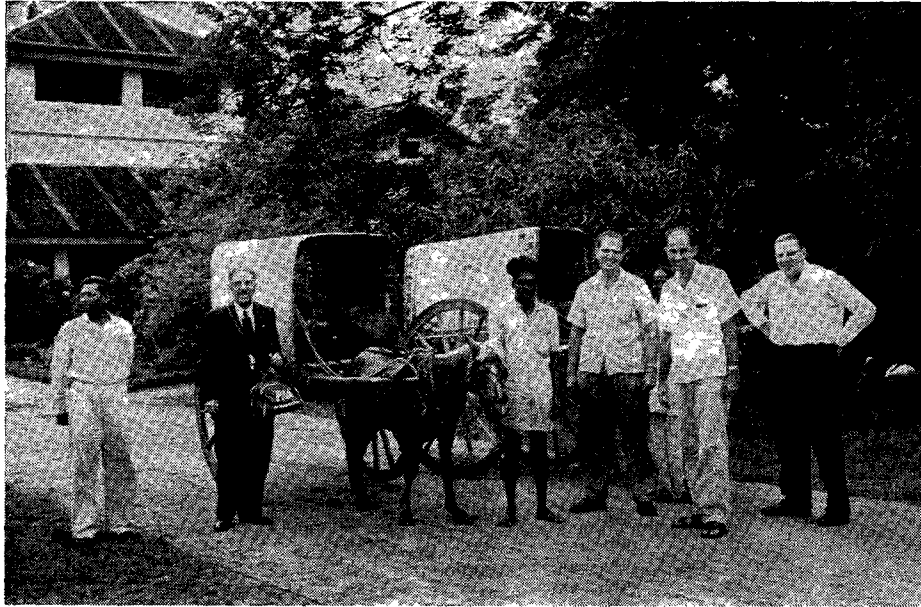
In the old West the mule-team drivers would crack their whips and the mules would jump in their harnesses

and pull harder on the wagon. So would the dull oxen respond when the whip was cracked. But remember, people are not like dumb oxen nor are they always stubborn as mules. People were made in God's image. They should be respected. Don't try to force your viewpoint upon them. Don't crack the whip.

The way to get things done is simply to ask a question, "Now what do you think, John? Is this the best way to do this?" Be tactful, be kind, be considerate, and you will get more done than you will by cracking the whip.

People who try to force others to do things *their* way aren't very popular today. God has all power, all wisdom, all knowledge. He is the author of life and every good thing, yet what method does He use to win us? "Come now, and let us reason together," He says: "though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." He invites us to come. He does not force us. It is true today, as it has always been, that we can lead a horse to water, but we cannot make him drink. If you can learn this lesson while you are young, juniors, you will be wiser and more efficient workers when you are older.

# Meeting Appointments in So



Mission leaders met us as we arrived at the Giffard Memorial Hospital in Nuzvid for our Telugu lay institutes. Left to right: S. John, treasurer, South India Union; A. A. Esteb, associate home missionary secretary, General Conference; driver of Jetka; E. L. Sorensen, president, South India Union; Dr. John Oliver, director of hospital; R. H. Brodersen, home missionary secretary, South India Union.



Sister Samuel, an active lay worker, is shown with four of her converts at the Telugu annual meeting and lay institute. These four men are successful lay preachers. Sister Samuel has won more than 100 persons to the message.

## Mission Story OF THE WEEK

**A** DELUGE of cloudburst proportions had been drenching the Bombay, India, airport. After more than an hour there still was no sign of a letup.

I was there waiting to meet A. A. Esteb, associate secretary of the General Conference Home Missionary Department, who was arriving to meet appointments with me in the Southern Asia Division. His plane had been delayed 36 hours in Beirut; now he was expected to land just after midnight, in the worst storm of the season. The ceiling was less than 200 feet. Lights on the landing strip were so dimmed by the sluicing rain that the runway was almost invisible in the darkness.

Twice the pilot buzzed the field, trying to get below the clouds. Then we saw the plane coming in *with* the wind, low, fast, and close to the air office. Heavy clouds and torrential rain made it impossible for the pilot to see properly.

At its first contact with the ground only one wheel touched the runway, and the plane bounced 20 or 30 feet

into the air. It seemed to flutter a second, then it leveled off for a safe landing. As we watched we felt sure the angels had been present at that very moment to protect one of God's servants.

Our itinerary in Southern Asia began in beautiful Malabar, South India. R. H. Brodersen, home missionary secretary for the South India Union, together with E. L. Sorensen and I. K. Moses, president and secretary, respectively, and Brother S. John, treasurer, met us at Cochin.

Motoring to our Kottarakara High School from Cochin, we enjoyed the scenic beauty of India's most enchanting coastal area.

The annual meeting of the South Kerala Section was a treat that will long be remembered. The sweet Christian fellowship and the splendid atmosphere of this field was symbolized by the flower bomb that burst, showering rose petals and perfume upon us during the welcome service in the chapel. Lay soul winners who related many experiences of God's past blessings, went home from the meetings on fire for God, determined to impart the inspiration they had received.

In order to visit more of our church centers and to get a fuller view of the work in South India, the brethren

took us to Tanjore by car. We drove southward, passing through Quilon, Trivandrum, and Cape Comorin to Prakasapuram where we held a meeting and spent the night.

Motor trouble delayed us for two or three hours next morning as we were leaving Prakasapuram, but we still had time to visit the site of an effort or two on our way to Madurai. There we inspected the proposed location for the new church and enjoyed a fine South Indian dinner. Evening brought us to the E. D. Thomas Memorial High School.

Participation in the combined annual meetings of the North Tamil, South Tamil, and Kannada missions was an inspiring experience. Great things are sure to result from the meetings. Elder Esteb's messages inspired all to be better men and women for Christ.

Although it was monsoontime, not once had rain interfered with our program in South India. The last night in Tanjore, after the meetings ended, heavy rain fell, but the next morning we had fine weather again and headed toward Madras.

While we were driving into Madras late that afternoon, crowds were gathering along the streets to welcome Shri Rajendra Prasad, the President

## PART I

By O. W. LANGE

Home Missionary Secretary  
Southern Asia Division



At the Nuzvid, south India, annual meeting a gypsy leader asked the Adventists to open a clinic and mission work among his people. A. A. Esteb (right) greets him with a friendly handshake as E. L. Sorensen looks on.

of India. We found an uncrowded spot that gave us an excellent view of the President as he passed by.

In the evening we had a good meeting with our believers in the neat Madras church.

Early the next morning Elder Sorensen took us by motor to Guntur while Brother Brodersen's party went to Nuzvid by rail. After a hard drive we arrived at the home of Dr. and Mrs. Samuel about 10:00 P.M. Sister Samuel had left for the annual meetings but Dr. Samuel was there and cordially entertained us for the night. Early next morning before leaving we looked around Dr. Samuel's splendid hospital and admired the lovely church that he, Sister Samuel, and the believers there had built. Seeing this monument to God, built entirely by laymen, is one of the cherished memories of our trip.

The annual meeting of the two Telugu missions was held at Nuzvid. This gathering was the largest we attended on our trip. Here we met a fine group of lay workers.

The Giffard Memorial Hospital and nurses' training center is at Nuzvid. While our meetings were in progress a sect of fire-walking Mohammedans were carrying out their frenzied fire-walking ceremonies just outside

this institution. One night we stepped around the wall to witness the scene. How sad it made us feel to see the influence of Satan over the sons of men for whom Christ died. We were thankful that in the midst of this darkness God had established a center for dispensing light.

Dr. John Oliver and his staff are exerting a tremendous influence for good in this needy place. Light is penetrating into many hearts. It was during the Nuzvid meetings that we met a gypsy chief, who, having heard of the truth through the unselfish labors of a lay worker, came to offer land if we would open a dispensary and begin mission work among his people.

It was truly inspiring to meet our laymen. The mottoes displayed at every institute in South India reflected the urgency felt by each one present. At one side of the platform we saw the words, "Whom shall we send?" On the opposite side was the answer, "Here am I; send me!" Across the center in large letters were the words, "Aflame for God"; and at some institutes there was the additional urgent injunction, "Press Forward."

After sundown Saturday night we left Nuzvid. What a rush we had to get to Bez Wade in time for the Madras Mail train. Someone suggested that

the 25 miles by a short cut would be quicker than the 40 miles by the regular road, so Pastor Brodersen piloted the hospital's old station wagon through ruts and across fords to our destination. While pulling up from one of the fords, with Bez Wade still several miles away, our ancient vehicle wheezed to a stop, and we began to fear that we would miss our train.

We reached the station about five minutes before its scheduled departure and asked hurriedly, "When does the train leave for Madras?" Imagine our feelings when we discovered that the train was two and a half hours late! Relieved at first to learn that we were in plenty of time for our train, the question then arose whether we would get to Madras in time to catch the plane for Jaffna, Ceylon, next morning. Late trains sometimes get farther behind schedule as they go along. Ours, due in Madras about 7:00 A.M., might not arrive until 10:00 A.M., and we were due at the airport about 9:45.

We sent a telegram to R. L. Watts in Madras telling of our trouble and suggesting that he endeavor to hold the plane a few minutes for us, if possible.

When the train arrived at Bez Wade we explained our predicament to the conductor. He promised to do his best to help make up time—at least to try not to lose more. He assured us we would arrive in time. No doubt he did his best, for by the time we reached Madras everyone along the line seemed to know we were trying to catch a plane.

We pulled into the Madras station at 10:05. Before the train came to a full stop Elders Esteb, Brodersen, and I jumped from our compartment, luggage in hand, and ran to Pastor Watts's car. On the way Pastor Watts said that we could catch the plane if we reached the airport by 10:15. There was no hope of doing this, for the airport was ten miles away on the other side of the city. Praying that some way the plane would be delayed, we raced along. What a ride! At 10:29, just one minute before the plane was scheduled to take off, we skidded into the airport!

The air office was closed, but the plane was still standing at the loading spot. The passengers and crew were settled, ready for the take-off, but since the door of the plane was still open Pastor Watts ran out to tell them we had arrived. We rushed through customs and police formalities, and 19 minutes later were aboard. What a relief!

It was a glorious morning as we flew along the coast of India, looking down upon the territory where only a few

(Continued on page 24)



# News From Home and Abroad

## Biennial Session of the East Congo Mission

By A. L. Davy, *President*

April 8 was a red-letter day for Rwankeri Mission Station. Members from Kirundu, Masisi, and Rwankeri stations gathered in the large church on the hillside to enjoy the blessings of the first biennial session of this very young field. From the 108 churches represented, 137 delegates were seated. Five new churches were accepted into the sisterhood of churches and their delegates joined those already seated.

A large banner at the front of the church, under a picture of Christ, expressed the desire of each heart: "Yesu Nguhaye Byose ["Jesus, I Surrender All"]." The various speakers—F. L. Peterson from the General Conference, S. G. Maxwell from the Southern African Division, and R. M. Reinhard and L. C. Robinson from the Congo Union—elaborated this thought in many different ways during the time they were with us.

In the president's report the writer noted that Kirundu, in the very difficult territory of the Walengola and Bakumu people, made a net gain of 251 members over the past two years. Masisi, the youngest station in the

field, added 472 to its membership of 1,544. Rwankeri, the largest station, made a net gain of 1,393. The work at Rwankeri has outgrown the men and the means.

The treasurer's report showed an encouraging picture. The tithe for 1956 was 1,067,872 francs, and for 1957 it was 1,124,211 francs. Although Ingathering is a new venture for this field, in 1956 the three stations collected 70,398 francs, and in 1957 they brought in 82,552 francs. Pastor Jonas Mbyirukira, the director of Masisi Station, has given outstanding leadership in this important phase of our mission work.

Alcohol has a great hold on the Banyarwanda, as it does on many other African peoples. During the afternoon session, while the various committees were laying their plans to bring before the next day's meetings, Phyllis Standen, the nurse, put on a practical demonstration of the effects of alcohol on the system. At the conclusion she invited all who wished to covenant with God not to touch alcohol to pass through the Temperance Gate. The whole congregation

pledged themselves to temperance in all things.

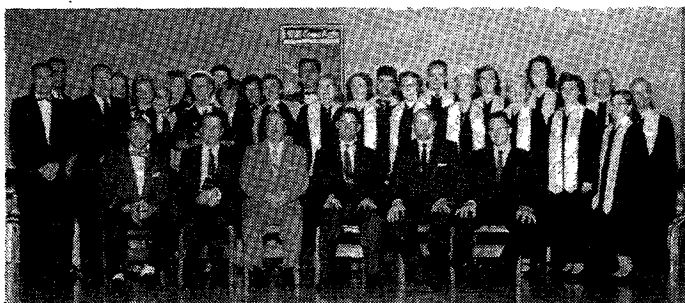
Pastor Simoni Ntizikwira, the departmental secretary, reported on the Sabbath school and MV work, both of which show substantial progress. He had prepared a demonstration Sabbath school so that the delegates would have new ideas to carry home with them to their little Sabbath schools out in the hills.

In connection with plans for a more extensive evangelism, Elder Maxwell, of the division ministerial association, presented a demonstration home visit, to help the people know how to do more effective personal work for their neighbors.

L. C. Robinson, the union publishing secretary, gave strong leadership to that phase of the work. It was voted to appoint Pastor Simoni Ntizikwira as field colporteur leader with Teacher Zakayo Rutebuka to assist him in the Rwankeri Station area.

At the Sabbath services the new public address system, a generous gift from friends in the United States, was used. Sabbath dawned fine and clear, and a seemingly endless stream of worshipers flowed onto the campground. Thanks to the public address system, even the most distant of the 5,000 in the congregation could hear Elder Peterson's message.

A fitting climax to the week was the service at which Thomas Dumas (Kirundu) and Simioni Runyereri (Rwankeri) were ordained. Cer-



### Evangelistic Crusade at Norfolk, Virginia

Lay visitation teams and nearly full participation by the local congregation were features of an evangelistic crusade held at Norfolk, Virginia, by O. A. Canada and a small group of conference workers. Meetings were held in a downtown Norfolk theater with good attendance. Pictured above are members of the evangelistic team with the church choir who gave valuable help with special musical features. In the center is Elder Canada; to his left is Harold M. Lindsay, who directed the music. Elder Lindsay is pastor of the Newport News church.

D. A. ROTH



### Field School of Evangelism, Green Bay, Wisconsin

In cooperation with the Wisconsin Conference the religion department of Emmanuel Missionary College sponsored a field school of evangelism in Green Bay, Wisconsin, June 28 to August 2. The practical training program featured a three-week city-wide series of meetings conducted by the Arizona Conference evangelistic team consisting of E. K. Walter and Gordon Henderson and their wives. Fifty persons made decisions for baptism. Seven ministerial students and one intern appointee participated.

BRUCE JOHNSTON



tainly God has worked mightily in this field, but we are not satisfied. There are still thousands upon thousands to be reached. The time is short. Today the fields are "white already to harvest," and we need more men and more means to go out and quickly gather in the harvest.

## On the Camp Meeting Circuit

By W. B. Ochs

It was my privilege to attend a number of camp meetings this past summer. During these meetings victories were gained and new consecrations were made. Many who had lost their way were reclaimed and new converts were won to the message. With sincerity of heart our people desired a deeper experience with the Lord and He did not disappoint them. They sensed the reality of the nearness of His coming and expressed their desire to be ready to meet Him in peace.

Having labored in the Canadian Union for more than eight years, I was happy to attend three camp meetings in the western part of Canada—in Saskatchewan, Alberta, and British Columbia. The believers in Saskatchewan met at their campground in Saskatoon. I was unable to be with our people in Manitoba for their meeting.

Our people not only prayed for spiritual showers but for rain upon their crops, and the Lord answered their prayers. His Spirit was poured out abundantly, and He also sent rain to moisten the earth and bring new hope for a good harvest of grain.

The Alberta meeting was held at Canadian Union College, near Lacombe. The Lord greatly blessed His people as they sought Him earnestly for spiritual help. They responded to the call to support God's cause and gave more than \$6,000 for missions. They gave of their means that the truth might be advanced not only at home but in all parts of the world field.

From Lacombe I went to the meeting at Hope, British Columbia. This was the first time I had seen our campground there. Those who have visited this place cannot help being impressed with its wonderful surroundings. The beautiful mountains make the location an ideal and enjoyable place to meet with God. God has greatly blessed His people in this conference.

In Canada we have many German and Ukrainian believers. They have their separate meetings during these yearly convocations. In Alberta our Ukrainian members held their own camp meeting in Beauvallon. I was happy to meet with them for three



M. D. Howard, president, Texico Conference, introducing G. M. Fillman (second from right) and A. C. Carlson (right) to W. B. Ochs, vice-president of the General Conference for North America. These two young men were ordained to the gospel ministry the first Sabbath of the Texico camp meeting.

days. The loyalty of these people to the message was evidenced by their devotion to God and His cause.

Preceding each camp meeting, conference sessions were held, and the reports rendered revealed progress along all lines of church activity. The spirit of unity and fellowship made the conference sessions most enjoyable. At each session the president with his entire staff was re-elected for another term.

From British Columbia I went to the Texico camp meeting held at Sandia View Academy, about 15 miles from Albuquerque, New Mexico. Many improvements have been made at the school during the past few years. The Texico Conference held its election some months ago. At that time M. D. Howard was re-elected president and H. P. Evens secretary-treasurer.

During the camp meeting the academy board met and invited L. R. Callender, educational secretary of the East Pennsylvania Conference, to serve as principal of the academy. He accepted this call. During the camp meeting two of our young ministers, G. M. Fillman and A. C. Carlson, were ordained to the gospel ministry. More than \$4,500 was given by our people for missions.

The next camp meeting I attended was the Central States meeting. The conference has a campground about 15 miles from Kansas City. Sixteen acres of land were purchased some years ago, the timber cleared, and on one of the hills today is this beautiful camp meeting site. The conference built an auditorium, many cabins, a dining room, and other buildings. The neatness of the camp and the wonderful organization they had to take care of those who attended was greatly appreciated. F. L. Bland, the president, and his entire staff were re-elected at the time of the session.

We believe that all our people who attended the camp meetings held throughout the North American Division during this summer were greatly blessed.

## New Vega Baja Church, Puerto Rico

By Manuel Carballal

On May 17 the Seventh-day Adventist church of Vega Baja was dedicated. A large group of pastors from all parts of the island of Puerto Rico was present, including representatives of other faiths. Members from neighboring churches were also present. Napoleon Charles and the members of Vega Baja believe their new house of worship is an answer to many fervent prayers over a long period of time. They began to build their church with very limited funds, but with abundant faith.

Even when it was not completely finished, the brethren were anxious to begin holding services there and to have it dedicated. But they were informed that they could not dedicate it until all debts were paid. So they continued praying together with Pastor Charles. One day the pastor went to the post office, and among other mail there was a letter of strange contents from a neighboring town. In it were seven postal money orders of \$100 each. The sender, who was unknown to them, had signed an imaginary name. A little note said that he was sending the money for the finishing of the church, and asked the prayers of the brethren that he might send more in the future.

The pastor brought the news to the brethren in the conference office, all the debts were paid, construction of a room for the children was begun, and a very fine sanitary service was installed. The church, which is of wood, is beautifully painted inside and out. It has a lovely garden, a sidewalk in front, and a modern yet modest sign in front.

We are happy that we have been able, with the blessing of the Lord, to add a new temple of worship in the Asociacion Adventista Puertorriqueña.

## Peace River Camp Meeting Alberta, Canada

By Wesley Amundsen

"I want to be ready when Jesus comes,  
I want to be ready when Jesus comes.  
Earth's pleasures grow dim  
While I'm waiting for Him;  
Lord, keep me till Jesus comes."

This was the theme song used at every meeting of every day during the camp meeting held at Peoria in the Peace River section of Alberta, Canada. The words still ring in my ears, for even though this was not a large camp meeting, the church members in attendance sang with deep feeling and with spirit.

Peace River is the name of both a river and a city; it also designates a large section of northern Alberta. It is a rugged country still, settled by pioneers largely from German-Russia and the Ukraine fifty years ago. Many small Seventh-day Adventist churches are scattered throughout this area, and present indications point to a growing interest in the third angel's message.

Camp meeting, therefore, was made up for the most part of pioneers and their sons and daughters, many of whom are devout, hard-working farmers who love the Lord and long for His soon appearing. That is why they sing so fervently.

Considering the limited church membership in the Peace River area, the meetings were well attended, especially over the weekend. Counting conference personnel, there were fourteen workers present. H. D. Henriksen, the conference president, provided good leadership, and the meetings were carried on with dispatch and organization.

C. C. Weis, who is a Canadian and a former home missionary secretary of the Canadian Union Conference, was home on furlough from the Australasian Division where he is serving as home missionary and Sabbath school secretary. He brought helpful, instructive, and encouraging messages to the people.

Present also from mission lands was W. D. Pierce, departmental secretary of the Nyasaland Union Mission in Africa. His interesting recitals of the work in that faraway land thrilled the hearers and contributed greatly to the stimulation of continued interest in our overseas work.

J. B. Penner, editor of the German *Signs of the Times*, provided good help for the German-speaking brethren. He also provided special musical selections, skillfully manipulating a carpenter's saw and a violin bow.

Union and local conference interests were given consideration, and the response on the part of ministers and people in general was heartening.

The Sabbath morning service brought to the people an appeal to make complete preparations for the coming of the Lord. It was a judgment-hour message. The response was such as we usually find among loyal Seventh-day Adventists—a sincere dedication of life to the cause of Christ. Nine persons indicated their desire for baptism, and united with the baptismal class.

This was a good camp meeting, and it was a real pleasure for me to meet with God's people, many of whom are holding up the banner of present truth in spite of the isolation and loneliness of their environments.



Harriet and Chester A. Holt on the steps of the SDA Servicemen's Center, San Antonio, Texas.

## The San Antonio Servicemen's Center

By Harriet M. Holt

"We were glad to get your card [a picture of the Servicemen's Center at San Antonio, Texas]. Thank you so much. Eldon has told us how he enjoys going there. I, too, appreciate it more than words can tell. I think it is so nice for the boys to have some place to go like that."

"When Jerry first got to San Antonio, he wrote, 'Mamma, it is so nice to have a service center like this one here.' You can never know how happy this makes me, unless you have had one son, and him so far away from home. When he went into the Army, it was the first time he had been away from home, so you can see how we missed him, and also how glad we are that you have made him at home."

These are typical of many comments received from parents, although the real names of the men involved have not been given here. Letters come from the east and the west, the north and the south. How does this home for servicemen operate? What do they find here?

The property is owned by the General Conference. It is operated by funds, two thirds of which are supplied by the union conferences of North America and one third by the General Conference. The purchase cost of food is met by the servicemen themselves. Thus all share in the hos-

pitality of the Service Center, its comfort, and obligations.

But behind all this is a thrilling story of God's providences and guidance. There was a time when there was no service center in San Antonio. Loyal Adventist men who truly kept Sabbath were often in difficulty as well as a source of embarrassment to officers at Fort Sam Houston. They took no part in the GI parties (that means cleaning up barracks Friday night); they did not stand inspection on Saturday; they were in the way. But where could they go? To church in the city, but then where? The members of the San Antonio church served meals in the church school building seven miles from the church, across town and through heavy traffic. After that there were park benches, city streets to walk, or rest in the school seats or in a small lounge provided at the school. Friday nights after vesper services at the post some of the men used to go to the USO, a service club for military men, but always there was the blue of cigarette smoke, the profanity of ungodly loungers, often thievery and immorality. The place was not conducive to a Sabbath of devotion.

The General Conference sent a committee to study the situation and make recommendations. At this time, a fine old home just across the street from the church was put up for sale. The owner, interested in servicemen's welfare, held it in spite of other offers until the General Conference had time to arrange for its purchase.

The house was beautiful, with solid foundations cemented into rock, fine wood finishing and beautiful workmanship, spacious rooms and well-planned kitchen with decks of stainless steel. But it was empty except for a kitchen range and an old worn Oriental rug. The servicemen themselves undertook to buy furniture. On private's pay men brought in sums that seemed incredible. Medical and dental officers stationed here went deep into pockets. Service wives earned a little here and there and gave.

In six weeks \$1,500 had been raised, beds and blankets bought, linen furnished by Dorcas Societies of Texas, and the place was opened. A few borrowed chairs and tables, a motley array, were scattered through the dining room. The Oriental rug was upside down to protect the living-room floor, but in this makeshift condition the place began to be used.

Friends who had helped in school campaigns were approached, and some of these helped with contributions. Soon items of new furniture began to appear. Lovely formica topped tables in the dining room

chairs and lounges in the living room and library, a fine oven and worktable in the kitchen. Good refrigeration, up-to-date laundry equipment, and many other items finally made the Service Center of San Antonio a place of comfort and efficiency.

Our average for overnight guests at present is about fifty. We have had as many as one hundred. At dinners we serve an average of 50 to 125. It is not always easy to plan economically, for sometimes without warning a new group will appear for a meal, or perhaps a large number of men will be restricted on the post, and only half the number for which meals are planned are able to come. But there is always an abundance of milk, fruit, bread, and other foods. Usually there are homemade muffins, rolls, or corn bread for breakfast. Fresh vegetables, salads, and wholesome entrees are an important part of each dinner.

But this story would be less than half told if the Christian atmosphere of the place were not mentioned. The worships Friday night and Sabbath

morning, where all voices join in the hearty singing of songs loved, and where quiet talks tailored to the experience of servicemen meet definite needs. Many young men not of the Adventist faith are invited by our servicemen to the Center. This leads to group studies and helpful discussions. There have been several outstanding conversions. Fine young men have found Christ and are now in training for service in God's cause. And it is but a step from the Service Center to the church. Sabbath school, church, and Missionary Volunteer meetings play an important part in each Sabbath program.

Wholesome recreation, too, is available for the servicemen at the Center area. In addition to such recreational facilities as may be found at the house itself, San Pedro Park, just south with only a street between, has tennis courts, ball diamonds, a beautiful swimming pool, and shady walks. Breckenridge Park also, containing a fine zoo and natural area of spreading trees, is not far away.

Since for a large part of their stay in San Antonio married servicemen are permitted to live in their own quarters, many of the young men bring their wives. There is usually little difficulty in helping these young people find apartments that are comfortable and fitted to a private's pay. Some young women find jobs, but that is often difficult because of the shortness of time they are here. However, all find friends among the group here. If any wife plans to join her husband in San Antonio, she should arrange to arrive the first part of the week so she can stay a night or two at the Service Center.

If any REVIEW reader has a son who will soon be in San Antonio, or if you know of a young man who is coming, tell him to call the Center when he reaches the city. The Center telephone is listed under the name of C. A. Holt, the director. Although the house is often locked early, a telephone call will ensure a welcome and a place to sleep in case he arrives during the night.



**A Temperance "First" for Southeast Asia Union College**

On Friday morning, May 30, a history-making event occurred at Southeast Asia Union College. During the regular chapel period C. D. Martin, temperance secretary of the Far Eastern Division, and James Wong, temperance secretary of the Southeast Asia Union, helped to organize the Southeast Asia Union College temperance chapter. The chapel period was devoted to the explanation of the aims of the temperance organization and to a summary of the activities planned for the balance of the school year.

The student officers who have been selected to serve for the 1958 school term are: Lim Ghee Chai, president (bow tie, seated); Joyce Tan, general secretary (second from left, seated); James Yong, publicity secretary (second from right, seated); Madeline Kwok, treasurer (far left); Ho Soo Lim, membership secretary (far right); Melvyn Yeo (second from left, standing), and Yvonne LeVos (standing), faculty sponsors. Standing, L. C. Wilcox, left, and the author, far right.

Southeast Asia Union College scores a "first" because this is the first temperance chapter to be organized in the Southeast Asia Union of Seventh-day Adventists. Every student in the school is a member of the chapter.

**P. G. MILLER, President**  
*Southeast Asia Union College*



**Rwamwata Central School Dedication, Gitwe Mission**

A spacious three-room school building at Rwamwata Central School, Gitwe Mission Station, in the Congo Union Mission, was dedicated some months ago.

Dedication ceremonies were conducted by the writer. Honored guests present included R. M. Reinhard, secretary-treasurer of the Congo Union Mission; L. C. Robinson, union home missionary and public relations secretary; and the local sub-chief, Kanyamugenge.

This building was constructed completely independent of normal mission funds. The first money for building was collected by R. F. Medford, former station director. The local church members and students made the bricks, gathered the foundation stones, mixed mud, did all the unskilled work, and in addition donated large sums of money; a heathen neighbor who has since become a believer donated some land; the government gave the timber for the roof supports; friends donated money for the metal roofing.

The church members and students made native curios as gifts for friends who made generous cash donations. United effort and fervent prayers made this sorely needed school building possible.

**MAX J. CHURCH, Director**  
*Gitwe Mission Station*



# **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.

## "I Know God Sent You"

By B. E. Wagner

The messenger of the Lord has told us that "many are on the verge of the kingdom, waiting only to be gathered in" (*The Acts of the Apostles*, p. 109). This is forcefully illustrated by an experience related by Ola Mae Blake-way, a literature evangelist of the Texas Conference. She writes:

"While working the other day I drove my car up close to a place of business. Before I could get out of the car, a woman hurried out and got into her car. Then she noticed me and called and asked what I wanted. I went to her car, showed her the magazines, and she bought *Life and Health*. She said her husband was busy, so she would buy it. After seeing *These Times* she said: 'I have the most wonderful book. It has done more for me than anything else. It has really changed my life. If you haven't read it, you don't know what you've missed. It is *Drama of the Ages*.'

"Then I told her I knew about the book. She enrolled in the Bible course and said, 'Ordinarily, I would have driven off before you could have stopped me, but somehow I felt I should talk to you. I've prayed that God would send someone to help me understand the things in that wonderful book. I've felt that if I did not get help, I was going to starve to death for the Word of God. I can feel God's presence as you stand here talking.'

"Over and over again she said, 'I know God sent you to me today, as I prayed this very morning that God would send help.' She is so much in earnest in wanting to work for God that she is going to college, feeling it will help her to be a better worker. She asked me to come and visit with her in her home. She welcomed the suggestion that I might bring someone with me to help study with her. I can hardly wait to get back to see her. Pray that she will come all the way into the truth."

## Commemorative Service at New Keene, Texas, Church

By Flora Mae Vincent

Centuries of Christian living in harmony with the principles of the third angel's message were represented by the 67 older folks at the Sabbath service, July 5, celebrating the second anniversary of the new Keene Seventh-day Adventist church. All of these members, who were baptized fifty or more years ago, are a living testimony of the joy they have found in following their Lord and cherishing the blessed hope of the



## Local Pastor Teaches Cooking Class

Can ministers teach classes in nutrition? By all means, yes! Many and varied are the duties of the local pastor, but rare is the minister who enters the field of nutrition education as completely as did Pastor Wayne Moore, of Colville, Washington (Upper Columbia Conference), recently. Seeking to follow the plain instruction in the Spirit of prophecy writings which says that "every church should be a training school for Christian workers. . . . There should be schools of health, cooking schools, and classes in . . . Christian help work" (*Counsels on Diet and Foods*, p. 470), Elder Moore planned carefully to conduct a school of nutrition for his church and the surrounding community.

Pictured above (left to right) are Mrs. Ruth Grove, health education secretary of the Colville church, Elder Moore, and Mrs. Alice Sanders, lay nutrition instructor. Both Elder Moore and Mrs. Sanders have been privileged to study under Dr. and Mrs. H. W. Vollmer in the instructor-training courses held in the Upper Columbia Conference. Elder Moore reports, "This is an excellent means of making contacts that could be made in no other way. I enjoyed it very much!" We pray that the Lord will impress many more of our ministers to step forward in this phase of education and evangelism.

JOYCE WILSON HOPP, M.P.H.

General Conference Medical Department

Saviour's soon return. Eldest of these was Mrs. J. H. Dortch, who has been a Seventh-day Adventist for 77 years.

These elderly brethren and sisters heard R. H. Pierson, then president of the Texas Conference, and their pastor, Lawrence G. Scales, welcome them with special honors at the eleven o'clock service on Sabbath morning. The Keene church choir, under the direction of Harold Lickey, minister of music and choral director of Southwestern Junior College, dedicated to them the memorable and ever-loved hymn "The Beautiful Hills." The congregation stood in honor of those who have borne the light of truth down through the years.

In a commencement service Friday evening Cree Sandefur, formerly of Keene and now president of the Hawaiian Mission, gave the opening address. Elder Sandefur gave credit to everyone who had had a part in the building of the new sanctuary, which

testifies to the progress of God's work in the Lone Star State.

Elder Pierson, speaking to a capacity audience Sabbath morning, thanked God for the new church home, for the faithful workers, and for the aged who still give of their earthly means to the finishing of God's work. To close the hours of the Sabbath, the congregation again came together to worship in song with the Texas Conference singing evangelists Richard and Henry Barron, who conducted an inspirational hour devoted to music.

## Two Eskimos Find Christ

(Continued from page 1)

"Mary, why do you go where there is no trail?"

"Where is the trail?"

"Right here," he said. "Are you that blind?"

Then she told him the awful truth. From then on he kept her right with him.

They left their sled loaded with supplies on the river, and John took Mary to their spring camp. Later, another dog team happened by. The people saw the Browns' things on the river and took them up to their camp before the ice should melt and carry them downstream.

Word finally reached the village that Mary Brown had gone blind. An airplane was sent to bring her down where she could stay in the home of friends.

It was here that my husband, Glenn, and I first heard of the situation. We knew Mary only slightly, but felt she must be terribly discouraged. She was not a member of our church, but Glenn felt impressed that he should go and have prayer with her.

It was late one evening when Glenn went across the frozen river that divides the village to the home where John and Mary were staying. Tobacco smoke filled the one room where the family lived. It was not an ideal atmosphere for prayer, but God sometimes works under strange conditions.

This was one of those times.

Mary was already in bed, and as it was late, Glenn came right to the point of his visit. He stated that he would pray for God to heal her if it was His will and if Mary so desired. After Glenn had prayed, Mary also knelt in her bed and prayed in the Eskimo language. They left the results entirely in the hands of the loving and all-wise Father in heaven.

God saw fit to restore Mary's sight. She now has perfect vision in one eye and partial vision in the other. She comes regularly to church to give praise to the God who loves her and



in His mercy gave her not merely physical sight but a vision of His kingdom to come. Mary wants to belong to that heavenly kingdom and she is now preparing herself for it. Here is her testimony, just as she spoke it through my interpreter:

"And now I praise the Lord for He have me learn that even though a person was blinded by sin, He can make us see on spiritual way."

This story could very well end here, but it has another climax.

After Mary's miraculous healing she and her husband went back to their home. Only occasionally when they were in the village did she have the privilege of attending church. John did not share her new-found faith.

It happened while they were alone at their home. John suddenly became sick. His abdomen swelled to an enormous size and he was in great pain. If he lay still in bed, the pain subsided, but it was necessary for him to go fishing through the ice, take care of the dogs, and go for wood to burn in the barrel stove. With this exertion the pain was very severe. Neither John nor Mary knew what to do, and there was no one to whom they could turn for help or comfort. No one, that is, except God.

And to Him they turned. They both humbled themselves before God and prayed that He would heal John of this great pain. We do not believe in bargaining with God, but it must be remembered that John's understanding of spiritual things was limited. Even Mary had only recently received the healing power of the Saviour physically, and she was just beginning to respond to the healing of the soul. So they both promised the Lord that if He would heal John, they would give themselves to Him and go to whichever church He led them to. There were three in the village.

God heard and answered their earnest prayers, and now John walks beside Mary every Sabbath morning on their way to Sabbath school. Every prayer meeting finds them in their place. They are now living in the village and receiving Bible studies from my husband. After the study on tithe, Mary told Glenn, "I'm willing to do whatever you tell us to do."

John cannot read, nor even write his name; but what a wonderful thrill it was to watch that dear old man come forward one Sabbath day and put his X on a temperance pledge.

Both John and Mary are anxious to tell their loved ones about the wonderful truth that is dawning in their lives. During the *Signs* campaign Glenn spoke about how souls were won through the *Signs*. As soon as he had finished, Mary said they would

like to send two subscriptions to some of their relatives.

I asked Mary how it was that they chose the Adventist church instead of one of the other two in the village. She answered with just one word, "*Agaiyun* ["God"]." Yes, it was God. He it was who spoke to both of them through two modern miracles and led them to the foot of the cross. Brands plucked from the fire!

If you could understand what these people must go through to be Adventists up here, how your heart would rejoice over the sight of these two dear ones walking bravely across the frozen river, Bible in hand, on a Sabbath morning, faithfully witnessing to all the village that they accept the Bible for what it is—God's Word.

## Meeting Appointments in Southern Asia

(Continued from page 17)

days before we had motored from city to city. The sky was clear; the view was grand. As we saw India begin to recede on our right, our eyes automatically turned to the left.

How beautiful the Isle of Ceylon looked that Sunday morning! We were happy and thankful to land safely in Jaffna, still on schedule. The Lord had certainly helped us on our way.

N. O. Dahlsten, home missionary secretary for the Ceylon Union, and Bernard Pinghe met us at the Jaffna airport. After conducting two services in Jaffna, we caught the southbound night train en route to Kandy. In the wee hours of the morning we alighted at Kurunegala at the foot of the Ceylon Hills. Pastor Dahlsten took us the rest of the way to the mission station in Kandy by car. From there we visited the Lakpahana Training Institute at Mailapitiya and later spoke at the church in Kandy.

Unexpected events made our Kandy visit of special interest. First, Pastor and Mrs. L. F. Hardin came from Colombo to meet us. Later, as we drove up to the church, crowds were gathering on both sides of the street to welcome the prince of Japan and his wife. About five minutes before the service we saw the distinguished couple as they passed in front of our pretty Kandy church. The same evening we saw the famous *Perahara* with its scores of elephants and costumed dancers—this is the occasion when the Buddhists take the "tooth relic" of Buddha on a grand parade.

Tuesday morning Pastors Hardin and Dahlsten took us to Colombo. In the afternoon we went to Matara, at the extreme southern end of the island, to meet with the believers there. Motoring along the coast of Ceylon

gave us a glimpse of the island's tropical beauty.

The following day found us back in Colombo ready to begin the laymen's training institute in the Nugegoda church. The field day, in which everyone joined in a visitation program, was the climax of the institute in Ceylon. God's Spirit was present in bountiful measure. The promise, "Lo, I am with you" never fails those who "Go" for Christ. Every participant received a rich experience and a number of interested souls were discovered and brought to the evening service as a result of the visitation campaign that day.

At 2:30 A.M., when I had decided to take a few winks of sleep before time to catch the plane back to India, Mrs. Hardin offered to prepare a breakfast lunch for the journey. This I refused (to my sorrow later!). I argued that 2:30 was too late (or too early) to prepare lunch. Besides, the air company would provide breakfast.

We left for the airport early. Elder Esteb, as usual, had worked hard the day before and had burned up a lot of energy. The first question he asked after embarkation formalities were over was, "When do we eat?" It was then I had to confess that I had not accepted a lunch. But I did not yet realize the seriousness of that mistake.

Upon entering the plane, our first question to the stewardess was, "When do we eat?" She laughingly said, "At Trichinopoly."

After flying north for about 30 or 40 minutes we noticed that the plane had changed its course. The pilot informed us that we were returning to Colombo for repairs to the engine. With this announcement our empty stomachs really began to complain.

The pilot said that the rheostat on the oil cooler was sticking. We probably could have gone to Trichinopoly safely, but since there were no facilities to repair the trouble, we might be stuck for two or three days. The difficulty could be corrected in a half hour at Colombo.

We reached Trichinopoly about 11:00 A.M. and after a short stopover (which allowed time for breakfast) we were on our way to Bombay. Perhaps the late breakfast, the loss of sleep, or the rough spots over the Western Ghats—or all these together—brought on our first case of airsickness. Elder Esteb's cheery remark, "It will all clear away by one o'clock," helped to keep our spirits up even if we could not keep our breakfast down!

V. P. Muthiah, home missionary secretary for the Bombay State, and President Alva Appel met us in Bombay. Sister Appel supplied food in abundance upon our arrival at her

home, then we were whisked away to Poona, the headquarters of the division.

Two days packed with meetings and visits at the division headquarters and Spicer Memorial College gave little time for catching up on our rest. Nor did I have opportunity to get some needed repairs on my car. My friends will not let me forget how my battered old car (a 1932 Plymouth) looked with bent fenders and a headlight missing after an encounter with a herd of buffaloes while I was dashing down the dark road from Spicer College to Salisbury Park, trying to keep up with Pastor Appel and meet our next appointment.

From Poona we went to Hatkanagale for an institute. Hatkanagale was a quiet place for the Marathi lay institute. At this meeting an earnest lay worker told how the power of God had changed him from a vile murderer to a follower of Christ.

(Part 2 next week)

## Across the Plains— and Beyond

(Continued from page 13)

nated with despair in those records. Finally came the sad entry: "On Wed., Aug. 27, 1873, Fritz passed away, prepared, I hope, for a better, higher world than this, in which he has experienced so much suffering."

Clara's shoulders drooped, and her eyes filled with tears. Less than a year ago she had written that, and the memory of her sorrow was still keen. It was hard, very hard, to go forward with the tiresome round of teaching, when there was an ache gnawing at her heart all the time. Oh, how could she keep on?

Then suddenly she straightened up. She pressed her lips firmly together. She must not give way like this. If teaching was her appointed task, she would strive to do it cheerfully and well. She thought of her father's experience. When he had crossed the plains to the West—dry, dreary, tragic plains they had proved to be—his life had been drained of that which he held most dear. But he had picked up the broken threads and gone bravely on. Surely she could do the same.

Clara looked at the clock on the desk—almost six o'clock. She must hurry. Turning to her last entry, she wrote the date on the first blank line, then a brief summary of happenings—the weather, a letter from home yesterday, where she was boarding.

Then she locked the diary in her desk drawer, closed up the schoolhouse, and went out into the late afternoon sunlight.

(To be continued)

## • In Brief •

### OVERSEAS

#### Southern Asia Division

- Four new dispensaries have been opened in Burma under the supervision of trained personnel from the Rangoon SDA Hospital. Three of these are connected with our three boarding schools. In Rangoon two housing units have been completed to provide much-needed living quarters for the hospital staff and nurses in training. One of these accommodates eight families. Still another attractive building has been erected near the Burma Union office in Rangoon. This unit includes four classrooms for the church school, living quarters for four worker families, and offices for the Voice of Prophecy correspondence school.

- Eighty-seven persons were baptized during the first half of 1958 in Burma. In some places the work advances under difficulties. One of our church school teachers was awakened one night to discover that a little child sleeping in the same bed with her had been killed by a stray bullet shot by one of the participants in a battle taking place in the village. C. B. Guild and associate workers have held Bible institutes at Singunan, Kalemyo, and Moulmein with an average attendance of 80 workers and laymembers.

- From Ceylon, N. O. Dahlsten, acting president of the union, writes that unsettled conditions in that beautiful island have caused many to think seriously about spiritual things. One inquirer said, as he considered the claims of the Sabbath, "I know that this means I may lose my position, but I am not worried about that."

- Representing West Pakistan, C. H. Hamel states that 101 candidates were baptized during the first six months of the present year.

### NORTH AMERICA

#### Atlantic Union

- More than 300 people are being visited as a result of a series of meetings held in New Rochelle, New York, by Robert H. Carter, assisted by Alvin Goulbourne.

- The Adventist Home in Livingston, New York, has recently completed three years of operation. At the present time it has forty residents. Howard A. Munson is superintendent of the home.

- Riverview Intermediate School, at Norridgewock, Maine, opened school on September 3 with Melvin Boynton serving again as principal and teacher of grades 9 and 10; Mrs. Eva Perry as teacher of grades 5 to 8; and Christine Dyer, teaching grades 1 to 4.

- Richard C. Douglass has been placed in charge of the newly formed district consisting of Meriden, New Britain, and Middletown, Connecticut.

- The annual gathering at the church in Washington, New Hampshire, on August 16 was the largest in many years. The main speaker was H. M. S. Richards of the Voice of Prophecy. L. E. Smart from Singapore and L. B. Halliwell from South America also addressed the group. During the services a letter was read from Alton and Ernest Farnsworth, now living in western Canada.

#### Columbia Union

- W. J. Keith, of Dayton, Ohio, is the new pastor of the Baltimore First church in the Chesapeake Conference. He takes the place vacated by Harold Fagal who accepted a call to the Miami Temple church in the Florida Conference.

- Ralph Hill, of Cincinnati, Ohio, is the new pastor of the Dayton church in the Ohio Conference, taking the place of W. J. Keith. Coming to Cincinnati is William C. Loveless, Sr., who recently came to Ohio from the Oregon Conference.

- C. M. Pike, of the Northern New England Conference, has accepted a call to the East Pennsylvania Conference to serve as pastor of the York-Hanover District.

- E. F. Koch, evangelist of the West Virginia Conference, is now situated in Philadelphia in the East Pennsylvania Conference where he will engage in evangelistic work in the metropolitan area.

- A series of workers' meetings featuring the *These Times* magazine campaign will be conducted in the conferences of the Columbia Union the first part of October. T. L. Oswald and H. K. Halladay will be the featured speakers.

#### Lake Union

- Commencement exercises were held at Emmanuel Missionary College for the summer graduating class on August 14. Jere D. Smith, chairman of the college board and president of the Lake Union Conference, delivered the address in the college chapel. Twenty seniors received their baccalaureate degrees.

- R. L. Logan, who has been serving as editor of the *Lake Union Herald* for the past several years, has returned to his teaching work and is now located at Ottawa, in the Illinois Conference. Gordon Engen, who has been connected with Emmanuel Missionary College for several years as public relations secretary, has assumed the additional responsibility of editing the *Lake Union Herald*.

- Membership of the Michigan Conference churches has shown a steady growth during the first six months of this year. In January the membership was 14,766 and at the end of June it had increased to 15,115, a net increase of 349. Of this number a net gain of only 18 was made through transfers by letter. Baptisms totaled 477, and 20 were added by profession of faith.

#### Northern Union

- On August 2 a Health and Welfare center was opened at Atlantic, Iowa.

- Four camps were conducted by the Minnesota Conference, with 168 juniors

and youth attending at the beautiful North Star camp near Brainerd.

- The workers in the Minnesota Conference report 205 baptisms during the first seven months of this year.

- E. T. Gackenhimer reports that during the Iowa camp meeting 36 persons were commissioned and presented with "120" pins. More than 100 others have completed the Training Light Bearers course and another 300 have enrolled in the course to study in a class or by correspondence.

- Services of rededication for the Lake City, Iowa, church were held on July 26. F. W. Wernick spoke at the 11 o'clock service and R. H. Nightingale, Northern Union Conference president, delivered the dedicatory address in the afternoon. H. L. Wernick, former local elder, and his sons, F. W. and H. L. Wernick, pastors in the Ohio Conference, all attended their home church, together with E. T. Gackenhimer, Norman Sharp, and R. J. Sype, former pastors. E. F. Coy is the present pastor.

- Iowa Conference colporteurs met at Ingham Lake for their midsummer rally under the leadership of G. S. Culpepper, conference publishing secretary.

- George Melashenko has accepted a call to Plainview Academy as Bible teacher. He has been serving as the local pastor of the Williston district in North Dakota.

- In North Dakota 165 youth attended the Northern Lights camp under the direction of G. D. Bras, MV secretary of the conference.

- As a result of the plan to send Bible course enrollments to every rural family in North Dakota, 450 applications for the course have been received, reports R. D. Steinke, conference home missionary secretary.

### Pacific Union

- The Pacific Union Conference secondary teachers' convention was held on the La Sierra College campus in August, with teachers attending who represented approximately 20 academies and more than 30 intermediate schools. The workshops covered five fields: Bible, J. D. Marshall, Monterey Bay Academy, chairman; English, Mrs. Vivian Smith, Lynwood Academy, chairman; health and physical education, William J. Napier, La Sierra College, chairman; homemaking, Esther Ambs, Pacific Union College, chairman; and industrial arts, Dr. Richard Fisher, Pacific Union College, chairman. Lee Taylor, associate professor of education at Pacific Union College, was coordinator of the workshops.

- From November of 1957 to July of 1958 there were 2,587 visitors to Elms-haven, home of Mrs. E. G. White during the last years of her life, from 1900 to 1915. The number of visitors reached a high of 506 in July, as many of the General Conference delegates stopped on their way to their fields of labor after the session. E. R. Johnson, who has charge of showing people through Elms-haven, reports that the visitors during these nine

months came from 37 States and 46 foreign countries.

- The doctors and ministers of the Nevada-Utah Conference met in fellowship at Lake Tahoe, September 4 to 7, to help unite their efforts in advancing the cause of evangelism. Special speakers from the General Conference were R. A. Anderson, Dr. T. R. Flaiz, Louise C. Kleuser, and Carl Sundin. Dr. W. E. Macpherson of the College of Medical Evangelists was also present.

- W. S. Chan, evangelist from Hong Kong, conducted a short evangelistic campaign in San Francisco Chinatown following the General Conference session. Wai Chow Leong, pastor of the Chinese church in San Francisco, worked with Evangelist Chan. D. E. Venden, Central California Conference president, reports a good interest in these meetings.

- Literature evangelists of the Southern and Southeastern California conferences met for a weekend retreat recently at Idyllwild. R. C. Baker, president of Southeastern, spoke Friday evening; R. R. Bietz, president of Southern, had the eleven o'clock service on Sabbath, and D. E. Dirksen gave the devotionals.

### Southern Union

- Southern Missionary College has announced new appointments affecting various departments and offices of the institution. Charles Fleming, Jr., has been named general manager. George E. Shankel, formerly chairman of the division of social sciences, has accepted appointment as academic dean. Mrs. Theodora Lambeth, formerly registrar of the Seventh-day Adventist Theological Seminary, has assumed her responsibilities as registrar of the college. C. A. Reeves, well-known evangelist, recently on leave for study at Potomac University, will assume the teaching of evangelism in the division of theology. Otto Christensen, professor in the division of theology, will assume chairmanship of the division for the coming school year. He succeeds Edward C. Banks, who has accepted a call to Emmanuel Missionary College as dean of students. Morris L. Taylor, candidate for the Doctor's degree in Music at Boston University, comes to the college as chairman of the division of fine arts. William Taylor, formerly dean of Southwestern Junior College, has been appointed dean of student affairs. Alfreda Costerisan, formerly of the division of languages at Emmanuel Missionary College, has been appointed dean of the women's residence hall. She replaces Edna E. Stoneburner, who has held the responsibility for seven years.

- The new Florida Conference youth camp at High Springs was host this year to nearly 500 youth of the conference.

- The first unit of a new Negro hospital developed by the Florida Sanitarium and Hospital was opened on August 31. Located in Orlando, it is the first and only institution of its kind for the central Florida region. Ultimate cost will exceed one million dollars.

- Nine evangelistic campaigns have been in progress in the Alabama-Mississippi Conference this summer. Preliminary reports indicate good results.

### Southwestern Union

- R. R. Biloff, former pastor of the Shattuck, Oklahoma, church, has recently accepted an invitation to connect with the Northern California Conference at Crescent City.

- L. R. Callender, former MV and educational secretary of the East Pennsylvania Conference, has accepted an invitation by the Texico Conference to serve as principal of the Sandia View Academy located at Albuquerque, New Mexico.

- R. F. Schneider, Southwestern Union Conference evangelist, responded to an invitation to connect with the Colorado Conference where he will head up the Bible school.

- Sabbath, August 30, was home coming day for the Baton Rouge, Louisiana, church. Former pastors attending included: Elders Pound, Neal, Frazee, Nelson, Hoffman, Garrett, and Detamore.



**BAUGHER.**—Arthur L. Baugher, born March 28, 1908; died July 3, 1958, near Stanardsville, Va. He accepted the truth in 1938. Remaining are his wife, Pansy; a daughter; two sons; and 32 foster children.

**BLEHM.**—August Avery Blehm, born March 27, 1889, at Marion, Kans.; died at Galt, Calif., Aug. 7, 1958. He is survived by his wife, Belva; five brothers; and two sisters.

**BOGARD.**—Mary Garrett Bogard, born May 16, 1867, near Canmer, Ky.; died at Arlington, Calif., Aug. 6, 1958. She was baptized at the age of 13. In 1892 she married Thomas W. Bogard, who predeceased her in 1952. Left to cherish her memory are a daughter, Mrs. Julian Thompson of La Sierra College; a granddaughter; two sisters; and a brother.

**BOLANDER.**—Francis Lillian and Lewis Paul Bolander, died July 26, 1958, in Los Angeles, Calif. Dr. Lewis Paul Bolander was born March 14, 1900, in Idaho. Francis Lillian was born April 23, 1900, in Washington State. They were united in marriage in 1924. His education was received in the San Fernando and Lodi academies, Pacific Union College, and the College of Medical Evangelists. He taught in mission hospitals in Africa and South America, and established the Bolander Clinic in Van Nuys, Calif. Left to cherish their memory are two sons, Robert Lewis of Boulder, Colo., and Dr. William D. of Glendale, Calif.; a daughter, Cherilyn Rae Shirk; one granddaughter; and Dr. Bolander's five brothers.

**BOWES.**—George Harper Bowes, born Sept. 11, 1889, in Hartley, Iowa; died in Pasadena, Calif., July 15, 1958. He was a charter member of the Mira Loma church. Surviving are his wife, Winfred; a daughter; two granddaughters; a brother; and four sisters.

**BOWMAN.**—John Richard Bowman, born Dec. 18, 1872; died Aug. 15, 1958. In 1894 he was united in marriage with Millie Ann Brown. He was baptized in 1910. Surviving are six children, 33 grandchildren, and 41 great-grandchildren.

**CASE.**—Mollie Kerbs Case, born Jan. 19, 1894, in Russia; died in California, Aug. 10, 1958. In 1899 she migrated to America, and in 1914 was married. She was baptized in 1953. Mourning their loss are a sister and four brothers.

**GATLING.**—Ruth Stanford Gatling, born Sept. 3, 1895, at Dothan, Ala.; died in Silver Spring, Md., Aug. 5, 1958. In 1914 she was married to George Boddie Gatling. She accepted present truth 40 years ago. Survivors are a daughter, four sons, 14 grandchildren, and one great-grandchild.

**GILBERT.**—William Paul Gilbert, born July 1, 1903, in South Lancaster, Mass.; died in San Francisco, Calif., of a heart attack, Aug. 7, 1958. He was the son of Elder and Mrs. F. C. Gilbert. While attending school in South Lancaster, Mass., he assisted his father in various phases of evangelistic work. He graduated from Emmanuel Missionary College. In 1925 he married Marguerite Bourdeau, and they were both active in school work. Subsequently he became preceptor at the Western Washington Academy in Auburn, Wash. After three years in Auburn he came to Mountain View Academy as principal. His master's degree was secured at Stanford University and his M.D. from the College of Medical Evangelists. He opened his office in San Francisco, Calif., in 1937, where he continued in general practice. Mourning his passing are

his wife; two sisters, Mrs. Miriam Tymeson, of Takoma Park, Md., and Mrs. Ruth Miller, of Walnut Creek, Calif.; and one brother, Louis Gilbert of Los Angeles, Calif.

**GUY.**—George Guy, born June 10, 1893, in St. Cloud, Minn.; died at Azusa, Calif., July 22, 1958. He was the grandson of the first European family to accept the Advent message, the family whose pleas for a missionary persuaded the General Conference to send J. N. Andrews to Switzerland in 1874. He was baptized in his late teens, and for 27 years was a teacher. Mourning their loss are his wife, Marie, of the Voice of Prophecy staff; his son, Fritz, assistant editor of *The Youth's Instructor*; and a brother, Dr. Albert Guy, of St. Cloud, Minn.

**HADLEY.**—Anna Hadley, born June 13, 1876, at Elmora, Vt.; died in Randolph, Vt., at the age of 82. She was the widow of Homer Hadley. Those who mourn are three daughters, Mrs. Gladys Gray, of Quechee, Vt., Mrs. Evelyn Church, of Woodstock, Vt., and Mrs. Julia Dagan, of Granby, Conn.; a son, Ivon Carr, of Daytona Beach, Fla.; a number of grandchildren, great-grandchildren, and great-great-grandchildren.

**HERBER.**—Mary Katherine Herber, born March 17, 1869, in Russia; died at Azusa, Calif., July 18, 1958. She was married to Fred Herber in 1894, and to this union was born one son who died in infancy. In 1901 they came to America, and her husband died in 1930. She accepted the truth in 1950.

**JOHANSSON.**—Jane Johansson, born in 1889 in Hickory County, Mo.; died in Sedalia, Mo., July 14, 1958. She early gave her heart to the Saviour. In 1912 she married Gustaf Johansson, who survives. Other survivors are a son, Leon; four brothers; and one sister.

**JOHNSON.**—Katie Oden Johnson, born May 25, 1878, in Rockford, Ala.; died June 16, 1958, in Los Angeles, Calif. She attended Oakwood Junior College, and then taught in church schools in Alabama, Mississippi, Kansas, and Illinois. She was also a Bible instructor in the Kansas and Oregon conferences. Those who survive are a daughter, Mrs. M. A. Burton, of Portland, Oreg.; a son, Oden D., of Seattle, Wash.; two sisters; and D. H. Oden, of Perris, Calif.

**LITTLE.**—Mary Elizabeth Kelly Little, born Nov. 4, 1880, in Ebensburg, Pa.; died June 13, 1958, in Los Angeles, Calif. She accepted the truth at the age of 17 and began teaching in the Tacoma, Wash., orphanage, a denominationally sponsored institution. She also taught church school for several years. She married Elder John Clyde Little and they went as missionaries to India. For several years they were in charge of the Karmatar Mission school. After the death of her husband and two children, she returned with her small daughter to America. She received her B.A. degree from Walla Walla College and her M.A. degree from the University of Washington. For 35 years she taught in the following schools: Laurelwood Academy, Walla Walla College, Southwestern Junior College, Paradise Valley Sanitarium, and White Memorial Hospital. Left to cherish her memory are her daughter, Ruth; two sisters; and two brothers.

**MARIETTA.**—Emma Marietta, born in 1870; died at Newark, Ohio, Aug. 7, 1958. In 1890 she was united in marriage with Elder J. J. Marietta. Those who mourn are a daughter, Mrs. Harry Hunt of Utica, Ohio; two sons, Mason of Miami, Fla., and Herbert of Houston, Tex.; 12 grandchildren; and 25 great-grandchildren.

**MARTONE.**—Albert R. Martone, born Dec. 1, 1918, at Newark, N.J.; died April 7, 1958, at Swannanoa, N.C. He married L. Winifred Hudson in 1943. Through the influence of his wife he was baptized in 1945 while serving his country in France. Mrs. Winifred Martone and three daughters remain. [Obituary received Aug. 12, 1958.—Eps.]

**MILLER.**—Charles H. Miller, born Dec. 30, 1873, in Ill.; died in Lincoln, Neb., July 13, 1958. He accepted the truth as a young man and attended Union College. He became a colporteur and in 1907 was ordained to the ministry. He was married to Anna Dozier, who predeceased him in 1937. In 1942 he married Ruby McSparran. He served as secretary-treasurer of the Nebraska Conference, chaplain of the Porter Sanitarium, pastor of the College View church, and various other pastorates in Nebraska, Wyoming, Colorado, Iowa, Missouri, and Minnesota. The survivors are his wife; two daughters, Mary Ruth Krutetz and Esther Brown, both of Lincoln; and a son, Paul, of McCook, Neb.

**MILLER.**—Jessie Miller, born May 30, 1876; died in Camden, Maine, July 29, 1958. She is survived by a son, Lawrence, of Camden; two daughters, Mrs. Lillian Dunton, of Camden, and Mrs. Cecil Morton, of Colorado; several grandchildren; and a brother.

**NISWANDER.**—Ada Pruet Niswander, born at Iaeger, W. Va.; died in Washington, D.C., Aug. 11, 1958, aged 62 years. She was a member of the Sligo church, Takoma Park, Md. Mourning their loss are a son in Peru, three grandchildren, and two sisters.

**PALMER.**—Clayton Hall Palmer, born Oct. 11, 1895, in Gagetown, Mich.; died July 6, 1958, at St. Joseph, Mich. Soon after being graduated from the College of Medical Evangelists, he began the practice of medicine in Hartford, Mich. Surviving are his wife, Geraldine Young Palmer; and two sons, Clayton Jr. and Charles.

**PETRIK.**—James Leon Petrik, born Dec. 11, 1887, at Topeka, Kans.; died at Loma Linda, Calif., July 3, 1958. He entered Union College in 1907.

In 1910 he married Inez Shultz, and they went to the Boulder-Colorado Sanitarium to take nurses' training. Left to mourn are his wife; a son, James William; a daughter, Dr. Jean Hoag; several grandchildren; and a brother.

**PHILPOT.**—Maude Ray Philpot, born Aug. 11, 1881, in Bullitt County, Ky.; died in Louisville, Ky., June 4, 1958. Surviving is her husband, Beverly P. Philpot; one daughter, Evelyn Settle, of Santa Ana, Calif.; six sons, Tom, Marvin, Robert, Jackie, and Ellis, of Louisville, Ky., and Kenneth of Long Branch, N.J.; 14 grandchildren; and 12 great-grandchildren.

**PRENIER.**—Henry Stephen Prenier, born Nov. 8, 1881, in New York City; died in Fletcher, N.C., Aug. 6, 1958. At the age of 24 he accepted the truth and was one of the first students of Washington Missionary College. He married Sadie E. Clark in 1908, and was ordained in that year. He and Elder Carlyle B. Haynes conducted an evangelistic series in Baltimore, Md., after which Elder and Mrs. Prenier went to South America as missionaries, laboring in Brazil and Argentina. In 1911 they returned to the home-land because of declining health, and he taught in the Bible department of the following academies and colleges: Keene Academy, San Fernando Academy, South Lancaster Academy, Washington Missionary College, Alibonito Academy in Puerto Rico, Southwestern Junior College, Union College, Emmanuel Missionary College, and Atlantic Union College. He served as chaplain in the Washington Sanitarium, Hinsdale Sanitarium, and Florida Sanitarium. His wife died three years ago, and in 1958 he married Eliza Priest Warner, who survives. Other survivors are a daughter, Mrs. M. W. (Barbara) Sickler of Warren, Ohio; two sons, Gordon M., of Emmanuel Missionary College, and Elder Douglas C., of the Central American Union Mission; five grandchildren; a brother; and a sister.

**RANDALL.**—Fred H. Randall, born Sept. 25, 1875, in Hannibalville, N.Y.; died in Liverpool, N.Y., Jan. 24, 1958. He was baptized in 1953. Mourners include his wife, Ethel M.; two sons, Arthur and Fred; a daughter, Ethel M.; and two sisters. [Obituary received Aug. 4, 1958.—Eps.]

**REEVES.**—Margaret Murdoch Reeves, born May 9, 1905, at High Park, Ayrshire, Scotland; died at Takoma Park, Md., Aug. 16, 1958. At the age of 11 she was baptized. She graduated from our college in Stanborough Park, England, in 1924. She became a Bible instructor in the South England Conference, and later transferred to the Welsh Mission. In 1928 she was united in marriage to Elder Clifford A. Reeves. Following their years of service in the British Union, Elder and Mrs. Reeves held large evangelistic campaigns in Canada and the United States. In 1947 they were called to Australia, and in 1952 they returned to Canada. Later they were called to the Southern New England Conference. For the past two years they have been located in Takoma Park, Md., but had accepted a call to Southern Missionary College. Left to cherish her memory are her husband; two sons, Elder John Reeves and David; a daughter, Rosemary; two grandchildren; three sisters; and five brothers, four of whom are ministers.

**RICH.**—Mayme Rich, born July 30, 1884, in Olney, Ill.; died July 27, 1958, in San Bernardino, Calif. For many years she was a faithful church member. Left to cherish her memory are a daughter, Virginia Solomon of Mentone, Calif.; two grandchildren; two great-grandchildren; a brother; and a sister.

**SOMMERS.**—Charles Joseph Sommers, born July 8, 1881, in Ohio; died at Louisville, Ky., April 18, 1958. He accepted the truth late in life. Mourning her loss is his wife. [Obituary received Aug. 25, 1958.—Eps.]

**STAINES.**—Ora Robert Staines, born March 12, 1876, near Fenwick, Mich.; died Aug. 12, 1958, at Loma Linda, Calif. Early in life he gave his heart to God and was baptized at the age of seven. At the age of 18 he began working at the Battle Creek Sanitarium and attended Battle Creek College. He graduated from nurses' training in 1897, and that year was married to Alice Atchberry. He worked for a time at Battle Creek Sanitarium, having charge of the male nurses and the men's hydrotherapy. Later he was with the Good Health Publishing Company and the Food Reform Bureau; then he taught hydrotherapy at Emmanuel Missionary College. In 1904 they accepted a call to Oakwood Junior College, where he served as business manager, and she as matron until her death in 1906. In 1907 he married Maisie Woodcock, and to this union two sons were born, both of whom died in childhood. Elder and Mrs. Staines and Floyd Bralliar established the Hillcrest School Farm, which they operated for nine years. Following this Elder Staines was manager of the Dixie Food Company. In 1917 he became home missionary secretary and assistant medical secretary of the Southern Union. He was called to be editor of *The Medical Evangelist* at Loma Linda, Calif., in 1924, and he was also coordinator of the cooperative alternate work-study plan for the schools of medicine and dietetics. In addition to the foregoing responsibilities he taught Bible and compiled the quotations of Mrs. E. G. White, which formed the nucleus for the book *Counsels on Diet and Foods*. In 1938, when the "co-op plan" was discontinued, he continued with his work as editor of *The Medical Evangelist*, secretary of the Loma Linda Foundation, and assistant pastor of the college church. He also operated the Loma Linda Book and Bible House for many years. He retired as editor of *The Medical Evangelist* in 1949. His wife died in 1952, and the following year he married Georgia Edson, who survives.

**TAYLOR.**—Carrie Alberta Wheeler Taylor, born July 8, 1862, in Michigan; died at Cloverdale, Calif., July 29, 1958. She is survived by a son, Charles A., of Cloverdale, Calif.; a daughter, Mary O. Allen, of Bremerton, Wash.; four grandchildren; and six great-grandchildren.

**WITTLAKE.**—William Arthur Wittlake, Jr., born Aug. 30, 1923, in Boulder, Colo.; died Jan. 20, 1958, at El Centro, Calif., in an automobile accident. In 1950 he was married to Dorie Nelson. After graduation from La Sierra College in 1957 he taught church school in El Centro. Mourning their loss are his wife; three children, William Arthur III, Ronald Eugene, and Brenda Joyce; his parents; and two sisters. [Obituary received Aug. 18, 1958.—Eps.]

**WOLFSON.**—Peter J. Wolfson, born Aug. 8, 1866, in Fiddletown, Calif.; died at Lewiston, Calif., July 29, 1958. He was an Adventist 67 years, and for 30 years served on conference committees. He is survived by his wife, Clare, of Cathay, Calif., and a daughter, Ruth Hopkins, of Modesto, Calif.

**WOODRUFF.**—Leon A. Woodruff, born March 14, 1875, in Winston, Mo.; died July 16, 1958. In 1903 he was married to Mary Agnes Miller. Left to cherish his memory are his widow; a daughter, Mrs. Arthur Purdy of Poughkeepsie, N.Y.; two sons, John and Fay of Glendale, Calif.; ten grandchildren; seven great-grandchildren; two brothers; and a sister.

## NOTICES

### Literature Requests

[Mark packages: Used publications—no monetary value, destroy if not deliverable.]

Mrs. J. E. Austerfield, Buckner, Ill., wishes a continuous supply of *Signs, These Times, Listen, Life and Health*, and some children's papers for missionary purposes.

E. Milton Hampton, 19153 Trans Canada Hwy., R.R. 3, Cloverdale, B.C., Canada, desires clean copies of *Signs, Life and Health, Instructor, Guide, Little Friend*, for free distribution.

Any material suitable for missionary work is solicited by Mrs. Caroline Kelly, 1101 E. 17th St., Pine Bluff, Ark.

Lucy Javero, Mindanao Sanitarium and Hospital, Iligan, P.I., thanks those who have contributed and desires a continuous supply of old Bibles, small books, tracts, and missionary magazines.

Lauro S. Merquin, 1262 INT 5, Abad Santos Ext., Moriones, Tondo, Manila, P.I., wishes to thank those who have responded in the past with literature. He desires a continuous supply of *Signs, Instructor, Life and Health*, small books, old Bibles, Sabbath school supplies, with *Quarterlies* up to six months old, and other suitable missionary materials.

Mrs. Dale Porter, Rt. 5, Greenville, Tex., desires *These Times, Life and Health, Listen*, and *Signs* for literature racks.

WANTED by Elvira Jean C. Babao, Dumingag, Zamboanga, Del Sur, Mindanao, P.I., a continuous supply of *Signs, Review, Instructor, Little Friend, Guide, Life and Health, Liberty, Worker, Message*, old Bibles, songbooks, *MV Kit*, *S.S. Midget*, *These Times*, and fingerplay songs for children.

A large supply of old Bibles, songbooks, small books, and pamphlets is needed by Joel Y. Eriman, Mountain View College, Malaybalay, Bukidnon, P.I.

### International Insurance Company

The annual meeting of the International Insurance Company of Takoma Park, Maryland, and its affiliated General Conference Insurance Service will be held at 10:15 a.m., October 22, 1958, at Takoma Park, Maryland, in connection with the Autumn Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the company and the agency, and the election of three directors for the term of three years.

INTERNATIONAL INSURANCE COMPANY  
OF TAKOMA PARK, MARYLAND  
J. W. Pecke, Secretary



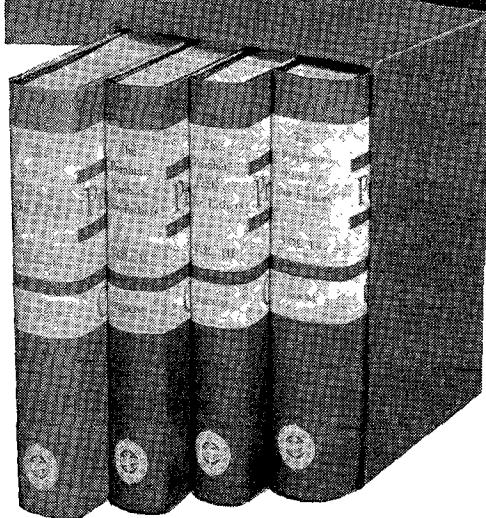
Sabbath School Rally Day and 13th Sabbath Offering (Inter-America)	September 27
Neighborhood Evangelism (Bible school enrollment)	October 4
Home Missionary Offering	October 4
Voice of Prophecy Offering	October 11
Temperance Day and Offering	October 25
Missionary Periodicals Campaign ( <i>These Times</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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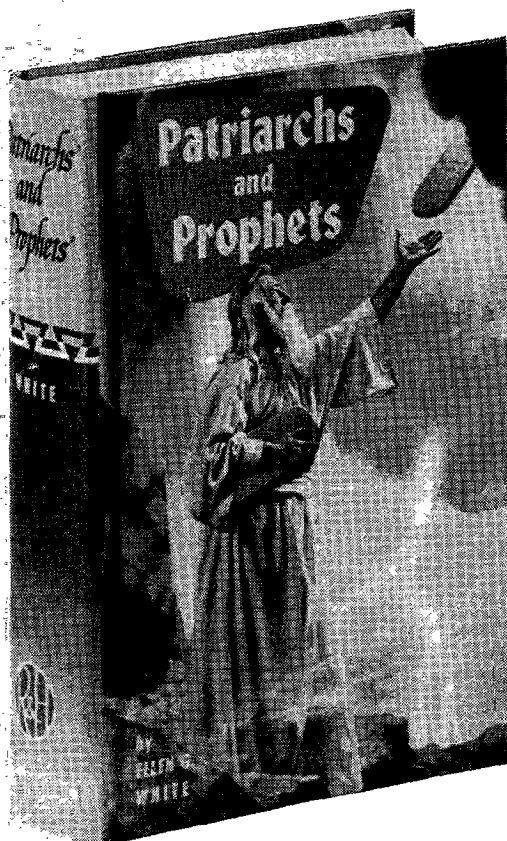
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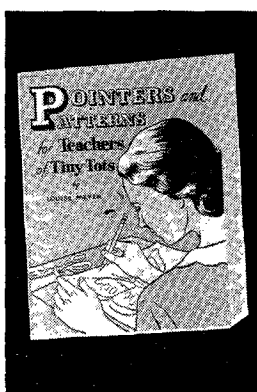
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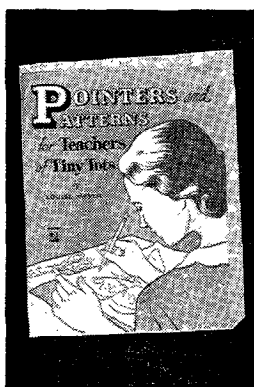
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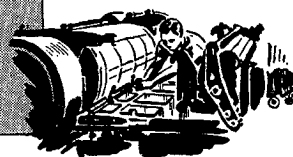
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# As We Go to Press



## Day of Prayer

The President of the United States has declared Wednesday, October 1, to be a Day of Prayer. With the world facing crises on every hand President Eisenhower urges Americans of all faiths to pray on that day for "a just and durable peace under the guiding hand of Almighty God."

In harmony with the admonition of Scripture "that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty" (1 Tim. 2:1, 2), we believe it would be most appropriate, and therefore recommend, that our churches and people in the United States observe this special Day of Prayer designated by President Eisenhower on October 1, at family worship and at the prayer meeting hour.

L. L. MOFFITT

## Death of Mrs. I. H. Evans

We regret to announce the death of Mrs. I. H. Evans, in California, September 6, as the result of a stroke. Funeral services were held in Glendale September 9.

Mrs. Evans (nee Adelaide Bee Cooper) was born August 6, 1870, in Ceres, New York. In 1883 she began working in the Review and Herald office, where she continued in various capacities. From 1898-1903 she held the position of editor of the *Youth's Instructor*. She was the writer of *Easy Steps in the Bible Story*, *The Bible Year*, and other books. In 1904 she was married to Elder Evans, who was at that time president and manager of the Review and Herald Publishing Association. She served with him in the Orient from 1909-13 and from 1918-30. A more complete life sketch will appear later.

## Late News From British Union

The British Union Conference session has just convened. At this meeting W. W. Armstrong, who for some years has been president of the British Union, retired because of ill health, and J. A. McMillan, president of the South England Conference, was

elected to occupy this post. Colin Wilson was appointed secretary-treasurer and N. H. Knight, auditor.

A. G. Ratcliffe, an evangelist from Australasia, who is on loan to the British Union, opened an evangelistic campaign in the New Gallery Center in London, with tremendous success. The huge interest necessitated three sessions on the first Sunday night, with an attendance of more than 3,200. Hundreds of people were turned away, not being able to gain admission. Big things are expected from this campaign.

ERWIN E. ROENFELT

## New Programs on Radio Luxembourg

Word comes from M. Busch, radio secretary of the Central European Division, that beginning October 5, two programs in the German language will be broadcast from Radio Luxembourg. He states that these programs in the German language will reach East Germany, Austria, Czechoslovakia, and Poland.

ELMER R. WALDE

## From Home Base to Front Line

Mr. and Mrs. R. C. Hill and four children sailed on the S.S. *Philippine Transportation*, from San Francisco, California, August 30, returning after furlough to the Philippines. Sister Hill's maiden name was Geraldine Wilma Sutter. Brother and Sister Hill have served one term in the Philippines. While on this their first furlough, Brother Hill took postgraduate work at the SDA Theological Seminary. He will continue his work as agriculture teacher and farm supervisor at Mountain View College.

Mrs. V. E. Toppenberg, of South Laguna, California, sailed on the S.S. *Steel Designer* from New York City, September 4, en route to Ethiopia. Prior to marriage Sister Toppenberg's name was Mary Hendrickson. She is an experienced teacher and practical nurse. During the years 1937-52 she served with Brother Toppenberg in Uganda, Eritrea, and Ethiopia. Brother Toppenberg passed away in 1957. Sister Toppenberg is returning to Ethiopia for further service.

W. P. BRADLEY

## MV Progress in Southern Asia

A recent letter from J. F. Ashlock, MV secretary of the Southern Asia Division, reports the following news from M. G. Champion, MV secretary of the Pakistan Union: "Twelve meetings of the MV Voice of Youth effort have been held in Lahore, Pakistan. Assisted and encouraged by the MV leader and church pastor, four young people are doing the speaking, with meetings held on Sunday, Wednesday, and Friday evenings. Instruction is being given them from the *MV Voice of Youth Manual*, with topics adapted to conditions in Lahore. The youth speakers are well prepared and rehearse their parts before each service."

Pastor Ashlock also reports a successful MV camp with 40 in attendance in the Karachi, Pakistan, area; a baptism of 34 at our Chuharkana school—30 students and four from nearby villages where MV Society members have been conducting meetings and holding branch Sabbath schools. An Investiture of 34 candidates was held in our school in Jalirpar, East Pakistan, making a total of five Investitures held in the seven unions of the division.

THEODORE LUCAS

## Exhibits at Fairs

The General Conference Bureau of Public Relations has received word from 28 conferences announcing active participation in county and State fairs by their churches this year. Many conferences have church exhibits at three or more fairs. One State, Ohio, has church booths operating at 18 fairs! In Central California 11 Adventist exhibits are operating.

In this way Seventh-day Adventists are carrying their message to large gatherings of people who might otherwise be missed. We have been told that "at all such gatherings there should be present men whom God can use. Leaflets containing the light of present truth should be scattered among the people like the leaves of autumn."—*Evangelism*, p. 36.

Last year reports indicate that nearly 400,000 pieces of literature were given away at booths operated by our churches in North America.

M. CAROL HETZELL