

THE ADVENT SABBATH

REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



A. DEVANEY

"With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!"—*Education*, p. 271.

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• REVIEW AND HERALD •

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• A Thought • FOR THE WEEK

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

"There's Life in a Look"

In the Methodist periodical *Together* appears an account of a better-class family who wanted to impress on their junior son the advantages of his home as compared with that of many underprivileged children. To teach the lesson they visited a family in the slums, where scarcely the bare necessities existed. On the way home they asked the boy how he would like to live in such an atmosphere, contrasted as it was with all the nice things in his own home.

"I don't know what you mean," he said. "All I saw was their beautiful baby."

How much more meaningful life would become if we were alert only to the lovely things on every hand—the flowering cacti of the arid deserts, the perfect arc of the rainbow after a devastating storm, the trusting look in the eyes of a mongrel dog, the helpful skill of an illiterate migrant, the cheerful smile of a helpless invalid, the fumbling removal of his cap by one unschooled in reverence, the surprising virtues in people reputed not to have any.

Yes, they are everywhere—these "tokens of eternity," as someone has called them. Though sin has retarded human progress and cast a shadow over our best achievements, the perfection in which man came forth from the hand of God often shines through in the most unexpected places and untoward circumstances. These revelations of the potentialities of man for good are too often overlooked and too seldom encouraged. We usually find what we look for in others and sometimes miss what is most obvious.

The boy in the story saw the marvel of a lovely infant in the midst of squalor. So we may see some cheerful aspect in the face of adversity, some shining path of duty in the midst of grief, some challenge to nobler striving in the bitterness of defeat. No greater truth has ever spoken than that we are changed by beholding (2 Cor. 3:18).

H. M. TIPPETT

Well Said

It is better to be nobly remembered, than nobly born.—Ruskin.

Man is only miserable so far as he thinks himself so.—Sannazaro.

He that is down needs fear no fall.—Bunyan.

Mammon has enriched his thousands, and has damned his ten thousands.—South.

He that thinks he can afford to be negligent, is not far from being poor.—Johnson.

REVIEW AND HERALD

THE GENERAL CONFERENCE PRESIDENT
SPEAKS TO THE CHURCH



The President's Page

GATHER up the fragments that remain, that nothing be lost" (John 6:12). Jesus had just provided food for five thousand hungry people with but five loaves of bread and two small fish. With equal ease He could have fed ten times that number. There was no limit to His power to multiply a little into abundance. Yet He who so bountifully multiplied the little was interested in the fragments that were left over.

It is frequently said that America is a wasteful country. Enough is thrown away in a day to feed a multitude. Failure to properly adjust carburetors on automobiles results in a gas wastage annually of a quarter of a million dollars. Think of the amount of savings that would be effected were carefulness exercised. People not only throw away food and waste gasoline but they spend much for needless purposes. J. Edgar Hoover states that we, as a nation, spend \$750 on pleasure while we give but \$1.00 to missions. This is by no means true of Adventists. It must not be true. But undoubtedly even Adventists could turn more money to God's cause were they to carry on more frugally with an eye upon the needs of His work.

The incident of the gathering up of the fragments was recorded for a purpose. There can be no doubt that it is written to impress us to be more careful and frugal in the handling of resources coming into our hands. Money is one of the talents entrusted to us and for the use of which we shall one day be called to strict account.

Though much time has gone by since the Lord directed that the fragments be gathered up, there is nothing in the record that indicates that God has changed His attitude in this matter. The fragments are still to be gathered up; economy is still to be practiced; frugality is still to be a characteristic of those who love the Lord. How much good the fragments gathered up and devoted

to a worthy purpose could accomplish! If all followed this practice and turned the savings in to the treasury of the Lord, a great deal more help could be sent to the needy, poverty-stricken fields, and the progress of the work hastened.

It has been said that the distinguishing mark of a real Christian is a prodigality and extravagance in self-giving. He does not know where to draw the line. In other words, he sees others' needs and is moved by them to self-denial. This age in which we live is one of abundance and unprecedented prosperity. The need for practicing economy, therefore, is even more important than in less prosperous times.

"We have been raised in sacrificial giving," writes an Adventist couple who have been reared in the Adventist faith. "We have none of the luxuries of life. We have always bought only those things that we needed. We make a suit or a coat last a decade, if possible. We curb our car travel, et cetera, in order to have something to give to the cause. That comes naturally to us. We are not boasting. We love to do it. There are many more throughout this world who do likewise and more so."

Yes, we are sure that there are many more who love the cause of God devotedly and live accordingly. May it be so with all of us who profess to be waiting for Christ's return.

R. R. Figher

True and False Manifestations

By D. A. Delafield

How did Christ work to reach the hearts of men? Here is the answer: "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people" (Matt. 9:35).

"During His ministry, Jesus devoted more time to healing the sick than to preaching. His miracles testified to the truth of His words, that He came not to destroy, but to save. Wherever He went, the tidings of His mercy preceded Him. Where He had passed, the objects of His compassion were rejoicing in health, and making trial of their new-found powers. Crowds were collecting around them to hear from their lips the works that the Lord had wrought. His voice was the first sound that many had ever heard. His name the first word they had ever spoken, His face the first they had ever looked upon. Why should they not love Jesus and sound His praise? As He passed through the towns and cities He was like a vital current, diffusing life and joy."—*The Ministry of Healing*, pp. 19, 20.

Why do we not witness a similar manifestation of healing power today? Because of the working "of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness" (2 Thess. 2:9, 10).

"The way in which Christ worked was to preach the word, and to relieve suffering by miraculous works of healing. But I am instructed that we cannot now work in this way; for Satan will exercise his power by working miracles. God's servants to-day could not work by means of miracles; because spurious works of healing, claiming to be divine will be wrought."—*Medical Ministry*, p. 14.

Healing of Both Body and Soul

The servant of the Lord indicates that God has devised a plan of "physical healing combined with the teaching of the word," which is to be carried on by His enlightened people. In the very next paragraph of the page just quoted from *Medical Ministry*, Mrs. White says: "For this reason the Lord has marked out a way in which His people are to carry forward a work of physical healing, combined with the teaching of the word. Sanitariums are to be established, and with these institutions are to be connected workers

who will carry forward genuine medical missionary work. Thus a guarding influence is thrown around those who come to the sanitariums for treatment."—*Ibid.*, p. 14.

It is God's purpose that in this ministry of healing, all of His people shall unite. "Christ declared that He came to recover men's lives. This work is to be done by Christ's followers, and it is to be done by the most simple means. Families are to be taught how to care for the sick. The hope of the gospel is to be revived in the hearts of men and women. We must seek to draw them to the Great Healer."—*Ibid.*, p. 29.

Are miracles of healing to be accepted as true evidence of discipleship?

Said Jesus: "Ye are my friends, if ye do whatsoever I command you" (John 15:14). "If ye love me, keep my commandments" (John 14:15).

"A mere profession of discipleship is of no value. The faith in Christ which saves the soul is not what it is represented to be by many. 'Believe, believe,' they say, 'and you need not keep the law.' But a belief that does not lead to obedience is presumption. The apostle John says, 'He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him.' 1 John 2:4. Let none cherish the idea that special providences or miraculous manifestations are to be the proof of the genuineness of their work or of the ideas they advocate. When persons will speak lightly of the word of God, and set their impressions, feelings, and exercises above the divine standard, we may know that they have no light in them."—*Thoughts From the Mount of Blessing* (1956), p. 146.

Imitate Christ's Example

When Christ was asked to perform a miracle, what was His reply? "And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God" (Luke 4:12). "The scene of Christ's temptation was to be a lesson for all His followers. When the enemies of Christ, by the instigation of Satan, request them to show some miracle, they should answer them as meekly as the Son of God answered Satan, 'It is written, Thou shalt not tempt the Lord thy God.' . . . Christ, the Son of God, refused to give Satan any proof of His power. He made no effort to remove Satan's 'if,' by showing a miracle.

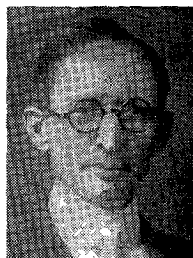
"The disciples of Christ will be brought into similar positions. Unbelievers will require them to do some miracle, if they believe God's special power is in the church and that they are the chosen people of God. Unbelievers, who are afflicted with infirmities, will require them to work a miracle upon them, if God is with them. Christ's followers should imitate the example of their Lord. Jesus, with His divine power, did not do any mighty works for Satan's diversion. Neither can the servants of Christ. They should refer the unbelieving to the written, inspired testimony for evidence of their being the loyal people of God, and heirs of salvation."—*Medical Ministry*, p. 15.

Satan's Use of Miracles

How will Satan seek to deceive God's elect? Partly through the manifestations of miracles. "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were pos-



Edward W. Carey



Edward W. Carey is now eighty-nine years old [the accompanying photo was taken in 1945] and lives at Toms Brook, Virginia. Many of the former students of the Home Study Institute scattered around the world will remember him. He was a farm boy in

Ohio. After attending country schools he went to Mount Vernon Academy, and then on to the college in Battle Creek, Michigan. In 1896 young Carey began evangelistic work in his home State of Ohio. His next call was to Mississippi to head the school work begun there by Edson White. Elder Carey later served as Bible teacher in our college at Keene, Texas, and then as principal of our junior academy in Portland, Oregon. He has been connected with our work in other States as pastor and evangelist.

During the past thirty years (until 1957) our versatile brother served the Home Study Institute as "an active instructor, grading countless papers, and giving encouragement to students in every part of the globe." He still teaches a Sabbath school class regularly, and preaches occasionally in small local churches. What a useful life he has lived! Truly "full of years and good works." And we hope the teacher's complete joy may be realized when Elder Carey meets his former students in the wonderful school of the hereafter.

ERNEST LLOYD

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.]

Temperance Legislation Dies in Committee

Legislation to ban the serving of liquor on commercial airlines died in the Senate Interstate and Foreign Commerce Committee. The legislation, which was strongly supported by church groups and by airline stewardesses' and pilots' associations, was not reported out of the committee, although it had been favorably recommended by a subcommittee after public hearings. The same Senate committee also killed legislation to ban the advertising of alcoholic beverages in interstate commerce, which had the strong religious and temperance support.

Methodist Hospital Offered \$4,374,000 Federal Grant

The Federal Government has offered Sibley Memorial Hospital, a Methodist institution, a grant of \$4,374,000 toward the proposed \$8,748,000 hospital and nurses' home which it plans to construct adjacent to the campus of American University in Washington, D.C. The grant was made under terms of the Grant-in-Aid Hospital Act approved by Congress in 1957, which provides for the Federal Government to share half of the costs of new nonprofit hospitals built within the District of Columbia.

Toledo Laymen Set Deadline for Sunday Closing

About 125 laymen representing 25 Roman Catholic and 15 Protestant churches set August 31 as their deadline for getting supermarkets in Toledo, Ohio, to close on Sundays. Meeting in the Toledo public library, the men and women received instructions for an organizational plan to carry to each household the request to shop only in stores that close on the "Sabbath."

Baptist Leader Reports on Conditions in Spain

Persecution of evangelicals in Spain is not violent but "subtle and persistent," according to a report made to the Baptist World Alliance headquarters in Washington by its president, Dr. Theodore F. Adams. "The chief difficulty," the Baptist official said, "centers around the right to marry." He called the civil marriage situation "deplorable" and said it was "even worse than when I visited there in 1956." A Spanish law prohibits civil marriage except for non-Catholics. Dr. Adams reported that youths from Baptist families usually do not have trouble getting permission for a civil ceremony, but others who were baptized in the Roman Catholic Church and have since "renounced their Catholic ties and become faithful Baptists" find it almost impossible to prove that they are non-Catholics. Baptists make up about 2,600 of the estimated 20,000 evangelicals in Spain, Dr. Adams said, and have 42 churches and 33 pastors.

sible, they shall deceive the very elect" (Matt. 24:24).

"Satan is Christ's personal enemy. He is the originator and leader of every species of rebellion in heaven and earth. His rage increases; we do not realize his power. If our eyes could be opened to discern the fallen angels at work with those who feel at ease and consider themselves safe, we would not feel so secure. Evil angels are upon our track every moment. We expect a readiness on the part of bad men to act as Satan suggests; but while our minds are unguarded against his invisible agents, they assume new ground and work marvels and miracles in our sight. Are we prepared to resist them by the word of God, the only weapon we can use successfully?"—*Testimonies*, vol. 1, p. 302.

"Satan can lead deceived souls to great lengths. He can pervert their judgment, their sight, and their hearing."—*Ibid.*, vol. 3, p. 351. (Read pages 339-362.)

Not all that seems to be miraculous is miraculous. There is trickery and magic in many healing manifestations. What seems to be a miracle may only be a satanic spell over the mind of the observer. Satan can "pervert their judgment, their sight, and their hearing."

Does Satan actually perform miracles? The Scriptures indicate that he does. "And deceiveth them that dwell on the earth by the means of those miracles which he had power to do" (Rev. 13:14). (See also 2 Thess. 2:8-12.)

Five Important Points

Keep in mind five important factors concerning Satan's work: (1) He can perform miracles. "Before the close of time he [Satan] will work still greater wonders. So far as his power extends, he will perform actual miracles. Says the Scripture, 'He . . . deceiveth them that dwell on the earth by the means of those miracles which he had power to do,' not merely those which he pretends to do. Something more than mere impostures is brought to view in this scripture. But there is a limit beyond which Satan cannot go; and here he calls deception to his aid, and counterfeits the work which he has not power actually to perform. In the last days he will appear in such a manner as to make men believe him to be Christ come the second time into the world. He will indeed transform himself into an angel of light. But while he will bear the appearance of Christ in every particular, so far as mere appearance goes, it will deceive none but those who, like Pharaoh, are seeking to resist the truth."—*Ibid.*, vol. 5, p. 698.

(2) Satan's apparent miracles. "We are to be on guard against Satan's deceptive arts. He will take possession of human bodies, and make men and women sick. Then he will suddenly cease to exercise his evil power, and it will be proclaimed that a miracle has been wrought. We need now to have a true understanding of the power of Jesus Christ to save to the uttermost all who come unto Him."—*Medical Ministry*, p. 110.

(3) Satan works through hypnotism. "Men and women are not to study the science of how to take captive the minds of those who associate with them. This is the science that Satan teaches. We are to resist everything of the kind. We are not to tamper with mesmerism and hypnotism,—the science of the one who lost his first estate, and was cast out of the heavenly courts."—*Ibid.*, pp. 110, 111.

(4) Satan operates through spiritualism. "Many will be confronted by the spirits of devils personating beloved relatives or friends, and declaring the most dangerous heresies. These visitants will appeal to our tenderest sympathies, and will work miracles to sustain their pretensions. We must be prepared to withstand them with the Bible truth that the dead know not anything, and that they who thus appear are the spirits of devils."—*The Great Controversy*, p. 560.

"Through the agency of Spiritualism, miracles will be wrought, the sick will be healed, and many undeniable wonders will be performed. And as the spirits will profess faith in the Bible, and manifest respect for the institutions of the church, their work will be accepted as a manifestation of divine power."—*Ibid.*, p. 588.

"Through Spiritualism, Satan appears as a benefactor of the race, healing the diseases of the people, and professing to present a new and more exalted system of religious faith; but at the same time he works as a destroyer. His temptations are leading multitudes to ruin. Intemperance dethrones reason; sensual indulgence, strife, and bloodshed follow. Satan delights in war; for it excites the worst passions of the soul, and then sweeps into eternity its victims steeped in vice and blood. It is his object to incite the nations to war against one another; for he can thus divert the minds of the people from the work of preparation to stand in the day of God."—*Ibid.*, p. 589.

(5) Satan has not power to give life. "The prince of evil, though possessing all the wisdom and might of an angel fallen, has not power to create, or to give life; this is the prerogative of God alone."—*Patriarchs and Prophets*, p. 264.

Meditations in Verse



Meet Me There

By AUDRA MAE CURTIS

Oh, how can I enter that city—
The city so wondrously fair,
Whose streets, we are told,
Are paved with pure gold—
Unless all of my loved ones are there?

And how can I dwell in that mansion
That Jesus has gone to prepare—
Heaven's bliss to enjoy
Without an alloy—
Unless my dear ones I see there?

Oh, what will my answer be, Master,
When You say to me, "Daughter, where,
Oh, where is thy flock,
Thy beautiful flock?"
If I see that they are not there?

Such a wonderful privilege You gave me,
Their little hearts to prepare,
That they might be,
Blessed Master, with Thee,
In that glorious home over there.

Dear Father, forgive; I failed often,
There were so many burdens to bear.
But with Thee I'll "contend,"
And believe till the end
That You'll save all my children up
there.

What a happy reunion 'twill be,
All the glories of heaven to share;
And glad praises I'll sing
To Thee, Saviour, King—
That all of my loved ones are there.

Our Rest

By LUELLA GARVIN

In the land beyond the shadows
We will dwell forevermore,
With our loved ones all around us
On that happy, golden shore.

Oh, the bright and glad reunion
On the shining glassy sea,
When the harps and palms are given,
One for you and one for me.

Jesus, our kind and loving Saviour,
On our heads a crown bestows,
And we know we've gained the victory
Over all our sins and woes.

Many years we've waited for Him;
Soon He'll come to take us home;
There we'll rest beside the river,
And we nevermore will roam.

We will sing the songs of Zion,
And will play our harps of gold;
We will tell redemption's story,
Sweetest story ever told.

We will build and we'll inherit
All our homes in that fair land;
And the Lord will dwell among us,
And will lead us by the hand.

STRENGTH FOR TODAY

By PEARL WAGGONER HOWARD

Strength for today—'tis strength that we need—
Strength for the day as each hour shall unfold;
Strength to bear witness by word and by deed,
Meek when attacked, but in witnessing bold.

Strength for today! The flesh is too weak
All by itself to meet trial and stress;
Strength for each duty from God we must seek,
Strength to bear pain if too sorely it press.

Strength for a day? That time is too long,
Hourly I need Thee, Lord, need Thee so much;
Yea, for still more I pray: make my heart strong
Moment by moment, Lord! Keep me in touch!



Evening Reward

By NETTIE JANE KNISTER

I will feed upon God's Word
In the early morning hour,
For it's manna to my soul,
Fresh and sweet and full of power.

Living thus on angels' food,
Which will purify, refine,
Eventide will find me blessed
With a nature that's divine.

Beyond the Shadows

By CHARLES E. GREY

Beyond the shadows there is sunshine,
There is gladness, there is love;
There is peace and joy forever
In that glorious home above.

Beyond the shadows lies the city,
With golden streets and pearly gates;
There life's sparkling river floweth,
There the tree of life awaits.

Beyond the shadows there is music,
Celestial music, wondrous sweet;
Harpists golden harps are playing,
There our Saviour we shall meet.

Beyond the shadows there are treasures
Far more wonderful and grand
Than earthly minds can ever picture,
Awaiting us in that fair land.

Beyond the shadows, life forever!
No more death nor weeping eyes!
No more heartaches, no more sorrow,
Rest fore'er 'neath sunny skies.

Oh, what wonders there await us!
Tongue or pen can never tell
The glories of the gifts and treasures;
For our God does all things well.

Then let us look beyond the shadows,
And catch a glimpse of God's great light;
The morning cometh! Day is breaking!
Soon fore'er will pass sin's night.

Then we'll meet our heavenly Father,
Yes, we then shall see His face;
And we'll dwell with Christ our Saviour,
And sing, "He saved us by His grace."

REVIEW AND HERALD

The Gospel of Temperance

By H. L. Rudy

Temperance is a part of the gospel of salvation. It is one of the divine virtues (2 Peter 1:6) to be cultivated by the followers of Christ. Paul lists temperance as one of the fruits of the Spirit (Gal. 5:23), and strongly urges sobriety on the part of God's people who are looking for their Lord to come (Titus 2:12).

A practical application of the gospel of temperance is made by the apostle Paul in his appearance before Felix and Drusilla. Felix had invited Paul to inform him "concerning the faith in Christ" (Acts 24:24). This gave the apostle a rare opportunity to make known the gospel of salvation to a type of individuals seldom reached. Both Felix, the governor, and his wife, Drusilla, had moral counts against them, and lived profligate, intemperate lives.

Paul, knowing that his hearers needed to "sober up" before the gospel of Jesus Christ could bring the blessings of salvation to them, "reasoned" with them "of righteousness, temperance, and judgment to come" (Acts 24:25). He pointed out that the provisions of salvation through the gift of Christ and His righteousness called for a radical decision, and that the results of that decision would be determined in the judgment.

At first Felix was mightily moved by the convicting power of the Holy Spirit. However, his moral strength failed him and he put off his decision to follow the counsel of God until a more opportune time. That opportunity never came. He died a lost man, and Drusilla, a Jewess who spurned Christ, died with her child in her arms at the eruption of Vesuvius, near Pompeii.

Cicero once said, "Temperance is the firm and moderate dominion of reason over passion and other unrighteous impulses of the mind." And someone else has pointed out that "drunkenness is the darling favorite of hell." This accords with a statement by Ellen G. White in which she described the relationship of temperance to the appeal of the gospel.

"The brain nerves," she said, "which communicate with the entire system are the only medium through which Heaven can communicate to man and affect his inmost life. Whatever disturbs the circulation of the electric currents in the nervous system lessens the strength of the vital powers, and the result is a deadening of the sensibilities of the mind."—*Temperance*, p. 13.

"Intemperance of any kind benumbs the perceptive organs and so weakens the brain-nerve power that eternal things are not appreciated, but placed upon a level with the common. The higher powers of the mind, designed for elevated purposes, are brought into slavery to the baser passions."—*Ibid.*, p. 12.

The Bible states plainly that drunkards will not "inherit the kingdom of God" (1 Cor. 6:10). Yet the world is full of people who sincerely look for salvation but who are held in Satan's death grip of moral impotence owing to various forms of intemperance, drunkenness, addiction to narcotics, and other evils of contemporary living.

One of the greatest acts of Christian love that can be performed is to help

deliver people from these many and various forms of moral enslavement. Temperance forces, including our own denominational endeavors, are especially designed for this type of help. The tangible results evidenced from these efforts are eloquent testimony that God's blessing is upon the temperance work.

Our denominational position of total abstinence is being championed by other strong temperance organizations as well as by many influential government leaders around the world. Never in all of our denominational history have we been able to rally temperance forces in support of total abstinence as universally and effectively as now. This is our opportunity to proclaim the gospel of temperance in its true relation to man's deliverance from the powers of evil. We must not fail God now. By our earnest, wholehearted promotion of the temperance cause we can prepare the way for the salvation of millions who may otherwise perish in Satan's death grip.

God Is Able—4

Why Pain and Sickness?

By J. Ernest Edwards

Are you discouraged by failing strength? Worried by the pains that rack your body? Jesus successfully met the problem of human pain and sickness. Everywhere He went in the country and in the cities healing followed. As many as touched Him were restored to health. (Mark 6:55, 56). Jesus was moved with compassion to heal and to comfort, and He imparted this power to the twelve disciples (Mark 6:13).

In the way that human parents must allow pain to press upon their dearly beloved children, so must the heavenly Father allow pain to press upon us, not in any neglectful or unloving spirit but for some high and holy purpose sometimes known only to Him. When we are unable to interpret the dark mysteries of life, and God seems to be indifferent to our plea for an explanation we cry out "Why does this happen?" Remember, it is not because there is no meaning in it or that Jesus does not know or that He does not care.

It may be because our own understanding is limited and we could not understand the explanation. Perhaps we have reached that stage of character development where we are able to ask questions but not yet able to comprehend the answers.

Then God expects us to trust His love. Let us remind ourselves that it may be discipline for our profit (Heb. 12:10-12) or in order that the fruits of righteousness may be developed in our character (1 Peter 4:12, 13).

A four-year-old boy was taken to a children's clinic to have a nasal growth removed. Other children were there that morning for the same operation. While sitting with his father in a corner of the waiting room, he heard the cries and saw the troubled, anguished faces of the children as they came out.

Finally he turned to his father and asked, "Do I have to go in there? Will the nurse be coming for me? Will it hurt? Why do I have to have it done?"

What could the father say? He couldn't talk about tonsillitis, lymphoid tissue, or septic infection. He fell back on the general statement, "It'll be all right. It's the best way. Someday you'll understand."

The father knew the experience would be painful and nauseating, but he was determined for the child's sake to see the experience through.

Does it seem to be an unfair parallel that God may deal with us in the same way? We may be old enough to ask questions, but our spiritual perception and comprehension are not

deep enough or wide enough for us to understand fully. We must trust our heavenly Father in the time of suffering. We must look up many times in trustful silence. Christ is able to sustain sufferers, for He suffered Himself. He will support our wavering faith, tormented with doubt through the long night, until we are ushered into His presence. Then He will answer our questions Himself.

"God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning, and discern the glory of

the purpose which they are fulfilling as coworkers with Him. Not Enoch, who was translated to heaven, not Elijah, who ascended in a chariot of fire, was greater or more honored than John the Baptist, who perished alone in the dungeon. 'Unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake.' Phil. 1:29. And of all the gifts that Heaven can bestow upon men, fellowship with Christ in His sufferings is the most weighty trust and the highest honor."—*The Desire of Ages*, pp. 224, 225.

God's Word Lives On

By R. E. Gibson

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect" (2 Tim. 3:16).

Before the plan of salvation can be accepted, belief in God and His Holy Word must be established. The great deceiver in the very beginning successfully attacked man on this point and succeeded in getting him to doubt the truthfulness of God's Word. Thus man fell. The first step in restoring man to his former estate is to instill in his mind faith in God and His Word.

The most tangible and concrete evidences of the Supreme Being are revealed to man through His Holy Word. The truth and the glory of God are inseparable. This being the case, is it not reasonable to think that God would protect His revealed Word and preserve it in its original purity for His remnant church? But today what proof can we present to a skeptical mind to establish the inspiration and purity of the Holy Scriptures?

God gave His recorded Word largely through representatives of the Jewish nation. But that nation has been scattered and is no more His chosen people. Could a book written by such a people be greater than the race that produced it? Yes. The chosen nation is gone, but the Book lives. Like the people entrusted with recording these divine messages from God, it has lived to be scattered among "every nation, and kindred, and tongue, and people" of the earth. For centuries the originator of evil has used human agencies in places high and low, humble and exalted, to tear at its foundation, to attack it from every conceivable angle, to silence the Voice speaking from every verse; but

today many of these critics are dead, while the Word lives on.

The Holy Scriptures is the one book placed in the emergency kit of all life rafts on transoceanic flights. It is carried on the back of the soldier into the world's battlefields; it accompanies the explorer into the thick jungle and is with him who scales the rugged mountain peak. It comforts the sorrowing, brings courage to the downcast, gives counsel to kings, is prized by the peasant, is read in the highest courts and legislative councils, and its stories are lisped from the tender lips of the innocent child. The universal usage, appeal, and endurance of the Bible is nothing short of a miracle. Yet learned students, men of renown, still arise as higher critics with new attempts to cast doubts and aspersions on the inspired Word of the All-wise, the Almighty.

One is led to wonder at the long-suffering of God. What must God think of the haughty, self-exalted spirit of puny man? The past half century has been a period of the most outstanding increase in knowledge and

development in every human endeavor. Man is now making ready to project himself to other planets. He prides himself in smashing the atom, releasing its power to his own destruction or harnessing it as his servant. Yet he does not stop to think that he has never created one of the minutest atoms or given life to even one microscopic organism.

David was inspired to declare, "O Lord, how great are thy works! and thy thoughts are very deep. A brutish man knoweth not; neither doth a fool understand this" (Ps. 92:5, 6).

At the very time when learned professors were with impunity tearing apart the Scriptures bit by bit, recording undisputable evidence that the book of Isaiah was the work of at least two men or perhaps the compilation of many writers, God stopped their voices by using a fifteen-year-old peasant boy, herding goats, in revealing the Dead Sea scrolls.

For centuries God has watched over His Word, guiding the minds of transcribers and translators. In every era there were to be found true and bravehearted men used as keepers of the lighthouse of God. The Holy Scriptures have always been prized by a few even during the darkest ages.

Then came the Reformation with a sudden burst of light flooding the earth. Increase in knowledge was manifested by scientific invention. The world began to shrink, as distances were no longer a barrier to intercommunication and exchange of the latest developments. Today man feels he has conquered this world, as its limited space no longer challenges his ingenuity. So he dreams of conquering outer space.

The spade is daily uncovering new revelations of the verity of the Scriptures. Soon the cup of human greatness will be full and God's long-suffering will end. Then God will reveal to the haughty of earth the glory, the power—yes, the truth and righteousness—of His kingdom in all its fullness.

Only those who have had implicit faith and belief in His Word, and have formed characters according to the divine pattern, will be permitted to explore the secrets of the majestic heavens and sit at the feet of the divine Teacher to learn and to understand the deep things of the Infinite One. Then the true science, the "science of all sciences," which is the great plan of salvation, will be revealed.

Are you fully prepared today for what is coming tomorrow? Our eternal destiny is being decided by the daily choices we make in these fleeting moments measured by God's sure and unchanging Word.

God's Guidebook

By DAVE KUEBLER

The Bible is my Guidebook; I shall not stray. It makes me to lay aside my evil thoughts. It leads me to the side of my loving Father. It leads me in paths of rightdoing for His glorification. Yea, though I stray through the valley of the shadow of sin, I will stay no longer, for it strengthens me. Its bread and its milk they satisfy me. It prepares a way before me in the presence of mine adversaries. It anoints my mind with truth; my cup is overflowing. Surely happiness and peace shall follow me all the days of my life, and I shall dwell in the light of the Word forever.



• EDITORIALS •

No Bargains in Stamps or Salvation

A housewife in New Mexico recently proved two things: (1) that she has a sharp eye for a bargain; (2) that she has a dull comprehension of mathematics.

According to an Associated Press report, the woman in question went up to a window at her local post office late in July and said: "I'd like about ten dollars' worth of postage stamps, please. I want to lay in a good supply before the price goes up August 1."

We find it amusing that anyone should think it possible to beat the hike in postage rates by such a procedure. Yet millions of people each day use similarly poor reasoning and faulty logic in regard to salvation. How often we have heard remarks such as, "It makes no difference what church one belongs to; they're all going the same place," or "It's not important to be a church member. I'm just as good as a lot of people who call themselves Christians," or "My sins are small. They'll not keep me out of heaven."

Examining the Statements

Let us look at these statements briefly.

First, does it make any difference to which church one belongs? Indeed it does! Some religious bodies are heaven bound; some are not. Some possess a saving message; some do not. Some are part of Babylon, whose end is destruction (see Rev. 16:19; 14:8-11); others are in harmony with the divine government and its laws, and will be received as Christ's bride at His coming. Obviously, then, it is essential to find the *right* church.

It is sheer nonsense to argue that all churches are going the same place just because they look alike to the superficial observer. A dozen planes at the same airport may look identical, but their destinations vary. If a passenger boards a plane that is heading for Los Angeles, he will go to Los Angeles. No matter how sincerely he might believe that he is on his way to New York, this will not change the facts. He must change planes—change to the *right* plane—if he is to reach his desired destination. Why should we be less logical in matters pertaining to our spiritual interests? How dare people say that all churches are going the same place, only by different routes!

Now to the second statement—that a church member and a nonchurch member of comparable morality are equally acceptable to God. They are not. The Christian has acknowledged himself a sinner (which both are, according to Romans 3:23) and has placed his trust in Christ's atoning blood; the other has not. The Christian is accepted by the Father because Christ's righteousness has been imputed and imparted to him (Phil. 3:7-9); the other stands in the filthy rags of his own righteousness (Isa. 64:6). The Christian has buried the old man of sin in baptism and has put on Christ; the other still carries his load of sin and guilt. How foolish it is to say that a sincere but weak church member stands on the same basis before God as a man who is merely moral but has not fully accepted Christ.

In examining the third false statement, we might ask,

"Are any sins so small that we can cherish them and still enter heaven?" The answer must be an unqualified No. While not all sins are of equal magnitude, any sin, if retained in the life, is large enough to keep us out of heaven. Let us not deceive ourselves on this: sins of all sizes must be thrust out of the heart by the power of the indwelling Christ if we are to be translated at Christ's coming. And now is the time to obtain this blessed experience.

Just as stamps cannot be purchased at bargain rates, no matter how sincere an illogical customer may be, so it is impossible to receive salvation on special terms. Today, as always, we must recognize our need of cleansing from sin and come to the Saviour. If we will do the coming, He will do the saving—not just partially but to the uttermost (Heb. 7:25).

K. H. W.

A Tale of Two Men

As the disciples gathered in the upper room to celebrate the Passover, arguing about who would occupy the highest position in the kingdom they expected Christ soon to set up, one of their number stole surreptitiously into the place of honor at the table. On the Master's left he would be served first. If there was to be a highest place, Judas was determined to have it. Unobtrusively, another disciple reclined on the couch to the Master's right. John was willing to be last if only he could be near Jesus. On the one side a disciple who loved self supremely, and on the other, one who knew no other love than love for his Master. What a contrast! Had they always been that way?

The first time John and Judas are mentioned together in the gospel record is on the day Jesus appointed them as members of the twelve. John, we are told, was then proud, self-assertive, ambitious for honor, impetuous, resentful under injury. He often harbored the desire for revenge and was ready to take it when opportunity offered. Certainly Jesus did not choose John because of a lovable disposition and was not blind to his defects when inviting this "son of thunder" to be a disciple.

Here also was Judas, reported to be a man of commanding appearance and keen discernment, the only one of the twelve who was a natural-born administrator and executive. He must have had many precious traits of character and appeared to be a man of great promise, since the other disciples, reasoning that his presence would add prestige to the group, were anxious that he be included in their number.

What Made the Difference?

What made the difference in the way the two men turned out? Though at first John doubtless proved to be a rather unpromising pupil, the yoke of discipleship eventually transformed him into a dynamic apostle. From a shapeless nugget of carbon the Master Craftsman brought forth a gem of surpassing beauty. In the rough block of stone the Master Sculptor envisioned a glorious monument to the transforming grace of God.

Above all his companions John yielded to the transforming power of that wonderful life. He was younger than the rest, and with the confiding trust of youth

opened his heart without reserve to Jesus, and there the Master kindled a flame of personal loyalty and devotion that seems to have burned with a steadier, purer light than in the hearts of his companions. Between the two there developed a more intimate friendship than the others knew, not because Jesus was partial to John but simply because John responded with all his heart. As he beheld in Jesus the One altogether lovely, he experienced a supreme longing to become like Him. He yielded fully to the influence of that perfect life, and as a result came to reflect it more perfectly than any of his fellow disciples. His desire to be near Jesus was simply a reflection of a heart longing to be like Jesus.

We doubt that Judas remained altogether insensitive to the transforming power of the character of the Saviour. He must have desired to be changed, and at times even hoped that association with Jesus would in some way bring about such a change. But he never came to the point of really surrendering himself to Jesus, with the result that his own selfish desires eventually blinded him to the weaknesses of his character. Whenever these defects were pointed out he hardened his heart and chose to keep on being what he already was.

Our Response Determines the Result

What went on in the hearts of the two men who sat next to Jesus at the Last Supper might well be illustrated by placing a pound of butter and a pound of putty out in the bright summer sunlight. One would melt completely; the other would become as hard as a brick. When we yearn for transformation of character let us not forget that it is our individual, personal response to the rays of truth the Saviour sends into our hearts that determines the result. All the power of heaven cannot transform our lives unless we are willing to be transformed. Sometimes we find ourselves in a state of spiritual blindness because, like Judas, we have refused to receive correction.

We are told that "if men will endure the necessary discipline, without complaining or fainting by the way, God will teach them hour by hour, and day by day. He longs to reveal His grace. If His people will remove the obstructions, He will pour forth the waters of salvation in abundant streams through the human channels."—*The Desire of Ages*, p. 251.

A candid appraisal of our day-by-day reaction to the counsel God graciously sends us is a reliable index to what will appear in the day of final reckoning. Only by pressing close to the Master in this life will we be accorded the privilege of spending eternity in His presence.

R. F. C.

Bible Quiz

A Bible quiz with entrants representing fifteen different countries was held recently at the Hebrew University in Jerusalem.

When we first read that this event was to be held, privately we suspected that one of the contestants might be a Seventh-day Adventist. Until the winners were announced, however, we were not sure. Then we learned (as did people all over the world) that Irene Santos, a 39-year-old Seventh-day Adventist schoolteacher from Brazil, won third prize. In the number one position was Israel's Amos Hacham, with France's Simone Dumont in second place.

According to *Time* magazine (Sept. 1, 1958) the following are samples of the questions used in the contest: "At the close of several books of the Bible, women are praised. Which books are they? *Answer*: Esther, Ruth, Solomon's Song, and Job. Where is the eternal nature of God's reign first expressed? *Answer*: Exodus 15:18—'The Lord shall reign for ever and ever.' The elders divided the watches of the night. How do we know that the number of night watches was an uneven one? *Answer*: Judges 7:19 refers to 'the middle watch.'"

These are not easy questions. They would be particularly difficult for most Seventh-day Adventists to answer because they are in the nature of Bible curiosity questions, not doctrinal. In view of this, we think our readers will agree that Miss Santos did remarkably well to place third in the contest. In doing so she brought honor not only to herself but to her church. For this we congratulate her.

A Great Task to Be Done

We wish that all of the world's people were as well informed concerning the Bible as were contestants in this international Bible quiz. Unfortunately, this is not so. In the United States, for example, though nearly 10 million copies of the Holy Scriptures were purchased in a recent year, a survey revealed that 53 per cent of Americans asked could not name a single New Testament book.

Obviously, an enormous task of evangelism and education must be carried on by those whose divine commission is: "Go . . . teach . . . them . . . to observe all things whatsoever I have commanded you" (Matt. 28:19, 20). Though difficult and gigantic, the task is not impossible, for the all-conquering, all-powerful Son of God assures us of His presence. "Lo, I am with you always," He declares, "even unto the end of the world." K. H. W.

Children see and observe much more than many of us realize. Thus the example that we set before our own children and the children of the church will tell on their hearts and lives for eternity.

If we are haphazard and unpredictable in Sabbath school attendance, and habitually come late, the children who are watching us will very likely form this habit also. However, if we follow the counsel from the servant of the Lord, we can do much to help our children establish good Sabbath school attendance habits. "Parents should have a thorough understanding with their family that the sacred hours of the Sabbath are to be spent to God's glory. They should be up with the sun, and have plenty of time to prepare for Sabbath school without getting into a rush, and perhaps losing self-control. If the proper preparations have been made the previous day, there will be abundance of time to review the lesson studied during the



week; and both parents and children can go to the school with the assurance that they have the lessons well learned."—*Counsels on Sabbath School Work*, p. 54.

Our children can learn much about punctuality and regularity in attendance at Sabbath school from our regularity in attendance, and also the interest that we take in Sabbath school activities. We read: "It is a sad failing with many that they are always behind time on Sabbath morning. They are very particular about their own time, they cannot afford to lose an hour of that; but the Lord's time, the only day out of the seven

that the Lord claims as His, and requires us to devote to Him, quite a portion of this is squandered away by sleeping late in the morning. In this they are robbing God. It causes them to be behind in everything; it makes confusion in the family; and finally results in the tardiness of the entire family at Sabbath school, and perhaps at meeting. Now why can we not rise early with the birds, and offer praise and thanksgiving to God? Try it, brethren and sisters. Have your preparations all made the day before, and come promptly to the Sabbath school and meeting, and you will thereby not only benefit others, but you will reap rich blessings for yourselves.

"Punctuality and decision in the work and cause of God are highly essential."—*Ibid.*, pp. 169, 170.

W. O. COE, Secretary
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Sabbath School Lesson Help

By HARRY W. LOWE
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FOR SABBATH, OCTOBER 18, 1958

John Mark, Missionary and Author

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

It is generally agreed (1) that the various sources which mention the name Mark, such as Acts 12:12, the epistles of Paul, and those of Peter, all refer to the same person, which is the viewpoint in *The Acts of the Apostles*; (2) that Mark's Gospel was in all probability the earliest written, perhaps based largely on Peter's reports; (3) that Mark wrote mainly for non-Jewish readers, arranging the events of Christ's life chronologically rather than topically, and emphasizing the doings, especially the miracles, of Jesus rather than His sayings.

1. Initial Experiences as an Evangelistic Assistant

Acts 12:25, R.S.V. "Barnabas and Saul returned from Jerusalem when they had fulfilled their mission, bringing with them John whose other name was Mark." Peter seems to have been Mark's chosen friend and teacher (1 Peter 5:13), but he was elsewhere at this time, having left the house of John Mark's mother in Jerusalem (Acts 12:17). Paul may have inspired young Mark with his vigor and ability but Barnabas, the kindly relative, was the one to whom he eventually owed most in a time of crisis.

Acts 13:5, R.S.V. "They had John to assist them." "Mark proposed to Paul and Barnabas that he should accompany them on their missionary tour" (*The Acts of the Apostles*, p. 167). This adds a human touch to the story of an eager young man who succumbed to, but then later recovered from, fear, discouragement of hardship and lack of endurance, and became an evangelist and chronicler of the gospel (*ibid.*, pp. 169, 170; compare Acts 13:13). The church is richer because this inexperienced assistant did not fall under the ban of those who put their "hand to the plough," and turning permanently away, forfeited their fitness for the heavenly garner (Luke 9:62).

2. John Mark Recovers Himself

Acts 15:36-40, R.S.V. "There arose a sharp contention, so that they sepa-

rated . . . ; Barnabas took Mark with him and sailed away to Cyprus, but Paul chose Silas." Paul was the leader throughout the last fifteen chapters in Acts, and his strong conviction led to this "sharp contention," a rendering of the Greek work for "paroxysm," literally "a sharpening of feeling." It is rendered "provoke" in Hebrews 10:24. Strong men sometimes get into needless personality clashes owing to strong likes and dislikes. This one severed a friendship temporarily, but God overruled in various ways to an inspiring sequel.

Acts 15:41. "And he [Paul] went through Syria and Cilicia, confirming the churches." Two missionary itineraries instead of one thus resulted from the separation. Later Paul touchingly commended "Marcus, sister's son ['cousin,' R.S.V.] to Barnabas" (Col. 4:10). Best of all, the warrior apostle during his last imprisonment requested John Mark's presence, adding "for he is profitable to me for the ministry" (2 Tim. 4:11).

Paul's magnanimity toward Barnabas may be seen in various references: 1 Cor. 9:6; Gal. 2:1, 9, 13. The grace of God to which the church commended these pioneers (Acts 15:40) kept them and brought them together again in Christian love. That is how contention should always end, but it does not provide an excuse for getting involved in needless disagreements.

"Harmony and union existing among men of varied dispositions is the strongest witness that can be borne that God has sent His Son into the world to save sinners."—*Testimonies*, vol. 8, p. 242. Read context.

An interesting side light involves Paul, Peter, and John Mark in Rome (*The Acts of the Apostles*, p. 537; compare Col. 4:10, 11). Their old differences had long since been resolved in Christ (*ibid.*, p. 170).

Christians were reduced in number in Rome after Nero's devastating persecutions, and it is touching to picture John Mark standing with these warrior apostles in the day of bitter battle. After Paul's death he became companion, perhaps a sort of secretary, to Peter (1 Peter 5:13).

3. Mark's Portrayal of Jesus

Mark 1:1. "The beginning of the gospel of Jesus Christ, the Son of God." The first three Gospels are called *Synoptic*, because they give a synopsis of Christ's life and teaching, though by no means treating it in the same way. Mark, after the above introduction, devotes six verses to John the Baptist, and then suddenly reveals Jesus in two dramatic words: "Jesus came." When "Jesus came" something always happened. Mark sets Him forth as the sanctified Servant. He insisted on baptism. He called disciples, preached the kingdom, performed miracles—it is pre-eminently the Gospel of Service that Mark wrote, hence, although the shortest, it is in some ways the most impressive of the four.

Mark 9:23. "All things are possible to him that believeth." Compare Mark 14:36. Jesus both taught and practiced faith. It was in its practice that His supernaturalness was chiefly revealed: "Thy sins be forgiven thee" (Mark 2:5); "Go thy way; thy faith hath made thee whole" (Mark 10:52). Do we have all-conquering faith today?

Mark 14:62 records the unequivocal "I am" to the high priest's incredulous inquiry: "Art thou the Christ, the Son of the Blessed?" (verse 61). The supernaturalness of Jesus is presented in Mark 1:11, where the divine Voice called Him: "My beloved Son, in whom I am well pleased." Mark 1:24 and 3:11 make the demon spirits acknowledge Jesus as "the Holy One of God" and "the Son of God." See other instances in Mark 5:7; 9:7; 15:39.

Mark 13:24. "In those days . . . the sun shall be darkened." Mark pictures Jesus as both prophet and coming King. In place of Matthew's "the sign of the Son of man" (24:30), Mark tersely omits "the sign" (13:26) and more specifically states the time of certain celestial warnings: "In those days, after that tribulation [or between 1773 and 1798] shall the sun be darkened" (Mark 13:24), et cetera.

Mark 16:15. "Go ye into all the world, and preach the gospel to every creature." This commission must have been given more than once. It was given to the twelve in the upper room, then to a group of some five hundred people on the Galilean mountain.

Two thoughts from *The Desire of Ages*, pages 818-820, must be remembered in connection with Christ's commission: (a) Christ commissioned His disciples to proclaim a faith and worship that would have in it nothing of caste or country, a faith that would be adapted to all peoples, all nations, all classes of men; (b) Christ's words on the mountainside were the announcement that His sacrifice in behalf of men was full and complete.



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 10

THE STORY THUS FAR

This is a true story of pioneer days. In 1852, when Clara Clark was about a year old, she, with her twin brother, Clarence, and older brothers and sisters, had been brought across the plains in a covered-wagon caravan. They lived in a number of different locations in the Northwest, and finally, in 1862, settled permanently in Brush Prairie, a new section in the Washington Territory a few miles north of the Columbia River. At fifteen Clara completed her studies in the district school, and when she was seventeen she began teaching school.

It seemed to Clara Clark, as she stood at the door of the Douthit schoolhouse at Fifth Plain and rang the hand bell vigorously, that she had never seen such beautiful October weather. Golden sunlight bathed the landscape. The blue, blue sky was accented by the serrated outline of dark-green fir trees on the hill beyond the swale.

The children, enjoying the last possible moment of the noon hour in the gorgeous out of doors, came bounding up the steps and through the door. This was long before the days when teachers had discovered the plan of having the children form a line outside the schoolhouse and march quietly to their seats.

Clara, at twenty-five—the age at which, according to the social mathematics of the day, an unmarried woman entered that state of single blessedness known as spinsterhood—did not by any means fit the stock description of an old-maid school-ma'am. Not that her lack of stature made her undignified; four feet eleven and a half inches could easily tower in authority over a six-foot student! But she moved with a quick, birdlike motion, her cheeks were blush pink, her dark-brown eyes, serious at times, twinkled quizzically when she talked, and the corners of her lips curved into a smile almost involuntarily, showing the dimple in her chin.

Arithmetic class came first that afternoon, and under Clara's guidance the older boys and some of the girls were wandering through the mazes of compound fractions when a knock sounded. A visitor. Clara smiled as she walked to the door. There were times when she dreaded having outsiders come to the school, but the chil-



dren were very quiet today, and she was glad someone had chosen this afternoon to call.

If the identity of the pleasant-faced, neatly dressed visitor wearing the pointed mustache fashionable at the time caused a quickening of the heart-beat of the little schoolteacher, she did not show it by word or action as she greeted him cordially and showed him to a seat in the front of the room. Then she calmly went on with the classwork.

Two-thirty brought recess, and as the children trooped noisily out for their fifteen minutes of escape from books, Clara turned to her guest.

"I'm so glad you came, George," she said. "You've been gone quite a while. We've missed you."

Clara Clark's warm, friendly nature had appealed to the quiet, dignified stranger who a few months previous had come down from the Bellingham timber country up on Puget Sound. And he talked to her in his slow,



Clara and George at the time of their marriage.

deliberate way, though in the company of many others he was silent. Bit by bit she learned his story. When only a boy he had joined the Army to fight in the Mexican War. During the gold-rush days he had gone to California. He had done a little mining on his own, but had found that he could make more money freighting, and for several years had driven great wagonloads of supplies up into the mining district on the American and Tuolumne rivers, where the big Mother Lode mines were. At the time of the Civil War he had enlisted in the Federal Army and had served for three years, spending most of his time in New Mexico and Arizona, keeping the Mexicans and the Comanche Indians under control.

"When did you cross the plains to California the first time?" Clara wanted to know. The schoolteacher and her visitor were sitting alone on the schoolhouse steps now, with only the muffled shouts of the children playing in the woods nearby to indicate that it was recess time.

"It was in 1852. I was in charge of a party of men going to California to dig for gold."

"That's the year we crossed. I was just a baby then, and—"

"Teacher—teacher, oh, teacher." The cry cut through the balmy afternoon air, and Andrew rushed up, panting. "Oh, teacher, Charlie's fallen into the pond, and the big boys are trying to pull him out."

Clara jumped to her feet.

"I'll go down and help, Miss Clara. I have my mule and can bring the boy back with me. You just wait right here. And don't worry. I'm sure the little fellow will be all right." George was already down the steps and headed toward his mount, which was tied to a tree close by.

But Clara could not wait quietly at the schoolhouse. One of her charges—freckle-nosed little Charlie—was in trouble, and her one thought was to get to him as soon as possible. She darted down a little footpath toward the pond a quarter of a mile away, gathering up her long skirt with one hand as she brushed the overhanging branches out of the way with the other.

When she reached the pond she was too much concerned about the welfare of Charlie to notice that the mule and the chivalrous George had not yet arrived on the scene. She found the

entire membership of her school crowded around a dripping but very much alive little Charlie. The older boys had pulled him out with a long pole.

"How ever did you do it, Charlie?"

And Charlie, who, since he had found that he was not hurt, was rather enjoying the attention he had attracted, launched into a detailed account of his too-ardent fishing exploit, which had landed him unexpectedly into the fish's domain.

The teacher threw her shawl around the wet boy.

"Come, you mustn't stay here in the shade. You'll catch cold. Let's go back to the schoolhouse."

Just then there was the soft thud of hoofs on the grass, and a mule carrying a much-perturbed man ambled slowly into view. Clara's eyes twinkled. George's mule would never be a success where there was need for haste, she thought. But she said kindly:

"Oh, George, do you suppose Charlie could ride your mule back to the schoolhouse? I think it would be better than letting him walk."

"He certainly can, Miss Clara. The old mule is good and safe, even though he's terribly slow."

Charlie, feeling very important, was boosted to the mule's back, while an older boy was commissioned to lead the animal around by the road. The rest of the children, probably hoping to extend their stay in the beautiful autumn sunshine, also took the road. Clara and George started up the footpath through the cool green woods.

"My old mule certainly played traitor to me this afternoon. If I had only had some of the horses I used to ride, I could have been down there to the pond in time to be of some help." The man was still worried.

"Oh, Charlie was much wetter than he was hurt. This ride back to the schoolhouse on your mule will put him on top of the world again."

"I think the best horse I ever owned was a big black stallion named Captain, the one I rode when I crossed the plains. He could really travel, and I could wheel him around and draw him up to a stop before you could whistle. I remember somewhere along the Platte River we were passing a small train of emigrants headed for Oregon. There must have been ten or twelve Conestoga wagons in the train, all drawn by oxen. One ox team became frightened at something and started to run away. I couldn't tell from where I was whether there was anyone in the wagon, but I was afraid it might overturn. I spurred up old Captain and started toward the runaways, hoping that I could stop them. Just as I reached the wagon, a

woman holding two little babies—twins they were—jumped from the high front seat out over the wheel. She——"

"You saw that runaway?" Clara was looking in astonishment at the man walking beside her.

"Why, yes, did you ever hear about it?"

"My mother was the woman who jumped out of the wagon. And I was one of the babies she was holding in her arms."

The man looked down at the little schoolmistress. Clara—Clara—that had been the twin girl's name. He had not thought of it for years, and his masculine mind had never been able to detect resemblances between babies and grown people. He would never have recognized in this trim, self-possessed little lady by his side that baby girl of the covered

wagon. But suddenly there welled up in his heart the same warm feeling that he had experienced when for a few brief minutes he had held the tiny Clara in his arms out there on the rolling plains.

It is an evening in early summer. Clara stands by the window of her room and looks out into the star-studded darkness. It's a beautiful night, she muses, and a beautiful world.

Finally she turns, crosses the room to the heavy oak chest of drawers, lights a candle, and takes from the lowest drawer a long, narrow book—the diary that has faithfully held her confidences for the last six years. Her lips curve into a smile as she seats herself beside the little stand table and writes.

(Continued on page 26)



Great Things for God

By ARTHUR S. MAXWELL

Not many years after Jonah preached to the people of Nineveh, a man with a similar name took almost the same message to the people of Judah.

This man was Joel, and God sent him to Jerusalem to declare, "The day of the Lord is at hand!"

"Blow . . . the trumpet in Zion," he cried, "and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand."

Joel did not set a time for the coming judgment, but he did beg the people to repent. In God's name he pleaded, "Turn . . . to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness."

Here again was the beautiful message of God's forgiving love. Repentance would bring instant pardon. All thought of punishment would be forgotten if only they would say, "I'm sorry."

But they must be sincere. To this end Joel begged them to get together and pray to God. "Gather the people," he urged, "assemble the elders, gather the children"—even the babes in arms. Let everybody cry, "Spare thy people, O Lord!"

All sorts of good things would come to them if only they would give themselves to God like this. He was just waiting to be gracious to them.

There was no need to be afraid. "Fear not, O land," he cried; "be glad and rejoice: for the Lord will do great things."

Great things! Yes, indeed. God was ready to pour out His Holy Spirit upon them. Even

the boys and girls would prophesy, the old men dream dreams, and the young men see visions. There would be no limit to the great things they would all dream about and do by God's grace. For all His faithful ones He would show wonders in heaven and on earth and His saving power would be seen in a marvelous way in Jerusalem.

It was a wonderful promise and the pity is that the people took no notice of it. Because they would not give up their sins, they cut themselves off from all the good God planned for them. The great things He had in mind for them never happened. Jerusalem was destroyed and the people were taken into captivity.

But the promise still stands. It is there in the Bible for anyone who wants to claim it. It is there for every boy and girl.

All you have to do to receive it is to turn to the Lord *with all your heart*. From that moment God will begin to pour out His Spirit upon you. He will cause you to dream dreams and see visions of the great things that He wants done today. Then He will help you to make those dreams come true.

There is so much trouble in the world, so much fear and strife, that God is looking for great peacemakers—men of courage, wisdom, and patience, who will stand between enemies, and people of different nations and races, and draw them together with cords of love.

There is so much sickness in the world, so much suffering and sadness, that God is looking for great healers—men of skill and kindness who will minister to the sick of mind and body.

There is so much sin in the world, and so much sadness resulting from it, that God is looking for great preachers—men "mighty in the Scriptures" who will declare His love and turn many from their evil ways.

Would you do great things for God? Would you be a great missionary? A great teacher? A great leader of youth? A great builder of Christ's church on earth?

You may. Dream glorious dreams. Plan with wide and glowing vision. Don't be afraid. "Be glad and rejoice: for the Lord will do great things"—for you!

"Spin the Platter!"

By John H. Hancock

At almost every home social I attended as a lad growing up, sometime during the evening we played "spin the platter." This old-fashioned, innocent parlor game was one of which we never seemed to tire. Everyone was given a number, then someone in the center of the circle would spin a kettle lid. When our number was called we scrambled from our seat to try to pick up the lid before it stopped spinning.

Today this old-fashioned game has given way in many youth gatherings to a new kind of "spin the platter." The word "platter" has a different meaning in the teen-age vocabulary of today; it means a popular phonograph recording. "Platter-parties" are sweeping the country, with teen-agers swooning to the rock 'n' roll rhythm of the "spinning platters." Millions of devoted young fans buy up every new wax offering produced by their singing heroes and heroines. When their favorite "side-burned platter cutter" appears before them in person, some of the fairer sex scream and even faint, and it has not been uncommon for riot squads to appear on the scene to quell disorders.

Seventh-day Adventist young people who are preparing for translation may well stop and take inventory as to what effect this modern version of "spin the platter" may be having on their experience.

Let's face up to this question honestly. The devil is behind the scenes, carefully manipulating the sequence of events in this new musical entertainment. He knows the power of music, for he was the chief musician in heaven before his fall. And he well knows that God has given every human being a liking for music, together with a sense of rhythm. Music formed an important part of the worship in heaven when Lucifer was there, for "music was made to serve a holy purpose, to lift the thoughts to that which is pure, noble, and elevating, and to awaken in the soul devotion and gratitude to God."—*Patriarchs and Prophets*, p. 594.

Good music "has power to subdue rude and uncultivated natures; power to quicken thought and to awaken

sympathy, to promote harmony of action, and to banish the gloom and foreboding that destroy courage and weaken effort."—*Education*, p. 168.

Realizing the power of music, Satan has inspired much of the music of the world, with the aim of ensnaring both old and young into his nets. The servant of God has told us that "a love for music leads the unwary to unite with world-lovers in pleasure-gatherings where God has forbidden his children to go. Thus that which is a great blessing when rightly used, becomes one of the most successful agencies by which Satan allures the mind from duty and from the contemplation of eternal things."—*Patriarchs and Prophets*, p. 594.

We are shocked by the devil dancers of heathen lands. The frenzied dancing and immoral orgies that accompany their wild seasons of rhythmic movement are revolting to the Christian. Yet jive, rock 'n' roll, and much of modern American jazz is but one step away from devil dancing, both in



● Erling Odell, junior religion major at Atlantic Union College, has been elected president of the college chapter of the American Temperance Society for the 1958-59 school year. Faith Rogerson is vice-president; Patricia Babick, corresponding secretary; Ruth Chen, recording secretary; Lloyd Jacobs, treasurer; and Leonard Lightbourne, assistant treasurer.

● Seven thousand dollars in scholarships was given to worthy students of La Sierra College at a special year-end award service held in the chapel. Awards were based on student need, citizenship and scholarship record, and leadership promise. To qualify for a scholarship award one must also be a four-year student. One award was given to Sharon Wells by the La Sierra College Class of 1957. The college Alumni Association made four awards: one each to Tony Battistone, Roy Fellows, Lorraine Gray, and Elise Thorson. Two scholarships were donated by the college faculty and went to Elethia Gibson and Marian Tibbetts; and an individual faculty anonymous award was made to Carlyle Manous.

rhythm and in sensuality—that one step being that it is garbed in the clothes of civilized respectability.

Have I put it too strongly? Hardly. Even one of America's most famous platter idols a few months ago denounced rock 'n' roll. He declared: "My only deep sorrow is the unrelenting insistence of recording and motion picture companies upon purveying the most brutal, ugly, degenerate, vicious form of expression it has been my displeasure to hear—naturally I refer to the bulk of rock 'n' roll. It fosters almost totally negative and destructive reactions in young people. It smells phony and false. It is sung, played, and written, for the most part, by cretinous goons and by means of its almost imbecilic reiterations and sly, lewd—in plain fact, dirty—lyrics, and as I said before, it manages to be the martial music of every sideburned delinquent on the face of the earth. This rancid smelling aphrodisiac I deplore."—AP dispatch in *Portland Oregonian*, Nov. 3, 1957.

At Baal-Peor, with only the Jordan River separating them from Canaan's land, Israel, through friendships with the world, ventured upon forbidden ground. The people were so beguiled by music, dancing, and the beauty of the heathen vestals that they cast off their loyalty to Jehovah. As they united in the mirth and feasting of the Midianites, the barriers of self-control were broken down, and even some of the princes of Israel fell and failed to enter the Promised Land.

We can learn much from this experience, for "as we approach the close of time, as the people of God stand upon the borders of the heavenly Canaan, Satan will, as of old, redouble his efforts to prevent" us from "entering the goodly land. He lays his snares for every soul. . . . And he employs the same agents now as he employed three thousand years ago."—*Patriarchs and Prophets*, pp. 457, 458.

The sentimental, silly, and suggestive lyrics that accompany much of the swing music of today cannot fail to have adverse effects upon our thinking. Because "young people have a keen ear for music" we have been warned that "Satan knows what organs to excite, to animate, engross, and charm the mind, so that Christ is not desired."—*Testimonies*, vol. 1, p. 497.

A new and sinister twist to this "spin the platter" game is that the devil has very cleverly woven "religion" into some of the themes. This nauseating amalgamation of rock 'n' roll and religion has confused the thinking of many of our own youth. But surely none have so lost the conception of the holiness, reverence, and majesty of God that they can offer Him this

"strange fire" type of worship and think it acceptable.

Much depends on Seventh-day Adventist youth in the last-day drama. "I was shown that the youth must take a higher stand and make the word of God the man of their counsel and their guide. Solemn responsibilities rest upon the young, which they lightly regard. The introduction of music into their homes, instead of inciting to holiness and spirituality, has been the means of diverting their minds from the truth. Frivolous songs and the popular sheet music of the day seem congenial to their taste. The instruments of music have taken time which should have been devoted to prayer. . . . Satan is leading the young captive. Oh, what can I say to lead them to break his power of infatuation! He is a skillful charmer, luring them on to perdition."—*Ibid.*

Most of us enjoy music. God has made us so. Whether we learn to play an instrument, vocalize, or listen to artists through the mediums of high fidelity or stereophonic sound, there are abundant sources of good music—music of the masters, sacred music, both choral and instrumental, that will lift our minds and ennoble our spiritual life. Why not build up a library of the great music of the ages and of the fine selections currently being produced by the denomination? Clean out the piano bench and the record shelf of those selections that would ensnare your soul, and determine that you will honor Christ in that to which you choose to listen.

"What I Like Best About My School"—5

Oshawa Missionary College

By DORIS STICKLE, Editor, *Cedar Trails*, 1957-58



I like the name of my school—Oshawa Missionary College. I used to wish that the name was one which the public understood better. Often when I would hear the school referred to as the "Missionary College" by those not well acquainted with it, I would blush and wonder, "Why must they think that all the students will soon be scattered to the far ends of the earth, preaching to the cannibals? Why should the name include 'Missionary'?"

Now I realize that I was mistaken. All Christians are entrusted with a mission—a work to do, a task that is the greatest privilege on earth. It is my responsibility to live as Christ, the Great Educator, lived and thereby reveal to others the true meaning of the school name and the actual purposes of the college. Now I am thankful that the school name reminds me of my life purpose.

The dictionary says that a college is a place where a group of people have common pursuits, like interests, and sim-

ilar duties. The nicest situation in which to prepare for serving God and man is in a genuinely Christian school.

Typified to me by the school name are daily opportunities to prepare for my God-given mission. Some of them are common to all Adventist schools and are too often unappreciated. For fifty-five years, since OMC began as Lornedale Academy, there has been the challenge of cooperative school living. Opportunities to work in various lines and to serve one's fellow students are always present. In a school of this size there are excellent chances to gain leadership experience, to acquire appreciation of Christian culture, of nature's beauty, and of the good traits of each student.

The opportunity to pray with and for our fellow students, especially in the well-attended prayer band after Friday evening vespers, is something more to me than a pleasant tradition. It contributes to the aims of our school.

Yes, I appreciate the college name. It stands for true Christian standards. The priceless opportunities that the three words of the school name represent cause me to be grateful.

At the Cleveland General Conference a truck driver picked up a one-thousand-dollar bill on the sidewalk at East Second Street and Prospect Avenue. This money had been lost by Juan and Esperanza Valdez, two of our fine workers. The truck driver thought the bill was a coupon of some sort and stuck it in the watch pocket of his work trousers. Later, when he read in a Cleveland paper about the loss of the money by Brother and Sister Valdez, he began to dig around in his old clothes to find it. He didn't even know that there was such a thing as a one-thousand-dollar bill. But the "coupon" proved to be indeed the lost treasure.

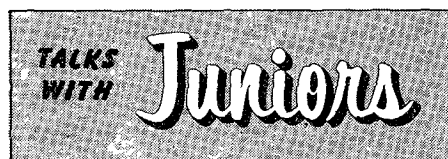
After talking with a friend, he decided to call Brother Valdez, and they met at a certain building in the city. His wife was with him and two policemen. The one-thousand-dollar bill was handed over to its rightful owner, and John M. Myron, the department store truck driver, received a reward of one hundred dollars.

Meanwhile, the delegates at the General Conference had taken up an offering for Brother and Sister Valdez, amounting to more than twelve hun-

dred dollars. But my, were they happy to get the one thousand dollars back! The offering was used for the new Mountain View College on the island of Mindanao in the Philippines.

Judging from the way some people handle life's treasures, we would conclude that they were worth little more than pieces of paper—just ordinary, coupons. When Jesus came to this world He came as the Pearl of great price, but very few of the Jews recognized Him as Heaven's best gift. "We esteemed him not," said Isaiah, "and when we shall see him, there is no beauty that we should desire him." We must study the Word of God, juniors, so that we will be able to recognize God's treasure when we see it. Read Genesis 18; 19 and Luke 24.

If we will study the Bible, we will know when we are near a great discovery. These blessings of God are defined and described for us in the Scriptures of truth. If you live close to God, you may suddenly awaken someday to the realization that an angel of God has been your companion. We should know the Lord and His ways well enough to tell these things to others.



A One-Thousand-Dollar Bill

By D. A. Delafield

Have you ever seen a one-thousand-dollar bill? Probably not. If and when you do, you will observe a portrait of Grover Cleveland on the face of it.

We are all familiar with Washington's face on one-dollar bills. Two-dollar bills display the features of Jefferson. Lincoln is on the five-dollar bill; Hamilton on the ten; Jackson on the twenty; and Grant on the fifty.

Do you know whose face appears on the one-hundred-dollar bill? Benjamin Franklin's. McKinley's shows up on the five-hundred-dollar bill; Madison's on the five-thousand-dollar bill; Chase is on the ten-thousand-dollar one; and Wilson is on the one-hundred-thousand-dollar bill.

"In the Midst of He

By H. M. S. RICHARDS

Feature Article
OF THE WEEK

THAT'S where the apostle John saw the angel with the message—"in the midst of heaven." And the message is the everlasting gospel with its accompanying prophetic announcements and warnings. It is to go everywhere, to everybody, until God's work on earth is finished. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14).

Everywhere this heaven-indited message goes in the midst of heaven on the wings of the wind; and everywhere it is preached it has an effect; there is a response. The fruitage of the preaching is described in verse 12 of Revelation 14: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

We may ask, Where? The answer is, Wherever the message goes. It is the same in all lands.

The preaching of the everlasting gospel to all the world in one generation is a mighty, supernatural accomplishment. And the results are supernatural in lives born again, redeemed, regenerated; hearts burning with the faith of Jesus and with the patience, or endurance, of the saints to meet all problems, obstacles, and persecutions in a civilization in revolt against the government of God. These who are redeemed through the preaching of the everlasting gospel in its last-day proclamation keep the commandments of God. How wonderful it all is, and how glorious to have a part in it!

Our Voice of Prophecy broadcast, with its accompanying Bible Correspondence School, carries the everlasting gospel rapidly to people in all parts of the world. On January 11 of this year the first baptism ever held in the new McAlester, Oklahoma, church took place. The candidate was a pris-

oner from the State penitentiary. By special permission from the warden he was brought under guard to the church for the afternoon meeting, where he was baptized.

This new believer had in childhood attended a parochial school but had not been taught much of the Bible. After he left school he obtained a Bible and began to read it for himself. He was soon convinced that what he had been taught was not in harmony with what he found in the Holy Book of God, so he began to search for a people who really followed the Bible.

Some years ago he got into trouble and was sent to prison. There he frequently listened to the radio and one day tuned in to WFAA in Dallas, Texas. The Voice of Prophecy broadcast was on. What he heard sounded exactly like what he had read in the Bible years before, so he enrolled in the Bible course. After finishing it and receiving Bible studies, he made his decision for Christ.

It will be some years before he is free to resume his place in the world. He hopes then to attend one of our schools and prepare himself for a

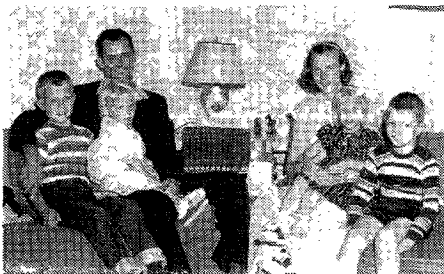
place in the finishing of God's work.

That's the way it is everywhere.

Here is a story in the words of one of our pastors: "In making my call I had expected to find a man interested in the message for this day, but was much surprised to find his name on the big neon sign in front of a large Ford garage. The secretary at the information desk telephoned the manager, and I was directed upstairs to his private office. When I entered I observed that he was putting some papers into the top drawer of his desk. After we had greeted each other, he said: 'I'm so glad you have called, because I am a great admirer of the Voice of Prophecy in particular and of Seventh-day Adventists in general. You may have noticed me closing the desk drawer as you came in. I was putting away my Voice of Prophecy Faith Bible lesson. I have been studying it for the past half hour.

"I started with the Junior Course because I felt I knew so little about the Bible, although I'm the man who stands next to the minister in our large church of a thousand members. That Junior Course was a wonderful blessing to me, and now the Faith lessons are a spiritual feast. Nothing has come into my life that has helped and inspired me so much as these Voice of Prophecy Bible lessons. An entirely new spiritual experience has come to me, and I'm giving nearly all my time to church work. What the end of this may be, I don't know. I may spend the rest of my life in the Episcopal Church or I may join the Adventists. But, in any case, whatever God wants me to do, I stand ready to do."

The pastor visited with this prominent businessman for about forty-five minutes, and is planning to see him again soon. The man said that his home life has been greatly changed through the influence of the Voice of Prophecy. Questionable parties and TV programs no longer find a place there. He has found something better than the theater and many civic social functions. His wife is solidly with him in all this.



Gerald and Louise Pierce, of Redondo Beach, California, with their four children. About three years ago Mr. and Mrs. Pierce became interested in the message after reading an Adventist book purchased by Mr. Pierce's mother in the Midwest seven years before. Some time later they enrolled in the Voice of Prophecy Faith Bible Correspondence Course and joined the Sabbath morning prophecy class at the Redondo Beach church. After their baptism two and one-half years ago, the Pierces won one of their neighbors through Bible studies. Prior to his contact with Seventh-day Adventists, Mr. Pierce was a listener to the Voice of Prophecy.

REVIEW AND HERALD

ven!"

All around the world serious-minded and thoughtful people are responding to the complete gospel, which goes with the speed of lightning in the very midst of heaven.

A letter in our mail the other day said: "I recently sent in my lesson on 'Science, the Bible, and God.' This lesson and the one on 'Prayer,' which accompanied it, seemed to be a direct answer to a troubled state of mind in which I found myself a few weeks ago.

"My 19-year-old son arrived home from college with the disturbing statement that most of his professors are atheists. He manifested a 'show-me' attitude that caused me to wonder whether I could intelligently satisfy his probing questions. I prayed for guidance, and these two Bible lessons arrived the next day. I marked parts which I knew would help my son and left the lesson on 'Science, the Bible, and God' on his bureau, with a note in which I reassured him that if he would but refer to the Book of books, the answers to his questions would be found there; but that I would be the most unhappy mother if, as he grew in knowledge, he should grow short in faith.

"I am glad to tell you that my fine son was immeasurably helped by the logical way in which you show how science, the Bible, and God are linked together and are *not* at variance."

The radio work along with all other agencies in the Advent Movement is proclaiming the message everywhere. A letter from Massachusetts has this to say: "I am sorry to reduce my monthly contribution, but find it necessary because I have recently joined the Seventh-day Adventist Church and am contributing there. It was through your radio broadcasts, Bible courses, and literature that I found the light and the truth. In gratitude I constantly remember you in my prayers. I am a retired science teacher and have just finished reading *Genesis Vindicated*, by George M. Price. I wish he could know that I have found his facts—both biological and geological—absolutely convincing."



The Voice of Prophecy radio group. Seated, left to right: H. M. S. Richards, director and speaker; J. O. Iversen, associate speaker. Standing, left to right: Bob Edwards, first tenor; Bob Seamount, second tenor; Del Delker, contralto; Wayne Hooper, baritone and arranger; Jerry Dill, bass.

Pastor W. S. Jesske, a member of the Voice of Prophecy staff, called at a neat-looking farmhouse some time ago to see one of our interested friends. He knocked at the door, and here, in Pastor Jesske's own words, is what happened:

"The door opened and a woman appeared. I told her that I was a representative of the Voice of Prophecy. To my dismay she quickly responded, 'I am sorry, but I cannot have anything to do with you Seventh-day Adventists.' Then the door began to close. She said excitedly: 'Go away! Go away! Don't hang around here.'

"For a moment I felt defeated. However, after having gone so far to see her, I was not going to leave so soon. So I asked what the matter was, and why she felt as she did.

"She told me that her husband was very strongly opposed to her taking

the Bible course and had said that if any Seventh-day Adventist should set foot on his premises, he would kill him. Then she added: 'And he means what he says. My husband has just gone out the back door, and if he returns and finds you here, that will be the end of you.'

"However, before I left, this woman assured me that the Voice of Prophecy Bible lessons were the greatest thing that had ever entered her life. I told her I would pray that God would open the way for her to live the truth if she really wanted to."

Several months later Brother Jesske received the following letter from this woman:

"I am so glad to tell you that I have a new heart and a new mind since I learned the truth of God's Word. The Bible course is worth everything to me. Now my heart is filled with joy. I am going to the little remnant church and keeping the Sabbath. I have felt bad about not being able to invite you into my home on account of my husband and what he said he would do to any Adventist who came here. Thank you so much for your many prayers."

This woman was later baptized and is now a faithful church member.

So the angel of the Revelation flies on and on, and the gospel of Christ is preached day and night to the peoples of the whole world. We rejoice to see how wonderfully the people are responding to both the Voice of Prophecy broadcast and the Bible courses.

Are you, fellow believer, interested in winning your friends and relatives to Christ? If so, why not enroll them in the free Voice of Prophecy Bible

(Continued on page 26)



Mr. and Mrs. Richard F. Pierce and their children, of La Crescenta, California. Mr. and Mrs. Pierce have completed the Faith Bible Course and are now taking the advanced course, Daniel and Revelation. They attended the ten-day evangelistic series conducted by the Voice of Prophecy radio group at the White Memorial church in Los Angeles during January, 1958, and plan to be baptized soon. Mr. Pierce is sales manager for a large automobile agency.

Be Ye Also Ready

By T. R. Flaiz, M.D.

"Men's hearts failing them for fear, and for looking after those things which are coming on the earth" (Luke 21:26). What things are coming upon the earth! Forty years ago Seventh-day Adventist ministers were regarded as alarmists when they emphasized the events that the Bible declares will attend the coming of the Lord. Today, not Adventist ministers but cool-headed, top-flight scientists are warning of events incalculably more devastating than the most violent even hinted by ancient prophet or modern preacher.

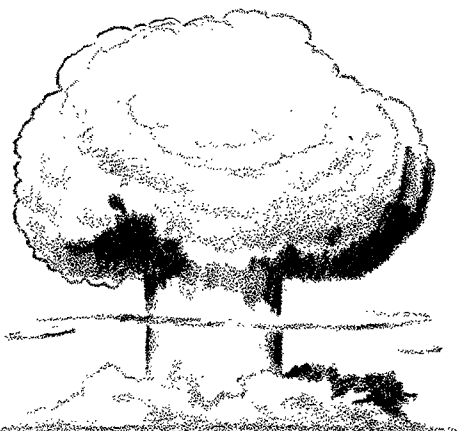
Five years ago the Civil Defense organization was educating people to the problems of survival from the A-bomb. A little later, emphasis was placed on survival if there should be an attack using H-bombs. Our national leaders, baffled by the tremendous destructive power of nuclear bombs, declared that only through mass evacuation of the large cities was there hope of saving even a fair number of the people. Practical tests, however, showed the futility of the proposed evacuation. Evacuation to where? How? And to what? There is no place to hide, no place of security.

Highest authorities state that the most ominous fact of the present situation is the complacency of the public. The almost total disregard of the devastating dangers threatened is comparable only to the attitude of the pre-Flood people, who "knew not until the flood came."

At one time it seemed to some that we were alarmists when we took seriously the Biblical predictions of widespread war and destruction. Yet a few weeks ago Government authorities speaking to a gathering of America's church leaders appealed to them to waste no time in preparing for the widespread destruction just ahead. To make more vivid the extent of the devastation, they pointed out that one weapon detonated over Washington, D.C., and one over Baltimore would effectually level everything in an oval from fifteen miles north of Baltimore to fifteen miles south of Washington. What of the organizations whose headquarters are in a prime

target area? Large concerns, businesses, cultural and religious organizations, may lose their entire leadership practically in a flash.

Government officials urge that such organizations set up subordinate echelons of administration, so that if the headquarters and the headquarters staff is wiped out, a shadow organization from outside the target area would be prepared to take over. They urge this need upon business houses, upon educational and religious or-



According to the highest authorities the most ominous fact of the present situation with respect to nuclear weapons is public complacency.

ganizations; even churches in which the presiding elder, pastor, or bishop lost in the blast might be replaced by his second or third in line of succession.

Is this fantastic? Is it overdrawing the picture? The United States Government thinks not, and it is particularly concerned that the churches not only alert their people to the prospect but lead out in preparation to salvage as much and as many as possible from among the millions of casualties and survivors.

There will be survivors, even in some areas of heavy destruction. Deep down in basements, in subways, in the lower floors of large concrete buildings, some will survive the blast. Whether they survive the entire ex-

perience will depend on how well others are prepared—how well we are prepared, how much we know of caring for the injured, how well we are trained to step in and assist Red Cross and Civil Defense workers in the care of the critically injured.

Do you as of this moment feel qualified to step into a Red Cross casualty station and render assistance? Do you feel prepared to join a rescue crew bringing in the injured? Do you feel prepared to go on duty in one of the public schools, churches, or gymnasiums that will be turned into hospitals to care for the sick? Is your church alert to the need of such preparation? Is there an active training plan under way, looking to the possibility of useful service in a time of emergency?

Have you prepared your home, as far as humanly possible, against that time? Do you have your emergency water supply in mind when the public supply is wiped out or contaminated? When the electric power and the gas fail, will you have light—some kind of light? Will you have heat—heat to warm yourself, prepare your food, and possibly food for others? Do you have a reserve of food for your family, and perhaps some to share with others? In case of something less than total disaster, are you prepared to care for your own and to share with others?

The Christian is to be a savor of life unto life. The greater the emergency, the darkness, the greater the opportunity to bring light and life. This can be true only if we are prepared. Possibly this is the time spoken of by Isaiah: "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. . . . The land shall be utterly emptied and utterly spoiled: for the Lord hath spoken this word. . . . The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again" (ch. 24:1, 3, 19, 20).

A little later the prophet Isaiah again challenges us to service under such circumstances in these words, "If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day" (ch. 58:10). And we are promised that when men's hearts are failing them for fear, for looking after those things which are coming upon the earth, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength" (ch. 26:3, 4).

News From Home and Abroad

Lost, but Found Again—in Bolivia

By William E. Jamerson, Jr.

"Get up, friends," called Dr. Waldo Stiles early one Sabbath morning. "This is the day we have waited for so long, and we must be on our way to arrive in good time at the old Indian village of Viaspiazo."

Viaspiazo, Bolivia, is only a small village of about 50 families, but it was a place known and visited by many pioneer Adventist missionaries. Many a tired pastor or doctor found rest as he passed that way. Viaspiazo is two full days by mule from La Paz, the capital of Bolivia, and one full day from our hospital at Chulumani, where we were this memorable day.

Of course things have changed since the years when the early missionaries passed this way in 1930, and we were not to travel by the same means. The "Yankee mules and burros" had replaced former beasts of burden. Our two jeeps were called "Yankee animals" by the Indians, because they carried the pastors in their rounds of visitation.

I had been in Bolivia a year and a half and had never heard of Viaspiazo until Dr. Stiles came and told us of the pioneers hanging their hats there so many evenings while their tired mules rested and took nourishment. This morning the doctor was anxious to get started early. His little son, John, was ready and waiting before the others, for he too wanted to see if there yet remained any Adventists in this village.

Finally the little red jeep was winding around the mountains on what has been called the worst road in the world. Some say that one has not seen South America until he has been to Punta Arenas and Chulumani. Others say, "Never again for me."

We were aware of strange feelings in our stomachs as we traveled around those hundreds of narrow, one-car curves and looked down a thousand or two thousand feet. I noticed a look of fear on the doctor's face, so invited him to drive. We exchanged places and he eagerly clutched the wheel.

The many white crosses along the way reminded us to be careful. There is a large white one indicating the spot where a truck fell over the cliff

and killed twenty people. In some places the rocks hang so low overhead that the trucks must move slowly so the people on top of the loaded vehicle will have time to duck and not be dragged off.

At times the jeep would have to stop short, and we would find ourselves inches from the bumper of a truck coming toward us. This meant backing up the mountain until we arrived at a place where the truck could pass. It is not surprising that the driver was not too happy to pass on the outer edge. We wondered whether perhaps the older missionaries were not safer with their four-footed mules.

Blind Brother Recalls Visits of Early Missionaries

When we reached the village and looked where the doctor expected to find the old church, we were disappointed. The church was not there. Then we began questioning the villagers, and finally found an old blind brother.

"Yes," he said, "I remember the days when our pastors came. It was thrilling. They would arrive so weary that they went right to bed, but in the morning they would tell us of the wonderful Bible truths, and then con-

tinue on their way. How wonderful it would be to have them here again!"

What a mighty challenge to us as we stood there and listened to him.

"But, friend," we asked, "are there no other Adventists here?"

"No, they are all gone," he replied. "The younger generation is here, but they drink and take part in the feasts [of the prevailing religion]."

We began studying with the people, and soon we had a Sabbath school in this place again. Our only church was a bit of open land out under the trees. We were glad to see the younger boys becoming interested in the things of God. They showed us an abandoned church without a roof and in very poor condition, but they insisted it could be remodeled into a Seventh-day Adventist church.

The doctor was pleased, and he remembered that there had been a supply of galvanized tin roofing in the village. Some of the others verified the fact, and the old blind man told us where it was. Upon explaining to the possessors of the tin our purpose in calling for it, they were willing to return it for God's new house. The doctor said, "I have some money here from a friend. It can be used to build this roof." Then he left me with the responsibility of seeing that the work was done.

The little jeep did not waste much time hurrying over those tortuous roads to a sawmill where we obtained materials. We pushed open the front window of the jeep and piled the supplies in. To this day I can't help wondering how the little "Yankee mule" ever carried the load, but we took the lumber up the hills without any trouble.

Arriving at the church, I expected to find the young village men sharing our enthusiasm for the project of restoring the old building, but they sat by quietly and unconcerned. They said, "The lumber is wet and we must let it dry first." With the hope that my animation would prove contagious, I grabbed a two-by-four and headed for the church. There I found myself alone except for two small boys who stuck by.

They located some tools and brought nails. When I began to cut rafters and the others realized that I meant business, a few came over to help. Finally, nearly all pitched into the work. I had not understood the characteristics of the people, and had



The transforming power of the gospel changed the abandoned Catholic church in Viaspiazo, Bolivia, into an Adventist house of worship.

failed to give them time to think the matter through. The Latin way is to do things *mañana*.

After two days of hard work tin began to come from all directions. We put it on and nailed it down firmly, so it couldn't be torn off easily. Pleased with the prospects, I gazed at the little church from up in the bell tower. But just at that instant the men came to report that they had used the last piece of material. They were sad, for only half of the roof was covered. Yet, it was better than the open air, and it did look like an Adventist church.

I had to say good-by to my new friends and start for home, but my heart carried a great burden for these people who longed to have God's house finished and the message of Jesus shining clearly in Viaspiazio. However, I knew that God would not fail His people. The church was later completed, to the joy of the villagers.

Today the stopover of many a Seventh-day Adventist pastor and his mule is again common, and the true light is changing the lives of the people of Viaspiazio as surely as it changed the unused church of that community into a Seventh-day Adventist house of worship. It was a joy to see again the transforming power of the message on the hearts of the people as well as on the church building, and to see the light of Jesus shining again in Viaspiazio.

Three Workshops Held for Food Service Directors

By Joyce W. Hopp

In a series of workshops held in three areas of the North American Division, practical instruction in the skills of food service direction was given this past summer to food service directors of our institutions. Lecture discussions on such subjects as cost control, nutrition analysis, health education, labor management, and menu planning brought the latest information before the directors present. Afternoon laboratory sessions demonstrated that the principles of good nutrition can be provided economically in everyday food service. Evening committee meetings laid plans for urgent measures to be taken to improve institutional food service.

Union College was the scene of the first workshop, July 13-18, serving the Northern, Central, and Southwestern unions. To the academies in these unions go the honors. They achieved a 100 per cent attendance of their respective food service directors, thus assuring the students in their schools of better food at less expense. Then, from July 27 through August 1, more than 50 food service directors from

the academies, medical institutions, and self-supporting institutions in the four unions east of the Mississippi (Lake, Atlantic, Columbia, and Southern) gathered at Blue Mountain Academy in East Pennsylvania. E. A. Robertson, educational secretary for the host union (Columbia), reported, "This is one of the finest efforts we have ever made, an effort that will prove most significant to our academies."

Twenty-one directors reported at Walla Walla College, August 3, for the last workshop of the series. The North Pacific Union (also with 100 per cent attendance from their academies) invited the Pacific Union directors to meet with them, as well as the one representative of the Canadian Union. The delegates to this workshop had the privilege of studying in the new, outstandingly modern food-service building of Walla Walla College.

The workshops were directed by Clinton Wall, dietitian and food service director of Walla Walla College. Mr. Wall has successfully proved that he is capable of directing a food service that provides nutrition of the type that is progressively adhering to the standards set forth in the Spirit of prophecy, educating the students to choose the best of fruits, grains, nuts, and vegetables. This, in addition to his professional background and leadership of the SDA Dietetic Association in the past three years, prepared him to give the very type of leadership so essential at this time for these workshops.

Consultant help in each area proved very valuable. Mrs. Anne Dunn served with distinction at Union College; Mrs. Alice Marsh journeyed from Emmanuel Missionary

College to Pennsylvania for the workshop there. The General Conference was represented by the writer and by Beulah Heidinger, also of the Medical Department. L. R. Rasmussen, of the General Conference Department of Education, was able to be present at the Blue Mountain workshop, and his visit was so inspirational that it was regrettable that he could not have met with all three workshops.

"Our food service should be the best in the world. We have no excuse for offering anything less," Mr. Wall challenged the delegates. In order to do this, however, our hard-working and conscientious food-service directors need the constant support and encouragement of our school administrators, school boards, students, and families at home. We need to remember that complaining about the food is a waste of time and effort, but to encourage both by word and financial support is the best method of achieving enduring results.

Meeting the Needs of CME

By J. C. Shull, Controller

The College of Medical Evangelists, our medical school for the denomination, has changed somewhat in character during the past few years. Today it is more like a university, operating a number of professional schools. These schools are medicine, dentistry, nursing, medical and X-ray technology, physical therapy, dietetics, and tropical medicine. The professional schools are highly specialized, offering not only basic training in their respective areas but also advance work leading to a Ph.D. degree.



Nutritious food can look and taste good, points out Clinton Wall to the food service directors (representing the Northern, Central, and Southwestern Unions) gathered at Union College, July 13-18.

CME is not like any of our liberal arts colleges, for it operates not only eight professional schools with a faculty of 800 full- and part-time teachers but two large teaching hospitals, making a total working force of 2,500.

It is recognized by educators that to acquire a profession in the healing arts is probably more expensive than in any other profession. Why? Because it requires more highly trained teaching specialists per student and more expensive equipment—facilities adequate to handle large inpatient and outpatient teaching clinics.

The increase in scientific knowledge makes expensive equipment obsolete within a few years. The various schools of the college must use in their teaching the latest scientific inventions, or teaching methods would soon be out of date and of little value to the medical-arts practitioner. A program of this kind is essential if CME is to stay in the business of training professional men and women. But it is expensive.

In order for the various schools to keep abreast of current trends, research has been increased from approximately \$50,000 ten years ago to \$650,000 today, and it is still growing. Much of this cost is covered by research grants. Professional education today requires research programs that involve expensive equipment and technical help.

To meet the ever-increasing cost of the medical-arts profession, the college administration a few years ago established the office of Coordinator of Development. This office is to help the president in coordinating a long-range study of the needs of the college, and then acquaint the public with these needs, with the hope that public-spirited men, foundations, and business organizations will contribute so that educational institutions will be kept free of Government domination.

The following is a list of the most important current needs: (1) Operating funds to support greater teaching; (2) women's residence hall; (3) expansion of Loma Linda Sanitarium and Hospital; (4) student loan funds.

During the 1957-58 school year the Office of Development played a large part in selling CME to public-minded men and organizations. Below is a partial list of funds received that have helped CME meet more adequately its objective in training well-qualified medical missionaries:

Corporations and business concerns	\$ 114,222
Religious denominations—General Conference, union, and local	1,041,313
Governing board	489
Alumni	123,377
Other individuals and/or families	22,015
Nonalumni, nonchurch groups	121,429
Bequests	994
	<hr/> \$1,423,839

The General, union, and local con-



Evangelistic workers and large group who were baptized during Harris-Wyman Crusade in Missoula, Montana.

ferences are the major support of CME. Approximately 10 per cent of the operating budget comes from this source. CME appreciates all that our loyal members have done.

In our long-range program CME is encouraging not only our own members but public-minded individuals to provide funds through annuities, trust agreements, and wills which, with yearly contributions, will provide a solid foundation on which CME can build in the future.

One Hundred Won in Missoula, Montana

By C. Lloyd Wyman

The Roxy Theater in Missoula, Montana, has been the center of an evangelistic endeavor for almost four months. The crusade came to a close Sunday night, June 8. Both the attendance and offerings held up remarkably well throughout the entire series. God blessed with better-than-average weather conditions.

Hundreds of spiritual battles raged within the hearts and lives of the folks who attended every Sunday, Wednesday, Friday, and Saturday nights. And we thank God that victories were won through His power. To date approximately 100 members have been added to the church. We give God the glory. There are at least a score of others who are in preparation for baptism.

The forces of the evil one began to oppose the work even before our opening night, through the radio, newspaper, and pulpits of the city. But God still lives and His truth will triumph. With the faithful members of the church the workers besought God earnestly, and they worked diligently for the promised blessing from Heaven. God heard and blessed in ways far too numerous to mention. The local church, under the guidance of Elder and Mrs. Frank T. Munsey, cooperated in every way. A spirit of close fellowship pervaded during the entire series.

Assisting Elder and Mrs. Stanley Harris and Elder and Mrs. Lloyd Wyman were the pastor and his wife, Elder and Mrs. Frank Munsey, Elder and Mrs. Dean Dudley from the Yakima, Washington, area, and Myrtle Krecji, Montana Conference Bible instructor. For a period of several weeks when the visiting was extremely heavy, the conference office lent to this work Ernest Schaak, Montana MV and educational secretary. Brother Schaak was excellent help.

Our church building in Missoula is old, and now with the addition of these new members is not large enough. Plans are being laid for the building of a new church home.

The Harris-Wyman union evangelistic team has now completed two winters of evangelistic meetings in the grand State of Montana. A series has been held in each of the cities of Billings, Great Falls, and Missoula, with a combined addition of 264 new members for the Montana Conference. We should like to express our gratitude and appreciation to the Lord for His divine help and blessing. This has verily been the work of the Lord.

Souls Won to the Truth by Servicemen

By George W. Chambers

Like Andrew, who became a soul winner when he learned to know Jesus, many of our men in uniform are bringing their friends and acquaintances to the Master. Some of these men have themselves been called back to their former loyalty to the truth; some have learned of the truth while in uniform; still others are faithful church members who have held high the torch of truth ever since going into uniform. That their efforts are not in vain is indicated by the following letter:

"You will be pleased to hear that I am enjoying my Morning Watch very much, and I thank you so much for your consideration.

The Book of Modern Miracles

that your gifts are helping to write

★ You can't buy it—

★ You can't borrow it—

BUT—

★ You CAN help add

more chapters to it!



Col. K. H. Chiang of Taiwan, a Voice of Prophecy convert, shown examining the BOOK OF MODERN MIRACLES on display in the Radio-TV Department of the General Conference, Washington, D.C. The book contains Col. Chiang's story, among others.

Recorded in the BOOK OF MODERN MIRACLES are hundreds of stories of conversions—each one a modern miracle—by means of radio and television programs and Bible correspondence courses. Here are stories from Madagascar and Mexico, from Burma and Brazil—yes, from countries on every continent!

Here is the story of the unhappy postman in Italy who complained about the large volume of mail sent by the Voice of Prophecy. When he lodged his complaint, he

was enrolled . . . and now he and his wife are baptized!

Your eyes would blur if you could read these stories! There are stories that might be captioned:

"Faithful Ahmed"

"I Cannot and Will Not Recant"

"From Buddhist Priest to Adventist Teacher"

But . . . there is room for more . . . more chapters that YOU can help to write!

YOU CAN'T BUY IT NOR BORROW IT BUT YOU CAN HELP ADD MORE CHAPTERS TO IT—

By giving to—

The Voice of Prophecy

SABBATH, OCTOBER 11, 1958

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 am now a member of the Pacific Union Conference of Seventh-day Adventists in Kailua, Oahu, Hawaii, and have been as active as possible. Currently I am a primary Sabbath school teacher and the Kailua Pathfinder director. Also, several civilian lay members and I have been holding Bible studies with interested servicemen. As a result, two have been baptized and another will be very soon. The Lord certainly has blessed our efforts. We thank you for your prayers and ask you to continue to pray that we may receive spiritual wisdom and heavenly guidance as we carry forth the message of truth to hungry souls."

Elsewhere in the world other men in uniform are winning souls. In one case an officer and four members of his family were baptized as the result of the combined efforts of two servicemen. One of these men, himself won to the truth after being released from the service, awakened an interest in the heart of an officer who had concluded that he was beyond the reach of salvation. After this officer had read the book *What Jesus Said*, which had been loaned to him, he bought *The Desire of Ages*. The second serviceman gave him and his family Bible studies. Now the entire family is rejoicing in the truth.

Meeting Appointments in Southern Asia—Part 2

By O. W. Lange
*Home Missionary Secretary
Southern Asia Division*

The flight to New Delhi was uneventful, but the air view of India's capital was a great sight. We went directly to the Dasna Camp. This camp, situated in a lovely mango grove along a big canal, provided much the same kind of place as Jesus must have used when He told the disciples, "Come ye . . . apart . . . , and rest a while."

The high point of the meeting here (conducted for laymen of the Northwestern Union) came on the field day. Many rich spiritual experiences resulted, and a village preacher from another society began to attend the services.

Taking advantage of some free time during the institute, we visited our elementary school at Hapur. After the institute closed we went to the Roorkee High School, stopping en route for a service at Meerut. We also made a trip to Agra, holding a meeting there at five o'clock in the afternoon.

On the way back to Delhi that night

we had endless difficulty with the car. The brakes became so hot that they began to smoke; the fan belt broke, permitting the radiator to boil; a bearing in the generator froze to the shaft; the battery ran down. At 2:00 A.M. the lights were so dim that we were forced to pull to the side of the road and stop. Both Elder Esteb and I prayed that in some way we could yet reach New Delhi in time for our plane connection to Kabul at 7:00 A.M. We still had about 40 miles to go, so things looked rather hopeless.

About the time the faint light of dawn began to appear, we saw a truck coming from behind. We hailed the vehicle, explained our predicament to the driver, and said we would like to follow behind and use his light. He agreed, and almost miraculously we arrived at the airport with a few seconds to spare.

We cat-napped as we sailed over the rugged waste areas between Pakistan and Afghanistan. Crossing Afghanistan's rugged, barren mountains, where the plane bucked and jumped from the rising air currents, we both became air sick, hence were cheated out of some of the best views of that area.

Afghanistan was enchanting. We couldn't speak Pashto, Arabic, Ger-

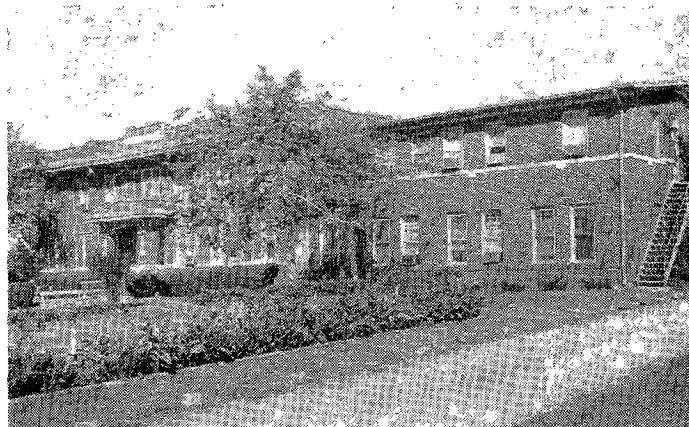


Tokyo Sanitarium and Hospital School of Nursing

Thirteen young women (second row) recently graduated from Tokyo Sanitarium and Hospital School of Nursing. Although this is one of the smallest schools of nursing in Japan, much favorable comment relative to the excellent quality of the educational program being carried on has been received from official sources by the administrators of the institution.

Pictured are the faculty and student body of the school of nursing. Faculty members (front row, left to right) are: Miss I. Sudo, surgical instructor; Miss M. Yamamoto, dean of women; Miss Ellen McCartney, director of the school of nursing; Ogden L. Aaby, business manager and treasurer; Dr. H. Ichinose, assistant medical director; E. Shibata, Bible instructor; Miss Louise Hill, director of nursing service; Dr. Y. Tamura, Miss T. Itagaki, instructors; Miss Wakabayashi, assistant to nursing service; Miss T. Takagi, assistant director of the school. Third row, extreme left: Miss Hideko Udagawa.

D. LOIS BURNETT
General Conference Medical Department

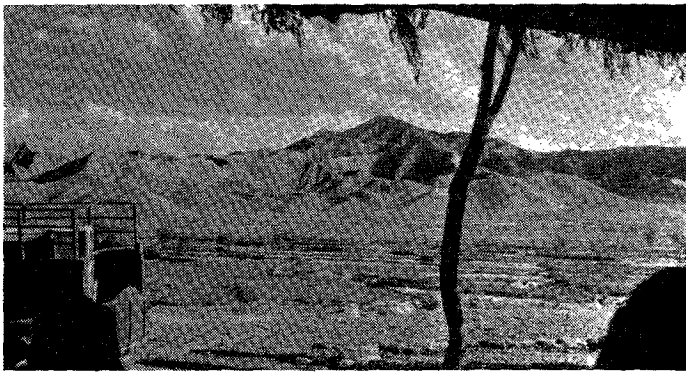


Ardmore Sanitarium Now a Conference Institution

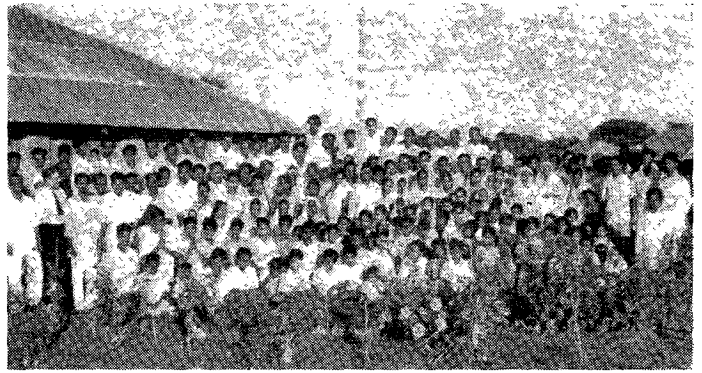
The Ardmore Sanitarium and Hospital, Ardmore, Oklahoma, was purchased by J. B. McConnell, M.D., early in 1946. Later that year, A. W. Truman, M.D., Floyd E. Bates, M.D., and the writer connected with the institution. This group organized a nonprofit corporation with a constituency of Seventh-day Adventist laymen of the Oklahoma Conference. Three of the original doctors are no longer with the institution, but L. E. C. Joers, M.D., who is an experienced surgeon, recently came to strengthen the work.

In August of 1957 the institution was accepted by the Oklahoma Conference and is now denominationally owned and operated. The old building has served well, but a new, modern 53-bed sanitarium and hospital is being constructed just to the east of the original building and will replace it soon. Kent W. Griffin serves as manager and administrator of the institution.

ETHEL M. WALKER, M.D., *Medical Secretary
Oklahoma Conference*



Afghanistan is unentered territory. Resting at a wayside inn, Afghanistan.



Laymen of East Pakistan gathered at lay institute, Jalirpar, East Pakistan.

man, or French, and neither English or Hindustani brought the right responses. However, by speaking slowly, eventually someone understood enough to enable us to get along.

The city of Kabul is like an oasis in a great desert. It was all activity. Afghans of every description literally filled its streets. Trucks, a few motorcars, and jeeps milled through the thoroughfares along with donkey carts, tongas (two-wheeled horse carts), and sheep.

Everyone to whom we spoke seemed cordial and friendly. Shopkeepers who understood English seemed very happy to show their goods and to help us visit other shops as well. There was something extremely likable and impressive about the faces of the people we met along the streets and thoroughfares. We were happy to make the acquaintance of some brilliant young men and some government officials.

For our trip out of Afghanistan we had hopes that there might be space in one of the embassy carriers going to Peshawar; but such hopes were quickly dispelled. There were no vacant seats. So we decided to try to get passage on a truck.

We found Abdul Khan, a huge, strong-featured, 250-pound patriarch, out at the exposition grounds, where men and trucks were clearing off and hauling away equipment from the world exposition that had just closed. When he heard us speak Hindustani his face radiated his kindly feelings, and he immediately promised us a place in his best truck to Peshawar. "Be ready at 10:00 A.M. tomorrow at your hotel," he said.

True to his word, Abdul Khan sent his man to call us. Bundling our luggage into a tonga, we set out through the city toward the truck, not far from the exposition grounds.

When we arrived, a tall Afghan pointed out our truck. It was an International, in fairly good condition. However, while I was appraising the truck and feeling rather pleased about it, Elder Esteb called to me in great consternation. Pointing to the tires,

he said, "Brother Lange, tell him to change this tire. Why, we won't even get to the city limits with this. Look!" Sure enough, the front tire had a huge bulge, about the size of a small football. Another tire in the rear was in similar condition. "They'll never do. Something must be done," Elder Esteb said.

Having seen the condition of tires on the trucks and buses that men run on the roads of India and Pakistan, my blood pressure didn't rise so high—I tried to reassure the elder. When our friend Abdul Khan arrived, he spoke reassuringly, pointing out that with dual wheels behind and a spare wheel in the truck, we'd get to Peshawar safely. We did too—with no flats!

A Difficult Journey

Our journey outward from Kabul proved to be a bit trying. About 1:00 P.M. we pulled up to a mountainside hotel. We got our lunch bag, hand towels, et cetera, from the top of the truck. (By the way, this hotel has running water—it runs in a small ditch right out in front of the hotel.) When we joined the truck driver and his helpers, who were already eating in the shade of trees (rare in Afghanistan) we found a large tray with three or four huge, thick chapatties (unleavened cakes) and chicken curry waiting for us. We passed the chicken curry over to our friends and made out with a watermelon, a can of beans, a can of soup, and some jam and milk.

The 170 miles of washboard road over the boulder-strewn mountains of Afghanistan gave us a rough ride on the truck. Miles of the road followed barren valleys and gullies, where water from occasional rains had made deep ruts. Often we had to detour around these washed-out culverts and bridges. Once we got stuck in a shallow, boulder-filled river bed.

Traveling through the mountains of Afghanistan, one sees an abundance of evidence to support the story of the Flood. Whole mountains are made up of water-washed stones.

By 10:30 P.M. we reached the stop-over—Jalalabad, which place we had

hoped to reach by 6:00 P.M. Cots were arranged for us in the courtyard of one of the residents, and we were soon fast asleep. Around 2:00 A.M. the driver awakened me, saying that the police demanded that we leave at once or else we must stay until the next evening. We packed up and pushed on—it was 2:30 A.M.

By eight o'clock we were in the Kyber Pass and soon in Pakistan. Clearing customs was easy for us with our light baggage, but more difficult for the truckload of goods. While we were waiting to go on, the bus from Kabul pulled in. Two seats were available to Peshawar, so we got on. Much to our surprise, it was quite comfortable.

We arrived in Peshawar by noon on Friday. Sabbath was wonderful. There were good meetings, a branch Sabbath school, a comfortable home to rest in, and plenty of good, wholesome food provided by Brother and Sister N. L. Sherwin, our young resident missionary family there.

We were met in Peshawar by Pastors C. H. Hamel and M. G. Champion from the union office at Lahore. Pastor Champion, home missionary secretary for the Pakistan Union, and President Hamel had a full program planned. On our way from Peshawar to Rawalpindi we visited Taxila, the site of the excavations that date back to the days of Alexander the Great.

After an evening meeting at Rawalpindi we motored to Lahore. From Lahore we were taken to Chuharkana for a laymen's institute. It was a most encouraging gathering. Among other interesting laymen we met Sister B. P. Lyall, who before accepting the truth had smoked up to Rs. 150 (\$45 U.S.) worth of tobacco a month. Now her joy and gratitude for the saving power of the gospel was evident in her face and life. She had helped to win 40 new believers to the truth, and more than that number were in the baptismal class. The visitation program of the Chuharkana institute netted a good harvest of enrollees for the Voice of Prophecy.

After a short visit to Karachi we boarded a plane for Dacca, East Pak-

istan. Before we took off, the pilot tested the engines for an unusually long while on the runway, and finally turned back for repairs to one of them. This delayed us more than 12 hours, causing us to miss our connections from Dacca onward. Upon arrival in Dacca, however, we learned that our delay in Karachi had been providential, since all river navigation had been held up for three days because of a cyclone, which had done much damage in East Pakistan. We arrived in time to catch the first boat leaving Dacca after the storm.

Someone said that Jalirpar was only 40 miles "as the crow flies" from Dacca. But the trip required 36 hours of travel time by boat, with four changes, one of which was at midnight. Pastors Hamel, Brown, and Tessier were with us in East Pakistan.

We reached Jalirpar a day behind schedule but found R. S. Fernando carrying on the institute in his efficient way. When our institute in Jalirpar ended, we left East Pakistan full of hope, greatly inspired by the spirit and zeal of the brethren there. A night steamer took us to Khulna, the railway head, where we entrained for Calcutta. In Khulna we had time to visit the grave of Pastor John Little, who died on a tour into East Bengal such as the one we had just made.

Our next institute was in Rajasimla of the Garo Hills, where Elder Esteb had a chance to become acquainted with some of the more remote areas of our division. The temporary encampment among the friendly people of the hill tribes impressed upon us the wide scope of the work. Here H. T. Burr and W. F. Storz, presidents of the Assam Section and the Northeast Union, respectively, and a number of workers from Assam joined in deeper consecration in preparation for the final tasks in their difficult field.

During the time of our institute it had rained for two days, therefore in order to be sure of catching the train for Falakata, which was to leave early Sunday morning, it seemed wise to pull out of Rajasimla soon after sunset Saturday evening. Before we had traveled a mile, the car became stuck in the shifting sands of a small river. Pastors Storz, Donesky, and I took off our shoes, socks, and even trousers to join a large group of believers in pushing the car out. In another place, where the trail appeared more like a buffalo wallow than a road, we bogged down in axle-deep mud. With pry poles and *khodalis* (a hoelike instrument) we managed to get through. It was nearly eleven at night when we reached the railway line at Gauhati.

Since the Dak bungalow was filled,

we finally slept in chairs and on the floor of the station along with two dozen other unfortunate passengers. We were grateful for the comparative quiet of our railway compartment in the morning when we boarded the train en route to Falakata, the site of the Northeast Union Training School. There we had a most successful institute.

We piled into the old school jeep long before dawn on Friday to start for Calcutta. The sky seemed clear. By the time we neared the airport it was sunrise. Suddenly from behind one of the foothills appeared the brilliant, proud peak of Kanchenjunga, clear and beautiful.

When the aircraft that was to carry us arrived, friendly Captain Goldie told of the marvelous view of the mountains they had seen on the trip up from Calcutta. Aloft, the captain invited us into the cockpit. Before us was a view of the loftiest mountains in all the world—such a view of the Everest and Kanchenjunga ranges as few men ever see.

Thrilled with joy, Elder Esteb expressed his feelings with an outburst of poetry dedicated to the captain and his plane.

The Calcutta institute in English, without interruptions from interpreters, allowed our guest speaker the

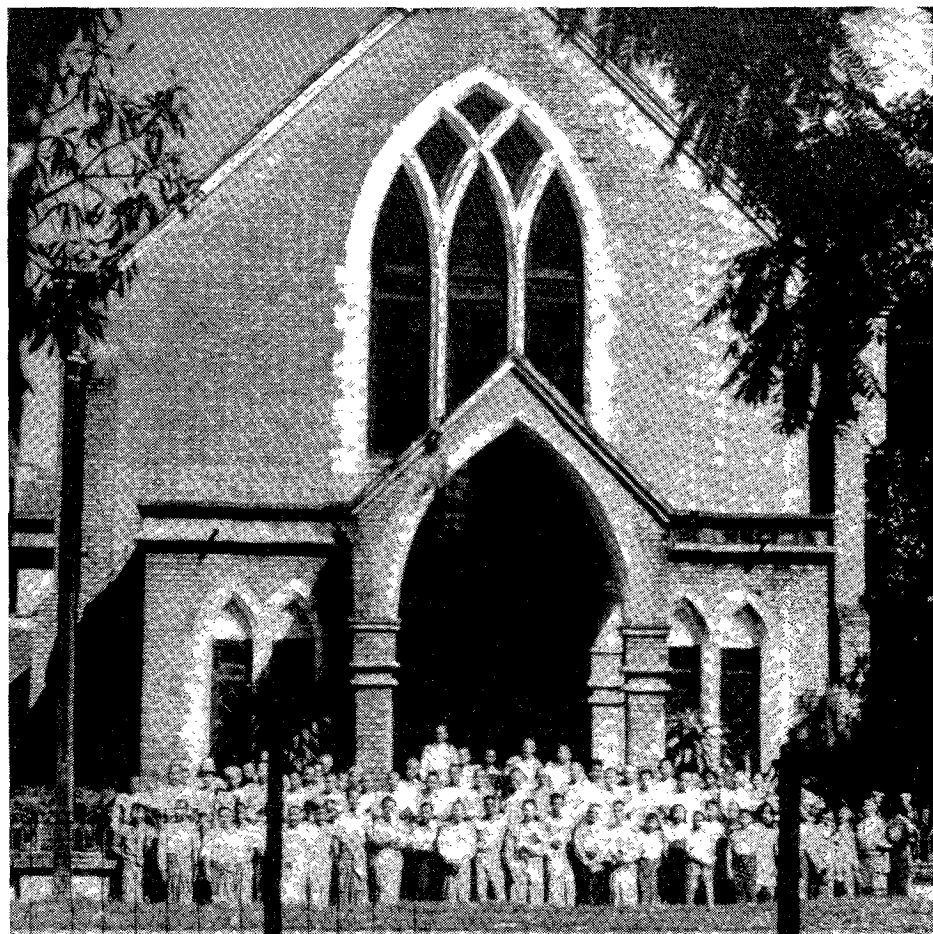
most freedom he had enjoyed on the tour. It was a fitting farewell for his inspiring work in India.

Burma, with golden-tipped pagodas, was shaking off its mantle of monsoon clouds and rain when we arrived. In Rangoon a day was spent with Brother Ah Chu, home missionary secretary for the Burma Union, and with C. B. Guild, president, attending to entrance formalities, along with occasional sidewise glances at the beautiful pagodas.

We were off to Mandalay the next morning, where brethren from north and central Burma were gathering. The Lord spoke to the hearts of the believers by His servant in spite of language barriers, and the messages were positive and clear, inspiring the laymen and leaders present to be better messengers using better methods.

Elder Esteb's last appointment in the Southern Asia Division was at Rangoon. The warm friendship of workers and believers, together with their wholehearted response, added the final touch of joy and fellowship as his inspiring ministry to our division was brought to a close.

After an earnest season of prayer of thanks and praise for God's mercies and protection from dangers, seen and unseen, throughout the 91 days of our tour together, we parted—Elder



Laymen who attended the institute held in the Rangoon church during the visit of A. A. Esteb to Southern Asia.

Esteb to go back to Washington, D.C., with a greater vision of the need and the opportunities in the Southern Asia Division, and I to be a better man for the tasks ahead of me in rallying our laymen to help finish the work in Southern Asia.

Across the Plains—and Beyond

(Continued from page 13)

"Sunday eve., May 14th, 1876.

"Well, I have neglected my journal again sadly, but must be excused. This time for different reasons, one of which has been the want of time occasioned by preparations for emigration to a new state—namely, the 'State of Matrimony.' The event came off last Wednesday, May 10, 1876. Nothing more to say at present, only that we—my husband and I—are very happy."

She closes the book and sits looking out into the night. George—for the one with whom she has finally linked her life interests is the quiet soldier of fortune whose first contact with the Clark family had been the gallant effort to rescue the baby twins and their brave mother from the runaway ox wagon on the flat Midwestern plains—will soon be through with the evening chores and will be coming in. She waits expectantly.

(To be continued)

"In the Midst of Heaven!"

(Continued from page 17)

correspondence courses?—adults in the Faith Course, boys and girls in the Junior Course, and the youth in the new story-form Bright Horizon Course.

And here is an encouraging fact: About one third of the young people who have taken the Bright Horizon Course say that they desire to be baptized as Jesus was.

Listen to these words from the heart of Arabia: "I am enjoying Bright Horizon very much. Those who prepared this series must truly have been guided by the Lord! These studies are a real blessing to me here at Dhahran Air Field in Saudi Arabia.

"Oh, how I wish your lessons could find their way in Arabic to the people of this land! I hope and pray that Christ is using me to bring the truth to at least one person with whom I am studying. Study materials in Arabic are supposed to be on their way, but they have not arrived yet."

What does the Voice of Prophecy need? More enrollments for the Bible correspondence courses and more

Power of the Printed Page in Brazil

The power of the printed page is forcefully illustrated in the following unusual experience from Brazil related in a recent letter from Nicolas Chaïj, publishing department secretary for the South American Division:

"Our books are doing wonderful things, and they do not lose their power of converting people even if they are torn and soiled. This was what happened to a portion of a copy of *Our Day in the Light of Prophecy*, which was discovered in the garbage. A friend of the man who found this part of the book borrowed it and learned the truth about the Sabbath.

"He went to the finder and tried to purchase those dirty pages, but the owner would not sell them at any price. So this man went from church to church, inquiring where he could find this book. Finally someone told him that this was an Adventist book, so he went to our church. There he met a student colporteur who told him that the book was out of print, but sold him another book.

"The next Sunday the student paid this man a visit and found him celebrating his birthday. The colporteur was invited to stay for the party, which was soon converted into a religious meeting. The colporteur gave them a Bible study about the law and the Sabbath, about which they wanted to know more. He continued holding these meetings, and now several are keeping the Sabbath and attending our church in Niterói, Brazil."

B. E. WAGNER

funds with which to do a greater work by radio and the Bible school. But above all, we need more of the power of the Holy Spirit, more consecration, more prayer, more loyalty to God, more faith in a worldwide proclamation of the everlasting gospel. In these things we can all have a part.



OVERSEAS

Australasian Division

● A. G. Stewart, accompanied by his wife, left Sydney, Australia, July 24 to revisit the scenes of his early missionary labors of almost 51 years ago in Fiji and the New Hebrides. Pastor and Mrs. Stewart expect to be away from Australia for three months.

● More than 200 enthusiastic departmental secretaries and other church and conference officers from 30 churches attended the first public relations congress held in Sydney, July 26 and 27. Newsmen, radio and TV personnel, ministers from other Protestant churches, and public men, while eulogizing Adventist achievements, also gave kindly advice and suggestions. The meeting fully satisfied ex-

pectations, and much credit is due to the organizer, Ernest H. J. Steed, public relations director of the Greater Sydney Conference.

● J. J. Dever, secretary-treasurer of the Bismarck-Solomons Union Mission, reports 197 baptisms at the camp meetings held in the North Bismarck Mission during the July-August period.

● Dr. E. G. McDowell, division education secretary, has been appointed principal of the Australasian Missionary College at Cooranbong and will take up his duties at the end of 1958.

● District meetings were held in the Wabag Valley, Central New Guinea, in August. At these meetings 102 people were baptized, and it is expected that the total for the year will approximate 160. One outstanding need in this area is the establishment of additional schools, for there are hundreds of children of new Adventists seeking a Christian education. At the present time many of the schools at the 30 outstations in the Wabag Valley are overflowing with pupils, and unfortunately those who cannot gain admission to Adventist schools are drifting to other mission schools for an education.

● In the heart of the Snowy Mountains of New South Wales a great lake 55 miles square and holding eight times the quantity of water in Sydney Harbor is developing. To form the lake a huge earth-and-rock wall 381 feet high was built, thus giving Australia one of the highest dams in the world. A newspaper reporter writing in the Sydney *Sun-Herald* stated the following: "The boss of the project was tough, gnarled, American Curly Christman, a devout Seventh-day Adventist. He startled the Snowy Mountains Authority by finishing the dam two years ahead of schedule." As a result of the reduction in the time period in the construction work, the Australian Government was saved more than \$2 million. Brother Harold Christman, who has now gone home to America for a well-earned rest, does not accept credit for the work. He says, "It was the Lord's doing." This humble Adventist church member has brought blessing to many lives, both at the Adamina Dam project and in other places where he has visited.

● Mrs. Vai Head of Niue Island has had the M.B.E. (Member of the British Empire) conferred upon her by Her Majesty Queen Elizabeth II. This honor is in recognition of Mrs. Head's services to education, to which she has devoted 43 years of her life. Sister Head is a Seventh-day Adventist and has been a lone witness on the remote island of Niue for many years.

NORTH AMERICA

Atlantic Union

● S. A. Renzi, who has been district superintendent in New Bedford, Massachusetts, has been chosen to serve as educational and Missionary Volunteer secretary of the Northern New England Conference.

● John Littlefield, assistant publishing secretary for eastern Massachusetts and Rhode Island in the Southern New England Conference, has accepted a call to

be a ministerial intern in the Colorado Conference.

● The tent effort held in New Haven, Connecticut, this past summer, believed to be our first tent evangelistic meeting in that city for more than 20 years, resulted in a visiting list of several hundred. Assisting Everett Alexander, pastor, were David Edwards, student of Potomac University and tentmaster; William P. Smith, former member of E. E. Cleveland's team in Washington, D.C., song director; Ronald Huggin, visitation worker; and several Bible instructors.

● Carroll M. Pike, who has held several pastorates in the Southern New England Conference, has accepted an invitation to become pastor of the York-Hanover district in East Pennsylvania.

Central Union

● O. T. Moline has accepted the call of the Central Union Conference to be business manager and treasurer of the Porter Sanitarium and Hospital, filling the vacancy left by H. E. Rice, who has gone to the General Conference Medical Department. Brother Moline and his family moved to Denver the first part of September.

● As the result of the combined efforts of the church members of the Poplar Bluff, Missouri, church and the pastor, W. R. Caviness, 16 new members were added to the church recently.

● On Sunday, September 28, the first program of the It Is Written series was presented over station KTVH, channel 12, Wichita, Kansas, at 11:00 A.M. A. R. Hagen, pastor of the Wichita church, is looking forward to increased evangelization of the Wichita area as the result of the TV messages presented each week.

Columbia Union

● The new pastor of the Mansfield district in the Ohio Conference is William Bornstein, former pastor of the Easton-Stroudsburg district in the East Pennsylvania Conference.

● Jon L. Hamrick, of Waynesboro, Pennsylvania, has assumed the pastorate of the West Philadelphia-Chester district in the East Pennsylvania Conference, taking the place of Floyd Hilliard who has accepted a call to the Northern New England Conference as pastor of the Pawtucket, Rhode Island, church.

● D. D. Baldwin, former elementary and secondary school teacher, and recently pastor of the Media-West Chester district in Pennsylvania, has been named the new secretary of the education department in the East Pennsylvania Conference. He takes the place of L. R. Callender, who is now principal of Sandia View Academy in the Texico Conference.

● A scholarship fund drive has been initiated by the alumni association of Washington Missionary College. Money derived from the concerted drive will be invested, and dividends earned will be used for annual scholarships for worthy college students. Mrs. Lloyd Holbert is chairman of the scholarship fund commit-

tee of the alumni association. Jesse O. Gibson is president of the association.

● A literature evangelist training school for new recruits in local conferences was conducted September 14-17 at the Review and Herald Publishing Association by Bruce M. Wickwire, union conference publishing secretary.

North Pacific Union

● The North Pacific Union Conference has assigned the two union evangelistic teams to the Upper Columbia Conference for the present. The Harris-Wyman team will hold a fall and winter effort in Spokane, while the Spillman-Lyman team will conduct an effort in Yakima. The Upper Columbia evangelistic group, headed by George Knowles, plan for a vigorous program in the Clarkston-Lewiston area, on the Washington-Idaho border.

● At a recent meeting of the conference workers in the Upper Columbia Conference, a report on evangelism for the first seven months of 1958 revealed that baptisms for that period total 293. Every pastor is to be engaged in some kind of soul-winning program for the fall and winter.

● Harold G. Coffin, associate professor of biology at Walla Walla College, was named head of the department of biological sciences at a recent board of trustees meeting, to succeed Dr. E. S. Booth who left the staff at the close of the summer quarter. Dr. Coffin, an alumnus of WWC, holds a doctor's degree from the University of Southern California. He headed the biology department at Canadian Union College before coming to WWC two years ago.

● The following changes in personnel in the Washington Conference became effective recently: Ronald Spear accepted a call to mission service, and E. W. Graves transferred to the Carolina Conference. New locations for other district workers follow: Ernest F. Waters, Snoqualmie-Issaquah-Carnation; H. J. Thomsen, Kirkland; D. L. Bauer, Bremerton; R. A. Rentfro, Everett; George Rasmussen, Sedro Woolley; D. S. Osgood and James Parmele, Peninsula. William Brown, a recent graduate of Union College, is coming to the Book and Bible House to be assistant manager.

Pacific Union

● Don E. Duncan, pastor of the Honolulu Central church, reports that 31 have been baptized in the church so far in 1958 in three different baptisms and that another successful Vacation Bible School was held recently. Ralph Larson is currently holding a series of evangelistic meetings in Honolulu.

● The youth of the Baldwin Park, El Monte, Monrovia, Ivy Avenue, Azusa, Covina, and Pomona churches, which make up the Tri-Valley Crusaders, held an all-day youth rally September 20. R. R. Bietz, Southern California Conference president, Desmond Cummings, conference youth leader, and Theodore Carcich, Jr., assistant youth leader, were the featured speakers.

● D. J. Thomann, after 19 years of foreign mission service, has joined the modern language department of Pacific Union College. Another new staff member is Eugene Gilbert of Los Alamos, New Mexico, who is teaching in the physics department and helping in its expanding research program.

● On Sunday, August 17, the members of the Petaluma, California, church gathered on the site of their new property for the ground-breaking ceremony for their new church. Robert Hapel, pastor, was in charge of the ceremony, and civic and church leaders participated in the event.

● An evangelistic effort was begun September 14 in the Stockton Civic Auditorium, conducted under the chairmanship of G. N. Banks, local pastor. B. R. Spears is the speaker, and associated with him are Mr. and Mrs. Wilbur Gully, Robert Williams, and Julia Warren.

● The Corona church was a beehive of activity during the month of July, with Vacation Bible School, which began July 7, and a youth evangelism effort that followed, beginning July 20. Wilfred Hillock reports success in both endeavors.

● September 28 marked the opening of the King's Way Bible lectures in Anaheim, California, with Philip Knoche, evangelist, and Elder and Mrs. Hayward Shafer leading out in the music.

● Friday night, September 12, in Torrance, California, the Sage-Johnson team began another evangelistic series.

● The Walter-Henderson evangelistic team opened a series of meetings in Prescott, Arizona, Saturday night, September 6.

NOTICES

The International Insurance Company Takoma Park, Maryland

The annual meeting of The International Insurance Company, 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.

THE INTERNATIONAL INSURANCE COMPANY, TAKOMA PARK, MARYLAND
J. W. Peeke, Secretary

International Religious Liberty Association Legal Meeting

Notice is hereby given that a legal meeting of the International Religious Liberty Association will be held on Wednesday, October 22, 1958, at 10:30 A.M., in Takoma Park, Washington, D.C., for the purpose of transacting such business as may properly come before the members of the association.

J. A. BUCKWALTER, Secretary

Church Calendar FOR 1958

Neighborhood Evangelism (Bible school enrollment)	October 4
Home Missionary Offering	October 4
Voice of Prophecy Offering	October 11
Temperance Day and Offering	October 25
Missionary Periodicals Campaign (These Times, Signs of the Times, and Message)	October
Witnessing Laymen	November 1
Home Missionary Offering	November 1
Review and Herald Campaign	November 1-22
Week of Prayer and Sacrifice	November 15-22
Week of Sacrifice Offering	November 22
Home Missionary Day and Offering	December 6
Thirteenth Sabbath Offering (South America)	December 27

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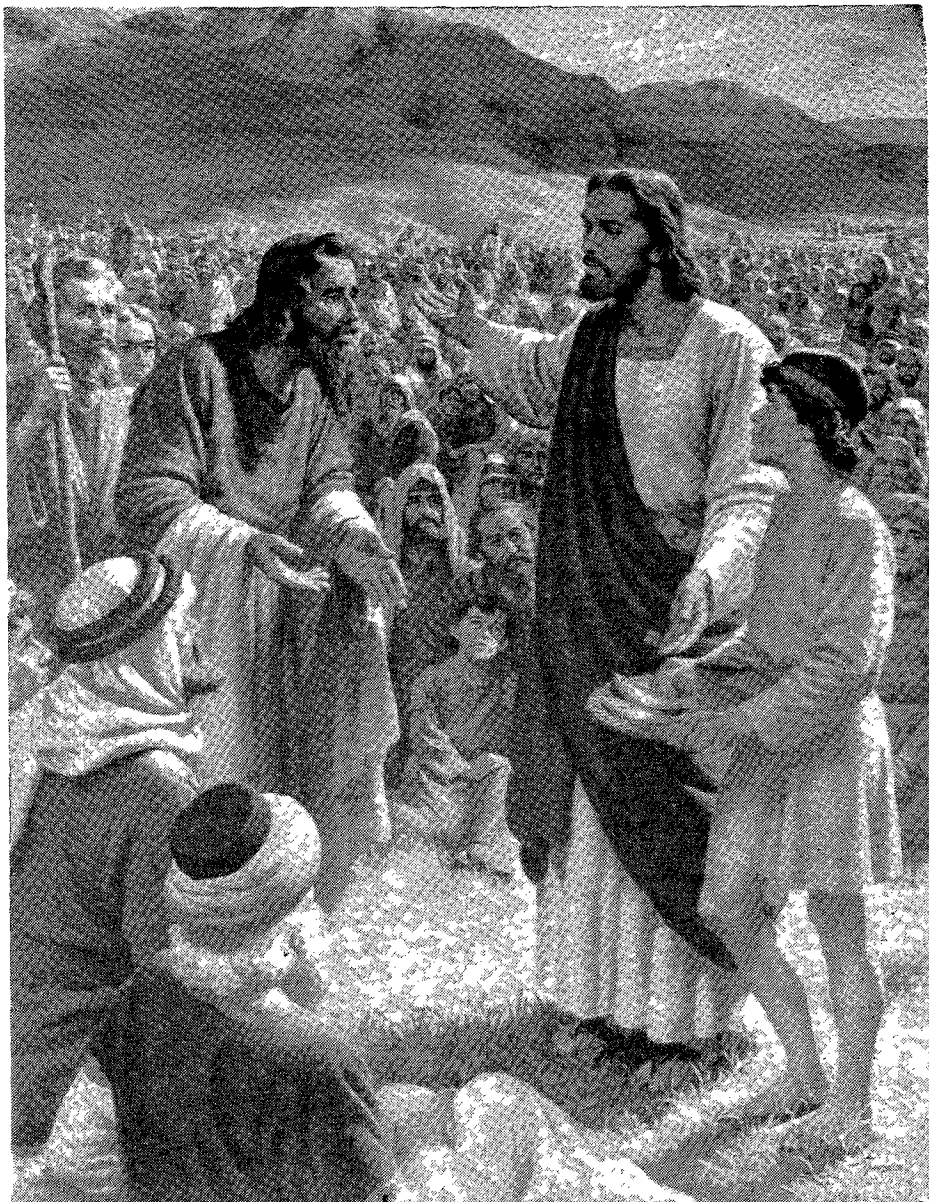
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CHARLES ZINGARO, ARTIST

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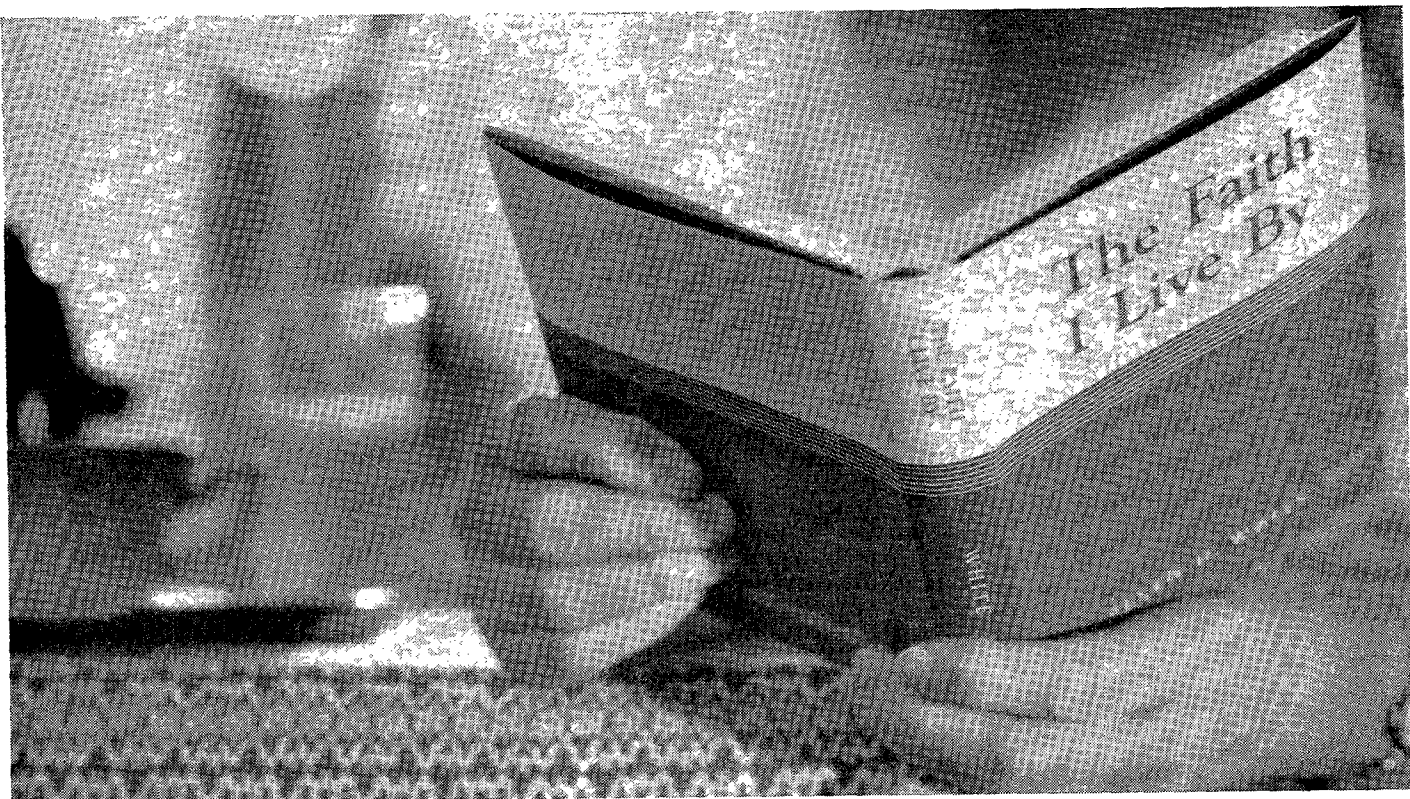
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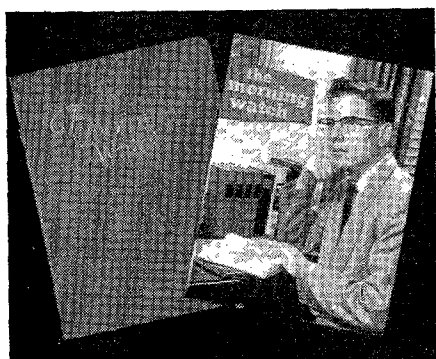
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The Morning Watch for 1959



The *Morning Watch* folder for 1959 will provide fundamental Bible memory texts for the cardinal beliefs of Seventh-day Adventists. The way of salvation is made clear, and the truths of the Advent are emphasized under monthly themes sustained by carefully selected scriptures. The cover, as usual, is a masterpiece of pictorial art. The deluxe cover is beautiful art board in a choice of rich colors lettered in gold. Mailing envelopes are furnished for both plain and deluxe.

Price each—plain 15c; deluxe 25c.

OCTOBER 2, 1958

This devotional book of day-by-day readings for 1959 speaks out on behalf of the foundation truths that brought the Advent people into existence. It deals with the central truths of Christianity as set forth in the writings of Ellen G. White.



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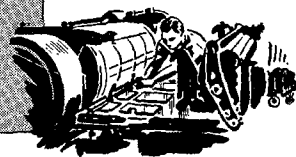
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As We Go to Press



Auto Collision Kills Three in Canada

A head-on automobile collision near Lethbridge, Alberta, Canada, took the lives of Elder and Mrs. Garland Hoag and their four-year old son David, September 19. All died instantly.

Elder Hoag was publishing secretary of the Canadian Union Conference, having held that post for about a year and a half. He and his family had left Oshawa by car on Thursday, the 18th, planning to meet appointments in Banff over the weekend. The accident happened en route.

Elder Hoag lost his first wife in India several years ago while laboring as a missionary in that field. After his return to the homeland he married Miss Lois Bowen, who had served as a missionary nurse in Ethiopia.

Three children—all from the first marriage—survive: Daniel 13, Lynn 18, and Marilyn 19. We extend our deepest sympathies to these young people and the other near-of-kin who have been bereaved by this tragic accident.

From Home Base to Front Line

Drs. G. E. and Margaret Elizabeth Horsley and five children, of Madison College, Tennessee, left Miami, Florida, September 2, going to Puerto Rico. Prior to marriage Sister Horsley was Margaret Elizabeth Youngberg. The Doctors Horsley have accepted a special appointment for a year of service in the Bella Vista Hospital, Mayaguez, Puerto Rico.

Mr. and Mrs. D. W. Palmer, of South Lancaster, Massachusetts, left by car for Mexico, September 2. Sister Palmer's maiden name was Margaret Linrud. Brother and Sister Palmer attended Walla Walla College. Their experience has been in educational work. Brother Palmer has accepted a call to the principalship of the Pacific Agricultural and Industrial School in Navjoa, Mexico.

Elder and Mrs. W. E. Baxter, Jr., and two children, of Fairfield, Connecticut, left by car September 5, going to Mexico. Before marriage, Sister Baxter's name was Marian Elizabeth Woodruff. She has had experience as a stenographer. Elder and Mrs. Bax-

ter served in Colombia and Venezuela from 1939 to 1945, and in Mexico from 1948 to 1954. For the past four years they have been connected with the Southern New England Conference. He will head the Bible Department in the Montemorelos Vocational and Professional College.

Mr. and Mrs. Carl C. Culpepper, of Takoma Park, Maryland, left Miami, Florida, September 7, for Puerto Rico. Sister Culpepper's maiden name was Elaine Janiece Boyd. Brother and Sister Culpepper are graduates of Pacific Union College. She has had two years' elementary-teaching experience, and he has had colporteur experience, and has also worked as a head surgical orderly in several institutions. He will first assist in an evangelistic effort in Colombia, and later teach Bible in the Colombia-Venezuela Training School.

Elder and Mrs. Hans E. Kotz, returning following furlough, left on the S.S. *Ile de France* from New York City, September 10, their destination being Uganda. Prior to marriage Sister Kotz's name was Viola May Vanderbilt. Brother and Sister Kotz have served in Africa since 1933. They are returning to the Ruwenzori Mission Station, where he will continue as station director.

Miss Teadie Harris, returning after furlough, sailed from New York City on the S.S. *South African Pioneer*, September 12, en route to Africa. Miss Harris served in the East African Union for five years as a teacher. Upon her return she will resume work in Elizabethville, in the Belgian Congo.

Elder and Mrs. W. F. Storz sailed from San Francisco, California, on the S.S. *Orcades*, September 12, returning, following furlough, to India. Sister Storz's maiden name was Ellen Gertrude Schmidt. This family have spent twelve years in service in Southern Asia. Brother Storz will continue his work as president of the Northeast Union, with headquarters in Bihar.

Miss Dorothy M. Rudisaile, having been on furlough, sailed from New York City on the S.S. *Concordi Tadj*, September 16, en route to Ethiopia. She is a graduate of Southern Missionary College. She first went to Ethiopia in 1953, and taught one term. She is returning to continue her work as a church school teacher in Addis Ababa.

W. R. BEACH

Youth Evangelism Month in Southern Asia

Such news items as these just received from J. F. Ashlock, Southern Asia Division MV secretary, show the beginning tempo of the Youth Evangelism Month designated for that important field.

The Northeast Union (India) published a 26-page MV special of their monthly journal devoted entirely to Youth Evangelism Month. Two pages of this issue are devoted to a list of churches and workers assigned to each place for eight-day Week of Prayer revivals. There are 45 organized churches in this union, but provision has been made for MV Week to be conducted in 64 places.

Western India has pledged the support of the entire union, assigning 19 speakers to conduct MV Week in 19 churches.

The North Telugu Mission lists 24 places where the full MV Week services will be conducted.

Burma is translating the printed material, so that every school and church in that country will be cared for.

In spite of unsettled conditions, Ceylon expects to conduct MV Week in every church.

THEODORE LUCAS

Voice of Prophecy Offering

The annual Voice of Prophecy Offering is scheduled to be received in our churches October 11. All know the importance of this offering in keeping the Voice of Prophecy broadcast on the air. We are also aware of the blessing the Voice of Prophecy has been to so many through the years, and of the baptisms that have taken place as a result of the good work of this fine organization.

Last year we hoped that the Voice of Prophecy Offering would reach at least \$150,000, but it fell short of the goal by \$21,000. The actual amount received was \$129,024. If we all lift a little more than we did in 1957, we can easily reach and exceed this year's goal of \$150,000. Remember the date of this offering—October 11—and plan early for it.

May God bless as you give to this worthy cause.

C. L. TORREY