

THE ADVENT SABBATH

REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

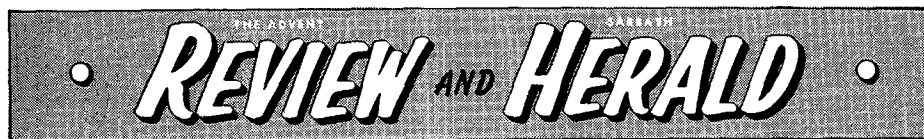
Love's Overplus

By
WILLARD
DESSAIN

God's love is wider than His universe
And deeper than the foaming purple seas;
Its scope embraces all the human race—
He calls the righteous verdant, goodly trees.
But in His children struggling here below
He looks for the reflection of His face;
Their words must be that language from the skies,
Pure speech and true and all replete with grace.
And meekness too must sit upon their brows,
Like to a precious, crowning diadem.
Each day in Him their strength must be renewed,
And they by faith must touch His garment hem;
For "love begets love" as the ancients say,
And all men born again are Heaven's pay!

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A Thought

FOR THE WEEK

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

"Thy Goodness Faileth Never"

The story of the king of Israel wearing sackcloth under his royal robes in the days of Benhadad, his Syrian scourge, so as to identify himself with the griefs and bitterness of his people in the siege of the city, has that inimitable quality of moral heroism that challenges one's deepest admiration. A proud king in the habiliments of humility—what a picture to stir the hearts of men and the marvel of angels.

During the last war a British citizen visiting an English factory engaged in preparing military equipment was startled by noticing a man who resembled the king working at a lathe. He spoke of it to his guide, and the man with considerable pride said, "It is the king himself. He comes here each day at four o'clock to help with the war effort. Our king is like that. He works with the people."

These instances recall what Jesus said to His disciples, "My Father worketh hitherto, and I work" (John 5:17). As long as that is true, no child of God need ever be anxious whatever betides. In Jesus, His Son, God identified Himself with His people.

Sarett, in picturesque poetic license, has written:

"God is at the anvil, beating out the sun;
 Where the molten metal spills,
 At His forge among the hills
 He has hammered out the glory of a day
 that's done."

The thrilling truth that God is working out a glorious destiny for those who put themselves into His keeping is as sure as His faithfulness in setting bounds to the day, guiding the stars in space, and bringing to us the fruitage of the seasons. Moses sings the reason for this abiding fidelity in his final blessing on Israel: "Yea, he loved his people; all those consecrated to him were in his hand" (Deut. 33:3, R.S.V.).

H. M. TIPPETT

Well Said

Opportunity, sooner or later, comes to all who work and wish.—Lord Stanley.

You will never "find" time for anything. If you want time you must make it.—Charles Buxton.

Don't worry if your job is a little bigger than you are. Every important job in this world has had to be tackled by somebody who thought he wasn't quite up to it.—*Nylic Review*.

Nature is avariciously frugal; in matter, it allows no atom to elude its grasp; in mind, no thought or feeling to perish. It gathers up the fragments, that nothing be lost.—David Thomas.

REVIEW AND HERALD

Righteousness by Faith

By W. P. McLENNAN, SR.

Man's greatest need is righteousness. It is the one thing he needs so that he can fulfill his greatest desire—to live forever. Righteousness and eternal life are absolutely inseparable, for "in the way of righteousness is life" (Prov. 12:28).

But righteousness is not inherent in human nature. Many are the scriptures that set forth this unpleasant fact. In Romans 1:29 we are told that we are "filled with all unrighteousness." In Romans 3:10, "There is none righteous, no, not one." And in Ephesians 2:3 Paul says we are "by nature the children of wrath."

Jeremiah expresses it thus: "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil" (Jer. 13:23). And in chapter 10, verse 23, he says: "It is not in man that walketh to direct his steps."

While it is absolutely true, as set forth in these scriptures, that man is unrighteous, it is also true that he need not remain unrighteous. The Word of God teaches very definitely that sinful man may become righteous. And thanks be to God, it is made possible for all men—rich and poor, free and bond, learned and unlearned.

God has "laid help upon one that is mighty" (Ps. 89:19), and that One is none other than "the Lord our Righteousness" (Jer. 23:6).

Concerning this One, the angel said to Joseph, "Thou shalt call his name Jesus: for he shall save his people from their sins." He is the one who declares "his righteousness for the remission of sins that are past, through the forbearance of God" (Rom. 3:25), and makes it possible for "the righteousness of the law" to be "fulfilled in us" (Rom. 8:4).

Faith a Necessity

This provision is wonderful, but its benefits come only to those who by faith lay hold of them. Christ did not die that all *must* be saved but that all *may* be saved. His death makes our salvation possible but not compulsory. The righteousness that everyone needs is obtainable only through the exercise of faith. Faith is an absolute necessity.

Why can we not be accounted righteous by good works? The first thing that Paul says in the book of Romans, after having proved all mankind guilty before God, is, "Therefore by the deeds of the law there shall no flesh be justified [accounted right-

eous] in his sight" (Rom. 3:20). "Therefore," that is, because man is guilty, he cannot be justified by the deeds of the law. The only person that the law can justify is an innocent person.

The law either justifies or condemns. If man had never violated it, it would have justified him. It could not have done otherwise. That is what Paul had in mind when he wrote in Romans 2:13: "The doers of the law shall be justified." But he went on to prove that there are none who obey perfectly, either Jews or Gentiles (Rom. 3:9). "Therefore by the deeds of the law there shall no flesh be justified in his sight."

After man became guilty it was impossible for him to justify himself even if he could thereafter render a life of perfect obedience. If I pay for

ing a man on the train who was counting his beads. He was a member of the largest professed Christian church. The missionary said, "I sat down by his side and asked him something about God. I read to him John 3:16. When I had read that scripture I asked him if he had been born again. I saw tears running down his face. We talked a little while together. The man was sixty-five years of age and lived within fifty miles of the United States, yet he had never seen a Bible. I made him a present of a Bible.

"He pulled off his shoes and showed me broken glass. He had been walking upon broken glass in his shoes for a week, trying to obtain favor from heaven. Then he pulled up his sleeve and showed me the marks upon his body where he had beaten himself with a strap with steel points until he had 137 marks upon his body."

How far removed is such a course from the plain, simple teaching of justification by faith! The apostle makes it plain in Galatians 3:10 that everyone who tries to save himself by good works is doomed. He says, "For as many as are of the works of the law are under the curse."

One of the most beautiful verses of poetry I have ever read sets forth so strikingly the futility of virtue and good works in obtaining justification that I must give it to you:

"Said Justice: 'Man, I would know thy weight;

If weight thou hast, I spare; if not, I slay.'

Man leaped the scale. It mounted at his word.

Said Justice: 'Less than nothing.

Where's my sword?'

But Virtue was there, and her small weight did try.

The scale, unsunk, still kicked the beam on high.

But Mercy, the fairest dove that ever flew,

From Calvary brought a twig of crimson hue.

The scale, it sank on the other side.

Man smiled, and Justice said, 'I'm satisfied.' "

Not good works but the precious blood of Christ alone can meet the claims of a violated law, for the wages of sin is not good works but death. Now, while it is true that man himself can meet the penalty by having the death sentence executed upon him, it is just as true that he cannot bring himself back to life. So of what avail would it be to him?

We Need Thy Help

By ELMA HELGASON

We need Thy help, dear Lord, each newborn day;

Renew our love, keep faith aflame, we pray.
And when the day is dark—we cannot see—
We plead that Thou wilt help us happy be,
Knowing that Thou dost see and Thou dost know—

Wilt safely lead where Thou would'st have us go.

We need Thy help, dear Lord; O patient be!
We fail so oft, yet long so earnestly
To be like Jesus, our example true;
O with Thy grace our sinful hearts renew!
And when Thy coming brings an end to strife,

Then may our names be in the book of life!

groceries I get today, that does not cancel any debt I may owe for groceries gotten in the past. He who killed last year cannot offer in justification that he has not killed this year.

Most of the Jews entertained the erroneous belief that good works could justify a man. Paul referred to this when he said, "But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law" (Rom. 9:31, 32).

We cannot be justified by painful pilgrimages, fastings, Sabbathkeeping, tithing, feeding the hungry, or by any other good deeds that we might do. One of our missionaries told of meet-

Faith on the part of man is an absolute necessity. "He that cometh to God must believe" (Heb. 11:6). The record concerning some in ancient Israel is that the gospel preached unto them "did not profit them, not being mixed with faith in them that heard it" (Heb. 4:2). In Egypt, on the night of the Passover, the killing of the lamb was not enough. The blood had to be applied to the lintels of the door before the family was safe.

So it is with us. It is not enough that our Passover Lamb has been slain—we must by faith apply His blood to our own poor souls; for faith makes applicable what God has made possible. There is no alternative. The only reason we have not been cut off before this is that we are living under a suspended death sentence, to give us opportunity to accept the provisions of God's grace and be saved.

Let us gladly accept the fact that "salvation is of the Lord," that our first and greatest need is the righteousness of God (Matt. 6:33). And, oh,

how grateful we should be that we can be made "the righteousness of God" in Christ! In the gospel "is the righteousness of God revealed from faith to faith" (Rom. 1:17).

Let us ever remember that we may receive that righteousness as a gift (Rom. 5:17).

The Christ of God had no sin (1 John 3:5), "knew no sin" (2 Cor. 5:21), and "did no sin" (1 Peter 2:22).

As we by faith accept Christ as our personal Saviour, we are "made righteous" (Rom. 5:19). We may be "complete in him" (Col. 2:10). "Through the merits of Christ, through His righteousness, which by faith is imputed unto us, we are to attain to the perfection of Christian character."—*Testimonies*, vol. 5., p. 744. Little wonder that as the apostle Paul thought upon this wonderful transaction he exclaimed, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" (Rom. 11:33).

God Is Able—5

Heaven Ahead of Schedule

By J. Ernest Edwards

Sickness plagues many people and the oncoming years harass them with dread and fear. Joseph Cook gave us this summary of life: "Striving twenties, thriving thirties, fiery forties, fateful fifties, sober sixties, solemn seventies, aching eighties," the sod, and when Jesus returns, God. Many, pressed by the swift passage of time, live in deadly fear of the almanac.

But has not God planned as much for December as for June? God has rich compensations for His aging saints. When sight grows dim and hides the sacred page, when hearing fails and public worship closes as a channel of grace, God builds a secret stairway from their souls heavenward. In special communion He feeds their lives. He tells them of things He does not communicate to those whose hearing, sight, and physical stamina are good. He brings them heavenly joy in the remembrance of their service for others and in the fragrance of the flowering of lives helped.

They can experience a heaven that begins on this earth. Are we not to make a heaven below in which to prepare for a heaven above? In the appreciation of God's Word can we not have heaven in our churches here below? Is it not true that real happiness is found only in being good and in doing good? (See *Testimonies*, vol. 8, pp. 120, 193).

Some time ago an aged brother, who had experienced deep and lasting satisfaction in helping youth to gain a Christian education, told how he reached heaven ahead of schedule. "We can get a foretaste of the better land," he said. "How do I know? I tried it on a small scale. We are happy in this life only in proportion as we are able to add to the happiness of our fellow man, and miserable just in proportion as we make others unhappy. If we love nobody and nobody loves us, we are already in hell.

"If you wish to be supremely happy, just hunt up some poor but deserving youth who has lost father or mother, or both, in early life and tell him that you love him, that you sympathize with him, that you earnestly wish to be a friend in need to him, that you are anxious to help him improve his condition in life, especially along spiritual and intellectual lines. Tell him to go on to academy or college and expect a check from you every month until graduation; that he will not owe you one cent for the aid you are bestowing, except to pass it on in the coming years to some other poor child who happens to have been similarly bereft of parental care.

"Love the precious youth as their own parents only could have loved them. Be sure to let your actions speak a little louder than your words. That's

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.]

30 Per Cent Decrease in U.S. Drinkers

Despite mounting alcoholism and arrests for drunkenness, the number of drinkers in the U.S. has decreased 30 per cent in the last 10 years, the executive committee of the National Woman's Christian Temperance Union was told in Washington, D.C. "Most dependable polls indicate that non-drinkers now total about 45 per cent of adults, as compared with 33 per cent 10 years ago," said Mrs. T. Roy Jarrett, president of the Virginia WCTU. In addition, she said, consumption of beer was down 2 million barrels last year and hard liquor 1 million gallons.

Bishop Hits "Wall of Separation" Slogan

Auxiliary Bishop John J. Krol of Cleveland warned delegates to the Knights of Columbus 76th national convention in Cleveland that the church-state "wall of separation" slogan is being used in an effort "to bar all religious influence in public education and to liquidate the private school system." Speaking at the convention banquet, Bishop Krol said that "a small but articulate minority of atheists, secularists, and professional bigots are carrying on a warfare aimed at the practical exclusion of God and religion from the life of our nation."

Private Schools Get Excise Tax Exemption

A tax revision bill that will exempt all private, nonprofit educational institutions from Federal excise taxes was signed into law in Washington, D.C., by President Eisenhower. The legislation, H.R. 7125, was sponsored by Rep. Aime J. Forand (D-R.I.), who is chairman of a House subcommittee on excise tax inequities. It extends to private schools and colleges the same exemption from the Federal tax on telephone calls, transportation, automobiles, and school buses enjoyed by public schools. The Treasury Department estimated that the legislation will reduce the taxes paid by private schools and colleges approximately \$3 million a year. About \$1 million of this will go to Roman Catholic parochial schools. The rest will go to the nonpublic schools operated by other religious groups and to privately controlled colleges and universities.

Psychologist Says Nonsmokers Better Adjusted

Cigarette smokers "seem more on the impulsive, restless, overtalkative, and distractible side" when compared with nonsmokers, a research psychologist said in Washington, D.C. Dr. Daniel S. Schubert of the University of Chicago made this observation at the annual meeting of the American Psychological Association.

real happiness. *That's heaven ahead of schedule!* I've tried it for more than forty years and I know whereof I speak. There is no joy that compares with the thrill of reading a letter from a boy or girl who has become a missionary and is doing something worth while in helping to save others."

In Germany I met an older brother who after forty-five years of faithful denominational work had retired from regular service with the Hamburg Health Food Factory. Year by year he devoted a number of nights to street solicitation for our welfare and camp program. His heart overflowed with joy in the recollection of his participation in a program for underprivileged children. He had been told of a young teen-ager who on his homeward bus ride from our camp where he had reveled in sport and craft activities exclaimed, "I want to be like those counselors. They are real fellows. They're Adventists too!"

In doing as Jesus did while on earth, we shall walk in His steps and find real happiness. We shall find His footprints beside the sickbed, in hovels of poverty, in the alleys of our great cities, and in every place where there are human hearts in need of consolation.

Christ is adequate for all of life's problems. He can deal with every phase of human need. He is able to cope with overcrowded hours, the apparent defeat of goodness and the triumph of evil, pain and suffering, bodily danger, bodily need and the fear of want, and old age as well as mental and spiritual ills. The experiences recorded in Mark 6 again and again present demonstrations of His power to successfully meet life's pressing problems.

Two hours after the start of a cargo flight to India, the pilot heard a peculiar noise. It sounded like a rat gnawing. As he listened he was certain it was a rat. He thought how the sharp teeth of this rodent might cut some delicate wire or machine connection. When he remembered that a rodent can only live on the ground or underground, he climbed to 25,000 feet and kept flying at this elevation for some time. The gnawing ceased. When he landed many hours later they found a dead rat.

Lack of faith is a rodent. Unbelief can't live in the secret place of the Most High. It can't breathe in the atmosphere made vital by prayer. Therefore, "in every thing by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:6).

Do you ever feel hemmed in by trouble? Surrounded by difficulties, apparently with no way out? Beset by temptations that seem overwhelming?

Do you feel unequal to your task? Is your mind in a turmoil? Does there seem to be no sense of relief? Do you fear failure, and dread the future?

Then look to Christ with confidence in His ability, for He "is able to do

exceeding abundantly above all that we ask or think, according to the power that worketh in us" (Eph. 3:20). His wonderful promises are sure. His presence is real. His power is unlimited. He is able.

To Which Cause Are We Contributing?

By W. A. Scharffenberg

At one of our recent camp meetings, as we were walking onto the platform for an evening service, an envelope was handed to me. Thinking that it might contain some message having to do with the evening meeting, I opened it immediately and began to read the note.

"Why didn't you go one step further," I read, "and put your finger on the indirect contributions to the liquor industry?"

The writer of the note had reference to the talk I had given the night before, in which I had pointed out very clearly our denominational position with regard to smoking and drinking.

By the time I had finished reading the opening statement, we had taken our places on the platform and were about to kneel for silent prayer. I hastily placed the note in my Bible as we bowed.

Immediately after the prayer, while the evening announcements were being made, I continued to read: "Have you too been warned not to touch upon this sensitive question?"

The writer had reference to members who were raising grapes for the local wineries.

"If you have a conviction, please speak out and settle this once and for all, or don't ever call yourself a temperance man," concluded the note.

The note was signed by an influential member of the church. He was greatly disturbed over the indirect contributions some of our members were making to the alcoholic beverage industry.

This note set me to thinking. Are Seventh-day Adventists making indirect contributions to the alcoholic beverage industry or to the tobacco traffic?

Seventh-day Adventists have from the beginning of their history taken a clear-cut stand on both smoking and drinking. We have consistently maintained that the only platform on which God's people can conscientiously stand is the platform of total abstinence from both liquor and to-

bacco in any form. No one is to be baptized or admitted into church fellowship who smokes or drinks. If a member acquires either habit after he has been admitted to church fellowship, he is to be earnestly labored with, and if he does not change his ways, he is to be disfellowshipped. This is our denominational policy throughout the world field. Our position concerning the consumption of alcoholic beverages and the use of tobacco is very clear-cut.

We may not personally smoke or drink, and we may keep persons off our church membership records who smoke or drink. But what about the members who may consciously or unconsciously be making an indirect contribution to the liquor industry or the tobacco traffic?

What are indirect contributions? Certainly the raising of hops for the production of beer, of grapes for the production of wine, and of tobacco for the manufacture of cigarettes would be considered such an indirect contribution. What should our attitude be toward these members?

Inspired Counsel on Raising Hops and Manufacturing Cider

The instruction in the Spirit of prophecy regarding the raising of hops and the production of cider is clear, as the following statements indicate:

"Many who would hesitate to place liquor to a neighbor's lips, will engage in the raising of hops, and thus lend their influence against the temperance cause. I cannot see how, in the light of the law of God, Christians can conscientiously engage in the raising of hops or in the manufacture of wine and cider for the market."—*Temperance*, p. 98.

"If one whose name is on the church book manufactures wine or cider for the market, he should be faithfully labored with, and, if he continues the practice, he should be placed under censure of the church. Those who will not be dissuaded from doing this work are unworthy of a

place and a name among the people of God."—*Ibid.*, p. 99.

And since "tobacco is a slow, insidious poison, and its effects are more difficult to cleanse from the system than those of liquor" (*Testimonies*, vol. 3, p. 569); since the Spirit of prophecy has told us that "Christ would drive from the temple those who are defiled by the use of tobacco" (*Temperance*, p. 64); since we are to recognize "tobacco and alcohol" as "twin evils" (*ibid.*, p. 72); and since "we must bear a clear decided testimony against the use of intoxicating drinks and the use of tobacco" (*ibid.*, p. 69), we must therefore come to the conclusion that those who raise tobacco for the manufacture of cigarettes are to be placed in the same category as those who raise hops for the manufacture of beer or grapes for the production of wine.

What about those who are working in a brewery, a winery, a distillery, or a tobacco plant; or are engaged in the transportation and distribution of the stuff that is making men mad; or are serving alcoholic beverages and tobacco in dining cars, restaurants, on planes, in stores, or night clubs? Are not these individuals making an indirect contribution to the alcohol and tobacco traffic?

Surely no loyal, consecrated Adventist will be found engaged in the manufacture, distribution, or sale of intoxicating beverages or tobacco in any form.

But what about those Adventists who permit the serving or the consumption or the use of alcoholic beverages and tobacco in their homes? Or faculty members who condone smoking or drinking on the school campus? Or doctors who permit smoking or drinking in sanitariums and hospitals? Are they not making an indirect contribution to the liquor industry and to the tobacco traffic?

The vast majority of those who read these lines will say, "I agree" or "I can go along with you on this; we must make our influence felt by precept and example in behalf of total abstinence." But will they be prepared to carry this a step further and recognize that those who fail to express themselves in favor of total abstinence and complete elimination of the traffic when the opportunity presents itself, or fail to write their Congressmen urging them to support certain measures before the State legislature or the United States Congress, or fail to cast their vote on a local option issue calling for greater controls, restrictions, or prohibition, are playing right into the hands of the traffic, and thus are making an indirect contribution to the liquor and tobacco interests.

There are only two directions we

can go—either we are making a direct contribution to the temperance cause or we are making an indirect contribution to the alcoholic beverage industry and the tobacco traffic. We cannot stand on the side and say this is no business of ours. We are either making our influence felt by precept and example, by voice, pen, or vote, in favor of total abstinence and complete elimination of the traffic, or we are casting our influence in favor of perpetuating this infamous traffic.

What We Can Do

Now let us briefly discuss a more positive approach—a more progressive, spirited, vigorous, and dynamic leadership that will place Seventh-day Adventists in the forefront of a new temperance reform movement that will make its influence felt throughout the world for the saving of many precious souls.

Here are some of the things that every member of the church can do that would in some cases directly contribute and in other cases indirectly contribute to the advancement of the temperance cause:

1. Turn down every invitation to drink or to smoke with a polite "No, thank you."

2. Patronize and commend the managers of all foodstores, drugstores, and restaurants who do not permit the sale of alcoholic beverages on their properties or establishments.

3. Commend newspapers and magazines who refuse to advertise alcoholic beverages.

4. Become well informed through the reading of *Smoke Signals*, *Listen*, and *Alert* magazines about the effects of tobacco and alcohol on the physical, mental, and moral powers of the individual, as well as on the social, economic, political, and religious life of the nation.

5. Distribute *Smoke Signals*, *Listen*, and *Alert* magazines to your friends and neighbors.

6. Place attractive bumper strips on your car, giving publicity to our traffic safety program.

7. Place posters in schools and other strategic places.

8. Show the films *One in 20,000* and *Cancer by the Carton*.

9. Express yourself freely but tactfully regarding the serving of alcoholic beverages on planes; the advertising of alcoholic beverages over TV, radio, and in newspapers, magazines, and billboards; the smoking on buses, planes, and other public conveyances.

10. Take part in every local option campaign having to do with the temperance issue.

11. Contribute liberally to the temperance cause whenever an offering for this work is taken up in your church.

We have been greatly cheered by the steady progress that has been made in the development of a temperance-conscious constituency, and we look forward to the day when every member of the church will take an active part in the development of an aggressive temperance program in every local community.



George A. Stevens



George A. Stevens was born in Liverpool, England, in 1870. Now in his eighty-eighth year, alert in body, mind, and spirit, he lives in Glendale, California. He came to the United States with his parents when he was just a lad. As a young man he worked

for a tobacco firm. He formed the liquor habit and soon ruined his health. But God was watching over this young man. He was influenced to go to Battle Creek, Michigan, for treatment in the old sanitarium.

Prof. W. W. Prescott's wife was used of God to lead George Stevens into the lighted way. He became a new man. His desire now was to help others. For a time he assisted in

mission work for the poor. In 1901 he attended the General Conference held in the old Tabernacle in Battle Creek. Ellen G. White was there, having recently returned to America from Australia. Brother Stevens met and talked with her. She encouraged him to enter city evangelistic work.

Soon he became associated with the veteran minister S. N. Haskell in New York City. For many years Elder Stevens labored in the Eastern cities, gathering souls into the kingdom of God. He was instrumental in directing the well-known R. W. Munson family to the old Battle Creek Sanitarium. The Munsons had been Baptist missionaries in the Orient. They accepted the Adventist faith and soon were out in the Malay field, helping in our denominational work. We now have several Munsons of this family engaged in our work.

Currently Elder Stevens is busy conducting a school of prayer and organizing prayer groups. What a splendid service for elderly ministers among us to give the cause! What could be more important than the ministry rendered by such groups in intercessory prayer for the needy sick, the indifferent members, the backsliders, and the Laodicean church? And what could more quickly bring about the revival and reformation so greatly needed among us today?

ERNEST LLOYD

REVIEW AND HERALD

True and False Manifestations

(Concluded)

By D. A. Delafield

Will some souls be deceived by false ministers? Yes. This is made plain by two texts. "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light" (2 Cor. 11:13, 14). "But there was a certain man . . . to whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. And to him they had regard, because that of long time he had bewitched them with sorceries" (Acts 8: 9-11).

"Some will be tempted to receive these wonders as from God. The sick will be healed before us. Miracles will be performed in our sight. Are we prepared for the trial which awaits us when the lying wonders of Satan shall be more fully exhibited? Will not many souls be ensnared and taken? By departing from the plain precepts and commandments of God, and giving heed to fables, the minds of many are preparing to receive these lying wonders. We must all now seek to arm ourselves for the contest in which we must soon engage. Faith in God's word, prayerfully studied and practically applied, will be our shield from Satan's power and will bring us off conquerors through the blood of Christ."—*Testimonies*, vol. 1, p. 302.

The Christian world is confronted today with healing manifestations of many sorts, ranging from the healing miracles at Lourdes to the exhibits of Christian Science, and from the mind cures of the "happiness and security" cultists to the dramatic faith healings of evangelists like Oral Roberts.

What shall we do with the claims of these healers? Shall we accept these manifestations as the power of God? Should our people attend meetings at which prayers for the sick are offered and miracles performed?

These questions may find a partial answer in the light of the preceding quotation. Let the Adventist who is ill seek God through the elders of the church, according to James 5:14-18, and not through the faith healers. And if he is not healed, let him not in desperation look to those who despise God's law and His Sabbath while professing to serve Christ. In doing so he places himself on Satan's ground.

What law of spiritual life should God's children remember in this age of deception? "Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure" (Phil. 2:12, 13).

"The sick are to be healed through the combined efforts of the human and the divine. Every gift, every power, that Christ promised to His disciples, He bestows upon those who will serve Him faithfully."—*Medical Ministry*, p. 12.

The reception of the truths of the third angel's message brings healing to anxious minds and health to worn and sickly bodies. The truth of God therefore must be widely taught so that God's healing, "saving health," may be communicated to all who will receive it. Wrote Mrs. White concerning the medical phase of gospel work: "The Lord designs that the sanitariums established among Seventh-day Adventists shall be symbols of what can be done for the world, types of the saving power of the truths of the gospel. They are to be agencies in the fulfillment of God's great purposes for the human race."—*Ibid.*, p. 26.

And every Adventist—though he may not have a professional degree—who lives and teaches intelligently the truth for these times becomes, in the truest sense of the word, a medical missionary for God, an agent in the healing of a sick world. This broad concept we have been slow to comprehend.

The Danger in Miracles

Why will God's children be unable to find their safety in working miracles?

"And Satan, surrounded by evil angels and claiming to be God, will work miracles of all kinds to deceive, if possible, the very elect. God's people will not find their safety in working miracles; for Satan will counterfeit the miracles that will be wrought."—*Medical Ministry*, p. 110.

For Seventh-day Adventists God has planned "a work of physical healing, combined with the teaching of the word" (*ibid.*, p. 14). This envisions the use of every rational human facility for aiding the sick in their recovery and the imparting of the vitalizing truths of the gospel. Thus the miracle of healing is wrought in har-

mony with the moral and physical laws of God. While this may lack the sensational element of instantaneous healing, it is nevertheless God's way.

What glorious reward awaits those who suffer the disappointments of this life and who are not healed in answer to prayer?

"And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity" (Isa. 33:24).

"Pain cannot exist in the atmosphere of heaven. There will be no more tears, no funeral trains, no badges of mourning. 'There shall be no more death, neither sorrow, nor crying, . . . for the former things are passed away.' 'The inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity.'"—*The Great Controversy*, p. 676.

Where will deliverance be found for God's commandment-keeping children?

"And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call" (Joel 2:32).

"Even in the midst of the great deceptions of the last days, when delusive miracles will be performed in the sight of men in behalf of satanic theories, it is our privilege to hide ourselves in Christ Jesus."—*Testimonies to Ministers*, p. 490.

In the Lord and in the remnant church is to be found deliverance, not in the so-called faith healers of today. God will yet work mightily for those who love and obey Him. Miracles will be wrought for the faithful servants of God who have done all they can to aid the sick. Let us read this promise and take heart:

"The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel, are again to be fulfilled in the latter rain at its close. . . .

"Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. Satan also works with lying wonders, even bringing down fire from heaven in the sight of men [Revelation 13: 13]. Thus the inhabitants of the earth will be brought to take their stand."—*The Great Controversy*, p. 612.



• EDITORIALS •

“Teen-agers”—Below 20 and Above

Some articles strike such a universally responsive chord in the hearts of readers that they are quoted by one magazine and one paper after another. For example, the following protest by a parent is taken from the *Christian Science Monitor* (August 19, 1958), which had quoted it from the *Yellowstone News*, Billings, Montana, which in turn had copied it from the *Seattle Post-Intelligencer*. We have seen it elsewhere, also, several times.

“Always we hear the plaintive cry of the teen-agers: ‘What can we do . . . ? Where can we go . . . ?’

“I can make some suggestions. Go home! Hang storm windows, paint the woodwork. Rake the leaves. Mow the lawn. Shovel the walk. Wash the car. Learn to cook. Scrub some floors. Repair the sink. Build a boat. Get a job.

“Help the minister, the Red Cross, the Salvation Army. Visit the sick. Assist the poor. Study your lessons. And when you are through—and not too tired—read a book.

“Your parents do not owe you entertainment.

“Your village does not owe you recreational facilities.

“The world does not owe you a living.

“You owe the world something. . . .

“In plain simple words: Grow up; quit being a cry-baby; get out of your dream world; develop a backbone not a wishbone; and start acting like a man or a woman.

“I’m a parent. I’m tired of nursing, protecting, helping, appealing, begging, excusing, tolerating, denying myself needed comforts for your every whim and fancy, just because your selfish ego instead of common sense dominates your personality, and thinking, and requests.”

Good Advice for Everybody

While the message of this excerpt is addressed to teen-agers, we cannot help feeling that there are many adults who could also profit greatly by accepting, in principle, the advice it gives.

How often we hear certain Seventh-day Adventists (who haven’t been teen-agers for years!) whine that there are very few things that Adventists can do. Usually this complaint is aired as a defense for the fact that they go to places of worldly amusement.

To all such we would suggest: Go help the Dorcas Society. Be a Pathfinder leader. Visit the sick. Study your Sabbath school lesson thoroughly. Read the *Testimonies*. Help the poor. Always attend prayer meeting and business meeting and board meeting (if you’re a member) and Sabbath school and Sunday night meetings. Give Bible studies. Pass out literature. Offer to help follow up Voice of Prophecy and Faith for Today Bible school interests. Repair run-down equipment at the church. Help repaint the school. Teach a course in First Aid.

Church members who are giving their time and energy to the great task of spreading the light of truth never complain that there is nothing to do. There’s too much to do—more than enough for everybody!

If we dare be absolutely honest with ourselves, we will admit that if we are restless and feel in a mood to

complain, the difficulty is with us—we’d rather not do the many tasks that must be done for the Lord; we’d rather seek worldly entertainment; we’d rather sit at home and watch television. What we need is to ask the Lord for a new set of values and interests, and then do our part to develop a taste for the tasks that need doing.

Mrs. Fritz Kreisler was once talking to a prominent New York socialite. The socialite in question had just commented that Mrs. Kreisler didn’t seem to get much of a “kick” out of social life. “No,” replied the famous violinist’s wife, “I get more of a kick out of feeding poor children. . . . I just get my kicks in a different way.”

Would that more people—especially Christians—would get enjoyment out of doing the things that need doing rather than seeking for artificial amusements and entertainment! Would that every Seventh-day Adventist might find his greatest joy in helping forward the work of the kingdom!

The apostle Paul declared: “When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things” (1 Cor. 13:11). When all of us reach this same plane of Christian maturity, then the church will not be short of helpers and the world will quickly hear the threefold message of Revelation 14 that we have been commissioned to carry to “every nation, and kindred, and tongue, and people” (Rev. 14:6). And, incidentally, joy will come to some who haven’t known true happiness for years!

K. H. W.

The Creator’s Masterpiece

The beginning of another school year reminds us that one function of true education is to promote and accelerate the development of the mind.

Now, the human brain is approximately three pounds of pinkish-gray jelly composed of some 10 billion cells, each a potential memory capsule for one unit of information. On these ten billion cells, by means of the electrical current of the brain, reason plays like a master organist, selecting and composing the random notes of knowledge into a symphony of understanding, and then arranging a cluster of understandings into a concert of wisdom sufficient to solve the problems of life. It is this ability of the human intellect to analyze and synthesize stored information that enables the higher powers of the mind—choice, the conscience, and the will—to function effectively.

The Marvel of Memory

One of the foremost contemporary authorities on the human brain is Dr. Wilder Penfield, director of the Montreal Neurological Institute, famed explorer of the brain and the world’s leading neurosurgeon.

Through dozens of experiments Dr. Penfield stumbled onto the fact that the countless millions of cells in the human cortex preserve and retain an accurate record of the details of every sensory impression ever recorded there, and that an electrical current to locate and activate the right memory cell stimulates the perfect recall of any item of information. Interestingly, he found that all sensory impressions—sight, sound, taste, smell, and touch—

are synchronized on the tape of memory and play back together with great vividness when the electrical current of the brain, or one artificially applied, activates the tape.

Simultaneously with the recording of information, Dr. Penfield believes, the brain sets up a system of indexes to enable the mind to locate a particular memory quickly. Obviously, a good mental index is one key to an active memory. Controlling this vast mental network is the upper brain stem, which links the two hemispheres of the brain and which he considers to be the true seat of human consciousness, in view of the fact that the slightest injury to it usually produces deep unconsciousness. This headquarters switchboard is so delicate and so intricate a mechanism as to stagger the imagination. The human brain is the Creator's masterpiece!

Promoting Mental Growth

Today some of Satan's most subtle temptations are designed to weaken and pervert the mind, and wise Christian parents will ever be on the alert to guard well what goes into the minds of children and young people in the home. Let us never forget that much of what is presented on television, on the radio, and in the popular literature of the day subtly but effectively destroys mental capacity and usefulness. The subject content itself does not necessarily have to be evil in order to damage the mind. Mental growth depends upon bringing the perceptive and reasoning powers of the mind to focus upon worth-while subjects of a practical nature. To apply the mind for any length of time to subject matter that is light, pointless, or lacks practical value has a definite enervating effect, and of this we must beware as well as of what is more obviously evil. An important ingredient of mental growth is the willingness and purpose to put the mind to the stretch. Like bodily growth, that of the mind is accelerated by exertion.

"Every human being, created in the image of God, is endowed with a power akin to that of the Creator—individuality, power to think and to do. The men in whom this power is developed are the men who bear responsibilities, who are leaders in enterprise, and who influence character. It is the work of true education to develop this power; to train the youth to be thinkers, and not mere reflectors of other men's thought. Instead of confining their study to that which men have said or written, let

students be directed to the sources of truth, to the vast fields opened for research in nature and revelation. Let them contemplate the great facts of duty and destiny, and the mind will expand and strengthen. Instead of educated weaklings, institutions of learning may send forth men strong to think and to act, men who are masters and not slaves of circumstances, men who possess breadth of mind, clearness of thought, and the courage of their convictions."—*Education*, pp. 17, 18.

R. F. C.

"Let Us Kneel"—Postscript

A number of letters have been received concerning the editorial entitled, "Let Us Kneel," which appeared in the July 24 REVIEW. The majority of writers express a desire to see increased emphasis given to the matter of kneeling for prayer in our churches. A few asked that we say a word concerning one point that was not dealt with in the editorial—namely, Do we think it necessary to kneel while the invocation and benediction are offered at church?

As is well known, it is the custom in most Seventh-day Adventist churches for the congregation and the church leaders on the platform to stand during these two brief prayers. This practice has some Biblical precedent. When the dedication of the Temple took place, Solomon blessed the people while standing before the Lord. The people also stood. See 1 Kings 8:14, 55. The final blessing on the people was given after Solomon had offered his magnificent dedicatory prayer, and after "he arose from before the altar of the Lord, from kneeling on his knees with his hands spread up to heaven" (verse 54).

We believe that the invocation and benediction in our church services today are similar in character to Solomon's experience in blessing the people anciently. Because of this it would seem appropriate for all to stand reverently, with head and heart bowed, during the invocation while God is asked to bless the service and then again during the benediction as God's blessing is asked to rest on the people as they separate.

It is important to defend certain customs that encourage reverence, such as kneeling in prayer. At the same time it is also essential to be on guard against the approaches of fanaticism.

K. H. W.

Objective No. 1. The Sabbath School Department with its workers and its branches and all of its activities is one of the greatest evangelistic agencies within the framework of the Seventh-day Adventist Church.

The messenger of the Lord tells us in *Counsels on Sabbath School Work*, page 61: "The object of Sabbath school work should be the ingathering of souls. The order of working may be faultless, the facilities all that could be desired; but if the children and youth are not brought to Christ, the school is a failure."

Therefore we can say that the primary objective of the Sabbath school in gathering the entire church membership together in Bible study is the winning of souls.

Objective No. 2. All members of the church and all the children of the members of the church should be members of the Sabbath school. Every effort should be put forth to win to our Sabbath schools the relatives, friends, and neighbors of the members. Children in the neighborhood should also be encouraged to attend our Sabbath schools and eventually to become members.



Objective No. 3. As another of the main objectives, the Sabbath school seeks to encourage its members to study God's Word daily through the daily lesson study plan of the Sabbath school.

"Let the Sabbath school lesson be learned, not by a hasty glance at the lesson scripture on Sabbath morning, but by careful study for the next week on Sabbath afternoon, with daily review or illustration during the week. Thus the lesson will become fixed in the memory, a treasure never to be wholly lost."—*Ibid.*, p. 43.

Objective No. 4. A fourth outstanding objective of the Sabbath school is the uniting of the entire Advent family around the world in the study of the same lessons. Some areas study the topics a few months after our people do in North America, but the

material is substantially the same. This is one of the outstanding human factors among us for the unifying of our people in the faith.

Objective No. 5. Another major objective of our Sabbath schools is the raising of mission funds. The Sabbath school mission funds flowing in Sabbath by Sabbath through the established channels approximate one half of all offerings given by our people for the ever-expanding mission program around the world. The total Sabbath school offering is made up of four principal offerings: the class offering for the twelve Sabbaths, the Thirteenth Sabbath Offering, the Investment Offering, and the birthday offering.

"From every church, prayers should ascend to God for an increase of devotion and liberality. My brethren and sisters, do not plead for retrenchment in evangelical work. So long as there are souls to save, our interest in the work of soulsaving is to know no abating."—*Ibid.*, pp. 133, 134.

It is our earnest prayer that our Sabbath schools the world around will continuously endeavor to reach each one of these worthy objectives.

G. R. NASH

Sabbath School Lesson Help

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

FOR SABBATH, OCTOBER 25, 1958

Luke, the Beloved Physician

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

The authorship of the third Gospel has never been in dispute. A comparison of Luke 1:3 with Acts 1:1 shows that both had a common author, who dedicated them to one Theophilus. "Luke, the beloved physician" (Col. 4:14) is undoubtedly the author, and he therefore contributed more to the literature of the New Testament than did any other man except Paul.

Luke wrote for all mankind, and it has been said that if we may note differences without disparagement, this is the Gospel from which shine most brightly the glory of redemption, forgiveness, restoration. Only Luke gives the parables of the prodigal son, the good Samaritan, the lost piece of money, which provide some of the most moving appeals for repentance.

It is of interest to note that among the Synoptics it has been estimated that Matthew contains 350 verses not found elsewhere, Mark 68, and Luke 541. Verses common to all three are said to be not more than 370. Remember that they were three independent writers dealing with the same sacred subject, and the areas of difference and agreement are remarkable.

1. *Luke's Contemporaries*

Acts 16:9, 10. "Immediately we endeavoured to go into Macedonia." The sudden transition to the first person plural is generally regarded as meaning that Luke was a member of Paul's party during part of this second missionary tour and in other "we" sections of Acts. See *The Ministry of Healing*, pp. 140, 141, quoted in *Lesson Quarterly* note to question 10. Luke is believed to have been born at Antioch in Syria, probably of Gentile background since he is not mentioned by Paul among them "who are of the circumcision" (Col. 4:11, 14). He might have been a proselyte to Judaism before becoming a Christian.

Luke 1:1, 2, R.S.V. "Many . . . who from the beginning were eyewitnesses and ministers of the word." Luke does not include himself among the many eyewitnesses of the life and deeds of

Jesus, many of whom had already written narratives of these things. The early Christians were indefatigable writers, and Luke may be referring to many then current accounts which, excepting those of Mark and Matthew, did not become part of the canon of Scriptures. These Christians had news to tell and they wrote it far and wide. It would be strange if some of the twelve and the seventy did not write accounts of the wonder-working Christ. These now unknown accounts were neither spurious nor apocryphal, as was much of the later literature.

With Paul in Rome

Acts 21:17. "When we were come to Jerusalem, the brethren received us gladly." In Acts 20:5 to 21:18 we find Luke with Paul on his last visit to Palestine, where he associated with the leading brethren in Jerusalem. From Acts 27:1 to 28:16 we learn that Luke was with Paul's company en route to Rome (see *The Acts of the Apostles*, pp. 440-449), from which city his greetings were sent to the recipients of Paul's epistles (Col. 4:14; Philemon 23, 24). He was with Paul during the dark days of his last imprisonment—"only Luke is with me" (2 Tim. 4:11)—at a time when other companions had gone on missions, forsaking the ailing warrior.

Luke therefore associated with nearly all the leading Christians of his day, passing through the church controversies of his time without becoming a controversial figure. He stands out as a cultured, dignified, solid character, who courted anonymity but was always to be counted on as loyal to the principles of his Lord and Master. Paul's appreciation of Luke was deep: "The services of Luke, the beloved disciple and faithful friend, were a great comfort to Paul, and enabled him to communicate with his brethren and the world without."—*The Acts of the Apostles*, p. 490.

2. *The Great Physician as Seen by the Beloved Physician*

Luke 1:28. "Hail, thou that art highly favoured, the Lord is with

thee." The marginal reading "much graced" for "highly favoured" is a key to what has been called the chief feature of Luke's gospel—it is the gospel of free grace, of equal forgiveness to the whole sinful race. Mary was the most "graced" among women because she was the mother of the Lord of grace (1 Cor. 1:4).

Luke 4:22. "And all . . . wondered at the gracious words which proceeded out of his mouth." Christ's words of grace on this occasion were His comments on Isaiah 61:1, 2, where Messiah is anointed "to preach the gospel to the poor," et cetera (Luke 4:18). Luke reveals Christ's vindication of the poor against the rich: "He hath filled the hungry with good things: and the rich he hath sent empty away" (Luke 1:53); "woe unto you that are rich! . . . Woe unto you that are full . . . that laugh now! for ye shall mourn and weep" (Luke 6:24, 25). It is, of course, chiefly the poor in spirit but "rich toward God" whom Christ justifies (Luke 12:21). He condemns the love of riches and the sycophantic cultivation of the rich (Luke 14:12). Yet Jesus rejoiced in the rich who were ready to serve God (Luke 18:18-25). Read "To Rich and Poor Alike," *Gospel Workers*, page 45.

Luke 6:12. "He went out into a mountain to pray, and continued all night in prayer." In addition to Christ's prayer habits, Luke faithfully records His teaching on prayer. In this Gospel Jesus exhorted men to pray always (18:1), persistently (11:9; 18:3-5), sincerely (18:11, 38), in humility (18:13, 14), submissively (22:42), at meal-times (9:16; 24:30), for enemies (6:28), for individuals (22:32), for their own final salvation (21:36), as a safeguard against temptation (22:46), to obtain the Holy Spirit (11:13), et cetera.

Prayer is the breath of the soul (*Patriarchs and Prophets*, p. 85), it lifts man up to God (*Steps to Christ*, p. 93 [p. 97, 1908 ed.]), and brings us into harmony with our Maker (*Christ's Object Lessons*, p. 143). It can be offered anywhere (*Steps to Christ*, p. 99 [p. 103, 1908 ed.]), it sustains the life of the soul (*ibid.*, p. 98 [p. 102, 1908 ed.]), and brings to us "the mighty energies of the Holy Spirit, with all their quickening, recuperative, and transforming power" (*Testimonies*, vol. 5, p. 267).

Luke 24:32. "Did not our heart burn within us, while he talked with us?" This unforgettable postresurrection conversation has left the glow of the burning heart with every true lover of our Lord. What Cleopas and the unknown disciple felt, we may feel if we are not "fools, and slow of heart to believe all that the prophets have spoken."

John, the Beloved Disciple

The name of John the apostle is always spoken of with peculiar respect. "John is distinguished above the other apostles as 'the disciple whom Jesus loved.' He seems to have enjoyed to a pre-eminent degree the friendship of Christ."—*The Acts of the Apostles*, p. 539. He was the youngest of the twelve and outlived them all. His life span compassed the martyrdoms of Stephen, James, Peter, Paul, and many lesser-known believers, the destruction of Jerusalem, et cetera. He was tortured, banished, released. He wrote the Apocalypse on Patmos about A.D. 95 or 96, the fourth Gospel (in which he magnified his divine Lord and omitted direct reference to himself), and the three epistles now bearing his name.

John was the son of the master fisherman Zebedee (Matt. 4:21; Mark 1:19, 20) and of Salome (Matt. 27:55, 56; Mark 15:40). Zebedee was apparently successful in his business on the Sea of Galilee in the region of Bethsaida.

1. The Early Life of John

John 1:37. "The two disciples heard him speak, and they followed Jesus." "Leaving John, they went to seek Jesus. One of the two was Andrew, the brother of Simon; the other was John the evangelist."—*The Desire of Ages*, p. 138. There was something about these young fishermen that was vastly different from the prevailing religious spirit: "If John and Andrew had possessed the unbelieving spirit of the priests and rulers, they would not have been found as learners at the feet of Jesus. They would have come to Him as critics, to judge His words. Many thus close the door to the most precious opportunities. But not so did these first disciples. They had responded to the Holy Spirit's call in the preaching of John the Baptist. Now they recognized the voice of the heavenly Teacher."—*Ibid.*, p. 139.

Matthew 4:21, 22. "James . . . and John his brother, in a ship . . . ; and he called them." The first chapter of John should be read into Matthew 4:18, and it will be seen that these disciples had already met Jesus in the Jordan valley. They were now called to full-time discipleship, which was an incomparable discipline under the divine Teacher. This explains why a man who would readily "command fire to come down . . . and con-

sume" the despised Samaritans (Luke 9:54) came to write some of the most enchanting words of Scripture: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16); "God is love" (1 John 4:8); "we love him, because he first loved us" (verse 19); "whosoever will, let him take the water of life freely" (Rev. 22:17).

When Jesus left His disciples, John was no longer ambitious for the highest position (Matt. 20:20). He had learned that "the one who stands nearest to Christ will be he who on earth has drunk most deeply of the spirit of His self-sacrificing love."—*The Desire of Ages*, p. 549.

2. Into Action for Christ

Acts 3:4. "Peter, fastening his eyes upon him with John, said, Look on us." In the first four chapters of Acts, John is in action with Peter on three occasions. Here they exercise miraculous faith in behalf of the man born lame, using that great apostolic phrase, "In the name of Jesus Christ of Nazareth rise up and walk." Compare verse 16.

In chapter 4 they are arrested at Sadducee instigation because they "preached through Jesus the resurrection from the dead." Before the Sanhedrin, they are faced with the question: "By what power, or by what name, have ye done this?" This opening they grasp and declare, "By the name of Jesus . . . doth this man stand here before you whole." In Acts 8:14 Peter and John are sent to Samaria, and join in laying on of hands to bring not fire but the Holy Ghost down from heaven.

1 John 3:2. "Beloved, . . . when he shall appear, we shall be like him." John insisted that our knowledge of Jesus transforms our characters. "Ye know that he was manifested to take away our sins" (1 John 3:5); "we know that we have passed from death unto life" (verse 14). "We know," "ye know," and kindred terms are typical of the man who was so sure of "that which we have seen and heard" (1 John 1:3).

With Paul he knew that fellowship with Christ is a wondrously transforming experience that can end only in being "like him" in the day of His revelation. Compare 2 Corinthians 3:18. "Christ changes the heart" now (*Steps to Christ*, p. 62 [p. 67, 1908

ed.]); He will change the entire being when "this mortal must put on immortality" (1 Cor. 15:51-53).

3. The Theology of John

John 1:1-18. "In the beginning was the Word, and the Word was with God, and the Word was God." This book is unique in the New Testament. Its high spiritual teaching centers in the person, nature, and work of the Lord Jesus Christ. This was the area of the worst heresies to afflict the church, some of them incipient in John's day. John presents Jesus as the Son of God (John 20:31), eternally pre-existent (John 1:1), one with the Father (John 14:9, 10), God incarnate (John 1:14), Redeemer and Lord (John 3:16; 20:28, 29). "The Lord Jesus Christ, the divine Son of God, existed from eternity, a distinct person, yet one with the Father."—ELLEN G. WHITE in *The SDA Bible Commentary*, vol. 5, p. 1126. Also see extended comment on John 1:1-18.

1 John 5:4. "This is the victory that overcometh the world, even our faith." John's theology centers in certain words and phrases such as "the blood," "the Son of God," "the Father." Here he uses "the world," found 78 times in his writings. Other examples are "witness" (47 times), "truth," "signs," "eternal life," "know" (55 times), "believe" (98 times), and "glory," "judgment," "commandment," "love," "grace."

Revelation 1:1. "Things which must shortly come to pass." The frequent use of expressions like these last four words (see 1:3; 3:11; 22:7, 12, 20; compare 6:11; 12:12; 17:10) is typical of apocalyptic prophecy, in which the prophet sees, not always in chronological order, the grand sweep of warfare between Christ and Satan in the light of the certain triumph of the Lord at His second advent.

John was favored in his many views of the Master. He saw Him in that victorious serenity that surmounted the turmoils of daily life. He saw Him in the blood-sweat agony of Gethsemane. He watched Him before His accusers—the confused Pilate, the haughty, hardened Herod for whom "the Majesty of heaven" had "not a word," the crafty Caiaphas who "scornfully banished" the conviction "that this Man was akin to God."

All of John's writings echo with Advent triumph: "I will come again" (John 14:3; compare verses 18, 28); "Surely I come quickly" (Rev. 22:20; compare verse 12); "when he shall appear, we shall be like him" (1 John 3:2); "Behold, he cometh with clouds; and every eye shall see him" (Rev. 1:7). His heart, as ours, cries out: "Even so, come, Lord Jesus."



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 11

THE STORY THUS FAR

This is a true story of pioneer days. In 1852, when Clara Clark was only about a year old, she, with her twin brother, Clarence, and older brothers and sisters, 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 Washington Territory, a few miles north of the Columbia River. At fifteen Clara completed the studies at the district school, and when she was seventeen she started teaching school. In 1876, when she was 25, she was married to George, who had come across the plains the same year she had, but whose destination had been the gold fields of California, and who had come to Washington only recently.

During the next few years, if Clara ever thought of her teaching days and of how busy she felt she was then, it was only to smile as she hurried from one household task to another. Back in her "schoolma'am days" she had not known what it was to be really busy—neither, she told herself, had she known what it was to be really happy. Now she knew both.

After they were married, George and Clara spent three years at the Clark family home at Brush Prairie and a year in the town of Vancouver. Then George bought sixty-six acres of timberland about three miles to the north on Vancouver Lake, and Clara, with the true pioneer spirit, set about helping to carve a home out of the dense fir woods. The three babies that had come into the family, Ada, George Junior, and Wilson, added to the pleasures—and the problems—of the home in the West.

The house was a modest little straight up-and-down board building, innocent of paint. There was a front room with a big fireplace, a kitchen with a wood stove for cooking, and two upstairs bedrooms. A lean-to snugged up against the house and a little shed stood off by itself. But it was a real home with Clara there, always smiling, always cheerful, always busy.

Gradually the fir forest was transformed into a farm. Trees were chopped down and the logs were burned to make way for strawberry plants—long, long rows of them—and fruit trees—



prunes, apples, cherries, plums, and peaches. There was a vegetable garden with currant and gooseberry and blackberry bushes in it too. Cows, chickens, pigs, and one lame mare—old Bess—made up the livestock.

But shadows sometimes darkened the horizon of the young wife's life.

Clara sits in front of the fireplace, rocking the rough cradle in which lies Faye Marie, the new baby of the family. The three other children are gathered around her, and Clara is telling them a story.

The irregular thud of a horse's hoofs and the creaking of wheels come from the yard, and then a man's voice, loud, rasping. It is George, who has been to town, driving in with old Bess. Clara catches her breath as he pushes open the door and stamps uncertainly into the room. She steps forward, trying to keep the children back, so that they will not see that he is intoxicated. He takes the old musket from its hook above the fireplace and turns back toward the door.

"Those ornery cows of Dillon's," he mumbles thickly, "are reachin' through the fence, eatin' my wheat. I saw 'em as I came up the road, and I'm not agoin' to have it. I'm not agoin' to have it, I tell you. I'm agoin' to shoot every last one of 'em."

"Father, do be careful. If you kill any of Dillon's cattle, there's sure to be trouble. Why not wait until morning, and then go over and talk to Mr. Dillon? It's almost dark now, and the

cattle surely can't get very much of your wheat tonight." His wife speaks quietly, appealingly.

But George has already staggered out, fingering the trigger of the old musket. Clara, anxiety drawing deep furrows in her face, turns back to the hearth and kneels down by her chair. The children, sensing something serious, though not knowing just what is the trouble, bow their heads reverently.

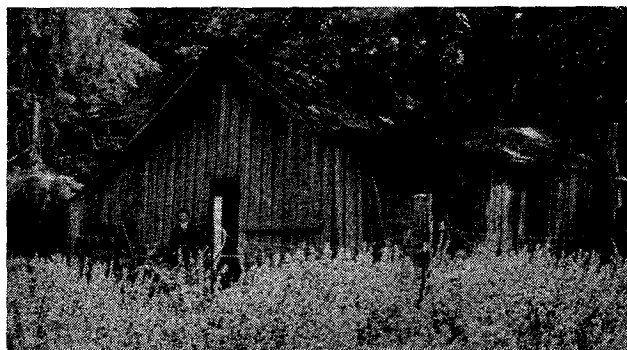
"O Father in heaven," Clara prays, "put Thy restraining hand over my husband. Keep him from doing that which is not right. And, dear God, take away this terrible drink habit from him, lest it ruin him and our home. Amen."

All evening as Clara goes about her work she listens nervously for shots ringing out on the night air. But none come. The Lord has heard her petition and has restrained the hand of the intoxicated man. Hours later, after all the children have been tucked into bed, George creeps shamefacedly into the living room and replaces the gun on its hook.

There was plenty of food from the farm for the growing family. Butter and eggs taken to the store in Vancouver paid the bill for groceries and for tobacco, which George considered a necessity—and often the tobacco bill was larger than the cost of all the other items combined. Strawberries in season brought in a little cash when they were peddled in town. However, money to buy the many essentials that could not be raised on the rich bottom land of the farm was very scarce.

The need of reinforcing the income of the growing family turned Mother Clara's thoughts toward her old profession—teaching—and she secured the position of mistress of the district school. There were two schoolhouses in that section, one a mile and a half away and the other just around the hill, which were used to house the school during alternate terms.

With this added drain on her time, Mother Clara put her keen mind to the task of working out plans for the operation of the household so that she could be away during the school hours each day. Ada, who was eight, and George Junior, seven, could help with the morning work.



One of the schoolhouses in which Mother Clara taught at Vancouver Lake.

Then Ada could go to school with Mother Clara while George took care of the two smaller children, under the watchful eye of his father who would be working on the farm. By the next year they might be able to arrange for George also to attend school. This year she would try to teach him at home.

After school they could all help with the housework. In the morning and evening Mother Clara found the time to milk the seven cows.

It was a big program, but Mother Clara, small of stature though she was, was a competent worker and an able general, and the family life moved efficiently forward as term after term she taught the district school.

Hands were never idle at the little home on Vancouver Lake. Even when winter put a stop to much of the outdoor activity, and the early setting sun bowed itself out in favor of long, cozy evenings around the fireplace, there were always things to do.

Sewing carpet rags was one never-ending source of employment for the children. After dresses and shirts and sheets had outlived their usefulness in their natural form, they were transformed into rag carpets for floor coverings. Mother Clara tore the clean white and colored rags into strips half an inch wide.

Supper over and the work done each evening, Ada and George Junior, and even small Wilson, were provided with needle and thread. Diligently they would toil at stitching those rags end to end—now a white one, now a blue one, now a red, another white, a green—to be rolled up into tight balls ready to be woven into carpets.

The incentive of one whole copper cent for each pound of carpet rags sewed kept the children's clumsy fingers pushing the needles through the cloth night after night. It took a ball of rags about six inches in diameter to weigh a pound, and that meant weeks of work for little fingers. But pennies were scarce in those days, and to the children the pay was adequate. When mother, despite her best efforts to be prompt in reimbursing them, found her pocketbook empty—as she often did—they were willing to wait patiently for their reward.

While their fingers plied the needles, Mother Clara read to the children—stories of adventure and travel and history. It was worth sewing almost any amount of carpet rags to be able to hear her musical voice transporting them in imagination far away from their humble farm home to lands of mystery and romance and adventure beyond the seas.

"I'll tell you, Clara, you just ought to have heard the meetings we've been

having down at Eureka schoolhouse lately. You always liked to study the Bible, but I'm telling you those preachers have told us some things about the Bible that I'll wager you never knew."

Clarence Clark, his six feet two inches towering far above his twin

sister, was rehearsing the happenings at Brush Prairie. Now that the fall crops were all in, Clarence and his wife—who as Lizzie Bowman had been one of Clara's special friends back in her school days—and their four children had come down to Van-

(Continued on page 26)



Heaven's Windows

By ARTHUR S. MAXWELL

Does heaven really have windows? The Bible says so. But, of course, it doesn't mean glass windows that open sideways or push up and down.

"Windows of heaven" is really just another word picture telling of God's love and His willingness to do great and wonderful things for all who serve Him faithfully.

In olden times it was a custom on feast days, at weddings, and other celebrations for rich people to open the upper windows of their homes and throw gold and silver coins to passers-by below. This may have led the prophet Malachi to say that God would open "the windows of heaven, and pour you out a blessing." "Empty out" a blessing, the margin reads, and that makes the picture clearer still.

Malachi wrote the last book of the Old Testament, and like all the other books, it is an appeal to people to live so that God can bless them. God wants to bless everybody. His greatest joy is to see men and women happy. Always He stands ready to pour His blessings upon them. But He can only do it for those who obey Him and do what's right and good.

One big trouble with the people in Malachi's day—about fifty years after Nehemiah was governor of Jerusalem—was that they would not pay the tithe, which God had said was to be used to support the priests and Levites.

You may remember that when Nehemiah began his reforms, he had the people promise that they would not only keep the Sabbath faithfully but that they would pay tithe again as their fathers had done of old. But the promise was forgotten, and by the time Malachi came on the scene they had been doing wrong so long that they thought it was right.

They were full of arguments to prove there was nothing the matter with what they were doing. When Malachi said that they had made God weary with their words, they answered, "Wherein have we wearied him?"

When he accused them of robbing God, they replied, "Wherein have we robbed thee?"

"I'll tell you," said Malachi. And he did. He told them they had robbed God by keeping back their tithes and offerings. This money did not belong to them, but to God. When they used it for themselves, they were stealing. They were no better than thieves and robbers, no matter how good they thought they were.

"Ye are cursed with a curse," he went on,

"for ye have robbed me, even this whole nation."

Then, still speaking for God, he begged them to be obedient and make it possible for them to receive the blessings God waited to give them.

"Bring . . . all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Nor was this all. Other blessings would follow. God would watch over their land, their trees, their crops, their vineyards. He would even keep the insects from damaging them.

"I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.

"And all nations shall call you blessed."

This is another of God's precious promises that all may claim today. And what a lovely thought it is that any boy or girl can open the windows of heaven any time he wishes! The way is plain. All one has to do is to pay God a faithful tithe—one tenth of one's "increase"—in a spirit of love and devotion.

That may mean one tenth of ten cents earned by raking leaves for a neighbor or one tenth of ten dollars gained by selling a bicycle or a fishing rod. Whether the amount is large or small doesn't matter. It's the spirit that counts—the purpose to put God first in your thoughts and in your love.

Just do that and the windows of heaven will open. Blessings more wonderful than you ever dreamed of will come tumbling down upon you.

In Malachi's day most of the people wouldn't believe what he said, but some did. They talked about it, saying, "We'll do what God has asked of us. We'll trust Him to keep His promises."

And then a remarkable thing happened. The Lord heard what they said to one another—for they said it over and over again—"And a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."

"And they shall be mine," said the Lord, "in that day when I make up my special treasure."

How very wonderful! The people who love Him, and think of Him, and talk of Him, and give of their treasure to help His work—they shall be His treasure, His "special treasure." Yes, says God, and "I will spare them, as a man spareth his own son that serveth him."

Would you like to have your name written in God's Book of Remembrance? Would you like to be His "special treasure?" You may if you will. Just tell Him so now.

Transparent as the Sunlight

By Lois Christian Randolph

When I was a junior in college a schoolmate rushed breathlessly into our room during study period one evening. "Lois, please give me some material so I can help Bert with his long theme. He's cramming for his physics test at 7:30. He'll meet me in the library the second period and copy what I bring him. That way he'll have his theme ready for the 10:15 English class."

"Do you feel all right about doing that for Bert?" I asked Karen.

"Why not? He's my friend, and I can't let him down. Why waste his time on an old English theme when he's going to be a doctor?"

"Isn't honesty important for a doctor?" my roommate, Ethel, wanted to know. Karen had no answer. She slammed the door and went down the hall in search of friends who would be more cooperative.

Ethel and I looked at each other. She spoke first. "Really a delicate point, isn't it? I'm glad you didn't help her. I wish people wouldn't borrow my notebooks and write-ups of chemistry experiments. Often I can find some excuse not to let them have them, but sometimes folks are really persistent. They won't take No for an answer. What should I do then?"

"With your gracious way of refusing me sometimes, I'm not worried about how you would do it," I consoled her.

"Perhaps it's partly my fault," Ethel went on, "but it's hard not to help weaker students who try to lean on you. Maybe if no one would let anybody copy off his paper during an examination, and would refuse to lend his notebooks and laboratory results, 75 per cent of the cheating would stop."

"Ethel, were you at morning worship last year when Miss Graf [the dean] read her examination verses?"

"No, I must have been on the breakfast crew, or else just absent. I've never seen anything in the Bible about examinations except the verse 'Examine yourselves.' What texts did Miss Graf quote?" asked Ethel.

I opened my Bible and read, "Let thine eyes look right on [your own paper], and let thine eyelids look

straight before thee. Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left: remove thy foot from evil.' It's in Proverbs 4:25-27."

"We aren't deans or teachers—what can we do except to live up to these verses ourselves?" questioned Ethel.

"We can be absolutely honest in what we let others do with our notebooks and lab experiments. I think it's all right to let a person copy our lecture notes if he was absent. A teacher might even be glad if we lent them. I see nothing dishonest about that. But if I, for instance, have worked out answers to my Bible doctrines lessons, I shouldn't lend them to someone to copy."

"I see your point. Give a *lift*, not a *handout*," said Ethel.

Friday night after vespers, while we were eating our sack lunches, Ethel asked, "Did you notice the quotation the visiting minister gave us tonight? I copied it in my Bible: 'Everything that Christians do should be as transparent as the sunlight. Truth is of God; deception, in every one of its myriad forms, is of Satan; and whoever in any way departs from the straight line of truth is betraying himself into the power of the wicked one.'"—*Thoughts From the Mount of Blessing* (1956), p. 68.

"Betraying himself into the power of the wicked one," I echoed. "I've done that twice myself, and was I ever miserable!"

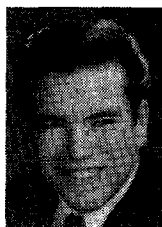
"So that's why you have such strong convictions on honesty. What happened?"

"When I was in the ninth and tenth grades, school marks meant everything to me. Anything less than a top grade really bothered me. I was taking business arithmetic in the ninth grade. That year my sister had diphtheria. While we were quarantined I was absent five weeks. Later the teacher let me take the answer book home so that I could catch up. Some of the arithmetic was simple computation, such as adding long columns. I'm ashamed to say that I didn't work all those long problems. I just set

"What I Like Best About My School"—6

Washington Missionary College

By VERNON HOLYOKE, Editor, *Sligonian*, 1957-1958



Washington Missionary College is about eight miles from the center of the nation's capital. Although surrounded by a great and growing metropolis it has become as an oasis in a desert of buildings and milling people.

This oasis gives off its freshness in the form of Christian young people who serve the community with helping hands.

If you were to set foot on the campus of WMC, you would notice the friendliness of the students, faculty, and administration. Each student seems to have taken the responsibility of helping one of his classmates who is burdened with studies. Most of the young people here (a higher percentage than at our other colleges) also spend a great deal of time working to help meet their expenses.

The faculty members are highly trained in their fields and have storehouses of knowledge that can be tapped at any time. Each instructor has taken the re-

sponsibility of being a true educator and gives freely of his time to assist the students that have problems. Consequently students do not hesitate to approach any of the instructors as occasion may demand.

The administration is devoted to the task of making WMC a place where one may not only study in his particular field but also learn to be of service to his community when he takes up his lifework. The administration is also dedicated to keeping the ideals of the college up to the standards of Christian education.

When you put all these facts together and examine them with a critical eye and open mind, it is easy to see that WMC is one of our finest colleges. Where else can you find a place with such friendliness, such hard-working and studious young people, such helpful instructors, and a consecrated administration that adheres to the fundamentals of true education without being afraid to explore the unknown in search of new ideas that will not take the place of but enrich true education?

them up neatly and copied the answers from the book. Soon my conscience bothered me, and I had to tell my teacher that I had abused her kindness.

"The next year in algebra we were to report, after the teacher read the answers, how many problems we had right. Several times in reporting my work I took liberties with the truth. For instance, if the number was right, but the algebraic sign was wrong, I would count it right anyway. My conscience troubled me plenty. At camp meeting I mustered enough courage to tell my teacher that I hadn't been on the square. That confession took so much effort that it has served since as a perfect cure."

Ethel's Three Rules

Ethel smiled. "I'm glad you had the courage. I've had to confess too. Actually, honesty is not too complicated. Three rules take care of most problems. I have violated two of the rules, but no more. The price is too high."

"What are your rules?"

"First, don't lend notebooks in which you have worked out the answers, math papers, or your lab experiment book. Next, don't have a ghost writer for your themes or term papers. Of course, you can talk over your theme problems with your schoolmates. I'm referring to what Karen wanted to do for Bert."

"What rules have you broken? I'm curious," I admitted.

"I've broken my own third rule: Do not give or receive help in examinations. You know I'm no good in spelling, and several times I've glanced up and found just the help I needed for words like *occasion*, *acquaintance*, and *definite*. Also, I've been known to give my panic-stricken neighbors a bit of help at exam time. But never again."

"It's some comfort to know that you're human too. At least we both understand the temptation and the problems involved." The lights blinked and soon went out.

How I have wished through the years that I could pass on to students trembling on the brink of dishonesty the glorious feeling that victory brings.

After I had taught school several years I experienced again the exhilaration that comes from resisting temptation. One summer I was to write a term paper of several thousand words on a topic in Elizabethan literature. The day after I had selected my subject I was alone in the English office. A pile of discarded blue-bound term papers lay on the floor. On top of the pile I saw a term paper from the preceding year on my topic.

Satan whispered, "How easy it would be to take the paper, revamp the theme a bit without doing any research, and save hours of hard study."

But my conscience protested: "God would know if no one else did. Besides, I couldn't face my own students in the fall if I were not honest." As a final deterrent I remembered how hard it is to go to a teacher and confess. I put the theme back.

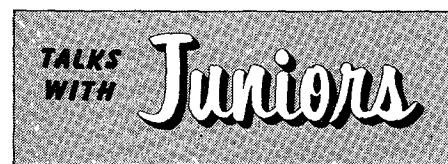
Through the years I have received letters of confession from students, most of them dealing with a failure to report outside reading accurately. If the student could know the respect he earns from his teacher by admitting his weakness, as well as the peace of mind he obtains for himself, he would not let a confession stand between him and his hope of eternal life. However, since prevention is better than cure, here are four suggestions to eliminate the pressures that lead to dishonesty.

1. Begin your assignments early. Review often.

2. Give every class period your full attention. Don't study for one class while attending another. Make concise and readable notes for use in reviewing.

3. Get enough exercise and sleep beforehand so that at examination time you will have the physical vigor that clarifies thinking.

4. Look to God for the wisdom He has promised those who have done their best. Commit your schoolwork and the outcome to Him. When you have followed His principle, "Provide things honest in the sight of all men" (Rom. 12:17), you may in confidence expect His blessing. Finally, take as your life motto: "Everything that Christians do should be as transparent as the sunlight."



Plymouth Rock—1620

By D. A. Delafield

Just a few days ago I traveled in my car to Plymouth, Massachusetts. With me were two of our leading ministers from England and a splendid Christian nurse from Ngoma Mission Hospital in the Congo.

As we drove into town we noticed that the *Mayflower II* was tied up at the pier. This beautiful little ship is an exact replica of the *Mayflower* that brought the band of Pilgrims to the shores of the New World in the year 1620.

I stood at the beautiful shelter made for the famous Plymouth Rock. Dressed in Pilgrim garb were several young men who lectured to the crowd. They explained that the Pilgrims actually landed at another spot in the bay and later came to the point where the rock now rests on the sands. Inscribed on the large stone, which seemed to me to be about four or five feet wide and perhaps three feet thick, was the date 1620.

It was a thrilling adventure to look down and in imagination picture the Pilgrims stepping from the small boat that bore them to the beach and perhaps planting their feet on this very stone. Whether this happened we cannot tell, but the stone is there. The Pilgrims came to these shores seeking freedom to worship God and the right to own property and live a life unhindered by persecution.

Indignation Aroused

But I was shocked to see a sight that aroused my righteous ire. Someone had discarded an old cigarette butt, and it had caught in the depression of the number 1 in the date inscription. Another careless and irreverent tourist had dropped a half-burned cigarette in the number 6, and of all things, there was a cud of tobacco in a triangular notch below the 1620.

I protested to the guide at this careless treatment of the stone. What man or woman or child with even the slightest degree of good taste and good sense would dare to defile a monument that stands for so many things sacred to the citizens of the United States!

Now I grant that that stone isn't holy. It's just a big chunk of granite, but the principles that it stands for mean something to every American who prizes his citizenship in a great and free country.

I would like to have you think about other things that we should treat with even more reverence. (1) Your Bible. Never put another book on top of the Bible. The Bible always belongs on top. (2) The church and the Sabbath school. Remember, the sanctuary of God is a holy place. Don't whisper and laugh in the building set apart for the worship of God. (3) The Spirit of prophecy volumes. Treat these books with respect, for they are not ordinary books. They were inspired by the Holy Spirit. (4) The name of your church and your own name, particularly your family name.

Be reverent, juniors, with sacred things. Treat holy things with reverence. Such reverence will make you happy and show that you have a high sense of spiritual values.

Diamonds in the Wilderness

OF SOUTH WEST AFRICA

By J. B. COOKS, *President, Cape Conference*

Mission Story OF THE WEEK

Quite probably South West Africa has been discussed far more by United Nations committees than any other country with a population of similar size. Mandated to the Union of South Africa after World War I, it has been incorporated into the Union on a special basis since World War II.

Of what does this contested piece of territory consist?

1. Large stretches of desert sand dunes where animal and insect life is almost as scarce as vegetation; where water is rarely found, and where some children seven years of age have not seen rain.

2. Plains and hills peopled by the wild, nomadic Bushmen who are short of stature and untouched by man's civilization, living little differently from animals and often less hygienically.

3. Large areas of semiarid veld where the only domestic animal that can exist is the hardy karakul sheep.

4. Large farms of good, semitropical veld, where cattle ranching is carried on.

In the southern three-hundred-mile stretch along the coast, diamonds were discovered during the 1930's. In fact, they were discovered in such large quantities near the surface that the world diamond market appeared to be in jeopardy, and the government of the Union of South Africa had to step in and take control of this ground and a portion across the border in its own territory. Today that same government is recovering a limited supply of diamonds annually from these fields. In 1956 approximately \$45 million worth were recovered in South West African territory.

So far, no one seems certain where these diamonds come from, for no mine has been found there. Some peo-

ple are of the opinion that the diamonds washed down the mighty Orange River from mines around Kimberley and its surroundings. Others think that there may be diamond mines under the sea from which these precious stones have come. Like most South African diamonds, they are mainly of the gem kind. In some places the diamonds are found in fairly large quantities in the sea sand, just as though the lighter sand and smaller stones had been blown away by the wind, leaving the heavier diamonds behind.

We are all interested in diamonds—particularly those precious gems that are to be saved in God's kingdom.

Hitherto we have not had a mission station among the approximately 500,000 nonwhite and 100,000 white people who inhabit this tremendous piece of territory (it measures 317,725

square miles). Until this year we have not even had a church building in the whole country that we could call our own. Various evangelistic efforts have been held in years past, but results have been meager. The population is sparse and most of the people have shown little interest in spiritual things. Nevertheless, God has called out a few faithful ones who have been keeping the light shining. As during the Dark Ages, there have always been a few who have been faithful to the truth.

About twenty years ago a fair amount of evangelism was done there, but this work diminished and the few believers received only occasional visits from workers. Then in 1954 South West Africa was organized into a mission field under the direction of the South African Union Conference. A white worker was sent there, and new life came to the scattered sheep of the church. Since 1954 J. Bekker has traveled many miles over rough and dusty roads to revive the old believers and find new ones. Because of conditions there his work has consisted almost entirely of personal home visitation. Although this is a slow process, God is blessing his efforts and a stable and interesting work is developing.

Here are a couple of experiences as told to me by Elder Bekker.

"One day I was traveling to the most northern section of the territory by train. At Otjiwarongo I had a few hours' delay between trains and felt impressed to do some home visiting, with the hope of finding some person or persons who were honesthearted and seeking for truth. I bowed my head in prayer, asking for guidance. Then with my heart still uplifted for God's direction, I walked out of the railway station. Some distance away I called at a house, and when a woman opened the door, I introduced myself as a Christian worker. She in-



Typical Hencoo women, South West Africa.

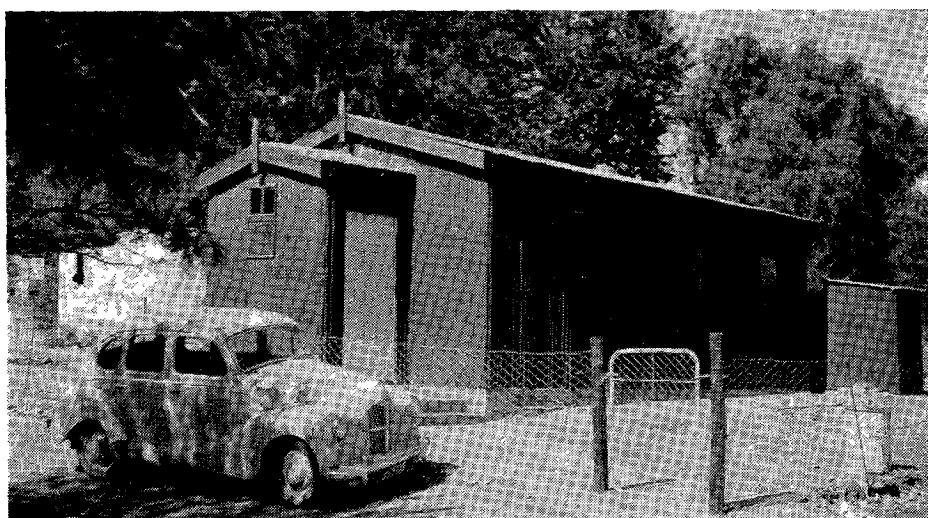
vited me in and listened with rapt attention as I told of the nearness of Jesus' second coming. Later her husband, who is an inspector of roads in the large northern section of the country, came in and was as interested as his wife. For hours I studied with them, but finally left to catch my train after having arranged for Bible studies in that home.

"I came back and studied with this couple, their family, and others who were willing to attend. As a result of this work we now have a strong, enthusiastic company of believers in that town. Some have been baptized already and others are preparing for baptism.

"One day Brother Thompson, the road inspector, who was not yet baptized, met two families of farmers whose homes were near a public road. As he talked with them he told them of the wonderful message that had come to him. They wanted to know more of the truth, and Brother Thompson studied with them from time to time whenever he was in that area.

"Then one day their minister came to visit them and heard of the truth they had been studying. He was angry, for nothing he could say seemed to influence them to have nothing more to do with the 'Sabbatarians.' So he turned his wrath, with threats, to Brother Thompson. But neither would Brother Thompson change his ways.

"At last Brother Thompson was asked to bring his minister and meet the interested people and their minister at his home. After negotiations were complete, a date was set, and at the time appointed I [Elder Bekker] arrived at the minister's home with Brother and Sister Thompson. We were surprised to see approximately thirty-five people on the wide veranda, waiting for the meeting to begin. We later learned from the minister,



The only Seventh-day Adventist church in Windhoek, South West Africa.

when he introduced us, that he thought that because these people would come in touch with our teachings sooner or later, they might as well attend this meeting and hear for themselves. The leading and more well-to-do members of his congregation had been invited to hear the truth and see the Seventh-day Adventist minister silenced.

"I was somewhat surprised when the minister further explained that he had decided we would have a debate and that he recommended one of his church elders as chairman of the meeting. While I could not help feeling very humble, I realized that here was one of the grandest opportunities to proclaim the truth that had ever come my way. I therefore lifted my heart to God in prayer for wisdom and help.

"The details of that meeting may be interesting to relate, but space does not permit. It was God's doing and I do not wish anyone to think I did it. From the very beginning God controlled that meeting, and it was soon clear to all that we had

the truth on our side. The truth regarding the Sabbath was so clear to those present that every unprejudiced one acknowledged it. Shortly afterward the minister accepted a call to another district."

It was too soon after this experience for Elder Bekker to be able to tell me of definite results, but a great wave of inquiry and interest has spread over that district, and appeals are coming for further instruction. In such a widely scattered parish and with many who need help, Elder Bekker needs special wisdom and strength from above for his great task.

Work Among the Nonwhite Population

About twenty years ago some evangelism was done in South West Africa and a number of the colored people accepted the truth, particularly in Windhoek, the largest town and the capital. But owing to a lack of pastoral care over a period of years, many of these people dropped out of the church. A few of them have held on, although their contact with Seventh-day Adventists has been very limited.

At the beginning of 1957 the South African Union Conference procured the services of an ordained minister from the Cape field, H. P. Campher, and sent him to assist Elder Bekker by working especially for the colored and African people. He settled in Windhoek and has been doing his utmost to gather together the remnants of that earlier work.

One of the most difficult problems confronting Elder Campher has been the neglect of past years, for repeatedly he has been told, "You people will get us to leave our churches and then go away and leave us alone again." To overcome this problem Elders Bekker and Campher decided that they would build a church for

(Continued on page 25)



Left: A pool of water about 500 yards from our new little church, a rare sight in the dry country of South West Africa. Right: The five candidates baptized on April 27, 1958, in Windhoek, South West Africa.





To Avoid a Coronary

By T. R. Flaiz, M.D.

Perhaps two years ago, a very healthy-appearing middle-aged man stepped into my office and with a purposeful voice and attitude asked to know why he had been refused medical clearance to return to the mission field. His case was so thoroughly typical of many with which we are concerned in the General Conference Medical Department office, and the problems related to the case are of such common occurrence among the populace generally, that I feel it worthy of study.

Taking out the record of his physical examination, I pointed out to this man the following facts: He was about 50 pounds overweight; his blood pressure was definitely elevated; he was reported to have a certain amount of shortness of breath; a little discomfort over his left chest; and the urinalysis showed the presence of albumin, indicating kidney damage—all this in a healthy-appearing husky man in his middle forties who was supposedly in average health for one of his age.

Present this clinical picture to any physician and he will tell you that this man is on thin ice, that he is in danger of a possibly fatal heart attack at any time. Just how many such people are there in your community who are in this situation? Probably very many more than are aware of their danger. A careful physical examination is the only way to learn of one's health condition.

The question most frequently asked by those who wish to know how to intelligently avoid the development of such conditions is, "What brought on this situation and what can be done about it?"

The particular missionary whom I have mentioned was very anxious to qualify for return to his mission field. He saw that the evaluation of his health checkup was serious and asked what he was to do about it. I pointed out to him that this was a condition that had probably been developing over a period of many years. I showed him that his serious situation was not the sudden result of some recent incident but rather of overnutrition and an inactive, sedentary way of life over

a period of years. Such a program contributes directly to blood-vessel disease, the basis of coronary heart disease.

The status of our health when we come to forty or fifty years of age is not the product of the medications we have taken, the diets we have endured, or our spasmodic attempts at physical activity. Health is rather the result of a way of life. There is probably no one word that better characterizes the way of life that we should lead than the word *temperate*.

Have we stopped to ponder well the real meaning of Paul's statement when he said, "and every man that striveth for the mastery is temperate in all things" (1 Cor. 9:25)? We are often prone to interpret Paul's statement in this connection as applying only to our habits of eating and drinking. Paul here states that those who wish to be physically fit for the greatest achievement are temperate in all things, and this word "all" here may well be applied in its full and comprehensive meaning.

Avoid Sudden or Vigorous Activity

My first counsel to this man was to bear in mind, at least for a period of six months or more, the possible danger of precipitating a coronary attack by any sudden or vigorous physical activity such as running for a bus, lifting or carrying a heavy load, going up steps rapidly, or allowing himself to be excessively disturbed emotionally. In view of the blood-vessel damage that was evident from his physical report, it could be quite certainly determined that he was in danger of just such an accident. It would probably require six months or more of abstemious, careful living to correct the damage in his blood vessels. After that I suggested he begin to exercise up to normal or average amounts by walking, by moderate recreation, or by fairly active manual work such as carpentering or gardening.

Next I counseled in regard to diet. He admitted a very strong taste for rich foods, fried foods, pastries, and desserts. I urged him to pass up these rich, heavy foods in favor of a liberal

consumption of fresh green foods, leafy salad foods, and a restricted use of cereals, bread, and the usual staples; that he should leave the table a little hungry at every meal; that for his dessert he should preferably use fresh fruit or light desserts sweetened with sugar substitutes. He promised he would take this counsel seriously and left, stating that he would see me again in six months.

Six or seven months later an apparently different person stepped into my office, perhaps forty pounds lighter and with a new spring in his step. His first observation was, "Why hasn't someone told me of this before? I thought my health condition of seven months ago was just a natural result of aging." He then stated that he was enjoying vigor and strength such as he had not known since he was in his twenties. He now was well able to return to his mission field. In fact, he is at present out in a rugged field doing an excellent work.

Both in the Spirit of prophecy and in the scientific literature of today, the great emphasis is on a temperate way of life. Dr. Charles McArthur of Olympia, Washington, speaking before a medical society a few weeks ago, stated that the causes of threatened or actual heart disease among physicians could be laid to "nervous tension, insufficient exercise, inadequate or incorrect diet, and lack of attention to his own health." Dr. McArthur went on to prescribe adequate vacations, walking upstairs on hospital rounds, watching blood cholesterol levels, and having regular physical examinations. He stated that the majority of us will live longer and render better service if we turn our attention to these matters.

The two areas in which most people would be best advised to manifest a temperate way of life are: (1) a more intelligent selection of an abstemious diet, one that would in reasonable time put weight in the right range, and (2) the adoption of habits of regular exercise. Americans have all but lost the joy and health of walking. The automobile has robbed them of wholesome exercise.

If you are thirty-five or forty years of age, or more, you may well give careful heed to these precautions: (1) adopt regular habits of vigorous exercise; (2) adopt eating habits that will hold your weight at the recommended level; (3) do not neglect vacations away from work, and develop an interest in some outdoor recreation; (4) avoid unnecessary tensions or stress situations; (5) have annual physical checkups that include a check on your blood cholesterol. The reward for such a program may well be to delay the development of blood-vessel disease by many years.

News From Home and Abroad

Miracles in the Mountains of Haiti

By Mathieu Bermingham

Up in the mountains of northwest Haiti a group of 200 new members has recently been organized because of the simple faith of a brother named Aimable Francois ("Loveable Francis").

A young girl troubled with evil spirits was taken by her parents to this brother's house five hours distance from Cotes de Fer ("Sides of Iron"). Our brother was astonished to see this family bring the young girl with both hands tied. The mother begged our brother to do something.

"Please," she said, "please, I have brought my daughter way up here. I believe you can do something for her. She is troubled with an evil spirit."

But our brother replied, "I am not God. It is not I who could help you. It is only faith in the beautiful name of Jesus that performs miracles. This is not done by any human power." He thus spoke of the power of God to this pleading mother.

The poor woman immediately replied, "I believe in the Lord Jesus Christ."

The brother said to her, "If you really believe, you will see the power of God manifested." He invited the mother to kneel down, and as soon as our brother had prayed, he ordered the little girl to be untied.

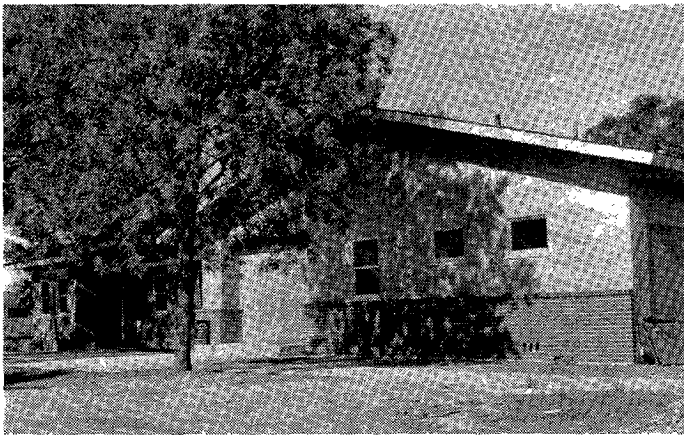
This young girl who had been torn by the evil spirits now became peaceful.

After a few days the mother returned home, leaving the girl with our brother and his family for a time. The mother did not fail to speak to relatives and friends of the miracle that had been performed. Her neighbors and friends wanted to know more about Adventism. Our brother Aimable responded to their appeal, and began work there with a branch Sabbath school of two members. But at that place there was no one who could read or write, and thus instruct the people in the Word of God. So our brother made the sacrifice of going there each Sabbath. This long trip was made to search out these lost sheep.

As the pastor of the district I was invited to visit this branch Sabbath school. My first Friday night there I could not keep back the tears as I saw the large gathering of poor people, dirty and in many cases with their bodies marked with scars. They believed these body sores had come from the evil spirits. The Voodoo priests, in order to heal them of these sores, would whip them until the blood would flow.

After my sermon that night, each one told me the story of the scars on his body. It touched my heart to hear their experiences. What joy I felt when I realized that it had been through the beautiful name of Jesus that they had been healed.

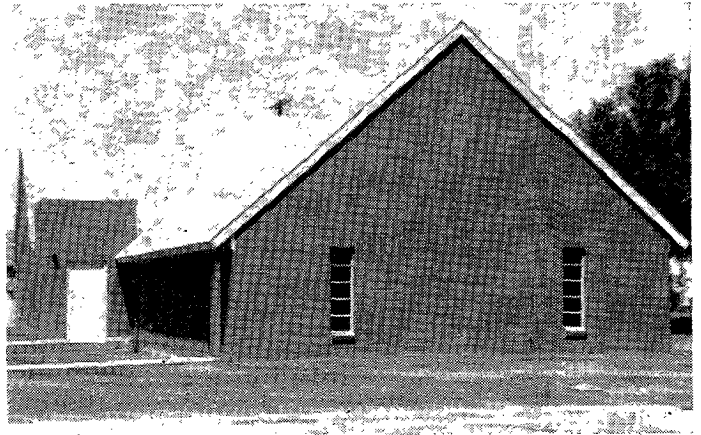
After two years our brother Aimable was a bit worn and tired from these trips. In our church I searched for someone to take his place, someone who could read and continue the good work begun. Unfortunately, because of a lack of church schools, many cannot read or write. Finally I found a young boy who had spent six months in a church school. He accepted my invitation and goes every Sabbath to study with this group. His name is Filius Jean. He takes this work seriously and God has blessed him. But Satan tried to kill him.



New Church, Corcoran, California

Dedication services for a completely rebuilt church building at Corcoran, California, were held Sabbath, May 31. The dedicatory sermon was given by W. J. Blacker, secretary-treasurer of the Pacific Union Conference. Also participating were D. E. Venden, Central California Conference president; L. A. Hansen, who with his wife is a charter member of the Corcoran church; Dr. K. V. Gard; and L. E. Ortner, who presently serves the congregation as pastor. The newly remodeled structure seats 100 and features enlarged Sabbath school rooms and facilities for other activities.

R. CURTIS BARGER



Borger, Texas, Church Dedication

On July 19 the new Borger, Texas, church was dedicated. L. C. Evans, president of the Southwestern Union, preached the dedicatory sermon. The writer led out in the Act of Dedication and offered the prayer.

This new church building is a wonderful monument to the Lord's work in the city of Borger. It was of great interest to the community, inasmuch as it was completely built from the ground up in less than a month. We look for growth in the church as a result of this new building.

M. D. HOWARD

At the invitation of his mother he had climbed a tree to gather some fruit. While there a violent wind struck. The tree was uprooted, and the tree, boy, and all landed across the valley. The mother was frantic. They found the boy standing up, unscratched and unharmed. God had protected him. Everyone felt that the Lord had been with this young director of our branch Sabbath school.

Yes, today we have a group of 200 members organized in this mountain area. Truly, when one wishes to work courageously for the Lord, whether one is old or young, Heaven takes care of His own.

Home for South African Nurses in Training

By W. H. Hurlow

With 11 hospitals and 42 dispensaries operating in the Southern African Division, the demand for trained nurses is constant and urgent. The South African Union is the natural field in which to recruit these nurses. Here we find young women who have had a lifelong contact with the African and who understand his need and his characteristic responses.

Since we have no denominational training center for nurses in the South African Union, those feeling the call to service in the medical missionary field have to take their training in institutions and under conditions and influences not conducive to a preparation for missionary endeavor. In particular is this so in the intimate atmosphere of the nurses' homes provided by the hospital administrations.

The danger of exposing our young people to the problems and temptations of these hostels has in the past been pathetically evident in the number of trainees who started the course with a sincere desire for mission service but who were led astray by the temptations in this poor environment. While a few have weathered the passage and are serving faithfully in the mission field, others have made shipwreck of their faith. Still others have given up the struggle and have taken up some other work.

This perplexing problem has now been successfully solved by the South African Union in the setting up of an Adventist home for nurses in training in a suburb of Cape Town, South Africa. This has been established in a building formerly used by the Voice of Prophecy Bible School. Buses and trains in close proximity provide adequate and speedy transportation to the various training centers. The home is under the care of the writer and his wife who are both graduates from the training course of the old



Mrs. W. H. Hurlow with some of the nurses in training, in front of the new nurses' home, Cape Town, South Africa.

Cape Sanitarium and are thus acquainted with the problems and needs of nurses in training.

Among those now in residence are some who were compelled previously to live in the hostel provided by the hospital administration. They have repeatedly expressed their appreciation for the many advantages offered by the Adventist nurses' home. No longer do they have to spend the Sabbath evening surrounded by the blare of jazz and rock 'n' roll, nor do they have to share a common room hazy with tobacco smoke. They now escape the scorn that met their refusal to attend dances and movies with their roommates. In the quiet atmosphere of an Adventist home they now enjoy regular family worship, can meditate upon things worth while, and anticipate the time when their talents and training will serve to hasten the day when sickness and pain will be no more. The Adventist home is proving a boon and a blessing to our young people, and will serve to meet to an increasing extent the needs of our medical missionary work in Southern Africa.

The Adventist Home Livingston, New York

By Howard A. Munson
Superintendent

The Adventist Home, Inc., located at Livingston, New York, recently passed its third birthday. During the three short years of its life, "The Home," as our residents and church members like to call it, has grown from a rather shaky infant to a sturdy youngster with a fine future.

When The Home opened its doors in June, 1955, thirteen happy residents entered the front doors and walked into the big lobby to become the first occupants of this new venture. Others soon joined them, and by the end of the year there were 24 residents.

The growth in the size of The Home family has been steady. At the end of the second year there were 28 residents. During the past three years it has been host to 64 people, and at the end of the third year practically every room was filled, with 41 residents, all of whom are loyal Seventh-day Adventists looking for the Lord's soon return. These residents have quite largely come from New York City, but others formerly lived in many cities in New York State, Massachusetts, New Jersey, Connecticut, Rhode Island, Vermont, Pennsylvania, and Washington, D.C.

The spiritual life of the residents was considered at an early stage in the development of The Home. In September, 1955, the Livingston Seventh-day Adventist church was organized in The Home. Since that date this church has been active in all phases of denominational endeavor. Each year it reaches its Minute Man Ingathering goal. It stands near the top in per capita offerings in the Sabbath school. It carries on an active missionary program and has been a powerful witness in the surrounding community. Attendance at church services, Sabbath school, prayer meeting, morning worship, and vespers is always good. The church membership is now 50, and the chapel at the end of the large dining room is filled each Sabbath, overflowing into the dining-

room area. One of the big needs now is a new chapel where our members, visitors, and friends can meet for worship.

This church has been as a light set on a hill. When it was organized there was no church between Albany to the north and Kingston to the south—a distance of more than 70 miles. The Livingston church is the first Adventist church in Columbia County, and from it many of the people of this county have had their first contact with Seventh-day Adventists. Our former pastor spoke to large gatherings at a nearby open-air meeting, our colporteurs have spoken in local churches, and many Bible studies have been given. Much information and literature has been given a local church group giving a series of sermons on the different religions in the Hudson area. Within the past week we have been asked to speak to a local group now giving study to the religious groups of the community.

Financial growth at The Home has also been encouraging. Its founders had faith to believe it would succeed, and the original mortgage was \$100,000! After three years this mortgage stands at only \$70,000 and is being steadily decreased. All bills made by The Home are met promptly, merchants are paid regularly, and when the books are closed each month, there are no entries for the "accounts payable" column. The general sentiment of the local merchants and suppliers of The Home is, "We wish every one of our customers paid as you do." We are grateful for this feeling and believe that this is one way in which we can witness in our neighborhood.

Our property contains 72 acres. It has a frontage of nearly 3,000 feet along beautiful Route 9 and New York State Route 10. We have fourteen buildings on the property, and during the past three years most of these have been thoroughly repaired and painted and are today in excellent condition.

Besides keeping our property in

good repair, there have been many fine additions and improvements. One of the most outstanding is the connecting ramps that join the three main dormitories. These have recently been finished inside with paint, hand rails, and tile flooring. A new reception room has been built off the main lobby, and resident rooms have been improved with paint, tile floors, and curtains.

For many years our people in this area felt that there should be a home for our aged believers who were still in fairly good health. In 1954 this nonprofit corporation, owned and operated by the members of the churches in Greater New York, was formed. Every effort has been made to avoid an institutional feeling and to retain the atmosphere of a real home where Christian brothers and sisters can live together in contentment and happiness. Under the blessing of God and the faithfulness of our church members, this goal has been reached. We are thankful for this home for our senior church members.

Quadrennial Meeting of Adventist Historians

By H. E. Westermeyer

Every four years Seventh-day Adventist college history teachers, along with the heads of our Bible, language, and music departments, have the privilege of getting together for study and fellowship. The latest meeting of this kind was held at Emmanuel Missionary College, Berrien Springs, Michigan, June 11-17.

The historians had two sessions in the forenoon and two in the afternoon. Mornings and evenings the group met jointly with the heads of the other departments for devotion and counsel. These were blessed and stimulating occasions.

The theme for the history section was, "History for These Times." Topics ranged all the way from Dead Sea scrolls to Sputnik. Emphasis was

placed not only on content subjects but on professional efficiency as well.

The college historians had the good fortune of receiving help from H. L. Rudy, R. L. Hammill, Frank Yost, Percy Christian, and Floyd Rittenhouse—all historians in their own right, but presently not all specifically engaged as history teachers in our colleges.

The writer served as coordinator of the history section and Dr. E. K. Vande Vere acted as secretary. Chairmanship for the various sessions was passed around. Opportunity for questions and comments was given after each presentation.

I wish it were possible for me to synthesize and put into writing the information and inspiration that came to all participants. Perhaps the following run-down of topics presented will at least give a fairly good idea of the territory covered.

President Floyd Rittenhouse, of Emmanuel Missionary College: "A College President Takes a Close Look at College Teachers and Their Teaching."

Dr. W. J. Airey, of La Sierra College: "The English Background for Our American Ideals" and "My Impressions of Today's Europe."

Prof. Carl D. Anderson, of Canadian Union College: "The Place of History in a World of Science" and "Should the Emphasis of the History Major Be Shifted to the Recent Past and Contemporary Events?"

Dr. H. E. Westermeyer, of Walla Walla College: "The Italo-Vatican Accord" and "Russian Youth in Action."

Dr. Walter C. Utt, of Pacific Union College: "The Fourth French Republic: A Problem of Executive Leadership" and "Graduate History Offerings in Seventh-day Adventist Institutions of Higher Learning."

Dr. R. L. Hammill, of the General Conference Educational Department: "Oceania and the Far East: A Study in Geographical Factors and Missionary Enterprise."

Dr. S. H. Horn, of Potomac University: "The Effect of Recent Archeological Discoveries Upon Historical Thinking" and "The Significance of the Dead Sea Scrolls for the Historian and the Bible Student."

Dr. G. E. Shankel, of Southern Missionary College: "The Significance of the Afro-Asian Bloc" and "The Value of History Tours."

Prof. Leif Kr. Tobiasen, of Union College: "An Adventist Evaluation of the Work of the United Nations and Other International Organizations" and "Current Religious Liberty Issues."

Prof. A. W. Werline, of Washington Missionary College: "To What Extent Do Our History Offerings and Requirements Meet the Needs of Our Students?"

Dr. O. B. Edwards, of Oakwood College: "What Should Today's History Majors Know?"

Dr. E. K. Vande Vere, of Emmanuel Missionary College: "A Historian Looks at Dr. Kellogg Fifty Years Later" and "Writing the History of Battle Creek College."

President Percy Christian, of Walla Walla College: "The Adventist Teacher Keeps Abreast of His Profession."

H. L. Rudy, vice-president of the General Conference: "The Influence of the College History Teacher Upon the World Field."

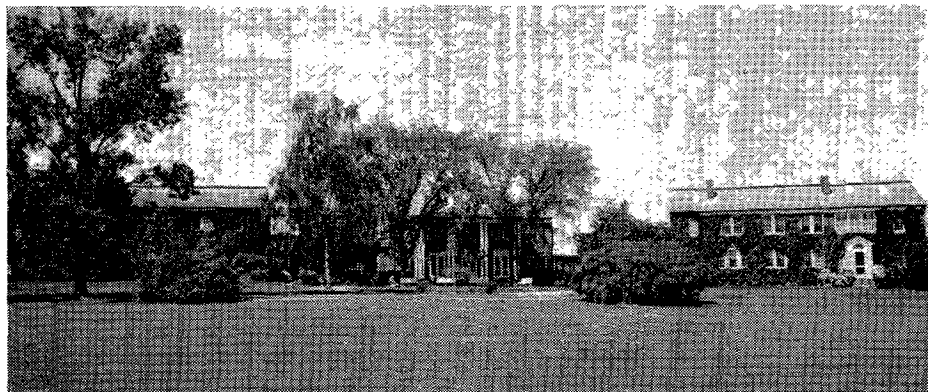
Dr. C. D. Striplin, of Emmanuel Missionary College: "The Reunification of Germany: Its Political Implications."

Dr. Frank Yost, of La Sierra College: "The Historicity of the Spirit of Prophecy."

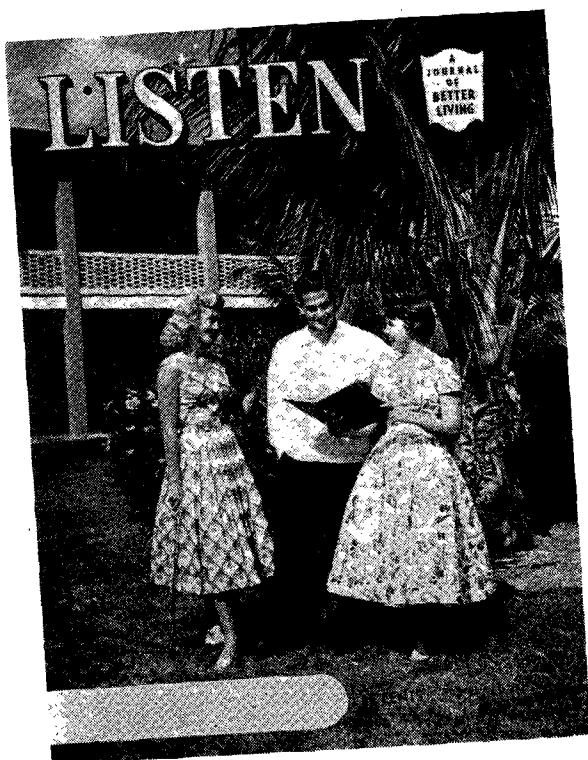
Dr. R. E. Cleveland, of Union College: "The Place of Geography in the Social Sciences" and "What Should Be Included in a Major for Social Welfare Work?"

Space forbids even a thumbnail sketch of each topic. This much, however, should be said: Each topic was exceptionally well prepared and showed how history for these times can and should be made alive in classroom and pulpit.

One overriding conclusion, I think, was shared by those present: Historians should know and use more theology, especially that which relates to



The Adventist Home, Inc., Livingston, New York.



Keep our youth clean!

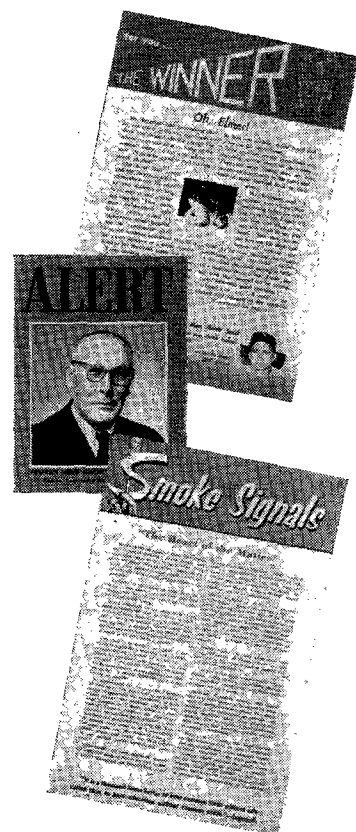
"Hear the word at my mouth,

and WARN them from me."

Ezekiel 33:7

GOAL: \$100,000

Your liberal response on World Temperance Day will aid in the great effort of temperance education to *warn* and *guide* both young and old in the better way of life.



October 25 World Temperance Sabbath

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.

prophetic utterances, and theologians should know and use more history, especially that which deals with original source materials.

Perhaps in our day we all need a little more of the enterprising spirit of Uriah Smith and others of our honored historians of another day.

These old-time historians had feet of clay, as we all do, but they also had the rare virtue of plodding along, sometimes only at what might seem to be a turtle's pace. Like the turtle, they were often cloistered within their shell—in study; and like the turtle, on occasion they also stuck out their necks. Then, as now, little progress is possible otherwise.

If I may change the figure, we today, like the blind men of Hindustan, find it difficult to see all sides impartially and objectively. All the more do we need to dedicate ourselves anew to the task of making history a living and serviceable force in our schools and churches. We can best do that by prayerfully striving to get the facts.

Camp Meeting, Hammond Grove, California

By Stanley Jefferson

Eleven of our churches from the Redwood Empire were represented in the recent camp meeting held July 16 to 20 in the beautiful setting of Hammond Grove on the Van Duzen River near Carlotta, California.

The theme "Prepare to Meet Thy God" was in keeping with the urgency of this hour. Hearts were stirred as they fellowshiped together in that inspirational setting surrounded by the majestic beauties of God's created handiwork. They listened to the appeal of two series of studies presented by Kenneth H. Wood, Jr., of the editorial staff of THE REVIEW AND HERALD, and D. E. Rebok of La Sierra College.

Considerable emphasis was placed on the importance of bringing our lives into harmony with the perfect standard set before us. Christ was upheld as the way whereby this perfection could be attained.

Sabbath was a high day. Carl Becker, Northern California Conference president, stated in the eleven o'clock hour that we need to study the Bible earnestly and prayerfully to discover the true significance of Christ's life, death, and intercession. This, he pointed out, must be our great interest and concern. We must keep our eyes fixed on Christ.

That afternoon F. W. Schnepfer, president of the Pacific Union Conference, directed in an ordination service. Bruce Babienko of Healdsburg, Richard Clement of Willits, and



Carl Becker (left), president of the Northern California Conference, welcomes three young men to the ministry, following their ordination at the Hammond Grove camp meeting. Left to right: Marvin Seibel, Bruce Babienko, Richard Clement.

Marvin Seibel of Fort Bragg were set aside to the gospel ministry.

Elder Babienko will be given a new pastorate at Alturas, Elder Seibel will teach Bible at Golden Gate Academy in Oakland, while Elder Clement will continue on at Willits.

Services were conducted for all age levels. The youth were particularly enthusiastic over the panel discussion Sabbath afternoon on the topic "Christian Recreation and Amusements."

Speakers besides those already mentioned included William Schaeffler, Helmuth Retzer, E. A. Schmidt, Waldo Hesseltine, and the writer. Dr. M. C. Horning, of the Feather River Sanitarium, presented a challenging series on the relationship of diet to diseases of the heart. Mildred Ostich was in charge of the musical features.

Carl Coffman, camp superintendent, stated that 500 people camped on the grounds. These were joined by others from the surrounding area on Sabbath to swell the attendance to 1,500.



Fifteen hundred people from all parts of the Redwood Empire shared in the inspiration of the Sabbath services at the Hammond Grove camp meeting in northern California.

A Boarding Academy in Mississippi

By L. R. Rasmussen

It is a privilege to bring to you the providential story of the establishing of Bass Memorial Academy, the first conference boarding academy for the Alabama-Mississippi Conference. LeRoy J. Leiske, president of the conference, has given most enthusiastic support to the project. As you read this story told in the words of Elder Leiske we want you to realize that construction on the school has already begun and is now in progress. Elder Leiske writes:

"I shall endeavor to tell you the story of the Bass Memorial Academy site that Mr. Bass has given to the Alabama-Mississippi Conference.

"Upon graduating from Tulane University in New Orleans, Mr. Bass and his wife moved to southern Mississippi, where they bought twenty acres of land on time for \$400. From that small beginning, through hard work, Mr. Bass is now the owner of 25,000 acres of land. He is not only the world's largest pecan producer, having harvested a million pounds of pecans in 1956, but he is also the owner of the world's largest pecan nursery. He has many cattle and sheep, and has scores of people working for him. Several of his children are in business with him. He has twenty-two oil wells on his property and has all of his land leased out to oil companies.

"Several years ago Ralph Hender-shot, one of our faithful laymen in the Talowah, Mississippi, church, contacted Mr. Bass in the interest of Ingathering and found him to be really interested in the educational program of Seventh-day Adventists. Although Mr. Bass is not a member of any church, he is in agreement with many

of the beliefs of Adventists, for he does not drink or smoke. He is especially interested in the fact that we as Adventists believe in an industrial program in our schools and give our young people an opportunity to learn practical trades whereby they can work much of their way through school.

"About two and a half years ago Mr. Bass expressed an interest in helping establish an academy for the Alabama-Mississippi Conference. He was rather indefinite in his conversation, and although we kept in touch with him, visiting him from time to time, he made no definite commitment until a few months ago. At that time he told us that he would be interested in providing a piece of property for an academy site. We are sure that the Lord was impressing him to make a generous gift of land for this new academy.

"About a year ago several of the men from our office joined me in a two-and-a-half-hour drive over Mr. Bass's property. At that time he offered us any location on his 25,000 acres of land for a school. He finally drove to a very choice site along U.S. Highway 11 and told us that this was the place he would select for an academy. It is a very lovely plot of 356 acres—about 50 acres on one side of the highway and 300 on the other side.

"This plot contains a fine pecan grove of twenty acres, which produced heavily two years ago. In fact, at that time Mr. Bass harvested about \$10,000

worth of pecans off this one grove. It also has about 80 acres of cleared land and approximately 250 acres of very fine timberland. Mr. Bass mentioned that he had been offered \$150 an acre for the 250 acres of timber. Most of the land is fenced with a new fence. This piece of property, which has been appraised by real estate men and the folks of the community at \$100,000, is about 20 miles south of Hattiesburg, Mississippi—a city of approximately 30,000 people.

Approval Voted to Accept Gift of Property

"As you already know, the Alabama-Mississippi Conference, the Southern Union Conference, and the General Conference committees, and delegates from all the churches in our conference, voted approval of our acceptance of this wonderful gift of property for the erection of a twelve-grade boarding school, and we are now in the process of starting our building program at the academy grounds, the major portion of which will extend over a three-year period. We plan to open school not later than the fall of 1961.

"Although in the southern part of Mississippi, this property is really rather centrally located as far as our conference is concerned, for it is not over 250 miles from any of our larger churches, except Floral Crest, and one-third of our constituency is located within 150 miles of it. One of the definite advantages of this area is the fact that we can garden and raise

crops the year around. This is very helpful to an academy. The timber can become a permanent industry for the school and, of course, we will have a yearly income from the pecan harvest on the lovely grove. The school will be situated right along business route U.S. Highway 11 and two miles from the new four-lane highway that the Federal Government is planning. The land is bordered by the Southern Railroad, and Purvis, Mississippi, is a regular stop. The campus will be located about twenty miles from the city, which will be very conducive to the operation of a fine academy in a rural environment.

"Mr. Bass recently planted an orchard of 1,200 peach trees for us, which he says should bear approximately 3,000 bushels of peaches in three years.

"Our churches brought 35 Guernsey heifer calves to camp meeting and nine more will be taken to the academy grounds soon. These have been donated for the dairy that in three years will be one of the major industries.

"I might mention that we have the names and addresses of 486 boys and girls in our conference between the ages of 9 and 11. This clearly indicates that within the next three years we will have almost 500 young people seeking a high school education. We have in our conference at the present time approximately 400 young people of academy age who are members of our churches, but sad to say most of them are now attending high schools

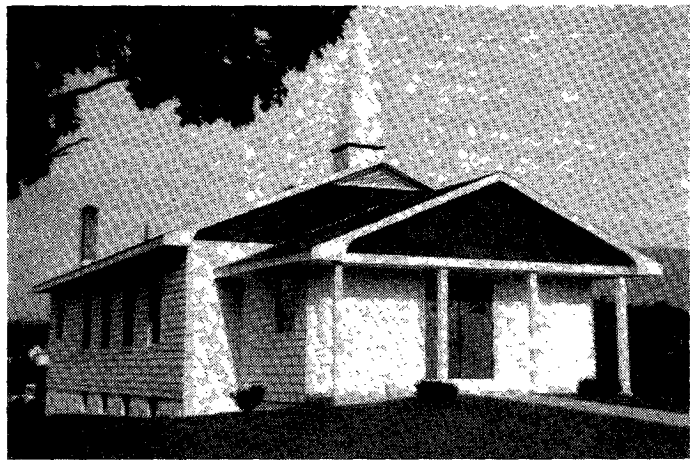


New Church, Lincoln, Nebraska

On May 24 Theodore Carcich, president of the Central Union Conference, and F. L. Bland, president of the Central States Conference, led in the dedication of the Lincoln, Nebraska, church. Purchase of the edifice was spearheaded by Union College student activities. C. A. Lynes, a retired minister, serves as pastor.

On a number of occasions ministerial students from Union College have conducted evangelistic meetings in the church with good results.

H. T. SAULTER



Dedication of Morrisville, Vermont, Church

The Morrisville, Vermont, church was dedicated Sabbath, August 2. More than 200 members and friends were in attendance, among whom were the Honorable Lee Emerson, former governor of Vermont, Mrs. Emerson, and R. A. Magoon, State attorney.

Willis J. Hackett, newly elected president of the Atlantic Union Conference, gave the address, which was followed by the prayer of dedication by the writer. A. T. Bidwell is pastor of the church.

A. E. MILLNER



Sign erected on property donated for Alabama-Mississippi boarding academy.

in our territory. Highland Academy in the Kentucky-Tennessee Conference, Mount Pisgah Academy in the Carolina Conference, and Forest Lake Academy in the Florida Conference are from 400 to 600 miles from our churches. And in addition to being such a distance, these academies are filled to capacity and are not soliciting students from our conference as they have heretofore. Our young people have nowhere to go and we are subjecting them to the temptations of the evil one in the schools of the world. We must do everything possible to provide our own Alabama-Mississippi academy very soon.

Construction Supervisor Called

"As I previously mentioned, work has already begun at the academy grounds. Our conference committee has called Brother Ora Smith of Oakland, California, as the supervising architect and engineer for the entire building project, and he and his family have moved to the academy site. A house has been remodeled for him and another small place remodeled for a construction center. We hope to get our water and sewage systems installed this summer and roads built, and begin construction on one of the large buildings early in 1959.

"The members in our local churches have pledged liberally toward this project, and many churches have already begun sending in funds each month for this building program."

We know that our people will rejoice with Elder Leiske and the workers and loyal members of the Alabama-Mississippi Conference over the establishment of this new educational institution for the training of the youth of the remnant church. It is our prayer that the Lord will continue to abundantly bless this project.

Diamonds in the Wilderness of South West Africa

(Continued from page 17)

the nonwhites in Windhoek. With only a few church members, the problem was to find the money for such a project.

Elder Campher was full of courage and he considered ways and means of raising the money as quickly as possible, for it would be useless to even attempt evangelism until it was proved that this time Adventists had come to

stay. He decided on the plan of arranging a sacred concert that could be given in more than one place. For such a project talent and help were needed. The pastor's wife and grown daughter would help, but that was not enough. They discussed the matter and decided to invite interested persons and others to help them. This created and deepened interest, for the link with the Adventist Church grew stronger with each practice.

Finally they were ready and the concert was held. It proved a great success and brought in a substantial sum of money. With what was contributed by the members and friends, as well as a large gift from the white members of the church and a grant of land from the municipality, everything was ready for construction to begin. There was no money to hire builders, hence the work had to proceed with voluntary help. The heaviest burden rested on the pastor, but again he had willing helpers from within and without the church.

With what joy and satisfaction they took my wife and me to a service in their new church. The meeting was held on Sunday afternoon and was well attended, with practically every seat occupied. Every Sabbath morning about thirty-five persons gather for services. Those who helped to raise money for the church and those who worked to build it now feel that it is their church. On April 27 a baptism of five young people took place. Another baptism is planned for the near future. If present growth continues, the church will soon be too small.

Under God's blessing the work in this large and sparsely settled territory is developing. The brethren are there to stay until Jesus comes to receive His jewels from South West Africa as well as from other lands.

Recently one of our elderly white sisters passed away. She and her husband, who preceded her in death by some years, had been faithful members of the church even in its dark days in South West Africa. They desired to see the work go forward in their country and left their two large farms to the denomination. As soon as the estate is settled, money will be available for the building of some suitable houses of worship in towns where we already have companies of believers. This will bring stability and strength to the growing work in a land where the only church building we possess is the one constructed this year by Elder Campher.

We believe that from this difficult wilderness, where men seek and find many earthly diamonds, our workers will find many gems for God's kingdom.



Seventy-six Years of Literature Evangelism

Brother and Sister John Murry have been literature evangelists since 1920, thirty-eight years ago. They labored in the Illinois Conference before going to New York in 1935. They specialize in *Life and Health* and *These Times*, and also sell large books. Brother and Sister Murry are members of the Manhattan Seventh-day Adventist church. Between the two of them they have been literature evangelists for 76 years.

STANLEY W. BOYLES

Across the Plains—and Beyond

(Continued from page 13)

couver Lake for their annual visit. Standing at the open window, the brother and sister could hear the shouts of children—eight of them in the two families. They were down at the barn filling straw ticks with hay to lay on the floor as sleeping accommodations for the greatly increased household. It was always a gala occasion for the children when Uncle Clarence and his family arrived for a visit.

"What did those preachers say that's so different?" With a Baptist minister father who had trained the members of his family in a close knowledge of the Scriptures, Clara felt that it would be pretty hard for anyone to tell her something new about the Bible.

"According to them, we haven't even known what the Bible means in a lot of places. For example, those men can prove from the Bible that we should keep the seventh day of the week as the Sabbath, instead of Sunday."

Clara looked at her brother incredulously. "Why, of course that isn't so. Do you mean to say, Clarence Clark, that you believe that?"

"Yes, Clara, I'll have to admit that they have me convinced. A number of other folks around Brush Prairie believe it too. The Proebstels have accepted it. I'm not sure that I can explain everything to you, but after supper I'll try; and if I can't, I'll get those preachers themselves to come down and see you. Little sis, you're a good arguer and can usually come out ahead of me, but I'm sure you can't get the best of those preachers—they really know the Bible."

(To be continued)

In Brief

OVERSEAS

Southern Asia Division

- All of the seven local missions of the South India Union have national presidents and secretary-treasurers. The secretary and the treasurer of the union also are indigenous brethren. This largest union in the Southern Asia Division now has 147 organized churches, 381 workers, and a membership of 9,365.

- At the division committee meeting held August 10-13 at Poona, Pastor G. Isaiah related the experience of a young Hindu man who accepted Jesus as his personal Saviour and requested baptism.

After being instructed and giving evidence of obedience to the message, the youth was included among a group who were to be baptized. However, he did not appear for the service. Later a friend reported that when he went to call the young man to go to the place of baptism he found him bound hand and foot. He had been severely beaten. Later he was released and at the first opportunity he entered the baptismal waters to witness publicly for his Lord.

- Two greatly needed school auditoriums have just been completed in South India. One is at the Narsapur High School where the enrollment is 230, the other at the Kottarakara High School where more than 390 students of all grades are in attendance.

- A church of 25 members has been organized by E. L. Sorensen at Coonoor, in the Nilgiri Hills of South India. S. Thomas baptized 30 candidates at the close of an effort in Trivandrum, Kerala State.

- Work has been completed on the new chapel at our hospital at Ranchi, India. This provides a church home for the hospital family and other church members.

- The Western India Union has doubled its membership during the past eight years. The two principal languages used in this field are Marathi, spoken by more than 27 million people, and Gujarati, the mother tongue of more than 16 million persons. Among the institutions in the Western India Union are the Southern Asia Division office, the Oriental Watchman Publishing House, the Surat Hospital, Spicer Memorial College, and Lasalgaon High School.

NORTH AMERICA

Atlantic Union

- Opening services in the newly purchased church at Brockton, Massachusetts, were held September 13. Ernest E. Wheeler is the pastor.

- Floyd Hilliard from the East Pennsylvania Conference is the new pastor in Pawtucket, Rhode Island.

- Kenneth Hutchins and Rolf Lindfors, who have been attending the SDA Theological Seminary, have returned to Southern New England, where Brother Hutchins will be assistant pastor of the New Haven district, and Brother Lindfors will assist James Hayward in the Boston district.

- Encouraging progress is being made in the construction of the Parkview Hospital and Sanitarium at Brunswick, Maine. This institution is scheduled to open April 15, 1959.

Central Union

- With figures in for the first week, the academy enrollment in the union has increased by 64 over last year. W. A. Howe, educational secretary for the Central Union, feels that this indicates an acceptance of the educational aspects of the ten-point program of evangelism on the part of workers and laymen.

- Pearl L. Rees Hall, the women's new

dormitory at Union College, was completed and ready for the opening of the present school year. At the end of the first week of registration 235 girls occupied the new rooms. There are rooms for 244 girls in the all-brick-and-stone building.

- The conference committee of the Central States Conference has formed two new districts to include cities that do not have organized churches or companies as yet. Harold Brewer will pastor the Pueblo-Colorado Springs-Walsenburg district in Colorado. The Sedalia-Columbia-Boonville area is the new district in Missouri. W. C. Scales, Jr., will labor there.

- As the result of the pastor-laymen effort in Farmington, New Mexico, 25 came forward to join a baptismal class. Church members were given definite responsibilities in helping with these meetings. Now they are helping in the follow-up work and Bible studies.

Columbia Union

- Lawrence Kagels, former pastor of the Lansing church in the Michigan Conference, is the new pastor of the Columbus, Ohio, church. He takes the place of Francis W. Wernick who was recently elected president of the West Pennsylvania Conference.

- Richard Faber, formerly of Cincinnati, Ohio, has been named pastor of the Lima district in the Ohio Conference. He takes the place of John Young who is now in Colorado.

- Leroy Tripp, former associate pastor and intern in several Ohio districts, is assuming the direction of a newly formed district which includes Medina and Wooster in northern Ohio.

- A. F. Ruf, of West Virginia, is the new pastor of the Media-West Chester-Coatesville district in the East Pennsylvania Conference. He takes the place of D. D. Baldwin who is now the conference educational secretary.

- Two new additions to the secretarial staff of the Columbia Union Conference are Mrs. Constance Grove and Mrs. Fern Babcock. Mrs. Grove is secretary to E. F. Willett, union auditor, and Mrs. Babcock is serving in the new Home Health Education Service, a part of the publishing department directed by Bruce M. Wickwire, union publishing secretary.

- John W. Osborn has been asked by the executive committee of the Potomac Conference to become pastor of the Sligo church in Takoma Park, Maryland. He will take the place of Taylor G. Bunch, who has announced his retirement effective the middle of October.

- Dedication services for the Hillside church, Harrisburg, Pennsylvania, in the Allegheny Conference were held August 2. Guest speakers included W. L. Cheatham and M. S. Banfield. The pastor is A. S. Wagner.

- A total of more than 6,000 persons heard and saw the Voice of Prophecy group on a recent itinerary in the Columbia Union Conference. Appearances were at Trenton, New Jersey; Allentown, Pennsylvania; Harrisburg, Pennsylvania;

REVIEW AND HERALD

Richmond, Virginia; Takoma Park church; Sligo church; Laurel, Maryland; and Pittsburgh, Pennsylvania. The King's Herald's quartet sang and H. M. S. Richards spoke.

- The appearance of the new union president and the Voice of Prophecy radio group combined to make the Laurel regional camp meeting the best in the Chesapeake Conference this year. Capacity crowds attended the all-day meeting held in the Laurel, Maryland, High School. Speakers were L. E. Lenheim and H. M. S. Richards.

Lake Union

- O. T. Moline, who has served as assistant administrator of the Hinsdale Sanitarium since 1952, has accepted an invitation to become administrator of the Porter Sanitarium, Denver, Colorado. Raymond Pelton, who has worked as chief accountant in the sanitarium for the past four years, has been appointed as Mr. Moline's successor. Since V. P. Lovell retired, Neal Sundin of Elmhurst, Illinois, has taken over the duties of plant superintendent for the sanitarium.

- The Terre Haute, Indiana, church congregation held the first services in their new church Sabbath, August 2. This church, established in 1873, was the second Adventist church in Indiana. D. E. Caslow, home missionary and Sabbath school secretary of the conference, was guest speaker at the 11 o'clock hour, and in the afternoon he conducted a baptismal service for six youth. W. H. Ward, pastor, states that the building has cost approximately \$32,000 thus far. The basement rooms and landscaping are still incomplete, but they plan to go forward with this immediately.

North Pacific Union

- On September 2 the Aberdeen-Hoquiam church school in the Washington Conference was presented with a certificate designating it as a model school. In 1954 the church began its building program under the leadership of Bruce Johnston. School was begun with one teacher and 17 pupils. The enrollment has increased to the place where two teachers are now employed. Kenneth Wahlen is the principal and teaches grades 5-8. With the cooperation of the entire church, the school board set a goal that was much higher than they had first realized, but they spared no time, labor, or money to make their school as nearly perfect as possible.

- A total of 33 have already been baptized as a result of the effort held in Port Angeles, Washington, by the Mittleider-Cummings evangelistic team. Another baptism is planned in three weeks.

- The Monroe, Washington, church was dedicated August 30. Those participating in the dedication were: N. R. Dower, conference president; E. K. Mooers, local pastor; D. A. Neufeld, conference home missionary secretary; F. A. Wyman, a former pastor; F. L. Whiteaker, a local elder; and the Spruce Street church choir of Seattle. The \$35,000 structure is comprised of a sanctuary and balcony with a seating capacity of 250, three class-

rooms, a welfare classroom, a mothers' room, missionary room, minister's study, and choir room. The present membership of 84 persons are looking forward to a strong evangelistic program under the direction of the new pastor, C. M. Monks, and the Mittleider-Cummings evangelistic team.

- George E. Taylor, religious liberty secretary of the Columbia Union, has accepted an invitation to serve as president of the Montana Conference. Other new personnel in the Montana Conference include G. W. Chambers as leader of the Great Falls district, and Susan Fosdal, office secretary.

Pacific Union

- Graduation exercises for the 21 members of the 47th class of the Paradise Valley School of Nursing were held in August. S. O. Francisco, chaplain, spoke for the consecration service; E. Irvin Lehman, San Diego North Park church pastor, chose as the topic for the baccalaureate sermon "The Touch of Your Hands"; and W. G. Dick, M.D., spoke at the commencement service on "Health Principles." Diplomas and pins were presented by Melvin Jacobson, administrator, and Bertha Parker, educational director. The scholarship was awarded to Louise Stout and the golden lamp to Margot Sponghagen.

- September 13 marked the beginning of the Flight of Time meetings being held in the Veterans' War Memorial Auditorium in San Francisco. Edwin L. Stewart, Robert E. Dunton, and E. W. Voyles make up the evangelistic team. They are being assisted in this endeavor by the local pastors: S. M. Hiten, H. H. Hare, Wai Chow Leong, W. C. Webb, Shirou Kunihiro, T. E. Storm, and A. Catalano. Other personnel associated with the group are Viola Brooks and Beverly Rhodes, Bible instructors; Harold Kaufmann, counselor; Mrs. E. L. Stewart, organist; and Dolly Kruse, pianist.

- During the month of August six literature evangelists of Hawaii called on 1,533 homes and placed in them almost \$10,000 worth of books and magazines. They also enrolled 280 in the Voice of Prophecy Bible Course and had prayer in 159 homes. Three of their customers were baptized, reports D. D. Dirksen, publishing secretary.

- Dr. Arthur L. Bietz, director of the Division of Religion of the College of Medical Evangelists and pastor of the White Memorial church, recently delivered a special series of lectures on "The Minister—His Life and Work" to the pastors of the Iowa Conference.

- More than 850 youth and adult personnel enjoyed the facilities of the Northern California Conference summer camp, Pinecrest, according to C. H. Seitz, MV secretary. Over 155 young people indicated their desire for baptism and more than 1,500 MV honors were earned by the campers while at camp.

- H. B. Wiles, publishing department secretary of the Southern California Conference, has accepted a call from the Pacific Union Conference to connect with the Home Health Education Service as its office manager in San Jose, California.

- Additions to the faculty of Glendale Union Academy are: Dale McCune, Bible; Ilka Reis, Spanish; Mrs. Dorothy Kimball, home arts; Earl Jenkins and Helen Gates, physical education; and Helen Walder, secretary to Principal C. E. Watkins.

- Mrs. Carol Power has been appointed assistant dean of women at La Sierra College.

Southern Union

- A new cafeteria and home economics building at Southern Missionary College was ready for occupancy early in the current school year. This is the first of several building projects contemplated by the college.

- Dedication of the Bass Memorial Academy site in the Alabama-Mississippi conference was held September 14. Featured speaker was The Honorable J. P. Coleman, Governor of Mississippi. The new academy is expected to open in the fall of 1961.

- Members of the Louisville, Kentucky, church in the South Central Conference set an all-time high record for Ingathering in the conference. The largest amount ever to be raised by one individual was raised by Sister Otho Nelson. That amount was \$756, all from street solicitation. Ten members raised a total of \$2,473.38, or an average of \$247.33, which is ten Minute-Man goals each.

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

Correction

Elder Fernon Retzer, listed in the September 11 issue of the REVIEW and HERALD as a missionary returning overseas after furlough, serves as president of the Central American Union, not as home missionary secretary of the Colombia-Venezuela Union as stated in the article.

W. P. BRADLEY

Church Calendar FOR 1958

Voice of Prophecy Offering	October 11
Temperance Day and Offering	October 25
Missionary Periodicals Campaign (<i>These Times</i> , <i>Signs of the Times</i> , and <i>Message</i>)	October
Witnessing Laymen	November 1
Home Missionary Offering	November 1
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
Thirtieth Sabbath Offering (South America)	December 27

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- ★ As We Near the End



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Christian Service	Midnight Cry
Christ's Object Lessons	Ministry of Angels
Coming of the Comforter	Ministry of Healing, The
Counsels on Diet and Foods	Outline Studies From the Testimonies
Counsels on Sabbath School Work	Prayer
Counsels on Stewardship	Preacher and His Preaching, The
Daniel and the Revelation (2 vols.)	Quest of Youth, The
Day by Day	Sabbath—Which Day and Why? The
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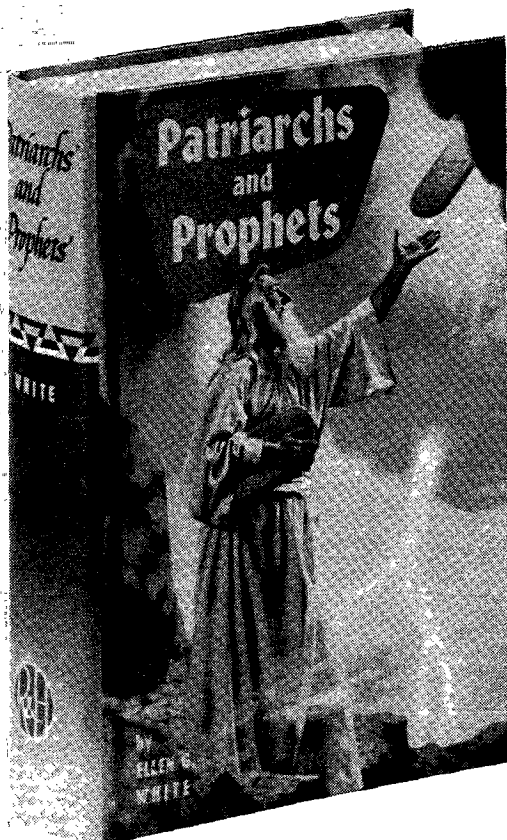
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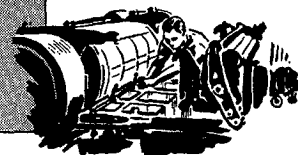
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As We Go to Press



Second Quarter's Overflow for Australasia

When the reports from all the divisions were received for the second quarter, it was found that, in spite of the recession which materially affected our Sabbath school offerings for the first two quarters of 1958, we were able to send Australasia \$53,348.31 from the Thirteenth Sabbath overflow.

This is almost six thousand dollars less than the second quarter's overflow last year, but it is nearly two thousand dollars more than Australasia's last overflow offering the first quarter of 1956.

Thank you, everybody! Now Fulton Missionary College in Fiji can have its new buildings, and the Bismarck-Solomons Union Mission can have its new launch. ERIC B. HARE

Information File on S.D.A.'s

The new Information File on Seventh-day Adventists, prepared by the Bureau of Public Relations, is now ready for use. This is a leatherette-bound, thumb-indexed volume of 126 large pages covering virtually every aspect of denominational history, objectives, and program. Also presented are clarifications of certain misunderstandings, as well as outlines of the church position on certain public issues.

This will be a highly useful manual to place in the hands of editors, pastors of non-Adventist churches, educators, public officials, and others who may be in a position to use accurate information about the church. Copies may be obtained through your conference public relations office.

HOWARD B. WEEKS

Progress in Southern Asia

J. W. Nixon, publishing department secretary of the Southern Asia Division, sends an encouraging report on our literature work in that field with its vast population. By the end of July, literature sales exceeded by 40,000 rupees the sales for the same period of last year. Prospects are good that this increase will be maintained.

Action has just been taken by the division for the publication of a monthly full-message journal. This is a most important forward move in that vast field. The millions of India, Pakistan, Ceylon, and Burma must have an opportunity to learn the message of God for this hour, either through the living preacher or by means of the printed page. Southern Asia constitutes a tremendous challenge to the Advent people.

E. E. ROENFELT

Ukrainian Language Radio Broadcast

Nicholas Ilchuk of the Canadian Union writes enthusiastically of the results following his radio broadcasts in the Ukrainian language. "The Ukrainian radio work here is bringing wonderful results under God's blessing. This summer eight people were baptized in one baptism in Buffalo, New York, as a result of the radio broadcasts. In the short time we have been on the air more than twenty souls have either been baptized or reclaimed as a result of the broadcasts. We have scores of interests. A number are preparing for baptism now.

"In one place a Protestant church has been offered to us if we will come with our radio group and hold meetings. In other places the way has opened up for cottage meetings and full-scale evangelistic meetings. We are now working on the preparation of a new Bible course in Ukrainian."

ELMER R. WALDE

MV Voice of Youth Evangelism in California

A telegram from Northern California Missionary Volunteer Secretary C. H. Seitz gives the following news:

"Sacramento youth under direction of MV leaders launched Voice of Youth meeting in Tuesday Club auditorium. 385 present. Well planned and presented. Prospects bright."

This is another page in the Share Your Faith story. It is an added fulfillment of the divine prediction of 1893, "We have an army of youth

today who can do much if they are properly directed and encouraged."

—GC Bulletin, Jan. 29, 30, 1893, p. 24.

May their numbers increase!

L. A. SKINNER

From Home Base to Front Line

South America

Mr. and Mrs. Eduardo Schmidt, of River Plate College, in Argentina, left March 11 for Belém, Pará, Brazil, where Brother Schmidt has already enthusiastically entered into his work as captain of the medical missionary launch *Luzeiro II*, which was formerly operated by L. B. Halliwell. Brother Schmidt is an expert mechanic and also a graduate nurse.

Mr. and Mrs. Carlos Boock left Argentina, March 18, for Manaus, Brazil. Brother Boock will engage in evangelistic work.

Mr. and Mrs. Eduardo Pereyra and four children left Montevideo, Uruguay, April 23, for Manaus, Brazil. Brother Pereyra will serve as pastor of the two large churches in that city. Having spoken Portuguese since early childhood, he can enter upon his duties without delay.

From the recent graduating classes of Chile College several young people have left for the mission sections of the South American Division. Recently, Mr. and Mrs. Raul Sersun left for Fortaleza in the North Coast Mission of Brazil, where Brother Sersun will engage in evangelistic work.

Dr. and Mrs. Waldeyr Arouca of Paraná, arrived, July 28, in Belém, Pará, Brazil, where the doctor has joined the staff of the Belém Hospital.

Carlos Pidoux and wife, he a recent graduate of River Plate College, arrived, April 28, in the Lake Titicaca Mission, where he has entered upon his duties as an evangelist.

Mr. and Mrs. Guillermo Buchhammer, formerly of River Plate Sanitarium in Argentina, left Buenos Aires, Argentina, March 13, for North Brazil. Brother and Sister Buchhammer are both graduate nurses. They have connected with the Belém Hospital.

Pastor and Mrs. Emilio Arias, of the Central North Chile Conference, left Santiago, February 13, for Guayaquil, Ecuador. Brother Arias has joined the group of evangelistic workers in the Ecuador Mission. W. R. BEACH