

OFFICIAL ORGAN OF THE SEVENTH-DAY ADVENTIST CHURCH

REVIEW

and Herald

★ How to Be a

SUCCESSFUL FAILURE

—Page 4

★ VICTORY OVER EVIL SPIRITS

—Page 16

"The Earth Moves!"

By Harold W. Clark

Professor Emeritus of Biology, Pacific Union College

THIS Council decrees that you shall renounce the doctrine that the earth moves. You shall not teach this heresy, under penalty of death."

It was the year 1616, and the place, Rome, in Italy.

Galileo listened in silence as the Inquisition pronounced its condemnation of him and his teachings.

"Will you accept our decree?" the judge asked.

"I will," answered Galileo quietly.

"Very well, then, you may go."

Galileo made his way quietly through the throng that crowded the hall. As he passed through the door he saw a friend sitting there. Bending over him, he whispered:

"But it does move, just the same."

Some have questioned whether Galileo actually made this statement, but there is no question that it existed in his mind.

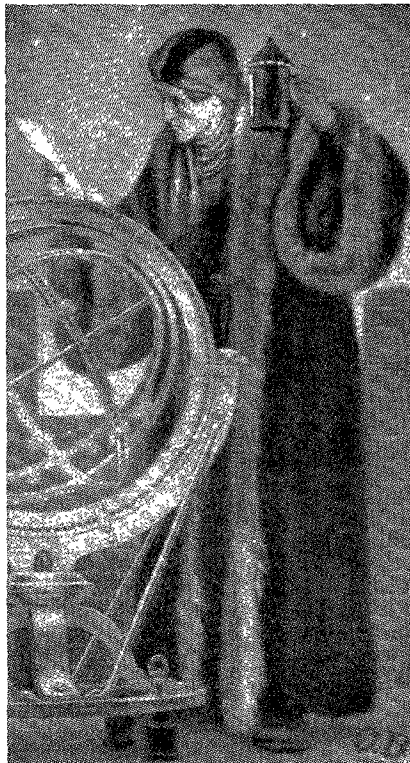
Who was this Galileo, and why was he on trial for teaching that the earth moves? For this story we shall have to go back many hundreds of years.

As Ptolemy, an Egyptian philosopher and astronomer of the second century A.D., observed the movements of the heavenly bodies, he developed a scheme to explain their motions. This scheme was based on the ancient notion that the earth was the center of the universe. Outside the earth, supposedly, was a huge dome on which the sun, moon, and stars were fixed. This dome revolved around the earth every 24 hours. In addition, the moon moved around the dome in 28 days. The sun advanced slowly eastward, so that it made a circuit of the heavens once a year. The planets (meaning "wanderers")

moved irregularly among the fixed stars.

In an attempt to explain all these irregular movements Ptolemy invented his theory of epicycles. The planets, he thought, were attached to the earth by an invisible "rod," at the end of which was a shorter wheel on which the planet was fixed. As the planet moved in a general eastward direction across the sky, the revolution of this "epicycle" made it appear to go with an intermittent forward and backward motion.

This scheme, known as the Ptole-



Nicolaus Copernicus, whose discoveries revolutionized the study of astronomy.

maic system, was generally accepted until the seventeenth century. By that time the theory of epicycles was about ready to collapse under the weight of many new discoveries that had added new facts to the current knowledge of astronomy. Many of the new facts could not be explained by the Ptolemaic system, and it was time for a reform in scientific thinking.

In the little town of Thorn, Prussian Poland, a baby boy was born on February 19, 1473. His name was Nicolaus Copernicus. As he grew up he showed great interest in his studies, and was sent to the University of Cracow, at that time one of the best universities in northern Europe. Here he paid special attention to mathematics and astronomy. As he studied the Ptolemaic system he became very dissatisfied with it and began to search for some better explanation for the motions of the planets.

When Copernicus completed his studies at Cracow in 1490, he went back to his home in Germany where his uncle appointed him as canon in the cathedral at Frauenburg. Immediately he persuaded the cathedral authorities that he needed further study, and they gave him a leave of absence to study in Italy. He entered the University of Bologna.

Studies Planetary Motions

Here his teacher encouraged him to go on with his studies on planetary motion, for he himself was dissatisfied with Ptolemy. Upon searching the Greek writings the eager student found that many of Ptolemy's contemporaries were not in harmony with his scheme either. He found, for instance, that a great thinker by the name of Plato, who lived long before Ptolemy, had suggested that the earth itself moved.

After several years in Italy, during which he studied at Padua, as well as Bologna, Copernicus returned to his home in Germany, where he became physician at his uncle's castle. While so engaged, and as he continued his studies on astronomy, he noticed the reverse motion, first of Mars and then of the other planets.

(Continued on page 8)



EWING GALLOWAY

Whenever possible, a portion of the Sabbath day should be spent enjoying the Creator's handiwork.

Proper Sabbath Observance

By M. V. Campbell, *Vice-President*
General Conference

IN THE preceding article we gave study to the Sabbath hours devoted to religious services—usually less than three hours of each Sabbath day. In some countries I have visited, where government regimentation provides for but little personal freedom, our people feel safer and in less danger of molestation on the Sabbath when they are within our church buildings. In those lands our members and their families are usually in our churches before sundown Friday and remain there until bedtime. Early Sabbath morning they return and remain until after sundown. During the long hours of the Sabbath day they first have their Sabbath school and the preaching service, then after eating lunches they bring with them they have a meeting conducted by and for the young people but attended by the entire church. In the late afternoon and evening there are more sermons.

This program may not sound particularly attractive to people in lands where freedom prevails, but I have been amazed by the real joy with which our people attend these meetings and the large proportion of young people who are present and who take a happy and active part. I am sure that the plan they follow is

excellent under the circumstances. They generally have liberty of worship while within their own churches. The Sabbath is the one period of the week when they enjoy a measure of freedom, and that day is unquestionably the happiest of the week.

But in lands where freedom prevails, our people should not spend the entire Sabbath within the church. "The mind cannot be refreshed, enlivened, and elevated by being confined nearly all the Sabbath hours within walls, listening to long sermons and tedious, formal prayers. The Sabbath of the Lord is put to a wrong use if thus celebrated."—*Testimonies*, vol. 2, p. 583. We should not forget, however, to make Sabbath school and church attendance a regular feature of the day.

Perhaps the best passage of scripture outlining Sabbath observance is this: "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee

with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it" (Isa. 58:13, 14). Here Isaiah stresses the following points:

1. Do not trample the Sabbath underfoot.
2. Make the Sabbath a delightful, holy, and honorable day.
3. Let your Sabbathkeeping honor God.
4. Refrain from your accustomed ways, words, and activities.

Now let us consider these points in order.

The world around us habitually desecrates God's holy day. The great heart of our heavenly Father must be grieved by this constant disregard of the sacred hours He has set apart for holy use. Most Adventists feel that this portion of the text does not apply to them, for they have given up their employment on the Sabbath and now keep the day holy. Each year thousands more join the ranks of Sabbathkeepers and remove their feet from the Sabbath.

If we are to call the Sabbath a delight, it must be truly delightful. It should be a day to which we look forward with gladness throughout the week. It should be a delight to every member of the family. It can be truly the happiest and most joyful day of the seven.

This is the day on which we go to church. Wrote the psalmist, "A day in thy courts is better than a thousand" (Ps. 84:10). But plans should be carefully laid for the hours of God's holy day after the Sabbath school and church service are ended. Especially where there are children in the home, thought should be given to making these hours joyful.

"The Sabbath school and the meeting for worship occupy only a part of the Sabbath. The portion remaining to the family may be made the most sacred and precious season of all the Sabbath hours. Much of this time parents should spend with their children. . . . In pleasant weather let parents walk with their children in the fields and groves. Amid the beautiful things of nature tell them the reason for the institution of the Sabbath."—*Testimonies*, vol. 6, p. 358.

The Sabbath a Family Day

In these busy days when frequently both father and mother are employed away from home five or six days of the week, they have scant opportunity to be with their children and to cultivate their acquaintance. In the morning they can be together in church. The parents should also spend the afternoon with their children, draw-

ing their minds to the loving Father who created all things and who set the Sabbath apart in memory of Creation. Sabbath afternoon is a good time to be out in the country, teaching from nature the love of God and His care for the life He created.

Sabbath days rightly spent can build up in the tender hearts of children a strong love both for God, and also for parents who spend the Sabbath so pleasantly with them.

In the text we are considering there is a warning against "doing thy pleasure on my holy day." It is clear that the Sabbath is not to be what the world would call a day of pleasure. In fact, worldly pleasure is to be avoided. Games and activities common on other days are unsuited to the Sabbath. It is a special day, a holy day, but withal a delightful day. The latter part of the text gives the secret of how to make the Sabbath a real joy: "Then shalt thou delight thyself in the Lord" (Isa. 58:14).

There are so many ways in which we can delight ourselves in the Lord. In addition to worshipping Him at church in the morning, we can keep Him in mind throughout the day. Nothing brings greater pleasure than turning one's thoughts to God, and nothing can do so more effectively than nature.

Honor God on His Day

We keep the Sabbath, not to honor a day but to honor God. When His children keep the Sabbath as He directs, the heavenly Father is honored. Similarly, He is dishonored when the day He blessed and made holy is desecrated. What we think, and say, and do on the Sabbath day—all is to honor God.

How do we turn our thoughts exclusively to the things of God on the Sabbath? Surely the best way is to be fully prepared for the Sabbath as it makes its weekly round, and then as it is about to begin greet it with sun-down worship, the whole family taking part. The success of the entire Sabbath often depends upon this beginning. As we welcome the Sabbath in this worship period the soul comes into tune with God and the mind is centered on Him. With this beginning, His thoughts can be our thoughts throughout all the sacred hours.

"On Friday let the preparation for the Sabbath be completed. See that all the clothing is in readiness and that all the cooking is done. . . . The Sabbath is not to be given to the repairing of garments, to the cooking of food, to pleasure seeking, or to any other worldly employment. Before the setting of the sun let all secular work be laid aside and all secular papers be

A Letter From Our President

Dear Fellow Believers:

Two excellent little volumes from the pen of Sister White, Selected Messages, 1 and 2, have recently been published. I have again gone over some of the statements that appear in these volumes and am impressed with their timeliness. Here is one:

"I warn the Seventh-day Adventist Church to be careful how you receive every new notion and those who claim to have great light. The character of their work seems to be to accuse and to tear down."—Volume 2, p. 69.

These two brief sentences of warning express much. The admonition is definite. It is a warning against those who accuse and tear down—ever the hallmark of the troubler.

Then notice these reassuring sentences:

"I know that the Lord loves His church. It is not to be disorganized or broken up into independent atoms."—Ibid., p. 68.

Through the years, not a few have been confidently predicting that our church organization would break up. In fact, years ago some said that it was already doing so. As a young man, about 37 years ago, I heard one of mature years pointing to what he considered unmistakable evidences of breaking up. I confess that I was deeply concerned—even fearful. But what is the actual picture today? What kind of year, for instance, was 1960? A number of the division fields report by far the greatest number of baptisms in their history. Australia, Inter-America, South America, and Southern Europe went far beyond anything they have ever done in soul winning. Other divisions report similar gains. The total number won during the year, not counting those received by profession of faith, was the largest in our history—90,404.

The total number of Sabbathkeepers around the world, baptized and preparing for baptism, is approximately 1.7 million. Soon this figure will be 2 million. When we think of what, to a large number, the acceptance of the Advent message means, this figure is impressive. For many it was not just a question of joining a church. It meant loss of position, as well as opposition from friends and relatives. When large numbers take their stand for an unpopular cause, when they sacrifice and loyally support it, when their lives are changed and take an entirely new direction, these numbers are impressive.

The numbers also who, through the years, remain faithful through persecution, and even death, count tremendously. Yes, the large number of faithful Adventist believers who give their sons and daughters, their time, and who so loyally and sacrificially support this cause, count very much. A people that provides out of its own meager resources, and even poverty, the sum of \$99,902,354.00 in one year for the support of this work, as they did in 1960, have united themselves with a cause that they believe in with all their heart. May God continue to bless them and keep them loyal and true to His cause to the end, and continually add to their number.

Is this work going to pieces? It is not. It is gloriously triumphing! It is not going to break up into "independent atoms." The growing number of Adventists around the world, with their increasing support of the Adventist world program, testifies to its final and glorious triumph.

R. R. Figueira

President, General Conference

put out of sight.”—*Testimonies*, vol. 6, p. 355.

If all secular work is laid aside and all secular papers are put out of sight before the Sabbath begins, many temptations throughout the day are avoided. If the above testimony were written today it would also include a directive to turn off the radio and the television, and leave them off until the close of the Sabbath. It would seem that about the only occasion for an Adventist to use his radio on Sabbath would be to listen to an Adventist sermon, if the member is ill or otherwise unable to attend church.

Sabbath conversation should be closely guarded. The Lord asks us not to speak our own words. Through the week our words are often on subjects of business, pleasure, and personal in-

terest. On the Sabbath our conversation should be uplifting. It should be on religious subjects or on the things of nature, prompted by thoughts of the Creator.

The Sabbath is a day of rest from secular labor. It is a day for the assembly of the saints to worship God. It is a day to be with one's family at church, in the home, and on walks amid the scenes of nature. It should be a glad day, a joyful day, for the children and the parents as well, as they delight themselves in the Lord. It can well be a day of missionary work for others, for helpful acts of kindness to the ill or unfortunate. It is not a day for secular work or thoughts or conversation, but a day to be spent with, and for, God.

(Second of Two Articles)

How to Be a Successful Failure

By J. L. Jespersen, *Departmental Secretary*
Texico Conference

For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me. Psalm 40:12.

AS I opened the evening paper my eyes fell upon a headline in bold, black type: "Failure to God and Family Blamed for Suicide." According to the news story, twenty-one-year-old James O'Kasick, last surviving member of a brother killer trio, took his own life in the St. Cloud, Minnesota, State Reformatory because he felt he had failed his family and God. In a letter to his brother, James said, "I know that what I am doing with my life now shows how miserably I have failed all of you—and worst of all I have failed God and His plans for me. . . . I was given my life to be of service through Christ for God's kingdom—to lead others to the truth. And I have failed to do so."

This, the last testimony of one who has failed, is typical of the thoughts and feelings of thousands of others who have found that there is no burden heavier to bear than the feeling of guilt that follows failure. No other taskmaster is more cruel or relentless in driving a human soul to despair and utter ruin, both for this life and for all eternity.

Failure! What a foreboding word!

No one likes to think of failure. No one wants to be thought of as a failure. We do our utmost to avoid having this term applied to us, to our work, or to anything with which we have to do. Yet, all men have failed at some time or another and in one way or another, even the best of them.

To some of these human failures, we may recall, the dreadful experience of failure meant the end of the road, as in the case of James O'Kasick. Others, however, rose above



their failures and pressed on to greater achievements and a glorious final victory. In fact, they have used their failures as steppingstones to advancement. This has been the case in both temporal and spiritual pursuits. I am especially interested in the spiritual, for like young O'Kasick, I know that I too have at times "failed God and His plans for me," and, like David, "my heart faileth me" when I behold the perfect righteousness of Christ, my Example, in contrast to my own faulty life.

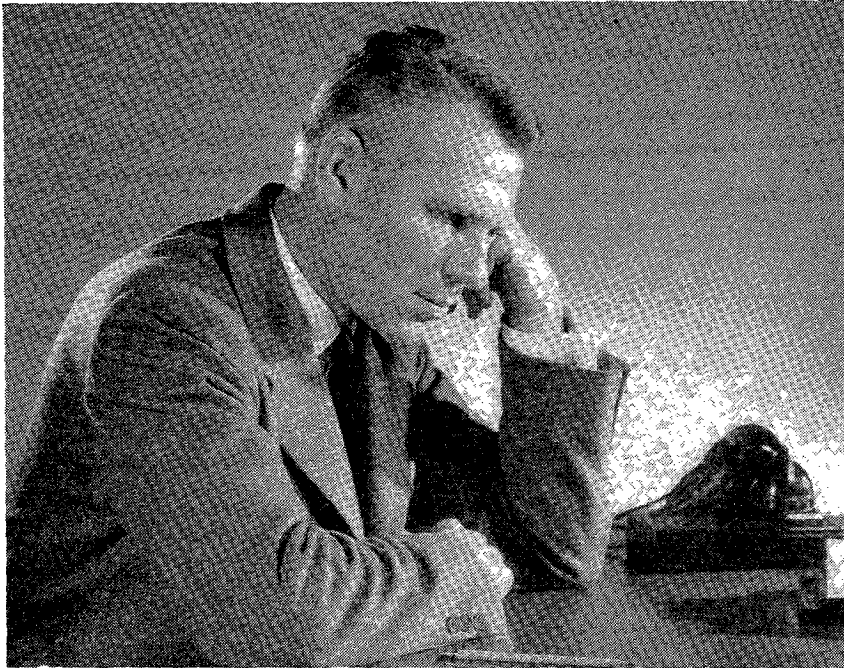
Have you ever felt you have miserably failed God and those who had a right to expect better things of you? If you have—and who has not?—have you ever thought of treating your failures as opportunities for advancement? Does it sound almost sacrilegious to you? Have you ever realized that there is a way to change your failures from the common, ordinary, discouraging variety, into glorious, soul-exalting, character-building "successful" failures? It all depends upon your attitude toward the unhappy experience, and what you do about it after it has happened.

Two Attitudes

Too often when we fail over and over again in a besetting sin we adopt one or the other of two mistaken attitudes. Either we give way to discouragement, and despair of ever meeting God's standard for our lives, or we try to fight away our feeling of defeat and shame and unworthiness by excusing our sin. We blame our environment, those about us, circumstances beyond our control, or even deny to ourselves that it was "sin"—at least in this particular instance!

But to meet failure in any such manner will spell disaster to our whole spiritual experience and throw open the floodgates of sin, until Satan comes in and takes full control. This happened, for example, in the case of a good Christian man who was earnest and active in his faith. He was most conscientious, and strove most carefully to follow His Saviour. After many months of commendable Christian growth and progress, and at a time when he felt that he had gained many important victories, he suddenly failed again through a sinful act. He was discouraged. He dwelt continually upon, and brooded over, the thought of his failure until discouragement gave way to despair. Then doubt as to the genuineness of his original experience of conversion crept into his mind and controlled his thinking until he gave up hope and lapsed into one sin after another. Carrying such a burden of guilt and utter despair eventually undermined his physical health, and only the goodness of God in sending someone to lift him up and help establish his feet again upon the solid promises of His Holy Word prevented complete and lasting failure.

Beware of discouragement! Inspired counsel cautions us against this pitfall by warning that we should "not gather together all the unpleasant pictures—the iniquities and corruptions and disappointments, the evidences of Satan's power—to hang in the halls of our memory, to talk over and mourn over until our souls



A. DEVANEY

The ability to capitalize on one's failures is a sure way to success.

are filled with discouragement. . . . There are, thank God, brighter and more cheering pictures which the Lord has presented to us. Let us group together the blessed assurances of His love . . . , that we may look upon them continually."—*Testimonies*, vol. 5, pp. 744, 745.

Beware also of excuses! "If those who hide and excuse their faults could see how Satan exults over them, how he taunts Christ and holy angels with their course, they would make haste to confess their sins and to put them away. . . . Let none, then, regard their defects as incurable. God will give faith and grace to overcome them."—*The Great Controversy*, p. 489. Yes, God's plan of dealing with failure suggests a better way than this.

To illustrate, there was another Christian who had passed a particularly high point in her experience, and then, as we all too often do, she likewise tumbled off into one of those dreadful failures. She too was tempted to give way to discouragement with a what's-the-use-of-trying-anyway attitude, but she resisted the very thought and did something far better. She said that she ran immediately to her bedroom, fell upon her knees, and with a deep sense of unworthiness cast herself upon the mercies of God, claiming His promise of forgiveness. When she rose from her knees, in faith believing, she not only had a deep peace in her heart but a stronger determination than ever to win out against the sin that had caused her fall. Hers was a successful failure! Hers was a repetition of Peter's experience in the Garden

of Gethsemane, after he had thrice denied his Lord. From it Peter went forth, converted, to strengthen his brethren. Thus her stumbling block became to her a steppingstone to a deeper consecration.

The important difference between her case and that of a good many other Christians was the fact that she went immediately into the presence of God with an accusing conscience freshly smarting from an experience of known and willful sin.

That was hard to do. First of all, it was humiliating, and second, it called for an immediate, sincere decision to renounce that sin afresh or she could never have exercised the faith to claim the offer of God's mercy. A

THE WAYSIDE PULPIT

Isaiah 12:3

Tourists in Bulgaria are urged sooner or later by the peasants to drink the reputedly delicious water of the Balkans. "Taste it. Drink it!" they cry. "Is not our Balkan water the best in the world?"

"Balkan" is their general name for mountain, and a recent traveler confesses he soon became an addict of the refreshing streams of the hilltop villages around Sofia. "I realized," he said, "how my palate had been corrupted by the chemically treated 'pure' water of the cities."

By spiritual analogy, "the wells of salvation" provide the thirsty soul with the living water of life eternal. There is none like it, and those who know its virtues cry, "O taste and see that the Lord is good" (Ps. 34:8). When weary hearts turn to it from the world's sinks of iniquity, they find the promise true, "The fear of the Lord is a fountain of life" (Prov. 14:27), "the streams wherof shall make glad the city of God" (Ps. 46:4).



H. M. TIPPETT

humble heart and a decided will are necessary before God can reveal His saving power.

The key to making all our sinful failures over into successful ones may be summed up in the two words *remember*, and *forget*. Remember to "run" to God immediately; then forget the failing experience!

How many of us there are who confess our failures humbly and fully to God, then get off our knees with the same guilty feeling we had before. That night we pray again, asking God's forgiveness for the same sin. In the morning with our conscience still aching from the failure of yesterday, we again remind God of the sin and ask His forgiveness, just to be sure. All this we do because we depend upon our feelings to register the fact that somewhere, far off in the heaven of heavens, "pardon" has been traced across that page stained with the miserable failure over which we mourn. We are to accept forgiveness by faith, not by feeling.

Let us believe God when He says that "there is therefore *now* no condemnation to them which are in Christ Jesus" (Rom. 8:1). Let us believe God when He says that "if we confess our sins, he is faithful and just to forgive us our sins" (1 John 1:9). Above all, let us believe God when He promises, "Their sins and their iniquities will I remember no more" (Heb. 8:12).

If God promises to forget my sinful past, should I not be willing to do the same? Furthermore, I *must* forget if I would prevent my failures from holding me back from continual advancement toward a holier life and a happy, restful experience in the things of God.

Do not wait even one moment before taking your failure to God, or

you may wait until you are so discouraged that you are not able to look up. Look up before the burden of guilt and failure becomes too heavy for you to bear and you cannot lift your head to God and believe His pardoning mercy. It is not necessary to afflict your soul a number of days or a number of hours after your sin before God will accept you. He will not hold you off at arm's length until He is sure that an accusing conscience has made life so unbearable that you cannot stand the mental anguish and torment another moment and then re-

luctantly grant you a conditional pardon. His forgiveness is full and free, gladly given, but, above all, instantaneously bestowed to all who sincerely repent and confess, and then in faith believe that it is so.

Then when you have risen from your knees, *forget!* Forget your sin the instant it is confessed and restitution made, where necessary. Do not carry the intolerable burden of a guilty, accusing conscience around with you a moment longer.

By God's grace may all our failures be "successful" ones.

is to be progress until the full image, or stature, of Christ is reproduced in us.

There is no excuse for thinking that because we are "in" Christ Jesus, and He in us, there is no room for progress. Describing his own experience, the apostle Paul wrote: "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14).

Furthermore, those who enter upon the process of sanctification must never conclude that they are beyond either temptation or failure. It is not God's will that we fail after having tasted of His goodness, but that we be kept by His mighty power. However, that the possibility is there, should our grasp of the divine provisions weaken, is evident from Paul's statement: "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9:27). "Wherefore," he added, "let him that thinketh he standeth take heed lest he fall" (1 Cor. 10:12). John was even more emphatic: "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1:8).

Those Closest to Christ Are Last to Claim Perfection

Accordingly, those who claim to be perfect in the sense that they are above temptation and the possibility of yielding to sin are deluded as to their true condition. The truth of the matter is that the closer we draw to Jesus, the nearer we approach the

Sanctification—Imparted Righteousness

By C. J. Ritchie

SANCTIFICATION is the process by which we attain to a righteous character. This development is a continuous, not an instantaneous, process. "There is no such thing as instantaneous sanctification. True sanctification is a daily work, continuing as long as life shall last."—*The Sanctified Life*, p. 10. "Sanctification is a progressive work."—*Ibid.*, p. 94.

When we surrendered to the Lord Jesus, He entered our hearts and imparted to us a new life from above. We were given a new mind, new desires. But what took place was a new *birth*; we did not become fully developed men and women in Christ at once. Regeneration, or being born again, makes us babes in Christ (1 Peter 2:2).

In 1 Corinthians 3:1, 2 the apostle Paul describes a state of spiritual infancy in which anticipated growth has not taken place. The Corinthians were suffering from retarded spiritual growth and spiritual malnutrition. There must be growth, or character development. "Grow in grace," says Peter, "and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18). Paul counsels believers to "grow up into him in all things" (Eph. 4:15). The Saviour compared spiritual growth to that of grain, from seed to the full ear. The apostle Peter traces the steps by which this growth is accomplished—by adding one Christlike virtue to another until we reach the highest rung of the ladder (2 Peter 1:4-8).

The goal, or aim, of the experience

of sanctification is perfection of character. Said the Saviour, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48). We are to be as perfect in our sphere as human beings, as God is in His. It is our privilege, eventually, to attain to perfection of character, though never to the perfection of knowledge and power possessed by God.

In this process we are counseled to "go on unto perfection" "till we all come in the unity of the faith, and of the knowledge of the Son of God, . . . unto the measure of the stature of the fulness of Christ" (Eph. 4:13). There

Fellowship of Prayer

God Hears and Answers

"About a month ago I wrote asking for your prayers for my husband. You will rejoice with me when I tell you that last night he took his stand for the Lord. I've always known there was power in prayer, but this experience has greatly strengthened me."—Mrs. D., of Canada.

"Three months ago I joined your prayer band and requested prayer for my sisters and my children. Rejoice with me. Three have been baptized—the ones who married into the family and the very ones we thought would be the hardest to win. God certainly can work miracles. Also, three children who were following afar off have rededicated their lives."—Mrs. O., of Ohio.

"You dear ones prayed along with me for my daughter's victory over the awful curse of tobacco. She has not smoked for more than a year now. O that the Spirit of God will stir her heart to the extent that she will give herself over to God completely and be baptized!"—Mr. A., of Washington.

This column is dedicated to the encouragement of prayer for others at the sunset hour each Friday evening. Because of the large number of requests received and the complexities of the problems presented, it is impossible for us to answer each letter personally, but all requests will be acknowledged and will be kept on file in our office. Portions of letters, especially those that tell of answers to prayer, will be published as space permits.

After Twenty-five Years

By Beulah Baker Lloyd

IN 1884 a camp meeting was held near the city of Portland, Maine. While on the way to the meeting, Sister White told Elder S. N. Haskell that she had been shown in vision certain influential persons from Portland who would be present. But a prophet is not always shown the precise time when the events in a vision will take place.

During the evening services at this camp meeting Sister White would walk around the large tent eagerly looking for the faces of those she had seen in the vision. The meetings closed, and she had not yet seen those faces. But there was never any doubt in her mind regarding the certainty and the fulfillment of the visions given her, even though she did not know just when they would be fulfilled.

After the camp meeting Mrs. White went to South Lancaster and while there called on Elder Haskell in his home. They discussed the Portland meetings, and according to Elder Haskell, Sister White remarked, "The persons that I saw in vision who would be at the camp meeting were not present. But *the time will come* that I shall again attend a camp meeting at Portland, and then I shall see those people that I saw in vision, and you also will be present at the meeting."

The years passed. Sister White visited Europe, returned to her home in Healdsburg, California, went to Australia in 1891, remaining there until the fall of 1900, and then came back to America, making her home near the St. Helena Sanitarium. In 1909 she attended the General Conference in Takoma Park, Washington, D.C. While at this conference she was invited to attend the camp meeting in Portland, Maine. She did so, in company with Elder and Mrs. Haskell. How surprised they were! The meeting was held on the same grounds as had been the 1884 camp meeting, just 25 years before.

Sister White spoke several times during the encampment. On the last Sunday afternoon the large tent was packed, and in the audience were the very persons whom Sister White had seen in the vision given her 25 years before. How sure and certain were the visions of God's messenger to the remnant church! Sister White spoke that afternoon with great power. And she was nearly eighty-two years old! At the close of the meeting she made an appeal for a full consecration, and nearly the entire audience responded.

light, the more painfully distinct and apparent our shortcomings and imperfections become and the less disposed we are to claim a sinless character. "It is when men are separated from God, when they have very indistinct views of Christ, that they say, 'I am sinless; I am sanctified.'"—*The Sanctified Life*, pp. 50, 51.

Imputed righteousness is God's provision to cover the sins I have committed. Imparted righteousness is the power of Christ to transform my life and develop my character, until I reach perfection. At each stage of my journey toward a perfect character, Christ's imputed righteousness makes up the difference between what I am and what He wants me to be.

Sanctification Is True Conformity to God's Will

Ellen G. White defines sanctification thus: "The followers of Christ are to become like Him,—by the grace of God to form characters in harmony with the principles of His holy law. This is Bible sanctification. This work can be accomplished only through faith in Christ, by the power of the indwelling Spirit of God."—*The Great Controversy*, p. 469. "True sanctification is an entire conformity to the will of God."—*The Sanctified Life*, p. 9. "We have no power in ourselves to cleanse the soul temple from its defilement; but as we repent of our sins against God, and seek pardon through the merits of Christ [justification], He will impart that faith which works by love and purifies the heart. By faith in Christ and obedience to the law of God we may be sanctified, and thus obtain a fitness for the society of holy angels and the white-robed redeemed ones in the kingdom of glory."—*Ibid.*, p. 83.

"Sanctification is not merely a theory, an emotion, or a form of words, but a living, active principle, entering into the everyday life. It requires that our habits of eating, drinking, and dressing be such as to secure the preservation of physical, mental, and moral health, that we may present to the Lord our bodies—not an offering corrupted by wrong habits, but—a living sacrifice, holy, acceptable unto God." Rom. 12:1.—*Counsels on Health*, p. 67. "Sanctification is not the work of a moment, an hour, a day, but of a lifetime. It is not gained by a happy flight of feeling, but is the result of constantly dying to sin, and constantly living for Christ."—*The Acts of the Apostles*, p. 560.

Should death overtake us, the imputed righteousness of Christ will present us faultless before the Father. Should we live, perfection of character must be reached before the close



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RUSSELL HARLAN, ARTIST

Like a Roman soldier equipped for battle, the Christian must put on the whole armor of God and be prepared to meet his spiritual enemies with the weapons that God provides.

of probation, for when the great decree goes forth characters are fixed, as at that moment, for eternity. Thenceforth, through the seven last plagues, we are to stand without a mediator. What a solemn yet glorious thought to contemplate! By the work done in character building now, we will then be triumphant, a living demonstration of the glorious work the Saviour has accomplished for us. "When he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2).

"When He comes, He is not to cleanse us of our sins, to remove from us the defects in our characters, or to cure us of the infirmities of our tempers and dispositions. If wrought for us at all, this work will all be accomplished before that time. When the Lord comes, those who are holy will be holy still. Those who have preserved their bodies and spirits in holiness, in sanctification and honor, will then receive the finishing touch of immortality. . . . It is *now* that this work is to be accomplished."—*Testimonies*, vol. 2, p. 355.

(Fifth in a Series of Six Articles)

"The Earth Moves!"

(Continued from page 1)

Any observer of the planets has noticed that Venus and Mercury appear first on one side of the sun, then on the other. After reaching a certain distance from the sun eastward, as evening stars, or westward, as morning stars, they move back again and pass the sun to the other side.

Mars, Jupiter, and Saturn have a more complicated motion. They appear to move eastward around the heavens until they have completed their circuit. But when nearly opposite the sun they move backward for a while, then begin to move eastward again. Of course, Jupiter and Saturn, being so far away, move so slowly that it takes many years of observation to plot their courses.

As Copernicus plotted the courses of these planets in the heavens he became convinced that the whole complicated system could be explained by two very simple principles.

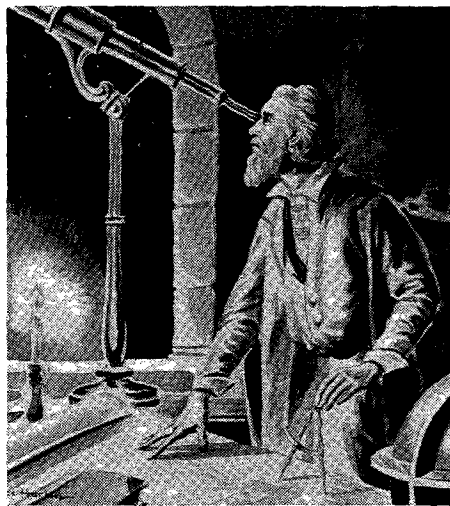
Two Principles

First, he said, the earth rotated daily on its own axis. This would explain the apparent motion of the dome of the heavens, and no matter how far or how near the heavenly bodies are they would appear to move around the earth every day. This phenomenon has been known from antiquity as the "rising" and "setting" of the sun, moon, and stars.

In the second place, the earth is not the center of the universe. The fixed stars are so far away that we cannot detect their motions. But the planets, including the earth, revolve around the sun. This explains all the peculiar movements of the planets, as well as the progression of the sun annually among the fixed stars.

Because the orbits of Venus and Mercury lie closer to the sun than our own, they can never be opposite the sun. They simply appear to swing back and forth past the sun as they go around it, on smaller orbits than that of our earth.

The planets beyond the earth, such as Mars, progress eastward. But the earth, because of its smaller orbit, moves faster than Mars, and when it begins to come into line with the sun and Mars, the latter appears to be in reverse motion for a time. This may sound complicated, but actually it is not. Suppose we were in the inner one of two cars circling a race track. Ahead of us is a car traveling in the same direction, in the outer portion of the track. As we overtake and pass it, it seems to be moving backward, even though it is still actually moving forward. When we have gone on



With the telescope he invented, Galileo proved the theories of Copernicus.

for some distance, we can see again that it is moving in the same direction as we are.

So Copernicus published his hypothesis regarding planetary motion. The first copy of the book was handed to him as he lay on his deathbed, on May 24, 1543.

The church paid little attention to the theory of Copernicus for nearly 75 years. In the meantime students of science were continuing his observations, and were finding the old Ptolemaic system more and more unsatisfactory. It remained for Galileo to awaken the world to the Copernican theory.

Galileo was born in Pisa, Italy, in 1564. He carried on extensive studies in mathematics and astronomy. In 1608 the discovery was made in Holland that by holding two lenses so that one magnified the image made by the other, distant objects would be brought nearer. Upon learning of this, Galileo invented the astronomical telescope by fixing the lenses in

cardboard tubes. He then turned his telescope on the heavens, and began making important discoveries. In 1610 he observed that the planet Venus went through exactly the same phases as the moon. This proved beyond a doubt that Venus was revolving around the sun. Other observations on the planets convinced him that they actually do move.

Unfortunately for Galileo, he used his new knowledge in an attempt to combat the political influence of certain ecclesiastical authorities, and it was probably his attacks on the political power of the clergy that led to his arrest, more than the charge of heresy concerning his doctrine of the movement of the earth. Many of the higher authorities were sympathetic toward the Copernican theory.

When Galileo was forced to submit to the condemnation of the Inquisition for his advocacy of the Copernican theory, he remained in seclusion for a few years. But he could not long be silent. In 1632 he again published his views, and this time he was imprisoned. He died in 1642.

Johann Kepler

But the new astronomy was not to be defeated. Contemporary with Galileo was a brilliant student of mathematics, Johann Kepler. In 1618 he published a defense of Copernicus, but escaped persecution. As he studied the motions of the earth and the planets through space, he noticed irregularities which he could not explain. Finally, after much speculation, he discovered that if he plotted the orbits of the planets as ellipses, he could explain their motions satisfactorily. He was thus led to formulate, in 1619, the third of his now famous laws of planetary motion. Upon arriving at this third law he exclaimed, "O God, I do think Thy thoughts after Thee!"

Kepler did not understand the scientific reason for his laws of planetary motion. This was reserved for another great genius, Isaac Newton. The famous story of his discovery of the law of gravitation one day as the result of an apple falling on his head, may be or may not be true. But he did observe the motions of the moon. His computations proved that the weight of the earth, the weight of the moon, their distance apart, and the speed of the moon's movement, were all exactly in harmony with the principle of gravitation. It was a simple thing to apply the same principle to the planets. Thus Newton's discoveries in mathematics supported and verified the work of Kepler.

We are now a long way from ancient ideas regarding the earth. The Greeks imagined that a giant, Atlas,

A Bible Quiz

1. On what occasion did man first exercise his power of speech?
2. What was the first recorded prophecy?
3. Who was the first person to die a natural death?
4. When was the use of flesh as food first allowed to man?
5. Who was the first person called a Hebrew?
6. Who was the first man named by the Lord before his birth?
7. Who was the first prophetess?
8. Where is the tithing plan, or giving a tenth to God, first mentioned?
9. Where are horses first mentioned?
10. What was the first scriptural song?

(Answers on page 23)

supported the earth on his shoulders. The Hindus thought the earth was carried on the back of an elephant, and the elephant, in turn, on the back of a turtle. Where Atlas or the turtle stood, no one ever explained.

But at the very time pagan peoples were engaged in their foolish speculations the Bible writers were divinely led to state the truth that God "hanged the earth upon nothing" (Job 26:7). Furthermore, Job clearly described its motion when he declared that "it is turned as clay to the seal" (chapter 38:15). The fact that other stars are in motion is likewise clearly

implied in Job 38:32, "Canst thou guide Arcturus with his sons?" As it unlocks the secrets of astronomy, modern science not only helps us gain a true picture of the universe, but also confirms the statements of Scripture made thousands of years ago.

In our next article we shall consider some of the astounding discoveries of our own century, which have pushed back the boundaries of the universe almost incredibly. Like Kepler, we shall be thinking God's thoughts after Him as we study further the marvels of His expanding universe.

(First Article in a Series of Three)

gious standards are high and who is practical in the home; one who is also trained and who shares my aim and purpose of devoting full time and strength to the great task of carrying the everlasting gospel "to all the world in this generation."

The Humble Ones

By Grace V. Watkins

UNCLE ARTHUR was discouraged. As he sat on the back doorstep in obvious despondency, I asked, "Why the gloom, Uncle Arthur?"

"Oh, I've been thinking how unimportant and insignificant I am," he replied. "Just a plain, everyday person who goes around repairing people's furniture and gadgets. Doesn't seem as if God can feel that I amount to much."

"Suppose there's anything in the Bible that covers your case?" I asked.

Uncle Arthur brightened. "Maybe. What sort of text do you mean?"

Suddenly I had an inspiration. "Remember what the Bible says about our Lord at the time of His baptism?"

Uncle Arthur nodded. Together we took the Bible from the living-room table and read Matthew 3:14-17. As we finished, I observed, "God referred to Jesus as His beloved Son, in whom He was well pleased. Do you recall what Jesus had been doing those years before His baptism?"

Uncle Arthur sat up straight, his eyes glowing. "Why, I never thought of that before! Jesus had been a carpenter, hadn't He? He hadn't yet begun His work as a preacher. Yet God was well pleased with Him."

As Uncle Arthur gathered up his kit of tools and started off down the road, I thought with a sense of quiet peace about the thousands of dear, consecrated Christians who, living humble lives, are pleasing to God.

If I Were Young Again...

Sixteenth in a Series

I'd Study . . .

By A. G. Stewart

IF I WERE young again I'd do my utmost to enroll as a student in one of our denominational colleges to fit myself for a place of usefulness in the Lord's service. I would follow the apostle Paul's advice to the young man Timothy, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

I can think of no better place for our youth than in an Adventist college, under the influence and guidance of God-fearing teachers, studying the biographies of the noble men and women mentioned in Holy Scripture—the patriarchs, the prophets, the apostles, and particularly the life of the Great Teacher Himself. God's servant, Ellen G. White, has truthfully

Carey, Adoniram Judson, Hudson Taylor, David Livingstone, Robert Moffat, John Williams, John G. Paton, and Mary Slessor.

I would want to study the history of the Reformation and the lives of the reformers leading up to and including the discovery of the great truths of the Advent message. I would want to review repeatedly the basic truths of the Adventist Church, and the thrilling story of its phenomenal spread and stability in spite of poverty and strong opposition.

Yes, and I would seek as a life companion one whose moral and reli-

About the Author

Andrew Graham Stewart was born in a farming district at Wychitella, Victoria, Australia, November 16, 1881, of Scotch Presbyterian parentage. He was the fourth child in a family of seven. Two years after the arrival of the first Seventh-day Adventist missionaries to Australia, in June, 1885, M. C. Israel held a series of meetings in Ballarat, where young Andrew's uncle, Andrew Graham, heard and heartily accepted Adventist teachings. Through him the message reached the Stewart farm at Wychitella, 100 miles away. Elder Israel followed up the interest, and soon a Sabbath school of fifteen, including neighbors, was organized. At the turn of the century G. G. Stewart, an older brother, took up regular colporteur work and encouraged Andrew to enroll in the Avondale School for Christian Workers. Andrew did, at the beginning of 1903, and was graduated from the missionary course in 1906. The following year he married a young graduate, Jean Stephen of New Zealand, and together they sailed for Fiji, where their lifework as island missionaries began. In 1910 Brother Stewart was ordained to the ministry and was elected superintendent of the Fiji Mission. From 1916 to 1923 Pastor and Mrs. Stewart pioneered on North Malekula, New Hebrides, among a wild and truculent people. In 1926 Pastor Stewart was elected vice-president of the Australasian Union Conference, in charge of the Island Mission Field. He accompanied Pastor G. F. Jones in his pioneering work in New Guinea, and subsequently baptized scores of converts. He continued in that office until 1939. For the next several years he was editor of the *Australasian Record*. Before retiring, he wrote the book *Trophies From Cannibal Isles* and a series of articles for the *REVIEW* on the lifework of Capt. and Mrs. G. F. Jones.

Especially for Youth

written, "Higher than the highest human thought can reach is God's ideal for His children." Referring to such men as Joseph, Moses, Daniel, and others, she says: "The same mighty truths that were revealed through these men, God desires to reveal through the youth of today."

In the environment of a Christian college I would wish to study the biographies of noble missionaries who during the past two centuries have blazed the trail for a great host of earnest men and women who have given their lives in unselfish service for their fellow men. I would learn all I could about such men as William



► Five Pacific Union College preparatory school seniors—Vernon Howe, Don Lessard, Kenneth Millard, Lionel Reim, and Kenneth Womack—were awarded college scholarships from the California State Scholarship Commission. These students were all within the top 8 per cent of college aptitude. Out of 14,000 applicants, only 1,500 students throughout California were awarded scholarships. The scholarships are worth from \$600 to \$900 and can be renewed each year in college, provided the student maintains above-average grades.



Fire Alarm Systems

"The offering today is for the fire alarm system." These words leaped from the pages of the church bulletin where we were speaking not long ago, and stabbed us awake. "This is what every church needs," we mused, "—a fire alarm system." Perhaps the system could be used occasionally to waken some of the sleeping saints—those who, like the ten young women of Matthew 25, have grown weary while awaiting the coming of the Bridegroom; those who have forgotten that the church was organized for service, not to soothe us; those whose lukewarm, Laodicean condition has made them indifferent to the needs of the world about them. Yes, a fire alarm system would help this group.

For Perishing Humanity

But above all, a church needs a good fire alarm system for the sake of perishing humanity. Soon "the heavens will disappear with a great rushing sound, the elements will disintegrate in flames, and the earth with all that is in it will be laid bare" (2 Peter 3:10, N.E.B.). How can earth's teeming millions escape unless the church sounds a warning!

God's final judgments have not yet been visited upon the world because "He is very patient with you, because it is not his will for any to be lost, but for all to come to repentance" (verse 9). God knows that in the very city where we live—perhaps in the neighborhood of the church—souls who might give Him glory throughout the eternal ages still wait for the last warning message. How much longer must they wait? How near are we to the end? We do not know. We do know that every church should have a good fire alarm system, and use it. Time is short!

K. H. W.

Religion and Mental Health—3

Certain Relationships of Science and Religion

We continue this week our discussion of the proceedings of the Academy of Religion and Mental Health, whose last annual meeting we attended in New York. We noted that the Academy is constituted of theologians, psychiatrists, and psychologists who are seeking to find ways by which religion as well as science can be used for the treatment of the mentally disturbed. We quoted from some of the principal addresses, which emphasized the thought that there is great value in combining theology and science in mental therapy.

The statements made in the panel discussions and the comments from the floor all served to reinforce the ideas early set forth in the major addresses. We wish to summarize here a few of these statements and comments. One doctor observed that there was a time when the physician dealt only with physical organs, such as the stomach, liver, and heart, but that now we are discovering more about the nature of man. He insisted that we must devote ourselves more fully to the study of man himself.

Another doctor observed that as regards any tutoring

in values and spiritual matters, the students in most medical schools are left largely to themselves; that, indeed, in medical school they are often subjected to forces that view man as only a biological entity.

Another doctor, commenting from the floor, observed that with science so advanced it is time to stop and examine "value systems, for we are disturbed by what we see." He added immediately, "I want M.D.'s around me who hold to some religious values. Dr. Tom Dooley [who did so great a medical work in Laos and other Asiatic lands, ere his youthful life was cut down by cancer] made an impact on our times, even if not on medical literature. Unfortunately, there seems to be little room in our medical curriculum for formal training in the qualities that Dr. Dooley had."

Another physician observed that his definition of a religious man was one who places dependence on a higher Being, and accordingly has a sense of moral obligation to his patients and all men. Then he added: "I think religious M.D.'s give better care to their patients. Virtue for virtue's sake is not enough." In a day when many scientific men think they are religious simply because they vaguely affirm a belief in moral and spiritual values, it is refreshing to have a doctor say that a religious man is one who "places his dependence on a higher *Being*."

Dr. Menninger Featured Speaker

Dr. Karl Menninger, whose name is a household word with all psychiatrists, was the featured speaker at a luncheon during the session. After listening to him—and we have heard him on other occasions—we can only remark that if he is as good a doctor as he is a speaker, he must be a great psychiatrist. With words both witty and wise he expresses his thoughts. This particular address ridiculed the scientific skeptic who would discount religion, and in discounting it, pride himself on his scientific objectivity. In almost his opening line he observed: "The myth of objectivity still abides in the minds of some."

He noted that some scientists feel they must proclaim their skepticism of religion. Then he added that there are, of course, some religious people who are skeptical of science. This led him to observe that most pious people make use of electric light and penicillin, and that the most ardent scientific skeptic must confess to the reality of behavior known as religious. Then he went on to develop his theme that both religion and psychiatry, if they are to be practiced successfully, require a strong measure of calm belief.

For a part of the time the Academy session was divided into two parts, in order to compass all the aspects of psychiatry and religion that needed discussion. In one of the groups the problem of juvenile delinquency was considered. Present for this discussion were not only clergy, psychiatrists, and psychologists but also a New York judge and the head of the correctional department for New York. We cull a few of the key remarks that were made.

Said the judge: "One out of every two arrests is for drunkenness." A physician observed that he is finding increasingly alcoholics who are younger and younger. This doctor treated in one day three young men and

two young women who were problem drinkers, none over 21 years of age. Another doctor discussing the matter of addiction observed, "Religion offers great help; it provides a motivation for life."

The discussion included not only addiction to alcohol but also to drugs. Those who discussed drug addiction were emphatic in declaring that a prison sentence is a silly way to try to deal with a drug addict. They should be in hospitals instead. One speaker observed that two thirds to three fourths of those who become drug addicts do so because of their association with addicts, plus the forces of curiosity or boredom.

One physician remarked that the addict is by nature a person who feels that unless he can be happy and have a wonderful time, life is meaningless. Such persons cannot stand the valleys of disappointment and drudgery through which most of us must walk at times. One of the worst accompaniments of drug addiction is crime, for in time the drug addict, in order to obtain enough money to buy the drug, is led into acts of robbery and other violence.

Relation of Science and Religion

Another of the groups that met during the session was one dealing with the relations of science and religion. The discussion began with a learned paper by a professor of history at Princeton University. He expressed the thought that no longer is it true that there is a great warfare between religion and science. He declared that religious men, or at least the great majority of them, see the importance of the place of science today and that in turn most scientists see that religion has a very proper place in the life of men. This naturally led to a discussion, central to the main objective of the Academy, on how theologians and doctors can work together. Said one doctor in comment: "If religion can learn from psychiatry, could not the reverse be true?" The same doctor expressed vigorously the thought that the hospital chaplain ought to be drawn more definitely into the medical team that is seeking to bring new health to the sick, especially the mentally sick.

In this recital of what occurred at the Academy meeting, we have put special emphasis on what various doctors said. We presume that the reader takes for granted that the theologians present spoke about the need of religion. It was this confession by scientists of the need of religion that constituted the truly distinctive aspect of the Academy meeting. And it was this feature that made the whole recital significant for Adventists. We could not say that the theologians present were predominantly Protestant, Catholic, or Jewish. There seemed to be a fair number of all three.

Two weeks from now—for the next issue is a special one—we shall comment on the significance for Seventh-day Adventists in the trend toward interlocking medicine and theology in the care of the sick.

F. D. N.

"A-Okay"

On Friday, May 5, a new expression was added to the American vocabulary—"A-Okay," Cape Canaveral meaning "All is O.K." To the relief and exuberant joy of millions who watched and listened to the voyage of America's first astronaut, Commander Alan B. Shepard, Jr., into space, everything was, fortunately, O.K. Long months of arduous training and a myriad of technical preparations, all converged on those fateful 15 minutes Friday morning to give the Free World a much-needed boost in morale at a crucial juncture in international affairs. By no means least of all, the successful venture

into the great blue yonder was a tribute to the skill, stamina, and fortitude of the astronaut himself. In the person of the President of the United States, who presented him with a medal of honor, the nation paid appropriate tribute to the hero of the hour in the nation's capital the following Tuesday.

Again and again throughout the brief 15-minute trajectory, 115 miles high over the Atlantic to the predetermined impact area 302 miles downrange, the report "A-O.K." or simply "O.K." flashed back and forth between Commander Shepard and the Control Center at Cape Canaveral. The liftoff was perfect, the trajectory was perfect, all instruments functioned perfectly. The switch from ground control to manual control of the capsule by Commander Shepard was perfect, re-entry was perfect. As the astronaut withstood three, four, five, and eventually more than ten times the force of gravity, he reported "O.K."

All was O.K., too, as the astronaut went through several minutes of absolute weightlessness. Man and machine alike survived the grueling test "A-O.K." The 20 minutes between liftoff at Cape Canaveral and the moment the helicopter crew hoisted Commander Shepard out of the water was probably the longest period of time that so many millions of people across America ever—figuratively speaking—held their collective breath. Now they could breathe easily again, with a sense of relief that everything was "A-O.K."

Our Future Journey Into Space

We look forward with eager longing to a future "lift-off" time, when not one but all who have been willing to submit to God's training program for life in a better world will be "caught up together . . . to meet the Lord in the air." Not for a paltry 15 minutes, but for 1,000 years we will be with the Lord. Following re-entry a millennium later, the Creator will refashion this old earth according to His own original specifications. Upon completing the original work of creation He declared that "it was very good." It was "A-O.K."

On that bright and glorious tomorrow when the work of re-creating perfect people and a perfect world is complete, there will doubtless be a similar declaration to all righteous beings everywhere, who have been waiting for more than 6,000 years with bated breath, as it were, to hear this announcement from the control center of the universe. Throughout the universe there will swell a mighty chorus of triumph ascribing "glory, and honour, and power" to God, and affirming the profound conviction that in every detail the Creator's dealings with all the creatures of His hand, even those who erred, have been forever "A-O.K."

Can You Report "All Is Well"?

Day by day, looking forward to that glorious moment when right becomes forever and everywhere triumphant, can you report that "all is well" with *your* soul? Ultimate success in the supreme venture of time and eternity depends upon painstaking attention to every detail of the instructions the Saviour has given, however small. With what solicitous care we should examine ourselves each day, to see whether we are holding to the faith. Carelessness at any point will prove fatal unless the remaining defects of character are remedied.

May the heavenly Father grant us each the wisdom and grace to follow with a perfect heart the instructions God has given, and by His grace to merit, at each step of the way, His priceless stamp of approval. Then we can look forward with confidence to that joyous day when we shall be able to join in the grand chorus that ascribes praise to Him for having done all things well.

R. F. C.



For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



A Letter That Can Never Be Sent

DEAR MOTHER,

A week ago today I sat in the funeral chapel of the little town we love and listened to the sweetest service of the many we have attended there. I kept thinking, "I must write mother about this." But although I am writing the letter, you will never read it, because, you see, it was *your* funeral.

It has been 30 years since I have let more than a week go by without writing to you—except for the last two winters when at 85 you came to live with us in Miami. It will not be easy

to break this habit of writing everything that interests me, I know. Just this last week I wanted to write you about the old friends I saw in California, about my plane trip home, about receiving my grade in the class I took this summer. I kept thinking you would be listening to the same radio news I heard and then comment on it in your next letter. I have many friends and dear ones to write to, but no one else will ever be as interested in every little thing as you have been.

Mrs. N—— told me she hadn't been to a funeral since her husband's

and she dreaded to go. That fear has left her, she said, since she attended yours, for it was so beautiful and so full of hope.

The service seemed so intimate. Those who sang were our relatives—our daughter's husband and his sister, and our nephew. One of the hymns was "Abide With Me." I remember you used to sing . . . "Swift to its close ebbs out life's little day; . . . Where is death's sting? where, grave, thy victory?" every Friday evening at sundown worship. I am sure you must have thought of death, though we never mentioned it. You weren't afraid of the end, and I thank God that He let it come quickly. You didn't need to get ready; you *were* ready.

The three ministers who took part in the service all talked naturally about "Aunt Jessie." They were your

Meeting

By Anne Renick

I waited for you a long time,
but now you're here and
I'm a brother.

Some of the
other kids are brothers,
but this is the first time
I've been one.

It's a kind of happy feeling,
like getting a surprise on a
day that's not your birthday.

When you're bigger they're
going to let me hold you.

And when you can walk
I'll take you with me sometimes.

Then we can play games
and go to places like the
creek where the tadpoles are.

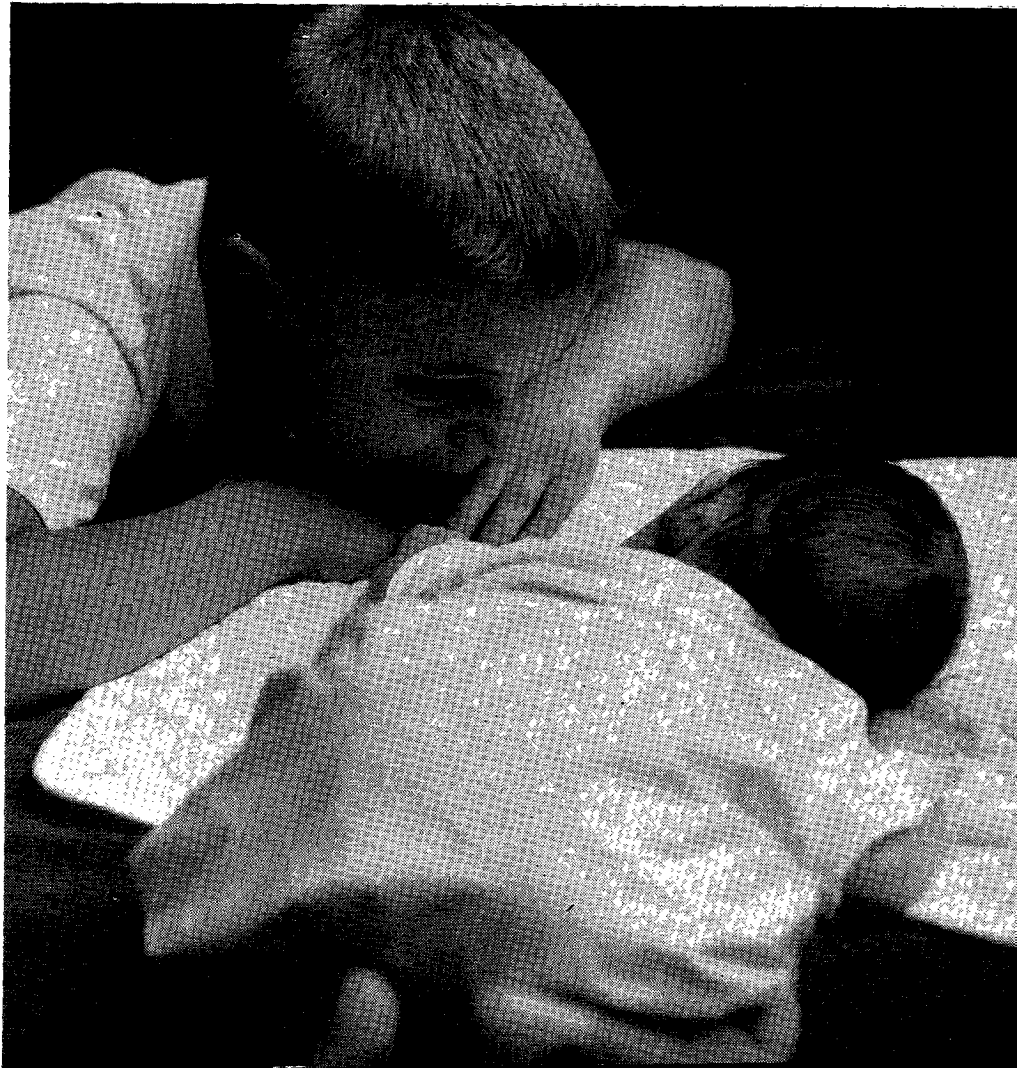
But you'll have to
hold my hand, because
you've never been there before
and the bank is steep.

We can have picnics in the
summer, too, and go swimming.

And when it snows
I'll pull you on my new sled.

Oh, there's lots to do,
but I'll tell you more tomorrow
when you aren't so sleepy.

ESTHER BUBLEY PHOTO



From February, 1961, *Minutes*. Used by permission.

grandnephew Douglas, his "Uncle James," and Henry's brother (since Henry himself was far away in Venezuela in an evangelistic campaign). When "Uncle James" spoke of what a fine man my father was, I knew that would have pleased you, for you were always so proud of him and would have preferred to hear his work mentioned rather than your own, though your years of denominational service were so many more than his.

Douglas said he wished to pay tribute to three great loyalties in your life. The first was your loyalty to your family. Just the day before you slipped away you had written the long newsy letter for the big family circular you kept going among the Barber family for about 65 years. Then he mentioned your loyalty to the cause of Christian education to which you had dedicated your life since the time when you gave up public school teaching to go to Battle Creek 65 years ago. How proud you were of your hundreds of pupils scattered all over the world, and how you enjoyed meeting them, as well as their children and grandchildren! The third loyalty Douglas mentioned was to Pacific Union College and your home on Howell Mountain for 42 years. I thought you would appreciate the flowers from the college faculty more than any of the other wreaths. If such a choice had been possible, I knew you would have chosen to end your days there on the mountain surrounded by old friends.

Three days later we laid you to rest in a half-hidden country cemetery under the pepper trees on a hillside in the San Pasqual Valley, beside my father. How lonely you must have been during the 51 years since you buried him there, from the same little church where you had been married only four years before.

Today I want to thank you for all you gave me. I can't really write to you, but perhaps if I put it down on paper it will give me a feeling of satisfaction and will cheer the heart of some other mother who still lives.

I thank you for your cheerfulness and courage.

I thank you for teaching me to love the best in books.

I thank you for your example of loyalty to your friends and your refusal to believe or repeat slanders about them.

I thank you for your pattern of faith and trust.

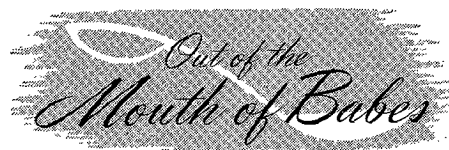
I thank you for letting me lead my own life. Since you were a widow and I was your only child, you might easily have been very possessive with me. But instead you gave me to the mission field just as I was finishing school and might have been helpful to you.

Time after time you saw me go back to a foreign land after furlough, and you never asked us to stay near you, though each time we wondered whether that good-by would be the last. My life has been full of happiness in my own home and full of wonderful mission adventures, and I thank you for letting me have them.

How often, as during last week's funeral service, I shall think, "I'm going to write that to mother," only to awaken to the realization that you are gone!

Lovingly your daughter,

BARBARA



"Dear Jesus," prayed little Carol one evening, "we know that Satan has many traps for little feet, but please help us not to find them. We know they are all on the broad way, so please help us to stay on the narrow road. Amen."

It seemed to me that this earnest prayer from the heart of a small child expressed some of that wisdom "revealed . . . unto babes."

I thought, Satan has traps for big feet too, but how often the big feet try to get as near to the traps as possible without being caught. If only we of the big feet would pray for help not to find the traps, how much sorrow and regret and how many tears we would save ourselves.

BLANCHE CLYMER



Sally's Temptation

By Louise Meyer

Sally asked, "Mother, may I go out in the yard and play?"

"Yes," said mother, "you may go out in the yard and play until it is time for you to come in and get dressed to go to town with me."

When Sally went out she saw her dog Wiggles in the yard. She always had a good time when she played with him. Sally and Wiggles played and played. Sally was having such a good time—until she went too near mother's pretty flowerpot with her special flower in it, and knocked it over. Both the flowerpot and the flower broke.

Mother was looking out of the window and saw what happened, but she didn't say anything. Sally didn't know that mother had seen her knock it over. As

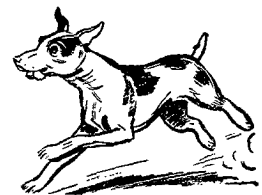
mother saw Sally looking at the broken flowerpot and the flower she wondered whether Sally would tell her that she had broken it or whether she would say that Wiggles had done it.

As mother watched Sally, she said to herself, "If Sally tells me the truth and says that she broke it, I'm going to buy her the paint set that she has been wanting for so long. But if she doesn't tell me the truth and tells me that Wiggles broke it, I'll not get it for her."

As Sally looked at the broken flowerpot and flower, she said, "I wonder what I'll tell mother. Shall I tell her that Wiggles broke it, or shall I tell her that I broke it? If I tell her that I did it I'm afraid she'll punish me, but if I tell her that the dog did it she won't punish me."

Just as Sally was wondering what she should tell her mother, she heard something like a little voice speaking inside of her. She looked around but she could not see anyone. The voice said, "Sally, tell mother that Wiggles broke the flowerpot and flower. She won't know that you did it." This was Satan's voice speaking to Sally.

Then Sally heard something like another little voice speaking inside of her,



but she couldn't see anyone. This voice said, "Sally, you should tell mother the truth. Tell mother that you did it. You'll be much happier if you do." This was Jesus' voice speaking to Sally.

Which voice do you think Sally listened to? She listened to Jesus' voice, and she went right into the house and said, "Mother, I'm sorry, but I broke your pretty flowerpot and flower. I knocked against it when I was playing with Wiggles, and it fell over and broke."

Mother said, "Sally, I knew that you broke it before you told me, for I was looking out of the window and saw what happened. I'm sorry that it is broken, but I'm happy that I have a little girl who tells the truth."

"Do you know what I'm going to do for you, Sally? When we go to town I'm going to buy you that paint set that you've been wanting for such a long time. I hadn't intended getting it for you today, but when I saw what happened I knew you would be tempted to tell me that Wiggles had broken the flowerpot and the flower. But since you told me the truth, I'm going to get the paint set for you today."

Sally and mother got ready and went to town, and mother bought Sally the paint set. Sally was happy with her present, but I think she was much happier because she had told mother the truth. And mother and Sally were not the only ones who were happy. Jesus and the angels were happy too to know that Sally had told the truth when she had been tempted to do wrong.

Reports From Far and Near



Choir and speakers the opening night of the Far Eastern Division Youth Congress, April 4. In the background is the official theme, Christ Our Guide, with Christ pointing the way to the youth of the Far East.

First Far Eastern Division Youth Congress

By Wilbur K. Nelson, *Evangelist*
South China Island Union Mission

FROM Java, Sumatra, Okinawa, and the Celebes; from Japan, Korea, Taiwan, and the Philippines; from North Borneo, from South Mindanao; from East Java and West New Guinea—from almost every country of East Asia, Seventh-day Adventist youth came to Manila for the first Far Eastern Division Youth Congress, April 4-9.

All the traditional hospitality and friendliness of the Philippines and the joy of a great family reunion combined to make the congress, held on the campus of Philippine Union College, an unforgettable experience for the 1,650 delegates and thousands of visiting Adventist youth. L. A. Skinner, associate secre-

tary of the General Conference MV Department, officially opened the congress as he received a flaming torch from relay runners. Hearts thrilled as the great congress choir, directed by E. H. Wallace, and the voices of all the youth seated in the spacious new college auditorium joined in singing the congress theme song, "Christ Our Guide."

Flags of many nations, which decorated the platform, were placed there by delegates dressed in colorful national costumes. Riders on a historic bicycle safari came down the auditorium aisles after weeks of travel over 1,000 miles of every kind of terrain from their homes in the southern part of the Philippines.



L. A. Skinner welcomes one of the ten cyclists from Southern Mindanao who arrived the opening day of the congress after a rugged trip of more than 1,000 miles from the city of Davao.

The Far Eastern Division's seven union missions and two detached missions include a vast territory of Asia from Korea in the north to the islands of Indonesia in the south, and represent a population of about 300 million. Representatives of our Missionary Volunteers in the Far Eastern Division accepted the congress challenge to carry the "Message to Millions." On the opening night the division MV secretary, C. D. Martin, appealed to each youth in these words: "This, I pray, may become the hour of power for all who have come."

The Daily Program

Every moment of each day of the congress was packed with inspiration. Each day began with the six o'clock Morning Watch program. These early meetings were on the theme "Finding Christ." After the messages by experienced youth leaders T. C. Murdoch, L. E. Montana, E. C. Saw, and Milton Lee the great congregation formed a prayer circle on the campus, and in the many tongues of the East, fervent petitions ascended to the throne of God.

The 8:00 A.M. hour of devotion, entitled "United With Christ," brought appeals for dedicated Christian living from Pastors H. M. S. Richards, L. A. Skinner, and C. P. Sorensen. Four midmorning workshops gave opportunity for practical study and discussion on various phases of Missionary Volunteering. Each delegate chose the field of his special interest.

T. V. Zytoske, president of Korean Union College, directed the MV Leadership class. P. H. Romulo, North Philippine Union MV secretary, instructed in Pathfinder leadership; R. E. Klimes, Korean Union youth leader, led out in the personal evangelism discussion; and W. K. Nelson presented plans for MV Voice of Youth public evangelism. Each workshop stressed the soul-winning potential in each Missionary Volunteer Society.

The workshops were followed by the

Below: Groups of delegates join in early morning prayer bands. Congress auditorium on Philippine Union College campus in the background. Right: The Indonesian "Bamboo Orchestra," one of the musical high lights of the congress. B. J. Dompas, union MV secretary, led his delegates in songs of color and interest; among the favorites was "Missionary Volunteers."

Youth Ideals Hour at 11:00. Young people were warned of the perils of worldly education and the blessings of true education in a memorable message given by division evangelist J. R. Spangler, entitled "There's a Difference." Far East evangelist for the Chinese, Milton Lee, contrasted slaves of sin with sons of God. At another 11:00 hour Pastor Skinner outlined Christian standards for friendship and marriage.

The variety of the afternoon programs encouraged a good attendance. Panel discussions led by T. H. Blincoe of Japan Missionary College and J. R. Spangler considered youth problems in areas of recreation, dress, music, and literature.

Four o'clock was Feature Hour. For this meeting the large auditorium platform was transformed into scenes of highways and byways during Pastor E. A. Brodeur's presentation of the opportunities and experiences of youthful literature evangelists. W. A. Scharffenberg, General Conference Temperance secretary, brought reports on the opportunities open to youth in the work of the International Temperance Association. Another feature hour presented, by scene and narration, Voice of Youth evangelism—step-by-step plans on holding public meetings prepared and presented by Missionary Volunteers.

The Evening Sessions

Days packed with inspiration and instruction were followed by the Christ-centered challenge of the evening sessions. The message of Pastor Blincoe entitled "Are You a Christian?" awakened all to the need of vital union with the Lord Jesus through an experience of faith, and was followed by a response of consecration. Color, national costumes, and the intriguing history of the message in the Far East were features at a memorable evening program entitled "Panorama of Youth and the Advent Message in the Far East."

Using the theme, Story of the Light, Mrs. Amy Sherrard directed our travel through time, reliving how the torch of truth has been carried by the valiant heroes of God in past generations. Youth of today from many lands of the Orient carried torches to the platform as the thousands present and hundreds unable to find seats watched spellbound at the beauty of the presentation. The message was clear—every light, however small, is needed now.



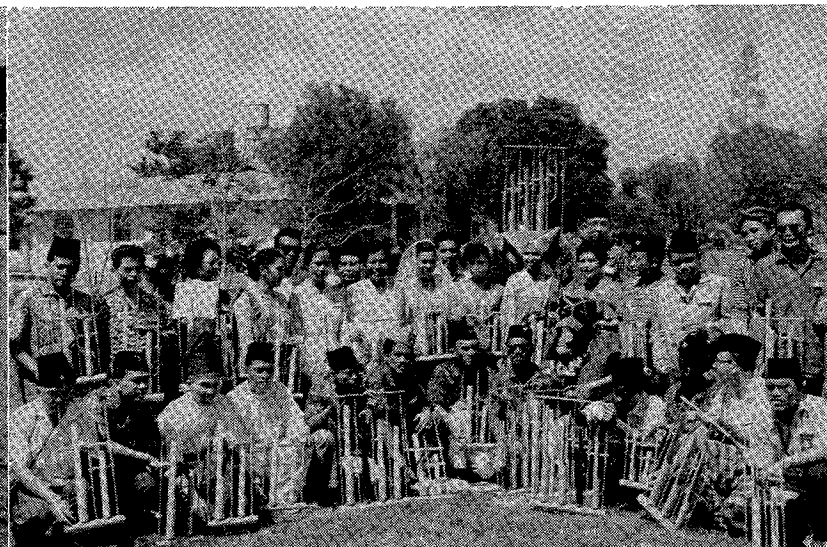
C. D. Martin, Far Eastern Division MV secretary, receives the congress torch from the Filipino runners, and pledges the devotion of the youth of the Far East in holding the light of truth high.

Friday afternoon found the congress featuring Missionary Volunteers in uniform. It was an inspiration to all to see the 93 Master Guide candidates receive their pins and colorful neckerchiefs. And then, as if to emphasize the effectiveness of strong youth leadership, a smartly uniformed drill team of Pathfinders presented a demonstration of marching. A Seventh-day Adventist chaplain, Air Force Captain William Hall of Okinawa, presented a stirring message challenging each young man to be loyal and faithful to God as he serves his country.

The congress Sabbath services found more than 11,000 Adventist youth and their families gathered for worship in the spacious Rizal Memorial Coliseum in Manila. Friday evening H. M. S. Richards spoke on "Christ's Call to Us' All." The call was particularly directed to young men who wished to dedicate their lives to the gospel ministry. It was thrilling to see more than 100 respond.

Sabbath morning every seat in the large coliseum was taken. Division Sabbath school secretary H. E. McClure called forward youth dressed in national costumes representing forty languages to briefly state the membership of the Sabbath schools in their areas. Pastor Blin-

(Continued on page 20)



WE STOOD on the bluff where the giant statue of El Corazón de Jesús ("the heart of Jesus") overlooks a sea of red-tiled roofs in Oruro, Bolivia. It was Friday evening, so we sang "Nuestro sol se pone ya ["Day is dying in the West"]." Pastor Moisés Tenorio, Inca Union evangelist, then offered prayer. In it he mentioned the overwhelming victory for the cross that had been won among the 60,000 inhabitants of this altiplano city of Bolivia.

Though we were chilled by the highland wind that began blowing, we lingered a moment to view the city once more and the Teatro Imperio where, with C. L. Christensen in charge of the effort, Pastor Tenorio had preached to crowds of up to 1,800 in the six-month effort. When the meetings began, there were only two baptized families in Oruro. Now, here and there, sheltered under the roofs below us, were 167 Seventh-day Adventists who were sharing with their neighbors, employers, and others the good news of salvation.

Under one of those roofs was a family with a very special story. Elder Christensen had told me about it briefly, but I was determined to hear all of it firsthand. The next morning, armed with notebook, pencil, and camera, I made my way to the place where Brother and Sister Alejandro Macedonio live with their two little daughters.

The Macedonios Tell Their Story

"Sister Macedonio," I began, "I understand that you were reared in a Catholic home."

"Yes," she answered, "and besides being very devout in image and picture worship I even entered a convent when a girl to prepare myself for service to the church."

"How long did you study there?" I asked.

"Until my mother died," she replied. Then she added, "Since I was the only daughter, I had to return home to help my father. I was very concerned about my dead mother and often went to mass to pray for her. Although I believed in God, I knew nothing about the Bible."

Breaking into the conversation, Brother Macedonio said, "That's right, for when we were married she knew only what the priests had taught her."

"Were you a Catholic also?" I asked.

"No," he replied, "but my religious experience did not amount to much either. I believe that Satan had destined me to belief in spirits."

When Brother Macedonio mentioned this I took out my notebook,

for I knew he was about to relate the story I had come to hear.

"When I was still single," he began, "I went to Argentina to work on the Argentine-Chile railroad. In a short time I had saved enough pesos to take a trip to Buenos Aires."

Alejandro spent several months there. One afternoon while boxing with a friend in a gymnasium, he met the captain of a Spanish ship, who spoke to him about religion. When he asked the captain whether he knew about the gospel, the captain replied that he had knowledge of spirits that were superior to those of the gospel.

For several hours they chatted, during which time the older man related several convincing experiences of people who, supposedly, had been healed through the power of these spirits.

During the next few days Alejandro read several books the captain lent him, but since they contained no scriptural references he doubted that their teachings were correct. He determined to forget all that he had read.

On his way to return the books he mysteriously slipped and fell in the path of an oncoming bus at a busy intersection of the city. His wrist watch was flung from his arm as he fell, and the books were scattered. Some women on the sidewalk screamed for him to get up. He heard them and realized his danger, but he was powerless to move. There was a screeching of brakes as the bus skidded to a halt just three feet from him. Only when he was picked up by some passing pedestrians did he feel able to move again.

Believing that the prince of evil spirits was angry over his decision to forget what he had read, Alejandro was the more determined not to yield to their influence.

"Our real experience with the spirits began just nine months before Pastor Tenorio began the public effort in the theater," volunteered his wife.

"My father willed this house to me at his death," said Brother Macedonio. "I rented it out for a time, but last year my wife and I decided to move into it. The occupants, who were known to live very sinful lives, warned us that we should practice the rite of

Victory Evil

By N. M. M.
Bolivia

'challa' or else we would have trouble."

"What is challa?" I asked anxiously.

"It is a pagan rite," continued Alejandro, "to appease the power of mother earth. It is sometimes carried out by killing a lamb, burying it in the ground, then participating in a drunken feast."

Pointing through the open door to the patio outside, Sister Macedonio said, "The people who lived here said they buried several lambs out there."

"And did you take their advice?" I asked.

"No, we didn't," Alejandro said, "but because of what followed we were tempted to do so."

Settling back in my chair, I continued to listen to the story.



Alejandro and Lidia Macedonio with their children. Alejandro holds Ibana, who was troubled at night by spirits.

Over spirits

President
sion

The Macedonio family was happy, for in two months a third child was to be born. At about three o'clock one morning they were awakened by the sound of someone pushing his way through the narrow double doors of the bedroom, which opened out to the patio. Alejandro sat up in bed and shook his wife.

Visited by an Apparition

It was a rather tall figure, clothed with a strange light. He was breathing hard, as if he had been running for some time. Slowly he advanced toward their bed, and as he came nearer his heavy breathing increased in volume to a thunderous noise that seemed to shake the bed.

As it reached the foot of the bed the apparition glided up on the bed. Frightened and trembling, Lidia began to recite prayers of pardon for herself, directing some of the prayers to the frightening visitor. Within moments the figure slowly retired from the room and disappeared.

Not knowing what the apparition might be, the Macedonios asked their neighbors about it the next morning. They were told that it was either the spirit of someone who had died returning for his soul, or some soul making its last visit before the death of its body.

Lidia returned to the house and immediately went to the family idols that had been placed on top of the bedroom wardrobe. These idols had done miracles for her when she was single. On one occasion while she



Worker group looking over Oruro, Bolivia. Left to right: F. C. Webster, former Inca Union president; C. L. Christensen, Oruro pastor (the Teatro Imperio, where evangelistic meetings were held, is just under his hand); Alejandro Macedonio.

prayed to them she was quickly healed of a serious sickness and at another time she found employment through the intervention of her gods.

While standing on a chair to dust and rearrange the images, Lidia slipped and tumbled to the floor. Hurt, she retired to the bed. Day by day her condition became more serious. Finally she was taken to the hospital. For two weeks she hovered between life and death. Finally, the doctor delivered her baby but discovered that since her fall it had been dead. He told her that it was a miracle that she was still alive, for her body had been full of infection. Lidia now quickly recovered and went home.

Six tranquil months passed by. Then early one morning the mysterious visitor again made his appearance in their bedroom, breathing heavily and filling their hearts with fear. The spirit went to the clothes closet and opened its door. Again Lidia recited prayers, and in moments the frightening visitor disappeared.

About this time the evangelistic meetings began in the theater. Alejandro began to attend regularly, but Lidia would not go. Soon Haydee de Tenorio, the evangelist's wife, visited the Macedonios. Alejandro accepted the teachings of the Bible, but Lidia did not show any interest nor did she believe in the Scriptures.

On several occasions thereafter, as Alejandro was ready to go to the meetings, mysterious things happened in the patio. Flowerpots fell off their stands, tin cans rattled, and a wooden bench noisily transferred itself from its usual place to block the doorway leading to the street.

Alejandro continued to attend the meetings, but Lidia's worry was how to get rid of the spirit that was repeatedly bringing fear to their hearts.

A week later, on a Sunday afternoon, the Macedonios took their two little daughters to the park. While there the older, Ibana, fell from a swing. Apparently she was not hurt, although she cried for a while.

But early the next morning at about three o'clock she sat up in her little bed and began to scream. Both parents tried to comfort her, but only after several minutes of hysterical crying did she go to sleep again.

For several nights the same thing happened. Ibana lost her appetite and began to get thin. She was taken to a doctor but he found nothing wrong with her. Meanwhile the regular morning screaming continued.

A Strange Cure

When the neighbors heard of the matter they said that her *animito*, or little soul, had remained in the park where she fell, and suggested a strange cure. Alejandro followed their suggestion to see if he could cure his daughter.

At nine o'clock that night, when Ibana was asleep, he and Lidia prepared a lifesized doll of sheets and small pillows and clothed it with Ibana's clothes. With the doll under his overcoat Alejandro made his way to the park, and when no one was around he placed the doll on the exact spot where Ibana had fallen some weeks before. For about ten minutes Alejandro called for her *animito* to come.

Taking up the doll, he returned to the house and placed it in the arms

of his sleeping daughter. The night passed without incident and from then on there were no more night screams. Ibane was soon eating and well.

"Did you really believe that the superstitious cure made her well?" I asked.

"It was hard to believe otherwise, Pastor," he replied, "for it worked. Of course, we now feel that the enemy was trying to lead us along gently to confide in false gods and in his spirit agents."

"Did you stop attending the meetings?" I queried further.

"No, he didn't," Lidia replied. "He continued to attend, and Sister Tenorio continued to visit us even though I refused to go to the meetings."

The Apparition Returns

Alejandro began again. It was about 3:00 A.M. a few nights later when the frightening visitor came again. Before retiring that night, Alejandro had read aloud to his wife the Biblical account of the wilderness temptation of Jesus. At length they had discussed the satanic origin of the spirit in the light of the instructions that Sister Tenorio had given them.

This time the spirit was heard breathing heavily outside the closed bedroom doors. It entered without opening the doors. Its appearance was so frightening and the noise of its breathing so terrifying that Lidia began to faint. Alejandro, remembering the victory of Christ over His tempter, said, "Only Jesus lives here. In this house we serve only Jesus."

The spirit turned toward the door and on reaching it looked once more at the frightened couple. The door handle rattled and as the spirit dissolved away a crackling sound like that of exploding firecrackers sounded at the base of the door. Sleep did not return that night. Arising at daylight, Alejandro inspected the door, expecting to find some damage done by the exploding noise, but no trace of anything was found.

Lidia was now more impressed by the power of the religion presented at the meetings in the theater, and she attended a few meetings.

Then Ibane had another hard fall, this time while playing in the patio of their home. Fearing that she would again be tormented by the unexplainable night screaming, they took a preventive measure—this time not the one suggested by the neighbors but one in

harmony with the teachings they had heard in the theater and through the instructions of Sister Tenorio.

Before retiring that evening they read a portion of the Bible and offered an earnest prayer for the help of heavenly agencies. The night passed without incident and the following nights too. Their faith in God was strengthened.

Although Lidia accepted with difficulty the Bible teachings about images and false gods, the Holy Spirit was beginning to have His way in her life. Alejandro had made known his desire to be baptized, but his wife hesitated.

One afternoon while seated in the living room, Lidia heard noises in the kitchen. She knew that no one else was in the house. Petrified with fear, she listened. Someone was taking kettles out of the cupboard and putting them on the stove. There were other noises as if someone was preparing a meal. Then she heard a familiar voice softly calling her name, "Lidia, Lidia." It was the voice of her dead mother. Again it repeated, "Lidia, Lidia," then it was gone and all was quiet. Going to the kitchen, she found kettles and other things disturbed.

Early the next morning the hard-breathing visitor came and stood by the bedroom door. Just then a car was heard coming up the street in front of the house and the visitor began to vanish. As the car sped by and continued up the street the spirit began to appear again. Alejandro snapped on the light, but the spirit continued to appear just as distinctly. The car that had gone up the street began to return, and as it neared the house the spirit again began to disappear. As the car passed the house and went on down the street the visitor once more appeared clearly. Then as Alejandro prayed aloud, it vanished.

Both Alejandro and Lidia were

now attending the meetings regularly, and Sister Tenorio's visits were received with anticipation by Lidia. Finally they made their decision to be baptized. Two days before the baptism they wondered what they would do with all the idols, catechisms, and religious pictures in the house. They decided to burn them.

For two hours they tore the books apart, removed pictures from their frames, and broke up plaster images to throw on the flames.

Their decision was final, but the spirit of the enemy was not through.

The Final Encounter

That night at the accustomed hour both Alejandro and Lidia were awakened by the terrifying breathing noise. Instead of one spirit this time three spirits were present. One was standing at the head of the bed on Lidia's side, looking down on them. Its face was not distinctly seen, but both could feel its hot breath blowing on their faces. A second one was at the foot of the bed, and the third one was at the door.

Lidia trembled so much that the bed began to shake. Not having the strength even to sit up, Alejandro began to pray. As he mentioned the name of Jesus the forms began to fade, and as he continued his prayer they retired from the room.

Suddenly there was a noise of horses' hoofs in the patio, then the clanking of chains and the sound of horses galloping away. For several minutes both Alejandro and Lidia lay in bed, trembling. No more sleep that night.

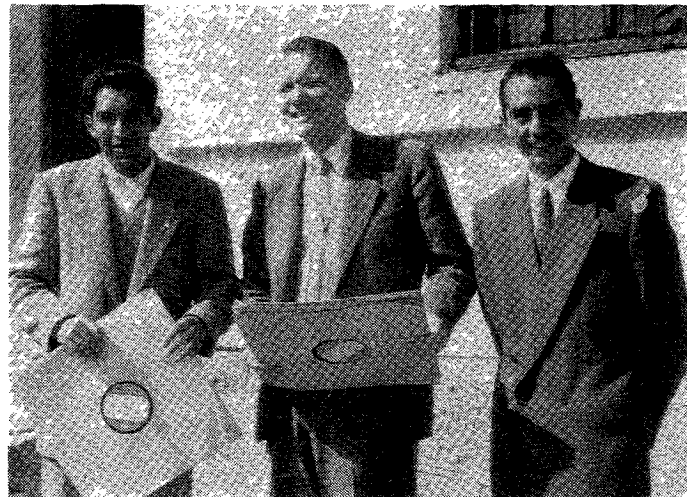
Two days later they were baptized, and since then they have lived in complete tranquillity. The spirits visit them no more.

With Elder Christensen, Alejandro went to his employer in an endeavor to secure his Sabbaths free. Not only did the employer give him the Sabbaths off but also told him

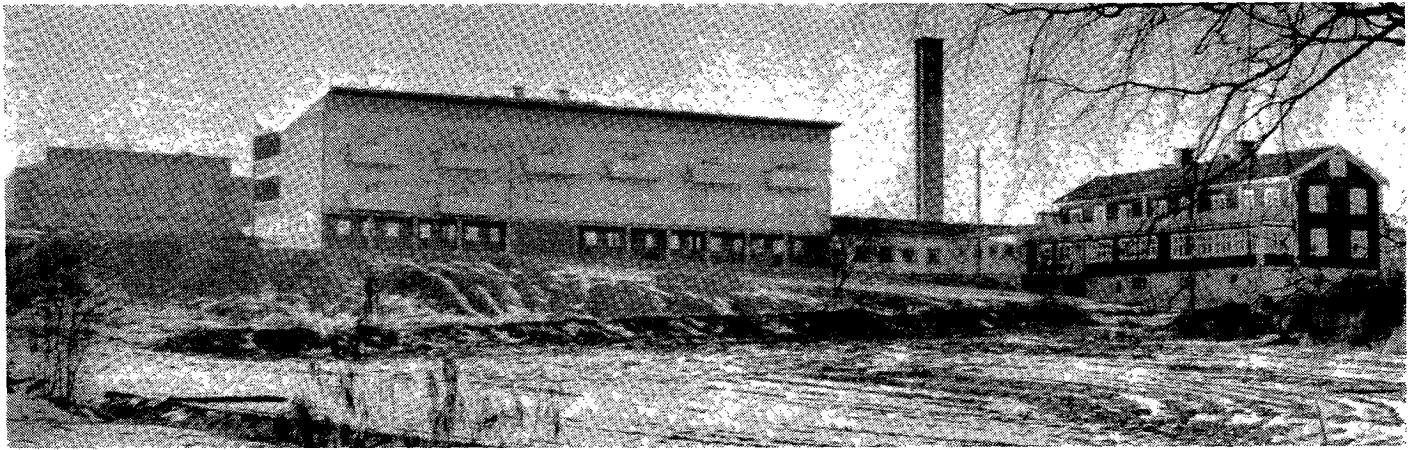
that he would not discount his regular Sabbath pay nor the Sunday bonus pay, which was given to every employee who did not lose time during the six working days.

Alejandro finds contentment in his weekly visits to the radio station where he personally delivers the transcribed Voice of Prophecy programs for transmission on the local station.

As we took the pictures and concluded the visit, Alejandro said, "We have great joy in our hearts and in our home, and we only ask that we may become perfect as we follow Jesus."



Alejandro Macedonio (right) with C. L. Christensen (center) and radio director in Oruro, Bolivia.



The new main building of Nyhyttan Sanitarium, Sweden. It is connected with the old dining room building to the right. At left, behind the new wing, is the new church.

Two New Buildings Dedicated in Sweden

By Gösta Berglund, *President North Swedish Conference*

The last weekend of February were great days in the history of the Advent Movement in Sweden. At that time our oldest institution, Nyhyttan Sanitarium, dedicated two new buildings—an addition that became the main building of the institution, and a new modern church building.

Nyhyttan is situated in the part of Sweden where the Advent message first was preached in this country, and where a couple of strong churches were founded in the early 1880's. The farm, Nyhyttan, was bought by the denomination in 1898, and that autumn we opened our first school there. For many years our Swedish training school was held at that place. In the summer we used Nyhyttan for a sanitarium. We followed this policy up to 1932, when we secured a new place for the school. Since then Nyhyttan has been operated exclusively as a sanitarium.

The old buildings have been remodeled several times, and three buildings have been constructed. The latest one (1932-1933) was a modern building for the men's and women's hydrotherapy departments, and guest rooms. But now even this building is old.

During recent years there has been a constant need for modern facilities and more comfort for both the guests and the workers in the different departments. Plans for new facilities have been laid for several years; now they have materialized. A large, modern, well-equipped building with offices for two doctors, reception room, business offices, men's and women's hydrotherapy departments, and 25 new rooms for patients has been completed. This building is connected with two of the old buildings, and in the connecting structure a new kitchen and dining room for the workers have been placed. This has made possible an enlargement of the old dining room for guests. The new building has raised the capacity of the sanitarium from 65 to 95 patients.

Our 85-member church at Nyhyttan has for many years met in a small chapel in one of the old buildings. The dream of the church has been to have its own building in which to worship. During some 13 years a building fund has been raised, and when the sanitarium began to build, the church also was ready to build. Both buildings were ready for dedication in February.

On Sabbath, February 25, the church had their own dedication and many members from sister churches in the surroundings came to the celebration. In the morning service A. F. Tarr, president of the Northern European Division, preached. In the afternoon J. P. Sundquist, president of the Swedish Union, gave the dedication sermon.

On Monday, February 27, the official dedication took place. All who had anything to do with the construction of the sanitarium and church buildings were there, from the architects to the painters. A. F. Tarr preached and dedicated the buildings to the Lord and His service.

Representatives from the press and radio were present and gave good publicity. This publicity was a great help to this growing institution. Since the dedication it has been filled to capacity.



Dr. G. Smars (left) and Manager O. Ericsson express their satisfaction with plans for the new building at the Nyhyttan Sanitarium, Sweden.

Liberal Support Urged for Oakwood College

By F. L. Peterson, *Associate Secretary General Conference*

The Seventh-day Adventist Church is a world church with a message of love that is both revolutionary and reconciling. This church has accepted the responsibility of going into all lands to win souls for Christ.

Christian education is at the very heart of the church program. Education is not a side line, but a major aid in fulfilling the gospel commission. "And this gospel of the kingdom shall be preached in all the world" (Matt. 24:14).

For many years Oakwood College has made Christian education available to Negro Americans. The wonderful work that the college has done over the years has justified its establishment. The graduates of the college may be found in Christian service both at home and abroad.

Oakwood College is owned by the General Conference. For this reason the church leaders feel a real sense of concern for the service that it should render. Every effort is being made that academic excellence will be commensurate with the high spiritual tone and the Christian character of the college. More buildings and equipment are needed in order that the college may do a better job.

The offering for Oakwood College that is taken annually in all our North American churches has enabled the General Conference to provide badly needed funds for the college. Many of our churches have been most liberal in contributing to building up the institution, and as the result the work of the college has greatly improved.

We of the college constituency are grateful for the offerings given in the past, and we earnestly appeal to you to remember Oakwood College in a liberal way when the offering for the college is received on Sabbath, June 10. If you will be at camp meeting on that date or away from your home church for other reasons, please make your contribution to this needy but worthy institution before you leave.

May God bless you for your sacrifice.



The Gospel Choirmen of Boulder, Colorado

The Gospel Choirmen, of the Boulder, Colorado, church, are a group of missionary-minded men who are dedicating their talents to soul winning. Among them are contractors, teachers, painters, decorators, physicians, dentists, scientists, an X-ray and a laboratory technician, a hospital administrator, an accountant, an optometrist, a pharmacist, and a tailor. Their plan of action is well illustrated by what they are now doing in the little town of Lyons, Colorado, a few miles north of Boulder. At the present time there is only one Adventist woman living in this town.

This group of men arranged to rent a hall from the Congregational church in

which to hold meetings. After a liberal amount of good music each evening, Dr. Keith A. Anderson gives a short health lecture, then Richard Werner, Bible teacher at Boulder Junior Academy, presents a spiritual message.

The pastor of the Congregational church has attended some of the meetings. As many as 45 non-Adventists have been present. Forty-four non-Adventists requested the Bible course or free literature during the first three nights of meetings, and 240 pieces of literature have already been handed out to those attending.

BEN J. LIEBELT, Departmental Secretary, Colorado Conference

Northern Europe Holds Clinical Medical Council

By T. R. Flaiz, M.D., Secretary
General Conference Medical Department

Some 350 medical workers of the Northern European Division gathered in Copenhagen, Denmark, March 30 to April 3, for a clinical congress. Most of our medical people of this part of the world are engaged in physical therapy. Many are employed in conference-operated sanitariums, but the majority operate their own clinics or work in government hospitals in the towns of Denmark, Finland, Sweden, and Norway. Many privately operated clinics are staffed by man-and-wife teams trained at our Skodsborg Sanitarium. Others are larger, employing staffs of six or eight trained workers.

It is generally recognized that Scandinavia trains the world's finest workers in massage and hydrotherapy. And Scandinavia's best are trained in our sanitarium in Skodsborg.

Without regular review and postgraduate courses any professional group becomes rusty and behind the more alert of his fellow practitioners. Adventist physiotherapists of Northern Europe are invited to a central institution at regular

intervals to receive instruction in this profession.

The most able physicians and physiotherapists available in the area are bringing to these sessions the most recent information and skills in the fields related to physical therapy. Lectures and demonstrations are followed by opportunity for questions and answers. Physiotherapy clinics scattered throughout Scandinavia are frequently the center of activity and major support of the local church. From among these physiotherapists a good number have responded to calls to serve in hospitals in the mission field.

The recent convention was the best attended and most enthusiastically supported of any yet held. Dr. A. Milholt, of the Skodsborg Sanitarium staff and medical secretary of the West Nordic Union Conference, developed and led in the council sessions. He was supported by Dr. E. Hansen, the medical director, and Dr. H. Wikkelse, also of the staff. Dr. A. Andersen, for many years medical director of Skodsborg and an active participant in all previous councils, was prevented from being present by illness. A. F. Tarr, president of the Northern European Division, was present throughout the session, as were several of the local and union conference presidents.

Nearly all of the 350 delegates in at-

tendance received their training in the Skodsborg Sanitarium, which they claim as their mother institution. This sanitarium was opened in 1897 by our pioneer, Dr. J. C. Ottosen, who spent some time in Battle Creek before undertaking the development of our Danish sanitarium.

The excellent medical work carried on by our workers in Scandinavia has contributed substantially to the favorable position of the church in this part of the world field.

Blind African "Sees" God's People in Dream

By Robert H. Pierson, President
Southern African Division

In the Wakuria country of Africa, near the Kenya-Tanganyika border, lived a blind pagan. This man, though in heathen darkness, felt a deep longing to know the true God and to follow Him. One night in a dream the Lord revealed to him that the people with God's true message would come to his village and hold meetings under a certain well-known wild fig tree. A short time later another Christian group came to the village and began to hold meetings.

"Where are they holding their meetings?" the African asked. When told that it was in the center of the village he replied, "They are not God's true people."

During the course of the months ahead several other denominations came. Each time the blind searcher for truth turned away sadly when told the meetings were not being held under the wild fig tree.

Finally some Seventh-day Adventist young people came to the village and conducted meetings under the very tree the blind African had been shown in his dream. His friends rushed to tell him what was going on.

"These are God's true people!" he beamed as he felt his way to the place of meeting. As the meetings progressed, the blind man and several of his friends listened intently. When the call to decision was made, many took their stand. Recently a new church with 61 members was organized in this village where God had established His work through a dream.

First Far Eastern Division Youth Congress

(Continued from page 15)

coe presented the lesson study. During the hour of worship thoughts were focused on the threefold message of Revelation 14 as Pastor Richards presented "Christ's Message for Today."

"Moments of Music" listed on the program were in reality marvels of melody, often lasting half an hour. The bamboo orchestra from Indonesia, the Plan of Redemption in Music presented by L. E. Tucker, and the congress choir under the skillful direction of E. H. Wallace, the soloists, the group singers, the King's Men quartet, the *Queen Esther* cantata, conducted by Dr. U. M. Carbajal—all

filled the auditorium and hearts with divine melody.

In the Sabbath evening message, "Christ's Messengers," L. A. Skinner led the delegates in a commitment service that climaxed the congress. The MV secretary from each union and detached mission of the Far East came forward in answer to Pastor Skinner's challenge to pledge his youth in service. A new youth evangelistic crusade called Message to Millions was enthusiastically launched, and the thousands of youth at that final service were inspired to have a part in it. This aggressive campaign is to be the evangelistic follow-up project of the Far Eastern Youth Congress.

Crusade Conducted in Portland, Oregon

By H. L. Rudy, *President Oregon Conference*

From February 25 to March 18 a series of 17 evangelistic meetings was held in the beautiful Civic Auditorium of Portland, Oregon. G. E. Vandeman of the General Conference led out in the crusade. He was assisted by the pastors of the Portland area, C. J. Ritchie, departmental secretary of the conference, and Floyd Breesee, conference evangelist, who served as associate evangelist and coordinator of the visitation program.

Also assisting were two of our other conference evangelistic teams, the Bible instructors of the Portland area, the chaplain of the Portland Sanitarium, and his assistants. All told, 26 ministers and other workers united with Elder Vande-

man in this profitable soul-winning enterprise. A number of workers from both the Oregon Conference office and the North Pacific Union Conference office gave unsparingly of their time in support of these meetings.

There was an abundance of work. Here is a summary of the interests:

From It Is Written—	
Take His Word	1,000
From 20th Century Bible School	400
From Faith for Today contacts	903
From Voice of Prophecy schools	541
Signs of the Times interests	2,100
Names submitted by church members	2,400

After thorough screening, about 500 interests proved to be well developed. Of these, 270 people made definite decisions to obey God's will, including Sabbath observance and preparation for church membership. These people with advanced interests joined the special Bible class that was organized at the close of the auditorium meetings. When the meetings were transferred to the Stone Tower church they continued to study for an additional nine evenings, over a period of three weeks.

During this period of Bible study the attendance was consistently good. Sabbath school classes were, and continue to be, conducted in the respective churches by the pastors. The enrollment in these classes is growing week by week. Baptisms have taken place in nearly all the Portland area churches.

It Is Written reaping meetings are being held in several areas throughout the Oregon Conference. The results are gratifying.



W. G. Townend baptizing Arthur Geen in the Kolar Gold Fields, South India.

Faithfulness of Convert in India Is Rewarded

By W. G. Townend, *Departmental Secretary South India Union*

While traveling in the Kolar Gold Fields of South India, Pastor D. S. David met a gentleman by the name of Geenaraj. In the course of the conversation Mr. Geenaraj indicated an interest in the Christian religion. Always alert to evangelistic opportunities, Pastor David enrolled the young man in the English Voice of Prophecy course.

When we began our evangelistic effort in the Kolar Gold Fields, Pastor David sent a written invitation to this young man to attend the meetings. Not only did Mr. Geenaraj attend but he invited Pastor David and me to visit him in his home. He proudly showed us his Voice of Prophecy diploma, for he had recently completed the Bible course, and told us that he now prays only to Christ Jesus. He showed us as evidence a place of worship that he had erected in his home.

Bible studies continued with this intelligent young man, and he continued to attend our evangelistic meetings. One evening after the meeting, Mr. Geenaraj asked me whether he might be included in the group who were to be baptized in less than two weeks' time. This request caused me deep concern for, although the man seemed to be in earnest, I knew that he held a good position in the pay department of the Champion Reefs Mine, and that his job required him to be at his office every Saturday.

I pointed out this problem to him, warning him that in the ten years that evangelistic work had been carried out in the Gold Fields not one mining employee had ever been granted Sabbath privileges. He said that he was already aware of this problem, but he was entitled to twenty days' leave each year and that he would take these days on the Sabbath, meanwhile endeavoring to make permanent arrangements for Sabbath privileges. "What if Sabbath privileges are not ultimately granted?" I asked. "Then I will worship God on His Sabbath day, regardless," was his earnest reply.



Portland Civic Auditorium, with seating capacity of 4,500. The attendance at the It Is Written crusade averaged 3,000 a service. Total attendance reached 50,000 during the seventeen meetings.

I baptized Mr. Geenaraj along with the others less than two weeks later. After baptism, he changed his name to J. Arthur Geen. He said with the change of name he was determined that the whole way of his life might be changed to the way of Christ Jesus.

Two or three months went by. Then one morning as I was traveling in the Kerala field I received a letter from Brother Geen, telling of his love for the Lord and the message and what a thrill it was to be taking an active part in the work of the Sabbath school. He added that he had used the balance of his twenty days' leave for keeping the Sabbath, and in spite of repeated appeals to his superior officer, he had been refused Sabbath privileges. Could I come and interview his superintendent and help to plead his case? I replied that since the matter was urgent and I would not be able to visit his district again for some weeks, he should get in touch with our union secretary, Pastor I. K. Moses, and arrange for another overseas worker to approach the superintendent.

T. R. Potts, the Kannada Section evangelist, with Pastors Moses and David visited the superintendent and once more presented the request of Brother Geen for Sabbath privileges. Regardless of the outcome, our brother was determined to keep the Sabbath.

A wisely worded approach, strengthened by the blessing and power of God, resulted in Brother Geen's receiving full Sabbath privileges.

Only yesterday, I heard that another young man who was baptized as the result of our meetings in the Kolar Gold Fields, and who had to leave the fields because he could not obtain employment

with the Sabbath free, has obtained a good position with the railways department. He is allowed to take his weekly holiday on Saturday. Pastor David reports that of the eight who were baptized at the end of the three-month effort all have had real problems, but all are rejoicing in the Lord. One young man will be attending Spicer College next semester, aiming, we understand, for the gospel ministry.

Colporteur in Virginia Meets Convert of Book

By Ted Henderson, *Literature Evangelist*

Not long ago my wife and I attended a Dorcas Federation meeting at Appalachia, Virginia. Sitting at our table was a Mrs. Reedy and her married daughter. After we had eaten, Mrs. Reedy turned to me and asked, "Are you Ted Henderson?" Upon learning that I was she said:

"Fourteen years ago a salesman knocked at my door and sold me a book, *Bible Readings for the Home Circle*. I was especially impressed because the salesman prayed with me twice and suggested that I read the fifteenth chapter of John that evening. He said he would pray for me each evening. Mr. Henderson, you are the salesman who sold me the book, and the man who prayed for me. I didn't know you were a Seventh-day Adventist, nor had I ever heard of the Adventists. I didn't even know that there was a group of people who kept the seventh-day Sabbath.

"Before this I had been a member of other churches, but none brought satis-

faction, for they did not teach all that I thought the Bible taught. When I began studying *Bible Readings for the Home Circle* I knew this was what I was looking for.

"Shortly after your visit gospel meetings were conducted in my home town. After I had attended the meetings for a few weeks the evangelist came to visit me. He spotted the book you had sold me. I told him it taught the things I had believed through the years. Of course the evangelist assured me I had a good book and should continue to study it.

"As the meetings continued and the beauty of the Sabbath was presented, I readily accepted the three angels' messages and was baptized. My three daughters are active members of the church, and my son-in-law is attending Southern Missionary College."

Fourteen years had elapsed since I had placed the book in Mrs. Reedy's home. Now I learned the result. What a thrill!

Cagayan Valley Sanitarium and Hospital, Philippines

By Celedonio A. Fernando, M.D.
Medical Director

On March 16, 1959, the Cagayan Valley Sanitarium and Hospital, 200 miles north of Manila, opened its doors to the public. High government officials, officers from the North Philippine Union Mission and Manila Sanitarium and Hospital, and many people from nearby towns witnessed the inauguration of this 12-bed hospital and its dedication to public service.

For the first few months patients flocked to the hospital, and an average of 65 patients were seen daily at the outpatient department, and 16 patients in the wards. This progress had an adverse effect on the local doctors and their friends in the area. Religious groups saw in it a further advance of Adventist beliefs. Concerted efforts were made to destroy the good name of the hospital. Our doctors' lives were threatened. For some time the patient count, outpatient and inpatient, went lower and lower.

But the Lord did not leave us alone. Every patient that came was treated well. Patients saw that the hospital was built to serve them, and most patients went home satisfied with the excellent service. Now the number of patients is gradually increasing again.

The present staff consists of two physicians, one part-time anesthetist, four nurses, one pharmacist, one treasurer, one secretary-receptionist, one part-time chaplain, one laboratory technician, and aids, maintenance men, and laundry and kitchen helpers.

Although the hospital's financial condition is not yet stable, and financial aid has to come from the North Philippine Union Mission and the Manila Sanitarium and Hospital to help in necessary improvements, the Cagayan Valley Sanitarium and Hospital is contributing its share to the progress of the total program of the church. In a year's time the constituency of the church at Santiago,



Successful Evangelism Marks Michigan Centennial

The Michigan Conference has been marking its centennial celebration with a strong program of evangelism. As a result of three recent campaigns almost 200 people have been baptized.

Robert L. Boothby baptized 54 as a result of a 15-week effort in Flint. Elden Walter and Gordon Henderson baptized more than 70 in Lansing. During the meetings, held in the newly acquired conference auditorium, 120 decisions for Christ were made. The Barron-Turner-Dill group from the Texas Conference conducted a campaign in the Pontiac church. The final tally showed 140 decisions and 75 being baptized.

Plans call for about 60 cities in Michigan to have evangelistic campaigns during the first nine months of the year.

MORTEN JUBERG, *PR Director*
Michigan Conference



The Cagayan Valley (Philippines) Sanitarium and Hospital staff with Andrew J. Robbins, president of the North Philippine Union Mission, and B. Page Haskell, business manager of the Manila Sanitarium and Hospital.

Isabela, where the hospital is situated, has increased from 35 to 165 active members.

Recently, 29 persons have been baptized as a result of the united effort of the hospital workers and church members. Midweek prayer and Friday night vesper meetings are well attended. A part-time evangelist, with the financial support of hospital personnel and some church members, is holding a series of evangelistic meetings that will produce about a dozen baptisms.

Many uncivilized tribes from the hinterlands come to the hospital for treatment, sometimes trekking along mountain trails for two or three days. Afflicted with festering sores, tropical diseases, and various other maladies as a result of filthy practices, these barbarous people, wearing only G strings, with bows and arrows and spears in their hands, come asking for treatment for their pains and for clothing to cover their bodies.

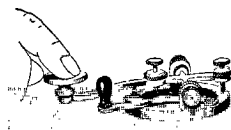
One patient from these mountain tribes stayed for a few months in the hospital, and when he went home he promised to teach his people the new way of life he had learned. With some financial aid and encouragement from the hospital workers and church members, a self-supporting missionary was sent to follow up these patients, and there are 20 souls from these uncivilized tribes preparing for baptism.

We thank God for the men who have the vision of enlarging the scope of the medical work in the Philippines. Drs. John W. Schnepfer, Roy V. Jutzy, and Elvin C. Hedrich started the residency training program at the Manila Sanitarium and Hospital, and the establishment of the Cagayan Valley Sanitarium and Hospital is its direct fruitage. Soon other graduates of this training program will be scattered throughout the Philippine archipelago to establish clinics and medical centers like the Cagayan Valley Sanitarium and Hospital.

Answers to Bible Quiz

(Page 8)

1. On giving names to the animal creation (Gen. 2:19).
2. The coming of Christ (Gen. 3:15).
3. Adam (Gen. 5:5).
4. To Noah and his family after the Flood (Gen. 9:3).
5. Abram (Gen. 14:13).
6. Ishmael (Gen. 16:11).
7. Miriam (Ex. 15:20).
8. Abram, who gave tithes to Melchizedek (Gen. 14:18-20).
9. By Joseph in exchange for bread (Gen. 47:17).
10. Song of Moses (Ex. 15).



Brief News OF MEN AND EVENTS

OVERSEAS NEWS CORRESPONDENTS: Australasia—R. R. Frame; Far East—A. E. Gibb; Inter-America—Clyde O. Franz; Middle East—Raymond H. Hartwell; Northern Europe—G. D. King; South America—L. H. Olson; Southern Africa—W. Duncan Eva; Southern Asia—J. F. Ashlock; Southern Europe—W. A. Wild. NORTH AMERICAN UNIONS: Atlantic—Mrs. Emma Kirk; Canadian—Darren Michael; Central—Mrs. Clara Anderson; Columbia—Don A. Roth; Lake—Mrs. Mildred Wade; Northern—L. H. Netteburg; North Pacific—Mrs. Ione Morgan; Pacific—Mrs. Margaret Follett; Southern—Cecil Coffey; Southwestern—May Powell.

CENTRAL UNION

► Under the direction of L. N. Boyd, pastor, the Hemingford, Nebraska, church has refinished its recreation hall. The walls have been paneled with Philippine mahogany and the floor covered with asphalt tile. The electric wiring has been completed and a coal stoker installed in the furnace.

► About 60 nonmembers have been in attendance at the meeting in Scottsbluff, Nebraska, held by R. M. Sanchez for the Spanish people. Elder Sanchez is looking forward to organizing a fine Spanish-speaking company in Scottsbluff.

► A large youth rally marked the opening of the spring MV Week of Prayer for the youth of the Denver metropolitan area. The rally was held in the Abraham Lincoln High School auditorium on Sabbath afternoon, with 1,000 MV's and friends in attendance. The theme was

"I Do Love Him!"

"I do love Him!" That is what a dear widow said, recently, in a letter to me. She had just returned to her little cottage from the hospital where she had spent six weeks recuperating from a fractured arm sustained by a fall. She is a woman of great faith in God, as evidenced by her consistent Christian life, and the following words taken from her letter:

"I had a fall and broke my left arm and was in the hospital six weeks. Have been home now for a week. I did suffer. The cast is off now and our heavenly Father is answering our prayers, and soon it will be like it was. Thanks to Him, He never fails. I do love Him and my Saviour."

It has been about 16 years since I first met this woman. I had just moved back to the mainland of the United States from mission lands. She was then a lonely widow living in a little cottage across the street from where we lived. Mrs. Amundsen became acquainted with her, and soon she was attending Sabbath school and church services. Then followed her baptism. How she loves her Lord and this blessed message of truth and hope! Her faith never fails. She has suffered much illness, but always she reaches out her hand to Him who sees the fall of even the sparrow, and she knows that He will take care of her.

Yes, when she says, "I do love Him," she means just that. Poor in this world's goods, living alone, sometimes unable to get to church, her hearing seriously impaired, she is a living testimonial to the power of God to sustain all of His creatures in their times of trouble.

WESLEY AMUNDSEN, Secretary
Association of Self-supporting
Institutions

Spotlight on the Bible and the motto was Christ—First, Last, and Best. Paul M. DeBooy, MV secretary of the Central Union, was the speaker. Music was furnished by the choir from Campion Academy under the direction of Merritt Schumann. James H. Harris, MV secretary of the Colorado Conference, was coordinator for the rally.

COLUMBIA UNION

► Shenandoah Valley Academy reached an all-time high of \$2,770 for one field day of Ingathering work. This is nearly \$900 above any previous year's total.

► Seventeen members of the Petersburg, Virginia, church finished their MV Leadership Course in March. Most of these were invested as Master Guides on Sabbath, April 29.

► R. H. Brodersen, pastor of the Hampton, Virginia, church, has been appointed secretary of the Potomac Conference

home missionary department. He takes the place of W. M. Buckman, who has accepted a similar post in Michigan.

► Glenn H. Hill, pastor of the Portsmouth, Ohio, church, presented the film *One in 20,000* to 20 different groups in two counties. More than 3,000 students viewed the films, and about half received literature regarding tobacco and lung cancer.

► Four hundred fifty seniors and other guests from academies in the Columbia Union registered for the annual College Days at Columbia Union College, April 23 and 24. Takoma Academy, Takoma Park, was awarded the trophy for having the highest percentage of freshmen enrolled on the campus of Columbia Union College.

LAKE UNION

► The Illinois Conference holds the distinction of being the only Silver Vanguard conference in the Lake Union. Of the seven Silver Vanguard conferences in the North American Division, Illinois is in fourth place. This conference raised a total of \$160,733.37, which represents a per capita of \$25.15.

► The third class of licensed practical nurses was capped in a ceremony at the Hinsdale Sanitarium on Sunday, April 2. M. J. Blair, assistant administrator of the sanitarium, welcomed the class, and D. W. Anderson, chaplain, gave the address. This nursing school, which has been in operation only a year, is under the leadership of Mrs. Mildred Vye, R.N. Associated with her is Paula Deubert, R.N.

► Two Wisconsin congregations have recently moved their church school children into new buildings. On March 13, the Baraboo teacher and pupils enjoyed their first day in the new school. It has two rooms for instruction and is built in an ideal location about one mile west of the city. On Sunday night, April 9, the first formal meeting was held in the new Raymond school. Classwork is now being conducted in the new location.

NORTH PACIFIC UNION

► Commencement speakers as announced for the June 2 to 4 services on the Walla Walla College campus are G. S. Balharrie, of the WWC faculty, consecration; W. B. Clark, dean of students at CME, baccalaureate; and W. B. Ochs, vice-president of the General Conference for North America, commencement.

► Sunday evening, April 16, saw the one hundredth person baptized into the church during the Salem-Albany (Oregon) crusade conducted by the George Knowles-Clyde Mundy evangelistic team. The local ministers, J. C. Hansen and C. V. Hartnell, and Jim Grisham, as well as Mrs. Etta Gage, Bible instructor, are assisting with the meetings.

PACIFIC UNION

► W. C. Whitten, for a number of years publishing secretary of the Northern California Conference, has responded to a call to serve in the same capacity in the Atlantic Union Conference. C. L. Williams of the Southeastern California Conference publishing department, has as-

sumed leadership of the department in the Northern California Conference. James Harris, associate secretary of the MV temperance departments in the Northern California Conference has accepted a call to the Colorado Conference as director of their youth work. Succeeding him is William B. Hull, who has been working in youth evangelism in the Central California Conference. The new accountant for the Northern California Conference is Vern Walton, who took business training at Pacific Union College and has just recently completed a term of military service.

► The dedicatory and home-coming services of the new Fresno (California) Central church were held May 20 with R. R. Figuhr, president of the General Conference, speaking for the afternoon dedication service. The sanctuary was built and furnished at a cost of approximately \$280,000 and seats 750 people. Double services are held each Sabbath to accommodate the membership of more than 1,000, reports Clarence E. Smith, pastor.

► E. W. Pedersen, associate secretary of the General Conference Home Missionary Department, was in the Nevada-Utah Conference from May 10 to 20. He spoke in Reno, Las Vegas, Monument Valley, Moab, and Salt Lake City.

► David Neidigh and Edwin Stewart joined Ansel L. Bristol, pastor of the Riverside (California) church, in a ten-day revival series there that brought 72 decisions for Christ.

► An Arizona teachers' retreat was held at Apache Lake, April 6 to 9, with teachers from seven schools attending.

► Arizona Pathfinders held a State-wide camporee recently with 136 Pathfinders in attendance.



ALBERGA.—Grace Marie Dinklage Alberga, born Jan. 1, 1901, in British Guiana, South America; died in Stockton, Calif., April 18, 1961. In 1925 she married Maurice Bernard Alberga.

BAKER.—Cora Fedelia Baker, born March 23, 1879, in East St. Louis, Ill.; died at Atascadero, Calif., Feb. 23, 1961. Her husband, John, survives.

BALDWIN.—Clyde R. Baldwin, born Aug. 18, 1885, at Neosho, Mo.; died April 2, 1961, in Turlock, Calif. He attended Healdsburg College, and in 1912 married Lela Wheeler. For about ten years he was a denominational employee, the major portion of this time as dean of men at Pacific Union College. The survivors are his wife; their foster son and daughter, Ray and Inelda Hefferlin of Southern Missionary College; a sister, Lois Oakes of Fresno, Calif., and a brother, Orville C. Baldwin of Monterey Bay Academy.

BARBER.—Essie Barber, born Sept. 27, 1876, at Oneida, N.Y.; died March 28, 1961. She took the nurse's course at Battle Creek, Mich., and served as matron at Lacombe, Alberta, Canada; Southfield, Jamaica, W.I.; Shelton Academy in Nebraska; Maplewood Academy in Minnesota; and Plainview Academy in South Dakota.

BICKFORD.—Ward Alston Bickford, born Aug. 18, 1874; died April 19, 1961. His wife, Julia Ryder Bickford survives.

BINDER.—Christina Bietz Binder, born Oct. 29, 1881, in Odessa, South Russia; died April 17, 1961, at

Lincoln, Nebr. Among those who survive are her nine children and seven stepchildren. The children include R. R. Bietz and Arthur L. Bietz of Glendale, Calif., and E. E. Bietz of Portland, Oreg.; a stepdaughter, Emma Binder, is in Karachi, Pakistan.

BLAKENEY.—Colin David Blakeney, born May 1, 1899, at West Jeddore, Nova Scotia; died Dec. 31, 1960, in Wolfeboro, N.H. His wife, Garland Boutilier Blakeney, survives.

BRYANT.—Hazel Bell Bryant, born Aug. 24, 1898, at Alexandria, N.H.; died March 13, 1961, at Portsmouth, N.H. Her husband, Ernest Bryant, remains.

CARNES.—Claire M. Carnes, born Dec. 10, 1889, in New Mexico; died April 7, 1961, at Modesto, Calif. She received her nurse's training at the Boulder-Colorado Sanitarium and Hospital. After graduating in 1916, she served seven years as a nurse in South America, for a time assisting F. A. Stahl. Surviving are a son, David of Arizona; a daughter, Barbara Hallock of Sun Valley, Calif.; three grandchildren; a brother, Walter Whiteman of Oregon; and a sister, Lizzie Otis of New Mexico.

CLARK.—Fred Wilkinson Clark, born in 1885, at Forkville, Pa.; died at Lewiston, Idaho, March 18, 1961. His wife remains.

CLINCHEY.—Margaret E. Clinchey, born Feb. 5, 1881, in Berlin, Germany; died Dec. 12, 1960, in Montclair, N.J.

DAIL.—Anna E. Dail, born March 29, 1873, in Michigan; died Oct. 24, 1960. She was a member of the first graduating class at Union College. With her husband, Elder Guy Dail, she spent more than 20 years in the Central European Division, where he was secretary of the division. She also served with her husband in Latvia and at Pacific Union College. She is survived by two sons, Dr. Clarence Dail of La Crescenta and Harold Dail. [Obituary received May 1, 1961.—Eos.]

FOX.—Verna Olive Fox, born May 7, 1893, in Madeline, Calif.; died March 29, 1961.

FREEMAN.—Jessie E. Freeman, born Oct. 9, 1891, in Ithaca, Mich.; died March 29, 1961. She taught a hill school in Tennessee for six years without a salary. Her husband, R. C. Freeman, of Arcata, Calif., survives.

GARTLEY.—George Gartley, born Sept. 2, 1875, in Valparaiso, Chile; died March 23, 1961, in Orlando, Fla. In 1904 he married Grace Pannel, and went to Battle Creek, Mich., where he completed the nurse's course. Then they opened treatment rooms in Memphis, Tenn. Later he was graduated from the medical course at the University of Tennessee, and for 35 years helped to operate the Gartley-Ramsey Hospital in Memphis. For a time he served on the staff of the Florida Sanitarium and Hospital. He also was in charge of the hospital in Kissimmee, Fla. Survivors include his wife and two daughters, Mary Kott of Glendale, Calif., and Carey Stephenson of San Diego, Calif.

HAMPTON.—Karl A. Hampton, born in 1902, at Dwight, Kans.; died Jan. 7, 1961, at Wenatchee, Wash. His wife, Hazel, remains.

HANCOCK.—Anna Samson Hancock, born Feb. 4, 1888, in Pine Island, Minn.; died in Chico, Calif., April 10, 1961. In 1910 she married George H. Hancock.

HAWPE.—Addie Allen Kesterson Hawpe, born Dec. 1, 1872, at Wingo, Ky.; died at Mexia, Tex., April 14, 1961. In 1891 she married Charles Bartlett Hawpe. From the time she and her husband were baptized in 1900, the REVIEW was a weekly visitor in their home.

HERALD.—William A. Herald, born Nov. 30, 1873, near Bluford, Ill.; died in Albuquerque, N. Mex., March 28, 1961. In 1893 he married Lulu Eaton.

HERRMANN.—Minnie Westphal Herrmann, born June 12, 1873, in New London, Wis.; died March 22, 1961, at Placerville, Calif. In 1905 she married Arthur W. Herrmann. One of the survivors is Mrs. Arlene Herrmann, a daughter who is a missionary in Portuguese West Africa.

IANO.—Frank L. Iano, born May 9, 1884, in Torino, Italy; died March 13, 1961, at Sanitarium, Calif. Elder Iano pioneered the Italian work in Fresno, Calif. The Fresno Italian church was the first Italian church built west of the Rockies. He also worked for the Italian people of Berkeley, Oakland, San Francisco, Monterey, and Santa Rosa, Calif. Left to cherish his memory are his wife, Harriet J.; four sons, George L. and Joseph of St. Helena, Frank, Jr., of Sacramento, Elmer W. of Santa Rosa; and a daughter, Ruth F. Paterson of Guam; 11 grandchildren; and 14 great-grandchildren.

JONES.—Alma Osgood Jones, died Jan. 3, 1961, in La Ceiba, Honduras, at the age of 76. She and her husband labored for almost 50 years in Honduras, El Salvador, Guatemala, Dominican Republic, British Guiana, and the Republic of Nicaragua. Among those left to cherish her memory are her husband; son, Christopher; and daughter, Joy de Perez.

LOUCKS.—Philip Henry Loucks, born June 4, 1927, in Dormanville, N.Y.; died April 4, 1961, in Riverside, Calif. His widow, Dorothy Simmons Loucks, survives.

MILLER.—Ethel Ruth Maddock Miller, born Aug. 17, 1876, at Buffalo Lake, Minn.; died March 8, 1961, in Grants Pass, Oreg. In 1902 she married William M. Miller.

Hope

By Elizabeth Cleary West

"Here I leave my loved one sleeping
In the cold, dark earth, at rest.
Now I take the threads of life up
Praying hard, Thou knowest best.

"Where art Thou, Lord? Hear my soul-cry
For I'm tired, lost, and lone.
How can I face mornings, evenings,
Unless Thou hearest from Thy throne?"

"Here I am, My child, right near thee.
I will never thee forsake.
Comfort, courage, joy I'll bring thee.
Tender, mellow, thee I'll make."

"Where art Thou, Lord?" "I'm all around
thee
In the persons of the lost,
In the broken lives of sinners.
Tell them their redemption's cost.

"Tell them that I died to save them.
As you tell, you'll lose your pain;
Happiness will flood your being;
Peace will fill your life again.

"And with faith undimmed and growing
You will feel the Master's touch.
Ministering to those around you,
You'll fulfill His 'inasmuch.'"

This is the way to happy living;
This the solace to all ache;
Loving, giving, toiling, praying;
Doing all for His dear sake.

[This poem was written as the author was seeking God for understanding and comfort, after the death of her mother.—Eds.]

LITERATURE REQUESTS

DISCONTINUE sending literature to Keith Collins, 3024 S. 24th Ave., Broadview, Ill.

WANTED: Mrs. J. S. Darnall, Box 221, Dyersburg, Tenn., wishes clean copies of *These Times*, *Signs*, *Life and Health*, *Listen*, *Message*, *Guide*, *Primary Treasure*, *Little Friend*, and other papers.

Books to build up a library and literature for distribution are needed by Ron Thompson, P.O. Box 573, Bulawayo, So. Rhodesia.

Mr. and Mrs. J. H. Eymann, 4806 Bancroft, Lincoln 6, Nebr., wish up-to-date *Signs*, *These Times*, *Liberty*, *Listen*, and *Life and Health* in good condition.

A continuous supply of *Signs*, *These Times*, *Worker*, *Review*, *Guide*, *Instructor*, small books, old Bibles, songbooks, children's S.S. supplies, and pictures is needed by Iyadurai Israel, SDA Mission, Pullangudi Post, Tinnevely Dist., Madras, India.

Mrs. Viola Walker, Rt. 1, Box 230, Fairburn, Ga., wants a continuous supply of *Instructor*, *Life and Health*, *These Times*, *Message*, *Review*, and small books.

Needed, a continuous supply of *These Times*, *Signs*, *Liberty*, *Message*, *Listen*, small books and pamphlets, by Mrs. E. L. Edwards, 3712 First St., La Salle, Mich.

Mae Zoerman, 1112 N. Michigan, Saginaw, Mich., desires the booklet *Why I Should Be an Adventist* in quantity, old Bibles, and magazines.

Mrs. K. A. Hermanson, Rt. 2, Athens, Tex., wishes a continuous supply of late, clean copies of *Signs*, *These Times*, *Listen*, *Message*, and *Liberty*.

WANTED: Books suitable for young people's library; also *Life and Health*, *Signs*, *Instructor*, *Guide*, by Gloria P. Walcott, SDA School, San Juan, Trinidad, W.I.

Norma M. Pining, Cabiguban, Sagay, Negros Occ., P.I., desires small books, songbooks, *Signs*, *These Times*, *Review*, *Worker*, *Guide*, *Little Friend*, tracts, S.S. *Quarterly*, Spanish Bibles, and other literature.

Edwin Weise, Cuba "D" No. 6, Repto, La Mercedes, Camaguey, Cuba, needs Bible games, *Message*, *MV Kit*, *Alert*, songbooks, and religious magazines.

Lucille Tobola, c/o Maternity and Children's Hospital, Sta. Cruz, Manila, P.I., wishes *Review*, *Signs*, *Life and Health*, *Message*, *Quarterlies*, *Worker*, *Guide*, *Instructor*, *Little Friend*, songbooks, old Bibles, and other literature.

WANTED: *Signs*, *These Times*, *Life and Health*, tracts, old Bibles, small books, and other literature, by A. George Lawrence, 2 Sayres Road, Kingston 10, Jamaica, W.I.

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Federico Dialago, Dohinob, Katipunan, Zamboanga del Norte, P.I.

Sanny Salvan, Bato SDA Church, c/o Mr. E. Pe-layo, Sulitan, Kabasalan, Zamboanga del Sur, P.I.

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WANTED: Ana P. Bayot, 157 Jalandon Street, Bacolod City, P.I., wishes a continuous supply of literature, including old Bibles and small books.

Church Calendar

Home-Foreign Evangelism	June 3
Church Home Missionary Offering	June 3
Oakwood College Offering	June 10
Thirteenth Sabbath Offering (Southern African Division)	June 24
Medical Missionary Day and Church Medical Missionary Offering	July 1
Midsummer Missions Service and Offering	July 8
Pioneer Evangelism	August 5
Church Home Missionary Offering (Educational Day and Elementary School Offering)	August 12
Literature Evangelists Rally Day	September 2
Church Home Missionary Offering	September 2
Missions Extension Day and Offering	September 9
JMV Pathfinder Day	September 16
Thirteenth Sabbath Offering (South American Division)	September 30

REVIEW AND HERALD

113th Year of Continuous Publication

Editor:	Francis David Nichol
Associate Editors:	Raymond F. Cottrell Kenneth H. Wood, Jr.
Consulting Editors:	R. R. Figuhr, M. V. Campbell W. E. Murray
Editorial Secretaries:	Promise Joy Sherman Idamae Melendy
Special Contributors:	C. H. Watson, Frederick Lee W. R. Beach, C. L. Torrey V. G. Anderson, W. B. Ochs Presidents of all Divisions
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TO OUR CONTRIBUTORS: Manuscripts should be typed, double spaced, with adequate margins. Use only one side of paper. Unsolicited manuscripts cannot be returned unless stamped self-addressed envelope is sent with them. The Review does not pay for unsolicited material. Copies of manuscripts sent to other journals cannot be used. Lay members should identify themselves by giving the name of the church they attend and the name of their pastor or local elder.

NEAL.—Roy Alfred Neal, born Sept. 29, 1883, in Hannibal, Mo.; died March 26, 1961, in Orlando, Fla. For 34 years he was a literature evangelist, most of the time working in the Southern Union. Among those who survive are his wife Selma of Winter Park, Fla.; a daughter, Mrs. Steve Ipson, Sr., of Sanford, Fla.; a son, James Jean, of Lockhart, Fla.; a brother, Edward, of Aurora, Ill.; and a sister, Mrs. Leon Sheriff of Davenport, Iowa.

PFEIFFER.—Bertha Luanna Willson Pfeiffer, born Jan. 24, 1879, in State Center, Iowa; died in Alexandria, Minn., Jan. 16, 1961. In 1901 she married Adolph E. Pfeiffer, who for a time worked for our denominational press at Nevada, Iowa. Survivors include her husband; two sons, Dr. Harold Pfeiffer of La Mesa, Calif., and Frank Pfeiffer of National City, Calif.; and two daughters, Florence Burnett of Loma Linda, Calif., and Aletha Knowlton of Grand Marais, Minn.

POTEET.—Helen Elizabeth Moody Poteet, born in 1892, in Van Buren, Ark.; died in Tempe, Ariz., April 17, 1961. Her husband, James Poteet, remains.

PRESLEY.—Hanserd K. Presley, born July 21, 1886, in Quitman, Ga.; died Feb. 9, 1961, in Washington, D.C. He attended Southern Training School in Graysville, Tenn., and for a short time helped L. A. Hansen at the Graysville Sanitarium. From there he went to labor in the Southern Publishing Association in Nashville, Tenn. Then he spent several years at the New England Sanitarium, first as bookkeeper, and then as business manager. While there he was united in marriage with Rena E. Craft. Later he became secretary to E. L. Richmond of the Review and Herald Publishing Association. He was called to serve as auditor of the Lake Union Conference; and at one time also was cashier at the General Conference. He studied law, and for the past 23 years practiced in Maryland and the District of Columbia. Survivors include his wife of Takoma Park, Md.; a daughter, Phyllis Presley Meyers, M.D., of Los Angeles, Calif.; and three sisters, Jessie Carter of Winter Park, Fla., Janet Gunderson of Dunsmuir, Calif., and Anna Voorhees of Orlando, Fla.

REESMAN.—May E. Reesman, born May 1, 1872, near Stockholm, Sweden; died March 14, 1961. She studied nursing at Battle Creek, Mich., and while a student nurse worked in the Chicago mission with Dr. David Paulson. She married Emery T. Reesman, also a student nurse. Upon completion of their training they went to Boulder, Colo., where they nursed at the Boulder Sanitarium. Survivors include three sons, Randolph W. and Stanley H. of Battle Creek, Mich., and Walter G. of North Hollywood, Calif.; two daughters, Mrs. C. E. Moore of Chelsea, Mich., and Mrs. H. L. Roberts of Coos Bay, Oreg.

RUSSELL.—Dollie Ann Russell, born Aug. 14, 1877, in Hawkins County, Tenn.; died March 30, 1961, at Bristol, Va.

RUSSELL.—Riley Russell, born in Illinois; died in Glendale, Calif., at the age of 85. A graduate of George Washington University in Battle Creek, Mich., he was active in medical missionary work for the church in Korea. He was instrumental in founding the mission hospital at Soonan, Korea, the first institution of that nature in the country. In 1922 he returned to the United States, and established medical practice in Glendale, Calif. In 1944 he married Theresa Carpenter Yale, who survives. Other survivors include a son, Dr. Richard S. Russell of Glendale; a daughter, Bettie Rich of Arlington, Calif.; a stepdaughter, Theresa Lessard of Vallejo, Calif.; and three sisters, Miley Ooley, Oma Ferguson, and Ada Jensen.

SCHUBERTH.—Henry Franz Schubert, born April 14, 1868, in Hamburg, Germany; died at Takoma Park, Md., April 14, 1961. At his first camp meeting he met Mrs. E. G. White, and she took him into her home in California. On her advice, he went to Battle Creek, Mich., as a student and a teacher. He married Elisabeth Blass in Germany and came back to the United States to teach in Union College. In 1894 he was asked to head the newly organized training school in Hamburg, Germany, where he remained until 1899, when he became president of the West German Conference. During the many years of his ministry, Elder Schubert held responsible positions as conference, union, and division president. In 1934 he retired. His wife died that year, and he later married Christine Zybach. Left to cherish his memory are his two sons, Drs. Otto and Albert Schubert.

SMITH.—Robert Wilson Smith, born Oct. 8, 1882, in S. Dak.; died Feb. 15, 1961, in San Diego, Calif. He attended Healdsburg College, and then went with his parents to serve on the Pitcairn and Tahiti Islands. After four years he returned to the United States. He attended San Fernando Academy, and graduated in 1906. In 1916 the Central California Conference called him to the ministry. The next year he was sent to Hawaii as superintendent of the mission, where he served two years. He was then called to be superintendent of the Tonga Mission, serving for eight years. He returned to the United States in 1927 and gave further service as a Bible teacher in the Pisgah Institute of North Carolina, and again in the Central California Conference for some years. Among those who cherish his memory are his wife, Frances; two daughters, Bessie Ellyson of Napa, Calif., and Catherine Gregory of La Sierra, Calif.; a son, Robert Smith, Jr., of Fresno; and a sister, Elizabeth Chapin of Selma, Calif.

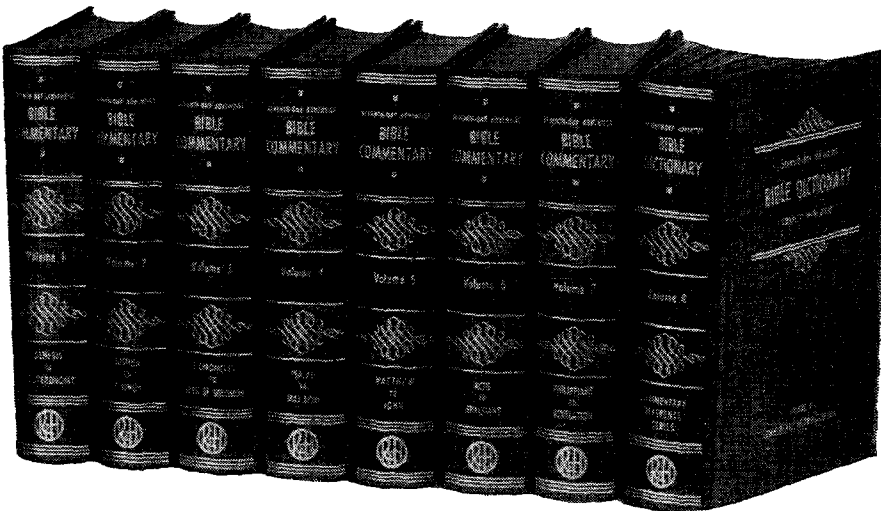
WIDMARK.—Bror Theodore Widmark, born Dec. 1884, in Hornon, Sweden; died Jan. 19, 1961, in Montclair, N.J. His wife, Clara, survives.

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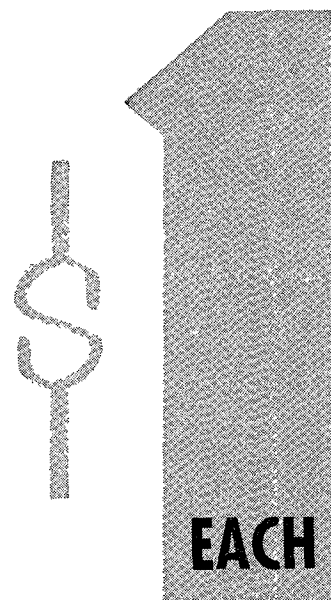
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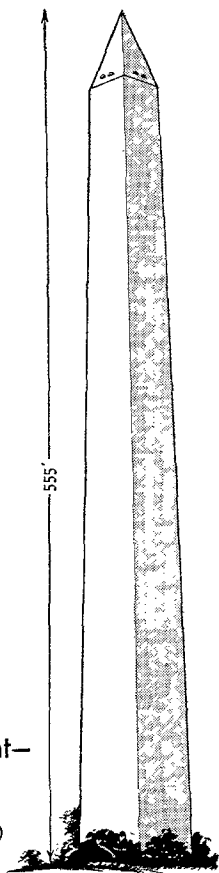
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1961

The year 1861 marked a historic moment in our history. In that year we took the first step in organizing our formerly loose-knit group of churches into conferences. The Michigan Conference was organized. This marked the beginning of a pattern that was soon to create conferences throughout the United States and later, abroad. It seemed most appropriate, therefore, to use this one-hundredth anniversary of the occa-

sion for a special issue of the *Review* that would trace our growth for a century, as well as set forth the increasing timeliness of our key doctrines.

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2. Our world mission program. By W. R. Beach.
3. A special message from the president of the General Conference.
4. The great central truth of the Second Advent. By R. R. Bietz.
5. A well-known writer takes a look at Adventism. By Booton Herndon.
(As many of you know, Mr. Herndon is the author of the remarkable book on Adventists, *The Seventh Day*.)
6. A sweeping picture of fulfilling prophecy. By Raymond F. Cottrell.
7. Why I joined the Adventist Church. A symposium of Adventist laymen.
8. Why I became an Adventist minister. By Robert D. McIntyre.
9. The importance of the Sabbath in these last days. By Kenneth H. Wood, Jr.
10. A summary of Adventist doctrines.

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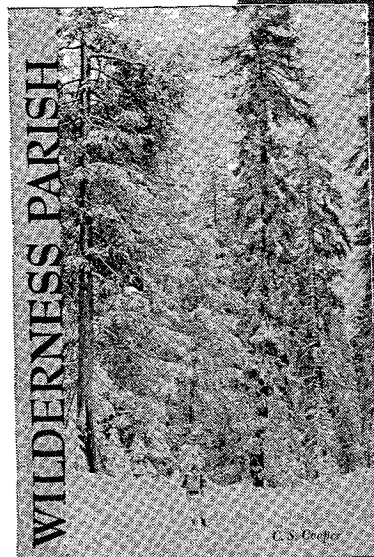
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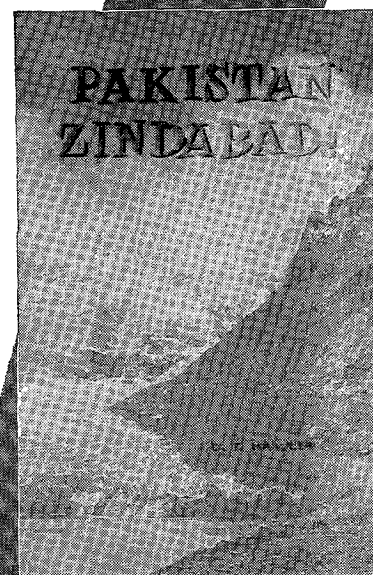


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News of Note

Large Baptism Conducted in Sao Paulo, Brazil

A recent letter from M. S. Nigri, president of the South Brazil Union, brings news of a baptism of 135 persons in São Paulo. The baptism followed a series of evangelistic meetings held in Casa Verde, part of the city of São Paulo, by A. Campolongo, radio secretary of the São Paulo Conference. All the candidates were baptized in the new baptistry installed in our Central church, by six pastors officiating simultaneously. Forty are still in the Bible class preparing for baptism in the near future.

In the suburb of Casa Verde there are now 300 Sabbath school members, whereas at the beginning of the campaign there were but 40. São Paulo is the important financial and manufacturing center of southern Brazil, with well over 2 million inhabitants. Seventh-day Adventists have 22 organized churches and 18 companies in the city, with a total church membership of more than 7,000. We thank God and take courage as the Advent Movement advances in the large cities of South America.

W. E. MURRAY

Ingathering Sets New Record

The recent Ingathering campaign in North America resulted in \$5,141,067 raised for our world humanitarian program—a gain of \$175,061 over the same period the preceding year. This impressive achievement, representing the greatest Ingathering victory in Adventist history by March 31, was attained by the devoted leadership of workers and the all-out service of faithful members and youth.

Elder R. R. Figuhr writes, "Not only is this campaign outstanding in the actual amount raised, but it is unique in that the time consumed in raising more than five million dollars was approximately two months shorter. Ingathering means much to our world program. Not only do the Ingathering funds assist in keeping the home base strong but they also make possible the lengthening of the cords and the strengthening of the stakes in our world program."

J. ERNEST EDWARDS

Southern Asia Conducts Two-Part MV Program

E. L. Minchin, associate secretary of the General Conference MV Department, writes of the "wonderful success" of a two-part MV training program—the Pathfinder Training Course and Youth Revival Evangelism—conducted at Spicer Memorial College, Poona, India, for delegates from all over the Southern Asia Division. In addition to this training program, Elder Minchin conducted evangelistic

meetings for area churches each night. It was expected that 150 workers and delegates would graduate from this special training course, skillfully planned and directed by J. F. Ashlock, division MV secretary. The interest is described as "tremendous."

THEODORE LUCAS



Caddie E. Jackson, of Worcester, Massachusetts, sailed from New York City on the S.S. *Flandre*, April 14, en route to West Africa. Miss Jackson, who has a B.S. degree in nursing from Atlantic Union College, is to serve as a nurse in the Ile-Ife Mission Hospital in Nigeria.

W. R. BEACH

Broadcasting Begins on PUC's FM Station

KANG-FM, Pacific Union College's on-campus radio station, began daily broadcasting May 13. Its 10-watt signal can be heard for forty miles, nicely covering Napa Valley. The station, like those operated by Columbia Union College, Southern Missionary College, and La Sierra College, is an effective means not only of instructing students in the art of mass communication but of reaching the surrounding area with the fine religious and cultural events that take place on the campus. KANG-FM is operated jointly by the department of speech, with T. W. Benedict as chairman, and the student association.

J. E. CHASE

New Evangelistic Method Successful in Taiwan

Milton Lee, Far Eastern Division evangelist for the Chinese-speaking people, writes: "Our latest adventure in radio evangelism on Taiwan is the Voice of Prophecy Radio Bible School of the Air, which has had by far the greatest audience response of any radio program we have ever conducted."

"Students purchase bilingual texts. The Radio Bible School of the Air seeks to preach the gospel through the medium of teaching English. For textbooks we printed the Faith for Today Bible course in six bilingual booklets, which were sold in many large bookstores throughout the island."

"The program was conducted as a night school, and instruction was given over the air. At the appointed time our students gathered before their radios. The first thing they heard was the theme song, 'Jesus Is Coming Again!' followed by an-

nouncements and prayer. Then the students were told to open their textbooks to the lesson to be studied. There are two columns on each page, with English on the left and Chinese on the right. The instruction sequence was a sentence-by-sentence reading of the lessons, with translation. At the end of each lesson an appeal was made in Chinese, with an appropriate song by the King's Heralds, also in Chinese.

"Each booklet covers the work for approximately one month. At the back of each booklet are question sheets. These are filled in by the interested student, and sent in for correction. At the conclusion of the course graduation certificates were given."

"About 10,000 textbooks were sold during the first broadcast of this Bible school series. Many requested that the series be repeated, and this has been done."

ELMER R. WALDE

Offering to Be Received for Oakwood College

Oakwood College was established in 1896 to educate our Negro young people for a place in God's service. A large number have graduated from Oakwood during the past 64 years and today many are ministers and other workers in the organized work.

Many serious needs at this accredited college still exist. For example, the annex to the girls' dormitory is a hazard and there is urgent need to replace this building.

The Oakwood College offering is to be taken up in all our churches on June 10. I invite you to give a liberal offering for the only Seventh-day Adventist Negro college in North America.

C. L. TORREY

Correction

An item appearing on this page on April 27 reported that R. E. Trimble, administrator of the Ardmore, Oklahoma, Sanitarium and Hospital, had accepted a call to a new post, in Florida. Word has since been received that this report was in error. We are glad to pass along this new information to our readers.

Attention, Ministers

If you live near a military base, or have one or more bases in your district, please send us your name and address so that we may supply you with material from time to time that may be helpful in dealing with military problems. Send your name and address at your earliest convenience to Seventh-day Adventist War Service Commission, 6840 Eastern Avenue NW., Washington 12, D.C. Thank you!

J. R. NELSON, Director
War Service Commission