

REVIEW

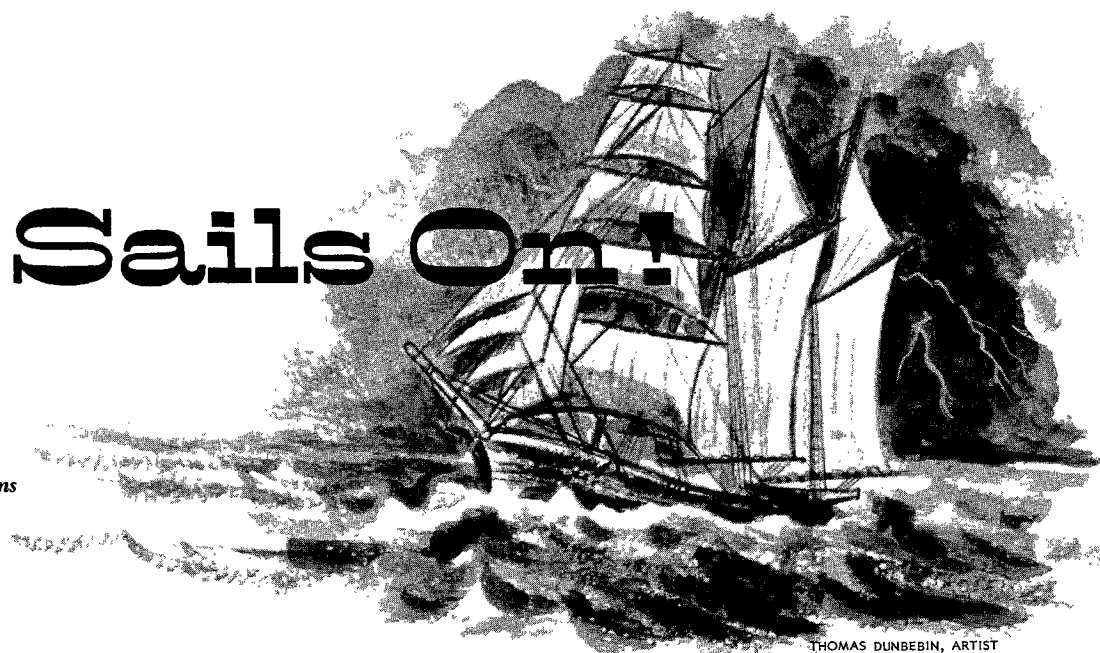
and Herald

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The Ship Sails On!

By Robert L. Odom
 "Index" Editor, White Publications



*How mistaken was Dr. J. H. Kellogg when, it is said, he declared in 1907:
 "The Seventh-day Adventist ship is going to pieces"!*

NOT long ago a man who had spent most of his youth in the Seventh-day Adventist faith and had attended one of our schools handed me a mimeographed document to read. He is a leader of a small offshoot and specializes in war against the Seventh-day Adventist Church.

That document, about half an inch thick, was circulated under the name of Dr. J. H. Kellogg and is entitled "Interview With G. W. Amadon and A. C. Bourdeau." Dr. Kellogg, now dead, was a prominent medical worker in the Seventh-day Adventist Church many years ago, but was disfellowshipped on November 10, 1907. The above-mentioned document purports to be a verbatim report of the final interview of G. W. Amadon and A. C. Bourdeau, as elders of the Battle Creek church, with the doctor before his dismissal, and is dated October 7, 1907. This interview is alleged to have been taken down in shorthand by two physicians associated with Dr. Kellogg, and its accuracy is said to have been sworn to by these men before a notary public.

As I scanned the document I noted that most of its pages were filled with the usual line of talk heard from men who leave us under similar circumstances—criticism of the leadership of the church, dissatisfaction with its policies and plans, plus barbs for Ellen G. White's writings.

But when I came to page 74 I saw a prediction that made me blink and say to myself: "I cannot imagine anything better than this to help a real Seventh-day Adventist see the folly of following in the steps of Dr. Kellogg!" This prophecy the doctor made, according to the document, to Elders Amadon and Bourdeau on that October 7, 1907:

"That is how the thing stands. I am thoroughly persuaded, as I said before, that this Seventh-day Adventist ship is going to pieces."

That dire prediction caused me to recall that a Seventh-day Adventist worker active in those stormy days of 1888, when a General Conference session was held at Minneapolis, Minnesota, had gotten upset over the way things were going and was thinking seriously of abandoning our denomi-

nation to join a deceptive party. At that time—1889—he received a personal testimony from the Lord, which begins as follows:

"DEAR BROTHER M: I had an impressive dream last night. I thought that you were on a strong vessel, sailing on very rough waters. Sometimes the waves beat over the top, and you were drenched with water. You said: 'I shall get off; this vessel is going down.' 'No,' said one who appeared to be the captain, 'this vessel sails into the harbor. She will never go down.' But you answered: 'I shall be washed overboard. As I am neither captain nor mate, who cares? I shall take my chances on that vessel you see yonder.' Said the captain: 'I shall not let you go there, for I know that vessel will strike the rocks before she reaches the harbor.' You straightened yourself up, and said with great positiveness: 'This vessel will become a wreck; I can see it just as plain as can be.' The captain looked upon you with piercing eye, and said firmly: 'I shall not permit you to lose your life by taking that boat. The timbers of her framework

(Continued on page 8)

THE Bowling Green, Ohio, church is the first Seventh-day Adventist church to be organized in Ohio. At nearby Lovett's Grove is the site of the historic old schoolhouse where Ellen G. White received light that resulted in the writing of that well-known book, *The Great Controversy*. So when W. E. Snider, pastor of the Bowling Green church, invited me to participate in centennial services, I enthusiastically agreed to come. Secretly I hoped that this trip would provide opportunity to visit the place where the memorable, two-hour vision came on Sunday afternoon, March 14, 1858.

But let me return to the Great Controversy vision later. First, a reporter's view of the centennial services. The meetings were held on Sabbath, February 3, with five services scheduled—Sabbath school and the eleven o'clock preaching service, two afternoon meetings, and a concluding evening

service. The place: the Seventh-day Adventist church at Lehman Avenue and South Enterprise Street (built in 1926). Another and older building—erected at Lovett's Grove, two miles away, in 1864 and moved to Bowling Green in the spring of 1911—still stands on West Evers Street, and is now used as a carpetmaking and repair shop.

The high point of the well-attended centennial services was reached in the early afternoon meeting when Donald Hunter, president of the Ohio Conference, addressed a capacity crowd. Members and friends were in attendance from five States. The Toledo church choir provided excellent musical atmosphere. The Act of Rededication, with W. E. Snider leading out, brought back to the minds of all the true purpose of Adventist congregations—to live and witness for God in these days of expectation.

"The first Bowling Green church

was organized February 8, 1862," said Elder Hunter. "Today there are 87 churches in Ohio, with three more to be organized before mid-1962. The first offering taken at the organization of the Bowling Green church totaled 67 cents. Last year in the State of Ohio offerings amounted to more than \$2.5 million. The Ohio Conference," he continued, "was organized the same year as the General Conference, in 1863. Four churches were represented at the organization.

"Institutions in the Ohio Conference include Mount Vernon Academy with the school year 1961-62 showing the largest enrollment in its history. The new Kettering Memorial Hospital, begun in Dayton during 1961, will doubtless be one of the best and the most modern hospitals in the world when it is completed."

Mrs. Edna Euler, long-time member of the Bowling Green church, presented a brief but informative history.

Ohio Church

By D. A. Delafield
Associate Secretary, *Ellen G. White Publications*

Celebrates Centennial

*At Nearby Lovett's Grove in 1858 the Well-known
Great Controversy Vision Came to Sister White*

J. B. Bogle (left), secretary-treasurer of the Ohio Conference, and D. A. Delafield stand on the exact site of the old Lovett's Grove church.





Afternoon commemorative service at the Bowling Green, Ohio, church. Left to right: D. W. Hunter, Mayor F. Gus Skibbie of Bowling Green, J. B. Bogle, and Mrs. Edna Euler, historian and press secretary for the church.



Present church in Bowling Green, Ohio, in which centennial services were held February 3, 1962. Old church on West Evers Street in Bowling Green now used as a carpet repair shop.

Said she:

"The Adventist message was first preached in Ohio in the early 1850's by H. S. Case, a pioneer worker. In February, 1858, G. W. Holt gave a course of lectures on the Adventist views in a schoolhouse about two miles north of Bowling Green, in Wood County. The meetings lasted only about a fortnight, but no less than 30 people began to keep the Sabbath. Early in June of the same year J. N. Loughborough and T. J. Butler held a tent meeting in the neighborhood, during which the believers were more fully instructed. Two years later, in 1860, they were further established in the faith by a series of meetings held in a tent by Elder James White and his wife."

Mayor F. Gus Skibbie brought the official welcome from the city of Bowling Green. "Organizations of any type or kind that have survived one

hundred years in this community are few and far between," he said. "No better evidence of the greatness and importance of your church need be presented than the length of its existence and growth in our community. There may be other churches that are greater in numbers than yours, but I am sure there is none whose membership is more sincere, more devout, more dedicated, and more conscientious. May the next one hundred years of this church—if there is another hundred years—be as successful as the past one hundred, and may your membership be composed of people who are as dedicated and loyal as you are and those who have gone before you."

Immediately after lunch a group of us journeyed two miles to Lovett's Grove. The site of the schoolhouse is in a grainfield owned by a German family. Between an old tree stump

and a towering walnut tree is the spot where the Sabbathkeeping Adventists gathered for a weekend of services in March, 1858. The Great Controversy vision came to Sister White in a school building. But not a stone of the original foundation remains today. About 1925 the schoolhouse was moved to a site within 75 yards of the farmhouse. The old building has been torn down. Near the foundation stones, which still stand, is a heap of lumber, fragments of which probably belonged to the original building.

The snow lay heavily upon the ground as we trudged across the field in our boots. We paused for prayer at the schoolhouse site. On the hill in the background was the place where a number of Adventists had their homes years ago. But everything is gone now.

In the evening, at the last meeting, pictures were shown depicting the life and work of Ellen White. The congregation heard again the account of that most important revelation in the history of the Advent Movement. There at Lovett's Grove on that faraway Sunday morning a funeral service was conducted for a young man. James White was the speaker. Sister White offered a few words of consolation. While she was addressing the group she was suddenly carried off in vision, and for two hours, during which time the congregation remained in the building, the Lord opened to her mind many matters of importance to His church. Of this she wrote:

"In the vision at Lovett's Grove, most of the matter which I had seen ten years before concerning the great controversy of the ages between Christ and Satan, was repeated, and I was instructed to write it out. I was shown that while I should have to contend with the powers of darkness, for Satan would make strong efforts to hinder me, yet I must put my trust in God, and angels would not leave me in the conflict."—*Life Sketches*, p. 162.

On Monday, James and Ellen White began their homeward journey to Battle Creek. On the train they conceived plans for making a written record of the Lovett's Grove vision and for publishing that part which related to the great controversy.

They stopped over at Jackson, Michigan, en route to Battle Creek, and visited their old friends, Brother and Sister Daniel R. Palmer. While talking to Sister Palmer, Mrs. White fainted and fell to the floor. She said later:

"My tongue refused to utter what I wished to say, and seemed large and numb. A strange, cold sensation struck my heart, passed over my head, and down my right side. For a time I was insensible, but was aroused by the

voice of earnest prayer. I tried to use my left limbs, but they were perfectly useless."—*Ibid.*

Mrs. White at that time experienced her third stroke of paralysis. Only by the miracle-working power of God and sheer effort was she able to continue to her home in Battle Creek. There she attempted to write out a page at a time each day the view of the controversy scenes, and then to rest three days. Later, with greater facility, she wrote out the full story.

In June, 1858, light came to her as follows: "I was shown in vision that

in the sudden attack at Jackson, Satan intended to take my life, in order to hinder the work I was about to write; but angels of God were sent to my rescue."—*Ibid.*, p. 163.

In September of that same year a small 219-page book appeared called *Spiritual Gifts*, volume 1. It was really the first *Great Controversy*. This little book was the record of the vision at Lovett's Grove and the light on the great conflict between Christ and Satan down through the years.

Some of the Bowling Green members were surprised when they heard

that this book constitutes the third section of *Early Writings* and may be found in that volume beginning on page 145. Our present *Great Controversy* (1911), *Patriarchs and Prophets* (1890), *Desire of Ages* (1898), *Acts of the Apostles* (1911); and *Prophets and Kings* (1917) are all an outgrowth of that remarkable vision in Lovett's Grove. One can estimate the significance of the Bowling Green centennial in the light of the thousands of souls won to Christ through the agency of *The Great Controversy* and the Lovett's Grove revelation.

This article will bring help to every reader who is harassed by

By H. E. Robinson

Beirut, Lebanon, Evangelistic Center

THIS life is full of trouble. The Bible declares: "Man that is born of a woman is of few days, and full of trouble" (Job 14:1). After thousands of years this text is still an accurate picture of the life of man.

A picture of the wicked is given in Isaiah 57:20, 21: "But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." The wind of disagreeable and unfavorable circumstances naturally stirs up the muck and mire of unholy passion within. This text makes plain that if we are wicked, trouble is unavoidable.

Does this mean that the troubles experienced by the righteous prove that God has classed them with the wicked? Not at all. A text in the Bible promises, with equal certainty, that if we are *righteous*, we shall see trouble: "We must through much tribulation enter into the kingdom of God" (Acts 14:22). Thus, trouble comes not only to the wicked, but to the righteous, who must pass through "much" of it in their journey to the kingdom of God. Jesus was speaking to His followers, and not to the wicked, when He said: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33).

Jesus had just said: "These things I have spoken unto you, that in me ye might have peace." Then He talked

Trouble and Difficulty

Jesus Himself suggested the trip that brought the disciples into grave peril, face to face with death.

WILLIAM HUTCHINSON, ARTIST



to His disciples about having both "peace" and "tribulation." Is it possible to have "peace" and "tribulation" at the same time? Yes. Jesus says that His followers, as well as the wicked, will experience trouble—perhaps even more, and of a more serious nature—but that the peace He implants in the heart can at the same time remain constant and undisturbed. This is the Bible picture of the life of the righteous: trouble in the world, but peace in the heart.

Note what happened when the disciples were crossing Lake Galilee. The record states: "When he [Jesus] was entered into a ship, his disciples followed him. And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves" (Matt. 8:23, 24).

Here was real difficulty! But who had asked them to get into that small boat and cross the lake? Mark 4:35 tells us that it was Jesus Himself who suggested this trip on Galilee. The disciples were simply doing as their Master had commanded them. And this was the reason they were in grave danger!

If they had refused to obey the command of Christ and had stayed on the Capernaum shore that night, they would have saved themselves all this difficulty. No doubt they were thinking this as they struggled with the oars. But they obeyed Jesus, and thus got into the most dangerous situation of their experience up to that time.

Satan Aroused

This incident shows clearly that following Jesus does not automatically free one from trouble. When Jesus commanded His disciples to cross the lake He did not at the same time guarantee them that, if they would follow His wish, they would encounter no difficulty. Actually, the greatest trouble of a person's life may come when he decides to rise up and obey the explicit commands given by the Saviour.

Satan is at the root of all trouble. In the case of the storm on the lake he realized that if he could sink the disciples' craft with its precious cargo, he could in one stroke snuff out the life of the entire Christian church in its infancy. And this he set about to do. Satan was not trying to destroy the disciples because they were wicked, but because they were righteous! Likewise, when a person today is called upon to pass through some great trouble or tribulation, this does not mean that he is wicked; rather, it may mean that he is righteous, and therefore Satan is endeavoring to put him out of the way, as he attempted to do to Christ and His disciples that stormy night.

This is often the experience of Christians immediately following baptism. They expect peace in their life as they begin to follow the right way, but they encounter more problems and hardship than during their life of disobedience to God's truth. They say: "If we disobey God we have trouble, and if we obey Him we still have trouble—what shall we do?"

They forget that Jesus does not promise an absence of trouble but peace in the heart through every kind of trouble. True peace originates in Jesus, not in a lack of trouble. For too many, peace depends upon the condition of outward circumstances. If their stomachs are well filled, and they can sit under the cool shade of some tree; if they can have enough money in their pockets to meet all their needs, and have no responsibility to bear—this is for them real peace. But many today who enjoy these very circumstances do not have peace of mind and heart. They try to drown their troubles and problems in the pleasures of the world; in alcohol; and, sometimes, in their own blood as, in desperation, they take their life. They do not know that there is only one road to genuine peace: "Acquaint now thyself with him, and be at peace: thereby good shall come unto thee" (Job 22:21).

Yes, there may be much trouble in life, but God's peace can fill the soul at every step. Picture those tired disciples on stormy Galilee, struggling with the oars, desperately bailing water. The angry waves dash into the sinking ship. Fear grips the disciples' hearts as they realize that all is lost and the boat is going down. Frantically they cry for Jesus, but no answer is heard. At last, through the light-

ning's flash they see Him—sleeping in a corner of the boat. And when He is awakened, He quiets the stormy billows. "Peace, be still," He commands.

Jesus turns to His exhausted disciples and asks: "Why are ye so fearful? how is it that ye have no faith?" What is this? The winds are shrieking about them, the turbulent waves are filling their boat, and the boat is sinking. The situation appears hopeless, and they are about to be engulfed in the sea. Yet, in the face of all this, Jesus asks: "Why are ye so fearful?" In such circumstances as these, would not fear be justified? No, a danger as great as this is not capable of tearing from the human breast the peace that Christ can implant!

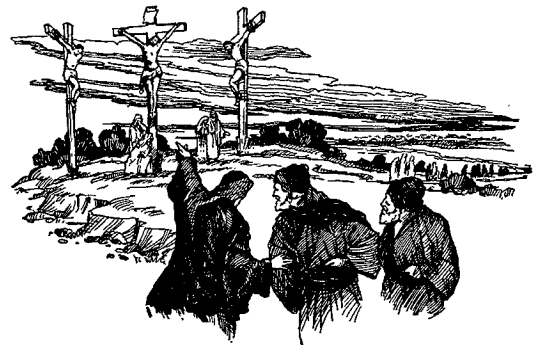
Few people stop to think that Jesus was in that sinking boat with His disciples. He was in the same danger, the very same trouble, as they; but what a difference in their reactions and those of Jesus! The disciples were filled with terror; Jesus was enjoying peaceful sleep. And when He was awakened and saw what was happening about Him His spirit still remained quiet and trustful.

How could Jesus be so peaceful and trustful while the rough waves threatened Him, as well as the disciples? Was it because He knew that He was the Master of earth, sea, and sky, and the deepest sea could not drown Him? No, He did not rest in this fact. He trusted in the care of His Father, even as He wants us to trust in His love and care for us.

A marvelous peace filled the heart of Jesus. And the wonder of it all is that He offers this peace to us today: "My peace I give unto you. . . . Let not your heart be troubled, neither let it be afraid" (John 14:27).

THE WAYSIDE PULPIT

"O taste and see that the Lord is good" (Ps. 34:8).



Dr. J. H. Jowett one time told of seeing sandwich men walking through the streets of London, looking thoroughly starved and miserable, while the boards on their backs advertised a restaurant where "the best dinner in London" could be obtained. What an anomaly—famished wretches announcing sumptuous dinners!

Many Christians are like that. They proclaim a gospel of peace, joy, forgiveness, hope, and strength, but their own souls are lean and starved. The fullness of grace they have never claimed for themselves, and yet the invitation of the Master in tender entreaty is ever contemporary with human need: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price" (Isa. 55:1).

H. M. TIPPETT

The author testifies to the joys of serving God as she travels—

Into the Sunset

By Alma E. McKibbin

EVEN to your old age I am He, and to gray hairs I will carry you. I have made, and I will bear; I will carry and will save" (Isa. 46:4, R.S.V.).

It was my sad experience to witness the decline and final closing of Healdsburg College in 1908. To me this was like the death of a dear friend and benefactor, for, as Mrs. Grainger once said, "I loved the very nails in its boards."

Many moved away until only 50 students were left. I was invited to be a member of the faculty of the new school at Angwin (now Pacific Union College), but in the pioneer days of that place there were very poor accommodations even for well people, and I could not take my helpless mother where she could not be made comfortable.

The Healdsburg church had always depended upon the college teachers for leaders. Since I was the only teacher left, they expected me to help them in every way. Again I had to do many things that I had never done before. They made me superintendent of the Sabbath school and leader of the prayer meeting. For some time we had no church service, but finally they asked me to give a Bible study, which I did. The church had two platforms. The lower one was for Sabbath school officers. I gave my study standing on the lower platform.

The church was pleased with my study but insisted I go into the pulpit so it would be a real church service. The conference president had told me to do whatever they asked me to do, and had raised my salary to \$40 a month. So finally I gave my study in the pulpit, but I felt much out of place. Sister White had spoken there many times as had many other pioneer ministers, such as S. N. Haskell and J. N. Loughborough.

I visited every family in the church, and after a time some differences that had divided the church were forgiven and forgotten and some new members were added. These brought new

life and more of the Holy Spirit into our assembly.

These experiences gave me some understanding and a better appreciation of the work and trials of pastors and other church leaders. It also gave me some experience in public speaking, which I would soon be called upon to do before strange audiences.

My sister was married and went to a home of her own. In 1910 my brother entered Pacific Union College. Then mother and I were alone, but again God provided for our need. A dear neighbor girl came to live with us. Levona was bright and cheery and loved my mother dearly. She never left the house while I was away, no matter how long I was gone.

Ben Beddoe, a young man from the East, came out to be our Missionary Volunteer leader. I was appointed his assistant and together we visited all the larger churches and held meetings for four or five days in each. Elder Beddoe led a morning meeting with the young people and their leaders, while I was given the evening meeting where parents were also present. I think I know all about stage fright. But the great test came after the meeting when eager parents invited me to spend the night with them. Then I heard parents' problems, sometimes till a very late hour, or even an early hour.

I came to appreciate Solomon's prayer: "I am but a little child: I know not how to go out or come in. . . . Give therefore thy servant an understanding heart" (1 Kings 3:7, 9). I made this prayer my own for all the days of my life. Human wisdom is not sufficient for parents' problems—or for any problem.

Still Miss Mother

Mother missed me sorely when I had to be away from her, but Levona was tactful and kind and diverted her mind by reading to her and telling her interesting stories. If there is any reward for my work, I am sure those two will share it according to the an-

cient law set forth by David, "As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike" (1 Sam. 30:24).

But there came a day, as I knew it must, when there was no face at the window eagerly watching for my return, no tender voice to welcome me home. Fifty long years have passed since mother went to her rest, but each year I seem to miss her more. I am an orphan until we meet again, but I "sorrow not, even as others which have no hope" (1 Thess. 4:13).

Vacations for workers were not planned in those days, but now I was obliged to take one anyway. Two weeks after mother's death I was leading a prayer meeting in the Healdsburg church. The Spirit of God visited us with convicting power. The last bit of misunderstanding and disunity was swept away by repentance and confession. Thus after three years my prayers were answered, my fondest hopes realized. The church needed me no longer. I was inexpressibly happy.

"Joy seldom kills," but it took away my strength. Kind friends helped me to my home, and the next day I was taken to St. Helena Sanitarium where I remained for six months. I had surgery twice, and I have been there several times since 1911.

From the sanitarium I went to Pacific Union College where I taught for eight happy years. If I may judge my own efforts, I did my best teaching during those years. The conditions were ideal. We were far from the busy, noisy world with its amusements and other distractions. Study and work were the principles upon which the college was organized. Every student worked two and a half hours each day and more if he wished, thus to pay part or all of his expenses.

When industrial education was first proposed in public schools many felt that students would fail in their studies if they worked some time every day, but practice has proved quite the opposite. Exercise equalizes the circulation of the blood, and gives a healthier tone to the whole body, including the brain.

Life at the college in the early days was a pioneer experience. Such conditions induce neighborly good will and kindly helpfulness. Mrs. C. C. Lewis once said to me, "If one should search the world over, I think there could not be found a community who live in more perfect harmony than we do here at this school."

I found an old red farmhouse on the hill back of the college, which I rented for three years. There I lived happily with my two boys—my brother and his chum, Ben Grant.

Later, President Irwin had a house built for me near the administration building. My boys finished college and went away—Ben to medical school, my brother to the Pacific Press—and I was left alone. How I missed them!

Then came World War I with all of its heartbreaking tragedies. One by one our young men were drafted. They usually left us late in the week. I dreaded Mondays. Then I must meet my classes and note the empty seats and remove more names from my records. When the gold stars began to appear on the plaque in the chapel, my eyes grew dim and my heart ached. Those were sad years.

Finally came the flu epidemic of 1918-19. I had that dread malady three times that year. It left me with a damaged heart. The doctors at the sanitarium, after doing all that they could for me, told me I must leave Howell Mountain and go to a lower altitude.

This was one of the greatest trials of my life. I was brought up in the Rockies. I feel most at home in the mountains. My classes were large, but the students were very responsive. I taught Bible history, my favorite subject. I thought I had found my place and my work. I fondly hoped I might spend all my days in that ideal spot. Now I must leave it all and go I knew not whither.

I cannot describe my feeling the day I left the college. It seemed like waking from a beautiful dream. I had forgotten what the great, busy, restless world was like. I wandered about for

The Woods at Dawn

By Esther M. Nelson

To walk in the woods at break of day,
When the sun and shadows together play,
When the robin stirs in its cozy nest,
And the fawn peers over the grassy crest,

To hear the chorus of cheerful praise
As tiny creatures their voices raise;
To follow the squirrel from limb to limb,
And hear the tap-tap of the woodpecker's din,

To see the rabbit hop to and fro,
To search for the crickets whose voice you
know,
To pick a rose gemmed with crystal dew,
To breathe its fragrance, its beauty view—

These are the things that make life sweet,
That give us strength as the day we meet,
That speak to us of the God above,
And fill our lives with His power and love.

two years and at last settled in Mountain View. Here I have lived since 1921. I have a little home of my own, the first in my life. My brother and a former student helped me to get it. During the 17 years I was in Healdsburg I lived in 12 different houses.

My father, a Civil War veteran, was in a Government hospital near Los Angeles. I visited him and found him suffering intensely. Sedatives were not allowed. I took him to the White Memorial Hospital where he had surgery. When he was able to travel, I brought him home and cared

for him for seven years until he died. He said I was a good nurse.

I also taught Bible in Mountain View Academy for five years, although all the time I was troubled with severe headaches. These had begun many years before at Centralia. Now they became almost continuous. I was finally compelled to leave the school-room forever—another great trial.

However, my health has improved in later years, and I still teach two or three classes a week at my home. I am deeply grateful to God for some knowledge of His Word and the privilege of making it plain to others. It is the joy of my life.

Wonderful future rewards are promised to those who love God. I receive many even here in this life. Many of my students fill responsible positions in the Lord's work both at home and in foreign lands. My students are my children in the Lord. I read over their names in my "book of remembrance" and pray that we all may one day sit at the feet of the Great Teacher in the school of the hereafter.

And now the shadows lengthen. Soon it will be time to say good night with a smile. Let me testify that it is good to serve God who has led me all the way. The greatest lesson I have learned is that a cheerful submission to the will of God is the secret of success in a Christian's life. "He knoweth the way that I take: when he hath tried me, I shall come forth as gold" (Job 23:10).

(He Leadeth Me—Part 12. The End)



HARRY BAERG, ARTIST

Levona diverted mother's mind by reading to her and telling her interesting stories.

The Ship Sails On!

(Continued from page 1)

are worm-eaten, and she is a deceptive craft. If you had more knowledge you could discern between the spurious and the genuine, the holy and that appointed to utter ruin.' I awoke, but it is this dream that leads me to write to you."—*Testimonies*, vol. 5, pp. 571, 572.

Two years later, in the REVIEW AND HERALD of September 20, 1892, this assuring message was given to God's people:

"There is no need to doubt, to be fearful that the work will not succeed. God is at the head of the work, and He will set everything in order. If matters need adjusting at the head of the work, God will attend to that, and work to right every wrong. *Let us have faith that God is going to carry the noble ship which bears the people of God safely into port.*

"When I voyaged from Portland, Maine, to Boston, many years ago, a storm came upon us, and the great waves dashed us to and fro. The chandeliers fell, and the trunks were rolled from side to side, like balls. The passengers were frightened, and many were screaming, waiting in expectation of death.

"After awhile the pilot came on board. The captain stood near the pilot as he took the wheel, and expressed fear about the course in which the ship was directed. 'Will you take the wheel?' asked the pilot. The captain was not ready to do that, for he knew that he lacked experience.

"Then some of the passengers grew uneasy, and said they feared the pilot would dash them upon the rocks. 'Will you take the wheel?' asked the pilot; but they knew that they could not manage the wheel.

"When you think that the work is in danger, pray, 'Lord, stand at the wheel. Carry us through the perplexity. Bring us safely into port.' Have we not reason to believe that the Lord will bring us through triumphantly?

"There are before me many who are old hands in the cause. I have known some of you for the last thirty years. Brethren, have we not seen crisis after crisis come upon the work, and has not the Lord carried us through, and wrought for the glory of His name? Can you not believe in Him? Can you not commit the cause to Him? You cannot with your finite minds understand the working of all the providences of God. Let God take care of His own work."—*Selected Messages*, vol. 2, p. 390. (Italics supplied.)

How much easier the work would have been for Moses as leader of God's cause in his day if the people had encouraged one another during the testing times of their wilderness journey, and had said: "Come, let us pray, 'Lord, stand at the wheel. Carry us through the perplexity. Bring us safely into port.'" How hard they made it for Moses when they criticized, murmured, and blamed him, and fomented rebellion and offshoots.

How many of those rebellions and offshoots proved to be a spiritual success? How many people went into Canaan by joining them? They did succeed in hindering God's work by delaying Israel's entrance into the Land of Promise, and in causing many people to lose their souls. Remember the admonition: "Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer" (1 Cor. 10:10). Crisis and perplexities in God's work today call for Calebs and Joshuas who will stand loyal to the cause and encourage their brethren to do likewise.

As far back as 1897 Dr. J. H. Kellogg had been teaching some supposedly scientific theories concerning the nature and presence of God that were a subtle and dangerous form of pantheism in disguise. They were published later in a large book en-

My Favorite Text

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." Proverbs 3:5, 6.

Once my father read this text to me and said, "When you can live up to this, George, you are a Christian." I never forgot, and all through life those words have been a guiding counsel.

It isn't hard to trust in the Lord with part of our hearts, but the text says to trust Him "with all thine heart." It is easy to reason things out as we see them, but the text says, "Lean not unto thine own understanding." We may acknowledge God in some ways, but the text says, "In all thy ways." This takes in a great deal—God's ownership of us and of all that we have, His claim to our tithes and our offerings, to our time, and especially to the seventh-day Sabbath. We must acknowledge Him in all that we eat, drink,

titled *The Living Temple*. Educated minds were charmed and captivated by the false science presented in so pleasing a manner in that book. Claims were made that the writings of the Spirit of Prophecy sustained its teachings. As a result the denomination faced a serious crisis in 1903.

Arthur G. Daniells, president of the General Conference at that time, wrote later that although the General Conference Committee had voted against publication of the book, the author and his friends arranged for a large edition of it to be published, and enlisted young people in its circulation. "Men of prominence in ministerial, medical, and educational circles openly took their position in favor of the book and of its teachings. . . . The crisis came in the month of October, 1903."

At our denominational headquarters, recently moved to Washington, D.C., leading workers were meeting in council to lay broad plans for advanced moves in God's work. While busy in this, they were interrupted by a group of about ten men who came to the meeting and started a controversy over *The Living Temple*.

"One evening," declared Elder Daniells, "a prominent worker accompanied me from the meeting to my home. He believed the new views, and was doing all in his power to uphold and to circulate the book which was the cause of our controversy. As we stood under a street lamp on the corner near my home, he said to me, 'You are making the mistake of your life. After all this turmoil, some of

do, and say. *Then* we are promised, "He shall direct thy paths."

A visitor to a steel foundry was impressed with the perfect functioning of a large kettle that would stop, tip, and pour out molten metal into forms for iron rails. When the forms were filled, the liquid would stop flowing, and the kettle would proceed to the next form. Because of the intense heat no human being could be anywhere near the operation. When the wondering visitor asked, "How does the machine know where to go, where to stop, and how much to pour out?" the guide pointed to a far corner of the building, where, high above the machinery, a man sat at the controls, guiding the kettle. "It's all controlled from up there," said the guide.

Every true Christian seeks to have God direct him in the way he should go. Jeremiah once prayed, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." Let us therefore trust in the Lord with *all* our hearts, lean not unto our *own* understanding, and in *all* our ways acknowledge Him, if we would have Him direct our paths.

G. H. RUSTAD, President
Texico Conference

these days you will wake up to find yourself rolled in the dust, and another will be leading the forces.'

"To this I replied: 'I do not believe your prophecy. At any rate, I would rather be rolled in the dust doing what I believe in my soul to be right than to walk with princes, doing what my conscience tells me is wrong.'

"We parted and, with a heavy heart, I entered the house. There I found a group of people who were very happy. One of them said: 'Deliverance has come! Here are two messages from Mrs. White.'

"No one can imagine the eagerness with which I read the documents that had come in the mail while we were in the midst of our discussions. There was the most positive testimony regarding the dangerous errors that were taught in 'The Living Temple' . . .

"The next morning we assembled again for our council. After prayer, I arose and told the brethren that we had received two very important messages from Mrs. White. This aroused the attention of all, and they sat in thoughtful silence while I read the documents. . . .

"Never had I seen such signal evidences of the leadership of an all-wise Being as in connection with these experiences. Only the divine mind could have foreseen our condition and our needs, and have sent us the exact help we needed at precisely the right moment."—*The Abiding Gift of Prophecy*, 1936 ed., pp. 336-338.

The result? Here are Elder Daniells' words: "I wish that it might be truthfully said that all present accepted these powerful messages [of the Spirit of Prophecy]. A number, indeed, of those who had been in confusion were led back into the light. A few maintained their opposing positions, but they soon took their stand so decidedly against the church that they had no further influence in spreading their teachings.

"These plain, positive messages regarding the specious errors taught in 'The Living Temple'—errors which a number of our brethren had more or less fully accepted—were a great blessing. They brought both unity and separation,—unity among those who accepted the counsel given, and separation on the part of a few who still maintained their position, even though it meant a repudiation of the gift so closely related to the church."—*Ibid.*, p. 339.

In the meantime Mrs. White was at her home near St. Helena, California. In a letter dated November 1, 1903, Mrs. White explained to Elder Daniells how she had come to write those two testimonies which helped the church to meet that crisis successfully

(*ibid.*, p. 340), and not long afterward she published the story in *Special Testimonies*, Series B, No. 2 (1904), as follows:

"Shortly before I sent out the testimonies regarding the efforts of the enemy to undermine the foundation of our faith through the dissemination of seductive theories, I had read an incident about a ship in a fog meeting an iceberg. For several nights I slept but little. I seemed to be bowed down as a cart beneath sheaves. One night a scene was clearly presented before me. A vessel was upon the waters, in a heavy fog. Suddenly the lookout cried, 'Iceberg just ahead!' There, towering high above the ship, was a gigantic iceberg. An authoritative voice cried out, 'Meet it!' There was not a moment's hesitation. It was a time for instant action. The engineer put on full steam, and the man at the wheel steered the ship straight into the iceberg. With a crash she struck the ice. There was a fearful shock, and the iceberg broke into many pieces, falling with a noise like thunder to the deck. The passengers were violently shaken by the force of the collision, but no lives were lost. The vessel was injured, but not beyond repair. She rebounded from the contact, trembling from stem to stern, like a living creature. Then she moved forward on her way.

"Well I knew the meaning of this representation. I had my orders. I had heard the words, like a voice from our

Captain, 'Meet it!' I knew what my duty was, and that there was not a moment to lose. The time for decided action had come. I must without delay obey the command, 'Meet it!'

"That night I was up at one o'clock, writing as fast as my hand could pass over the paper. For the next few days I worked early and late, preparing for our people the instruction given me regarding the errors that were coming in among us."—*Selected Messages*, vol. 1, pp. 205, 206.

Thus God fulfilled the promise that He had given to His people in 1890, two years after the General Conference session of 1888, when He said:

"The Lord does not leave the ship one moment to be steered by ignorant pilots. We may receive our orders from the Captain of our salvation."—*Counsels to Writers and Editors*, p. 42.

In 1907, when the prediction attributed to Dr. Kellogg was made "that this Seventh-day Adventist ship is going to pieces," our denomination had only 2,504 organized churches and 80,897 members, and was publishing literature in 54 languages throughout the world. At the close of 1960 (the latest year for which complete figures are available at this writing) we had 12,975 organized churches and 1,245,125 members, and our literature was being issued in 228 languages. Very little remains of Dr. Kellogg's medical empire today, but the good ship Zion steams onward, the heavenly port almost in sight.

CONDUCTED BY PROMISE JOY SHERMAN
For Homemakers



Sabbath Can Be a Delight

By N. F. Nelsen

DELIGHT thyself also in the Lord; and he shall give thee the desires of thine heart" (Ps. 37:4).

All of us are interested in knowing how to go about delighting ourselves in the Lord. One suggestion is found in Isaiah 58: "Turn away thy foot from the sabbath, . . . then shalt thou delight thyself in the Lord" (verses 13, 14).

Verse 13 describes carefully how the Sabbath is to be kept. We are to call the Sabbath a delight, not doing our own ways, nor finding our own pleas-

ure, nor speaking our own words. But who can do this? Anyone who truly loves the Lord and wants to keep His day holy.

But if we are to spend the Sabbath properly, call it a delight, and fulfill the Lord's conditions, we will need to do some definite praying and planning. We will also need divine power. Power is promised through the gospel and will come as we meditate upon the sufferings of Jesus. Our prayers, too, will be answered as we fervently seek wisdom from Him who established the Sabbath for our benefit.

Planning must be regular but should never be thought of as a burden. It should be a delight as we look forward with happy anticipation to what the Lord is going to do for us.

Planning Sabbath afternoon has become a real adventure at our house. We plan it with three main divisions. The first is an active period out of doors when weather permits, but when we can't be outside we plan active things to do in the house. The second period is spent with music—learning a new song, singing songs that we especially like, and playing instruments. The third period is for lesson study and sundown worship. Closing the Sabbath in a formal manner is very important, and a group study of the coming week's lesson is a sure way to prepare for a good week of spiritual growth.

Almost everyone can participate in the music period. Those who have no special gift for singing should try anyhow. One of the best ways to get started singing is to buy an instrument and learn to play the familiar melodies. Young folks, particularly, find it easy to occupy and enjoy a good portion of the Sabbath playing sacred melodies. If there is singing in the home every day, the singing on Sabbath will be of a much better quality and will be more interesting.

It might be well if the church as a whole would choose one new hymn each month, to be practiced at home and sung in church on an appointed Sabbath. Learning to sing with a degree of skill should not be left to practice in church, but rather should be learned at home where one can hear himself and learn unfamiliar music. Confidence in singing is easily gained at home where the critics are friendly and where a regular program of singing can be followed to make it a real spiritual pleasure.

Take a Hike

The first part of Sabbath afternoon at our house begins with a walk, or hike, winter as well as summer. We, as well as others, have found that it is wise usually to include only one's own family, for children are too easily taken up with one another when there are two or more families together on a hike. A good nature hike should be free from all pressures or responsibility to entertain others. Once or twice a month we invite others to join us, but we do so mainly to demonstrate how we spend Sabbath afternoon.

Hills and trees and wildlife are the ideal ingredients for an interesting nature hike. Every member of the group should quietly observe and study the book of nature. A little equipment, such as a good magnifying glass, will

expand the possibilities of seeing nature in its most amazing detail. Teach people to look, and when they get started, you won't have to do a lot of urging. Our little ones are always asking us to take a hike even on the coldest days. When the next birthday comes, consider buying a gift that will make Sabbathkeeping more interesting. You will thus be leading others to learn how to delight themselves in the Lord.

When the weather is too inclement for a hike, we turn to active pursuits that can be done indoors. Acting our Bible stories, or drawing pictures that portray a story, can be informative and interesting. We especially like the use of modeling clay. With this we can construct a sanctuary, make all

the furniture, form the animals, and tell the story behind it all. When telling the story of Creation we form a ball for each heavenly body, then proceed to form some of the things that were made on the days of Creation. This has endless possibilities.

Crowding the Sabbath with interesting, informative activity will make it a wonderful day for all. It will be a delight, the holy of the Lord. "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" (Isa. 58:13, 14).



H. ARMSTRONG ROBERTS

A pleasant Sabbath afternoon walk.

Victory Through Prayer

A story with a sad beginning but a happy ending

By Margaret Asher Gemmell

JEANNE, dear, time for your bath!"

"I don't want to take a bath!"

My five-year-old daughter, enthralled with sand-pile play, resented being interrupted.

"It's only an hour till sundown, Jeanne, and you must take your bath and have your hair washed. Please come in right now."

There was no response from the little girl, and my feelings of anger were building up toward an explosion. The Holy Spirit, however, whispered, "Pray!" I did so, fervently asking God to dissolve my anger and give me patience.

Forthright action was needed, true, but patience proved to be the solution. I walked to the sand pile, picked up the protesting bundle of thrashing legs and arms, and carried it to the bathroom. Summoning all the physical strength I had, I undressed her and placed her in the tub.

As I knelt beside the tub, washing her rigid little body, I felt a sweet peace and relaxation. Poor girlie, I thought, she has let Satan have a victory. Then I asked God to give her the peace I felt. The bath completed, I dried her, dressed her, and laid her on her bed. By this time, she was quiet and relaxed.

Leaving her alone in her room, I went to the kitchen to do other pre-Sabbath tasks, my mind still on the temper tantrum, and my heart sending up prayers for a rebellious little soul. Soon I heard childish footsteps approaching shyly. I turned to see my Jeanne, her tear-wet face radiant with victory.

"I'm sorry I was so naughty, Mommy. Please forgive me."

This was the first time she had ever apologized for such behavior. My soul thrilled with the realization that both of my prayers had been answered, and I hastened to tell Jeanne why I was so happy. We thanked God together for two real victories just won—hers and mine.

I don't believe there are any answers to the problem of temper, but I know that prayer helps. Pages 211 and 212 of Ellen G. White's *Child*

Guidance are full of excellent instructions for the time "when there is a clash of wills." In the above experience I proved for myself the truth of



The Man Who Looked Young

By Virginia Hansen

A CURLY-HAIRED, dark-skinned man in a white, native costume told me how to stay young. Would you like to know the secret? Perhaps you are too young to worry about getting old, but maybe you have an aunt or uncle who would like to know the secret formula.

This man from India didn't speak our language exactly as we do, but he had such joy in his heart that it just bubbled over as he spoke in church, and we knew exactly what he meant. You would have, too, if you had heard him.

His name was Matthews. He was a student at Pacific Union College, so I assumed he was about 19 or 20 years old. But was I in for a surprise! He was actually 32! He was working toward a Master's degree at Pacific Union College, and had served for quite a long time in the business office at Spicer College in India. Now he wanted to go to school in America so he could be qualified better to serve there.

We could hardly wait for the church service to end so we could meet this man who had discovered the secret of how to stay young. Perhaps he could help me to keep young too!

When we finally got through the crowds, I asked him to tell me his secret. "What is the secret of your looking so young?" He smiled—a million-dollar smile—and his eyes lighted up.

THOMAS DUNBEBIN, ARTIST

After church I asked the man, "What is the secret of your looking so young?"

this statement taken from page 212:

"The mother must realize that God is her helper, that love is her success, her power. If she is a wise Christian, she will not attempt to force the child into submission. She will pray; and as she prays, she will be conscious of a renewal of spiritual life within herself. And she will see that at the same time the power that is working in her is working also in the child. . . . The mother has gained a victory more precious than language can express. She has renewed light and increased experience. The 'true Light, which lighteth every man that cometh into the world,' has subdued her will. There is peace after the storm, like the shining of the sun after rain."

"Well"—he seemed a little shy, not wanting to brag—"we in India are small people, perhaps that is the secret." But I knew better than that, for I am a small person, and my mirror doesn't encourage me much. Small people get old. I knew that.

He grinned, then I remembered what the missionary with him had told us—how his father and mother, his brother and sister, were all workers for Jesus; how Brother Matthews had helped with the missionary efforts for the people of India who knew nothing but to worship idols; how his brother was learning to be a doctor so he could help; how his sister was already a missionary nurse. They were all happy, working every minute for Jesus.

I wondered whether Brother Matthews had kept so young because he had been protected from the hardships of life. No, for he said that all his trials are opportunities to help people. He seemed to have a vision of service for others, looking for Jesus to come and realizing how many, many have not yet heard of His love. What do you think? Did this smiling man from India stay young because he was small or because he was happy in his work for God?





Protestantism and Myths

Some searching questions are put to modern Protestantism in a recent article in *Christianity Today*. The author of the article, Hermann Sasse, deplors the fact that "the doctrine of the inspiration of Scripture has been abandoned by the theologians in the majority of the Protestant churches. It is regarded as untenable." He declares that "this loss of the authority of the Scriptures deprives modern Protestantism of its power to discuss doctrine with Rome. Roman Christians ask their 'separated brethren' in the Protestant churches, if you reject the doctrine of Mary's immaculate conception as unscriptural, then why do so many of you reject also Christ's virgin birth, a doctrine which your fathers confessed with the Church of all ages and which undoubtedly is based on Holy Scripture? You reject the assumption of Mary as unbiblical legend, but you reject also the ascension of Jesus as myth even though it is taught in the Bible."—*Christianity Today*, March 16, 1962, p. 5.

Curiously, Dr. Sasse neglects to put to Protestantism the question that has puzzled Rome longer than any other: "If you Protestants reject the authority of the Catholic Church in questions of doctrine, and if you really accept only those teachings that can be substantiated by the Bible, why do you keep the first day of the week in preference to the seventh?" So long as Protestantism continues to accept Sunday as its official day of rest, repudiating the seventh day which is clearly enjoined in Scripture, it will have difficulty in its attempt to restore the Bible to its rightful place of authority. Further, if Protestantism continues to keep Sunday, there is no logical reason why it should not also accept the immaculate conception, the bodily assumption of Mary, and other teachings for which there is no authority other than the Catholic Church. When Protestants reject the seventh-day Sabbath, they abandon the field of truth not only to Rome but to the religious existentialists who hold that much of the Bible is myth—that many of the incidents recorded in the Word are not historical but are given merely to teach important truths. Acceptance of the Sabbath as a memorial of an actual event—the creation of the world in six literal days—guards against being misled by a host of heresies.

Apostasy Predicted

Writing to his young friend Timothy, the apostle Paul predicted: "The time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers . . . , and will turn away from listening to the truth and wander into myths" (2 Tim. 4:3, 4, R.S.V.) What an accurate description of our day, when even leading theologians declare that the Creation story, the Incarnation, the resurrection of Christ, and His ascension are merely myths!

On this point Ellen G. White comments in *The Great Controversy*: "The truths most plainly revealed in the Bible have been involved in doubt and darkness by learned men, who, with a pretense of great wisdom, teach that the Scriptures have a mystical, a secret, spiritual meaning not apparent in the language employed. These men are false teachers. . . . The language of the Bible should be explained according to its obvious meaning, unless a symbol or figure is employed."—Pages 598, 599.

Though Babylon the great is continuing her spiritual fall, multitudes who still hold membership in her churches are deeply concerned about the apostasy and error that prevail. Many, both of clergy and laity, are longing for light and a consistent faith—one that can satisfy the thinking mind and the disciplined intellect. To these earnest souls God calls: "Come out of her, *my people*" (Rev. 18:4). So let us lift up the Word of God and press home its authority. Multitudes will gladly receive its message and put on the robe of Christ's righteousness in preparation for the Saviour's imminent return.

K. H. W.

"The Nation's Debt to Its Missionaries"

The *Kansas City Star*, a leading newspaper of the Midwest, carried recently a remarkable editorial entitled "The Nation's Debt to Its Missionaries." The editorial opens thus:

"We hear a great deal today about the 'underdeveloped' countries, particularly in Africa and Asia, where millions of men, women and children lack the barest necessities for a decent life. And in recent years we have become increasingly aware of the obligation that devolves upon us, as the richest nation of the free world, to help these countries solve the many desperate problems growing out of their abject poverty.

"Indeed, it sometimes sounds as if this were a challenge, to which we Americans had but just belatedly awakened—and, then, only because it was so obviously in our national self-interest. Yet the truth of the matter is that we were in the business of helping other peoples on an enlightened basis, long before there was any threat that communism might engulf them, if we did not concern ourselves with their welfare as fellow human-beings."—March 18, 1962.

The editor notes that the Government did little or nothing for many out-of-the-way lands until after World War II. However, he adds immediately: "But too often we appear to forget the work done by thousands upon thousands of American missionaries in those same lands, almost from the beginning of our existence as an independent nation."

He calls attention to the fact that this present year marks the 150th anniversary of the day in 1812 when the famous missionary, Adoniram Judson, sailed from Boston with his wife to give his life to the people of Burma. He observes that over the 150 years an increasing stream of missionaries has flowed out from America, and of course from other Christian lands, to engage in mission service over the non-Christian world.

Focusing on what American missionaries have done, he observes:

"Wherever they have gone, moreover, along with their religion America's missionaries have carried the ideals of our democratic way of life. On the whole, perhaps no other country has ever had a better type of unofficial ambassador. For these men and women have done more than preach. Their efforts have ranged from literacy to leprosy. Long before we had a technical assistance pro-

gram or a Peace Corps, our missionaries abroad were active in such fields as education, health, agriculture and housing."

He follows this with a number of specific mentions of great good work done by missionaries in various lands, including a reference to the work of our own Dr. Sturges in Nepal. Then he adds: "These examples of missionary fervor could be multiplied almost indefinitely."

He feels also that "America's missionaries . . . should be credited with another service to humanity, back on the home front." He believes that they have formed "a living link with the inhabitants of these distant and less fortunate lands," of which people in the homeland generally know nothing. Accordingly, he declares: "This foreign mission work, therefore, set the stage for a broader American understanding of conditions in the underdeveloped countries and unquestionably has helped to create much popular support for the enormous public programs of assistance in which our government is now engaged."

A View Not Often Given

Here is a view of the missionary that is not often given. We have thought, and rightly so, that the missionary has a commission from God to save the souls of the heathen. Diligently we have gone about our task. Many are the cynics who have had only jeers and criticism for squandering money on illiterate peoples. But today that mood, we believe, is being neutralized by views such as those expressed in this newspaper editorial. Serious-minded men are realizing more than ever before that there is going on a great war today over the world, a war for control of the minds of men. That war is being waged as earnestly in the depths of Africa as in any civilized land.

Now the true missionary, and certainly the Adventist missionary, eschews everything that the term *warfare* generally represents. Certainly we have rigidly stayed away from anything that would involve us in political activities. Nevertheless, we have been seeking through the years in our very endeavors for the salvation of men, to plant in the hearts of native peoples an idea of God, His justice, His mercy, and His love, an idea of moral standards and values, an idea of how we should treat our fellow man, which inevitably carries with it the idea of free government, fair dealings, justice to all. How greatly these ideas need to be disseminated today and made to grow in the minds of multitudes of people in far-off lands.

No, we should not change in any whit the emphasis of our missionary labor. We still go forth seeking to save the souls of men and make them ready for the day of God. But, we repeat, in connection with doing this, we cannot fail to do much more, giving to men a whole new sense of spiritual and moral values, which in turn carry with them a sense of social values. We hope to prepare men for citizenship in a world above, and we may rightly hope also to prepare them to be better citizens in the world below. Godliness has promise of the life that now is, as well as of that which is to come.

It may truly be said, therefore, that Adventist missionaries are in the business of making people better in every sense of the word, better in spirit, better in health, better in citizenship. We teach obedience to God's law, which in turn calls for obedience to civil law. That means law-abiding citizens. We preach honesty in all things, which means that the citizen who accepts those teachings faithfully pays taxes. He will not cheat his neighbor. We preach love to our fellow man, which means that the one who accepts such teaching will not go out to beat or to murder some other citizen in the state. In other words, the very message that we seek to offer to men to make them ready for heaven, prepares them for the best of citizenship here below.

We believe it would be worth while for our Adventist folks in general, when it comes time for the next Ingathering appeal, to present to prospective donors this larger picture of mission work. This is a day when missions can stand out in the very forefront of the great war for the minds of men, a warfare that the missionary carries on not with carnal weapons, not with enmity against anyone else, but with peace and love toward all.

F. D. N.

Avoiding Moral Contamination

Last week we observed that the general moral tone of American youth has been deteriorating at a noticeably accelerated pace over the past two years or so. This, however, is but one facet of a much more widespread cancerous lesion that is eating away at the vitals of society. The latest FBI report for the nation shows an increase in major crimes 98 per cent above that for 1950, whereas the population grew by only 18 per cent. In other words, crime is growing five and a half times faster than the population as a whole. In the Washington metropolitan area, for instance, the increase for 1961 was 15.5 per cent over the year before. Robberies in the nation's capital stood at 1,072 as compared with 693 the year before—an increase of 46 per cent in just twelve months. The surge of crime has become so acute that the city commissioners are asking Congress to authorize a large force of civilian vigilantes to augment the police force, which frankly admits it cannot cope with the situation.

Police officials across the country agree that we are now witnessing an alarming general breakdown of respect for the law, and hasten to add that a lack of discipline in the home and poor parental example are the chief factors in the situation. When parents drink, so will their children. When parents keep loaded guns around, their children will play with them.

By an incomprehensible feat of mental legerdemain some people reach the conclusion that children and youth can grow up in the Alice-in-Wonderland dream world of immorality and crime created by the movies, on radio and TV, in magazines and books—without having the spirit of lawlessness indelibly branded upon their moral fiber. Some may argue that only children already predisposed to an abnormal personality will be affected, and that most are strong enough to take the perverted moral diet without being personally influenced by it. But can we continue to pump so high a concentration of moral sewage into the minds of children and youth without provoking an epidemic of lawlessness that will make Sodom out to be lily-white by comparison?

The root of the trouble, of course, is the well-nigh universal refusal of men and women to submit to the laws of God. Our generation, more than any other since the days of Sodom and Gomorrah, it would seem, is bent on throwing off all the moral restraints with which God saw fit to safeguard mankind. In this situation the least we as Christians can do is to refuse to read, look at, or listen to *anything* that depicts, in word or deed, what we know to be incompatible with the counsels God has given. Then we can cultivate for ourselves, and by precept and example inculcate in our children and youth, a love for things that are true, honorable, just, pure, and excellent.

The greatest miracle of our time is a family of boys and girls reared to the threshold of adult life fully armed against Satan's master temptation—to live as they please instead of by principle. Will you be able to say to Him who gave you your children, "Here am I, and the children that Thou gavest me"? or will you, like Lot, have to leave at least some of them to perish in modern Sodom?

R. F. C.

Reports From Far and Near

The Church Is

ON THE MARCH IN THE FAR EAST

By W. E. Murray, *Vice-President, General Conference*

WITH a population of some 3 million, the twin cities of Hong Kong and Kowloon constitute one of the world's great metropolitan areas. Towering apartment houses harbor thousands of refugees from the China mainland, and atop some of the hills refugee shacks can be seen. From morning till night, seven days in the week, the clatter of machinery, the mixing of cement, the blasting of stone, and the driving of piles go on as new construction projects take shape. The streets are full of automobiles, two-story buses, rickshas, and bicycles. In store windows the treasures of the Orient—jade, silks, brocaded frocks, kimonos, and leather goods—vie with radios, television sets, and other articles of merchandise from the West.

It was in this busy beehive of humanity that the Far Eastern Division council convened on December 4. Delegates had gathered from all the islands of the division territory; from Korea and from Malaya representatives of 18 countries had come together to lay plans for evangelizing the 300 million people of the vast territory. The meeting had been well planned by C. P. Sorensen, president; A. E. Gibb, secretary; W. L. Pascoe, treasurer; and the other personnel of the division office.

From night to night our hearts were

cheered by reports of baptisms, of congregations being organized in new places, of the building of evangelistic centers in strategically located cities, of the enlargement of medical and educational institutions, and of the triumphs of laymen witnessing for God.

In his report to the council C. P. Sorensen told us that the period 1958 to 1961 witnessed 45,000 baptisms and that division membership increased by 35,000 to a new high of 130,000. The grace of God and the great power of His Spirit have surely been at work.

One of the significant features of the work in the Far Eastern Division is the growing number of national workers. Broad plans laid in years past for training a national ministry are bearing fruit today. There are now 451 ordained ministers and 253 licensed ministers in the division, and during the four-year period 245 ministerial internships have been allotted. The Far Eastern Division is to be congratulated on the fine progress being made in training young men and women for missionary work in their own countries and abroad.

The efforts of our brethren for all-out public evangelism are to be highly commended. The leaders are studying unentered territory and planning a systematic advance in cities and towns where we

have few or no believers. Substantial sums are being made available on a matching basis by the division to finance large and small public evangelistic crusades. The union missions have union evangelists to give guidance in methods of evangelism, as well as to hold efforts on their own account. J. R. Spangler and Milton Lee are leading out in this important activity.

Elder Sorensen also told of the program to provide evangelistic centers for the large cities. In the past 13 years \$550,000 has been invested in six large centers for Tokyo and Osaka in Japan, and in Cebu City in the Philippines. A building is being erected in Djakarta, Indonesia, and land is being sought for a building in Seoul, Korea.

A. E. Gibb, the secretary, reported that our young people of the Far Eastern Division are in a very real way becoming foreign missionaries, not only from one country to another within the division, but to many fields outside the division territory. More than 80 have gone out from the Philippines to other countries. This is evidence of the growing strength of the Far Eastern Division.

The Sabbath schools in the Far East, with 210,000 members, are having an increasing influence in the spread of the message. Branch Sabbath schools are being organized at a rapid rate. There are now 837 such schools, with the prospect that there will soon be a thousand. The goal of 3 per cent of individual income as a donation to the Sabbath school is being promoted strongly. An important aspect of the Sabbath school work is the Vacation Bible School. Follow-up decision meetings have been held in most areas, and many hundreds have taken their stand for the truth. It is anticipated that Vacation Bible Schools will soon reach an attendance of 100,000 each year.

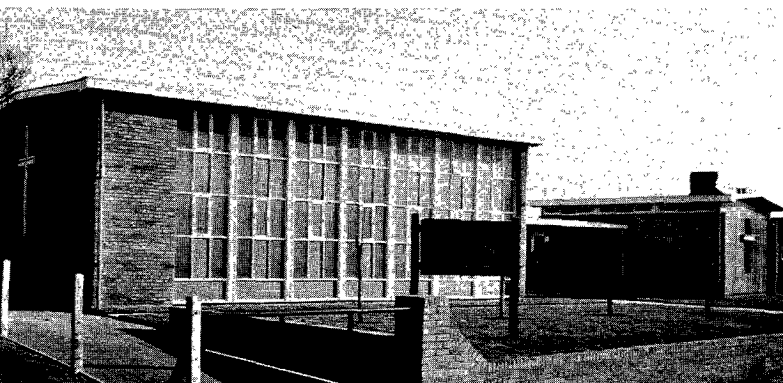
Plans were also laid for enlarging lay-preacher work in support of our ministers

A New Church Dedicated in Birmingham, England

On Sabbath, March 3, 1962, the Seventh-day Adventist church at Erdington, Birmingham, England, was opened and dedicated for worship. Those participating in the special services of the day included J. A. McMillan, president of the British Union Conference, who preached the dedication sermon; E. H. Foster, president of the North England Conference, who led in the Act of Dedication; and C. D. Baidam and E. A. Butters, present and

former district leaders, respectively. This building project was envisaged and realized largely by the sacrifice and labors of the 62 members of the church, under the inspiring leadership of their local elder, Bernard Thompson. This church is a credit to the message in this suburb of Britain's second largest city.

E. H. FOSTER, *President*
North England Conference





Brooksville, Florida, Church Remodeled

An addition and a new organ were dedicated by the Brooksville, Florida, church on February 24. The addition provides an ample foyer and a mothers' room, as well as giving a new-front appearance to the entire church and school property. The new structure was made possible through a gift by Edith Vance; her daughter, Dorothy Vance Williams; and two grandsons, Darryll and Charles Williams, in memory of her late husband, Arthur "Dazzy" Vance, a major league baseball pitcher from 1915-1935. D. G. Fleagle is pastor of the church.

H. H. SCHMIDT, *President
Florida Conference*

and missionaries. Materials consisting of 28 filmstrips, together with script sheets, projectors, and tape recorders, are available for use. A. A. Esteb of the General Conference and H. E. McClure, home missionary and Sabbath school secretary for the division, conducted a division-wide meeting for home missionary department leaders at which plans for an ever-expanding and enlarging work were made.

Emphasis is being laid on youth activities. The young people of these densely populated lands are responding positively to the spiritual and mental impact of the youth crusade. In 1960, 64 camps were held and some 1,400 attended. Of these, 573 joined instruction classes, looking forward to baptism. By the end of the year 107 had been baptized, or four times the number for 1959.

One of these youth is Leonard Lee, who attended camp in Hong Kong, where he made his first contact with the Adventist faith. He felt impressed to devote his life to Christian service, and set out for Australasian Missionary College to take a business course, but became convinced that God was calling him to public ministry. He is now looking forward to returning to his homeland to engage in public evangelism.

The first Far East Youth Congress, held in Manila in the first days of 1961, has been an impetus to evangelistic emphasis on the part of our young people. At that meeting the forces of the youth movement rallied under the slogan, "The Message to Millions." Subsequently there were 200 series of evangelistic meetings sponsored by 2,500 youth across the division that brought 5,500 decisions for Christ. The crusade moves forward on a greater and grander scale under the direction of C. D. Martin, division MV secretary.

A division-wide publishing council pre-

ceded the division council, at which D. A. McAdams of the General Conference and E. A. Brodeur of the division led out. There are 1,080 literature evangelists at work in the countries of the Far East.

W. L. Pascoe, the treasurer, brought a most encouraging report. Plans include a sum of \$66,000 for public evangelism in 1962. Aggressive plans are under way for erecting a large number of church edifices, with shared financial responsibility.

Boyd Olson reported on the fine work being done by the educational system. Enrollment in the 300 schools of all levels from Korea to Indonesia is 2,433, and there are 962 teachers. In 1961 there were 223 graduates from college level courses, and a large number of these have taken up positions of responsibility in denominational work. We are proud of the work being carried on in the schools of the Far East.

It was indeed a privilege to attend this interesting and inspiring meeting. I believe that the brethren in the Far Eastern Division are giving a balanced emphasis to all lines of activity.

Campa Chief Witnesses for Christ

By Marjorie Koenig

The life and words of David Shingari, a chief of the Campas in the far stretches of the Peruvian jungle, are creating great interest among the personnel of an important mining corporation of Peru.

"No, *gracias*. No *fumo* ["No, thank you. I don't smoke"]." Francisco Tapia, cashier of the Chungar mines near Cerro de Pasco, and his assistant had employed Eusebio, a Campa Indian tribesman, to take them in his outboard motor canoe down the Perené River. They had offered him a cigarette, and were surprised at

his polite refusal. Their Campa guide then proceeded to give a sound testimony as to the need for keeping the heart and body clean. This was surprising from one they took to be a jungle savage.

Eusebio, the tribesman, led them into deeper territory in the jungle. The mine officials were searching for land on which to build a large colony for mine employees, and wanted an area with good climate. Their guide was indispensably helpful, even offering to take them to the Campa chief of the area.

With certain fears and reservations the men went ashore at the place indicated, climbed the steep trail, and found themselves in the center of a Campa village. They felt uneasy amid the strange surroundings, not knowing what kind of reception to expect. Their guide led them to a tall man, well dressed in the loose clothing of his tribe. This was David Shingari, chief of all this region.

Shingari at once led them to his own large hut and cared for them and their needs in his best manner. It was easy to observe that this village was different—clean, well arranged, neat in every way. Shingari served them an abundance of good food and then took them to a new house where they could rest.

After informing the chief of the purpose of their trip, they requested his help in obtaining the required land.

"I will be delighted to cooperate with you," he replied.

The Campa Indians are noted for being a fierce, warlike tribe, suspicious of any outsider who enters their territory, and have been known to let fly a swift and accurate arrow at anyone who might be attempting to conscript them into the army. The kind treatment the two visitors received in Shingari's village so amazed them that they began to question this man of unusual dignity and charm concerning his life.

Adventism the Secret

"I am a Seventh-day Adventist. This is an Adventist village."

These mine engineers knew about Seventh-day Adventists, for Jose Justiniano, a theology graduate from Inca Union College, recently colporteur in the Chungar mines. They were unaware, however, that Seventh-day Adventist mission work had accomplished such miracles as the one they were witnessing.

"What the government did not do for us the Adventist Church has done," Shingari continued. "They have rescued us from a life of savagery and fear. They have brought us civilization. They have given us a school. They have taught us to speak and to read the Spanish language."

The faith of this serious, correct man of measured words deeply impressed the mine officials. They made arrangements to have Shingari's men clear a part of the land, and after a stay of two days in this interesting village they returned to the mines.

When Colporteur Justiniano returned to the Chungar mines to deliver the books that had been ordered, this official, Mr. Tapia, was eager to talk. "If the Adventist Church can do that, it is wonderful to be an Adventist," he said. He then ear-

nestly invited Jose Justiniano and his wife to go to their colony and be the minister of their church. "We will build you a church and a school," he promised. "We want your wife to be the teacher of our school."

Mr. Tapia invited Jose to supper in his home and called together the men of the mines. From eight o'clock to ten-thirty that evening Jose Justiniano explained the Word of God to them and left them with our message of hope. After the meeting Mr. Tapia turned to Jose and said, "Let's go to the office." There he opened the cash drawer and took out money to pay for all the books his men had ordered.

"Not everyone has paid yet, but I will advance payment for the balance. Excuse me—I would not ask you to sign this receipt except that the office requires it."

Jose Justiniano returned to Inca Union College, his heart rejoicing because of this demonstration that God leads in many ways, even leading mine engineers to a knowledge of Him through the noble example of a Seventh-day Adventist Campa chief.



Group of workers in the School of Bible Prophecy.

Bible School Graduates 150,000

By E. L. Cardey, *Director, Southern Union School of Bible Prophecy*

"You will never know the peace and joy that now fills my heart and our home since I made my decision to obey God and keep all of His commandments as the result of studying your Bible lessons." This inspiring letter came from one of our students who had lived for years within a few blocks of one of our large city churches, but who had never met any Adventists.

She continued, "Some months ago a lady came to my door and asked if I would like to take a Bible study course from your school. I signed for the lessons, and from the very first I felt that this was what I had been praying and looking for. Then came the lessons about the Sabbath. I soon was convinced that a Christian should keep the seventh-day Sabbath. You will remember I wrote you of my conviction, but also of my fears lest my home should be broken up. My teen-age daughter had been studying with me, and we were both convicted that we should take our stand and keep God's Sabbath. For some weeks I carried a great burden on my heart, halting between two opinions.

"Then one night I could not sleep. I felt that God had forsaken me, and that I had sinned against the Holy Spirit. At last, as it was nearing daylight I promised God that I would take my stand and keep His Sabbath regardless of the results. After breakfast I said to my husband, in fear and trembling, 'Dear, you know I have been studying those Bible lessons from the School of Bible Prophecy in Atlanta, and I have been convinced that I should keep the Sabbath. I don't know how you will feel about it, but I have decided to take my stand for the Sabbath. Our daughter has decided this way also. I hope and pray it will not bring trouble into our home.'

"To our utter surprise my husband said, 'Well, that's all right. I read those lessons too though you did not know it, and I have decided also to keep the Sabbath.'

"You will remember that you wrote to the pastor of the Seventh-day Adventist church to come and see me. How wonderfully God works! That very morning he and his wife came to see us. We attended church the next Sabbath, and two weeks later our family of three was baptized."

Eleven years have passed since the Southern Union Conference asked us to conduct a union-wide Bible correspondence school. We started small indeed, with only two assistants. Our churches were called upon to enroll neighbors and friends, and the first year we received 100,000 applications.

At the close of 1961 we had reached the 1.5 million mark. Our two workers soon increased to ten, then 15, then 20, 25, and 30. This included from three to ten ministers who followed up the interests created. Two of the ten years saw more than 1,050 Bible school baptisms.

Our work here in the Bible school has been one of faith. So many applications came in for lessons that we could not operate without the large sums the Lord sent us through the mail, yet we never personally solicited anyone for an offering. We have kept going and growing until now we operate one of the largest Bible schools in the world.

We closed one month, a little more than a year ago, without enough money on hand to pay the workers and meet other obligations. Our prayer circle sought God for help. In the mail that morning was one letter with a little note that said, "I felt impressed today that you have need of this." Enclosed was a \$500 bill. It had been sent three days before we prayed!

To date, more than 150,000 students have completed our lessons, and tens of thousands have committed themselves on

the Sabbath and the third angel's message. More than 20 million lessons have been distributed, and tens of thousands of books have been given away. During this 11-year period about 8,000 of our students have been baptized, or about 25 per cent of all baptisms in the Southern Union. At the present time an average of 100 persons a month are asking for baptism and membership.

A New Concept in Fund Raising

By Charles H. Betz, *Pastor
Kirkland, Washington, Church*

The methods by which Seventh-day Adventist churches raise funds for major building projects have been many and varied. Questionable devices, such as raffles and lotteries, are rejected, and we usually depend largely on appeals from the pulpit to reach our objectives. Devices such as selling bricks, or squares on a blackboard, are common. Some churches have adopted the 5 per cent plan, asking members to give 5 per cent of their income. Others take special offerings each Sabbath for the building fund, using miniature churches or schools as receptacles.

These methods, to be sure, have built many a church or school. But most pastors would probably confess that to sustain interest and income on an adequate level by these methods often becomes a burden. Especially in a district situation where the pastor may not find it possible to be in a church every week, it is often very difficult, indeed. Our fine local elders do their best, but so often interest begins to lag and the whole program slows down. At this point the building committee may succumb to the temptation to show a good film or put on a Chinese dinner. The token giver delights in such

procedures, for he is not personally confronted with Christ's call for real sacrifice.

As a result the church may struggle on for years, enduring drafty, cramped quarters, oftentimes in schools, halls, or mortuaries. How often I have seen children attending Sabbath school in dingy rooms, teachers doing their best but longing for adequate facilities and looking enviously at their friends in other churches who enjoy fine educational and worship facilities. Some may even grow discouraged and slip away from us. Some pastors may shy away from building programs, feeling that the heavy burden of raising money for major building projects is in some way foreign to their calling.

How thankful I am as a pastor for a new approach to fund raising, which wonderfully changes this entire picture. By the use of new methods, based squarely on God's plan of stewardship as revealed in the Bible and the Spirit of Prophecy writings, miracles are happening. We have just completed a financial drive to raise funds for a new gymnasium, fellowship hall, and an educational unit for our Sabbath school. This project was guided by W. W. Ring, secretary of the newly created Church Development Service of the Washington Conference. Under the blessing of God 105 families in our church have been led to pledge \$124,025, to be paid in 150 weeks. We exceeded our goal of \$90,000 by \$34,025. The usual reaction to a success story such as this is to suspect a windfall or a wealthy congregation. But this is not the case in the Kirkland church. In financial strength, ours is a very average church.

The dynamics of this program—as in everything successful in God's work—is the Spirit of God. But the Holy Spirit seems to prefer sound methods for achieving success. In this plan the conference Church Development Service secretary comes to the church to direct a sequence of events that climaxes in an every-member canvass, confronting each family with Christ's demand for genuine sacrifice. The actual financial potential of the congregation is tapped. Circumstances are created that bring every family under spiritual pressure, sufficient to lead him to make a real sacrifice for the cause of

God. Is it not high time to make such sacrifice, in view of the late hour and the desperate needs about us?

The spiritual blessings that accrue to a congregation undergoing such an experience far outweigh the financial returns. I must confess that the canvass just completed in Kirkland brought a spirit of revival among us. The Spirit of God seemed to charge our canvass-report meetings with power as the wonderful reports of victories gained and pledges made were presented.

This is the third such canvass in which I have participated. I have also conducted fund-raising campaigns by the old methods. I wholeheartedly recommend this new concept of fund raising to the churches and to my ministering brethren. This plan is not in the trial stage. It has been used successfully for years by other Christian groups. We are the ones on trial—not the plan. We are told by the servant of the Lord that "the leaven of activity needs to be introduced, that our church members may work along new lines, and devise new methods."—*Testimonies to Ministers*, p. 204. Let us ever be thankful for truth which never changes, but let us be continually seeking new methods to extend the truth. We shall probably be raising money until the work is finished; let us use the best methods.

Adventists First With Relief for Atlantic Storm Victims

By A. B. Butler, *President Chesapeake Conference*

"Disaster service sponsored by Seventh-day Adventists" proved to be more than just words on the side of a truck during the recent disastrous storm that lashed the Atlantic coast. March 7 found tides nine feet above the highest of any on record along the coasts of New Jersey, Delaware, Maryland, and Virginia. Damage to property has been estimated to run well into the hundreds of millions of dollars.

Sensing the gravity and magnitude of the disaster, S. B. Olney, pastor of the Salisbury and Pocomoke churches on Maryland's Eastern Shore, immediately

made contact with American Red Cross officials in the area and offered the services of the Dorcas Societies.

The island of Chincoteague had been cut off by water from the mainland. Residents were being taken from the icy water by U.S. Army helicopters and removed to evacuation bases on the mainland. Blankets were the critical need—all it was possible to get. In almost no time the churches 50 miles away were gathering them, and stacks were placed at the disposal of the evacuees.

In the meantime word had been flashed by Elder Olney to A. M. Karolyi, conference welfare director. The Columbia Union was quickly notified, and within what seemed only minutes word was received from the General Conference that a large supply of baled blankets was available in New York City. Quick work at the New York warehouse soon had them aboard a plane en route to National Airport in Washington, D.C. As the new supply of blankets was rushed to the scene, liberal space was offered for dispensing them. Each blanket carried a tag on which was printed, "This is a contribution of the Seventh-day Adventists of North America. Headquarters, Washington 12, D.C." The supply proved to be adequate.

It was heart warming to be told by the colonel in charge of relief operations that the Seventh-day Adventist Church was the first organization of any kind to offer its services to the stricken area. In fact, the commander was quick to comment that we were even ahead of the American Red Cross.

As we watched Mrs. S. B. Olney, Elizabeth Holland, and Bessie Dick working feverishly to keep up with the calls for blankets, and the looks of appreciation on the faces of flood victims, a rather satisfying feeling stole over us. The words flashed before our minds, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

We think that in the near future when evangelistic meetings are held in the area many who were warmed by a Seventh-day Adventist blanket will come out to have their souls warmed by God's truth for this hour.

Left: A. M. Karolyi, Chesapeake Conference welfare director, and Carl Jacobson, Bible House manager, loading bales of blankets into the disaster truck operated by the conference. Right: Mrs. Elizabeth Holland (left), Dorcas leader of the Salisbury, Maryland, church; Mrs. Bessie Dick (center), church school teacher; and Mrs. S. B. Olney, pastor's wife, preparing blankets for distribution to victims of the severe storm that lashed the Atlantic coast early in March.





Ordained in Katanga

On Sabbath, February 24, Simon Muhune (left), vice-president of the South Congo Field for the Bigobo Station area, was ordained to the gospel ministry in the Triangle church, Elisabethville.

R. H. Wentland (right), president of the Congo Union, preached the sermon. Prayer was offered by Belson Tundula (second right); F. E. Wilson (center), field secretary, gave the charge; and L. C. Robinson (not shown), union departmental secretary, welcomed Pastor Muhune into the ministry. Next to Pastor Muhune stands Daniel Mubanda.

F. H. THOMAS, *Secretary-treasurer
Congo Union Mission*

A Hard-won Victory in Lantapan, Mindanao

By L. G. Storz, *Department of Theology
Mountain View College*

Every Sabbath more than 300 active members of the Mountain View College ministerial seminar go in groups to some 18 districts in the vicinity of the college. During the past ten years students of the college have seen 468 people baptized and eight churches built as a result of their labors. The evangelism students conduct efforts and give Bible studies, and the college girls conduct many branch Sabbath schools. During the past 12 months our branch Sabbath school attendance has increased by one third. Much literature is being distributed, and more could be distributed if we had it.

One of these 18 districts, called Lantapan, has been an extremely difficult one. Students have worked there for eight years, but constant opposition and threats by local priests have been so strong that until recently only one person in that district had been baptized. After persevering efforts, two more have been baptized and many others are suddenly asking for Bible studies. The other day Pablo Frasco, Mountain View College ministerial student district leader, laid six pesos on my desk and related the following story:

"When the ministerial seminar assigned Andres Ramos, Ismael Ong, Gelacio Murcia, and me to the Lantapan district, we were worried because the opposition was very strong. Children ran away from us when we first arrived. But nevertheless, the rejection of our tracts and the unfavorable treatment by the people never discouraged us. Instead, it challenged us to work and pray harder that somehow the hearts of the people would be softened.

"One Sabbath we devoted our time to visiting the homes to make friends with them and to present the Voice of Hope correspondence course. Three of us visited the homes separately. I approached a storekeeper whose wife was so prejudiced that she would not receive our tracts. After a time the husband came out and I shook hands with him. Then we had a good conversation, which led to the pres-

entation of the Voice of Hope course. The wife was opposed to it, but the husband was eager to be enrolled because he wanted a guide to the study of his Bible, which he had received several years before from an Adventist neighbor in payment of an account. They brought the Bible to Lantapan when they moved there, and now he wished to study it.

"As the Sabbaths went by, the wife was unhappy each time she saw us deliver the lessons to her husband. The time came when the 25 lessons were completed and he received his diploma. After our brief conversation I found out that he was much interested in the truth, but his greatest burden was for his wife. He wanted her to understand the truth also. Therefore, he invited us to give her Bible studies every Sabbath. When we arrived for the first study, the wife refused, despite her husband's pleas. We failed for two Sabbaths, but on the following occasion she consented.

"From then on the husband invited his neighbors to attend also. From that small beginning the group increased to five, then seven. There was a time when our attendance reached nine, six of whom came regularly. Soon two of them moved to Lower Lilingayon, a nearby district, and faithfully attended our church there. The four who remained continued with the Bible studies.

"The wife never did show as much interest as her husband did, and as the series of Bible studies was about finished, he was concerned because she had not made her decision to follow Christ. Another problem was his health, which was not good. As we went there every Friday evening and Sabbath morning it was evident that certain problems were perplexing him, but he didn't reveal them to us. However, he always prayed about them.

"One Sabbath after we had left, this family had a sharp argument over a small matter, and the man was greatly distressed for his wife. When she was asleep he knelt in prayer and asked the Lord to help him solve his problems. When she awoke she related this dream:

"I was walking alone in a certain valley. Not a person was in sight. When I reached the middle of the valley, a very small boy suddenly appeared and rebuked me, 'One thing with you, ma'am,'

he said, 'you are too high-hat. You get angry easily even if you are not right. When you have envy or hatred, close your eyes and pray, then turn away from it.'" When she awoke she realized that this was a rebuke to her for her bad temper. That dream brought about a change in her life, and she became friendly to us from that time on.

"About that time the husband also had a dream. 'One day,' he told us, 'I fell asleep. In my dream I was walking in the yard of a certain house, but nobody was inside. To my amazement I heard a loud voice saying, 'Mr. Artianza, you better give six pesos to God and your problems will be solved.'" When I awakened the voice was still ringing in my ears. I discussed it with my wife. We both wanted to know the meaning of that dream. We longed for the coming of the ministerial seminar men so that we might inquire of them, but that was only Sunday.'

"The couple awaited us all week. It rained much that week, and on Friday evening as we crossed the Manupali River en route to Lantapan, Rudy Bermudez and Andres Ramos each lost a shoe, and I lost my fountain pen. We arrived late in the evening, but they were still waiting for us. As Rudy Bermudez presented the delicate subject of tithes and offerings we feared that might discourage the wife again, but after the study to our surprise they handed us six pesos as a thank offering because his health had improved. His wife asked to be baptized before even hearing the study on baptism.

"We praise the Lord for this wonderful opening in Lantapan. I'm sure the seeds of truth that have been sown are now growing and ripening. People are friendly to us. Their former unfavorable attitude has been replaced by a friendly and loving spirit."

As a result of the faithful work of these students it was my privilege to baptize this brother and his wife on Sabbath, March 10, and they now rejoice with us in the faith.

Students who serve the Lord so courageously and faithfully are an inspiration to any missionary. They waded through swift, waist-deep water as it flows over the rocks where people have been drowned. In their struggle against the current at times they lose their possessions. When they receive a hostile reception and are threatened, they only work and pray the harder. Pray for these student missionaries of Mountain View College.

Optometrist Vacations at Iquitos, Peru, Clinic

By Charles C. Case, *President
Upper Amazon Mission*

Dr. and Mrs. Orval W. Patchett and their son Clayton of Pasco, Washington, arrived in Iquitos, Peru, on the morning of February 1, to spend their vacation at the Stahl Clinic.

Notices in the three daily papers and on the radio stations announced that Dr. Patchett would soon arrive. Upon his arrival at the mission grounds Dr. Patchett

found people already waiting at the clinic door to be treated. Almost immediately Dr. Patchett, his wife, and Mrs. Case were busy caring for the patients. Dr. Patchett, a doctor of optometry, examined the eyes, Mrs. Patchett charted the findings, and Mrs. Case translated.

On Friday morning patients began to arrive for eye surgery, and for the next ten days Dr. Patchett, assisted by his wife, Dorothy, Dr. Rodolfo Alfaro, director of the clinic, Anita Angulo, a nurse, and Mrs. Case, performed many operations.

Several times during surgery the light would go out, and Dr. Patchett would have to continue with light from a flashlight. Mrs. Patchett also had to improvise special sponges needed for eye surgery but unobtainable here.

Many of the important people of the city came to be treated. The director of the customs house came with pterygiums on both eyes. They had been removed previously, but had returned, and he could hardly see. Dr. Patchett performed surgery on both of his eyes. The wife of one of the leading businessmen in the city was also operated on for pterygiums on both sides of each eye.

A lady who lives across the street from the mission could hardly see because of pterygiums. When Dr. Patchett operated on her she said, "I was praying that the doctor was right when he said I could see again. Then all of a sudden he took hold of something, lifted it up, and I looked straight into his face. This is one of the happiest days of my life. Now I can see well with both eyes. I thank God that He sent the doctor—just for me."



Orval Patchett, O.D., of Pasco, Washington, performing surgery at the Ana Stahl Clinic in Iquitos, Peru, assisted by Mrs. Patchett. The Patchetts spent their vacation in Iquitos, ministering to people suffering from various eye diseases.

The Upper Amazon Mission and the Stahl Clinic are most grateful to Dr. and Mrs. Patchett for coming, at their own expense. The name and fame of Dr. Patchett and of the Seventh-day Adventist Church echoes and re-echoes around the city and out into the jungle. On the eve of their departure a family arrived from a ten-day trip out in the jungle to see the doctor. He did what he could for them. In fact, he was kept busy until plane time. But when the plane was delayed because of bad weather, many more came to the clinic for his help.

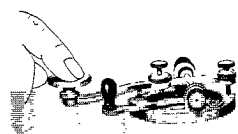
There is great need for men and women like the Patchetts, who will give of their time and money in real mission service. As they left, the people of the city showered them with gifts in appreciation for what they had done, asking, "Will they come back again?"

We sincerely hope that many others

will be willing to help those suffering from various diseases in the Peruvian jungle, as the Patchetts have done.



Mr. and Mrs. Robert G. Pierson and two children, of Memphis, Tennessee, sailed from New York City on the S.S. *South African Trader*, March 23, going to South Africa. Robert G. Pierson is a son of Elder Robert H. Pierson, president of the Southern African Division. Robert G. Pierson has accepted appointment as a teacher in Solusi College, Southern Rhodesia. W. R. BEACH



Brief News OF MEN AND EVENTS

OVERSEAS NEWS CORRESPONDENTS: Australasia—R. R. Frame; Far East—A. E. Gibb; Inter-America—D. H. Baasch; 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—Evelyn M. Bowles; 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—Cyril Miller.

AUSTRALASIAN DIVISION

► In 1961 the number of members added to the church came to 5,274—second highest figure ever recorded. The total membership is now 59,514.

► Among those recently honored by Her Majesty Queen Elizabeth II on Samoa's Independence Day were two Seventh-day Adventists, for outstanding service to the government in one instance, and medical service in the other. Edmund Stehlin, an elder of the church and a government servant for thirty years, is secretary to the Prime Minister. He was awarded the Member of the British Empire Medal. Miss Momoi Kuresa, assistant matron and liaison officer of the Apia hospital, received the British Empire Medal. She is also active in the work of the church.

► Jones Missionary College, senior Adventist educational institution in the Bismarck-Solomons Union Mission, made a good showing in recent government examinations. Eighty-three students successfully passed government examinations for standards six to nine, and only one other school equaled the number passing in standard seven. Thirty teacher trainees earned the A certificate, and one of these obtained the highest marks in New Guinea for this particular examination. Five other trainees received B certificates, qualifying them to teach on higher levels. More than 40 will graduate from this college at the end of 1962.

► When Australasian Missionary College opened its doors for the 1962 school year there was an enrollment of 450 students. This is a record for the institution, and accommodation facilities are taxed to the limit.

NORTHERN EUROPEAN DIVISION

► A recent letter from S. Dabrowski, secretary-treasurer of the Polish Union, states that 245 were added to the church during 1961. During the year five new books were published, including four by Ellen G. White.

► Division membership at the close of 1961 stood at 66,382. West Africa reveals a most encouraging gain. In a recent letter Thorvald Kristensen, president of the union, stated that the membership has increased by 40 per cent since the last General Conference session, and now stands at more than 27,000, and that more than 64,000 are in the Sabbath schools. The West Nordic Union has now passed the 9,000 mark. A remarkable impetus has been given to lay evangelism by the production of recorded sermons by A. Lohne, the union president. Young people's societies, colporteurs, and lay brethren generally are taking up this work with dedicated enthusiasm.

► D. A. McAdams, General Conference associate Publishing Department secretary, recently attended a publishing department leaders' course and a division publishing council. A combined institute for the Swedish and West Nordic Union literature evangelists was held in Norway, following which institutes were conducted in Finland and Britain. A remarkable feature of the publishing work in this division has been the production of new books, which are being presented to the public on the set-selling plan. J. W. Nixon is giving strong leadership in this department.

► Dr. R. Hammill, associate secretary of the General Conference Department of Education, is inspecting schools and col-

leges in our home unions, in company with Dr. B. B. Beach, division educational secretary. Our schools throughout the division show a most encouraging increase in enrollment. The new dormitory at Newbold is expected to be completed by this autumn. Tyrifjord, Norway, is anticipating a greatly needed new dormitory. Vejleford, Denmark, is erecting a new administration building.

► J. E. Edwards, associate secretary of the General Conference Home Missionary Department, and Pastor Odd Jordal are now itinerating in the Scandinavian fields, including Finland, having completed a successful visit to the West African Union. They are conducting laymen's institutes, home missionary rallies, and leadership courses.

► C. D. Watson, division MV secretary, has recently completed a series of meetings in connection with the MV Week of Prayer at Ekebyholm, Sweden, and at Tyrifjord, Norway.

ATLANTIC UNION

► A class of 17 completed the Red Cross first-aid instructors' course held at the Atlantic Union Conference office, February 17-20. E. T. Gackenheimer from West Virginia taught the course. The union and local conference home missionary secretaries completed the course and received certificates, and a number of people from the community attended the class either to receive or renew their first-aid instructors' certificates.

► Dr. Peter A. Jensen has moved from Mystic, Connecticut, to Marlboro, Massachusetts, where he will be associated with Dr. J. B. Register in the practice of dentistry at the Lakeview Medical Association, Marlboro, Massachusetts.

► The annual meeting of the Atlantic Union College board of trustees took place on Tuesday, February 27. Faculty promotions voted by the board include: Dr. Mabel R. Bartlett, of the art department, to professor; Dr. Margarita Merriman, of the music department, to professor; Dr. Otilie F. Stafford, of the English department, to professor; Mrs. Gertrude M. Gibson, of the secretarial science department, to associate professor; Dr. George Yamashiro, of the department of languages, to associate professor; Miss Mary Lou Durning, of the home economics department, to assistant professor. President R. L. Reynolds announced the decision of the board to proceed with plans for a new wing to be built onto Preston Hall to house 60 more college women. Plans also include a new worship room, a parlor, and expansion of the present cafeteria. The building is to be ready for occupancy by the opening of the fall term in September.

► We believe Everett Burlingame is the oldest member in the Southern New England Conference. He was born in June, 1861, and is thus in his 101st year. He and his wife are members of the Burrellville, Rhode Island, church. They have not been able to attend for several years, but each Sabbath morning they conduct Sabbath school in their home. Mrs. Burlingame is 85 and still cares for her husband, who is confined to bed most of the time, and does her own housework



Idaho Governor Inspects Oldest Bible

Saturday night, February 17, was reopening night for the Spillman-Lyman meetings in Boise, Idaho. The auditorium was filled and extra chairs were brought in as the folks came early to enjoy the film *I Beheld His Glory* and the singing of the Treasure Valley Choraliars, the 60-voice crusade choir.

The second night of the series, Sunday, February 18, an old Bible contest was conducted. This had aroused a great deal of interest throughout Treasure Valley. Presenting a Bible that is older than the nation where it now resides, Mrs. Georgia Bennett, a resident of Boise, won the contest. Mrs. Bennett's Bible is dated 1629 and is a family heirloom of seven generations, brought over from England. A new Oxford Bible was presented to Mrs. Bennett by Robert E. Smylie, governor of the State of Idaho. Governor Smylie postponed departure on a flight to Chicago in order to be present and make the award.

A panel of judges with Gordon Harris, chairman, and including Governor Smylie, J. O. Hanson, E. G. Fresk, and Lee Case was responsible for the choice of the oldest volume from among the 54 old Bibles entered in the contest.

LEWIS LYMAN, *Evangelist*

and cooking. The Burlingames became members of the church through the efforts of a layman by the name of James Elliot, who held cottage meetings which they attended while living in Foster, Rhode Island. They were baptized in April, 1927, by Stewart Kime.

► Mrs. Rochelle Kilgore, professor of English, Atlantic Union College, South Lancaster, Massachusetts, attended the an-

nual Adventist Servicemen's Retreat in Berchtesgaden, Germany. En route she visited Newbold College in England, Marienhoehe Missionary Seminary in Germany, and the Seminaire Adventiste du Saleve, in Collonges, France, where she was a guest of President and Mrs. Jean Zurcher. Mrs. Kilgore returned to the college campus on March 16.

CANADIAN UNION

► The Voice of Youth campaign, conducted jointly by the young people of four churches in the Okanagan Valley of British Columbia, is producing outstanding results. The meetings are held each Sunday evening in the Armstrong Legion Hall, with an attendance of from 150 to 200. Four have thus far signified their intention to follow Christ. These meetings are accomplishing something for our own young people, and the churches have been drawn closer together.

► G. O. Adams, president of the British Columbia Conference, conducted the Week of Prayer for the young people of Okanagan Academy.

► A youth rally was conducted in the College Park church at Oshawa, Ontario, on February 23 and 24, with Pastor Andrew Fearing as guest speaker. Young people from various parts of the conference were present to listen to the many Share Your Faith experiences as told by Pastor Fearing, and to enjoy the special music and other added features of the weekend.

► Oshawa Missionary College and the members of the area churches enjoyed a spiritual feast during the spring Week of Prayer, when the entire Voice of Prophecy group conducted a series of meetings at the college and in the College Park church. The last Sabbath saw nearly 1,500 crowded into the College Park church for the special services of the day.

COLUMBIA UNION

► The new executive committee of the Ohio Conference, as voted by the constituency on March 25 at their twenty-third biennial meeting, includes D. W. Hunter, J. B. Bogle, W. R. Bornstein, W. E. Haase, J. L. Hagle, Dr. Harlin Knierim, Dr. Frank Shaw, Ralph Hill, J. R. Shull, Lee Lewis, and D. W. O'Fill.

► The Koch-Upchurch evangelistic team, assisted by C. M. Pike, pastor, and Mary Bierly, Bible instructor, began a series of meetings in Norristown in the East Pennsylvania Conference on April 15. These meetings are being held in the conference-owned air cathedral in the 900 block of Forrest Avenue.

► William H. Coffman, pastor of the Vienna, Virginia, church, reports from 20 to 30 nonmembers attending Sabbath services. Sabbath school offerings were above the conference goals in 1961, and tithe increased nearly \$15,000. Seventeen people were baptized during 1961, and a branch Sabbath school was conducted in Manassas, Virginia.

► Bruce Wickwire, publishing secretary for the Columbia Union Conference, reports \$94,959.53 in sales for February. Thirty-two interested persons are attend-

ing church from contacts made, and 29 former Adventists have been invited to return to the church. Three baptisms resulted from the work of literature evangelists during the month.

► H. N. Bresee and E. A. Roberts, pastors in the West Pennsylvania Conference, are conducting a three-week series of meetings in the Masonic Temple in Johnstown, Pennsylvania.

► Fifteen hundred people attended the band festival of the Columbia Union Conference, held in the gymnasium of Columbia Union College, as the massed bands of seven academies and the college held their second biennial band festival. More than 300 students participated in the program.

► W. A. Fagal and the Faith for Today quartet conducted the Week of Prayer at Columbia Union College from March 10 to 17.

NORTH PACIFIC UNION

► A. L. Schmidt of Hinsdale, Illinois, has now taken up his duties as a full-time assistant to the administrator of the Portland Sanitarium and Hospital, Portland, Oregon.

► After attending art school in Los Angeles, Merlin Gene Loeks has joined the Walla Walla College staff as artist for the College Press.

► Granting a request of the physics department, the United States Atomic Energy Commission is supplying \$8,545 worth of nuclear equipment for Walla Walla College's nuclear physics training program. Beginning with the fall quarter next year, the physics department will offer a class in radio-isotope research techniques.

► The Upper Columbia Conference extended an invitation to Paul Clear of the Indiana Conference to serve as assistant publishing secretary, and recently he and his wife moved to Spokane, Washington.

PACIFIC UNION

► The It Is Written crusade in Phoenix, Arizona, came to a close the night of March 18, when George Vandeman concluded his three-week series of meetings with a stirring sermon entitled "Conscience." Glenn Fillman, local pastor, is continuing to work with a Bible class, which meets three nights a week. As a result of the crusade, more than 1,200 families are being visited and 1,550 Bibles have been given to those who attended the meetings.

► The young people of the Temple City church conducted a series of meetings entitled "Messages From Young People," from February 16 to mid-March.

SOUTHERN UNION

► As a result of meetings held in Wilson, North Carolina, by R. A. Kurth, pastor, two persons have been baptized, and others are expected to be baptized at a later date.

► *Liberty* subscriptions reached an all-time high in the Carolina Conference.

Orders for 3,974 subscriptions to *Liberty* have reached the conference office.

► A new medical office building at Mountain Sanitarium, Fletcher, North Carolina, has been completed and occupied. This building was made possible through the generous will of two former patients of the institution.

► The Detamore-Collar-Bentzinger team concluded a three-week series of evangelistic meetings in a large tent at the entrance to the Forest Lake Academy campus. In three altar calls 147 people responded, and on March 17, at the first baptism, 54 were baptized.

► Fifty-four persons were baptized during a nine-week evangelistic crusade at the Atlanta Cascade Road church, reports J. V. Stevens, pastor.

► Southern Missionary College is the recipient of a \$2,000 check from the Esso Foundation, according to Dr. C. N. Rees. Dr. Rees said this amount would be placed in a special fund for a gymnasium-auditorium. The Esso Foundation has made this grant yearly for several years.

► Members of the Henderson, Kentucky, church are distributing 8,500 of the "Messages for These Times" reprints to homes in Dixon and Clay, Kentucky. Each week 500 homes are visited. This is part of the dark-county work being done in Webster County.

► The Madisonville church has taken as its project to visit all the homes in Providence, Kentucky, with the religious survey method. This church has also purchased 93 copies of *Your Bible and You*, which they have placed in the motel rooms of Madisonville.

► A new welfare center was opened at Dickson, Tennessee, on March 12. The mayor of Dickson gave the main speech.

SOUTHWESTERN UNION

► Ernest Wendth, stations-relations director for Faith for Today, and Jim Evans, radio-TV secretary for the Texas Conference, have completed a 2,000-mile trip, visiting TV stations. Two new stations will carry Faith for Today as a public service in the cities of Lufkin and Austin.



► Atlanta's Kirkwood Missionary Volunteer Society made its Week of Prayer a portrait of "The Modern Christ of 1962." In sermonettes at the church service, five youth pictured Christ as they might have expected to see Him today. Speakers and their topics were as follows: Teddy Ahl, "Christ in the Home;" T'Lene Bryant, "Christ in the School;" Sallie Hoover, "Christ at Work;" Candy Cummings, "Christ in Society;" and Judy Heinrick, "Christ in the Church." Ted

Graves, conference MV secretary, summarized the talks.

► The Atlantic Union Temperance oratorical contest was held at the New England Sanitarium chapel on Saturday evening, February 24, with the five academies in the union represented. Union Springs Academy had a winner in Thomas Gibbs. Runner-up was Dan Bettel of South Lancaster Academy; Anthony Torres of Greater New York Academy placed third. Steven Conley represented Greater Boston Academy, and Gwendolyn Hickson, Northeastern Academy.

In Remembrance

BAILEY.—Douglas Alfred Bailey, born July 27, 1892, at Traverse City, Mich.; died March 11, 1962, at Takoma Park, Md. In 1915 he married Anna Osburg. He was educated at Cedar Lake Academy and Emmanuel Missionary College. His first work was as assistant business manager of the Wabash Valley Sanitarium. Later he became Book and Bible House manager and treasurer of the Indiana Conference. Following this he served the Book and Bible House at Rochester, N.Y. Then for several years he was with the New York branch of the Review and Herald at Peekskill, N.Y. Since 1938 he has been associate manager of the book department of the Review and Herald. The survivors are his wife; and two sons, Dr. Donald of La Sierra, Calif., and Dr. Douglas of Marion, Ind.

BRANDT.—Ida Louise Brandt, born Nov. 13, 1886, while her parents were crossing the Atlantic by ship from Germany; died Dec. 23, 1961.

BULL.—Elizabeth Maud Louise Bull, born May 16, 1872, at Eaton Rapids, Mich.; died Dec. 24, 1961, at Marion, Ohio. She specialized in obstetrics and gynecology, and also practiced general medicine. She with five others founded the Marion church in 1888.

BUSHNELL.—Ada Eleanor Frankland Bushnell, born June 12, 1870, in Cleveland, Ohio; died Jan. 31, 1962, at Loma Linda, Calif.

DANNELLS.—Frances Ferren Ragsdale Dannels, born May 1, 1887, near Kirwin, Kans.; died at Palo Alto, Calif., March 4, 1962. She received her education at Union College and Walla Walla College. In 1908 she married L. B. Ragsdale, who served the church for 19 years as teacher, departmental secretary, and pastor-evangelist. Following Elder Ragsdale's death in 1927, she taught church schools for eight years in La Sierra, Mountain View, and Los Gatos, California. In 1935 she married Walter B. Dannels, pressroom foreman at the Pacific Press Publishing Association. Besides her husband, she is survived by her brother, J. R. Ferren, of Angwin, Calif.

DICKMAN.—William Eckert Dickman, born Oct. 18, 1883, in Covington, Ky.; died Feb. 12, 1962, in Covington, Ky. His wife survives.

GWINNUP.—Anna E. Vollmer Gwinnup, born Aug. 23, 1876, in Iowa; died at Loma Linda, Calif., Feb. 6, 1962.

HALBURG.—Madge A. Halburg, born Nov. 29, 1884, in Nebraska; died Nov. 28, 1961, at Artesia, Calif. Her husband, C. T. Halburg, survives. [Obituary received March 9, 1962.—Eps.]

HAMMERSMARK.—Jonas T. Hammersmark, born December, 1866, in Christiansund, Norway; died at Reno, Nev., November, 1961. He was married to Orva Leonard in December, 1906. She died in May, 1960, after having taught in public and church schools. Her survivors are her father and mother, Mr. and Mrs. M. A. Leonard; and two sisters, Jane Davidson and Mary Hancock. [Obituaries received March 15, 1962.—Eps.]

HANLEIN.—Mary Hanlein, born in 1880, in Germany; died Feb. 25, 1962, in Newark, N.J.

HARRIS.—Myrtle Olive Harris, born in 1889, at Santa Rosa, Calif.; died at Sanitarium, Calif., March 5, 1962. She took nurse's training at the St. Helena Sanitarium and Hospital, as did also her husband, Sherman C. Harris. They spent some time in China as missionaries. Surviving are eight sons; a daughter; 29 grandchildren; a brother; and four sisters.

HAVENS.—Lee W. Havens, born Sept. 27, 1898, at Mindora, Wis.; died Jan. 3, 1962, at Long Beach, Calif. His wife Ruth, of Baldwin Park, Calif., survives.

HILLIARD.—Lillian Mae Hilliard, born March 4, 1890, at Glens Falls, N.Y.; died at Orlando, Fla., Feb. 14, 1962. She was a resident of Longwood, Fla., where she and her husband, Earl W. Hilliard, had retired from several years of colporteur work. She is survived by her husband; a son, Elder Floyd Hilliard, of Pawtucket, R.I.; two sisters, Julia Monroe and Nellie Everts, and a brother, Merton Wilcox, all of Glens Falls, N.Y.

HOSKINS.—Joseph Henry Hoskins, born Nov. 22, 1875, at Aldrich, Ala.; died at Orlando, Fla., Feb. 20, 1962. His wife, Mary Ethel Greek Hoskins, survives.

JONES.—Millard Milroy Jones, born Dec. 11, 1873, at Eaton, Ind.; died in Pine Mountain Valley, Ga., Feb. 19, 1962.

KRUEGER.—Herman Theodore Krueger, born Feb. 3, 1885, in Germany; died Feb. 20, 1962, at Sanger, Tex. His wife, Bertha Senkel Krueger, survives.

KRUGER.—Albert Kruger, born Aug. 19, 1885, in Frankfurt, Germany; died at Loma Linda, Calif., Feb. 21, 1962. He came to the United States at the age of 17, and was baptized in 1909. In 1912 he married Marie Schnepfer. In 1921 he graduated from Walla Walla College. Soon afterward he and his family took up mission work at the Chilean Training School in Chile. An accident forced their return to the United States. In 1923 he was ordained and began a long period of pastoral labor in the North Pacific Union Conference. He taught in Walla Walla College and in Yakima Valley Academy. For a number of years he supervised church building projects. Since 1952 he had resided in Paradise, Calif. Surviving are his widow; four daughters, Agnes Peterson, of Loma Linda, Calif., Alberta Balkwill, of Portland, Oreg., Betty Feldkamp, of Bakersfield, Calif., and Dorothy Woods, of Pasadena, Calif.; seven grandchildren; a brother, Fred, of Castro Valley, Calif.; and two sisters, Rose Hahn, of Sacramento, Calif., and Bertha Stoll, of Portland, Oreg.

LEWIS.—Clara Petit Lewis, born Jan. 14, 1881, near Grand Rapids, Mich.; died at Fletcher, N.C., Sept. 17, 1961. She attended Battle Creek College and then taught church school in Wisconsin. In 1918 she married James E. Lewis after having completed nurse's training at Madison College, Tenn. In 1924 they went to Fletcher, N.C., and helped to pioneer the work of the Mountain Sanitarium and Hospital. He served as treasurer and she as accountant for many years. Surviving are her husband; a son, Vernon Arthur; three grandchildren; and a brother. [Obituary received March 20, 1962.—Eds.]

LORENZ.—Amanda Olga Jansen Lorenz, born Nov. 16, 1897, at Beresford, S. Dak.; died Feb. 7, 1962, at Wytheville, Va. In 1918 she married Felix A. Lorenz, and together they spent the next ten years in the employ of the church in Missouri, Michigan, Kansas, and Nebraska. Since then they have been in self-supporting institutional work. Surviving are her husband; two sons, Felix, Jr., of Detroit, Mich., and Everett, of Nashville, Tenn.; and a daughter, Carillon Mae Lafferty, of South Whittier, Calif.

LURTSEMA.—Harry Frederick Lurtsema, born Feb. 20, 1911, at Norwood, Mass.; died at Burbank, Calif., Jan. 13, 1962. His wife, Mable Luzana Miles Lurtsema, survives.

MC KENZIE.—Mary Jane McKenzie, born Oct. 3, 1879, at Glen Williams, Canada; died Feb. 17, 1962, in Los Angeles, Calif.

MONTGOMERY.—Henry Stanley Montgomery, born Dec. 6, 1924, at Sumas, Wash.; died Oct. 5, 1961, in Portland, Oreg. He graduated from Walla Walla College in 1952. He taught public school for nine years in Portland, and last summer he was in Germany on a Stanford scholarship grant, studying for his doctorate. At the time of his death he was assisting in the leadership of the German church in Portland. His wife, Bessie, survives. [Obituary received March 1, 1962.—Eds.]

NEALE.—Iva Kathryn Neale, born Feb. 9, 1880, near Turnerville, Conn.; died near Yellville, Ark., Feb. 11, 1962.

NEIL.—Christiana Margaretta Neil, born July 18, 1869, at Pana, Ill.; died March 2, 1962, in Maryland.

ORTON.—Sarah Mallisa Orton, born Sept. 27, 1878, at Riceville, Tenn.; died at San Bernardino, Calif., Feb. 5, 1962.

PERKINS.—Emma Perkins, born Feb. 12, 1876, in Livingston Parish, La.; died Jan. 25, 1962, at Livermore, Calif.

PERRINE.—Minnie Perrine, born Dec. 29, 1862, in Chicago, Ill.; died Feb. 12, 1962, at Longview, Wash. She leaves her daughter, Irene Fletcher; and two grandchildren, Elder Eugene Fletcher, of Honolulu, Hawaii, and Mrs. John Williams, of Longview, Wash.

REEVES.—Crystal Mae Reeves, born Oct. 9, 1890, in Ohio; died in Banning, Calif., Feb. 18, 1962. Her husband, W. W. Reeves, survives.

RENTFRO.—Charles Curtis Rentfro, born Dec. 5, 1883, in Sigourney, Iowa; died at Santa Ana, Calif., Feb. 19, 1962. Survivors are his wife, Josephine E. Schee Rentfro; and three daughters, Mrs. Hugh Warsley, of Skokie, Ill., Mrs. Mortimer Haskell, of Long Beach, Calif., and Dr. Joelle Rentfro, until recently a foreign missionary.

RIEGL.—Zula Johnson Davidson Riegel, born in Fort Smith, Ark.; died Feb. 16, 1962, in Oklahoma City, Okla., at the age of 84. She is survived by her second husband, Arthur Riegel.

ROBBINS.—Elizabeth Robbins, born Aug. 21, 1876, at Westport, Ind.; died Nov. 24, 1961. [Obituary received Feb. 27, 1962.—Eds.]

ROBINSON.—Hattie Spencer Robinson, born Dec. 23, 1876, at Decatur, Tex.; died at Lomita, Calif., Feb. 28, 1962.

SALLENG.—Thomas Jefferson Salleng, born Oct. 16, 1878; died at South, Ky., Feb. 20, 1962.

SEARLE.—Hilda N. Searle, born Sept. 29, 1871, in the Isles of Jersey; died near Redlands, Calif., July 6, 1961. About 1905 she became a worker at the New England Sanitarium and Hospital, where she was housekeeper for many years. Later she became matron. Survivors are a son Clarence, of St. Johns, Mich.; a granddaughter, Shirley Polack; three great-grandchildren; and a sister, Bertha Pratt, of Oroville, Calif. [Obituary received March 12, 1962.—Eds.]

TORRANCE.—Grace M. Torrance, born Feb. 28, 1885, at Silver Creek, N.Y.; died Feb. 16, 1962, in Erie, Pa. Her husband, Bert V. Torrance, survives.

VOORHEIS.—Fred W. Voorheis, born March 30, 1877, in Michigan; died Aug. 8, 1961, at Ukiah, Calif. [Obituary received March 9, 1962.—Eds.]

WHITE.—Mary E. White, born July 29, 1873, at Blue Rapids, Kans.; died Feb. 1, 1962, at Lewiston, Idaho.

NOTICES

Literature Requests

[All literature requested through this column is to be used for missionary work, not personal needs. Requests must bear the endorsement of the local church pastor, institutional head, or conference president. Mark packages: Used publications—no monetary value. Destroy if not deliverable.]

WANTED: Used *True Education Readers* by Sarah E. Peck, by Sepik Central School, Nagum River, via Wewak, New Guinea. Mrs. A. Brown, 4995 Lise Ave., San Diego 2, Calif., wishes a continuous supply of *S.S. Quarterly, Worker, Instructor, Guide, Primary Treasure, Little Friend*, picture cards, *Signs, These Times, Message, Life and Health, Listen, Liberty, and Review*. Large quantities of literature, including Bibles and missionary books, are needed by Pastor C. C. Nebblett, 40 Stanleytown, New Amsterdam, Berbice, British Guiana, S.A.

J. G. Conmack, 3127 Wisconsin Ave., Stockton, Calif., wishes copies of *Review*, issue of Feb. 26, 1959. The Emarrisa (Eastern Manila Rizal Sabbath School Assn.), c/o L. S. Merginio, Box 2074, Manila, P.I., needs all types of Sabbath school supplies, Vacation Bible School supplies, song and sermon subjects in slides for projector use, Dorcas materials, Spirit of Prophecy books, *Commentaries*, Bibles, and any magazines not more than six months old.

George Vargas, Torrel, Odiongan, Romblon, P.I., wishes *Signs*, prophetic charts, tracts, primary lessons, *Quarterly, Go, Guide, Little Friend*, old Bibles, songbooks, Spirit of Prophecy books, *Life and Health*, small books, *Liberty, Instructor*, and youth training material.

Inelda Alejandro, Acmonan, Lupi, Cotabato, P.I., wishes a continuous supply of clean *Signs, These Times, Instructor, Review, Life and Health, Go, Guide, Primary Treasure*, small books, songbooks, *Quarterly, Worker, Little Friend*, and Christmas cards.

Olive Morgan, Lysson Postal Agency, Jamaica, W.I., needs *Review, Guide, Instructor*, used Bibles, small books, songbooks.

Rachel Diego, Luyang, Sibalom, Antique, P.I., wishes Bibles, *The Desire of Ages, Messages to Young People, Best Stories From the Best Book*, and a continuous supply of up-to-date *Signs, Life and Health, Instructor, Guide, Little Friend, Quarterly, Worker*, and supplies for branch Sabbath schools.

Linda Landavora, Quezon, San Carlos City, Neg. Occ., P.I., wishes *Signs, Quarterly, Worker, Life and Health, These Times*, old Bibles, songbooks, Bible stories for children.

WANTED: A continuous supply of *Signs, These Times, Life and Health, Listen, Review, Quarterly, Worker, Instructor, Guide, Primary Treasure, Little Friend, MV Kit, Message, My Bible Story, Present Truth, Liberty, Go*, tracts, old Bibles, small books, songbooks, picture cards, cutouts, children's stories, Bible games, flannelgraphs, *Junior Mission Quarterly*, correspondence lessons:

L. G. Storz, Mountain View College, Malaybalay, Bukidnon, P.I.

Milfred G. Palitang, Philippine Union College, Box 1592, Manila, P.I.

Elizabeth Noval, Tukuran, Zamboanga del Sur, P.I.

Elisto Cabardo, Pagadian, Zamboanga del Sur, P.I. Endora Marshall, Village St., Mayaro, Trinidad, W.I.

Winnifred Pasha, 10 Hyde Park Rd., Hagley Park P.O., Kingston 11, Jamaica, W.I.

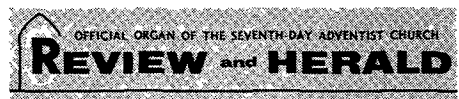
Margie Dionido, Villacin I-A-18, Fabrica, Neg. Occ. P.I.

D. P. Danlag, pastor-evangelist, West Visayan Mission, Box 241, Iloilo City, P.I. Ali Bersaba, Mahulo, San Fernando, Romblon, P.I. Corine Jeffries, 8 Confidence View Lane, Kingston 6, Jamaica, W.I.

Lina Palmares, Quezon, San Carlos City, Neg. Occ., P.I. Miguela Gaviola, Quezon, San Carlos, Neg. Occ., P.I. Corah Palma, c/o de Asis Studio, Banga, Cotabato, P.I. Rosalia Lolay, Erlind Escobido, Box 120, Mabahay, Kidapawan, Cotabato, P.I. Agripina Mopia, Box 101, Roxas, Kidapawan, Cotabato, P.I. Consuelo Sutis, Lipat-on, Calatrava, Neg. Occ., P.I.

Church Calendar

Dorcas and Welfare Evangelism	May 5
Church Missionary Offering	May 5
Servicemen's Literature Offering	May 12
Spirit of Prophecy Day	May 19
Home-Foreign Evangelism	June 2
Church Missionary Offering	June 2
Christian Record Offering	June 9
Thirteenth Sabbath Offering (Northern European Division)	June 30
Medical Missionary Day	July 7
Church Medical Missionary Offering	July 7
World Evangelism Offering	July 14
Pioneer Evangelism	August 4
Church Missionary Offering	August 4
Oakwood College Offering	August 11
Educational Day and Elementary School Offering	August 18
Literature Evangelists Rally Day	September 1
Church Missionary Offering	September 1
Missions Extension Day and Offering	September 8
MV Pathfinder Day	September 15
<i>Review and Herald</i> Campaign	September 15-October 13
Thirteenth Sabbath Offering (Central European Division)	September 29
Neighborhood Evangelism	October 6
Church Missionary Offering	October 6
Voice of Prophecy Offering	October 13
Sabbath School Visitors' Day	October 13
Community Relations Day	October 20
Temperance Day Offering (shared with local fields)	October 27
Witnessing Laymen Consecration Service	November 3
Church Missionary Offering	November 3
Week of Prayer	November 10-17
Week of Sacrifice Offering	November 17
Ingathering Campaign	November 24, 1962- January 5, 1963
Home Missionary Day	December 1

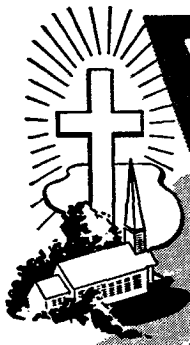


In 1849 the company of Sabbathkeeping Adventists who had come out of the Millerite movement began to publish a paper called *The Present Truth*. In 1850 they also published five issues of *The Advent Review*. In November, 1850, these two papers merged under the name, *Second Advent Review and Sabbath Herald*, now titled simply *REVIEW and HERALD*. Its editorial objective remains unchanged—to preach "the everlasting gospel" in the context of the Sabbath, the Second Advent, and other truths distinctive of the Advent Movement.

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Subscriptions: United States, \$5.95 (slightly higher in Canada); other countries, \$6.95. When changing address, give both old and new address; allow four weeks for change.

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News of Note

Death of Glenn Calkins

On the morning of April 11, Elder Glenn Calkins quietly passed away in Loma Linda, California, at the age of 72. In 1923 he was appointed business manager of the Loma Linda Sanitarium. This responsibility he carried until the year 1926. He served as president of the South-eastern California Conference for two terms, then as comptroller of the College of Medical Evangelists for three years, after which he was called to the presidency of the Pacific Union Conference, which position he held for eight years. From 1941 to 1954 he served as president of the Inter-American Division. In 1954, because of a heart ailment, he withdrew from administrative work and became a field secretary of the General Conference, from which position he retired in 1958 for health reasons.

To his loved ones we express our sympathy. An obituary will appear later.

N. W. DUNN

New Jersey Conference Constituency Meeting

Melvin K. Eckenroth has been elected to his third two-year term as president of the New Jersey Conference. More than 200 official delegates attended the twenty-third biennial constituency meeting on Sunday, April 8, in the Trenton, New Jersey, church.

Others re-elected include R. L. Walden, secretary-treasurer; Eugene Kilgore, manager of the Book and Bible House; R. D. Steinke, secretary of the home missionary, Sabbath school, public relations and radio-TV departments; and Olen Gilliam, secretary of the publishing department.

Reports by the officers and departmental secretaries indicate progress in New Jersey in the past biennial period. A new conference office has been constructed in Trenton, and improvements have been noted on the conference center grounds. A number of new schools have been built.

L. E. Lenheim, president of the Columbia Union Conference, and his staff attended the business session.

W. B. OCHS

Good News From Angola

Dr. David Parsons, son of our veteran Angola missionary, Dr. Roy B. Parsons, sailed with his family for the Bongo Mission Hospital in Angola on October 18, 1961. Through the gracious offices of the Portuguese ambassador in Washington his visa was secured. We now have a letter from Mrs. David Parsons with the following good news:

"On March 12 David received his papers, giving him full rights as a Portu-

guese citizen; the next day our son, David, was born. Believe me, those were two days full of happiness and excitement. It is truly wonderful the way the Lord works things out. Now we are in Angola to stay. We are certainly happy here. There is joy and satisfaction in mission work that we have not found in any other work. I still wonder how Dad Parsons was able to carry on alone here. David and Dad both work from sunup until lights are out at 10:00 P.M. Remember us in your prayers."

We thank our heavenly Father for the splendid examples of dedication by our worldwide army of workers.

E. W. DUNBAR

Literature Evangelists Are Missionary Minded

The world report for 1961 shows that literature evangelists delivered \$14,626,702.93 worth of books and magazines and also performed many missionary activities:

Literature Given Out	1,920,604
Bible School Enrollments	246,185
New Persons Attending Church	26,302
Former SDA's Contacted	18,645
Homes Where Prayer Was Offered	351,933
Bible Studies Given	132,473
Baptisms From LE Contacts	3,859

Surely there will yet be a great harvest of souls from the contacts made and the literature which was left in the homes of the people.

W. A. HIGGINS

Death of W. E. Straw

Walter E. Straw died Sabbath morning, April 7, at Ellijay, Georgia, after 52 years of dedicated service to the church. During most of this time Elder Straw was a teacher and administrator in Seventh-day Adventist educational institutions in the United States and overseas. To the family we express our sympathy. A biographical sketch will appear later.

Branch Sabbath Schools Herald a New Day

In a letter dated March 27 A. R. Mazat of the Southwestern Union Sabbath school department writes:

"The laity of the Southwestern Union are demonstrating their faith in Sabbath school evangelism by operating branch Sabbath schools. They have pledged to have more than 300 schools by the time of the General Conference session. Several branch Sabbath schools have recently developed into new churches, and it is expected that the number will reach 20 before the end of 1962."

A telegram from B. E. Leach of the Texas Conference reports 92 branch Sabbath schools.

Truly, this is a new day for branch Sabbath school evangelism in North America. Let us work and pray to the end that a great wave of evangelism such as is being experienced in Korea will come to our division. "The Lord desires that those who are engaged in the Sabbath-school work should be missionaries, able to go forth to the towns and villages that surround the church."—*Testimonies on Sabbath School Work*, p. 74.

G. R. NASH

Institutes of Scientific Studies

Two major Institutes of Scientific Studies for the Prevention of Alcoholism will be conducted in the United States this summer. One will be held prior to the General Conference session, and the other immediately following. The Washington institute will be conducted on the campus of American University in Washington, D.C., July 9-20, and the Loma Linda institute will be conducted on the campus of the Seattle Pacific College in Seattle, Washington, August 6-17. Overseas delegates to the General Conference will have the opportunity of attending one or the other of these institutes.

For further information, announcements, and application forms, write the National Committee for the Prevention of Alcoholism, 6830 Laurel Street, NW., Washington 12, D.C.

W. A. SCHARFFENBERG



Selected from Religious News Service.

ROME—A total of \$4 million was set aside by the government during 1961 for the building of Roman Catholic parish churches in Italy and other "associated work," the Rome Radio reported. It said the grants had enabled the Pontifical Commission for Sacred Art to build 81 churches, 91 rectories, and 87 other ecclesiastical structures.

WASHINGTON, D.C.—Scientists at four church-related institutions were among 36 medical researchers throughout the nation selected for 1962 "cardiovascular research career awards" here by the National Heart Institute of the National Institutes of Health. The awards carry generous stipends to support the research work these scientists are doing in the basic causes of heart disease, strokes, and other illnesses of the circulatory system. The Institute called attention to the fact that more than one half of all Americans die of cardiovascular diseases. Dr. Sidney S. Sobin, of the College of Medical Evangelists, Loma Linda University, won one of the top seven career awards and received a grant of \$19,956 toward his work. Dr. Wallace Frasher, also of Loma Linda University, received a \$10,270 award.