

# REVIEW

## and Herald

May 31, 1962

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# Ten Reasons

**T**HERE are endless reasons why I want Jesus to come. Here are ten.

1. I want Jesus to come, because I'm not satisfied with this earth as my home. Of course, I'm grateful for the numerous blessings and comforts I enjoy here, but the Lord forbid that I should ever become so comfortable or so in love with anything this world offers that my sentiments can no longer be expressed in the words of the song, "I'm homesick for heaven."

In this world we have the very rich and the very poor. But this condition will not exist in heaven. In that better land we will not be dependent on the dollar. I want Jesus to come so that I may enjoy heaven's riches.

2. I'm sick of the devil's sinister advertisements of tobacco, liquor, taverns, theaters, night clubs, et cetera, everywhere I turn. I'm tired of tobacco smoke in my face, of the abominable racket they call music blaring in my ears, and the brazen advertising of evil.

I'm tired of seeing God's law broken, His Sabbath rejected, and His love ignored. As sin increases, so does my desire for Jesus to come and change the whole pattern of life.

3. I'm eager for the effects of sin on nature to be removed. In the animal kingdom are friendly creatures, but here also are wild, vicious creatures. Birds of gorgeous color are sometimes the farmer's worst enemy. Among the millions of marvelous and beautiful insects are at least as many pests.

A rose can be picked only as we carefully avoid the thorns. But in the new earth there will be no parasites to mar the gardens, nor thistles and thorns to prick the hands as we enjoy their fruits.

4. I'm weary of disappointing ex-

# WHY I WANT JESUS TO COME

By Velva B. Holt  
*Minister's Wife*  
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periences. In the life of the pastor and evangelist are many rewards, but often there are disappointments—not the kind that other people experience, but a special band of disappointment known only to those laboring for souls and ministering to the needs of others. The Lord Himself foresaw the possibility of growing weary even while doing good, and I know that when the last soul has been won it will be a high day in the life of every Christian worker.

5. I'm tired of moving. When my husband and I moved to 147 Beverley Avenue, Red Bluff, California, more than four years ago, it was our fortieth move in 25 years. Although I've thoroughly enjoyed living in various parts of the country, I'm tired of being tossed to and fro. Moving ceases to be fun as one grows older, and in the Lord's work we are always "assured" of one more move.

So I'm looking forward to the time when my trips will be of my own choosing, when I can journey to other planets—not in a space capsule, but by God's power. Nothing will hinder my travels then, for home will always be in the same place. No locks will be necessary to keep out burglars during my absence; nor will insurance against fire, flood, and other catastrophes be needed.

6. I'm eager for the end of heart-aches and trials. Broken homes, wayward children, and problems from every imaginable cause constantly confront the minister. Not one household escapes the results of sin.

No immunity is possible against old age. All must taste the bitter cup sooner or later. Just yesterday our youth's Sunshine Band witnessed firsthand the pitiful conditions that old age brings. This kind of heartache has no solution but the coming of Jesus.

7. I want to see sickness and suffering banished. Although I consider myself fortunate compared with many others I've seen; suffering is never easy. Hospitals are not popular gathering spots. They are most depressing places to visit. My experiences both as a patient and in caring for the sick inside those rooms have given me a sincere desire for a land free from illness.

Also, poverty, starvation, wars, and disasters of every kind cause untold anguish. But suffering is not limited to physical pain. One who has visited orphanages, jails, mental institutions, and the like, well knows the sadness within their walls. Only the coming of Jesus can alleviate this kind of suffering.

8. I long to see death destroyed. I do not dwell on the dark, morose side  
*(Continued on page 8)*

# A People of Prophecy

By Harold K. Dawson

[Adapted and condensed from a paper read at a Ketchikan (Alaska) Ministerial Association meeting, when the author was pastor in that city.—EDITORS.]

**T**HIS morning I make no apologies for asserting with positive assurance that the church to which I belong is in a unique way bringing the world a special message for today, a message that is calculated to make ready a people for His coming. If I did not believe that we are doing a work that no other church is doing, I could not justify our existence as a church.

We of the Seventh-day Adventist Church love and respect those of our fellow Christians who do not interpret God's Word just as we do. We do not believe that we alone constitute the true children of God—that we are the only true Christians—on earth today. But we do believe that ours is the "remnant" church referred to in Revelation 12:17, where Jesus, speaking through John, the beloved disciple, says: "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

All through the centuries there have been neglected or forgotten truths that needed re-emphasizing and reforms that needed to be effected. God has laid upon hearts the burden to proclaim these truths. Not only in Old Testament times but in New Testament times God has had great men with special messages. Starting with John the Baptist, we find a whole galaxy of faithful witnesses: Paul, Savonarola, Wycliffe, Luther, Knox, Wesley, and Alexander Campbell, to name only a few.

At the beginning of the twentieth century, rationalism and higher criticism had so honeycombed many of the churches that such fundamental doctrines as the full inspiration of the Word; the deity of Christ; His virgin birth, sinless life, and victorious death, along with His literal resurrection and ascension; His heavenly ministry; and His second, personal, and premillennial advent were denied. This change of view has been reflected in the formation of the National Council of Churches on the one hand and the National Association of Evangelicals on the other.

Seventh-day Adventists believe that we have been called of God to empha-

size certain neglected truths and to restore others that most Protestant bodies no longer stress; in other words, to continue the Reformation. We hold certain basic evangelical truths in common with conservative Christians generally. Baptism by immersion and separation of church and state we share with the Baptists and others; emphasis on godliness of life and free grace we share with the Methodists; the seventh-day Sabbath we share with the Seventh Day Baptists; and so on. And we continue to proclaim the nearness of the return of Christ as stressed during the early nineteenth-century Advent awakening, which took place within various Christian churches in Europe, America, and other parts of the world.

We believe that we are living in the days of the angel of Revelation 14: 6, 7, who, "having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people," is saying with a loud voice, "Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

We believe (in common with most historic creeds) that the standard of this judgment and the standard of all Christian living is the ten-commandment law of God. It is our belief that as we are called to worship God, who "made heaven, and earth, and the sea, and the fountains of waters," we are also called to sanctify and keep the seventh-day Sabbath, which He sanctified and kept in honor of that great event.

Yet, we believe that obedience to the law, however strict, can never earn salvation. We are saved through the righteousness of Christ received as a free gift of grace, and that is our only hope. Obedience is a result of God's work in writing His law in our hearts.

Seventh-day Adventists lay great stress on prophecy and believe that God has brought our church or movement into being to carry His special judgment-hour message to the world at this time. Our interpretation of prophecy is not an innovation, but is in harmony with positions long held by respected scholars who are your



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HARRY ANDERSON, ARTIST

After the great Disappointment God was pleased to give the early Adventists an understanding of Christ's important mediatorial work in the heavenly sanctuary.

spiritual ancestors, as well as ours. These interpretations were formulated and worked out over the centuries by earnest study and prayer, often at risk of life itself. Our beliefs are a continuation or restoration of prophetic truths and principles progressively adopted over the centuries by the Christian church of the ages.

### The Great Disappointment

For the moment, let us go back to the Great Revival of the early 1800's. We are all acquainted with its implications as the spiritual forebears of all of us united to drive back French infidelity and rationalistic unbelief that followed the reaction against "orthodoxy" and the rise and acceptance

of deism that accompanied the French and American revolutions. Timothy Dwight, Francis Asbury, and later, Charles G. Finney were among the leading lights. This great revival climaxed in the worldwide expectation of Christ's coming in 1844.

Christ did not come in the way our forefathers expected, and they suffered the great Disappointment. It was a bitter pill, and many abandoned the whole idea, and even denied ever taking part in the movement. However, one group of sincere Christians did not give up, but, believing that they had been led of God, pleaded earnestly for additional light and went on to find the great truth of Christ's mediatorial work in the heav-

enly sanctuary and God's judgment-hour message for today.

Now I want to anticipate one of your questions and ask it essentially as it has been asked of Adventists many, many times. "Are not the disappointed hopes of 1844 a rather shaky foundation upon which to base your expectations of the imminent return of our Lord?"

Before we touch directly on this point, we must go back to Daniel, chapters 8 and 9, because we find in these chapters the prophetic keystone in the imposing arch of complete and glorious salvation through Jesus Christ. In them and related scriptural portions, we feel, is found the great thread of inspiration that supports our web of Biblical truth. Here we find the great time prophecies of the 70 weeks and the 2300 days, or years.

For more than a thousand years these prophecies have intrigued men, and we believe our interpretation to be the logical conclusion and climax of the study of literally hundreds of illustrious Jewish, Catholic, and Protestant scholars who have applied the year-day principle to these symbolic time periods.

According to many of these interpreters the 70 weeks of years started with the decree of Artaxerxes in 457 B.C. and ended in A.D. 34, when persecution forced the disciples to "turn to the Gentiles." The sixty-ninth week having ended in A.D. 27 with the baptism of Christ, the midst of the seventieth week carried over to A.D. 31, when Christ was crucified. Cutting this period of 490 years off from the 2300 years of Daniel 8:14 left 1810 years remaining, which reached to 1844. These dates are the result of the work and conclusions of scores and hundreds of respected scholars of the great revival and their predecessors.

To a group of Millerites who later became Seventh-day Adventists it seemed clear that Daniel 8 and 9 portray events leading up to the two advents of Christ and are of great significance. Clearly the first advent was accompanied by grave misunderstanding and disappointment by the disciple band in connection with Christ's death on the cross as the Lamb of God. The expectation of His second coming also was accompanied by bitter disappointment, when He did not come as expected in 1844. However, just as everything was changed for the disciples when Jesus rose triumphantly and Himself unfolded the prophecies concerning His death and resurrection, so a group of these Advent believers in 1844 had faith to believe that continued prayer and communion with Him would make clear where they had erred in their interpretation. And so it was.

These Millerite scholars had found the book of Daniel, which the angel had said was "closed up and sealed till the time of the end" (Dan. 12:3), as "sweet as honey." They believed it taught that Jesus was coming in 1844. When He did not, it became "bitter" just as John predicted in Revelation 10:8-10, where their experience was described: "And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter."

They then saw that Jesus had not come to take them home, because they still had a work to do. The very next verse reads, "Thou must prophesy again before many peoples, and nations, and tongues, and kings."

An understanding of two other verses of Scripture helped to make the picture plain to them—Revelation 14:6, 7: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come."

As they studied Daniel 8:14 in the light of the ancient sanctuary, they saw that this work of judgment must mean that God was now, with Christ as our advocate, going over the books of record in the heavenly sanctuary to determine the reward to give every man at His coming. Thus Christ indeed came in 1844—not to the earth as they had expected, but into the Most Holy Place of the heavenly sanctuary to appear before God the Father and conclude the work of mediation and judgment in preparation for His coming.

This they found pictured in Daniel 7:13, 14: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away,

and his kingdom that which shall not be destroyed."

So, Seventh-day Adventists find their reason for existing as a church, in God's judgment-hour message. According to these and other scriptures, some group must proclaim this message, "Fear God, and give glory to him; for the hour of his judgment is come." Some group must, on a worldwide basis, preach that the world is to "worship him that made heaven, and earth, and the sea, and the fountains of waters." That is our message.

We are called Adventists because we preach that Jesus is coming again, a doctrine that is mentioned in one out of every 25 verses in the entire Bible. As for the seventh day, you will see in the commission of Revelation 14 the very language of the Sabbath command: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it."

God says in Exodus 31:17 concerning the Sabbath, "It is a sign between

me and the children of Israel [or His people] for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." The enemy of truth says that the Sabbath sign has been abolished, and the majority of the world agree with him. Those of us who cannot agree, for we believe that all ten commands of the moral law are still binding, are his special targets.

That is why we feel we are the ones referred to by John in Revelation 12:17: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." That is why we feel we are described in Revelation 14:12: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

The Advent Movement arose at the right time, bears the right message, and fits the description of the remnant church given by John. Is it any wonder that we have a sense of mission?

## Rediscovery of the Earlies

By Siegfried H. Horn

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A FEW years ago I stood before the sad ruins of a destroyed synagogue at Aleppo in northern Syria. This Jewish house of worship had been pillaged and burned down in one of the anti-Jewish pogroms of 1947 that, during the Arab-Jewish war, broke out in all Arab countries. The destruction of this synagogue was more deeply lamented by Biblical scholars than the loss of similar structures in other places, because it had housed one of the most precious Hebrew Bibles known to mankind, and that priceless Bible seemed to be lost forever.

The Jews of Aleppo had for centuries possessed a complete Hebrew Bible written in the tenth century A.D., which had been corrected and vocalized by Aaron ben Asher, the most famous of all Hebrew Masoretic

scholars. It was this Bible manuscript that the great medieval Jewish sage, Moses Maimonides, in the twelfth century, had declared to be the best and most authoritative Hebrew Bible text. For this reason it had become the basis of all Hebrew texts published and used up to the present day. This precious manuscript, originally written in Tiberias, Palestine, had, after a number of wanderings through different countries, finally found a home in the synagogue at Aleppo.

The Aleppo Jews believed a tradition which contended that this manuscript had been written by the Old Testament scribe Ezra, in the fifth century B.C. Hence, they considered this Bible so sacred that they hardly dared to show it to anyone for fear of profaning it. Numerous Jewish and non-Jewish scholars in the past trav-

eled great distances in order to use and study it, but most of them were never even allowed to look upon it. Yet, one page of the Pentateuch was secretly photographed in the nineteenth century and was published in 1887 in Oxford, England. When the Aleppo Jews learned this they were greatly alarmed, and guarded their manuscript even more carefully and jealously than before. Only two or three scholars were able to study some passages in this Bible during the past half century.

When news reached the scholarly world that the great synagogue of Aleppo was destroyed and with it most probably also this venerable Bible manuscript, the loss was deeply felt and greatly lamented, the more so since it was known that neither photostatic copies nor a complete collation of its text had ever been made. The late Prof. M. D. Cassuto of the Hebrew University, the last scholar who had been permitted to collate a few texts of this Bible manuscript before the outbreak of the pogrom, lamented

that it was indeed this presumably lost manuscript. I learned that it had been rescued from the synagogue ruins, and although desecrated and mutilated, had been kept by pious Jews in a secret hiding place for several years until they were able to take it to Israel, where it now is in the Hebrew University of Jerusalem.

The scholars of that university have since its rediscovery decided to make this manuscript the basis of a new scientific text publication of the Hebrew Bible to be issued under the auspices of the university. It is a pity that about one fourth of its pages have been destroyed, but Biblical scholarship is certainly happy to know that three fourths of this earliest Masoretic Bible has been preserved and is now available for study.

Recently (1960) a new publication has seen the light of day, the first volume of *Textus*, an "Annual of the Hebrew University Bible Project." It will be an international periodical for the textual study of the Hebrew Bible and its versions. With the Biblical

needs to understand also something about the history of the Hebrew Bible text and its transmission, and has to remember that for many centuries Old Testament copies were produced by hand in many places. In the days of Christ most synagogues in Palestine owned portions of the Hebrew Bible or a complete set of scrolls of all Old Testament books. Some of them, namely those in richer synagogues, were written by professional and skilled scribes, but others, especially scrolls owned by small communities and private people, were written by laymen and thus contained more scribal errors than others.

Toward the end of the first century A.D. a council of Jewish rabbis was held at Jamnia, a small town near the coast of Palestine, which after the first Jewish-Roman war (A.D. 66-70) had become the seat of Jewish scholarship and learning. During this council the question of Bible copying was discussed and rules were set up to safeguard the Biblical text from becoming corrupt by the careless work of un-

# Masoretic Hebrew Bible

*God's hand undoubtedly protected this precious Bible from destruction when the synagogue in which it was housed was destroyed.*



its destruction in a special article in the Israeli journal *Ha'aretz*, of December 18, 1947.

In the summer of 1959 I sat in the living room of Dr. Benjamin Mazar, at that time president of the Hebrew University of Jerusalem. President Mazar had been one of my teachers during my student days and ever since has been a real friend of mine. During our conversation he spoke of various recent archeological discoveries and plans for their publication, and casually mentioned that one of the first things that awaited study and publication was the rediscovered Aleppo Codex.

When he said this I was dumfounded and thought I had misunderstood him. I asked, "Do you mean the Hebrew Bible that was destroyed in the Aleppo Synagogue?" He explained

Dead Sea scrolls in our hands, and the rediscovered Aleppo Codex available, this new periodical can become a mine of precious textual studies.

The first volume contains a detailed description of the Aleppo Codex and 12 plates giving photographic reproductions of the 11 preserved pages of the Pentateuch, from Deuteronomy 26:37 to 34:12, as well as the one page of Genesis—now lost—which had been published in 1887. This volume contains also a scholarly treatise on the authenticity of the Aleppo Codex, and several other valuable studies on textual problems of the Hebrew Bible.

## Why the Aleppo Codex Is Important

The reader may ask, "Why is this Aleppo Codex so important?" This question cannot be answered by simply pointing to its venerable age. One

skilled scribes. From that time on Jewish scribes meticulously followed these rules.

The result has been that Bible manuscripts written since then—and that means all preserved Hebrew Bible manuscripts, with the exception of the Dead Sea scrolls from Qumran—do not show appreciable variants in their consonantal structure. For several centuries after the Council of Jamnia the scribes who copied Bible manuscripts were called *Sopherim*, "counters," because they counted the words and even the letters of every book to make sure that all copies would be alike.

When, several centuries later, it became obvious that the Hebrew language was on the way to dying out, attempts were made to devise a system by which the pronunciation of the Hebrew words would be remembered.



Up to that time all Hebrew literary works, Biblical as well as non-Biblical, had been written in an unvocalized script consisting of consonants only. However, from the seventh century A.D. onward, various experiments were made to devise a system of vocalization. This work was carried on by scholars in Babylonia, as well as in Palestine, who were called Masoretes.

After a long period, during which several systems were invented, one system developed by a Masoretic family—that of Ben Asher—in Tiberias, Palestine, was universally accepted by all Jews, and has remained in use to the present day.

Of the Ben Asher family two men stand out as shining lights, Moses ben Asher and his son, Aaron ben Moses ben Asher, also known under the briefer name Aaron ben Asher. These men not only invented or perfected a system of vocalizing consonantal Hebrew texts, they were also ardent scribes themselves. They wrote Bible manuscripts, corrected manuscripts written by others, and provided them with vowels and accents.

### The Existing Ben Asher Manuscripts

One of the manuscripts written by Moses ben Asher in A.D. 895 still exists in Cairo, Egypt. It is a manuscript of the Prophets, containing Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, and the Minor Prophets. This venerable document has been photographed, studied, and used as the basis for the Hebrew text of modern Bible publications. But since it lacks the Pentateuch and the Writings, and thus contains only one of the three parts of the Hebrew Bible, it obviously cannot be the basis for the publication of the whole Old Testament.

It is this gap that could have been filled by the Aleppo Codex so long as it was still complete. The consonantal text of this codex, which up to its partial destruction in 1947 contained the whole Old Testament in Hebrew, was originally written by Shelomo ben Buyaca. About A.D. 930 Aaron ben Asher corrected this text and added the vowels and accents to the consonants; also the Masoretic annotations that every Masoretic Bible text contains in its margins. No other Hebrew Bible text hand-produced by either Moses ben Asher or Aaron ben Asher is known today, and no text written by other Masoretes not based on a master copy of the Ben Ashers has been accepted by orthodox Jews as authoritative.

The Hebrew Bible manuscript next in importance is one in Leningrad, Russia—the Leningrad Codex B19A. It was produced in Cairo in A.D. 1008 by a certain Samuel ben Jacob. A

manuscript of Aaron ben Asher served him as his master copy. Since the Aleppo Codex was unavailable to scholars for centuries, other early Hebrew manuscripts had to be used as the basis for printed Hebrew Bibles, such as the already-mentioned Leningrad manuscript, on which the currently most widely used Hebrew Bible is based, the third edition of Kittel's *Biblia Hebraica*. However, with the rediscovery of the Aleppo Codex, scholars are no longer dependent on later copies of Aaron ben Asher's work, written many decades or even centuries after his death, but can now use as the basis of their Bible text the original work of this famous Masorete.

### Has the Masoretic Text Been Made Superfluous by the Dead Sea Scrolls?

The reader of this article may wonder whether the Aleppo Codex of the tenth century A.D. has not lost some of its importance, since we now have the Dead Sea scrolls, Bible manuscripts that are 1,000 years older. This reasoning would be valid if complete Hebrew Bible manuscripts had been preserved among the Dead Sea scrolls. This is not the case. Only one book, that of Isaiah, has been preserved in perfect condition. Of all the other Old Testament books no more than fragments were found in the various caves near the Dead Sea. While these fragments, some large, some small, are of inestimable value in giving us samples of the type of Bible texts used in the days of Christ, they cannot form the basis of a complete Hebrew Bible

edition. To obtain such a basis we are still dependent on the texts preserved for us by the Jewish sages of the early Middle Ages.

Furthermore, the Dead Sea scrolls contain only a consonantal text in which no vowels are expressed, for which reason we will always have to lean on the Masoretes and their vocalized text to learn the correct pronunciation of the Old Testament Hebrew text form. It is the Masoretic text that has preserved for us the knowledge of the pronunciation and the grammatical rules employed in Hebrew. Even if some good fortune would furnish us with a complete Bible manuscript of the time of Christ—and such a find would be a most remarkable discovery—the Masoretic texts would not lose their value. Without these texts the pronunciation of Hebrew would have been forgotten. Bible students, therefore, owe much to the scholars who produced these venerable texts.

Usually we think that important discoveries are made either by the spade of an archeologist or by a Bedouin in a cave while hunting in the desert for a lost sheep. The rediscovery of the Aleppo Codex shows that a discovery of great importance can be made in a completely different and fully unexpected way. The Lord's eye, which has been watching over His Bible and its transmission through the centuries, certainly must have watched over this precious document and preserved a major portion of it from violent destruction and the wrath of angry men.

## My Favorite Text

*"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." Isaiah 55:1.*

So comprehensive are God's promises, so all-embracing are His provisions, that none need despair. The deepest longings of the heart can be satisfied. For the thirsty there is water in abundant supply. For the hungry there is food. This text records an unparalleled invitation. Isaiah, the gospel prophet, proclaims free access to all the blessings of God. Here are no restrictive conditions, no insurmountable obstacles. It is enough that a man be thirsty.

The invitation is to *every one* who is thirsty. "Whosoever will" may come. No one is excluded. It matters not where we live or what our lot may be. It is of little consequence whether we are young or old. The promised blessings are not reserved for the favored few. Both the rich and the poor are invited—the edu-

cated and the unlearned. Whatever our past may have been, it matters not now. Are we thirsty? That alone is the question. If we are, then we may come to the waters. We may come just as we are, "without money and without price."

It is the studied purpose of the great adversary to plant feelings of hopelessness and despair in human hearts. He knows full well that those who quench their thirst at the fountain of living waters will have little relish for what he has to offer. So he taunts them with the memory of past failures and mistakes, and offers these as valid reasons why they should forfeit the promises of God. This is his great deception. The impression that the blessings of salvation are for those alone who find it easy to do right, or to be good, is an erroneous one. The feeling of need and unworthiness assures ready access to the divine supply. The hungry and thirsty are invited to come, to buy and eat "without money and without price."

This promise is for me. Its provisions meet my need. The thirst within my heart assures the fulfillment of the promise—and I am satisfied.

T. EDGAR UNRUH, *President  
Indiana Conference*

# What Shall I Do With My Life?



By **F. O. Rittenhouse**  
*President, Andrews University*

**T**HROUGH the exercise of choice, most people largely determine for themselves what kind of lives they shall lead. This right of choice in the great issues of life is not only a precious privilege, it is a solemn responsibility. Wisdom, courage, and constant vigilance are needed so as to ensure a safe and profitable journey over life's treacherous sea. No one can understand or appreciate the importance of such a choice until he realizes that life is no trial run, that only once do we go this way. Having launched upon life's voyage, we can never turn back.

Realizing that if he fritters away this life the Lord will not give him another, the thoughtful young man or woman will early formulate a set of standards by which to decide each important issue and in the light of which he will make every fateful decision. It is precisely at this point that the education one acquires makes its significant contribution. In fact, the kind of education a person receives largely determines his philosophy of life.

It is well known that every rational human being has his own particular pattern of ideas. Some develop "this chart of living" carefully, deliberately, and purposefully. Others do so haphazardly, hardly conscious of the process or recognizing the product. But however developed, such a "frame of reference" becomes eventually a fixed principle of action, a personal philosophy of life.

The Christian religion, founded on the Bible, has at great sacrifice established for the uplift and benefit of mankind hundreds of splendid institutions that permeate and influence the civilizations of the world and dot the rims of the seven seas. By contrast, infidelity and unbelief have scarcely a respectable institution in all the world.

How can this contrast be ex-

plained? By the fact that Christians have a positive, definite philosophy, whereas lack of belief is negative and destructive, raising doubts but not really solving life's problems. Knowing nothing of divine grace, all non-Christian philosophies strike directly at the foundations of morality and leave man in his weakened condition to struggle unaided against sin, suffering, and disease. Pagan philosophies destroy faith and steal away man's hope of eternal life.

In contrast, when a man accepts Christianity he obtains the ultimate solution of all his temporal problems or else the assurance of their eventual satisfactory, eternal solution. He has the divine promise that "now we see through a glass, darkly; but then face to face." This provides a clear and direct vision of all reality. Chris-

## A READING MUST FOR YOUTH

tianity alone offers full comfort in sorrow, triumph over death, "a new heaven and a new earth." Adventists find this to be the philosophy most worthy of acceptance for themselves, for teaching to their children, and for advocacy before all men.

### Christian Education Points the Way

In the light of free choice, Seventh-day Adventists find in the Christian concept the only answer to the personal question, "What shall I do with my life?" The Founder of Christianity declared that His mission in life was "not to be ministered unto, but to minister." Accepting Him as their example, they seek to benefit others rather than to amass wealth or profit to themselves. Having found these beliefs more than sufficient for every vicissitude of life, and to offer the brightest prospects for the future, Adventists the more earnestly desire to ensure the same comforts, blessings, and expectations to their children.

For these purposes Adventists have established and maintain a separate and complete educational system.

The purpose of this worldwide establishment is to inculcate Christian faith and to transmit lofty Christian ideals, attitudes, and habits of living. In holding youth to the faith of their fathers, in providing trained leadership for its vast evangelical, medical, missionary, and publishing services, and in contributing to the steady growth of the denominational membership, the services of this educational system are beyond calculation.

A recent survey of the published aims of Seventh-day Adventist colleges and universities indicates a continuation of the original emphases in education. It is a threefold emphasis upon the spiritual phase or character training, a broad intellectual development, and physical fitness involving practical labor. Other published aims mention the development of sound habits and judgments in thinking and doing, cultural achievements, and an acceptance of the citizen's responsibility as an integral part of a living, developing, and civilized society.

Youth today are asking: "What shall I do with my life?" In a conscious attempt to answer the question, Adventists through their educational program point to a life of service. An education for self-aggrandizement or self-gratification may succeed in its purpose, but the recipient, looking back upon his life from the vantage point of years, will almost certainly admit, if he is honest, that he sold out his birthright for a mess of pottage. In reflection, his mind is certain to be overwhelmed with regret.

By contrast, the Christian youth, accepting the gospel commission to go forth to preach, teach, and labor for others, will prepare himself for and give himself fully to a life of unselfish service. Then when comes the afternoon of life, he will discover with joy that he has not only brought countless blessings to others but that he has also, through God's help and mercy, found for himself the way that leads to life everlasting.

(Eighth in a Series of Articles by SDA University and College Presidents)

## The Magic Key

By Virginia Hansen

**B**ILL," said father as he placed an affectionate arm around his 14-year-old son, "times are hard. The \$55 a month I make is not enough for our family. Eleven of us! How we love each one, but perhaps we should accept one of the offers we have for a home for some of the children." The eyes of the two met in a long, searching gaze. Quick as a flash Bill answered, "Never, Father. I am the oldest. I shall find a job and we shall all stay together!"

"I knew I could count on you, son," his father said, looking relieved. "But before you go, I have here a little secret. Remember it, son. It will bring you success." He handed Bill a small package. Unwrapping it, Bill found a key. Written on the back of the key were these words engraved, "Do more than is expected of you."

Bill puzzled over the words as he started out in search of a job. "Do more than is expected of you." The words rang in his ears. They became a part of him.

He went to the shops of the Union Pacific Railroad, where the foreman looked him over and liked what he saw. His first job was to sweep the buildings, from seven o'clock in the evening until seven in the morning. His salary was \$15 a month.

He put his father's secret into action. After sleeping a little, he went back and helped the telegraph agent, for which the agent taught him telegraphy. The agent said he was a "right promising boy." No other boy was willing to do more than he was paid for.

Two years passed. Then came the day when a new clerk was needed in the maintenance department. The boy followed the same principle here, doing a little more than he was paid for. He took on some of the work for the timekeeper. Time passed. The keeper retired, and Bill became the timekeeper.

In his new job he had the same secret working for him, the same willingness to do a little more than he was paid for. He was moved up to the train dispatcher's job, then to chief dispatcher. Now his salary was \$120 a month—some improvement over the broom days!

He continued to use his magic secret. They needed a trainmaster, so they looked around for someone to fill the job. They found the young man who did more than he was paid to do!

It was not long until they needed a trainmaster in a larger city. Bill was hired at higher pay. He got out and walked every mile of the main line and many of its branches. This was considered odd, for his predecessors had studied the roadbed from the rear platform of their private cars.

Up and up went this man with the magic formula. And now everybody has heard of him, for he was the wartime rubber administrator in the United States, William M. Jeffers, who finally became president of the famous Union Pacific Railroad.

The magic key, "Do more than is expected of you," was his key to success. It is the key that makes almost any door spring open. Are you using it?

CHARLES TEMPLE, ARTIST

"I have here a little secret," said father, handing Bill a small package.



## Ten Reasons Why I Want Jesus to Come

(Continued from page 1)

of life, but death is so real. It falls to the lot of every pastor (and usually his wife) to be present at all the funerals in his parish, and to witness the rivers of tears flowing from the eyes of strong men and women.

No one likes to attend a funeral, and I can think of nothing harder on the minister than the unexpected, sometimes tragic, death of members or their loved ones, at whose funerals he must officiate—funerals such as the one of a bride who was killed in an automobile accident the day following her marriage. My husband sang at her wedding only a week before he was asked to sing at her funeral. Singing is painful when one feels more like weeping.

It will be a glorious day when there are no more funerals like that of the young mother of three who was killed by a train, or of the sweet-faced five-year-old whose own mother had murdered her. What words can possibly help at such a time except that Jesus is coming soon to unite all loved ones who are ready?

9. I long for reunion. I have not seen my father for 25 years. A good man, he is sure to be in the first resurrection, and I'm looking forward to meeting him on the sea of glass. While on that journey to heaven I plan to introduce him to some members of our family that he didn't know about, and never expected to have.

And there's my husband's mother, a godly woman if there ever was one, now resting in Forest Lawn Memorial Park. We have visited that lonely plot several times, but gazing upon a flat concrete marker is but little consolation. I long to hear her voice again.

### No More Good-bys

I look forward to being with not only these dear ones but countless others also. In our work we say many good-bys, never to meet again until Jesus comes, and I can but exclaim with the words of the song, "Oh, what a day that will be!"

I'm looking forward to meeting the inhabitants of the planets throughout the entire universe. And Adam and Eve. I plan to make the acquaintance of that majestic pair as soon as possible.

I plan to shake the hands of the redeemed of all ages—of patriarchs and prophets from Abraham to Ellen White; of young people who, like Daniel, dared to do right in the face of death; and of just plain, ordinary folk like myself who have reached that beautiful land on high.



10. I long to see God face to face, and the angelic hosts. To look upon the smiling face of my earthly father, and to recognize each other after all these years, will be marvelous, but to see my heavenly Father, who not only knows me by name but has numbered the hairs of my head—how unfathomable the thought of beholding Him!

That innumerable host of angels—untiring servants of mankind for the past 6,000 years—will be present to welcome me when Jesus comes. And I want to meet my own guardian angel who has protected me from danger and death so often.

I'll ask him about those four evil-looking men who tried to stop us in the middle of the night on a lonely road in Washington; and of what one saw in our car when he stepped out in front of us, then, with a startled look, suddenly froze in his tracks while we sped safely down the highway. My angel will have the answer to this and many other questions.

Then to see the One who so willingly gave His life that I might have all these wonderful privileges will be the greatest thrill of all. Reading about Him will be in the past as I stand awed in His very presence, hearing Him say, "Welcome home!"

Yes, I want Jesus to come—soon. Don't you?

## THE WAYSIDE PULPIT

*"And let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:9).*

Delay, disappointment, and ridicule, added to struggle and privation, burdened Samuel Morse in his attempt to get a Congressional appropriation for an experimental telegraph line from Washington to Baltimore. Seven years of denial and discouragement well-nigh turned him from his venture. Then in 1844, at the time when the threefold message of Revelation 14 was beginning to sound, Morse's impatience was turned to a realization of his hopes, and the first message sent by wire was "What hath God wrought!" But an interesting sequel not so well known is the fact that upon his success honors were showered upon him by many European governments. Few Americans have received so many marks of distinction. Gold medals, jeweled crosses, and ornate decorations were awarded him with citations for his achievement.

Our spiritual experience is likely to follow the same pattern. Through trial and error, frustration and discouragement, we toil along our pilgrim journey. A gleam of light here and a victory there keep our faces forward and our hearts full of hope. "There'll be resting by and by." The song cheers our faith, and we cling to those things most surely believed as we hold to the promise "For the vision is yet for an appointed time . . . though it tarry, wait for it" (Hab. 2:3). The triumphal day is just ahead, with its robe, its palm, its crown. May it be our lot to be among those "called, and chosen, and faithful" (Rev. 17:14).

H. M. TIPPETT

# An Invitation to United Prayer

By W. P. Bradley

Associate Secretary, General Conference

**M**ANY suggestions have been made regarding the coming General Conference session, to the end that it might be a blessing and a success. None is more significant than the plan voted by the General Conference Committee that it be preceded and accompanied by united prayer among all our members beginning Sabbath, May 26, and extending through the end of the session on August 4.

What are some of the conditions that summon us to prayer?

The time for the finishing of the work and the return of our Lord is long overdue. Years ago we were told, "Had the purpose of God been carried out by His people in giving to the world the message of mercy, Christ would, ere this, have come to the earth, and the saints would have received their welcome into the city of God."—*Testimonies*, vol. 6, p. 450.

The promise of the Holy Spirit to prepare the church and to ripen earth's harvest has yet to be fulfilled in all its full-

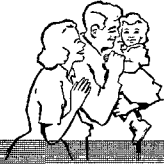
ness in our time. "Ask ye of the Lord rain in the time of the latter rain" (Zech. 10:1). "Do not rest satisfied that in the ordinary course of the season, rain will fall. Ask for it. . . . God alone can ripen the harvest. . . . We must seek His favors with the whole heart if the showers of grace are to come to us."—*Testimonies to Ministers*, p. 508.

The danger of the Laodicean condition has been vividly pointed out by "the Amen, the faithful and true witness," together with the gracious admonition: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed. . . . Behold, I stand at the door and knock" (Rev. 3:14-20). "I saw that many have so much rubbish piled up at the door of their heart that they cannot get the door open. Some have difficulties between themselves and their brethren to remove. Others have evil tempers, selfish covetousness, to remove before they can open the door. Others have rolled the world before the door of their heart, which bars the door."—*Testimonies*, vol. 1, p. 143.

Surely we want the Lord to take the helm in the affairs of His church. We are on an angry and troubled sea, and the severest passages of our voyage are just ahead. Satan has come down with great wrath. The world picture is one of strife, distrust, prejudice, rampant nationalism, and despair. To conduct the affairs of the church in many areas taxes human wisdom beyond limit. The way ahead, from man's viewpoint, looks dismal and uncertain. But we have been assured that "the world is not without a ruler. The program of coming events is in the hands of the Lord. The Majesty of heaven has the destiny of nations, as well as the concerns of His church, in His own charge."—*Ibid.*, vol. 5, p. 753.

In this experience of intercession and prayer, all our churches are invited to participate, both as congregations and as individual members, from May 26 through August 4. Let us diligently seek God's help for our personal and collective spiritual needs and pray for His guidance in the work. An earnest seeking after God could bring a rich revival among us, dispel our lukewarmness, strengthen our witness, bring new life to our homes and churches. The work could then quickly be finished. "God will use ways and means by which it will be seen that He is taking the reins in His own hands."—*Testimonies to Ministers*, p. 300. May our response be that of David as he turned to the Lord, his light and salvation: "When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek" (Ps. 27:8).





*Young Rhys gets back on the track after a brief excursion into deceit.*

# The Big Word "If"

By Moeita M. Burch

**B**UT, Mother," Rhys protested, "we study the Bible and Sister White's books at home. I don't see how much more I could learn about them at the academy."

"It isn't only that, dear," mother tried to explain. "We are thinking of the Christian environment at Bellwood. You would not be subjected to so many temptations as at——"

"Oh, Mother," Rhys interrupted. "You don't realize that I'm old enough now to resist temptation. I don't have the least desire to smoke or drink. Bellwood is so far from home, and consider the expense!"

Rhys thought he had scored a point there, for father's ruptured appendix had made cutting corners a necessity.

"Aunt Helen and Uncle Ira are taking care of that, Rhys. Your only expense will be for tuition and supplies, and that fund we haven't touched. Years ago your father and I planned that your education beyond grammar school would be in one of our academies, but your attitude is making our decision very difficult. If you're determined to be so unhappy there that your grades will be affected, I don't know——" Mrs. Gilvane sighed.

Rhys thought his mother was weakening, so he continued eagerly. "Just try me at Grant Union High, Mother. You'll see what a great record I make, and not once will I be tempted to do anything wrong." He slipped an arm around his mother and whispered in her ear, "Then I won't have to miss your super cooking."

Encouraged by his mother's smile, he continued gravely, "You know

how you'd miss me every evening at worship hour, and the way I'd miss you and dad would be just—just—horrific."

Mrs. Gilvane had to laugh at the word, but Rhys could see that he had not yet won the argument.

"Just one semester, Mother," he pleaded. "By that time if you think I'm slipping in any way I'll transfer

to Bellwood without a whimper. My solemn word of honor."

Mrs. Gilvane nodded. "I'll talk it over with your father, dear. We'll see."

Rhys was a good boy. He had never given his parents or teachers a mite of trouble; nevertheless, the Gilvanes felt some misgivings when their only son enrolled at the local high school instead of the academy.

Rhys made an excellent record so steadily that his parents relaxed. "He may realize his greater need of theology as he grows older if we keep the goal before him constantly," conceded Mr. Gilvane.

If something had not happened, Rhys might have been graduated from Grant Union High School.

## Nicknamed "Deacon"

Because he refused to participate in activities that he considered inappropriate for an Adventist, Rhys was promptly nicknamed "Deacon." He laughed and considered this a compliment.

At first his schoolmates termed him radical, but they were gradually won

Chemistry was Rhys's favorite subject.



over by his courage, fairness, helpfulness, courtesy, and general good nature. His nickname was affectionately shortened to "Deke."

Rhys thoroughly enjoyed his course, and he always tried to finish his required assignments during study periods, so that evenings at home would be free for games with his father.

Chemistry, a favorite subject, took up much of his time, for he was exact and took pride in keeping his experiment record-book neat, accurate, and up to date. He was determined that his book would never come back marked "incomplete."

Rhys was in the midst of his twentieth experiment when Skeeter Hobbs rushed into the laboratory and grabbed him by the arm.

"Come on, Deke, my uncle just drove into town in his new Jaguar. He said to hurry and we could go with him to Granite Gate Dam. He'll be back in an hour."

"I'd love to go, Skeet, but I have to finish this experiment I've started. It's just begun to boil."

"What is it?—oh, that." Skeeter was a sophomore whom Rhys admired very much. "Turn it off, Deke, and come on. I can tell you everything that happens in that one. Bring a note pad along and jot down what I tell you. 'Unk' will be gone tomorrow, and it's our only chance to ride in the Jaguar."

Rhys turned off the burner, hastily cleaned his tools, seized a note pad, and left with his friend.

That evening Rhys's father was disappointed because his son was too busy to play with him. By the time Rhys had drawn the picture of his experiment from imagination, and written his sketchy notes in full, he was too sleepy for a game.

Rhys did not feel entirely at ease, either. All experiments had to be written in the first person, and he had described only acquired information instead of actual performance. He felt better, though, when his book received its usual A on Monday.

### A Crisis Develops

If Rhys had only confessed his error and reformed, the future would have been different. But this was not the last of his chemistry short cuts.

Whenever Skeeter wanted Rhys to accompany him somewhere he always briefed him on experiments. As Skeeter had passed the same course with flying colors, Rhys's high grades continued, and he grew to depend on his friend's knowledge. His conscience became dull, and after a while he thought nothing of the deceit of turning in Skeeter's versions as if they were his own.

# Fellowship of Prayer

## Three Members in California Receive Answers

"I am so happy and so grateful for the many prayers that ascended on behalf of my father, for he fully accepted his Saviour about six months before his death. He lacked about four months of being 99 years of age—a firebrand plucked out of the burning, indeed. I know that what the Lord did for my father, He can do for my two brothers."—Mrs. N., of California.

"\_\_\_\_\_ passed away, but I am glad to tell you that he gave his heart to God before he died. Thank you for your prayers in his behalf."—Mr. W., of California.

"I want to thank the readers of the *Review and Herald* for praying for my family. My husband has responded and was baptized two months ago. Now I am waiting for the Lord to bring back into the fold my son and his wife; also my two daughters."—Mrs. K., of California.

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

If Skeeter had not been absent one day when Rhys wished to hurry an experiment, things might have continued in this way throughout the term. As it was, Rhys had to perform his own experiment. It required a certain amount of calcium, and he had been searching the laboratory shelves for ten minutes. Someone had evidently used it and failed to return it to its proper place. Rhys was provoked. His father had asked him to hurry home, because a missionary friend from India was to stop for an hour or so on his way to the city. Rhys was counting on this man's experiences to augment his own social studies project.

Rhys looked once more for the elusive calcium, then gave up. He was the only person in the lab, so there was no one to help him find it. He re-read the assignment and found that it was extremely simple. He knew *exactly* what would happen to this combination of chemicals, so he drew his picture, elaborated on all the reactions, and left for home.

He was disappointed to find that the missionary had changed his plans and would not visit until a later date.

On Monday morning Rhys was surprised to find himself called to the principal's office. He wondered what rule he had inadvertently broken. He was not in suspense long. His face turned crimson as he read in the open book that the principal silently handed him. It was his experiment book and on the last work was written in red ink, "There is but one bottle of calcium in the laboratory, and the seal has never been broken." It was signed by the chemistry teacher.

Rhys finally lifted his stricken eyes to the principal's face, but still he could not speak.

Dr. Maine's voice was gentle, and his rebuke stung that much more. "We certainly did not think this of you, Rhys."

The boy's sin engulfed him in a flood of remorse. A shining light indeed! He had let his light be snuffed out like a candle.

"I'm sorry, sir," he babbled. "It will never happen again." He strove to explain his haste, but his conscience was tortured with all those other experiments that he had done by proxy. Rhys would not implicate his friend, but he confessed his deceit with a willingness to abide by the consequences.

"I guess I've flunked the course, sir," he ended humbly.

"That will be up to your instructor, Rhys. I called you in to stress the point that honesty is far more important than grades, although I can see no reason for a person of your ability not having both. We are deeply disappointed in you, Rhys."

"Not any more than I am in myself, sir. I've dropped clean to the bottom of the ladder," Rhys replied sadly.

"Climb up again, my boy. Now go back to your classes," added the principal.

That evening Rhys had a serious talk with his parents. At prayer service he confessed his fault to God and felt that he was forgiven.

"If I just hadn't yielded to temptation that first time," he mourned.

"That word *if* is about the biggest word there is," agreed his father.

"Yes," said Rhys, "but just one more 'if.' If they'll accept me, I want to be transferred to Bellwood Academy next term." He bravely met his mother's eyes as he recalled his "solemn word of honor" to her.



## Too Much, Too Soon

"We are so anxious to give our children what we ourselves did not have that we frequently neglect to give them what we did have," declared Dr. John R. Cavanagh, a Washington, D.C., psychiatrist, as he spoke recently to a convention in the United States capital. Dr. Cavanagh said that American parents are making a prematurely jaded generation of their children by indulging their every whim.

Many years ago Ellen G. White wrote: "The little ones should be educated in childlike simplicity. They should be trained to be content with the small, helpful duties and the pleasures and experiences natural to their years. . . . Children should not be forced into a precocious maturity, but as long as possible should retain the freshness and grace of their early years."—*Child Guidance*, p. 139.

Ours is an accelerated age. Children are rushed into kindergarten and school almost before they have become adjusted to life at home. And before they have become thoroughly enchanted with the learning process, they are introduced to amusements and experiences that were once obtainable only after years of hard work and thrift. No one can check today's swift pace, but wise parents will not give it added impetus by showering upon their children too much, too soon, in the way of material possessions and artificial excitement. Instead, they will put forth greater efforts to impart to their children a strong religious faith, without which life will prove both empty and disappointing.

K. H. W.

## A Changing World—an Unchanging Task

Since World War II 44 new nations, representing one third of the world's population, have come into being. All but three of these new nations are in Africa and Asia, in areas that formerly belonged to the colonial empires built up by the nations of Europe over a period of four and a half centuries. In large part these new countries account for the growth of the United Nations from an original 49 members in 1945 to 104 at the close of 1961. Someone has evaluated the breakup of these great colonial empires during the past 17 years as "the greatest upheaval of our times."

Our first childhood geography lesson—an informal one of preschool years—was a statement we overheard one day to the effect that the sun never set on the British flag. Wondering out loud how that could be, we were referred to a large map of the world, hanging on the kitchen wall, and to the large areas in cartographer's pink that represented the British Empire. It gave one a certain sense of stability and security to think that things had been that way for centuries, and to suppose that they always would be. In the relatively tranquil years between the two world wars it never occurred to us that "the greatest upheaval of our times" lay just around the corner.

Great changes have also taken place in our vast mission program. Thirty-five years or so ago, when we were studying denominational history and missions in the academy, it was relatively easy to learn the name and location of every major Seventh-day Adventist educa-

tional, publishing, and medical institution in all the world. Today, the outreach of "the message," as we like to call it, has grown far beyond anyone's dreams. Our membership is four times what it was then, our appropriations to foreign missions have grown seven times, and our hospitals, publishing houses, and schools have more than doubled in number.

A third of a century ago there were large unentered areas of the world; today there are comparatively few. Because of the size of our mission program—by far the largest of any Protestant denomination, because of the many new nations, and because of uncertain political conditions in many lands, the administration of this vast enterprise is infinitely more complex now than it was in those relatively stable and peaceful times. We are having to do in an uncertain and difficult situation what we did not do when things were more favorable. But what we neglect to do now will have to be done under even more difficult and trying circumstances, of which we now know nothing.

What the future holds in store we do not know. But this we do know, that God's commission to go into all the world with the message of a crucified, risen, and soon-coming Saviour has not changed. In fact, the story of the cross is the one unchanging thing in the world today. Amid all the tumult of our generation God's purpose and His commission have not changed, and He is still patiently working out the counsels of His will and overruling all for the advancement of His cause on earth.

The way in which God continues to bless His work in these uncertain times is a source of great confidence and encouragement to us. From a human point of view the future is uncertain, but with God it is bright. We have need of both patience and determination as we go about the duties God has assigned us individually, day by day and week by week, "for yet a little while, and he that shall come will come, and will not tarry." Let us take new courage and press forward with the task that has been committed to us.

R. F. C.

## No Time for Generalizations

A college professor once remarked to his class: "All generalizations are false, including this one."

We thought of this recently when we heard that a church member in one part of the United States had spoken disparagingly of the spirituality of the believers in another part. He had made it plain that he considered his own standards to be vastly superior to those maintained by the denomination on the opposite side of the continent. In fact, he was so convinced that Adventism in the far State was of such poor quality that he said he would not want his daughter to attend denominational schools in that area.

We believe it would be helpful, before dealing specifically with this man's point of view, to say a few words about the practice of generalizing. Wendell Johnson once said: "To a mouse, cheese is cheese—that's why mousetraps work." (We suspect, however, that even this statement is inaccurate; we have seen some rather discriminating mice!) But people are not mice. They are complex creatures with enormous mental powers. And if they use these powers carefully, they will be slow to generalize. They will see that people cannot easily be

categorized. No two are alike. As Dr. S. I. Hayakawa, professor of language arts at San Francisco State College, has pointed out: "No 'Texan' is exactly like any other 'Texan.' No 'college boy' is exactly like any other 'college boy.' Most of the time 'Texans' or 'college boys' may be what you think they are: but often they are not."

The carefully trained mind will take note of the differences in people and things, hence will avoid generalizations. It will recognize, for example, that even so simple an expression as "egg sandwich" does not necessarily convey an accurate picture of the object. Certainly there is a vast difference between an egg sandwich made by mother and a commercially prepared one purchased at a plane or train terminal; or between one served at the Waldorf-Astoria Hotel and one at the Greasy Spoon Diner.

But human beings are far more complicated than sandwiches! Their differences are more numerous. How foolish it is, therefore, for anyone to say that people of a certain nationality are "lazy," or that they are "dishonest," or "immoral," or "dirty," or "unusually intelligent," or "industrious," or "superior in every way." Or that church members in a specific State are "liberal." Some people in every race are lazy; some are industrious; some are dishonest; some are honest; some are bright; some are stupid. And some Adventists in every State are "liberal." But to apply any of these characteristics dogmatically to entire ethnic or religious groups reveals either bigotry or lack of discrimination.

#### Geography and Adventism

With this background, let us turn again to the Adventist who feels that his fellow believers in a part of the United States far from his own locale (or on some other continent, for that matter) are "liberal," "careless," or "worldly." Is his attitude warranted? We think not. Spirituality is not dispensed on the basis of geography. It is not something that is imparted to whole churches, but to individuals. (Even among members of a single family, differences in spirituality often are marked; how, then, can whole congregations and conferences be placed in a single category?)

We have lived overseas; we have labored in conferences on both sides of the North American continent; we have traveled from conference to conference preaching in churches and talking with the members at camp meetings. From these contacts we are convinced that there are deeply spiritual Adventists wherever one may go. We are convinced, also, that the church pastors; conference presidents, and others in positions of leadership in one area are just as earnest in their efforts to lead the careless onto higher ground, and are just as concerned about the weaknesses of individuals and the church as a whole, as are those in another area. Moreover, we would not hesitate to enroll our children (if they were still of that age) in any Adventist school anywhere. We believe in the spirituality and devotion of our educators.

Do we therefore believe that the church is all that it should be, or might be? No. With such a message as ours, the heights will ever be before us. If our eyes have been anointed with the heavenly eyesalve, we shall always appear to ourselves as being needy and far from reaching the standard of perfection exemplified in the life of our Pattern. We shall ever feel dependent on the grace of God and the white raiment of Christ's righteousness.

Believing that Jesus is coming soon, we should, without doubt, be more Christlike. We should show greater zeal to spread the light to those who yet sit in darkness. We should give more liberally, and reveal greater sacrifice. But when we consider how far all of us are from being like Jesus, surely there is no cause for anyone anywhere to boast or make self-righteous comparisons with fellow believers who live elsewhere. Rather, we should gather

humbly at the foot of the cross, pleading for God's Spirit in the early and latter rain to be poured out upon each needy soul everywhere. This is a time for prayer, not criticism; for love, not harsh and inaccurate generalizations.

K. H. W.

## The Extremist Hysteria

As a church, Seventh-day Adventists have always wisely refrained from taking a partisan position on the political and social issues of the day, not because such matters are necessarily unimportant, but basically because they are not relevant to the gospel commission. A positive stand on controversial questions inevitably creates ill will and opposition that blunt the quick, two-edged sword of the gospel.

The wave of extremist hysteria currently plaguing the churches of the United States pointedly demonstrates the wisdom of the Adventist position. Louis Cassels, author of the weekly United Press International column "Religion in America," recently reported "a relentless campaign that has demoralized churches from coast to coast." Forces are at work, he says, that seek "to exploit the Christian religion, to justify racial or religious hate, to sow discord and dissension, to advocate economic and political extremism." He finds that vicious attacks directed against clergymen and church leaders are spreading "more discord and confusion in American churches" than he has "witnessed at any time since the fundamentalist-modernist controversy of the 1920's," and that threaten to deter the church from "its central mission of witness to God" and "to disrupt the peace and unity of the congregation."

Mr. Cassels cites specific examples of the hatred generated when church members take extreme positions on political and social problems. He tells of anonymous threatening telephone calls to pastors in the middle of the night, of obscene notes placed in collection plates, of unsigned letters to church members branding their minister a radical and a dupe, of members leaving a church because of unsubstantiated charges and urging prospective members not to join, and of parishioners withdrawing their financial support from the church and urging others to do likewise.

One minister was called to the telephone while speaking out against extremists. He returned with a pale face and told his congregation: "I'm sorry I will have to leave. My house has been bombed. Thank heavens, my wife and children are all right." Thirty minutes later a bomb exploded outside the home of another minister in the same city, scattering the debris for a block. When the heat generated by differences of opinion on political and social issues is mixed with religion it often has explosive effects, both literal and figurative.

In recent years some Protestant groups, pursuing the so-called social gospel, have been issuing pronouncements on a wide variety of public issues. Some ministers habitually speak out on, and otherwise lend their name and influence to, this cause or that. It is this relatively new trend, we believe, that has opened the door to the current rash of superheated emotions. The result of substituting a militant anti-this or anti-that for the gospel of Jesus Christ has been to divide the churches and to make critics and mortal enemies over problems the Master never gave the church to solve.

No, Seventh-day Adventist leaders and ministers do not take a public stand on controversial questions of the day—neither are extremists, whether "right" or "left," to be found within our church walls. Christ wisely refused to take a partisan position on the social and political issues of His time, and we shall be wise if we continue to follow His example.

R. F. C.



# Reports From Far and Near

A Visit to

## The Guaymie Indians

By L. L. Reile, *President*  
*Central American Union*

**T**HE Guaymie Indians live in the mountains of western Panama. To reach their closest settlement we left the Pan American Highway and entered on horseback. As we approached, our guide, the local worker, called ahead, advising of our arrival. His voice echoed up the mountainside, and it was not long until we met the first group, standing beside the path waiting to welcome us. A little farther up we met another group. Finally, the main group was waiting for us in front of the schoolhouse near our church. What a pleasant reception! Even before we could dismount from our horses many were greeting us. How different from the time the work first entered this area only a few years ago, when no "outsider" dared stay in the territory overnight. No intruders were permitted.

In the early days of our work Brother Chavanz was chosen to labor for these Indians. It was not an easy matter to convince them that he had come to help them. He had been there only a few days when a member of the tribe was selected to kill him. The Indian chosen for the act set out to commit his wicked deed. But as he observed the kindly face and pleasant manners of Brother Chavanz he thought to himself, "I can't do that while I am looking at the man." So he tried to sneak around the back, through some low

brush, thinking to carry out his assignment from that vantage point. There a poisonous snake bit him. He cried out in anguish, and Brother Chavanz, unaware of the plot, rushed over to help. He brought the wounded man to his home and gave him all the help and attention he could. He also spoke to him about the love of Jesus. The Indian remained for a week. Then, when he was finally well enough to leave, he confessed what his real motive had been, but hastily added, "Now, I don't want to kill you. I want you to baptize me."

What a tremendous improvement the gospel has brought to these people. It has helped them in every way. Now they are a happy and honest people, yet so much remains to be done, for there are still many in paganism.

We are the first and only church to enter this area. We established a three-grade school, but today that is not sufficient. We must increase the number of grades. So far we have no medical work at all among these people, even though they are in need of this type of ministry.

Those present for our meetings were very attentive. They had walked long distances over the mountain trails. Three groups had walked for seven days. One group wanted a teacher to return with them. A witch doctor in their section was now interested in the truth, and some-



On this trip 117 Guaymie Indians were baptized. Officiating are Robert R. Drachenberg and Lloyd L. Reile.



Sabbath school held in the open air at Cerro Iglesia, in the Guaymie Indian country of western Panama.





Above: These couples were married in a mass ceremony prior to their baptism. Below: Oldest of the Guaymie couples to be united in marriage by R. R. Drachenberg. The bridegroom is more than 100 years old, and his bride is 60.

one should instruct him. Their children also needed help. Unfortunately, we had no one to send.

It was the thirteenth Sabbath. The superintendent of the Sabbath school was an attractive young lady. She had her program well prepared, and gave it in two languages. When the offering was received, a barefooted brother came forward with an envelope. He explained that when they accepted their goal, he resolved to bring a five-dollar offering. There he held an envelope that was full of coins. They totaled five dollars—equivalent to one month's earnings for

this man. All of the money was going to missions—he didn't understand just where, but he knew there was a need and he was willing to do his part because he wanted Jesus to come soon. Surely the Lord will honor such gifts.

The next outstanding event was the baptism we conducted Sabbath afternoon. One hundred and seventeen believers were ready to be baptized in a stream up in the mountains, by George C. Nickle, a former president of the Panama Conference, Robert R. Drachenberg, present president of the conference, and Lloyd L. Reile, from the Central American Union.

Before 22 of these candidates could qualify for baptism they had to legalize their marital status, and were duly married by Elder Drachenberg. The oldest man in this group was over 100 years of age, and his "bride" more than 60.

These members returned to their homes determined to help hasten the day when Jesus will come—by consecrated living and by faithful witnessing.

## From a Little Irish Town

By W. G. Nicholson, *President Irish Mission*

Portadown is a small town of Northern Ireland, on the banks of the river Bann. It is a thriving market town and a strong bastion for orthodox Protestantism. In 1895 Elder Hutchinson hired the town hall for a series of meetings. He caused quite a stir, especially when he preached the Sabbath truth. He was immediately labeled a false prophet, and all kinds of fanciful ideas were put forth as to what he believed. Soon the people in the town were debating the startling truths, and a challenge was issued to Elder Hutchinson to debate the relation between the law and the gospel and other subjects. The local newspaper received plenty of copy for its weekly edition, and all who continued to attend Elder Hutchinson's meetings were branded as Jews.

Later the meetings were transferred to the Bridge End Café on the borders of the town. It was common to have a shower of stones come through the windows while the meetings were in progress. Ultimately, four stepped out for the truth—Mr. and Mrs. S. Joyce, Mrs. Keough, and her sixteen-year-old son, George.

When Mr. Joyce closed his bakeshop on Saturday it caused a major sensation in the town. The street soon filled with people who expected an ambulance to appear shortly to take him to the local asylum. On Sunday the street was full of people carrying stones, who waited to see whether he would have the temerity to open his shop for business, but Brother Joyce felt that discretion was the better part of valor.

The Joyce family had one child, Rachel, just two years old, and a second child was expected. On his arrival the townspeople lighted a bonfire in the street, and threw pieces of burning peat up at the bedroom window. This was their way of telling Brother Joyce that his presence was no longer desired in the town. It certainly meant something to take one's stand for the truth in those days.

Later, Brother Joyce left Portadown to join the great army of Adventist colporteurs. It was not long before he became the British Union colporteur leader, and in this capacity he served until his retirement. Though over 90 years of age, he can still be seen calling from house to house with our literature. He and his wife adorned the Adventist truth with many years of faithful service.

The little girl, Rachel E. Joyce, became the wife of A. S. Maxwell, editor of the English *Present Truth* and later of *The Signs of the Times*. She also became the mother of four sons and two daughters, all of whom are serving the cause. The eldest son is head of the division of religion at Loma Linda University; the next is a Bible teacher at Union College; the third is editor of the *Junior Guide*; and the fourth is pastor of a large church in California. Her two daughters are also in the work, one being in charge of nursing education at Loma Linda University and another on the staff of Pacific Union College.

The little boy who was born to a shower of burning peat became a prominent evangelist and labored in many parts of the British Isles. For a time he was president of the Irish Mission, and later moved to Canada. He is now retired and lives in northern California. A third child who came later is now president of the Colorado Conference.

George Keough, another one of the four first converts, left for college. After





### Modesto, California, Field School of Evangelism

Pictured are the Bible instructors and some of the ministers who attended the Field School of Evangelism conducted in Modesto during March by Evangelist J. L. Shuler, who formerly served as instructor in evangelism at the SDA Theological Seminary. The school concentrated on evangelistic preaching, personal work, and securing decisions. Two hours of graduate credit was granted by Andrews University to those who successfully completed the course.

Thirty-two persons were baptized during the four-week evangelistic campaign conducted by Elder Shuler and the pastors of the area churches. The local pastors are continuing two nights weekly with a Bible marking-Bible lesson study group of more than 500, with indications of many more baptisms to follow.

**RAYMOND H. LIBBY, Pastor**  
*Modesto, California*

graduation he went to the Near East as a missionary and labored there for 25 years, part of the time being in charge of the work. He became fluent in Arabic. He still writes for Adventist papers in Arabic. On his return to Britain he became Bible teacher at Newbold College, and retired only last year. Pastor Keough's son, Arthur, followed in his father's footsteps and has given many years of faithful service in the Middle East College at Beirut, Lebanon, training workers for the Moslem fields. His eldest daughter married Bernard Seton, who has given many years of service to the work in Africa and is now house editor for the Sentinel Publishing Company.

The full harvest of Elder Hutchinson's labors in Portadown will be revealed only in eternity. Today, Adventists are received more kindly there than he was, though opposition to the truth is still strong. Over the years other evangelists have labored in Portadown, and a small membership has been built up, but the great desire of each succeeding minister has been to build a small church, for it has not been easy to find a suitable place in which to worship. Several times we have been refused permission to build. Now a small church stands in the little Irish town of Portadown, where our people can worship freely.

This little church was dedicated free

The Portadown church, recently dedicated in Northern Ireland.



of debt on December 16, 1961. J. A. McMillan, now president of the British Union Conference, an Ulsterman himself, participated in the dedicatory service. The local minister, R. Burgess, has been largely responsible for the erection of this edifice, which stands on West Street, only a few yards from where Elder Joyce had his bakeshop.

### Columbia Union College Religious Emphasis Week

By Russell H. Argent  
*Press Relations Secretary*

The spring religious emphasis week brought W. A. Fagal, Faith for Today speaker, to Columbia Union College to tell how the power of the gospel can alter the currents of human life. His theme, "What God Can Do for You," was based on a study of the lives of the sons of Jacob. They had been guilty of almost every sin in the dark catalog of human crime, yet when the redeemed enter the city of God they will pass through 12 gates, which bear the names of these men. They overcame, even as all of God's children must overcome, through the power of Jesus Christ.

The Faith for Today singers—Herbert Hohensee, baritone; Stanley Schleenbaker, first tenor; Larry Fillingham, second tenor; and Don Siebenlist, bass—assisted at all the services, with Mary Bidwell as accompanist. The college A Cappella choir, directed by Glenn W. Cole, assistant professor of music, sang at the morning services and on Sabbath in the Sligo church.

At the close of the week a number of students pledged themselves to enter the gospel ministry. Others decided to prepare themselves for work wherever they are needed in the cause of God. Both the faculty and the students reconsecrated their talents to the service of the Master.

### Silver Anniversary at Fuller Memorial Sanitarium

By Wesley Amundsen, *Secretary*  
*Association of SDA Self-supporting Institutions*

Laurence A. Senseman, M.D., director of Fuller Memorial Sanitarium and president of the Association of SDA Self-supporting Institutions, launched his report at the recent twenty-fifth anniversary of the founding of the sanitarium by saying:

"This year, 1962, marks the beginning of our twenty-fifth year of operation of the Fuller Memorial Sanitarium. Much progress has been made in this quarter of a century—from a capacity of 12 beds to 55 beds, from five employees to 80 employees, from an income of less than \$10,000 for the first full year of operation to our present income of more than \$400,000 annually. This past year we had 7,727 admissions. Charity service amounted to about \$40,000 in 1961, or a total of \$276,921 for a 20-year period."

The way brightened for Fuller a few years ago with an endowment in excess of one million dollars granted by the trustees of the Fuller estate. There are now

five psychiatrists, five registered nurses, plus one graduate nurse, four licensed practical nurses, eleven nurse aids, and two physical therapists. A number of local physicians also use the facilities of the sanitarium.

### Notable Strides in the Field of Research

Actively engaged in the department of research is Edwin Dunlop, M.D., appointed to this post in 1960. During these two years notable strides have been made in the field of research by this privately operated nonprofit medical institution. In the summer of 1961, according to Dr. Dunlop, an educational film was made at the request of the Upjohn Company, featuring interviews with patients. The film is designed to enable physicians to select appropriate therapy for patients who show manifestations of depression and anxiety. Acceptance of a manuscript by Dr. Dunlop entitled "The Dynamic Structure of Depression" opened opportunities for him to speak before a large number of select audiences in America and abroad. In a number of fields in the treatment of nervous or depressed patients, Fuller Memorial Sanitarium stands in first place.

Special reports were also rendered by Oliver Lindberg, M.D., chief psychiatric social worker William Dunn, clinical psychologists Michael G. Toulomtzis and William Lesovsky, M.D. The nursing department is ably headed by Pauline A. Schell, R.N., and Harold W. Knox cares for the spiritual phase of counseling and other religious activities. Administrator George J. Gohde has been with Fuller for 14 years and has had much to do with the financial success of this institution.

In closing his report, Dr. Senseman remarked: "The future looks bright for Fuller Memorial Sanitarium only as long as we keep our standard of patient care high, our public relations good, and the spiritual atmosphere consistent with Christian principles."

The staff of Fuller Memorial Sanitarium, South Attleboro, Massachusetts. Front row, left to right: William Dunn, chief psychiatric social worker; Mrs. Charlotte Lesovsky, social worker; Michael Toulomtzis, clinical psychologist; Dr. William Lesovsky, clinical psychologist; Dr. Edwin Dunlop, director of research; Dr. Laurence Senseman, medical director; Dr. Oliver Lindberg, staff psychiatrist; Mrs. Charlotte Lindberg, retiring director of nurses; Mrs. Pauline Schell, director of nurses; Harold W. Knox, chaplain; George J. Gohde, administrator.



### Haitian Students Earn Scholarships

The campus of Seminaire Adventiste is attractive, and the dormitories are more than filled to capacity. The school is training workers to meet the challenge of this great hour of opportunity. Many are now earning all their school expenses as student literature evangelists. The publishing leader of the Franco-Haitian Union, L. J. Honoré, was won to the truth through a book sold by a literature evangelist. Later he attended our college in Cuba, and is now the publishing department leader in his union mission. He is shown seated in the center of the front row with 18 of the 22 students who earned scholarships last summer. Fifty students plan to canvass for scholarships during the summer vacation this year.

W. A. HIGGINS, Associate Secretary  
Publishing Department, General Conference

### Christian Record Brings Hope for Blind People

By W. B. Ochs, Vice-President of the  
General Conference for North America

Blind people who use the English language thrill with the same hope of eternal life as those who can see.

The General Conference established a publishing work in 1899 at Battle Creek, Michigan, so that literature in raised dots could be published for them. For 63 years this publishing house, known now as the

Christian Record Benevolent Association, Inc., has faithfully served many thousands of sightless people. The Association moved to Lincoln, Nebraska, in 1904, where it is today.

The General Conference has assigned this organization the production and distribution of all denominational services for blind children and adults. All services of the Christian Record Benevolent Association are provided entirely free to the blind and near blind.

There are two general types of services, namely, nonsectarian and sectarian. The former are magazines such as *Christian*



*Record, Life and Health*, and others for adults; *Children's Friend* for boys and girls; and *Youth Happiness* for teen-agers and young adults. The second group includes *Sabbath School Lesson Quarterlies*, Bible correspondence courses, tracts, Week of Prayer readings, and books.

Our denomination is producing more religious literature for blind and near-blind people, in greater variety and on more age levels than any other denomination. In addition to sending materials to every State and to the provinces in Canada, they are going to 77 foreign countries as well.

### Thousands of Blind People Visited in Homes

Sixty-seven workers are employed by the Christian Record Benevolent Association. Forty-seven of these live and work in various parts of the United States and Canada, and are known as district representatives. They visit many thousands of blind people in their homes, they counsel with them, pray with them, enroll them in Bible courses, take them shopping or on walks or for rides in the countryside in the sunshine and fresh air. When they leave a blind person they grip his hand firmly and declare, "I can promise you something great. If you give your life to God, and live accordingly, you will

soon see Jesus coming in the clouds of heaven. The Lord made that promise for you. It is in the book of Revelation, chapter 1 and verse 7: 'Every eye shall see him.' Then, friend, you will have *perfect vision* and a home in heaven. God bless you. I hope to visit you again sometime."

Brothers and sisters, this is first-class missionary work. Don't you think so? We need more of these district representatives. Some of you should volunteer for this work. Write the Christian Record Benevolent Association, Inc., Box 6097, Lincoln, Nebraska. Let us remember this wonderful work in our prayers. In most of our churches on Sabbath, June 9, we shall want to give generously so this soul-winning work for the millions of blind and near-blind people will continue to grow rapidly. It is a needy work. If the offering is not taken on June 9 because of camp meeting, your pastor will appoint another date for it.

The district representatives secure funds from the public to make possible the general services for the blind. But we depend on our church members for funds to support the sectarian, or doctrinal, work that can be done to lead souls to make their decision for the testing truths of the message.

God surely is counting on each and all of us to do our best for these dear people.

ership, recreational leadership, and Master Guide requirements. Pastor Dameron pays special tribute to Dr. Aileen Ludington, sponsor of their leadership courses.

### INTER-AMERICAN DIVISION

► The evangelistic effort being conducted by Arturo Schmidt in the city of Santo Domingo is already bearing fruit. Eight candidates were baptized on Friday evening, April 13, making a total of 199 baptisms to date. More than 500 are being visited by Bible workers.

► The Voice of Prophecy radio program is now being broadcast over 12 stations in Mexico. One station has repeating broadcasters in seven strategic centers, thus practically covering the country.

► The 322 students enrolled at the new Antillian College at Mayaguez, Puerto Rico, marks an increase over the record enrollment when the college was located at Santa Clara, Cuba. Of these, 118 are studying on the college level.

► Thirty-two canteens are being administered and supplied by Seventh-day Adventists in Haiti, to help feed the thousands of hungry people in that country.

► The Puerto Rico Conference is the first local field in the Antillian Union to have its own MV camp. Thirty-seven rolling, wooded acres have been secured in the northeastern central part of the island at a most reasonable price. Construction of the buildings has begun.

► Because of exchange restrictions, arrangements have been made to publish a large portion of our church supplies and several subscription books in Cuba. The result has been a new urgency and dedication to the Lord's work on the part of our workers and membership. There is a 75 per cent increase in colporteurs, and the early 1962 reports show a 34 per cent increase in the number of books delivered to the public.

### ATLANTIC UNION

► John Joyner, mathematics and science teacher at Union Springs Academy, Union Springs, New York, has been accepted as a participant in the NSF Summer Institute on "Frontiers of Physical Science" at Columbia University this summer.

► A training course in Christ-centered lay evangelism was conducted for the church members of the Bermuda Mission, March 16-24. The instruction and training was given by A. A. Esteb of the General Conference and D. E. Caslow of the Atlantic Union Conference. H. R. Jenkins, president of the Bermuda Mission, reports that 90 laymen qualified for certificates.

► Vern C. Hoffman has come to the New York Conference as educational superintendent and MV secretary. Elder Hoffman began his service as a teacher at the Southside church school in Indianapolis, Indiana. He taught in the West Lebanon High School in Indiana, and later became principal of Bethel Academy in Wisconsin, and of Indiana Academy. He then served the Indiana Conference as educational superintendent, youth direc-

## 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.

### FAR EASTERN DIVISION

► C. P. Sorensen and H. E. McClure attended a lay preachers' institute in Kwangju, Korea, the latter part of April. More than 400 laymen were present. Although we now have three churches in Kwangju, none was large enough to accommodate the Sabbath audience of more than 1,500. An outdoor meeting was held in the hills two miles from town.

► Because of unsettled conditions, five villages in Vietnam recently moved into one area for mutual protection. Our members built their own churches with bamboo, which they hacked down in the jungle. They did not ask for appropriations or help of any kind.

► Four laymen's institutes were held in the North Philippine Union Mission the first quarter of this year. The meetings were conducted in three different languages—Tagalog, Ilokano, and Pangasinan.

► The Thailand Mission has purchased land for their new publishing house, Voice of Prophecy, and mission offices.

The purchase of this land was made possible with help from the Bangkok Sanitarium and Hospital, which purchased adjoining land to be used for worker housing.

► The Mountain Province Mission in the North Philippine Union Mission was organized in 1956 with a membership of 630. By the end of 1961 the membership had nearly doubled, to 1,159. Seven of the nine organized churches in that mission operate church schools.

► There are now 10,000 Seventh-day Adventists in the North Celebes Mission of Indonesia, and the workers there have set a goal for 2,000 baptisms this year. Dr. R. F. Hann, one of the physicians at the Bandung Mission Hospital in Bandung, Java, visited in the North Celebes recently in the interest of opening a medical clinic in Menado.

► The Bangkok Sanitarium and Hospital is offering nine leadership training courses. C. H. Dameron, pastor of the church, reports 44 certificates recently awarded to young people who had completed courses in public evangelism, Sabbath school lead-



tor, temperance secretary, and war service secretary. For the past eight years he has been with the Georgia-Cumberland Conference as educational superintendent.

► The New York chapter of the Oakwood College Alumni Association presented its annual testimonial banquet Sunday evening, April 1, in the Terrace Room of the Hotel New Yorker, New York City. This banquet honored Dr. and Mrs. Otis B. Edwards of Oakwood College, Huntsville, Alabama. C. E. Bradford, president of the Lake Region Conference, was the keynote speaker. L. H. Davis, MV and educational leader for the Northeastern Conference, was master of ceremonies.

#### CENTRAL UNION

► Jim Warden, a Kansas Conference literature evangelist, has just qualified for his literature evangelist's credentials.

► J. W. Fisk began a series of evangelistic meetings in Worland, Wyoming, May 1.

► Pastor Nathan Sims reports a growing attendance at his evangelistic meetings in Snake River, Wyoming.

► R. A. Tyson, MV secretary of the Nebraska Conference, reports more than 100 invested in groups ranging from Busy Bees to Guides, at recent Investitures held at Broken Bow, Shelton, and Helen Hyatt School at Lincoln, Nebraska.

#### COLUMBIA UNION

► H. K. Halladay, secretary of the home missionary department of the Columbia Union Conference, reports that the final Ingathering totals for this year show the Columbia Union leading the entire North American Division with a total of \$886,696.16. This represents a per capita of

\$21.65 and a gain of more than \$30,000 over last year.

► Takoma Academy set a new denominational Ingathering record with a total of \$9,016.26. The number of students participating represented 97.4 per cent of the enrollment. Last year's total was \$6,245.

► The new executive committee for the West Pennsylvania Conference, as elected on Sunday, April 29, includes F. W. Wernick, chairman; C. B. Green, Victor Zuchowski, George Gainer, Bryan Cale, Clarence Glasser, Ned Bresee, A. J. Stewart, and Raymond Beers.

► Euel Atchley, Bible instructor at Columbia Union College, recently conducted the Week of Prayer at Blue Mountain Academy.

► Harry W. Suhr, 76, of Wilkes-Barre, Pennsylvania, was fatally injured March 25 while sitting in his living room. A runaway car rammed into his house, demolishing his home and crushing him, and narrowly missing his wife and daughter. He had been a deacon of the church, and a member of the Adventist Church for many years.

► Bruce Wickwire, publishing secretary for the Columbia Union Conference, reports a total of \$122,021 in sales for March.

► On the night of March 3, Willis Snider, 38, a member of the Essex, Maryland, church, was robbed, shot, and placed in a back room of a service station. He had planned to enter the colporteur work, and was studying his canvass when the two holdup men approached him. He regained consciousness and staggered to a nearby restaurant, but died about three hours later in a hospital.

► Ribbon-cutting ceremonies were held

at the Danville, Virginia, elementary school on February 25. T. Edward Temple, city manager, E. A. Robertson, union educational secretary, and E. J. Barnes, Potomac Conference educational secretary, were present for the ceremonies. The \$40,000 structure was erected for only \$22,000, with labor donated by the pastor and members.

#### LAKE UNION

► R. L. Boothby and his associate, C. A. Hendrixson, conducted an evangelistic series at Effingham, Illinois, from April 8 to May 6. This city is situated in a "dark" county. William Hoffman, conference singing evangelist, and Mrs. Hoffman are assisting in the series.

► Forty-seven pastors from the mid-Michigan area met at Saginaw on Sunday, March 4, for firsthand instruction in the best methods of evangelism. Leading out in the discussion was Elden Walter, who is presently holding an evangelistic campaign in Saginaw. Others taking an active part were Bruce Johnston, instructor in evangelism at Emmanuel Missionary College, Gordon Henderson, singing evangelist, and Richard Hutchinson, pastor.

► The Chicagoland MV Federation of the Lake Region Conference held its first meeting Sabbath, March 3, at the Shiloh church. C. T. Richards of Oakwood was guest speaker. In the afternoon four youth panelists were featured: Benjamin Furman, Reginald Barnes, Jackie Green, and Werner Lightner. W. R. Robinson served as moderator. In the evening the City Temple 50-voice youth choir from Detroit presented a program under the direction of Clarence O'Neal. One of the features presented was a 12-year-old accompanist, Brenda Wilkins.

#### NORTHERN UNION

► G. R. Elstrom, pastor of the Minneapolis Southview church, reports a baptism of five persons on March 31. Southview has planned for a baptism each month during the year.

#### NORTH PACIFIC UNION

► A. L. Zumwalt, recently retired from active service as president of the Alaska Mission, and his wife have now moved to Portland, Oregon, where he will serve as church auditor in the Oregon Conference.

► Portland Union Academy recently gave special honor and recognition for long and outstanding service to L. R. Mack, when he terminated 22 years of school bus driving for the youth of the Portland area. With the expanding bus program, Brother Mack has felt that he should retire from active driving and devote his time to keeping the ever-growing fleet of buses in top condition.

► After spending four years in the Upper Columbia Conference and three in the Alaska Mission, Don Jacobsen and his family are leaving the Northwest to join the Bible department of Emmanuel Missionary College.

► The following speakers have been announced for commencement weekend at Walla Walla College, June 1 to 3: Con-

### Hinsdale, Illinois, Cooking School

A cooking class was sponsored by the Hinsdale church in February, with Mrs. A. W. Vandeman, dietitian at the Hinsdale Sanitarium and Hospital, in charge. There was a good attendance and much interest shown. For some time the church had felt the need of educating its members more fully against the use of flesh foods, in order to prepare the body as well as the mind for the coming kingdom. For five successive nights church members and their guests were instructed in

the fine art of vegetarian cooking. The classes were held in the all-purpose room of the Hinsdale church school.

Pictured is Richard D. Fearing, pastor of the Hinsdale, Illinois, church, presenting Mrs. Anna Vandeman, dietitian at Hinsdale Sanitarium and Hospital, a stainless steel food mixer in appreciation for the cooking school project she directed.

JEAN SHERMETA, *Secretary*  
Hinsdale Church





## Upper Amazon Ordination

Isaiás Chota (receiving the congratulations of Charles Case, Upper Amazon Mission president) was ordained to the gospel ministry during the recent biennial session of that jungle field, held in the city of Tarapoto, Peru. Brother Chota is a graduate of the Inca Union College, and has served as pastor-evangelist and director of the Mollebamba Mission Station for the past six years, where he has shown a special talent in organizing lay missionary work.

After the biennial session Elder Chota and his family moved to Iquitos, Peru, where he will be pastor of the central church and will also serve as director of the Iquitos Mission Station. Also pictured above (rear) are: Pedro Chambi, Upper Amazon Mission departmental secretary; the writer; A. M. Tillman, captain of the medical launch *Auxiliadora II*; and Henry Baerg, secretary-treasurer of the Inca Union Mission.

**JOHN WILLIAM ELICK, President**  
*Inca Union Mission*

separation, W. K. Chapman, instructor in religion at the clinical division of the school of nursing; Baccalaureate, C. A. Scriven, president of the North Pacific Union Conference; Commencement, E. W. Tarr, associate secretary of the Bureau of Public Relations of the General Conference.

► A grant of \$13,900 for research in biology at Walla Walla College was announced recently. Dr. Harold G. Coffin, chairman of the department of biological sciences, was named chief investigator. The grant will finance research on laboratory culture and larval development of marine isopods; and will provide for the principal investigator and four graduate assistants, as well as for equipment, travel, and publication costs.

► Your World Beyond Tomorrow is the

name of the Seventh-day Adventist exhibit at the Seattle World's Fair. The exhibit is located on the Boulevard of Nations, in Building 21, just north of Building 37 and west of the Seattle Armory. D. A. Neufeld is director of the Adventist exhibit.

► Friday morning, March 16, the Yakima, Washington, congregation purchased land for a new church. Upper Columbia Conference President C. M. Bunker, and L. W. Crooker, treasurer, were present to affix their signatures to the documents. The land is situated in a prominent place in the city of Yakima, with a beautiful view of the hills surrounding the city. The Lord overruled a number of offers by builders and investors who were willing to pay up to \$10,000 more than the church paid for it. Present plans are to build for a seating capacity of 800. The congregation expects to break ground in the spring or summer of 1963. A. R. Friedrich is pastor of the Yakima congregation.

## PACIFIC UNION

► Two Pacific Union Conference Medical Cadet Corps bivouacs were held this year, one for the southern section of the union at Cedar Falls camp, and the other at Soquel camp for the northern area. Six hundred and eighty-nine young men in union academies and colleges registered for Medical Cadet Corps training this year. Twelve academies, with 449 men, participated in this field training.

► On Sabbath afternoon, May 26, dedication services were held for the Oxnard church, with R. R. Bietz, president of the Pacific Union Conference, as guest speaker. Also taking part in the service were Cree Sandefur and A. G. Munson, president and secretary-treasurer of the Southern California Conference, and former pastors of the church. James Hardin is now pastor.

► R. E. Becker has come from the Upper Columbia Conference to serve as pastor of the Woodland-Vacaville district in the Northern California Conference.

► Clifford Rasmussen, currently pastor at Kapaa, Kauai, Hawaii, will return to the mainland this summer for a pastorate in the Southeastern California Conference. Varner Leggitt, presently pastor of the Palm Springs church, will go to Hawaii to pastor the Kapaa church.

► Bible teacher at San Pasqual Academy next year will be D. K. Smith, recently education, temperance, and YPMV secretary for the New Jersey Conference.

► Hollis Anderson, pastor of the Vista, California, church has been invited to serve as civilian chaplain in the San Diego area.

► James Mershon, pastor of the Wahpeton, North Dakota, church, has accepted a call to serve as associate pastor of the Loma Linda University church, in charge of pastoral visitation.

► In July, Philip Knoche will leave the pastorate of the Redlands, California, church to become pastor of the large Central church in Honolulu, Hawaii.

► Kraid Ashbaugh of Lynwood Academy

has accepted a call to teach Bible at the San Diego Union Academy next year.

## SOUTHERN UNION

► A new church has been built and dedicated in Aiken, South Carolina. This new church was organized as the climax of a branch Sabbath school held by members of the Columbia, South Carolina, church during the 1950's.

► The Lawrenceburg, Tennessee, church in the Kentucky-Tennessee Conference has just been remodeled on the inside. New rest rooms have been installed, rooms have been redecorated, new runners and a new rug for the rostrum have been laid.

► D. A. Delafield, of Washington, D.C., will bring a Spirit of Prophecy emphasis period to the Nashville, Tennessee, area. He will divide his time between Madison College and the Nashville First church.

► The Southern Missionary College Symphony Orchestra, newest musical group on the campus, will present its opening concert in the near future. The orchestra is under the direction of Raymond Kuutti.

## SOUTHWESTERN UNION

► In Tulsa, Oklahoma, Pastor R. H. Wood reports 42 persons baptized from a one-week evangelistic series conducted by L. M. Nelson, Southwestern Union MV secretary. Darrell Beyer, principal of the Tulsa Junior Academy, directed the music. A student Week of Prayer was held concurrently with the evangelistic meetings.

## In Remembrance

**BALDRIDGE.**—Frances Crisp Baldrige, born Sept. 6, 1877, at Hopedale, Ill.; died Feb. 22, 1962, near Rogersville, Mo.

**BARNES.**—William G. Barnes, born Oct. 10, 1897, at Smallert, Mo.; died Jan. 22, 1962, at Springfield, Mo. Surviving is his widow, Noma Barnes.

**BERKENES.**—Sara Berkenes, born May 18, 1872, in Norway; died Feb. 9, 1962, at Ballwin, Mo.

**BIGGS.**—Bereice Belle Catlin Biggs, born Aug. 3, 1894, in Goodhue, Minn. She attended Walla Walla College, and later married Elder Lloyd E. Biggs, at that time secretary-treasurer of the Upper Columbia Conference. She was a faithful companion and helper to her husband. Over the years she served with her husband in Africa, at the Pacific Press, and the College of Medical Evangelists, in the Iowa, Washington, Northern California, and Oregon conferences, and in the North Pacific Union Conference. Sister Biggs is survived by her husband; a son, Calvin E. Biggs, of Anaheim, Calif.; a daughter, Barbara Jean Donaldson, of Santa Ana, Calif.; and five grandchildren.

**BROWN.**—Pearl Jane Brown, born Feb. 13, 1891, at Fountain Head, Tenn.; died at Modesto, Calif., March 18, 1962.

**BRUNIE.**—Leonard J. Brunie, born in 1899, in New York City; died March 19, 1962, at Pasadena, Calif. He attended Atlantic Union College and graduated from the College of Medical Evangelists as a physician in 1927. He is survived by his wife, Lillian Marsh Brunie, of Pasadena, Calif.

**CARLSON.**—Oscar Carlson, born June 10, 1884, in Sweden; died Jan. 2, 1962, in St. Louis, Mo. His wife, Ida Carlson, survives.

**CHRISTENSON.**—John Cornelius Christenson, born Sept. 12, 1897, at Fergus Falls, Minn.; died March 21, 1962, in New York, N.Y. He studied for the ministry at Union College. In 1927 he married



Mary Kroll, and the following year was ordained. He was home missionary and Sabbath school secretary in the Iowa, Minnesota, Illinois, Texico, and Oklahoma conferences. In 1957 he became manager of the World Welfare Depot of Seventh-day Adventists in New York City. The survivors are his wife; a son, Jack Dean Christenson, a teacher at Berrien Springs, Mich.; two grandchildren; two brothers, Martin, of Los Angeles, Calif., and Larry, of Bettendorf, Iowa; and two sisters, Ella McWilliam, of Garland, Wyo., and Ruth Syverson, of Chicago.

COOLEN.—Frederick S. Coolen, born Feb. 27, 1888, at Fox Point, Nova Scotia; died March 2, 1962. He helped to pioneer the work in his community and was leader of the company at Fox Point for many years. He helped build a church there. For ten years he was a committee member of the Maritime Conference. His wife, Jennie Longard Coolen, survives.

CUTTING.—Albert James Cutting, born Dec. 2, 1886, at Shrewsbury, Mass.; died at College Place, Wash., March 17, 1962. His wife survives.

EDWARDS.—Roxie Elizabeth Edwards, born Jan. 5, 1878, in Louisiana; died at Canyon, Tex., March 26, 1962.

FRANKFORD.—Leroy Frankford, born Jan. 27, 1897, at Kirksville, Mo.; died at Kirksville, Mo., March 2, 1962. His wife, Vivian Mahurin Frankford, survives.

FRIES.—Edward R. Fries, born in Pennsylvania; died Feb. 18, 1962, at Santa Cruz, Calif., at the age of 88. For a short time he worked for the Loma Linda Food Company. He was manager of the Penny-a-Dish Restaurant, which the conference maintained in Fresno, California, during the depression days. When the Central California Conference opened the clothing depot on the Monterey Bay Academy grounds, he managed it for some time. The survivors are his widow, Anne J. Fries; two daughters, Irma Huey and Maybelle Churchill, both of Santa Cruz; a son, Kenneth, of Oakland; four grandchildren; and 14 great-grandchildren.

FULTON.—Nellie Coolidge Fulton, born Sept. 2, 1870, at Escalusa, Iowa; died at Vista, Calif., March 31, 1962. In early life she became a worker at the Pacific Press, then located in Oakland, Calif. While there she was united in marriage with E. G. Fulton. During his long years of service as administrator of our sanitariums in Washington, D.C., Glendale, California, and Denver, Colorado, she was his helper.

GUNDERSON.—Sarah F. Gunderson, born May 17, 1886, in Humboldt County, Calif.; died Nov. 16, 1961, at San Jose, Calif. Her husband, Gilbert Gunderson, survives. [Obituary received April 9, 1962.—Eds.]

HAHN.—Henry Hahn, born in 1872, in Steele County, Minn.; died at Dodge Center, Minn., Jan. 27, 1962.

HILDRETH.—Hattie Francis Hildreth, born Oct. 1, 1870, at Island Grove, Ill.; died in Hot Springs, Ark., March 26, 1962.

HILL.—DeLena Hill, born June 27, 1895, in Severe County, Tenn.; died Feb. 23, 1962, at Avon Park, Fla. She nursed at the Washington Sanitarium and Hospital, the Paradise Valley Sanitarium, in California, and the Florida Sanitarium and Hospital, in Orlando, Florida. She spent three years in Puerto Rico helping Dr. Dunscombe establish a medical clinic. There she obtained her R.N. degree. Her brother, Luther, of Angwin, Calif., survives.

HOFSTAR.—Rolena Te Winkle Hofstar, born May 12, 1872, in Michigan; died March 22, 1962. Her husband, Jay William Hofstar, was a minister in the West Michigan Conference. They were missionaries in the Dutch East Indies from 1909 to 1911. Upon their return they worked in the Illinois, Indiana, and Michigan conferences. Surviving are five children, including Mrs. Forrest Bliss, wife of Dr. Bliss, of Lawndale, N.C.

KENDALL.—Vala Estla Kendall, born at Claybank, Wis.; died April 1, 1962, at Graysville, Tenn., at the age of 83. Her husband, W. A. Kendall, survives.

KESSINGER.—Cora Lee Kessinger, born in 1880, at Kensett, Ark.; died Dec. 25, 1961, in Kansas City, Mo. Her husband survives. [Obituary received March 28, 1962.—Eds.]

KRUGER.—Albert Kruger, born Aug. 19, 1885, in Frankfurt, Germany; died Feb. 21, 1962, at Loma Linda, Calif. He was baptized in 1909, and in 1912 married Marie Schnepfer, daughter of Elder Hugo Schnepfer. He graduated at Walla Walla College in 1921. Shortly thereafter the family took up mission work at the Chilean Training School in Chile. An accident forced their return to the States. In 1923 he was ordained to the ministry and began a long period of pastoral labor in the Upper Columbia, Oregon, and Idaho conferences. He was pastor at Portland, Oreg.; Boise, Idaho; Bend, Oreg.; Oregon City; Grandview, Wash.; Toppenish, Wash., among others. He taught two years at Walla Walla College, and some time later at Yakima Valley Academy. He supervised many church building projects. In 1952 he retired to 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.

KVIST.—Sven H. Kvist, born Nov. 3, 1873, in Sweden; died at Orlando, Fla., Dec. 9, 1961. His wife, Pearl, survives. [Obituary received March 23, 1962.—Eds.]

LA TOURETTE.—Schuyler E. LaTourette, born July 27, 1881, at Shellsburg, Iowa; died at Ceres, Calif., Dec. 25, 1961. His wife, Lena A. LaTourette, survives. [Obituary received April 2, 1962.—Eds.]

LEROUGE.—Sarah Estelle Manning Lerouge, born Nov. 5, 1875, at Haughton, La.; died March 26, 1962, in Little Rock, Ark. She wrote many articles on temperance, the Christian home, and other subjects for the newspapers.

MARSH.—Paul Marsh, born July 15, 1873, at Lime Springs, Iowa; died Feb. 12, 1962, at Grand Coulee, Wash. His wife, Mary Alma Marsh, survives.

MATHIESEN.—Fred B. Mathiesen, born Aug. 21, 1888, at Greenleaf, Kans.; died March 20, 1962, at Turlock, Calif. His wife, Vesta Faye, survives.

MC COLLUM.—Nannie L. McCollum, born Oct. 25, 1899, at Hamilton, Ga.; died at Columbus, Ga., March 6, 1962. Her husband survives.

MORRISON.—Laura Belle Morrison, born Nov. 7, 1870, at Lathrop, Calif.; died at Sanitarium, Calif., March 26, 1962. In 1892 she graduated from the normal course at Healdsburg College. She taught church school in Eureka and Healdsburg. Later she was associated with Professor Grainger in work for the Japanese in San Francisco. Following this, she entered the Bible work, and assisted in many evangelistic campaigns. Most of her work was in San Francisco.

MURPHY.—Walter Ward Murphy, born Nov. 4, 1883, in Montgomery County, Mo.; died Feb. 11, 1962, at Fort Scott, Kans.

NULL.—Samuel J. Null, born Oct. 31, 1881, in Lawrence County, Ark.; died March 26, 1962, at Booneville, Ark.

OLSON.—Mary Olson, born Aug. 17, 1880, near Detroit Lakes, Minn.; died March 22, 1962, at Berrien Center, Mich.

OLSON.—Swen P. Olson, born Nov. 8, 1872, at Gothenburg, Sweden; died March 12, 1962, at Wayzata, Minn.

PAGE.—Mamie A. Page, born Dec. 1, 1876, at Apopka, Fla.; died at Orlando, Fla., March 7, 1962.

PASSEBOIS.—Gladys Prince Passebois, born Aug. 27, 1904, at South Lancaster, Mass.; died Feb. 14, 1962, at Hinsdale, Ill. She was a member of the Downers Grove church. After graduating from the Washington Sanitarium and Hospital school of nursing, she worked at the Iowa Sanitarium and at the Paradise Valley Sanitarium. She joined the school of nursing staff at the New England Sanitarium and Hospital for a time. In 1955 she went to the Hinsdale Sanitarium and Hospital, where she was assistant director of the school of nursing. Surviving is a brother, Oliver, of Ottawa, Ontario, Canada, and a sister, Hermine Passebois, of Stoneham, Mass.

PRALL.—Caleb William Prall, born April 8, 1912, at White Sulphur Springs, Mont.; died at Tacoma, Wash., Jan. 27, 1962. In 1940 he secured his B.S. degree at Walla Walla College. In 1943 he married Wynne Arleta Rogers. He served his country overseas from 1944 to 1945. In 1949 he secured his Master's degree at the University of Washington, and in 1950 his doctorate was completed at the University of Southern California. He taught at Walla Walla College from 1949 to 1953. Left to cherish his memory are his wife; a son, Jay; a daughter, Carolyn; and a sister, Lorraine Hiebert, of Alaska.

PRINGLE.—Bessie M. Brown Pringle, born May 7, 1890, at Curryville, Mo.; died Jan. 11, 1962, in Kansas City, Mo.

RITZ.—Marie Walthers Ritz, born Oct. 10, 1865, at Golaten, Switzerland; died at Modesto, Calif., March 20, 1962.

SCHAUMLOEFFEL.—Florence Schaumloeffel, born Feb. 30, 1882, in Kansas City, Mo.; died Jan. 2, 1962, in Indianapolis, Ind.

SCHIEDEMAN.—Hannah V. Scheideman, born March 5, 1883, in Shafter, Kans.; died March 10, 1962, at Auburn, Calif. Her husband, Henry Scheideman, survives.

SCHMIDT.—John A. Schmidt, born Oct. 28, 1889, in southern Russia; died at Bismarck, N. Dak., Nov. 27, 1961. His parents were pioneers of our work in Russia. He came with them to North Dakota, where he attended church school. He later attended Sheyenne River Academy and Clinton Theological Seminary. With Elder J. H. Boehm, he went to Brazil. For several years he was a colporteur and did ministerial work. He served one term as Senator in the State of North Dakota. [Obituary received April 12, 1962.—Eds.]

SHARPE.—Charles Ghermer Sharpe, born July 23, 1887, at Highland, N.Y.; died March 30, 1962, at Coalmont, Tenn. For many years he was a school-teacher. He taught at Madison College and at the Fountain Head school in Tennessee. He and his wife, Helen Katherine Stearnes Sharpe, established the Whispering Pines Mission School. The survivors are his daughter, Mrs. Worth Lowder, of Madison, Tenn.; two grandsons; and two sisters, Adeline Wyman, of Blandford, Mass., and Lilly Chamberland, of Seattle, Wash.

SMITH.—Joseph D. Smith, born at Hobberville, Ind.; died March 1, 1962, in Indianapolis, Ind. He was educated at Emmanuel Missionary College. In 1949 he married Dora Caslow. He taught two years

## Hydrotherapy Class at Battle Creek

Graduates of a beginner's course in hydrotherapy and massage, in the lobby of the Battle Creek Health Center before their graduation banquet. Teachers seated in the front row are Dr. J. D. Henriksen, Elva Thomsen, Louis Gordon (administrator), Anna Hall, Ida Hoag, and Thomas Yopez. Many of the students are from Battle Creek Academy. Several will be working at the center during the summer.

OLIVER JACQUES, Chaplain  
Battle Creek Health Center



before entering ministerial work. In 1959 he was ordained. Survivors are his wife; three daughters; his father and mother; four brothers; and five sisters.

**SONGER.**—Lydia Runnels Bowlby Songer, born April 15, 1886, at Osborne, Kans.; died Nov. 21, 1961. Her second husband, Arthur Songer, survives. [Obituary received April 9, 1962.—Eds.]

**STAMPS.**—Dudley Stamps, died April 6, 1962, at Lebanon, Ky. His wife survives.

**STARKEY.**—Effie Mae Starkey, born Oct. 14, 1888, in Ross County, Ohio; died at Orlando, Fla., March 20, 1962. Her husband, Alfred F. Starkey, of Orlando, Fla., survives.

**STRAW.**—Walter E. Straw, born July 12, 1880, in Plainfield, Wis.; died April 7, 1962, at Ellijay, Ga. For more than 52 years he had been in Adventist educational work. He began his service as educational secretary of the Lake Union. Then he was principal at Bethel and Fox River academies. For 10 years he pioneered educational work in South Africa, where he was principal of Claremont Union College and educational secretary of the Southern African Division. He also served as president of the Zambesi Union Mission. Returning to the States, he taught at Southwestern Junior College three years, was dean at Madison College from 1929 to 1933; then head of the department of religion at Emmanuel Missionary College until 1947. In 1948 he was elected president of Madison College, which position he held two years. Later he headed the laymen's training school at Madison and beginning last fall taught rural sociology and history. He received his B.A. degree from Emmanuel Missionary College, and his M.A. from the University of Colorado. He took additional graduate studies at Peabody College for Teachers, in Nashville, and at the University of Chicago. He is author of the book *Origin of Sunday Observance*. Surviving are his wife, Estella Murphy Straw; his children, Sylvia Mitzelfelt, of Ellijay, Ga., Leland Straw, founder of Little Creek School, near Knoxville, Tenn., Dr. Ronald W. Straw, dentist, of Flint, Mich., Mignonne Smith, of Watervliet, Mich.; nine grandchildren; five great-grandchildren; and a sister, Pearl Abbott, of Almond, Wis.

**STRONG.**—Martha B. Strong, born Oct. 3, 1924; died Feb. 21, 1962, at Thornfield, Mo. Her husband, Jesse W. Strong, survives.

**TAIT.**—Dorothy Davison Tait, born Feb. 25, 1879, in Stodsworth, England; died at Orlando, Fla., Feb. 1, 1962.

**TOEWS.**—David A. Toews, born Aug. 19, 1883, in Russia; died March 2, 1962, in Vernon, B.C., Canada. In 1919 he united in marriage with Helen Ett. He spent many years in the teaching profession. Surviving are his wife; a daughter, Evelyn Reader; two sons, Walter, of West Pakistan, and Ivan, of India.

**TOOPS.**—Mabel Gertrude Toops, born April 14, 1891, in Edward County, Kans.; died Feb. 23, 1962, at Orlando, Fla.

**TRONRUD.**—Augusta Christofferson Tronrud born April 3, 1878, at Clear Lake, Wis.; died at Glendale, Calif., March 26, 1962. In 1910 she joined the church. For 13 years she was connected with our work as matron in a number of our schools. Survivors are a daughter, Alma Johnson, of Glendale, Calif.; a brother; and a sister.

**TROY.**—Owen A. Troy, born Nov. 3, 1899, in Los Angeles, Calif.; died Jan. 18, 1962, at Bethesda, Md. He attended San Fernando Academy, graduating in 1918. He completed the theological course at Pacific Union College, and after serving an apprenticeship as song leader, tentmaster, evangelist, and pastor-evangelist, he was ordained to the ministry. His first charge was in the Bay Area of California. He founded the Market Street church of Oakland. He was called to be pastor of the Shiloh church of Chicago. There he was closely associated with Dr. Harry Ford in establishing a clinic and other institutional features of that congregation. Subsequently he was business manager of Oakwood College for two years before returning to evangelism and administrative appointments in southern California and the Pacific Union Conference. In 1942, while pastor of the Sunset Avenue church, he founded the radio broadcast known as The Sweet Chariot Hour. After serving in the Pacific Union as secretary of the Regional department, he became an associate secretary in the Sabbath school department of the conference. In 1958 he was called to be associate secretary of the General Conference Sabbath School Department. He received his M.A. degree from the University of Chicago and his Doctor of Theology degree from the University of Southern California. Left to cherish his memory are his wife; a son, Owen A. Troy, Jr.; and a granddaughter.

**WASHBURN.**—Frank Ellis Washburn, born in 1883, at Boulder, Colo.; died at Graysville, Tenn., March 15, 1962. He attended Graysville Academy and later was employed as field secretary of the Cumberland Conference. He did pastoral work for about 15 years. His wife survives, as well as two sisters, Mable Wolf, of Denver, Colo., and Lucile Rieken, of California.

**WILDER.**—Ernest L. Wilder, born April 9, 1886, at Berryville, Ark.; died April 11, 1962, at Turlock, Calif. His wife, Vera Wilder survives.

**WILHELM.**—Ella E. Kroeger Wilhelm, born in Jeffersonville, Ky.; died March 19, 1962, in Louis-

ville, Ky., at the age of 71. In 1910 she married John W. Wilhelm, and the following year they were baptized. He trained to be a literature evangelist and she prepared for Bible work. For some years they labored in the Carolina Conference. In 1919 they were called to serve in Brazil. In 1925 they returned to the homeland and were employed in the New Jersey Conference. In 1932 they were called to Louisville, Kentucky. Here she was a Bible instructor. Her husband survives, as do four sisters, Helen K. Sanders, Mary Hollis, Edna Drescher, and Florence Peters; and two brothers, Theodore and Carl Kroeger.

**WILSON.**—Delos Fletcher Wilson, born May 14, 1895, in New Orleans, La.; died Oct. 25, 1961. His wife, Nell Wilson, survives. [Obituary received March 28, 1962.—Eds.]

**WORSTELL.**—William W. Worstell, born May 20, 1870, in Sumner, Ill.; died in St. Louis, Mo., Jan. 14, 1962.

**WYATT.**—Frances B. Wyatt, born Jan. 11, 1872, at Clayton, Ill.; died March 20, 1962.

**YOUNCE.**—Sarah Younce, born Feb. 28, 1905, at Stapleton, Ala.; died April 6, 1962, at Sanitarium, Calif.

## NOTICES

### Correction

"A Prayer for the Covering Garments," which appeared on the cover of the May 3 REVIEW, was authored by Mrs. Leora Maston. Unfortunately, during the process of production the name was misspelled as Matson. We regret this error.

### 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.]

*Church Hymnals*, choir books, and other music books are needed by Lorenzo Lacson, Jr., SDA Child Training Center, Box 1224, Bangkok, Thailand.

B. H. R. Townsend, Vatuvo Central School, Natuvu P.O., Buca Bay, Fiji, wishes *Little Friend*, *Primary Treasure*, *Guide*, *Instructor*, *Review*, *Message*, *Signs*, *Life and Health*, *Liberty*, children's and young people's books.

Librarian, Solusi College, P.B. T189, Bulawayo, So. Rhodesia, Africa, needs M. E. Olsen's book *The Prose of the King James Version* for an English textbook.

R. I. Valens, 13, Thornsett Rd., Anerley, London, S.E. 20, England, wishes old or duplicate kodachrome slides (35mm) of mission work in Burma and India, as well as views and historical features of India and Burma.

W. M. Moses, 9 Cunningham Rd., Bangalore 1, India, needs old Bibles, doctrinal and devotional books, and a continuous supply of *These Times*, *Signs*, *Message*, and other missionary magazines or tracts for the Voice of Prophecy work in South India Union.

Send a continuous supply of Spanish and English Bibles, songbooks, and gospel tracts to the following:

Conseza V. Lopez, 163 Rizal Street, Bacolod City, Negros Occidental, P.I.

Milca Lopez, 231 Lupa, Bacolod Murcia Milling Co., Bacolod City, Negros Occidental, P.I.

Mrs. Caridad Villarante Lopez, Lopez Jaena Sagay, Negros Occidental, P.I.

WANTED: A continuous supply of *Signs*, *These Times*, *Listen*, *Instructor*, *Review*, *Know Your Bible Series*, *Present Truth*, by Fred Parker, 191 E. Lorain St., Oberlin, O.

Send *Little Friend*, *Primary Treasure*, *Guide*, *Signs*, *These Times*, *Life and Health*, *Message*, small books, old Bibles, *Review*, *Instructor*, *Liberty*, *Listen*, *MV Kit*, in a continuous supply to the following:

Francisco R. Rollan, Tibanban, Gov. Generoso, Davao, P.I.

Donald Hall, Hall's Shoe Factory, 195 Hagley Park Rd., Kingston, Jamaica, W.I.

G. Savarimuthu, SDA Mission, Lutheran Second St., Vadakangulam, Tinnevely District, South India.

Jesse Gullin, Tupi, Cotabato, P.I.

Mrs. V. Anderson, 17½ Georges Lane, Kingston, Jamaica, W.I.

Augustine St. Brice, Albert Street and St. Joseph, Trinidad, W.I.

Lascalles Bailey, Orange Field, Byndloss P.A., Jamaica, W.I.

Peremias Padilla, Urbiztondo, Pangasinan, P.I.

Iris C. Lyons, 165 Aldershot Rd., Church Crookham, Hants., England.

I. C. Ladia, Salaman, Cotabato, P.I.

C. E. Salmon, 14 Twynning Rd., Edghaston, Birmingham 16, England.

WANTED by Pastor D. Crook, c/o George Ivany, George's Brook, Newfoundland, Canada, *Little Friend*, *Primary Treasure*, *Guide*, *Signs*, *These Times*, and other tracts and magazines.

Send a continuous supply of *Signs*, *These Times*, *Life and Health*, *Listen*, *Review*, *S. S. Quarterly*, *Worker*, *Instructor*, *Guide*, *Primary Treasure*, *Little Friend*, *Present Truth*, tracts, old Bibles, small books, songbooks, *MV Kit*, *Message*, picture cards,

*Liberty*, *Go*, *Mission Quarterly*, color books, finger plays, cutouts, children's stories, Bible games, to the following:

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

Luviminda S. Valencia, Taloc Bago, Negros Occidental, P.I.

Nelson Madriaga, Gimaylan, Initao, Misamis Oriental, P.I.

Dr. N. Twijnstra, West New Guinea Mission, P.O. Box 101, Hollandia, Netherlands New Guinea.

Grace S. Labrador, 75 Gonzaga St., Bacolod City, Negros Occidental, P.I.

Elnora V. Moralde, 14 Solidor St., Ormoc City, P.I.

Marcelino Cabang, Torre, Lambayong, Cotabato, P.I.

Hipolito L. Rabanes, Sultan la Barongis, Cotabato, P.I.

Ner C. Salpid, Lambayong, Cotabato, P.I.

Lois Diaz, Odiongan, Romblon, P.I.

Nellie Pahilagaos, Tastason, Buenavista, Iloilo, P.I.

Tessie Tercepona, Tastason, Buenavista, Iloilo, P.I.

Mr. and Mrs. C. A. Gulfan, Candalong St., Ormoc City, Leyte, P.I.

Claudette Govern, Dias P.O., Hanover, Jamaica, W.I.

Mindanao Queruela, Homestead, Balingasag, Misamis Oriental, P.I.

## Church Calendar

|  |                         |
|--|-------------------------|
| 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            |
| Review and Herald 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              |

## REVIEW and HERALD

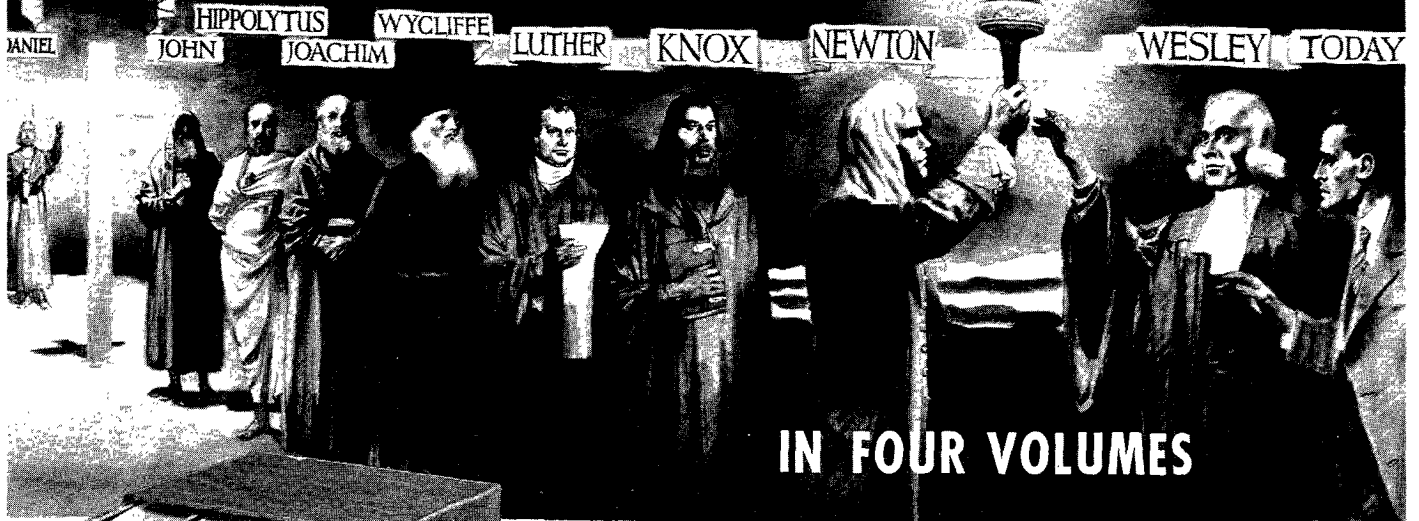
In 1849 the company of Sabbathkeeping Adventists who had come out of the Millerite movement began to publish a paper called *The Present Truth*. In 1850 they also published five issues of *The Advent Review*. In November, 1850, these two papers merged under the name, *Second Advent Review and Sabbath 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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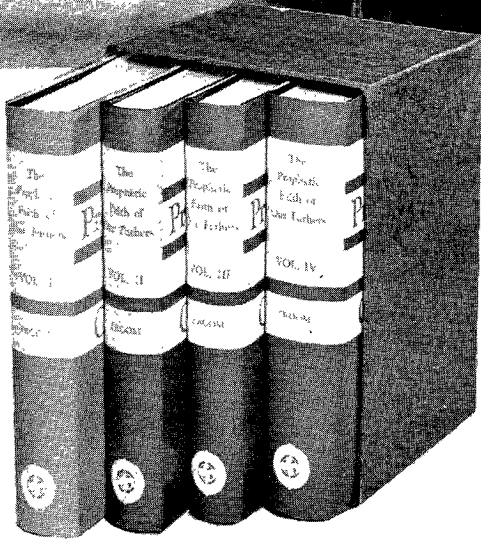
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# News of Note

## Faith for Today Trial

On Sunday, January 7, of this year one of the employees of Faith for Today was arrested in New York for operating a press on Sunday. The case came to trial on Wednesday, May 16, and was concluded on Friday the eighteenth. The decision of the court was that the case came under the statute that permits a man to work on Sunday provided he has kept another day in the week as his rest day. In other words, our good brother was released and the case closed. In an early issue we shall give a more detailed story of the case.

## One Church Unites Members From 22 Nations

One of the outstanding soul-winning churches in the United States is Iglesia Hispano-Americana, the Spanish-American church in Los Angeles. Responding to an inquiry made some months ago as to the various countries represented in his church, Samuel Weiss wrote:

"We have the following nations represented in our membership: Bolivia, Costa Rica, Israel, Dominican Republic, Peru, Panama, Guatemala, Cuba, Mexico, Spain, Puerto Rico, Colombia, Ecuador, Argentina, Venezuela, El Salvador, Chile, Nicaragua, and the United States. We also have persons attending who are not yet church members—from Honduras, Brazil, and Jamaica. This makes a total of 22 nations, or countries. The major portion are Mexicans, the second largest group, Puerto Ricans, and the third, Colombians.

"The Spanish-language membership of Southern California is now approximately 1,200."

WESLEY AMUNDSEN

## Jordan Bans Alcoholic Beverages

On a recent visit with the Prime Minister of the Hashemite Kingdom of Jordan, I learned that the serving of alcoholic beverages at all social parties and state functions had been banned on June 1, 1961. On that day the Prime Minister issued the following order:

"It is hereby declared that it is absolutely forbidden to offer alcoholic beverages in parties conducted by the various ministries and government departments upon official and nonofficial occasions, in keeping with the standards of true religion and our noble and inherited traditions and also in harmony with the policy of the Government to economize and save.

"Please abide by this order and follow it implicitly.

"[Signed] RAHJAT TALHOUNY  
"Prime Minister"

Wide publicity was given to this order by radio stations and newspapers. The Prime Minister was delighted to sign the Declaration of Purpose and join the movement to desocialize alcoholic beverages.

W. A. SCHARFFENBERG

## East Pennsylvania Biennial Session

The biennial constituency meeting of the East Pennsylvania Conference was held on Sunday, May 13, at Blue Mountain Academy near Hamburg, Pennsylvania. Arthur Kiesz was re-elected to serve another two-year term as president, and E. M. Hagele was re-elected secretary treasurer. The other members of the office staff—W. A. Petersen, Dalton Baldwin, J. N. Morgan, T. H. Weis, Kenneth O'Guin, and A. F. Ruf—also were continued for another term.

The 400 official delegates met together in the new auditorium of the recently completed administration building of the Blue Mountain Academy. The academy building program has been the center of activity in the conference the past few years.

Reports given by the conference staff indicate the Lord's rich blessing on this field.

W. P. BRADLEY

## To Pastors and Church Elders

You are all acquainted with the fact that the General Conference session will be held in San Francisco from July 26 to August 4. But there is a further fact that we wish to bring into the forefront of your thinking: A day-by-day illustrated report of everything that happens at the session will be published in 10 special issues of the REVIEW that will be sent free to every subscriber. This is one of the special and also very costly services that the church paper renders to our people. We are happy to do this. We feel it both a joy and a duty to keep the church informed about everything of importance in the Advent Movement.

But need we add, all this special endeavor to publicize the session will be lost on those who are not subscribers. And so we invite you, during the next few weeks, to urge any who are not subscribers to turn in their subscriptions *at once*, that they may receive this thrilling story of the session. The subscription price is only \$5.95. If they subscribe on the perpetual plan they need pay only \$3.95.

Remember that the kind of church members who ardently and enthusiastically support the church program are those who keep closely in touch with the great world program of the Advent Movement.

## Calling All Men in Military Service

A recent itinerary through 57 of our academies and colleges here in North America, talking to more than 10,000 of our young people, has revealed extensive interest in the practical problems that Adventist youth face in the military service. Hundreds of questions were asked and counsel was given, based on the current situation. During this visit to the schools, the Medical Cadet Corps units were inspected. There are 2,100 enrolled in the 49 units in the North American Division this school year.

We are trying to contact every young person connected with the Seventh-day Adventist Church who is on active duty in one of the military services. If you are in military service, or if you have a relative in military service, please send his name and complete military address to:

Seventh-day Adventist  
War Service Commission  
6840 Eastern Avenue, NW  
Washington 12, D.C.

Let us pray that these young people serving their country may witness courageously for their faith to those about them.

CLARK SMITH

## A Warning About Home Poisons

A recent release from the American Medical Association reminds us of the very great danger to small children of home poisoning. Last year approximately 600,000 children poisoned themselves with some kind of supposedly innocent material about the house. Of these, 500 died.

The AMA report states that approximately 250,000 products for home use—including plant food, petroleum-based products, bleaches, turpentine, cosmetics, paint, detergent, cleaning and polishing agents, insecticide, and thousands of similar items—are the culprits. They point out that materials found in the cabinet, under the kitchen sink, in the broom closet, in the bedroom dresser, and in the medicine cabinet in the bathroom, all offer fertile fields for the curiosity and the exploratory urge of toddlers.

If you have small children about the home, make a careful check for potential hazards. It may save their lives.

T. R. FLAIZ, M.D.

## Christian Record Offering

The Christian Record was established in 1899, 63 years ago. During this time tens of thousands of people living in darkness have received comfort and hope from selfless and dedicated workers of that organization. Seventh-day Adventist literature has been Brailled, and talking films have been provided. Many have accepted the truth as a result of the work of the Christian Record.

We invite our members to give generously when the offering is taken in all our churches on June 9 for this worthy cause.

C. L. TORREY