

THE ADVENT **REVIEW** AND **HERALD** SABBATH

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Thank God for Our **MEDICAL SCHOOL**

By R. R. FIGUHR, *President, General Conference*

THIS YEAR we are celebrating the fiftieth anniversary of our College of Medical Evangelists. A half century ago men of faith and vision stood on the hills of beautiful Loma Linda and obtained possession of a parcel of land in the name of the Lord, dedicating this property to His cause. Sensing deeply the need of a medical institution that would enable us to proclaim the full gospel message, they courageously laid the foundations of what today has become our largest institution.

The name was well chosen. It expresses fully the purpose of the founders. The College of Medical Evangelists was born to train workers who would combine with evangelism the healing art. We therefore cherish the name, College of Medical Evangelists. No one can hear that name without recognizing the distinctive character of this training center and the reason for its existence.

We need not here dwell upon the struggles and sacrifices that the early years witnessed in the bringing of plans to fruition. Let us rather inquire if the vision of the founders has been faithfully followed. The real worth of the College of Medical Evangelists is not determined by its material assets, but by the degree to which the young men and women who pass through its halls are inspired to fulfill in their lives and service the noble ideals for which it stands. For us there can be no higher type of service than that to which our Lord devoted His life while on earth, going about preaching the gospel of

the kingdom and healing all manner of diseases.

As we look back over the past fifty years we cannot but be deeply impressed with what God has brought about. In 1905 there was not envisioned what we see today—representative buildings, beautiful campuses in Loma Linda and Los Angeles, eight different schools related to the health sciences. The instructors are a sincere and truly devoted group. Year by year the graduates spread out over North America and to distant lands to serve as God may direct. The College of Medical Evangelists is fulfilling to a remarkable degree its original purpose. Its medically trained missionaries are making an outstanding contribution to the cause of God. As we meet them in faraway lands, as well as here in North America, we are impressed by their dedication and spirit of service. In this complex age many new and involved problems constantly arise, especially in such a large institution as C.M.E. But the brethren are courageously meeting these issues, while steadfastly endeavoring to hold true to the course outlined. They need our continued prayers and our hearty support.

After these years of sacrifice and growth we thank God for the College of Medical Evangelists, and take courage, assured that He who has guided through the first half century will continue to watch over and direct the institution as it continues to act its important part in the speedy finishing of the work. To this end let us all earnestly pray and loyally labor.



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As the chronicler of the history of the church, the REVIEW is always interested in reports, with pictures, of important happenings—church dedications, camp meetings, evangelistic meetings, and other newsworthy events. Please send reports promptly. An out-of-date report is not news, and is not acceptable for publication. Also, the REVIEW, as the church pastor in print, is interested in articles that make clear a doctrine, offer practical counsel on how to live a holy life, et cetera. Copies of manuscripts sent to other journals cannot be used. Lay members should identify themselves by giving the name of the church they

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It matters not how a man dies, but how he lives.—Samuel Johnson.

★ ★

There is no calamity that right words will not begin to redress.—Emerson.

★ ★

Every time you turn green with envy you're ripe for trouble.—*Supervision*.

★ ★

The mind that is anxious about the future is miserable.—Seneca.

★ ★

The man with vision always gets ahead of the man with visions.—*Tit-Bits*.

★ ★

You are only young once, but you can stay immature indefinitely.—*Automotive Dealer News*.

★ ★

Be not disturbed at being misunderstood; be disturbed at not understanding.—*Kosmon Pioneer*.

★ ★

The individual activity of one man with backbone will do more than a thousand men with a mere wishbone.—Wm. J. H. Boetcker.

★ ★

When we deal with all of life (except) religion, we create the impression on the mind of the child that religion is about as important as stamp collecting or some other hobby.—Dr. Gerald E. Knoff.

★ ★

Understanding is the basis of all good relationships and developing a good relationship with your mother and father is the best foundation for understanding and getting on with other people both now and all the rest of your life.—Katharine White-side-Taylor.

★ ★

The parent can train the natures of children to remain fast while their habits change through the years. We must have a citizenry which will by long inner training be able to feel secure in a storm. No parent can raise that kind of child till he is himself that kind of person.—H. Clay Mitchell.

★ ★

Kindness works simply and perseveringly; it produces no strained relations which prejudice its working; strained relations which already exist it relaxes. Mistrust and misunderstanding it puts to flight, and it strengthens itself by calling forth answering kindness. Hence it is the furthest reaching and the most effective of all forces.—Albert Schweitzer.

REVIEW AND HERALD

Facing the Future in Adventist Medical Education

By G. T. ANDERSON, *President, College of Medical Evangelists*

The fiftieth anniversary year of the founding of C.M.E. gives us an opportunity to appraise the growth of this institution that has been engaged for the past half century in the training of doctors, nurses, and technicians in various medical fields, who are prepared to serve their Lord and fellow men. The various anniversary programs for this year are planned to emphasize the far-reaching aspects of the work of the college.

The first service was dedicated to the new addition to the White Memorial Hospital. On Founders' Day a special tribute will be paid to those whose vision and courage began the work at Loma Linda. In June the current senior classes in medicine, nursing, medical technology, physical therapy, and X-ray technology will be graduated; the new School of Dentistry building on the Loma Linda campus will be dedicated at the opening of the session in September; and the closing service of this anniversary year will see the rededication of the

personnel comprising the C.M.E. faculty, staff, and workers.

It is good for us to pause and pay tribute to the leadership that has brought the College of Medical Evangelists through these first fifty years, and to salute the alumni who have gone from our campuses—some to work in distant mission lands and others to serve in the homeland. We now wish to acquaint you with some of the plans for the future of the College of Medical Evangelists.

The new building for the School of Dentistry is to be ready for occupancy in September. The work in the School of Dentistry began with the admission of the first class two years ago. The entire four-year course is given on the Loma Linda campus, and the facilities made available in this new building will enable this school with its splendid faculty to offer the best in training. The modern laboratory facilities provide ample working space for the students, and in the dental clinics, under the careful supervision

of their instructors, the students will be able to give dental care at reasonable cost to those needing it. The College of Medical Evangelists anticipates the opportunity of welcoming qualified young people who wish to study dentistry in our own school.

The addition to the White Memorial Hospital has been completed, dedicated, and is now in operation. Our new church building will provide worship facilities for the C.M.E. family on the campus and in the area. It is now under construction and should be completed early in 1956.

At the present time construction is under way on a second housing unit on the city campus. To provide space for new housing for our workers, and adequate parking for visitors to the hospital, several blocks adjoining the hospital have been purchased.

The White Memorial Hospital was originally located in that area of Los Angeles where it was felt the greatest need existed for free or low-priced medical service. Thus the junior and



Architect's sketch, proposed campus, College of Medical Evangelists, East Los Angeles. In center is main hospital building, with parking areas front and rear. At left foreground is new White Memorial church which is now being erected, and at right is proposed professional building for private practitioners. At rear of six-block area are apartments for employees—one unit of which has been completed.

senior medical students were provided with clinical experience, and the needy residents nearby were given inexpensive but excellent medical attention. From this small beginning the hospital has grown to an institution of more than three hundred beds, equipped to offer the best in medical care. To staff and operate this hospital requires a large group of professional people. At present our shortage of nurses is critical.

Plans for the expansion of the physical plant of the College of Medical Evangelists are only a part of the planning for its future. During the fifty years of its operation C.M.E. has had more graduates who have qualified and practiced medicine in foreign lands than all the other medical schools in America combined. Furthermore, each year an increased number of graduates go out into parts of North America where medical aid is desperately needed. Some of our graduates and faculty members have engaged in productive research that has brought useful knowledge to the medical profession. Plans are in our schedule for the expansion of this type of research activity in the very near future.

During her lifetime Ellen G. White gave much emphasis to the importance of the medical work in our evangelistic program. As we follow her counsel we may expect the blessing of the Lord in our plans and our work. This is the basis of our planning for the future of the College of Medical Evangelists.

Are Mrs. White's Writings Inspired?

By T. H. Jemison

[We give below a subscriber's question and the answer provided by Elder Jemison, formerly associate secretary of the Ellen G. White Publications.—EDITOR.]

Are the writings of Ellen G. White inspired or are they not? Do we find in them a mingling of inspired instruction with mere human wisdom?

We should allow Sister White to answer for herself:

"God has given me a marked, solemn experience in connection with His work; and you may be assured that so long as my life is spared, I shall not cease to lift a warning voice as I am impressed by the Spirit of God, whether men will hear or whether they will forbear. I have no special wisdom in myself; I am only an instrument in the Lord's hands to do the work He has set for me to do. The instructions that I have given by pen or voice have been an expression of the light that God has given me. I have tried to place before you the principles that the Spirit of God has for years been impressing upon my mind and writing on my heart.

"And now, brethren, I entreat you not to interpose between me and the people, and turn away the light which God would have come to them. Do not by your criticisms take out all the force, all the point and power, from the *Testimonies*. Do not feel that you

can dissect them to suit your own ideas, claiming that God has given you ability to discern what is light from heaven and what is the expression of mere human wisdom. If the *Testimonies* speak not according to the word of God, reject them. Christ and Belial cannot be united. For Christ's sake do not confuse the minds of the people with human sophistry and skepticism, and make of none effect the work that the Lord would do. Do not, by your lack of spiritual discernment, make of this agency of God a rock of offense whereby many shall be caused to stumble and fall, and be snared, and be taken.'"—*Testimonies*, vol. 5, p. 691.

(Read carefully *Testimonies for the Church*, vol. 5, pp. 683-691.)

"Sister White is not the originator of these books. They contain the instruction that during her lifework God has been giving her. They contain the precious, comforting light that God has graciously given His servant to be given to the world."—*The Colporteur Evangelist*, p. 36.

"I do not write one article in the paper expressing merely my own ideas. They are what God has opened before me in vision—the precious rays of light shining from the throne."—*Testimonies*, vol. 5, p. 67.



New School of Dentistry Building now nearing completion on the Loma Linda campus of the College of Medical Evangelists.

Seven Tests of Spirituality

(Concluded)

By J. Ernest Edwards

[Devotional message given at Spring Council.—
EDITOR.]

In our study of the tests of spirituality we are arrested by the question, *What is the range of my interest?* It is easy to be concerned about our loved ones, and it is relatively easy to be concerned about the needs of people in our neighborhood. But the farther people get away from us the more difficult it is to maintain concern. Genuine spirituality has a way of leaping across the barrier of distance and heeding the cry, "Come over to Macedonia, and help us."

"I am debtor" said Paul, both to the Greeks, and to the Barbarians; both to the wise, and to the unwise" (Rom. 1:14). Down to the end of time we have a responsibility to go and teach all nations the wonderful message of salvation. Do you realize that every time you breathe, somewhere in the world four people die without Christ? In the interior of New Guinea, among the primitive people of the mountains, a chieftain who had received a little glimpse of Christianity made this appeal to one of our teachers: "My warriors are dying; my children are dying; we are all dying! Come before we all die!"

Let us emulate Christ and His second-mile spirit of service, by giving sacrificially. Let us plan for a finished work. When he was speaking in the British Parliament years ago, Lord Salisbury said, "We all need to study larger maps." Is that not true of our experience? We must think seriously

of the thirty-three unentered countries. We must widen our world interest and concern for these dark regions of earth. Should not our concern for the evangelization of these dark areas of earth be as great as for the entrance of our message to the dark counties and cities in the homeland?

"To show a liberal, self-denying spirit for the success of foreign missions is a sure way to advance home missionary work; for the prosperity of the home work depends largely, under God, upon the reflex influence of the evangelical work done in countries afar off. It is in working to supply the necessities of others that we bring our souls into touch with the Source of all power."—*Gospel Workers*, pp. 465, 466.

We think also of a fifth test of spirituality: *Can I forgive?* In Romans 12:18-20 we have a reference to the only type of revenge that a Christian should seek. We are to overcome evil with good. Weak, half-hearted, imperfect forgiveness is valueless, for the root of bitterness remains. Have we learned to forgive from the heart, "even as Christ forgave you, so also do ye?"

A little blind boy over in Switzerland was asked one day in school the question, "What is forgiveness?"

He thought for a moment and then answered thoughtfully, "It is the odor flowers breathe when trampled upon."

Your life may have been trampled upon. You may have been mistreated, but is your forgiveness a reality? What kind of perfume comes from your life when it has been trampled upon?

We ask a further question: *Do I trust God or do I worry?* Said the psalmist: "Cast thy burden upon the Lord, and he shall sustain thee (Ps. 55:22). Are you tempted to put faith in appearances and to take counsel with your fears? Remember that apparent impossibility may be God's bridge to the Promised Land. Difficulties are the stones out of which God's houses are built. When you do your whole duty you can be unafraid and leave the results with God.

"The greatest victories gained for the cause of God are not the result of labored argument, ample facilities, wide influence, or abundance of means; they are gained in the audience chamber with God, when with

Common Thoughts Expressed

However, we are not called on to conclude that everything Sister White wrote under any and all circumstances was inspired. Note the following:

"There are times when common things must be stated, common thoughts must occupy the mind, common letters must be written and information given that has passed from one to another of the workers. Such words, such information, are not given under the special inspiration of the Spirit of God. Questions are asked at times that are not upon religious subjects at all, and these questions must be answered."—MRS. E. G. WHITE, quoted in Arthur L. White, *E. G. White—The Human-Interest Story*, p. 21.

But what Sister White wrote as the messages of God we should accept as such.

There is serious danger in the point of view that the Bible is a combination of inspired writings and common sense, or human wisdom. Some of Paul's comments are used in an attempt to substantiate this view. But Paul's statement in 1 Corinthians 14:37 is overlooked. "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." He stated clearly on another occasion that "All scripture is given by inspiration of God" (2 Tim. 3:16).

Any time one claims that some portions of the Bible or the Ellen G. White writings, are inspired and other portions uninspired, he establishes his own reason as the criterion for determining in which classification any passage should be placed. God has given no man that responsibility. We are too prone to judge according to our personal predilections. If we can take the word of the prophets for anything at all, certainly we can take it in the matter of whether or not what they spoke was from the Lord.

We must hold to the position that the Bible and the writings Ellen White gave to the church are what they profess to be—messages from God—or we will soon destroy the effectiveness of both.

Camp Meeting

By EILEEN G. MANZANO

A time of refreshing for one and all,
A time when the "showers of blessing" fall.
A time when God's love surrounds as a wall;
That's camp meeting!

A time to "come apart and rest,"
A time when life is at its best.
A time to find sweet peace in Christ,
That's camp meeting!

A time to greet old friends anew,
A time for making new friends too;
A time to prepare for the earth made new;
That's camp meeting!

A time to put away all care,
A time of heart searching and prayer;
I hope that I will see you there;
At camp meeting!

earnest, agonizing faith men lay hold upon the mighty arm of power.

"True faith and true prayer—how strong they are! They are as two arms by which the human suppliant lays hold upon the power of Infinite Love. Faith is trusting in God,—believing that He loves us, and knows what is for our best good. Thus, instead of our own way, it leads us to choose His way."—*Gospel Workers*, p. 259.

It is true that "obstacles to the advancement of the work of God will appear; but fear not. . . . Nothing can stand in His way. His power is absolute, and it is the pledge of sure fulfillment of His promises to His people. He can remove all obstructions to the advancement of His work. He has means for the removal of every difficulty, that those who serve Him and respect the means He employs may be delivered. His goodness and love are infinite, and His covenant is unalterable."—*Testimonies*, vol. 8, p. 10.

And now the final test of spirituality: *What is first in my thoughts and service?* In Matthew 6:33 we are told, "Seek ye first the kingdom of God, and his righteousness." Do we have one interest as the disciples and Christ's followers had at Pentecost? At Pentecost "one interest prevailed. One subject of emulation swallowed up all others,—to be like Christ, to do the works of Christ. The earnest zeal felt was expressed by loving helpfulness, kindly words and unselfish deeds. All strove to see who could do the most for the enlargement of Christ's kingdom."—MRS. E. G. WHITE in *The Review and Herald*, June 10, 1902.

One interest should absorb all our thoughts and service, that is, the coming of Christ. In some of the countries in Southern Asia and the Far East our members bid farewell to visitors by pointing up toward heaven. This gesture indicates they are looking for the coming of Jesus, and are getting ready for that great event. May we grasp the meaning of those words, "For yet a little while, and he that shall come will come" (Heb. 10:37). May our conviction of the soon coming of Christ be revitalized. Our greatest need today is for renewed faith and the conviction that the coming of Christ is at the door. A revival of true godliness will come with the outpouring of God's Holy Spirit. In a little while Jesus will come. All the prophecies point to a soon-coming Saviour.

We have all received a measure of God's Spirit, but are we continually seeking through prayer and faith for more of heaven's power? How can we receive this? The Spirit of prophecy answers:

"From the day of Pentecost to the

present time, the Comforter has been sent to all who have yielded themselves fully to the Lord and to His service. . . . When we bring our hearts into unity with Christ, and our lives into harmony with His work, the Spirit that fell on the disciples on the day of Pentecost will fall on us."—*Christian Service*, pp. 250, 252.

When does God wish to bestow this gift that brings all other blessings in its train? "The descent of the Holy Spirit upon the church is looked forward to as in the future; but it is the privilege of the church to have it now. Seek for it, pray for it, believe for it. We must have it, and Heaven is waiting to bestow it."—MRS. E. G. WHITE in *The Review and Herald*, March 19, 1895.

Some years ago a Scottish pastor was calling on his parishioners. As he came to one home he was impressed to ask this question of the Scottish woman who came to the door, "Does Jesus live here?" She was so astonished

she couldn't answer, and seeing her embarrassment the minister turned and left the home. She rushed out to the back yard and told her husband of this very strange question that was asked her by the minister.

He answered, "Why didn't you tell him we go to church, we give to the church? You know we help poor people when we can." She replied, "It wasn't information like that he wanted. He wanted to know if Jesus lives here, and that's different."

As we apply these questions to our own hearts we can evaluate the development of our character and our readiness for the coming of Christ.

This morning let us kneel before God and pray earnestly for the impartation of the Holy Spirit, for a full manifestation of His power, and let us cry, "Lord, increase my faith. Make me to understand Thy Word. Fill my heart with Thy Spirit that I may love my brethren as Christ loved me."

[Prayer followed.]

"Catholics, Protestants, Soon to Work Together"

By C. S. Longacre

An associated press report was published in a New Jersey newspaper, the *Morristown Daily Record*, January 25, 1955, quoting Dean Liston Pope, head of the Yale Divinity School, as follows: "The day when the Roman Catholic and Protestant churches will work together officially, both in matters of social reform and in promoting Christian faith, is surely coming."

Dean Pope declared that the two churches will be brought together by "the pressures of the world, of which communism is only one of many, and by the inherent requirements of the Christian faith." He further stated that "Catholics and Protestants have a lot more in common than they have things that divide them." "They both believe," he added, "that racial segregation is wrong, that war is wrong, that political totalitarianism is wrong."

The dean was careful not to mention ecclesiastical totalitarianism as being wrong, for this is a cardinal belief of the Roman Catholic Church hierarchy. However, he did refer to "two chief sticking points" that have kept the Catholic and the Protestant churches divided, and these are to the effect that "the Protestants will not acknowledge the authority of the Pope, and the Catholic Church fears putting

itself in a position where it would seem to be admitting that it might not be the only true church."

Three national organizations were mentioned that are working to bring Catholics and Protestants closer together, namely, the National Conference of Christians and Jews, the Church Peace Union, endowed by Carnegie funds, and the National Religion and Labor Foundation. The Catholic Church would not join the World Council of Churches, because "that would be coming over to the Protestants."

If any compromise and concessions are ever made to bring the Catholic and Protestant churches together they will have to be made by the Protestant churches. The Catholic hierarchy will never consent to cooperate with any Protestant proposal for church unity on Protestant terms, for the Protestants have been told repeatedly that they are heretics and that the only basis for church unity would be a penitent acknowledgment that they had erred in leaving the Catholic fold, and that they must accept the Catholic Church as the only true church and final authority in all matters of faith and doctrine, as well as church discipline and procedure.

It is significant that Dean Pope ad-

ON THE Religious Front

[These news items are taken from Religious News Service. We do not necessarily concur in statements made in these items. We publish them simply to give our readers a picture of current religious developments.]

Editors Told America's Religious Revival Not "Phony"

America's religious revival is genuine and deep in the opinion of Dr. Joseph R. Sizoo, head of the Department of Religion at George Washington University in Washington, D.C. "You don't have to travel far in America today to discover that a poignant sense of wistfulness is abroad in our land—the search for God is on," Dr. Sizoo declared at the 36th annual meeting of the Associated Church Press. "There is a genuine resurgence of attention to the Word of God, but not conversion to it," he said. Dr. Sizoo said the return to religion was not due to some evangelist or some books, but was created by a protest against a philosophy of secularism, "a protest to a way of life that has no room for God."

Church College Has Sign Language Club

The Sign Language Club at Harding College in Searcy, Arkansas, supported by the Churches of Christ, is believed to be the only one of its kind on a college campus. Club members have no hearing defect themselves, but they want to be adept in using the universal sign language of the deaf, so they can teach and preach to them. Some members hold services for the deaf at Central Church of Christ, Little Rock, where they preach to the 55 students in the Negro School for the Deaf.

Stresses Need for Religion, Science Link

Reconciliation of science and religion is the foremost task facing modern thinkers, Dr. Emil Fackenheim, assistant professor of philosophy at the University of Toronto, declared in Montreal. The professor said man's newest scientific developments drive home the lesson that science is morally neutral and can be used either for good or evil. "That is why modern man requires a moral and religious background, as well as a scientific orientation," he stressed.

Government Official Stresses Pre-eminence of Theological Questions

The most important problems in the world today are the "essentially theological questions to which religious leaders address themselves," Assistant Secretary of Labor J. Ernest Wilkins said in Seattle, Washington. The Negro government official, a Methodist layman, spoke at the semi-annual meeting of the Methodist Council of Bishops. "To me it has always seemed evident that only religious considerations could ever motivate men and women to see life sufficiently significant to make the tremendous sacrifices it requires to nourish it and keep it healthy."

mitted that both the Catholics and Protestants were agreed "that political totalitarianism is wrong." The Catholic hierarchy has always insisted that the Catholic Church is supreme in authority both ecclesiastically and politically, the only real totalitarian authority and power in the earth. For more than one thousand years the Catholic Church was supreme in both church and state affairs, after the Roman Empire was split up into ten kingdoms. She was supreme not only in Europe, but also in Africa and in Asia.

As the Scriptures clearly state in the prophecy of the thirteenth chapter of the book of Revelation: "And power was given him [the Papacy] over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world" (verses 7, 8).

The Protestant churches will seek a union with the Catholic Church and ultimately will bridge the gulf that separates them. Especially are Protestants in the United States to take the lead in this movement in bringing about this union.

"The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of Spiritualism; they will reach over the abyss to clasp hands with the Roman power; and under the influence of this threefold union, this country will follow in the steps of Rome in trampling on the rights of conscience."—*The Great Controversy*, p. 588.

One of the most significant movements in which Catholic priests and bishops are cooperating with Protestant ministers is the recent Sunday-law enforcement program. Heretofore the Catholic hierarchy has refrained from participation with Protestant ministers in promoting Sunday legislation. But the Catholic attitude and policy is changing. Now the Catholic hierarchy and Catholic legislators and public officials have promised to give full cooperation to the Protestant clergy in urging a more careful observance of Sunday, and in endeavoring to secure stricter Sunday laws and more faithful enforcement of these religious laws.

Here we have another evidence of what the Spirit of prophecy declared would take place just before the Lord comes; namely, that "through two great errors, the immortality of the soul and Sunday sacredness, Satan will bring the people under his deceptions. While the former lays the foundation of Spiritualism, the latter creates a bond of sympathy with Rome."—*Ibid.*

As a result of this Catholic and

Protestant union, we doubtless shall see a flood of compulsory Sunday observance bills introduced into Congress, the State legislatures, and city councils. Then Catholic priests and Protestant ministers will be joining hands to bring to pass religious legislation and its strict enforcement concerning matters they hold in common. We are no longer left in darkness and uncertainty concerning the "healing of the deadly wound" inflicted by the Protestant Reformation upon the Papacy, nor the making of "an image" to the Papacy by certain Protestant denominations, as predicted in the thirteenth chapter of the book of Revelation.

We are told that "in the movements now in progress in the United States

Repairers of the Breach

By Lulu May Andersen

As Nehemiah built the walls of old Jerusalem when they were broken down,
So you and I may fill the breach in now,
In Zion's wall, God's New Jerusalem.
And as opposers then had ne'er a part,
Let not such now intrude or shake your heart,
For Heaven now, as then, opposes them.
They hate His law, and God doth them condemn;
They've made the breach—they've torn His law apart.
Then build the old waste places, and take heart,
All ye who love the Lord, and grieve for them.
Confessing all this sin, ask healing now;
And God will pour His Holy Spirit down,
Restore to men His doctrine as of old.

to secure for the institutions and usages of the church the support of the state, Protestants are following in the steps of papists. Nay, more, they are opening the door for the papacy to regain in Protestant America the supremacy which she has lost in the Old World."—*Ibid.*, p. 573.

The time is coming when Catholics and Protestants who hold certain doctrines in common will both turn their wrath against God's faithful commandment-keeping church. In the soon-coming conflict we shall see exemplified the prophet's words: "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" (Rev. 12:17). Let us not lose our courage in the soon-coming crisis!

No man is safe for a day or an hour without prayer.—*The Great Controversy*, p. 530.

The Burial of Our Loved Ones

By D. S. Wallack

[This article offers information and practical counsel for those who face the sad task of making arrangements for the burial of their loved ones. A realistic attitude toward this problem, which we must all face at one time or another, eases the load of grief and worry associated with the funeral and burial services. —Editor.]

When death comes to a member of the family, few of us are prepared for the difficult task that we face in arranging for the burial services. Death may come very suddenly, or may be expected. In either case it demands that arrangements be made for final services. Many bereaved families are in such a state of emotional upset that they find these arrangements very difficult.

Difficult as your experience will be, it is not different from the experience many others have had to go through. This is the time to take a firm hold of the hand of God and accept fully the beautiful promises of Isaiah 41:10. It is at such a time that God longs to give you the help and comfort you need.

In the event of death it will be wise to call your minister at once. He is trained to help you in many ways. Invite his help in all funeral planning and service arrangements.

It will be helpful to know that regardless of the size of the funeral homes in the community, the price range is very similar. Some funeral homes price their services and caskets separately; however, it is the general practice that one price includes all services and the casket chosen. The good funeral home will give identical service and care regardless of the price of the casket chosen. Recently I was in an attorney's office assisting a church member in the preparation of a will. In thinking through the cost of the funeral service the gentleman said, "Of course you know that the funeral service today costs between six hundred and eight hundred dollars." This is the impression many have, but it is not necessarily true.

The range of costs is very broad, being all the way from one hundred dollars to nineteen hundred dollars. This range should not affect the service you receive, but varies only with the casket you may choose.

The average family may know how to purchase a new stove or refrigerator, but have absolutely no understanding of values in choosing a casket. This is where your pastor can be of real assistance to you in choosing a casket in keeping with your financial standing.

In many cases, where bills have been contracted out of proportion to the family's ability to pay, the

fault often has been with the family rather than the funeral director. The dependable funeral director will endeavor to safeguard a family against the extravagant choices in the selection of a casket. In the final analysis, however, the decision remains with the family. The reputable funeral home will always offer a service and casket to fit every person's need and ability to pay. Remember, when choosing the casket, that the loved ones who remain have future living expenses. This becomes of even greater importance where the deceased is the head of the family and a loss of income is involved.

In considering the amount of money you are going to spend for casket and services, remember the many other costs and expenses generally present when death occurs. There are frequently doctor bills and hospital bills to pay, a lot in the cemetery to buy, and the cost of opening and closing the grave. It would seem unwise for the father and mother who have a growing family of several chil-



"Lord, With Glowing Heart I'd Praise Thee"

Church Hymnal, No. 23

By H. B. Hannum

Written by the author of the "Star-Spangled Banner," Francis Scott Key (1779-1843), this hymn first appeared in Muhlenberg's *Church Poetry* in 1823.

Key was a devout man as may be seen from a careful reading of this hymn and also from the sentiments expressed in the "Star-Spangled Banner." The words appeared in our earlier hymnal, *Hymns and Tunes*, but without a particular tune. Now the words appear with a suitable tune composed in 1939 by Harold A. Miller for our current hymnal.

Professor Miller has had a distinguished career as a music teacher, composer, and director of music. Now living in retirement, he formerly taught in Mount Vernon Academy, Washington Missionary College, and Southern Missionary College, where many students will remember his inspirational teaching. He has a positive conviction that music is the handmaid of religion, and his talent for composition has been expressed in the large number of religious songs and hymns he has written.

The tune "Preston" is representative of his style in hymn tunes, having melodic appeal and a simple but effective harmonization. Congregations will find this an effective hymn of worship.

A misprint in the third line of the second stanza should be corrected in some editions of the hymnal. The line should read: "Praise, with love's devoutest feeling, Him who saw thy guilt-born fear."

dren to buy a cemetery plot for themselves and their children. Most likely these children will grow up to have homes of their own, and will not require a cemetery lot for many years.

It may be wise to procure a double lot for a father and mother. But remember, an unused cemetery lot is a most difficult thing to dispose of. Make practical preparation for the time of death before it arrives, and the easier it will be to endure the sad experience.

An inspired statement found in the book *Patriarchs and Prophets* gives excellent help in planning all funeral arrangements.

"Concerning the burial of Israel's high priest the Scriptures give only the simple record, 'There Aaron died, and there he was buried.' In what striking contrast to the customs of the present day was this burial, conducted according to the express command of God. In modern times the funeral services of men of high position are often made the occasion of ostentatious and extravagant display. . . . God is not honored in the great display so often made over the dead, and the extravagant expense incurred in returning their bodies to the dust."

—Page 427.

Let us keep our funeral expenditures to a humble level and conform to the basic truths just quoted. Many of our loved ones have lived simply, and would look out of place in an elaborate and expensive casket. It would be better, if you wish to leave a memorial to your loved one, to have the more humble service, and to spend the money saved on something that would help the living.

Some pastors and funeral directors have the feeling that relatives sometimes spend elaborately for a casket in order partially to make up for the lack of love shown to the deceased during his life. This most certainly cannot take the place of the love that we should express while our dear ones are still with us.

Funeral Services in the Church

In many places the funeral home has come to take the place of the church as the scene of the funeral service. This may be desirable at times. But I firmly believe that we should go back to our church for the majority of our funeral services. This occasion is a solemn and sacred one, and belongs in the church, especially if the deceased was a member. Non-Adventist relatives often attend the service and are pleased with the message of the pastor and the surroundings of the church. Such occasions can be of great help in influencing them to make further visits.



• EDITORIALS •

Asian-African Nations Demand a Hearing

Dr. David Moses, president of Hislop College at Nagpur, India, addressing the International Missionary Council's North American Advisory Committee, warned Western churches and nations that it would be "a costly mistake" if they failed to recognize that "a new Asia is almost angrily awake in a billowing, multiple revolution" affecting religious, as well as political, economic, and social life.

No observer of the world scene today can be unaware of the tremendous changes that have been taking place in the nations of Asia and Africa since the end of World War II. Everywhere, in all the countries of that part of the world, there is a restlessness such as has never been seen before in world history. No more are there "backward" nations that can be ignored with impunity. The tremendous rushing impact of the atomic age has shaken every remote corner of the earth. Ancient peoples and nations, long indifferent to the course of world events, now are fully awake and are demanding a hearing.

If this has not been evident before, there can be no doubt about it since the convening of the Asian-African Conference in Bandung, Indonesia, April 18 to 24, when a new page in world history was written.

Although little of constructive work was accomplished, yet the fact that the representatives of those nations, which have felt the heel of Western colonialism, held such a gathering is of great importance. Remarked the *New York Times*: "That the conference could be held at all is remarkable. There were no precedents for it. . . . The most extraordinary—and most significant—common ground in the meeting was the fact that almost every state represented was in an evolutionary process that might not even have been imagined a generation ago. There is hardly a state in the Bandung list whose representatives did not speak for peoples who have undergone profound and even revolutionary changes in political and social environment within a relatively short time. . . . In all there has been an emergence into a changed and changing world with an acute sharpening of self-consciousness in respect to that emergence." —April 24, 1955.

The main purpose of the conference was to declare in a most dramatic manner that the peoples of Asia and Africa have a right to be heard and must be heard. Says the *New York Times*: "If that fact has been driven home by the Bandung discussions an enormous advance will have been made. This advance, moreover, may be vastly more important than any specific resolution upon which those who conferred were able unanimously to agree."

More than half the world's population was represented by the twenty-eight nations in Asia and Africa that sent delegates. The idea of convening such a conference was a bold one, and the fact that it came off successfully speaks for the astuteness and growing power of the leaders of these nations.

The prophecies of Daniel 12:4 and Joel 3:9-14, fore-

telling a great, worldwide awakening in the last days, first met its partial fulfillment in the Western world hardly more than a century ago. Now as this tremendous stirring of new life extends to the nations of Asia and Africa, those prophecies complete a full circle in their fulfillment.

Surely we live in a day remarkable for its happenings, which were foretold by Bible prophets more than two millennia ago. It was pointed out at that time that these events would betoken the speedy end of world history and the ushering in of a new era when God would take hold of the affairs of men, and then would come to pass the prediction: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: . . . and it shall stand for ever" (Dan. 2:44).

F. L.

"There Were Giants in the Earth"

Gene Patterson, United Press correspondent, on the retirement of eighty-year-old Sir Winston Churchill as Prime Minister of Great Britain, said that the time will come when men will read about this "great man" and "say as says the book of Genesis, 'There were giants in the earth in those days.'"

Mr. Churchill served his country not only as Prime Minister but as Finance Minister as well. He also filled other positions in the British Government during his long and distinguished career. He is a man of prodigious energy, a great orator, a writer of unmatched skill and imagination, an inspiring leader of men, and a true lover of democracy.

There are other great men of our time—talented musicians and philosophers, like Albert Schweitzer, for example, and scientific geniuses, who are numbered among the great of our day.

But none have matched the true greatness of the Bible characters, the sons and daughters of the church. The tribe of Judah gave David and Solomon to the world, Jehoshaphat, Hezekiah, and Josiah, and Daniel, first officer of Babylon. Joseph, prime minister of Egypt, was an Israelite, and so was Esther, queen of the Persians. Paul, at one time a member of the Sanhedrin, became the grandest teacher of truth in the annals of history, and Moses the greatest of all lawgivers.

And the church will yield a harvest of giants *today*! While the Adventist emphasis is much upon the *work* of God, yet we recognize that *workers* are the instruments of the work, and that without workers there would be no work. Christianity places a high level upon the individual person. "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir" (Isa. 13:12). Christ is the center, but the rings about the center are the workmen of the Lord. These rings make more distinctive the central circle. Therefore, they are precious and valuable in the eyes of the Master Planner.

Men of great talent and skill ought to be encouraged to do their maximum work for Christ and the truth. There are a few who stand head and shoulders above the rest in leadership, in talent, in character. This must not be overlooked. The hands of men must be strengthened

to persevere and do great exploits for God. Meanwhile, the rank and file of us must do our best with what we have. True greatness consists in the faithful discharge of God-given opportunities and responsibilities.

Grandma Moses, now famous for her paintings, was once asked how it feels to be famous, and what she thought of the millions of Christmas cards made from her pictures. She replied, "Oh, I don't think about fame much. I keep my mind on what I am going to paint next. *I have got a lot of catching up to do.*"

Did not Paul say that we are to redeem the time because the days are evil? Are there not heights of true greatness to which all of us can attain, but which we have not reached? And are there not some who will go farther than others? Jesus said that the good seed would bring forth some thirty, some sixty, some an hundred fold. If men have the talent and capacity for bringing forth one hundred fold, let no one hinder them or be jealous of them. Let wise leaders encourage these men and women along the way, making sure that their consecration is commensurate with their ability. Otherwise, their ability may prove to be a detriment rather than a blessing to the world.

D. A. D.

Is the Social Gospel Enough?

It was Easter morning. Dr. Robert J. McCracken, pastor of the Riverside church in New York City, voiced some surprising sentiments to come from such a source. For many years this church, which its modernist pastor Harry Emerson Fosdick made famous for its endorsement and application of the social gospel, had had much to say against those Christians who have their heads in the skies while there is much work to do here on the earth. But now, according to a report in the New York Times, April 11, under the heading "McCracken Champions 'Pie in Sky' Faith," Dr. McCracken reversed the order and commented critically upon those who give little consideration to the life hereafter.

"Critics of the true understanding of immortality, Dr. McCracken commented, are anxious to have 'their pie on earth and are prepared to take a chance on life after death.' It is their contention, he said, that less attention should be given to the 'heavenly mansions' and more to the 'slums in the big cities.'

"Consequently, he said, people today have become more preoccupied with time than with eternity, and 'the whole question of death and immortality has been shelved.'

"Asserting that modern man's 'unconcern' with life after death was the result of his being 'too comfortably established on earth to want heaven,' Dr. McCracken said there was also a widespread failure to grasp what the Christian faith teaches about life after death. Enlarging on this theme, he said:

"Heaven is not just an endless prolongation of life on earth. That would only lead to boredom and monotony. It is a life that has quality as well as continuity. It is not subject to temporal conditions at all.

"There are new truths to find, new beauties to enjoy, new personalities to know. God does not take the tools from men's hands just when they have learned how to handle them. They carry into the future life not their characters only, but the powers and capacities they have acquired through honest effort and service here.' . . .

"In a sense men have to be other-worldly before they can properly appreciate the world and fulfill their true function in it."

To all this we comment, "Well said." The issue that is often drawn between the social gospel and the "other-worldly" gospel is not a real one but an exaggerated one.

Those who hold to the social gospel cannot in their thoughtful moments deny that the goal of the Christian will be reached only when earthly history merges into eternity. Man cannot hope to bring heaven to earth until God in His own time intervenes to create a wholly new world. Man can do his best, and should do it as a Christian, to relieve suffering, to remove the slums, to work for peace among men and nations. But all this is limited in scope, and can never accomplish what God has in mind for the people of this world. Neither should the Adventist, who more than any other is accused of being "other-worldly," forget that he has a duty to men here and now on earth, and that he should go about, as Christ did, teaching and preaching and healing. Every true Christian most surely will do this. We are to be ministers to the needy here on earth even as Christ was. Only thus will we be ready for heaven.

F. L.

Is the World Out of Hand?

"This world may have gotten out of our hands," said Roy L. Smith, "but it has never gotten out of God's. . . . Even a little reading of history makes it abundantly plain that tyrants and dictators come, sooner or later, to the point where God says, very quietly, but with absolute finality, 'That's far enough. Stop!'" The great dictators of history have "each in his day created havoc. But each one's day ended eventually, and he went into oblivion."

This reminds us of the words of Tennyson:

"Our little systems have their day;
They have their day and cease to be;
They are but broken lights of thee,
And thou, O Lord, art more than they."

—In Memoriam

David described the Almighty as "the governor among the nations" (Ps. 22:28). And in the wars of Israel with the nations of the earth great and small, the shepherd king discovered that "the most High ruleth in the kingdom of men, and giveth it to whomsoever he will" (Dan. 4:17).

Listen to the confession of an ancient world dictator, who learned after much discipline that his place in the universe was very small, but that God was supreme:

"I Nebuchadnezzar . . . blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: . . . he doeth according to his will . . . among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" (Dan. 4:34, 35).

King Darius declared that men should "tremble and fear before the . . . living God" who "delivereth and rescueth, and . . . worketh signs and wonders in heaven and in earth" (Dan. 6:26, 27). Think of "the wonders" He has wrought "in earth" during the past ten years of the atomic age in holding back the winds of war!

But after six millenniums of human history it is now clear that no earthly ruler is capable of establishing a government that ensures permanent peace and security and good will among men. So God must turn the reins of world government over to Christ, and He shall reign whose right it is. John saw the final consummation, and described it in these words: "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" (Rev. 11:15).

This is the blessed hope that the world needs today. Every Adventist has a solemn responsibility to share this glorious expectation of our Lord's speedy return with all who will listen to his testimony of faith.

D. A. D.

Sabbath School Lesson Help

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

FOR SABBATH, JUNE 11, 1955

The Time of Trouble

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

"Trouble" is a word used frequently in the Scriptures. It is closely associated with evil. Sometimes it is almost synonymous with sin, of which it is always the consequence. The chief difference between the uses of the word, so far as this lesson is concerned, is that whereas it generally refers to probationary time, its use in Daniel 12:1 refers to time after the close of probation. The "time of trouble" there mentioned must therefore be of unique importance to all men. Two expressions call for comment.

"At that time" indicates a previous political event of major significance connected with the "king of the north" and "the glorious holy mountain." That this event must be very late in probationary time is indicated by the following expression.

"Shall Michael stand up." Michael the archangel contended with the devil "about the body of Moses" (Jude 9). "The voice of the archangel" and "the trump of God" raise "the dead in Christ" to life at the resurrection, and "the Lord [Jesus] himself" is here identified (1 Thess. 4:16). "The Son," or "the Son of man" is to appear in judgment after the saints in their graves have heard His voice. Michael, then, is the Lord Jesus Christ.

His standing up is of interest to Bible students. In Hebrews 9:24 we read: "For Christ is not entered into the holy places made with hands, . . . but into heaven itself, now to appear in the presence of God for us." The same author in chapter 4, verse 14 says, "We have a great high priest, that is passed into the heavens." Both references are to the assumption of heavenly ministry after the resurrection.

There is another significant phrase about Christ's priesthood in Hebrews 1:3: "when he [Christ] had by himself purged our sins, sat down on the right hand of the Majesty on high." If the words "sat down" indicate the assumption of high priestly ministry by Christ in heaven at the resurrection,

then the words "stand up" may reasonably be interpreted to mean its termination. He is now king of glory and high priest for man, but cessation of priesthood and assumption of universal kingship is implied in His standing up.

So long as Christ's ministry in heaven continues, men have the benefit of His mediatorship, and the wrath of God (that is, the real day of trouble) is withheld from sinners. "When Christ shall cease His work as mediator in man's behalf, then this time of trouble will begin. Then the case of every soul will have been decided, and there will be no atoning blood to cleanse from sin. When Jesus leaves His position as man's intercessor before God, the solemn announcement is made, 'He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.' Then the restraining Spirit of God is withdrawn from the earth."—*Patriarchs and Prophets*, p. 201.

Time of Jacob's Trouble

"The time of Jacob's trouble" is unequaled, according to Jeremiah 30:7, and Daniel says it will be "such as never was since there was a nation." The people of God share this time with sinners, though for different reasons and with different results.

Sinners now face the unmixed wrath of a righteous God, a fearful and unknown fate as may be seen from the six plagues unleashed by the angels in Revelation 16:1-16. Unrestrained fury then seizes hold of wicked men (see Rev. 11:18; *Early Writings*, p. 120). The saints pass through a twofold anguish: "As Jacob was threatened with death by his angry brother, so the people of God will be in peril from the wicked who are seeking to destroy them."—*Patriarchs and Prophets*, p. 201. (Compare *Early Writings*, pp. 281, 283.) Their second anxiety arises from the fear of unforgiven sin. This corresponds to Jacob's twofold fear of his brother's enmity, and of his own guilt (see *The Great Controversy*, p. 618).

Meantime the wicked have realized their irrevocably lost condition. A famine for the Word of God seizes men, but it is unrelieved (Amos 8:11, 12), and they utter that saddest of all laments: "The harvest is past, the summer is ended, and we are not saved" (Jer. 8:20).

There is a beautiful passage in *The Great Controversy*, page 639, on the endurance and triumph of the saints at this time: "Their faces, . . . are now aglow with wonder, faith and love. Their voices rise in triumphant song: 'God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea.'"

Such a deep trust does not come in a moment. These faithful souls have learned from previous times of trouble to trust in the Lord and claim His protection: "For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock" (Ps. 27:5). We cannot be indifferent to the full claims of God's truth now, and expect a special bestowal of blessing when trouble comes. It is "he that dwelleth in the secret place of the most High" now, who "shall abide under the shadow of the Almighty" when the bolts of wrath are let loose in the earth.

We should fill our souls now with the assuring and strengthening promises of God's Word, and if we rightly grasp the magnitude of God's power, we shall move forward unafraid, however dark and lowering the future may appear. God cannot allow His faithful ones to perish at evil hands after probation has ceased. "If the righteous were now left to fall a prey to their enemies, it would be a triumph for the prince of darkness."—*The Great Controversy*, p. 634. The saints are now sealed and purified. Though without a mediator in heaven, they are not without heavenly ministration in this interval before Jesus appears in glory. "In the time of trouble just before the coming of Christ, the righteous will be preserved through the ministration of heavenly angels."—*Patriarchs and Prophets*, p. 256.

Whatever line of investigation we pursue, with a sincere purpose to arrive at truth, we are brought in touch with the unseen, mighty Intelligence that is working in and through all. The mind of man is brought into communion with the mind of God, the finite with the Infinite. The effect of such communion on body and mind and soul is beyond estimate.—*Education*, p. 14.



OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE KLOSS SHERMAN

Teasing Children Is It Wholesome or Harmful?

By Fred B. Jensen

Teasing children is usually conceived of as a kind of humor. Countless thousands indulge in it with no serious thought of its influence upon a child's personality and character.

Many resort to teasing as a discipline. We think of it as a pleasant way of ironing out difficulties that we do not know how to handle otherwise. Little do we realize its effect upon children.

Dr. Adolph Dreikurs commends the right use of humor in dealing with tense situations at home. But he is careful to emphasize the difference between humor and teasing. Once we see this clearly, we shall never again be guilty of causing a child embarrassment.

"Many people tend to neglect their sense of humor; they somehow feel it their duty to be solemn and gloomy, and regard an occasional laugh as a lapse from dignity. Yet the quality of humor should never be wanting in dealing with children. If you possess it, your lot will be much easier. You can relieve the strain, not only in others but in yourself as well. If you make someone laugh, he cannot possibly hold a grudge against you. But you must not confuse humor with buffoonery. Wit usually lies in the manner of speech, and not so much in meaning as in inflection. Also, humor should never be harsh or cutting, else it will lose its conciliatory effect and only heighten antagonism. The aim is to make the child laugh with you. *The joke should never be on him.*"—ADOLPH DREIKURS, *The Challenge of Parenthood*, p. 9.

Robert was an ordinary, well-adjusted teen-age student, who in the happy associations of school life became fondly attached to one of his classmates, Sharene. The routine social life of the school offered many satisfying and happy hours of kindred friendship. Then, suddenly, Sharene turned to accept the attention of another classmate. Robert suffered the normal humiliation and embarrass-

ment of being jilted by his first love. His father took the occasion as an opportunity to tease his son over the frustration involved. Broken hearts have a way of mending, but there is no way to measure how painful is the ordeal to the child.

Such affairs in the lives of our children may seem humorous and amusing to adults, but never let a boy or girl think you see anything funny about it. The less you say the better. If the child wishes to talk with you, listen sympathetically, and keep the confidences. You will never tease

if you have the gift of an understanding heart, or the happy insight into the tender sensitivity of a child's disappointment in any major experience through which he may pass in the maturing process.

Humor is wholesome, and we need much more of it. But so little is known about the philosophy of cultivating it in one's life. Certain people have the gift of a humorous attitude, which enables them to radiate cheer and lessen tension and remove stress in any situation. This healing art should be clearly distinguished from the so-called fun maker, the joker who overstimulates children by teasing and tickling and handling roughly. Such methods tend, in the end, to disrupt rather than to further finer adjustments in the home. In too many instances rough handling makes rough-necks, and robs the child of a sense of culture so desperately needed in our social life today.

More and more the experts are warning us of the baleful results and damaging influence of teasing upon the afterlife of the child. A most concise analysis of the harmful results of teasing has been given by Margaret Gray Banton:

"Teasing is a remedy for a feeling of inadequacy on the part of the



KAUFMAN-FABRY, FROM HARRIS & EWING

If the child wishes to talk with you, listen sympathetically and keep the confidences confidential.

person who teases, since it gives him a sense of power and superiority. It is an infantile method of making a social adjustment, and is very destructive to the happiness of the person being teased since his feeling is one of helplessness and being blocked.

"Teasing is very often handed down in a peculiar way. The oldest child will be teased by the parents, and he will in turn tease and nag the younger members of the family. This is permitted by the parents because it is often mistaken for humor, and is supposed to harden the younger child for life, just as hazing [abusive treatment] is supposed to do at a later time in life. Whatever the effects of hazing may be, those of teasing are destructive and deteriorating. If a child develops the propensity for teasing, he should be taken out of the group until the habit is stopped. At the same time, the home situation should be analyzed to discover what causes it."—*Child Guidance*, p. 179.

It is quite impossible to fully realize the effect of the simplest kind of teasing. Would you suspect that any harm could come from a mother's response to a child's inquiry, "Mother, where is the kitten?" And Mother responds in a humorous vein, "Ding, dong, dell; pussy's in the well." No one would suspect that such banter would result in disaster. Nevertheless, the results of such teasing can be disastrous. In her book *Children Are People* Emily Post points to a story that appeared in the newspaper the day she wrote, telling of a mother who answered her young son's inquiry in those very words. The child went to the well in his own yard and leaned over so far looking for pussy that he fell in. His screams chanced to bring immediate help to the rescue, and his life was saved. But the deepest impression made on his little mind from this whole experience was expressed in the words he kept repeating, "Pussy was *not* in the well."

It is unforgivable to play upon the sensitive imaginations of children by telling them threatening falsehoods. And much of teasing rests upon untruth, as for instance: "If you are not a good boy, the dog catcher will carry you off in his wagon," or "the bogeyman will get you," or "the policeman will take you to jail." No Christian will resort to teasing children if he stops to think. The fear always grows on a child, for he has no way of knowing how good one has to be to be good. Illustrating this point is the experience a sixteen-year-old girl told of her small childhood, as recorded by Emily Post:

"One of the most terrifying memories I have as a child was the time I was with my father in one of the

grocery stores. An old, ugly woman with a high, squeaky voice came over to us, greeted my father, and said in a teasing tone (which to me *couldn't* have been more serious) that she would like to have me. She asked my father how much he would sell me for. He, too, carried the joking manner of the woman just a little further by replying, 'I guess a penny would be enough.' His reply terrified me. I believed every word he said! And from that day on, I wondered when I was going to be sold to that old woman. I became terribly afraid of her, and would run home as fast as I could if I saw her on the street, for fear she would take me away. For a long, long time, I cannot say how long, that short dialog, which I am sure now that my father never thought of again, cast a gloomy and terrifying shadow over my childhood because I fully believed that my father did not want me, and was going to give me away."—*Children Are People*, p. 147.

Here, then, is a classic example of how much fun a child derives from our so-called humor in teasing. It is impossible to measure the misery of torture that has been carelessly dropped into the imaginative minds of children by unthinking parents and other adults. No informed parent could derive pleasure or satisfaction if he knew of the blighting torture

OUT OF THE Mouth of Babes

[Parents are invited to send to the REVIEW unusual comments in the field of religion or religious principles made by children under ten years of age. When you write, be sure to give the setting for the statement and the child's age.—EDITOR.]

We are trying to teach our little four-and-a-half-year-old Damon to be courteous to his little sister, who is not much over three years old.

"Sister comes first, Damon. Don't forget, dear. The girls come first."

One day while driving home from town, I talked to the two children about the lovely scenes of nature all about us—the pretty trees and flowers and grass that God gave us to enjoy.

I try to let them know that I love them and thank God that they are mine. So I said to Damon, "Wasn't Jesus good to Mommy? First, He gave me a dear little baby boy and then He gave me a sweet little baby girl."

Well, I had hardly finished when he said with much concern, "But why, Mommy? Aren't girls s'posed to be first?"

MRS. ARTHUR LAWSON

Grownups have trouble understanding the mysteries of life. Some things are hard for the babies to understand too. While little Damon carried his logic too far, grownups do the same thing—sometimes reasoning in circles. They can learn from little Damon that no one really has all the answers.

that teasing inflicts upon little children. Perhaps that is one reason why the Lord said: "Take heed that ye despise not one of these little ones."

Aside from the fact that teasing torments a child and leaves him suffering and emotionally upset, there is the danger of permanently damaging the personality of the child. The epochal discovery that many of the personality difficulties in adulthood have their origin in some unresolved emotional conflict in childhood, leaves one wondering about the tragic spiritual and social immaturities one finds in adult life on all sides—inside the church, and out. Perhaps we can do no better in summing up our observations on teasing and its influence on the maturing life of the child, or on after life, than to quote a paragraph from Dr. H. A. Overstreet's book, *The Mature Mind*:

"Where a child . . . had undergone some wrenching experience that threatens its basic emotional security; where the child could not . . . understand the experience . . . ; and . . . it was not permitted to talk out its problem with its parents, there was the likelihood that an inner conflict would remain unresolved. Instead of passing into the normal life-stream and aiding the child in his growth toward maturity, this unnegotiable experience would be repressed into the unconscious. There it would remain fixated . . . ; and from there it would operate as the source of later emotional disturbances. . . . A human being does not grow beyond a problem that has deep emotional significance for him until he comes to terms with that problem; until he understands it; accommodates it in his life arrangements; if possible, resolves it entirely. . . . A neurosis in adulthood is a sign that at some certain point in the formative years of life development was thus arrested."—Pages 22, 23.

It stands to reason that few children can understand teasing. And when teasing creates fear, the child is afraid to talk with his parents, and thus the only source of understanding is cut off. The final outcome of the fears and frustrations created in the mind of a child can never be fully known, and therefore can never be understood. There is danger that it may result in some shock experience, and it may be driven at last into the unconscious, and remain there as a festering sore. We need to improve our sense of humor, and see to it that no child shall ever face the handicap of a neurotic personality as a result of our ignorance or neglect.

[This article appears in the REVIEW through the cooperation of the Parent and Home Education section of the General Conference Department of Education.—EDITOR.]

You Are a Seventh-day Adventist—

Why Do You Keep the Sabbath?

By Earle Hilgert

Why do you keep the Sabbath? "That's easy," you reply, "every Seventh-day Adventist knows why he keeps the Sabbath. The fourth commandment says, 'Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work.' Now ask me a real question!"

But that is just what I'm doing. I am asking you a *real* question, and you haven't answered it! We all know what the fourth commandment says, but what I want you to think about is this: What is the real reason down deep in your heart for keeping this command of God? For it is a command of God and you recognize it as that, or you would not have answered as you did a moment ago. Now let's try again, *Why* do you keep the Sabbath, anyway?

"Well," you reply good-naturedly, "I keep the Sabbath because the Bible says I should, and I believe the Bible!" Fine. I am glad to hear you say that. But do you know, if believing the Bible is your *only* reason for keeping the Sabbath, you still have missed the real point. Let me explain. You see, the Bible, as such, is simply paper, and ink, and leather! That's all. But how about the God who is behind the Book? And the God behind the Sabbath command? Does this give you a clue? Now, I am sure you can think of a deeper reason than you have given for keeping the Sabbath.

"I know," you exclaim after a moment's thought, "I keep the Sabbath because I don't want to be lost. God says that those who do not keep His commandments will perish in the lake of fire, and I don't want to be among them." True enough, but wait a minute. You don't mean to tell me you keep the Sabbath because you are scared, do you? I know some people try to keep God's law as a kind of heavenly fire insurance, but does it really make sense that a God who loved you enough to give His Son to die for you would try to frighten you into going to heaven? No, there must be a better reason than this.

"Then if God does not want to frighten me," you say, "I guess I keep the Sabbath because I want to go to heaven. Isaiah says that from one Sabbath to another we will come together and worship, and if I don't keep the Sabbath faithfully here, I'm afraid God won't consider me fit to keep it there. And I do want to go to heaven!"

Again, everything you say is true, but are you really being fair with yourself—and with God? He does not save us because of what we are or what we do, but because of what He is and what He does. The fact is, as far as Sabbathkeeping is concerned, or any other good deed for that matter, there just isn't anything we can do to earn heaven. Does it look hopeless? It surely would be if it were not for Jesus Christ. Because He loves us so, He steps in and does for us what we cannot do. He wins heaven for us. He met the same temptations we do, but instead of falling and losing the right to eternal life as we have done, He never sinned. Therefore He can give us the gift of heaven, which we do not deserve and cannot win for ourselves. Now I think you are ready to see the real reason why a Seventh-day Adventist keeps the Sabbath.

"Yes, I do see it," you say quietly. "I keep the Sabbath because I love Jesus for what He has done for me. The Sabbath is His day; He made it

for me, and He wants me to keep it. How ungrateful I would be to Him if I should ignore it."

Throughout the Bible three definite reasons are given for keeping the Sabbath—and they all have to do with what Christ has done for us. When God spoke the fourth commandment at Sinai, He gave as its reason the fact that "in six days the Lord made heaven and earth, . . . and rested the seventh day." When we keep the Sabbath holy, we are thanking Christ for having created us and the world we live in; we are thanking Him for everything we have, even life itself.

Almost forty years after Sinai, Moses repeated the Sabbath command to Israel and gave this reason for its observance: They were to keep God's holy day in recognition of the fact that He had delivered them from Egypt. To the Christian this represents what Jesus did for us on the cross, for freedom from Egypt is a symbol of freedom from sin. So in keeping the Sabbath we thank Him for the greatest gift of all—His life that He gave that we might be free from sin.

A Sign of Our Thanks

Hundreds of years later, the prophet Ezekiel gave this reason for Sabbathkeeping: "Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." When God sanctifies us, He makes us holy. Every time He helps us to overcome temptation, every time He encourages us to do a good deed, He is sanctifying us. In return for the goodness our heavenly Father brings into our lives, we keep the Sabbath as a sign of our thanks.

Yes, we are Seventh-day Adventists, and we keep the Sabbath, the day of the Lord Jesus, because we love Him for all He does for us. Isn't this the best reason, now, why *you* keep the Sabbath?

They Have Heaven in Their Hearts

By Mrs. E. G. White

The religion of Christ means more than the forgiveness of sin; it means taking away our sins, and filling the vacuum with the graces of the Holy Spirit. It means divine illumination, rejoicing in God. It means a heart emptied of self, and blessed with the abiding presence of Christ. When Christ reigns in the soul there is purity, freedom from sin. The glory, the fullness, the completeness of the gospel plan is fulfilled in the life. The acceptance of the Saviour brings a glow of perfect peace, perfect love, perfect assurance. The beauty and fragrance of the character of Christ, revealed in the life,

testifies that God has indeed sent His Son into the world to be its Saviour. . . .

To His faithful followers Christ has been a daily companion and familiar friend. They have lived in close contact, in constant communion with God. Upon them the glory of the Lord has risen. In them the light of the knowledge of the glory of God in the face of Jesus Christ has been reflected. Now they rejoice in the undimmed rays of the brightness and glory of the King in His majesty. They are prepared for the communion of heaven; for they have heaven in their hearts.—*Messages to Young People*, pp. 166.

Fanny Crosby

Late one evening a traveler in the Sahara Desert came unexpectedly upon a campfire, around which sat a large company of rough-looking Bedouins. He had hoped to avoid spending the night with these desert wanderers, but as he approached the campfire he heard a familiar melody floating to him over the still desert air. It was one of Fanny Crosby's hymns. This brought relief to his mind; so he urged his camel along with all speed toward the Bedouin camp. He knew that if the Bedouins were singing a Christian hymn, their hearts had been warmed by the love of God, and that he would be safe.

"What a Happy Soul Am I"

Now Fanny Jane Crosby, the author of that welcome song, was a blind girl from Putnam County, New York, who was reared by her godly grandmother and taught from her earliest childhood to love God and to be happy, even though she could not see. When she was only eight years old, she wrote these lines:

"Oh, what a happy soul am I,
Although I cannot see,
I am resolved that in this world
Contented I will be."

She lived until she was ninety-four years old and wrote eight thousand hymns—some of them songs that will be sung till Jesus comes. Here are her best-known song poems: "Blessed Assurance, Jesus Is Mine," "Pass Me Not, O Gentle Saviour," "Safe in the Arms of Jesus," and "Saved by Grace." She also wrote "Rescue the Perishing." Here is how it happened:

One summer evening she preached at the Bowery Mission in New York City. She could not see her audience, but she was impressed that there was a young man present who had been reared in a Christian home, and had wandered away from God. At the close of her message she said: "If there is a boy here tonight who has wandered away from his mother's teachings, I would like to meet him after the services."

Sure enough, after the service an eighteen-year-old boy came forward, and asked, "Did you mean me?" Then he told her of his promise to his dying mother that he would be a Christian and that someday he would meet her in heaven. Fanny Crosby talked to

him earnestly. Then they had prayer together, and he gave his heart to God. When she went home that night, she sat in her room and wrote these familiar words:

"Rescue the perishing, care for the dying,
Snatch them in pity from sin and the grave;
Weep o'er the erring one, lift up the fallen,
Tell them of Jesus, the mighty to save."

Isn't it wonderful how Jesus can help us to do good in this world when we are consecrated! Can you think of another woman who became great in spite of her handicap? Perhaps you are thinking of the famous teacher, Helen Keller, who is not only blind but deaf. How much courage she has brought to handicapped people!

"A Thorn in the Flesh"

Paul had "a thorn in the flesh." Perhaps it was his bad eyes. But he became the greatest teacher and evangelist in the Christian church.

Whatever the handicap we may have, let's make it serve us instead of shaming us. If you are short, stand tall. If you are tall, stand taller still and be proud of your height. If you have poor vision, learn to concentrate your mind and your sight on the subject at hand and to hear more keenly. If you are fat, be jolly and your friends will love you (but don't eat too much). If you are skinny, try to build up your muscles and your appetite, but don't act embarrassed or ashamed.

I know a junior girl who is very bashful because she thinks she is ugly, but she is a Christian, and I think she is very beautiful. Why should she be timid and afraid? If we love Jesus, we may have all His sufficiency in all things. God is not looking for genius so much as genuineness—not for great talents so much as great hearts. Whatever your handicaps, juniors, *give all that you have to God's service*, and He will make the world happier and better because you are here in the world to bless it! D. A. D.

Jesus Is Coming!

"Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh" (Matt. 25:13).

During the dark days of the struggle for Italian liberty, the people generally looked for Garibaldi as their coming deliverer.

Prisoners, hurried away to loathsome dungeons, would be cheered as they passed along the streets by friends who whispered, "Garibaldi is coming. Take courage."

When the news of his approach reached the city, a rapturous shout arose, "Garibaldi is coming!"

He came and Italy broke her political and religious fetters.

A greater than Garibaldi is coming; the desire of all nations is on the way. Jesus is coming, coming to reign. Are you ready for His appearing?—H. O. Mackay.

THE Children's Story

The Wet-Dry Fleece

By Arthur S. Maxwell

That very night the Lord spoke to Gideon again, telling him just what he was to do. He was to begin his task at once, and at home. The first step to driving the Midianites out of the country was to throw down the altar of Baal in his own back yard.

So, in the dead of night, taking ten of his young friends to help him, Gideon broke down the altar of Baal that his father had built. Before sunrise it was in pieces and the grove of trees around it cut down.

Next he sent messengers throughout the land calling for volunteers to help him fight the Midianites. Thousands flocked to him.

But he was still worried about his call. Had God really spoken to him? Would He stand by him in the battles ahead?

He decided to ask God to show him very clearly that there had been no mistake.

Taking a "fleece of wool" he laid it on the earth. Then he said to God that if in the morning the dew had fallen only on the fleece, while the earth around it was dry, he would know that all was well, and that God really did want him to save Israel from the Midianites.

In the morning the fleece was so wet that Gideon wrung a bowlful of water out of it, while the earth about it was dry.

But still he had a lingering doubt. The fleece *might* have gotten damp from the moisture in the air. To make quite sure, he asked God to give him one more sign. Tomorrow morning he said, "Let it now be dry only upon the fleece, and upon all the ground let there be dew."

"And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground."

As Gideon picked up the dry fleece from the sodden earth all doubt left his mind. I can see him standing there alone, with his head bowed, saying, "Thank You, dear Lord. I'm ready now. I know everything will be all right."

College of Medical Evangelists

COMPLETES HALF CENTURY



OF TRAINING AND SERVICE

Fifty Years of Professional Education

By William Frederick Norwood

Fifty years ago, in this country, students with a high school education or less could enroll in some medical schools and, after two or three very short academic terms, graduate with a doctor of medicine degree. The unscrupulous person could purchase an M.D. or any other degree from a few diploma mills that disgraced the American scene. Institutions of this nature frequently masqueraded under the cloak of a correspondence school. Some were exposed and prosecuted as late as 1915.

Education in the health sciences in the United States at the turn of the century was limited principally to the training of physicians, dentists, and nurses. With very few exceptions the institutions offering professional education in these areas operated essentially on the level of trade schools. Although there were some commendable qualities in the professional education system of the time, the idea that education in the health sciences should be conducted as university disciplines was far removed from the policies and practices of most schools.

The medical profession was the first of the health groups to elevate its educational standards and to implement the attachment of its schools to universities. A nationwide survey of medical education in 1909 and 1910 stimulated a program of professional self-discipline, and resulted in the eventual closing of scores of weak schools and the strengthening of the surviving institutions. A decade or more later, dentistry was successful in embarking on a similar program of reform in education. More recently nursing has made notable progress in

its transition from on-the-job training to education in nursing, including planned clinical instruction.

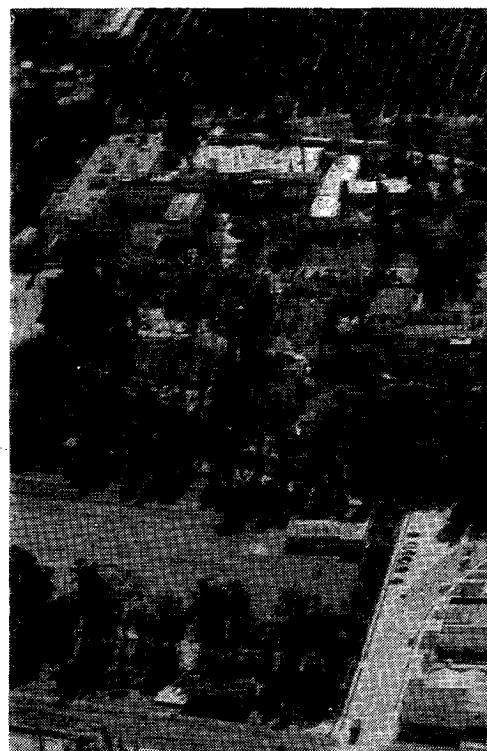
A phenomenon of the Advent Movement in the first half of the twentieth century was its successful projection and maintenance of an educational institution devoted to the health sciences—the College of Medical Evangelists, in Loma Linda and Los Angeles, California. This is a remarkable achievement in view of the fact that adequate facilities and means were at first almost totally lacking. Actually, funds entirely adequate to the need have never been available to the college. That this institution has achieved maturity and is now celebrating its fiftieth anniversary is even more remarkable when one realizes that the past five decades have been years of tremendous technological advance and speedy elevation of educational and professional standards.

Unusual and gratifying as it is, the story of C.M.E. is quite understandable. Long before the turn of the century the church, through the counsel of the Spirit of prophecy, established a center of health education and medical care at Battle Creek, Michigan. Associated with the Battle Creek Sanitarium was the American Medical Missionary College, which conducted much of its clinical instruction in Chicago. Short-lived though it was, this college graduated many dedicated men and women who became the backbone of the church's fast-growing health and hospital ministry.

When, after the Loma Linda Sanitarium had been established in 1905, faculty members were needed in 1910 for a school of medicine in southern

California, a group of young physicians, who had taken all or part of their studies at A.M.M.C., laid the foundations for what has now long been an approved center of education in the health sciences. In addition to the security of purpose and direction provided through divine guidance, the college has always been blessed with men and women of purposeful dedication, spiritually, intellectually, and professionally.

The story of the College of Medical Evangelists is not the lengthening shadow of one or two persons. That institution is a solid monument to many professional persons who make up the team of health care, to ministers, to educators, to businessmen, and



Airplane view of Loma Linda campus, showing

to other workers too numerous to mention. Certainly the college is a personification of the denomination's belief in Christian education and of its conviction that the redemption of sinful man demands that he be treated as a physical, mental, and spiritual entity.

Much has been written through the years concerning the objectives of the institution. In scattered sources there is a wealth of wisdom on the subject, but never until recently has there been an effort to reduce to epigrammatic proportions a statement of the mission of the College of Medical Evangelists. "To make man whole," the theme of the fiftieth anniversary, is virtually a restatement of the goal toward which all sincere and intelligent followers of the great Teacher and Physician are striving.

This college does not claim sole custodianship of any unique system of diagnosis or therapy. It maintains that the laws that govern the human organism are ordained by the Creator of the universe. Although much illness may be identified in whole or in part as the result of a violation of known laws of nature, the idea that God visits sickness upon people as a retributive judgment is incompatible with the mission of the Christian physician, nurse, dentist, or any other member of the health team. They minister to the souls and bodies of men, in cooperation with physical, mental, and spiritual forces, to make man whole.

In emulating the historic Christ, they become His co-workers in this

turbulent twentieth century, when countless millions long for an inner wholeness that brings physical strength, mental tranquillity, and spiritual courage. Medical ministry is the gospel of love and compassion in action.

After fifty years of serving the sick

and needy, and preparing selected young men and women to enter the healing arts with a redemptive approach to human ills, the College of Medical Evangelists dedicates itself anew to the healing of the whole man in its program of service, education, and research.

C.M.E. Doctors Around the World

By T. R. Flaiz, M.D.

Probably no phase of work is more representative of the spirit of the Advent Movement than our fine system of educational institutions. Very early in the experience of the church we espoused a practical interest in the medical phase of education. Sanitariums, clinics, and treatment rooms, multiplying rapidly, called for doctors, nurses, dietitians, and other medical personnel. We entered early into the field of training nurses, and before the turn of the century the American Medical Missionary College was graduating physicians to staff the growing Adventist work.

With the transfer of our major medical interests to Loma Linda, California, there was a renewal of emphasis on preparing workers for the expanding medical missions of India, China, and Africa.

In the earlier days of our medical college comparatively smaller numbers from among our graduates were

called into denominational service in the mission field, and substantial numbers accumulated in communities not far removed from the medical school.

In recent years our conferences and churches have recognized the value of medically trained personnel among their membership, and have opened avenues facilitating the moving of young graduates out into the areas of greater medical and church need. We are now seeing numbers of Adventist physicians, and others medically trained, contributing impressively of their talents and means in the churches and conferences of the Midwest, of Canada, and of the Eastern and Southern States.

C.M.E. is primarily dedicated to the training of missionary personnel. Adventists could not afford C.M.E. except it served this very important function. Even those with but a slight acquaintance with this college, men and women in mission lands, appreciate how well this institution serves the cause. Its School of Medicine helps us maintain nearly one hundred physicians in various mission fields. Its School of Nursing contributes to the supply of nurses in mission hospitals and dispensaries. Dietitians, X-ray and laboratory technicians from C.M.E. serve in nearly all mission lands. From the spring of 1957, C.M.E.-trained dentists will be available to contribute of their skills in these fields. We might well think of C.M.E. as the mother institution with many daughters—the hospitals, dispensaries, medical boats, and clinics in all parts of the world.

Can we picture our work in Korea without its medical institutions serving under the most rugged and forbidding circumstances? Staffed by C.M.E. men and women, and by devoted Korean medical personnel, is it not appropriately regarded as a lengthening shadow of the mother institution? Our hospitals in Japan, the Philippines, and Thailand, homes of excellent schools of nursing for the nationals of these countries, are likewise dependent upon medical personnel from our medical school.

C.M.E. men and women are scat-



a Sanitarium and Hospital buildings within left circular area and college buildings on the right.

tered throughout Africa. They are in the rugged northeast in Ethiopia. They are in the sultry, humid lowlands of West Africa, with its dread malaria, sleeping sickness, and filariasis. The lepers of central and southern Africa are finding healing under the kindly ministry of C.M.E. men and women. The unfortunates of India, north, east, south, and west, gratefully turn to our hospitals in time of medical need.

The easygoing peoples of the Amazon's lowland country and the frost-bitten people of the Andean heights come to our C.M.E.-staffed hospitals for care of their physical ills.

A highly placed Brahman official in west India, as he was leaving our Surat Mission Hospital with his aged mother now recovered from a critical illness, said, "I am glad we came to your hospital; it is our first association with Christian people, and we have changed our opinion of Christians." A prominent Hindu gentleman said to me, "In adding to your hospital capacity I hope you have in mind adding only your own Adventist nurses; only your Christians know how to care properly for the sick."

An African chieftain, a Moslem, told me, "I have held this place open for you people. No one else will take the interest in our sick people that you Christians do." Many an African leper has found Christ while under treatment in our leper hospitals, and some are now working for other lepers as teachers, Bible workers, or medical

workers. Some, having been restored to health, are now rejoicing in serving as technicians, dressing the wounds of others, or giving injections of the life-saving drugs that are doing so much in the restoration of these former outcasts from society.

C.M.E.'s mission today is the preparation of physicians, dentists, nurses, and other medical personnel to serve at home and overseas in the footsteps

of the Great Physician. As the healing ministry of the Saviour served so well to bring before thousands the significance of the gospel at the time of the first Advent, so the ministry of our nurses, physicians, dentists, and various technical workers at the home bases and overseas is bringing to millions the witness of the love of God and the imminence of the Second Advent of this same Jesus.

C.M.E. Nurses Circle the Globe

By D. Lois Burnett

The students of nursing who have entered the College of Medical Evangelists since its establishment in 1905 have probably all felt a sense of awe and an individual sacred responsibility as they stepped on the campus for the first time and realized that this is a place that the Lord Himself has ordained for the preparation of medical workers.

Students are never barred from the College of Medical Evangelists because of race or color. Thus there is an association with youth from different lands that awakens an interest in the health and spiritual needs of the various peoples represented. This interest sometimes develops into a challenge for service in overseas countries. What might seem strange or terrifying about a foreign country may, through

student association, become familiar through a practical knowledge of that land and a desire for service.

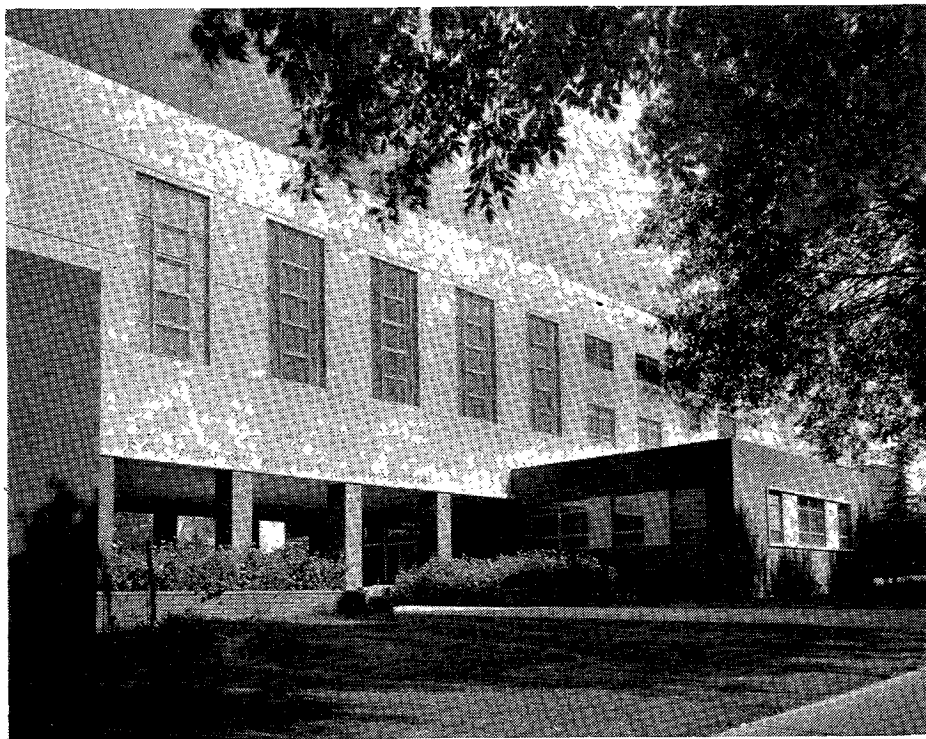
It may not have been a coincidence that after sharing a room with Fairy Mington, a Burmese nursing student, Emma Binder was later led to dedicate her life to nursing service in the Southern Asia Division. Student association with the children of successful missionary parents many times proves to be one of several indirect influences that the Lord uses to lead workers into mission appointments.

It is noteworthy that in the class of 1935, Anne Lee Williamson, the daughter of successful missionary parents in China, radiated the happiness from her childhood contacts in mission life, thus influencing her roommate, Pauline Neal, to respond later to a call for nursing leadership in China. And from this same class on the Los Angeles campus Ellen Dick Waddell, Noel Culhane May, and Goldie Golledge also went overseas for mission service.

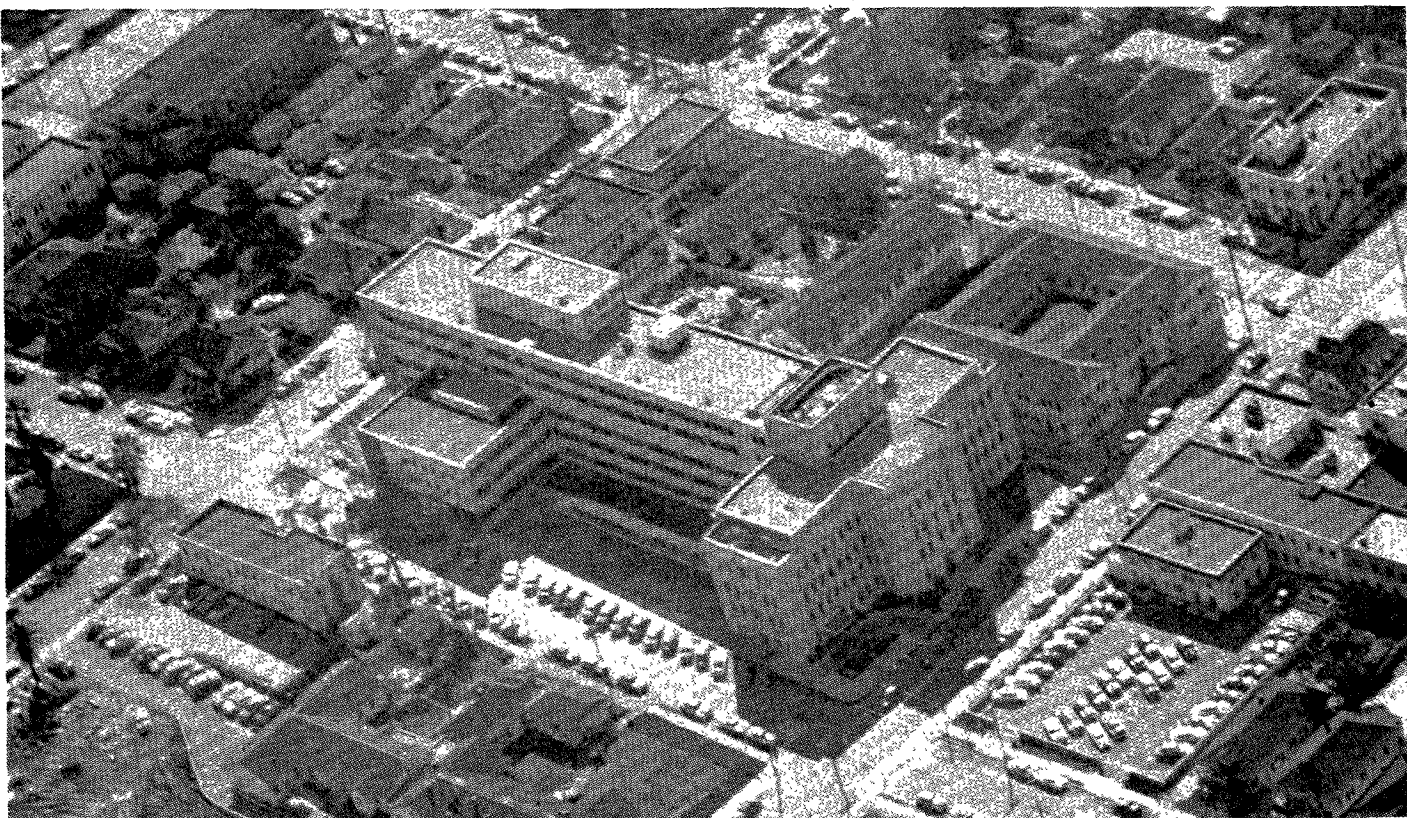
The roster of the alumni of the College of Medical Evangelists nurses who have served or are serving overseas is an imposing one. Limited space prevents a listing of their names, therefore some of the achievements of a few that generally characterize the total group will be mentioned.

The medical work at Puiggari, Argentina, started by Dr. and Mrs. Habenicht early in this century, had been under way nearly twenty-five years when Freda Trefz responded to their call for nursing leadership. For nearly a quarter of a century Miss Trefz contributed to the enlarging influence of this institution and of our hospital in São Paulo, Brazil. Today many of Miss Trefz' former nursing students are carrying positions of responsibility in the mission nursing service in South America.

The establishment of medical institutions in the Inter-American Division is of more recent origin. The five



Newest addition on the Loma Linda campus of the College of Medical Evangelists is the Library-Administration Building. The structure houses a medical library containing more than forty thousand books and periodicals and a number of administrative offices.



Newly completed addition to the White Memorial Hospital in Los Angeles, showing in the foreground the parking area being cleared.

mission hospitals of this division have all been established within the past ten years. Two schools of professional nursing and two schools of practical nursing are conducted in these respective institutions. Including a current appointee, the College of Medical Evangelists School of Nursing alumni will be carrying major responsibility in these four schools and in the nursing service of these institutions. From the hospitals in Montemorelos, Mexico, and Mayagüez, Puerto Rico, these nurses are taking their students and national staffs into the communities for branch Sabbath schools, Bible studies, and home-nursing classes.

College of Medical Evangelists nurses have been represented in the Southern African Division primarily by the wives of our missionary physicians. Typical of the group was Mary Worsley Grant, who, while stationed at the Songa Mission Hospital in the Belgian Congo, helped in every way she could to promote the medical work of the mission, in addition to her home responsibilities. She diligently studied French that she might meet the government requirements for teaching nursing students in French—and anatomy at that! This was all a sideline to her job as book-keeper-accountant, or whatever the title should be for one to whom is delegated all the business office activities.

Pioneering is perhaps the key word

that describes this alumni group in their nursing activities in the Middle East Division. Lucille and Joyce Henderson (now Mrs. Saaty and Mrs. Fleming, respectively), and currently Evangeline Voth, have opened up new nursing services in Baghdad, Iraq. Setting up a nursing service is complicated even in the most modern hospital, but ingenuity is taxed to its extreme limits when the hospital is set up in a building never intended for that purpose. And the nursing staff is developed, not by calling competent nurses from the home bases, but by much painstaking effort in convincing Seventh-day Adventist nationals that nursing is an honorable profession and a service through which many of the most cultured and refined youth of our church may honor God.

A high point in the service of our nurses in the Far Eastern Division has been the establishment of new medical centers. Conspicuous in this service has been Ellen Dick Waddell, who worked along with her husband, Dr. Ralph Waddell, in the early days of the medical work in Bangkok. Her careful management, ability to do much with limited facilities, aptitude to teach and to keep paramount the most essential requisities for successful missionary nursing, provided a sound structure into which the present nursing program is being integrated.

In Korea, Grace Rue is well known for having served with her husband during times of national crisis as well as in times of peace, and for her part in the establishment of new medical work elsewhere in Korea, to meet the health needs of a shifting population during the war. Conspicuous in the nursing service of Edna Stoneburner during her years in the Philippines was the development of health teaching as an active part of the mission program. Probably nowhere else in the world has the health worker been so fully tied into the staffs on each respective mission station and office as in the Philippines.

Sound basic instruction in nursing, individual consecration, willingness to serve where God may direct, following the pattern of instruction that God has provided for His people, ability to do the most with the best facilities available, and willingness to teach what it has been the workers' privilege to learn—these are some of the abilities that have made it possible for the College of Medical Evangelists nurses to extend their missionary service around the globe!

We shall be rewarded as our works have been. Any neglect of duty to the needy and to the afflicted is a neglect of duty to Christ in the person of His saints.—*Testimonies*, vol. 3, p. 525.

News From Home and Abroad

Taiwan Sanitarium and Hospital Opens Its Doors

By Helen Lee

The opening ceremony of the Taiwan Sanitarium and Hospital on March 28, 1955, marked another milestone in the rapid progress of God's work on the island of Formosa. Fair weather permitted the large assembly of nearly a thousand friends, officials, dignitaries, businessmen, missionaries of other faiths, and our own church and mission group to gather out on the driveways and newly sodded lawn, facing the speaker's platform erected on the covered driveway in front of the main entrance.

E. L. Longway, president of the South China Island Union Mission, as chairman, opened the service with some pertinent remarks, expressing thanks for the help of many friends who have contributed means or time toward making this institution a reality. Special tribute was paid to C. H. Davis, now on furlough in America, for his part in planning for, promoting, and starting this great project.

Above all, Elder Longway expressed thankfulness to God for His help and prayed for His continued blessing, for "except the Lord build the house, they labour in vain that build it."

Madam Chiang Kai-shek graciously consented to perform the opening ceremony. In her speech she said in part:

"I feel it is a great honor and privilege to be here today. I remember one day I was passing by this place with a friend who had just come to Taiwan. She asked, 'What's that?'"

"'Oh,' I said, 'it is a new sanitarium—the Seventh-day Adventist sanitarium.'"

"And she replied, 'Well, the Seventh-day Adventists must be a very rich mission to be able to build such a fine sanitarium. Isn't it true that a lot of rich people in America are members of the Seventh-day Adventists?'"

"I turned to her and said, 'On the

contrary, I don't think they have anybody who is extremely wealthy. There is something special about them, and that is that every member of the Seventh-day Adventist Church voluntarily contributes one tenth of what he has to God and to humanity—and to humanity for Christ's sake.'

"Another thing that has impressed me greatly about the Seventh-day Adventists is that in all their hospitals and sanitariums, whether in America or in China where I have visited them, the spirit of service is the same. Altogether there are 160 sanitariums of Seventh-day Adventists all over the world. And I believe that in every one of those sanitariums the watchword is what Christ said, 'Not to be ministered unto, but to minister.' And that goes for their doctors, their technicians, their nurses, and everybody connected with the hospital."

"With such a spirit and with such a goal in mind I feel sure that the Lord will bless this sanitarium."

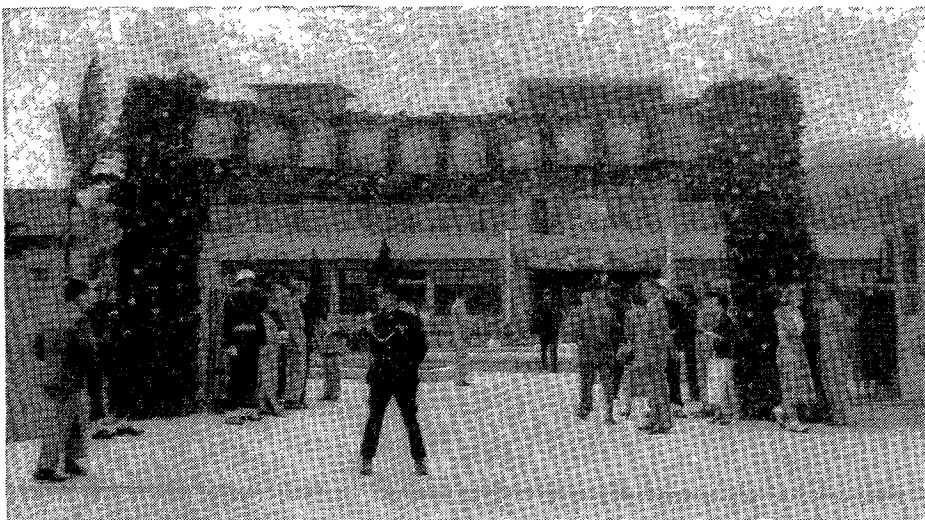
The United States Ambassador Karl Rankin then spoke in appreciation of the fine institution that had been erected. "Important though they are, good buildings and equipment alone," he said "obviously do not make a good hospital. Fortunately, ample evidence also is available that the mission's representatives will carry on here in Taiwan the splendid work for which they have been so greatly esteemed elsewhere. We may be assured of the high professional qualifications of the doctors, administrators, and nurses who are to staff this hospital. They will contribute inestimably to the relief of suffering and, in large terms, to the health and well-being of this community. The nurses' training school being established at this hospital will be an invaluable asset."

"I have mentioned the importance of good buildings and other physical equipment. I have stressed the greater importance of the men and women who will serve here. But the inspiration for this great project stems first of all from the Christian faith of a group of my fellow countrymen who are determined to show their faith in all ways, including good works. This hospital is a monument and an instrument of that faith."

Governor Yen Chia-Kan also made a speech. Dr. H. W. Miller, the medical director of the sanitarium,



Madame Chiang Kai-shek giving a speech at the opening of the Taiwan Sanitarium and Hospital.



The new Taiwan Sanitarium and Hospital as it appeared from the front on the official opening day.

gave a fitting response. The dedicatory prayer was offered by E. E. Cosentine, of the General Conference, who was present for the occasion. The program ended with Madam Chiang Kai-shek opening the front door with the gold-plated key that the architect, S. S. Kwan, had presented her.

After the opening of the front door, guests were conducted through the building in guided tours and served refreshments.

Events Preceding Opening

The events of the two days preceding the official opening of the sanitarium also deserve mention. Sabbath afternoon, March 26, saw the dedication of the sanitarium chapel, which is situated on the second floor of the union mission building nearby. On Sunday afternoon, the twenty-seventh, in a beautiful little ceremony thirty student nurses, in uniform for the first time, received their caps from Miss Muriel Howe, chief instructor of nurses. After being capped, each girl lighted a white candle from a taper held by one of our Chinese supervisors dressed as Florence Nightingale. Then forming two lines that reached from the platform to the back of the chapel, they raised their right hands and repeated in unison the Nightingale Pledge.

Dr. Edwin A. Brooks, who is to be on the Medical Staff, and his family were able to join us in time for the opening ceremony by flying in from Tokyo ahead of their ship. On the sanitarium staff are two national doctors, Dr. Jonathan Cheng and Dr. T. C. Lin, Paul Goh, a qualified laboratory technician, formerly with our Penang Mission Hospital, and Miss Elisabeth Redelstein, director of nursing service. Charles Yao, formerly of the Bangkok sanitarium, is business manager.

We here in Formosa wish to express our thanks for the wonderful help the Sabbath schools all over the world gave us the last quarter of 1954. It has made this sanitarium possible. May God richly bless this institution to the winning of souls and the healing of diseased minds and bodies.

A New Church for Lepers in Africa

By D. E. Rebok

"Unclean! Unclean!"

It was the pitiful cry of the most wretched people in the world. It was the warning to the uncontaminated to beware, to pass by on the other side of the road, to make way for those afflicted with the most dreaded of all the diseases that bedevil the human race. Such it was in Christ's day, and such it is today.

But such is not the attitude of Anna May Vaughan who is nursing supervisor of the Mwami Mission Hospital and Leper Colony, situated in the southeastern part of Northern Rho-

desia. To Anna May and her friend, Marthine Bliss, each leper is an opportunity, a challenge, in their work in Africa as medical missionaries. Seldom do we find young women so enthusiastic, so forgetful of self, so devoted to a cause. These young women live to bring sunshine into the darkest and gloomiest lives, to plant the hope of eternal life in the hearts of the most hopeless and helpless people in all the world. Would that there were ten thousand more just like them in our mission fields all over the world!

In the early 1920's the British Leprosy Relief Association donated some money with which a few little round African-style huts with thatch roofs were erected. This was the beginning of the Mwami Mission Leper Colony. Some fifty people afflicted with the dread disease found refuge and medical care in those simple little hovels. What was even more important, a small pavilion was erected to serve as a church where daily spiritual blessings might come into those hopeless lives.

This spiritual rehabilitation is equal in importance to the medical care. Year by year the colony grew until there were 350 lepers instead of the original 50. The little church was inadequate, so the patients would gather morning by morning on the grass outside and sing and pray and listen to the sweetest story ever told.

In 1952 plans were approved and funds provided for a new brick church—large enough to shelter the 350 worshipers from the rain and the tropical sunshine. The lepers themselves made the bricks and did much of the labor in erecting the building.

Under Dr. O. B. Beardsley's direction, and by the work of his own hands, the walls went up. The lepers made an extra two hundred bricks a day beyond their quota so as to hasten the completion of the task and reduce its cost.

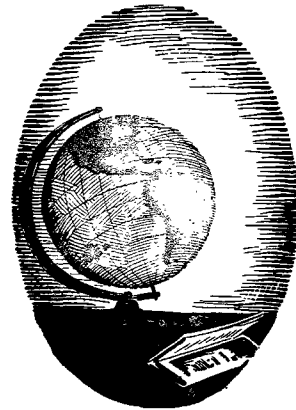
In 1954 the great day arrived, the



Thirty newly capped nurses of Taiwan Sanitarium, with Miss Muriel Howe and Mrs. Helen Lee, instructors of nurses, in front of the Nurses' Home.

CHURCH CALENDAR FOR 1955

Seven Reasons Why We Believe in GOSPEL LITERATURE



"From this small beginning it was shown to me to be like streams of light that went clear round the world."
—Ellen G. White

- 1 Literature is a **SILENT MESSENGER**! It gives God's message silently with the aid of "the still small voice."
- 2 Literature is a **PERSONAL MESSENGER**! It speaks to the heart of the reader usually in the quietness of his own home.
- 3 Literature is a **CALM MESSENGER**. It does not argue,—it merely states the truth.
- 4 Literature is an **ECONOMICAL MESSENGER**! A drop of ink can make a million think!
- 5 Literature is a **FRUITFUL MESSENGER**! It sows "the gospel seed" and is "instrumental in bringing as many souls to Christ as the preached word."—*Christian Service*, p. 146.
- 6 Literature is a **TIRELESS MESSENGER**! It never grows weary of well-doing.
- 7 Literature is an **ADAPTABLE MESSENGER**! It adapts itself to the needs of young or old. It works around the clock and goes everywhere opening windows through which the light of Present Truth can stream into the soul. "Carry with you wherever you go, a package of select tracts, which you can hand out as you have opportunity."—*Christian Service*, p. 151.

"If religious books are not widely circulated among the masses in this country, and the people do not become religious, I do not know what is to become of us as a nation. And the thought is one to cause solemn reflection on the part of every patriot and Christian. If truth be not diffused, error will be; if God and His Word are not known and received, the devil and his works will gain the ascendancy; if the evangelical volume does not reach every hamlet, the pages of a corrupt and licentious literature will; if the power of the gospel is not felt through the length and breadth of the land, anarchy and misrule, degradation and misery, corruption and darkness will reign without mitigation or end."

—DANIEL WEBSTER

- Does your church have a literature band?
- Does your church supply every barber shop in your town with fresh copies of *These Times*, *Signs of the Times*, *Life and Health* or *Message* magazines?
- Do you belong to The King's Pocket League?
- What is your church doing for the waiting rooms of Physicians or Dentists or Hospitals?
- How many literature racks does your church maintain in your city?

Literature Evangelism Day, June 4

Throughout the year there will appear on this page the announcements of the special Sabbath programs, campaigns, and offerings that have been voted by the General Conference.

day when the last brick was laid, the last tile fastened, the last nail driven, and the last piece of glass placed. The excitement knew no bounds. The benches for pews and the desk and chairs for the rostrum were in place. Then a motto was hung high above the rostrum. On it were the most precious words in any language, "God Is Love."

This was the message that brought hope to the lepers, that brought joy and gladness to hearts of the outcasts of the human family. The smiles on the faces of these poor, neglected, almost-forgotten people were reflected in the polished cement floor on which the lepers had spent time and effort until the floor looked like a mirror.

Through the years many have come to the colony. Many have gone out from the colony. Wherever they go they tell of the physical and spiritual healing that has come to them. Branch Sabbath schools are springing up, and people are finding the Saviour through the grateful testimony of lepers who came to know Jesus during their stay in the Mwami Mission Leper Colony.

Among the Tribespeople of Northern Madagascar

By Henri Long

In July, 1953, my wife and I set foot for the first time on the hill of Ankazambo, in Northern Madagascar. There we found two buildings built the previous year: our small grade-school building and the schoolteacher's dwelling. The work of building that needed to be done seemed tremendous to me then, and far out of proportion to my very limited capacities. But today there are three new buildings on our hill: the missionary's residence, a new school building serving as a boys' dormitory, and a second teacher's home. Moreover, a sixth building already has its four walls rising heavenward. This building is the girls' dormitory. Once it is completed we will have here at Ankazambo a *real* mission station—our first mission station in Madagascar that will be in no way inferior to our most prosperous mission stations in Africa.

The preparation of workers for this section of Madagascar is our chief objective at Ankazambo. Madagascar is suffering from a grave lack of workers, and the work of witnessing to be accomplished is still immense in comparison with that which has been done. Up till now we have confined our efforts to the cities and important centers, but the Malagasy bush, with its hundreds of villages where there

is neither a school nor a church, and where nobody has as yet come to tell of Jesus, is waiting for its deserved share of attention. However, the body of workers we now have in Madagascar is just large enough to care for the existing churches. Hence, what shall be done for the fields ripening for harvest? It is at Ankazambo, and in similar stations, that the answer to this question is to be found.

We have no illusions as to the difficulties pertaining to the evangelization of the tribes in the northern part of Madagascar, and especially of the Tsimihety tribe, in the midst of which we live. The people of this tribe are very intelligent and of a robust constitution. They are terribly suspicious and it really is not easy to form friendly relations with them. Thus it is that only now, after a year and a half of effort, am I able to say that I have at last succeeded in winning the sympathy of the inhabitants of the village near which our station is located. This result is certainly in part due to the medical care that my wife and I have given these people within the limits of our means and capacities.

In July of 1954 we had the joy, in the presence of Paul Girard, president of the Indian Ocean Union Mission, of gathering in the first fruits of the work accomplished at Ankazambo, when six young boys, all from the Tsimihety tribe, were baptized in the little river that skirts our property. Last October, at the beginning of our second school year, eighteen boys came to live in our dormitory, whereas only eight had come the year before. If progress continues at this rate, we will have to consider building a real boys' dormitory, as our present building is not in keeping with future needs. Furthermore, numerous other young people are now preparing for baptism, and we hope to have a second and more important baptismal service soon.

It is impossible for me to end this rapid review of the outstanding events of the past year without mentioning the opening of a place of worship in the city of Befandriana, about three miles from our station. Realizing our responsibility in spreading the message, we have bent our efforts since our arrival here to raise up a little group of believers in this city, the



Newly Dedicated Church in Clinton, Missouri

The dedication services of the new Clinton, Missouri, church were held Sabbath, November 13, 1954.

J. E. Edwards gave the morning dedicatory address, and the dedicatory prayer was offered by W. A. Dessain. A talk was given by the mayor of the city. Mrs. Elmer Biggs, only living charter member, told of the beginnings of the work more than a half century ago. The music department of Sunnydale Academy gave a special program, and W. A. Dessain spoke in the afternoon.

The gray Carthage-stone sanctuary is situated in the finest section of Clinton and is

known as one of the most attractive houses of worship in this area.

Included in the facilities of the new church are the main auditorium, furnished with new pulpit furniture and pews, hearing aids, children's nursery with loud-speaker, baptistry with class rooms on either side, a recreation room in the basement, and a separate church school building in the rear. It is truly a representative sanctuary.

Adjacent to the structure a large parking lot has been purchased, graded, and covered with all-weather surfacing.

W. RENDALL CAVINESS

chief town of our district. This result was achieved in March, 1954, and now for almost a year a score of persons have assembled each Sabbath to study the Word of God and to prepare for baptism. We hope that some of these people will be among those baptized a few weeks from now.

Medical Evangelism in Mexico

By Carl Sundin

Our busy medical practitioners are zealously working for the spiritual welfare of others. On my recent visit to Mexico, Dr. H. E. Butka, medical director of our hospital and sanitarium in Montemorelos, related to me several personal soul-winning experiences he had enjoyed.

Dr. Butka has been going for three or four years to a village called El Lano. This small village of perhaps 250 people is situated in an orange grove about eight miles from our hospital. The men work in the surrounding orange groves.

There is no electricity, so Dr. Butka takes his own light plant each Wednesday evening to supply current for the projector and the electric lights for the meeting. He has had between eighty and one hundred coming to his meetings. Fourteen have been baptized, and there are about sixty-five regular Sabbath school members attending the Sabbath morning services.

The little village is about two and one half miles off the highway and formerly when it rained the roads were impassable by car. Dr. Butka had gravel hauled from the river bed by oxcarts to surface this two and one half miles, in order to make an all-weather road. Each week as he rounds the curve entering the village he begins tooting the horn to announce his arrival. Soon the youngsters come run-

ning from all directions. He seldom arrives at the meeting place with less than fifteen children in his car.

In the group of baptized members is Antonio Alejandro, his wife, his sister, and a daughter. This family originally came from a village in the mountains, called Galeana. Many of the people of Galeana—relatives of Antonio—come to the Montemorelos Hospital for care.

The people of the mountain village of Galeana have fair skin and light hair. The town is in a valley three and one half miles long, below a little lake that provides water for irrigation. They are farmers, growing peaches and apples.



The Story of Our Health Message

By D. E. ROBINSON

Southern Publishing Association, \$2.00

Now in the Christian Home Library Series, this popular and useful review of the health principles outlined early in our denominational history and maintained since then as part of the Advent message will receive wide acclaim. Painstaking study in documents not generally available, along with much correspondence with older workers acquainted with the beginnings of our health institutions, make this work an invaluable reference volume for every Adventist home.

The book begins with an examination of the early movements toward natural methods in the treatment of disease, such as the introduction of hydrotherapy as a therapeutic agent, the vegetarian diet, and temperance reform. The positive testimonies given to Mrs. E. G. White in vision against the use of tobacco, liquor, tea, coffee, and unclean meats are shown not as arbitrary injunctions against their use, but as the wise counsels of God in leading His people to a higher spiritual experience through the possession of abundant health.

The benefits of water, sunshine, fresh air, exercise, and a rational diet were so evident in the experience of so many that enthusiasm grew, not only for the acceptance of a more intelligent application of these principles, but for instructing the public. It gave rise to pamphlets, books, and articles in periodicals. It eventually resulted in the concept of health institutions where the sick could be taken care of and taught the way of life in the physical care of their bodies and also be given spiritual counsel that would send them forth converts to the great Advent message.

The extremes of such a movement and the counsel of the Spirit of prophecy against fanaticism, the wonderful providences that encouraged the establishment of a denominational medical school, and the significance of the medical work as the right arm of the message are all given complete coverage in this excellent treatise.

As a result of the witness of Antonio and others in the orange-grove village, word was received from Galeana that they would like to have a visit by a Seventh-day Adventist. So Dr. Butka, Antonio Alejandro, and a brother named Senor Rubi went to Galeana for a weekend. They were treated royally. Dr. Butka held several meetings with the people, showing pictures with his machine. Some time later, Antonio Alejandro, and Dr. Zinke, who is associated with Dr. Butka, and others, spent a weekend there holding several meetings. The interest grew remarkably as a result. However, after this second visit opposition began to develop.

In spite of this, calls began to come from other villages for someone to come and teach them. The conference had no worker or funds to send. So Dr. Butka took the responsibility of sending Senor Rubi, financing him for a time. He was accompanied by Antonio Alejandro. They received a wonderful welcome. One day Brother Rubi and an interested man from Galeana were coming back to town after making several visits. As they approached the village they saw a large group of people in the road. The crowd parted as though to let them through, but closed in around them instead and began to stone them.

This made the brother from Galeana very angry. He wanted to take things into his own hands, but Senor Rubi said, "No, let me handle this." He stepped up on a large boulder and began to talk to them in a quiet manner. He said, "Why do you do this to me? What have I done to you? I have been with you for almost three months, and have I ever harmed you? I have come to help you and you stone me. Why do you do this?"

Several began to drop their heads. Someone stepped up and said, "Please forgive me. I do not know why I do this. I am ashamed of myself. It is as though an evil spirit had gotten hold of me. I do not mean to harm you." Several others stepped forward making apologies. Soon the mob dispersed.

That night there was a much larger crowd at the meeting. The next Sabbath almost twice as many came out for the services. The prospects for a baptism of about forty believers is very good in this place. Dr. Butka is looking forward with anticipation to this occasion.

Let the commandments of God and the testimony of Jesus Christ be in your minds continually, and let them crowd out worldly thoughts and cares. When you lie down and when you rise up, let them be your meditation. —*Early Writings*, p. 58.

Missionary Volunteers in Denmark

Our Missionary Volunteers in the West Nordic Union under leadership of Borge Olsen, have developed in recent years 42 Sunday schools, enrolling 1,600 non-Adventist children. Once a year they have a Sunday-school camp for these youth lasting ten days at our denominationally owned camp facilities Aunsborglejren, near Vejleford, Denmark.

This July 11-20 they expect at least 100 of these Sunday-school children will attend camp. Already this project has resulted in baptisms, and a number are attending our college. The interest among the parents is developing.

L. A. SKINNER

• In Brief •

OVERSEAS

Northern European Division

● The month of April marks the beginning of a new experience in our medical work in West Africa. The Gold Coast Government has placed at the disposal of our mission a new hospital recently completed, with a capacity for sixty inpatients. Recently the hospital was formally opened, and is now under the direction of Dr. J. Ashford Hyde, formerly of Jengre in North Nigeria.

● We are happy to report that Dr. H. Lamp, recently of Washington State, is now in charge of the Jengre Mission Hospital, North Nigeria, where Dr. Hyde labored for many years. This hospital was recently visited by the Minister of Health of the Nigerian Government, when a new block containing an operating theater was officially opened.

● The believers in the city of Rotterdam, where so much damage was done during the recent world war, were made very happy recently by the formal dedication of a fine new church building, which adds greatly to the facilities for worship in that important center of the work in the Netherlands.

● In the British Union three new churches have been provided for worshippers in the cities of Glasgow, Scotland, and Sheffield and Birmingham in Northern England. Appropriate dedicatory services were conducted in each of these places.

● The Nigerian Training School, which serves the needs of the West African Union Mission, continues to fill a very important sphere in the developing work in that large mission field. The staff of teachers now numbers fifteen, to care for a student enrollment of approximately four hundred. At the close of the last school year, fifty-nine young people graduated from the evangelistic and teachers' courses. Each one of the graduates was appointed to the work in some part of the West African field.

NORTH AMERICA

Atlantic Union

● Mrs. Edith Waters, a colporteur in the Boston area, has completed fifty years of service in literature evangelism.

● W. G. Ambler, pastor of the Binghamton, New York, district, recently had the privilege of baptizing his father, C. B. Ambler. Elder Ambler's mother and other relatives accepted the truth 23 years ago.

● G. W. Chambers, secretary of the General Conference National Service Organization, visited the Southern New England Conference; and while he and D. J. Sandstrom, Fitchburg pastor, were at Fort Devens, arrangements were made to

hold monthly meetings for our S.D.A. men at the fort.

● Following a fire disaster in New Rochelle, New York, which made thirty families homeless, our church offered aid to the Red Cross, and as a result the church building was used as a relief depot for distribution of food and clothing. Members of the Dorcas Society (Mary Wheeler, leader) and home missionary department (Victoria Williams, secretary) spent long hours each day at this work. R. H. Carter is the pastor.

Central Union

● The evening of April 8, brought real happiness to 14 loyal Adventists who are now the charter members of the Waynesville, Missouri, Adventist church. H. C. Klement, conference president, and G. L. Sather, secretary-treasurer, were present to lead out in the church organization.

● Carl J. James, D.D.S., and family have moved from Los Angeles, California, to Rolla, Missouri, where Dr. James has taken over the dental practice of Dr. B. E. C. Slawson, who has retired. Dr. James is a graduate of Southern California School of Dentistry.

● Kenneth Wenberg, publishing secretary of the Colorado Conference, has accepted a call to connect with the Ohio Conference as an assistant publishing secretary.

Voice of Prophecy Fruitage in South Africa

In the vicinity of Cape Town there is a neat building that houses the Voice of Prophecy Bible School for South Africa. The present director of the school is A. C. LeButt. Enrollments in the course are secured by advertising in the newspapers and through the work of our colporteurs and laymen. This Bible school is achieving definite results in soul winning, and here is a brief summary of the baptisms as prepared by Pastor LeButt:

Three-year period	1944-46	228
" " "	1947-49	354
One-year period	1950	127
" " "	1951	103
" " "	1952	220
" " "	1953	162

Total baptisms, ten-year period ... 1194
Baptisms for eleven months, 1954 ... 102

TOTAL 1296

The Bible school idea is spreading like a bush fire throughout the Southern African Division. A. W. Austen of Southeast Africa reported three thousand enrolled in the Chinyanja language in Nyasaland within a few months after the course was offered. Peter Stevenson of East Africa reported an equal number in the Kikuyu language of Central Kenya.

If the lessons were available in other languages, the mission offices would doubtless be deluged with enrollments far beyond any reasonable hope of keeping up with them. In the great sea of African humanity the fishermen with the Voice of Prophecy Bible lessons are making fine catches.

W. P. BRADLEY

Columbia Union

● The fiftieth anniversary of the West Philadelphia church in the East Pennsylvania Conference was observed early this month. The main speaker at the service was R. R. Figuhr, president of the General Conference. Others on the program were T. E. Unruh, A. W. Ortnier, and J. G. Mitchell. Floyd Hilliard, pastor, arranged for the special observance.

● Fourteen persons were recently baptized in the Newark, New Jersey, church in the Allegheny Conference by J. H. Lester, pastor.

● An impressive service was held recently at Port Allegany, Pennsylvania, in the West Pennsylvania Conference when James Hold, pastor, baptized four persons into the church. The conference president, Andrew J. Robbins, spoke at a morning service of the church.

● Two television programs and two radio programs are heard weekly in the Altoona, Pennsylvania, district, reports Eric A. Beaven, pastor. This includes two stations showing Faith for Today, the Voice of Prophecy, and the local Mount of Blessings program.

● Lots have been purchased in Parkersburg, West Virginia, for a new conference office building for the West Virginia Conference. Construction is expected to begin in early summer.

● Evangelistic meetings are currently being held in Clarksburg and Lewisburg, West Virginia, by George Mowry, W. L. Woodruff, Jr., H. K. West, and E. A. Roberts.

Lake Union

● Two new churches were organized in the Lake Region Conference on March 19. One by F. N. Crowe and Samuel Flagg at Jeffersonville, Indiana; another by H. W. Kibble and R. C. Smith at Dowagiac, Michigan. The second one mentioned has a charter membership of 14, and three new believers were baptized and applied for membership on the day of organization.

● H. W. Kibble, president of the Lake Region Conference, introduced J. P. Winston on March 3 at the Capital Avenue church in Indianapolis, Indiana, as their new pastor.

● Several changes have been made among the workers in the Lake Union. J. S. Henderson, of Indiana, is now laboring in Wisconsin, and C. M. Bee, of Wisconsin, has accepted Indiana's invitation to take charge of the Vincennes district. H. N. Williams of Indiana has accepted a call to the Michigan Conference and will be located in Flint. Earl Snow, of Michigan, will assume leadership of the Logansport, Indiana, district. D. W. Schiffbauer is taking up work in the Pennsylvania Conference and will be located in Hatboro.

● F. O. Rittenhouse has been chosen as president of Emmanuel Missionary College, to take the place of P. W. Christian who has accepted a call to the presidency of Walla Walla College in Washington. W. M. Schneider, who is now serving as

head of the business administration department at Emmanuel Missionary College, will be the new dean.

Northern Union

- At a tri-church meeting for the members at Bemidji, Northome, and Park Rapids, Minnesota, a baptismal service was held on April 23 for seven candidates. Three persons joined the church on profession of faith.

- Ingathering tag days in the Twin Cities of Minnesota netted \$7,441.63. In Minneapolis 212 solicitors brought in \$4,005.89, and in St. Paul 190 solicitors brought in \$3,435.74.

- The community welfare center at Jamestown, North Dakota, was officially opened on April 20. The mobile unit is housed at this center ready to serve the State in case of major disaster. On April 21 at Grand Forks another community welfare center was opened.

North Pacific Union

- Don D. Doleman has been newly appointed to the work of conference evangelist in the Oregon Conference and at present is holding evangelistic meetings in the church at Coquille.

- W. C. Loveless, who has been in departmental work in the Upper Columbia Conference, recently transferred to Eugene, Oregon, where he is serving as pastor. A. J. Reisig, who had served as MV secretary in Oregon, now fills the same capacity in Upper Columbia, and M. J. Perry has been appointed educational superintendent in Upper Columbia.

- The new academy at Milo, Oregon, is scheduled to open next September. L. E. Russell is coming from Arkansas to serve as principal and business manager. An experienced and consecrated faculty has been selected to work with him.

- On March 19, approximately 200 members of the Spokane Central church were organized into a new church known as the North Side Seventh-day Adventist church, with R. F. Alderson as pastor. This relieves the overcrowded situation that made it necessary to hold two Sabbath services.

- Ground-breaking ceremonies, initiating construction of the new boys' dormitory, at Mount Ellis Academy, were celebrated at the school Friday morning, April 22, with V. T. Armstrong, field secretary of the General Conference, L. L. McKinley, president of the Montana Conference, and M. E. Smith, principal of the academy, participating.

Pacific Union

- San Bernardino and Colton Pathfinders united to outfit a booth at the National Orange Show in San Bernardino, California, March 17-27. This booth was featured on the telecast from the orange show one evening. The Pathfinders marched in the parade, which was a part of the closing day's celebration, and they drew many favorable comments from onlookers.

- Missionary Volunteers of the Spanish-speaking churches of Southern California

held an afternoon rally in Glendale, April 2. One of the interesting features was the half-hour concert given by the choir of the Mexicali, Mexico, church.

- Every pupil in grades 5 to 8 of the Riverside, California, elementary school is a junior member of the American Temperance Society. They have the honor of being the first of the church schools in the Southeastern California Conference to make this record.

Southern Union

- On the weekend of April 8 and 9 Wayne Foster, MV secretary of the Florida Conference, led out in a great youth congress for the Florida youth. E. W. Dunbar, world youth leader, was present for the entire meeting. Youth evangelism was the keynote throughout, reports L. M. Nelson, youth leader of the Southern Union Conference. More than 3,000 were present for this inspirational meeting.

- On Saturday night, March 19, dedication services were held for the beautiful Memphis Junior Academy, when E. E. Carman, pastor of the Memphis church and chairman of the school board, had the privilege of burning the notes of indebtedness and leading out in the Act of Dedication. Mayor Frank Tobey, of Memphis, participated in the dedication service. H. S. Hanson, of the Southern Union, delivered the address.

- W. O. Coe, home missionary secretary of the Alabama-Mississippi Conference, says: "In the Alabama-Mississippi Conference our laymen cooperating with the conference workers have caught the spirit of evangelism. During the month of March, 18 persons were baptized who came into the message as a direct result of the work of our laymen, followed up by our faithful ministers and Bible instructors."

Southwestern Union

- A series of evangelistic meetings started in Shreveport, Louisiana, on April 17 for the benefit of those who have had previous contact with Seventh-day Adventists. The church members turned in more than 300 names of persons to whom announcements were sent.

- J. H. Wardrop of Gainesville, Texas, baptized two in Denison at the close of a short revival there. W. A. Bergherm of Laredo, Texas, reports that six were baptized at a district meeting in Crystal City, where meetings were conducted in both English and Spanish.

- The Northeast Dorcas Federation, in conjunction with the Texico Conference, opened their newest welfare center for service to the general public on April 4 in Hereford, Texas.

- The Mercedes Latin-American church is the newest in the Texas Conference to be dedicated. The church is located in the Rio Grande Valley and will seat 225 persons.

- Herbert Morgan is the assistant publishing department secretary of the Texas Conference. He moved from the Arkansas-Louisiana Conference, where he held the same position.



LEACH.—Robert Willen Leach, born July 31, 1870, near Franklin, Ind.; died in Lincoln, Nebr., Sept. 15, 1954. After receiving his education at the State University in Bloomington, Ind., the Advent message came to him, and he took further school-work at Battle Creek College. He began holding gospel meetings and raised up a church. After this he was ordained to the ministry and labored in Indiana, Michigan, Texas, and Oklahoma. In 1922 he retired because of his health. In 1926 he attended Union College and in 1931 married Miss Dena Nelson, who survives him. Besides his wife, he is survived by 2 sons and a daughter by a former marriage, also one sister.

ROSS.—Harry Ernest Ross, born Sept. 8, 1877; died in Sanitarium, Calif., July 26, 1953. As a young man he connected with the St. Helena Sanitarium, where he made his home for several years. He was united in marriage with Miss Louise Nowdesha. After the death of his first wife he married Mrs. Nellie Houx. Left to mourn are his wife, 3 sons, 2 stepsons, 1 brother, and 1 sister.

BROWN.—William Arthur Brown, born Nov. 4, 1862, in Coles County, Ill.; died in Arroyo Grande, Calif., July 29, 1954. In 1881 he was united in marriage with Minerva Steelbar. A few years after this they both accepted the truth and have remained faithful. Surviving are his wife, 1 son, 1 daughter, 6 grandchildren, and 11 great-grandchildren.

JONES.—Lily Burnside Jones died Feb. 11, 1955. Her husband, Joseph W. Jones, preceded her in death. She was a faithful church member. Surviving are her brother and 2 sisters.

CARSKADON.—Jessie Lee Lindsay Carskadon, born near Republican City, Nebr.; died in Gothenburg, Nebr., March 29, 1955. In 1899 she was united in marriage with Henry M. Carskadon. In 1917 she accepted present truth and remained faithful. Mourning their loss are her husband, 1 daughter, 2 sons, 8 grandchildren, 4 great-grandchildren, and 1 brother.

CHING.—Samuel S. T. Ching, born in 1886 in Hawaii; died March 22, 1955. He accepted the truth in 1906. In 1907 he married Rebecca K. Y. Liu. He spent two years at the College of Medical Evangelists, and he graduated from the University of Southern California Dental School in 1921. He was associated with the dental clinic at the White Memorial Hospital until 1937. One son, Marcus Ching, preceded him in death. He is survived by his widow, 1 daughter, 1 son, Samuel Ching, of West Covina, 4 grandchildren, 1 sister, and 1 brother.

COLE.—Mary Elizabeth Millikan Cole, born Jan. 26, 1860, at Cobden, Ill.; died in Watsonville, Calif., April 11, 1955. For some 75 years she has been a faithful church member. She is mourned by 2 sons, 3 daughters, 9 grandchildren, 15 great-grandchildren, and 3 great-great-grandchildren.

COURSON.—Euphemia Foster Courson, born Sept. 21, 1868, in Fremont, Ohio; died in Artesia, Calif., April 5, 1955. She was married to John Courson, who preceded her in death. For about 20 years she has been a church member. She leaves to mourn a brother and a sister.

GARRISON.—Dora Garrison, born Feb. 1, 1884, near Kearney, Nebr.; died in Denver, Colo., Dec. 29, 1954. She accepted the truth early after her marriage in 1907 and remained faithful. She is survived by her husband and 2 sons.

HENRY.—Sheldon Rea Kapua Henry, born Nov. 24, 1898, at Hilo, Hawaii; died in Sanitarium, Calif., April 4, 1955. He was a student at Angwin, Calif. Mourning their loss are his parents, 2 sisters, 1 brother, and his grandfather.

HAWLEY.—Lucille Thomas Hawley, born May 24, 1898, in Ridgeway, Wis.; died in Sioux Falls, S. Dak., Nov. 25, 1954. She was a faithful church member. Surviving are her husband, a son, Elder Donald T. Hawley, a daughter, a granddaughter, her mother, and 3 brothers.

JOHNSON.—Annie Mary McCleod Chase Johnson, born June 13, 1867, on Prince Edward Island; died March 12, 1955. In 1890 she was united in marriage to E. Chase. To them were born 7 children. In 1931 she was united in marriage with Frederick Johnson. She was an earnest Christian. Surviving are 3 daughters, 3 sons, 15 grandchildren, 22 great-grandchildren, and a sister.

JOHNSON.—Mabel Combs Johnson, born Dec. 6, 1884, in Bloomington, Ind.; died at Clifton, Tex., April 10, 1955. She has been a church member since 1906. Her husband, 1 son, and 5 daughters survive.

MILLER.—Mary Roseletta Long Miller, born Dec. 17, 1856, at Salina, Iowa; died at Fountain Head, Tenn., March 20, 1955. She became a Christian in 1878. For nearly 30 years she was a Bible worker in the Iowa and Carolina conferences. In 1904 she was married to H. G. Miller, who was in charge of the publishing work in the Carolina Conference. From North Carolina they moved to Mississippi, where they fostered the colporteur work for 6 years. Altogether they spent more than 30 years in literature

evangelistic work. She leaves to mourn her husband, Horace G. Miller of Fountain Head, Tenn., and Mrs. Clyde Parshall of Jonesville, Mich.

PUGH.—Mrs. Carrie Fyoch Pugh, born Dec. 16, 1883 in New Enterprise, Pa.; died at Takoma Park, Md., November, 1953. She accepted Christ at an early age and worked at the Battle Creek and Los Angeles institutions. She remained a faithful church member. Surviving is her sister, Mrs. Lottie Beaty, of Takoma Park, Md.

PEEBLES.—Era Harper Peebles died at College Place, Wash., April 18, 1955, at the age of 62 years. She was a sincere Christian. She is survived by her husband, H. A. Peebles, and her daughter, Lenora Peebles Silver.

PURDOM.—Pearl Edna Purdom, born March 7, 1878, in Manistee, Mich.; died in Kirkland, Wash., Jan. 4, 1955. She was a graduate of the nurses' course from Battle Creek Sanitarium. In 1909 she united in marriage with Clarence A. Purdom. She joined her husband in ministering throughout Washington, Oregon, Utah, Wyoming, and Nebraska. Left to mourn are her husband, Elder C. A. Purdom, a son, Dr. Kenneth Purdom, and 3 grandchildren.

SHEPARD.—Lyle Curtiss Shepard, born Feb. 21, 1890, at Orsago, Mich.; died at Yucaipa, Calif., March 24, 1955. After his graduation from Emmanuel Missionary College he began his active labors in the organized work and was involved in 1918 to the ministry. He served in various capacities in the Michigan, Illinois, and Washington conferences, as the home missionary secretary of the Canadian Union Conference, and as the president of the Manitoba Conference for 7 years. In 1934 he graduated from the medical course at the College of Medical Evangelists. Returning to Michigan he engaged in medical and gospel ministry until he was called to the staff of the Glendale Sanitarium in 1944. He later served as the medical director until failing health compelled him to retire from active work. His wife, 1 son, 3 grandchildren, 1 sister, and 1 brother survive.

WOLFE.—George Franklin Wolfe, born June 6, 1888, at Memphis, Tenn.; died at Dillon, Mont., March 22, 1955. In 1917 he was united in marriage with Josie May Sams. To this union 1 son and 2 daughters were born. He is also survived by 9 grandchildren, 2 brothers, and 3 sisters. Brother Wolfe was a faithful church member.

SHADEL.—Nina Fay Shadel, born Feb. 7, 1891, at Topeka, Kans.; died at National City, Calif., April 1, 1955. As a young girl she gave her heart to the Lord and continued faithful. In 1908 she was united in marriage with Q. N. Shadel. Mourning their loss are her husband, her son, and 3 grandsons.

GRAY.—Roscoe Conklin Gray, born Aug. 26, 1890, in Bowling Green, Ky.; died at Bethesda, Md., April 15, 1955. As a young man he became a Christian, and remained faithful. He attended Southern Missionary College and then was employed at the Southern Publishing Association. In 1921 he was called to become manager of the Brazilian Publishing House, and after two years he returned to the Southern Publishing Association. In 1927 he joined the staff of the Review and Herald Publishing Association, where he continued working until his death. In 1912 he was united in marriage with Miss Agnes E. Sinclair, who survives him. Other survivors are his daughter, 2 granddaughters, 2 brothers, and 4 sisters.

NOTICES

Literature Requests

Dr. and Mrs. L. F. Ingram, Sr., missionaries, Navajo Aid Mission, Inc., Pine Tree Church, Zuni Rd., Gallup, N. Mex., requests copies of the *Signs* for distribution.

Missionary literature is requested by Rubin Da. Baliton, Canicapan, Clarin, Misamis Occidental, P.I.

Mrs. Alice A. Myers, Box 422, Oregon City, Oreg., can use late clean copies of *Little Friends*, *Signs*, and *Present Truth* for missionary distribution.

R. E. Gibson, Netherlands Antilles Mission, Pietermaaiweg 14, Curacao, Netherlands Antilles, P.O. Box 300, requests *Signs*, *Present Truth*, *Instructors*, *Little Friends*, health papers in English, Spanish, and Dutch, Memory Verse Cards, and a few *Reviews* for use by missionary laymen.

Rupert B. Harvey, Race Course P.O., Clarendon, Jamaica, B.W.I., asks for missionary literature.

John Ewing, Rockingham, N.C. thanks all who have sent literature, and requests a continuous supply of tracts, booklets, and other papers.

J. Joseph So'Brien, Boite Postale 65, Cayenne, French Guiana, requests *Signs*, *Little Friend*, *These Times*, and *Present Truth* for use among English-speaking people.

I. H. Newkirk, 2000 9th Ave., No., Nashville 8, Tenn., can use about 1,000 papers and books a week in his roadside fruit market. He appreciates previous help.

Several thousand tracts, books and papers are needed by J. N. Page, 4 North Ave., Kingston Gardens, Kingston, Jamaica, B.W.I., for missionary distribution.

Old Bibles, songbooks, and all kinds of missionary literature requested by O. G. O. Coomss, Barbury, Linstead, St. Catherine, Jamaica, B.W.I.

Stephen Wright, Watch Well P.O., Jamaica, B.W.I., requests *Signs*, *Reviews*, youth papers, Bibles, picture rolls, and other Christian literature for missionary work. He appreciates the previous good response.

Requests for Prayer

A mother in East Pennsylvania Conference requests prayer for her son who desires to live the truth but family complications make it difficult for him to do so.

A sister in the Mid-west requests prayer for healing if it is God's will.

One of our sisters in the West requests prayer for healing, according to God's will.

1955 Camp Meeting Dates

Atlantic Union

Northern New England	
Lewiston, Maine	June 17, 18
W. Lebanon, N.H.	June 24, 25
New York	
Union Springs	June 30-July 9
Southern New England	
So. Lancaster	June 30-July 9
Greater New York	
Eagle Lake Park	July 15-24
Northeastern Conference	
Middletown, N.Y.	July 28-Aug. 7

Canadian Union

Ontario-Quebec	
S. Stukely, Que.	May 27-29
Simcoe, Ont.	June 10-12
Oshawa, Ont.	June 24-July 3
Manitoba-Saskatchewan	
Saskatoon, Sask.	July 1-7
Clear Lake, Man.	Aug. 4-8
Alberta	
Peace River	July 6-10
Lacombe	July 8-13
Beauvallon	July 20-24
British Columbia	
Hope	July 15-23
Maritime	
Pugwash, N.S.	July 29-Aug. 7
Newfoundland	
St. John's	Aug. 10-14

Central Union

Wyoming	
Casper	July 22-24
Colorado	
Campion Academy	July 29-Aug. 6
Nebraska	
Union College	Aug. 5-13
Kansas	
Enterprise Academy	Aug. 12-20
Central States	Aug. 18-27
Missouri	
Sunnydale Academy	Aug. 19-27

Columbia Union

West Virginia	
Parkersburg	June 2-12
Potomac	
New Market, Va.	June 23-July 3
East Pennsylvania	
Wescosville	June 30-July 10
Ohio	
Mt. Vernon	June 30-July 10
Allegheny	
Pine Forge	June 30-July 10
New Jersey	
Kingston	July 7-17
West Pennsylvania	
Somerset	July 7-17
Chesapeake	
Catonsville, Md.	Aug. 18-28

Lake Union

Indiana	
Indiana Academy	June 9-18
Lake Region	
Cassopolis, Mich.	June 17-25
Illinois	
Broadview Academy	July 1-9

Wisconsin	
Portage	Aug. 11-20
Michigan	
Grand Ledge	Aug. 18-27
Upper Peninsula	June 9-12

Northern Union

South Dakota	
Huron	June 3-11
North Dakota	
Harvey	June 10-18
Minnesota	
Anoka	July 15-23
Iowa	
Nevada	Aug. 5-13

North Pacific Union

Upper Columbia	
College Place, Wash.	June 8-18
Idaho	
Caldwell	June 16-25
Montana	
Bozeman (constituency only)	June 22
Washington	
Auburn Academy	July 13-23
Oregon	
Gladstone	July 20-30

Pacific Union

Northern California	
Lodi	June 9-18
Southern California	
Lynwood	June 16-26
Central California	
Santa Cruz	July 14-23
Southeastern California	
Regional meetings	Aug. 26-Sept. 3

Southern Union

Carolina	
Lake Junaluska	May 29-June 4
Alabama-Mississippi	
Meridian, Miss.	June 2-11
Florida	
Forest Lake	June 2-11
Georgia-Cumberland	
Collegedale, Tenn.	June 2-11
South Atlantic	
Hawthorne, Fla.	June 9-18
South Central	
Oakwood College, Ala.	Aug. 4-13
Kentucky-Tennessee	
Fountain Head, Tenn.	Aug. 4-13

Southwestern Union

Texas	
Keene	June 2-11
Arkansas-Louisiana	
Gentry, Ark.	June 3-11
Southwest Region	
	June 9-18
Oklahoma	
Oklahoma City	Aug. 4-13
Texico	
Portales, N. Mex.	Aug. 12-20

Church Calendar FOR 1955

Literature Evangelism	June 4
College of Medical Evangelists Offering	June 18
Thirteenth Sabbath Offering (Southern Asia)	June 25
Bible Correspondence School	July 2
Midsummer Offering and Service	July 9
Enlightening Dark Counties	Aug. 6
Educational Day and Elementary School Offering	Aug. 20
Oakwood College Offering	Aug. 27
Colporteur Rally Day	Sept. 3
Missions Extension Day and Offering	Sept. 10
Sabbath School Rally Day	Sept. 24
Thirteenth Sabbath Offering (Far East)	Sept. 24
Neighborhood Evangelism (Home Visitation)	Oct. 1
Voice of Prophecy Offering	Oct. 8
Message Campaign	October
These Times Campaign	October
Temperance Day and Offering	Oct. 29
Witnessing Laymen	Nov. 5
Review and Herald Campaign	Nov. 5-26
Week of Prayer and Sacrifice	Nov. 12-19
Week of Sacrifice Offering	Nov. 19
Home Missionary Day	Dec. 3
Thirteenth Sabbath Offering (Southern Europe)	Dec. 31



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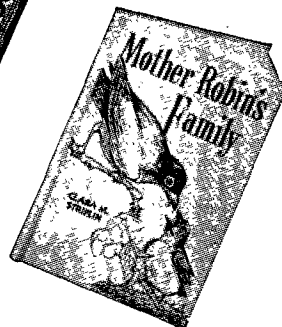
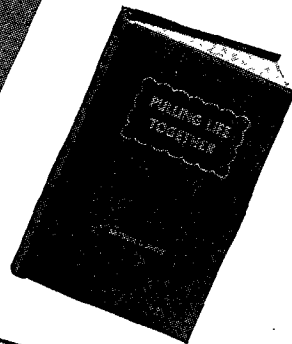
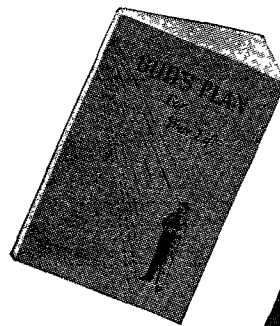
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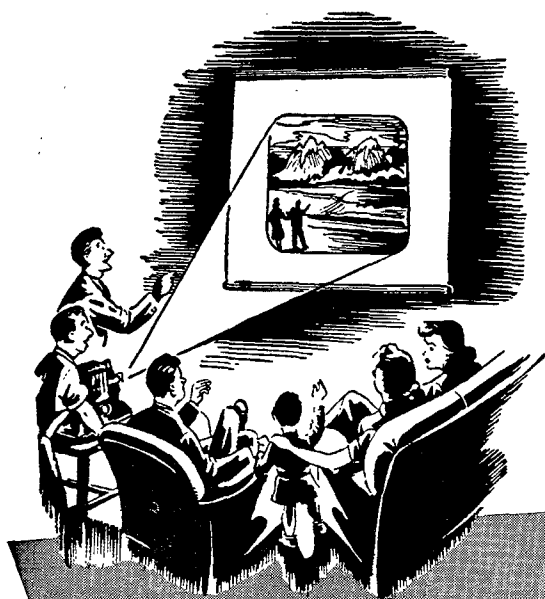
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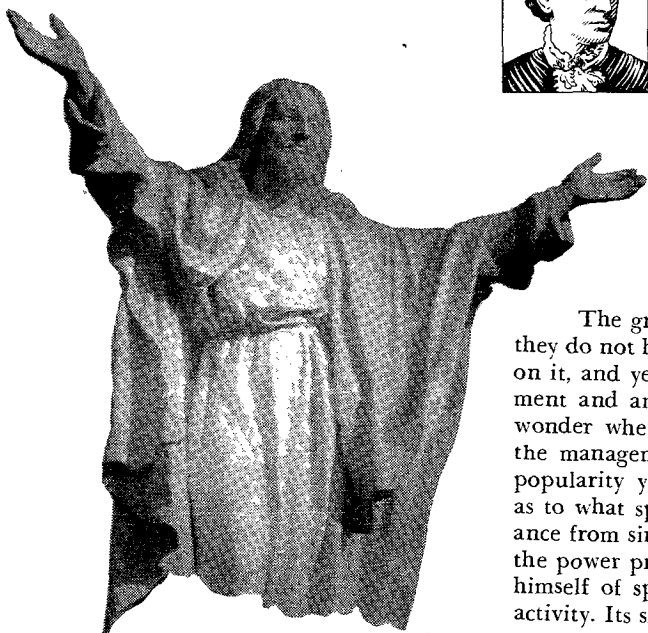
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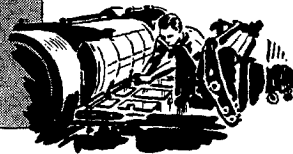
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As We Go to Press



C.M.E. Fiftieth Anniversary

In this issue we are featuring the celebration of the fiftieth anniversary of the founding of the College of Medical Evangelists at Loma Linda. May 26 is the high day. We rejoice with the medical school on this great occasion. Those who are providing articles on C.M.E. in this issue are R. R. Figuhr, president of the General Conference; G. T. Anderson, president of C.M.E.; W. F. Norwood, of the college teaching staff, who is chairman of the fiftieth anniversary committee; Dr. T. R. Flaiz, General Conference medical secretary; and D. Lois Burnett, General Conference associate medical secretary.

Wills, Annuities, and Trust Agreements

At the recent spring meeting of the General Conference Committee careful study was given to the subject of wills, annuities, and trust agreements. The committee has long realized its responsibility to encourage our people to make such disposition of their property that the work of God would benefit to the extent that they desired, and that the means acquired during a lifetime of earnest toil might not fall into the hands of those who are without sympathy for the cause so dear to Seventh-day Adventists.

Changing financial and economic conditions throughout the world are bringing to our people great concern regarding their property and investments. The committee considered seriously the counsel given in the Spirit of prophecy, in view of the shortness of time and the desire cherished by all our people to do their utmost to help finish the work of God in the earth. It was voted to encourage our people to consider favorably the annuity-contract or the trust-agreement plan, as well as properly drawn wills, as they think of disposing of their possessions in such a way as to secure them to the cause of God.

During the past year Glenn Calkins, assisted by V. T. Armstrong, has been the General Conference representative who, in cooperation with the local and union conferences, is assisting our people in North America who desire to take advantage of one of the plans mentioned. There is now being prepared an illustrated booklet of help-

ful suggestions regarding the exact method of placing funds with denominational organizations in the form of annuities or trust agreements. This will be off the press shortly, and further announcement will be made when it is available.

R. R. FIGUHR

Leaflet Available for Use at State Fairs

During the next three months millions of restless Americans will forget sultry summer weather to attend State and county fairs.

They will inspect new household gadgets, covet blue-ribbon cakes, appraise sleek thoroughbred cattle, and marvel at scientific innovations. Many of them will pause at Seventh-day Adventist displays and exhibits.

With this in mind the General Conference Public Relations Bureau has produced a leaflet giving information concerning the denomination, and including the Associated Press feature story about Adventists that appeared in many newspapers early this year.

Earlier a query to conferences pointed out that the leaflet could be made available to them at a very low cost if a press run of half a million was assured. The response was heartening. Twenty-three conferences ordered 579,000 leaflets, with indications of more to come. Distribution of these will give a lot of people some new ideas about Seventh-day Adventists.

DONN H. THOMAS

Outstanding Literature Sales in Germany

A. Wicklein, Central European Division publishing secretary, indicates in a recent letter that 1954 was an outstanding year in literature sales in Germany. The literature evangelists delivered \$463,753.25 worth of literature. This represents a 28 per cent gain over the previous year.

The year 1955 is starting off in a still stronger way. There was a 40 per cent gain during the first two months of this year over January and February of last year.

The literature evangelists of Germany gave nearly 5,000 Bible studies last year and reported more than one hundred baptized as a result of their work.

W. A. HIGGINS

Changes in General Conference Staff

Two changes have occurred recently in the personnel of the General Conference headquarters staff.

Some months ago a very urgent call was lodged with the General Conference for a secretary-treasurer of experience to serve the Malayan Union. Naturally, great importance was attached to this need, and earnest consideration was given to the selection of a candidate. During the consideration of this call Roger Altman, associate secretary of the General Conference, felt impressed to manifest a willingness to respond to the call. Elder and Sister Altman served for many years in the Far East and in South America as overseas workers and were very desirous of spending another period of service overseas. This, they said, would be a return to their first love in the work of God.

It was recognized immediately that Elder Altman could render the service desired at Singapore, but the officers were hesitant to accede to the plan because of the important service he has been rendering at headquarters. Elder and Sister Altman's desire to return to the mission field became a conviction, and the General Conference Committee voted to place them under appointment to Singapore. They will be leaving late in June.

This created a vacancy in the Secretarial Department, and after considerable study of the matter the General Conference Committee has elected E. W. Dunbar to be associate secretary of the General Conference. Elder Dunbar's wide experience in work for the youth during the past nine years as secretary of the Young People's Missionary Volunteer Department will enable him to give valued service in this new assignment. He is taking up his duties immediately.

In the committee meeting of the same date, action was taken calling T. E. Lucas, who has served since 1946 as associate secretary of the Missionary Volunteer Department, to succeed E. W. Dunbar as secretary of the department.

We bespeak in behalf of Elder Dunbar and Elder Lucas the continued support of the field. We know that they will give the denomination all that they possess in service.

W. R. BEACH