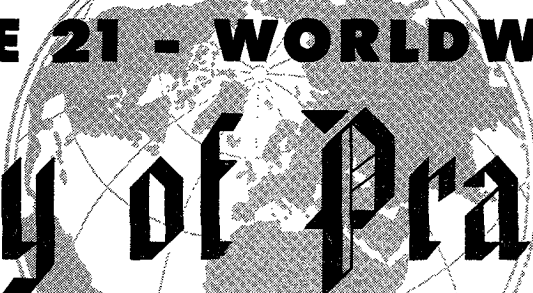


THE ADVENT SABBATH

# REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



## JUNE 21 - WORLDWIDE Day of Prayer

By J. I. ROBISON, *Secretary to General Conference Officers*

**P**ROBABLY never before in the history of the church have we approached a General Conference session in greater need of God's guidance and the fullness of His power than we do today. Our work encircles the globe. International, economic, political, and denominational crises strike unexpectedly, and wherever they strike they affect our work and believers. Ofttimes they bring perplexity, even danger and threatened disaster, to some portion of God's work in the world.

In this crisis hour chosen delegates from all parts of the world are about to gather in Cleveland, Ohio, for the forty-eighth session of the General Conference. This will be a most important meeting. Therefore the General Conference officers, recognizing the very serious times that face our work, the supreme need of divine guidance in the forthcoming session, and the necessity for the outpouring of the Spirit of God upon this great convocation of the remnant church, have appointed the first Sabbath of the session, June 21, as a worldwide day of fasting and prayer. We are suggesting that our members in all lands, individually and unitedly, join in a full rededication of their all

to God, with confession of sin and praying for the fullness of God's blessing and power. Let us pray not only for the session in Cleveland but also for our work and workers in all parts of the world field in these crucial and perilous times.

The enemy would like to bring confusion and disunity into the ranks of the Seventh-day Adventist Church. We need to press together as never before and present a united front. Prayer will accomplish more than argument. It will be "the key in the hand of faith to unlock heaven's storehouse" and bring the outpouring of the Spirit of God in its fullness.

The fast suggested need not be complete abstinence from food. When Daniel set his "face unto the Lord God, to seek by prayer and supplication, with fasting," we are told that he ate "no pleasant food," but pressed his petition to the throne with self-denying humility and in the spirit of true confession.

We therefore invite all our people to join the delegates at the session in Cleveland in this special day of fasting and prayer for soul cleansing and renewed power to take us through to the kingdom.



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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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## A Thought

FOR THE WEEK

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

### "Seek Us When We Go Astray"

A seasonal parade was making its way down a main street of Tampa, Florida. Happy throngs were watching the gay pageantry of bands, floats, and marching units. The door of a cocktail bar flew open and a trio of young women sallied forth. Garish with their excess of perfume and cosmetics, dressed with extreme immodesty, boisterous and profane in their remarks, they pushed their drunken way to the curb, shouting indecencies at both paraders and spectators.

Suddenly they became quiet as a little golden-haired baton twirler passed by, her face wreathed in smiles and aglow with the joy of childish innocence. The faces of the women softened and the tenderness of noble instincts, long suppressed, shone in their eyes. They stood subdued for the rest of the pageant.

It is interesting to note the various means God chooses to bring sinners up short in the midst of their folly. Sometimes it is a simple thing—an innocent child at play, a mother bird feeding her nestlings, a small act of generosity from someone who has little or nothing to give. Then again in some great dramatic demonstration, as in the letters of fire on the walls of Belshazzar's palace, God reckons with revelers in the midst of their feast, or destroys a hapless Achan and all his family as a rebuke to covetousness.

So through stern disciplines or soft wooings of His Spirit, God speaks to man, and if His leadings are heeded, the simple become wise, the intemperate sober, and the sinful penitent. Let us, then, not despise the means He chooses to lead us in paths of peace. "In our circumstances and surroundings, in the changes daily taking place around us, we may find precious lessons, if our hearts are but open to discern them."—*Steps to Christ* (pocket ed.), p. 87.

H. M. TIPPETT

## Well Said

Who hath not known ill-fortune, never knew himself, or his own virtue.—Mallet.

Have no fear of change as such and, on the other hand, no liking for it merely for its own sake.—Robert Moses.

I would be virtuous for my own sake, though nobody were to know it; as I would be clean for my own sake, though nobody were to see me.—Shaftesbury.

Half the world is on the wrong scent in the pursuit of happiness. They think it consists in having and getting, and in being served by others. On the contrary, it consists in giving, and in serving others.—Henry Drummond.

REVIEW AND HERALD

# Laodicea, Proud City of Wealth

By SIEGFRIED H. HORN

"I am rich, and increased with goods, and have need of nothing" (Rev. 3:17).

Some one hundred miles east of Ephesus was Laodicea, the last of the seven cities to whose churches John addressed the letters found in the book of Revelation. It was in the valley of the river Lycus, which flows between mountains that rise to heights of eight thousand and nine thousand feet. This river Lycus in Phrygia, a tributary of the river Maeander, should not be confused with the Lycus on which Thyatira was situated, a tributary of the Hermus.

Laodicea was two miles south of the Phrygian Lycus at an elevation of about eight hundred feet, on the main road from Ephesus to the Euphrates. It was founded probably by Antiochus II (261-246 B.C.), one of the Seleucid rulers of the Hellenistic era, who named the city after Laodice, his sister and wife. He populated it with Syrians and Jews transplanted from Babylonia. During the first century of its existence Laodicea was an insignificant town, but its importance increased rapidly after the formation of the Roman province of Asia in the second century B.C.

Lying in a country where great flocks of black sheep were raised, Laodicea became the trade center of a glossy black wool and for black garments which were made of it locally. Both the wool and the garments were exported to many countries. The city was also known as an export center for the famous Phrygian eye powder, and as a strong financial center, with several great banking houses that attracted much wealth. It obtained, furthermore, fame for being near the temple of Men Karou, where a school of medicine was conducted.

We can therefore understand that Laodicea was known during Roman times as one of the richest cities of the East. The emperor Nero called it "one of the illustrious cities of Asia," when offering the Laodiceans financial help for reconstruction after a severe earthquake had destroyed the city in A.D. 60. The proud and wealthy citizens, however, refused this aid and told their would-be benefactor that they had enough financial resources to rebuild their city without help from outside.

## Background of Message

A knowledge of the history of Laodicea, of its wealth and chief products, helps us to understand certain statements made by John in the letter written to the Laodicean church. Its members felt that they were "rich, and increased with goods" and had "need of nothing," while in reality they were spiritually "wretched, and miserable, and poor." But the Lord advised them not to trust in the gold of their banks, but "to buy of me gold tried in the fire, that thou mayest be rich" (Rev. 3:17, 18). He also counseled them, "Buy of me . . . white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear." Some commentators see in this statement a reference to the fact that the Laodiceans were proud of the glossy black garments produced in their city. Why, then, should anyone say that they were "naked"? Commentators also believe that the pride of the Laodiceans in their famous Phrygian eye powder was the background for the counsel "to buy of me . . . eyesalve, that thou mayest see."

That the Christian church of Laodicea was founded in the early apos-

tolic period is attested by the apostle Paul, who addressed a letter to it, which seems to have been lost. It appears that the church grew rapidly, so that Laodicea became the seat of a bishop in the second century. One of its bishops, Sagaris, died there as a martyr in A.D. 166. Mentioned in various records also are other Christian martyrs of Laodicea who laid down their lives during the persecutions of the first centuries of the Christian Era. In the fourth century the city was the seat of an important church council.

In the eleventh century the city was conquered by the Seljuks, but the Christian Crusaders recovered it in A.D. 1119. Two centuries later, however, it was destroyed by the Turks, and has never been rebuilt. In its stead a new city, which now bears the name *Denizli*, was founded near a powerful spring of water in the vicinity of Laodicea. Building material for this new city was obtained from the ruins of old Laodicea, which were used as a quarry. The Turkish name of the ruin site is now *Eskihisar*, meaning "Old Castle."

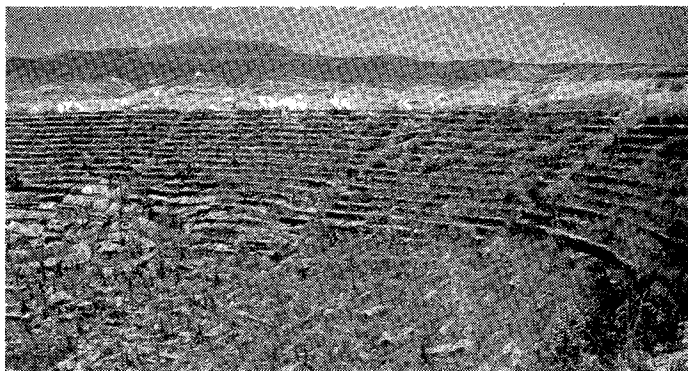
Scientific excavations have never been carried out at this site, although a large area covered with ruins promises rich rewards to any archeologist who might undertake this task. Two Roman theaters are comparatively well preserved, and a large stadium can also be recognized. Colonnades, aqueducts that brought water to the city, and the ruins of early churches are also visible, although definite identifications of the various ruins can be made only after excavation.

No visitor to Laodicea will fail to pay brief visits to two neighboring ancient sites, the ruins of Colossae and Hierapolis, where Christian churches existed in the time of the apostle Paul.



PHOTOS, COURTESY OF THE AUTHOR

Unidentified ruins of Laodicea.



Unexcavated rows of seats of the ancient theater at Laodicea.

We know this from his epistle to the Colossians, and from his greetings sent to the church of Hierapolis (Col. 4: 13).

Hierapolis is six miles from Laodicea, and was a "sacred city." Although its history is not well known, it is believed that the city was considered to be sacred because it was the seat of a well-known oracle, the Plutonium. This was a hole in the ground from which a vapor issued. A priest or priestess sat upon the hole, and while inhaling the vapor, fell into a trance and prophesied. Later, when Hierapolis became a Christian city, this hole was filled up with stones.

### Calcareous Springs

The city was also famous for its calcareous springs, from which tepid water gushed forth. This water was strongly impregnated with alum and was used for dyeing and medicinal purposes. For the benefit of the many visitors who came to this spa to find relief for their ailments, tremendous bath installations had been built, with vaulted halls constructed of large blocks of stone. The size of these vaulted halls remained unequalled in the Near East, and their ruins still are among the most impressive remains of ancient architectural achievements. The city was situated on a terrace high up on the mountain and commanded an extensive view over the surrounding area. The waters, which have poured over rocks and ruins for many centuries, have left their yellow and green sediments behind, and have discolored the whole mountainside so that from a distance it looks like an immense frozen cascade. The viewing of this sight makes a visit to Hierapolis an unforgettable experience.

Colossae, on the other hand, which lay thirteen miles from Hierapolis and about ten miles from Laodicea, has almost completely disappeared. It was situated in a fertile and picturesque plain at the foot of Mount Cadmus, which is 8,015 feet high and whose top was still covered with snow at the end of June when this writer visited that area.

Before Laodicea was founded, Colossae was an important city, and is described as such by Herodotus and Xenophon. Its main industrial product was the famous Colossian purple wool called *colossinus* in ancient times. When Laodicea and Hierapolis became important cities, Colossae declined rapidly and became an insignificant town. Destroyed by the Turks in the Middle Ages, it never recovered, and one can see no more of the ancient city than a few isolated stones lying in the fields and orchards of the Turkish village of *Khonai*, the modern successor of old Colossae.

This ends the series of articles on a visit to the sites of the seven churches whose names belong to the standard vocabulary of every Bible student. Most of these cities came to fame in ancient times, possessed marvelous buildings, much political and economic power, and were inhabited by large and proud populations. But today their magnificent buildings are in ruins or have completely disappeared, their political influence has vanished, and their economic importance, with the exception of that of Smyrna, is gone forever.

What makes a visit to these ancient sites an especially sad occasion is the fact that Christianity seems to have been completely wiped out from this area where strong Christian churches existed for many centuries. In this experience the seven churches teach a lesson to us Christians who live in peril of losing our Christian heritage against the determined onslaughts of modernism, religious indifference or bigotry, atheism, and non-Christian religions and ideologies. Unless we heed the divine counsel and "hear what the Spirit saith unto the churches" (Rev. 3:22), we may follow the seven churches of Asia Minor in their ruin and doom. Let us therefore hold fast that which we have, that no man take our crown (verse 11).

## God's Sunshine

By IVA A. BRANDO

I watched the storm clouds darkening  
And blotting out heaven's blue,  
And then, through a rift in the darkness,  
God's sunlight filtered through.

So in our days of sorrow,  
Of grief and of dull despair,  
We may look for the rift in the shadows  
And the sunshine of God is there.

Though men go on in sinning,  
Deceiving and being deceived,  
Though evil men shall wax worse and worse  
And the heart of God be grieved;

Yet near at hand is a glorious hour  
When, amid the gloom of night,  
At the midnight hour the sun will shine  
With a beautiful, undimmed light.

For Christ shall come with love and power,  
And the saved of earth shall sing,  
"Lo, this is our God; we have waited for Him,"  
And the arches of heaven shall ring

As the ransomed return, and to Zion come  
With crowns and unending love;  
And through the ages the song of peace  
Shall ring in the courts above.



[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.]

### Protestants Alerted to Catholic Gains in Africa

A Protestant leader called attention to what he said was "an all-out effort by the Roman Catholic Church to win over the Negroes in the Union of South Africa." The Reverend A. J. J. James, secretary of the Protestant Association of South Africa, told a meeting at the Dutch Reformed church in Orange Free State that "the Catholic Church is planning a huge campaign, and has already won over a million Negroes in South Africa. 'The Negroes,' he added, 'are bound to influence the future of the African continent, and if we don't recognize it, the Roman Catholics—like the Communists—do.'"

### Juvenile Delinquency Sets Grim Record in 1957

Juvenile delinquency set a grim new record in 1957, with more than one-quarter million arrests by police involving children 17 years of age or under, Director J. Edgar Hoover of the Federal Bureau of Investigation reported in Washington, D.C. Arrests on criminal charges involved 253,818 children in 1957, compared with 234,474 in 1956, Mr. Hoover said in the FBI's annual Uniform Crime Reports. Auto theft, one of the most prevalent juvenile crimes, involved 19,682 teen-agers in arrests, compared with 18,622 the previous year. Persons under 18 accounted for two thirds of all arrests made by police for this offense. Sharpest increase in juvenile delinquency occurred in liquor-law violations.

### World's Lutheran Population Reported at 71 Million

There are nearly 71 million Lutherans in the world, representing 32 per cent of all Protestants, according to the 1958 directory of the Lutheran World Federation. Seventy per cent of all Lutherans are represented in the federation, the directory said.

### New Jersey Assembly Passes Sunday Bill

By a vote of 33 to 14, the New Jersey Assembly passed and sent to the State Senate a bill that would curb the sale on Sundays of clothing, home and office furniture, appliances, and lumber. Strong opposition to the bill is expected to develop in the Senate, and one assemblyman, Raymond J. Stewart, introduced a new bill in the lower house calling for the Sunday-sales question to be submitted to the voters in a referendum. The bill had been strongly supported by Catholic and Protestant organizations, labor unions, and chambers of commerce. It had been opposed by Jewish and Seventh-day Adventist groups, and shore area merchants.

# Applying the Principles

By T. H. Jemison

Much of what Ellen G. White wrote in counsel to individuals and groups had its specific application at the time it was written or soon afterward. And yet the very fact that many items were published for general circulation among the members of the church indicates clearly that there was a wider application intended than only to the persons addressed in the communications. This point is made clear in a number of statements. Here is one of them.

"Since the warning and instruction given in testimony for individual cases applied with equal force to many others who had not been specially pointed out in this manner, it seemed to be my duty to publish the personal testimonies for the benefit of the church. In Testimony 15, speaking of the necessity for doing this, I said: 'I know of no better way to present my views [visions] of general dangers and errors, and the duty of all who love God and keep His commandments, than by giving these testimonies.'"—*Testimonies*, vol. 5, pp. 658, 659.

Notice that mention is made of "general dangers and errors, and the duty of all who love God and keep His commandments." These are matters that in one way or another face all the people of God—but not all in exactly the same way.

You will recall that in the last article an account was given of a letter to the Battle Creek church regarding bicycles in 1894. One of the principles involved in the rebuke and counsel given there was that we must guard against spending money needlessly. In a letter written by Sister White several years later there is an excellent example of how the same principle was applied in different circumstances.

In 1902 Ellen White received a letter from J. A. Burden, who was working to build up and furnish our sanitarium in Australia. In this letter he inquired about the advisability of buying an automobile to transport patients to and from the railroad station and the sanitarium. Remember that they were having a real financial struggle to get the sanitarium furnished. Here is a portion of Sister White's reply:

"Study economy in the furnishing of the sanitarium. I received your letter in regard to the purchase of an automobile in which to carry patients to and from the station. My

brother, do not make such a purchase. If you should get an automobile, it would be a temptation to others to do the same thing. Lay aside the inclination to spend money needlessly."—Ellen G. White letter 158, 1902.

If you look carefully at the statement you will see that Sister White did not say that it was wrong to own an automobile—even in 1902. What she did say was that the inclination to spend money needlessly should be laid aside. Not only was the money needed more urgently for other things, but other persons would be tempted to follow the example of the sanitarium management; they would use for the purchase of an automobile money that was needed for other purposes. On the surface, it might be concluded that this counsel had to do primarily with automobiles, but that is not the case. It has to do with the wise use of our funds, and not placing temptation before others.

About three years after the letter to Elder Burden in Australia, Ellen White wrote to her son Edson telling of two interesting trips she had taken.

"We arrived here [Paradise Valley Sanitarium] from Los Angeles last Monday evening. An automobile was waiting for us to take us from the train to the sanitarium. Brother John-

son, who owns this machine, meets all the trains and brings passengers to the sanitarium. One day he took us in to San Diego, and we crossed over the bay on the ferry to Coronado. Yesterday I rode out again to visit his sister, D. Johnson. I enjoy very much riding in the automobile."—Ellen G. White letter 263, 1905.

Does the fact that Ellen White discouraged the purchase of an automobile in Australia for the purpose of transporting patients in 1902, and enjoyed riding in one that was used for the same purpose in southern California in 1905 mean that there was a change in the kind of counsel given regarding automobiles over this three-year period? Not at all! It simply means that identical financial conditions did not exist in the two cases. The purchase of this privately owned automobile did not involve adding needlessly to the burden of a sanitarium that was having difficulty buying essential furniture so it could take in patients. Does the evident approval of the use of the automobile to carry patients at the Paradise Valley Sanitarium in any way alter the principle that we should not spend money needlessly? Of course not!

## Principles Regarding Dress

Another good example of the way the Spirit of prophecy instruction emphasizes principles that apply to everyone at all times is found in what is said concerning our clothing. No particular form of dress is prescribed, and yet we are given enough sound principles so that no one need be perplexed as to what is proper and

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## Lord, I Thank Thee

By DUANE R. HAMILTON

Father in heaven, I lift my heart to Thee in gratitude for Thy manifold blessings to me.

I saw a man with groping, hesitant steps, whose eyes stared open wide, and could not see the splendor of sunset's golden flames.

I see, Lord, I thank Thee.

I heard the lovely, haunting strain of a violin in the moonlight, but my companion was impatient to hear the stock report.

I hear beauty, Lord, I thank Thee.

Today I told the story of Thy infinite love for him to a lonely heartsick soul.

I know Thy love, Lord, I thank Thee.

I heard the anguished sob of a father for the lifeless form of his young son—mangled and torn beside a shattered car.

My son lives, Father, I thank Thee.

The news reports tell of war and the threat of war, but my home is not of this earth.

I have a hope, Father, I thank Thee.

My neighbor has lost his job, and worry lines mar the serenity of his brow.

I know Thy security, Father, I thank Thee.

There are many in lands where freedom is but a word and fear is ever present.

I have freedom, Lord, I thank Thee.

There are lonely hearts without the comfort of loved ones, or the sympathetic understanding of a friend.

For loved ones and friends, Father, I thank Thee.

I saw a man with dragging feet, his face contorted in an impotent effort to speak, whose eyes silently pleaded for understanding.

For strength of limb and power of speech, O God, I thank Thee.

Father, the halting words I speak are so inadequate to express my thanks to Thee for Thy patience with my wayward, now contrite heart.

But one request I ask of Thee my Lord—Give me, I pray, the love for others Thou dost have for me

That they, with me, at Thy feet someday may sing a song of thanks to Thee.

Amen.



what is not. In general the Spirit of prophecy instruction emphasizes that (1) God wants us to dress attractively, (2) our clothing should be of good quality but not unduly expensive, (3) natural grace and simplicity are more appropriate and more attractive than the artificial, and (4) our clothing should be modest, healthful, and in good taste. Here are three quotations on the subject:

"Christians should not take pains to make themselves gazing-stocks by dressing differently from the world. But if, in accordance with their faith and duty in respect to their dressing modestly and healthfully, they find themselves out of fashion, they should not change their dress in order to be like the world. But they should manifest a noble independence and moral courage to be right, if all the world differs from them. If the world introduces a modest, convenient, and healthful mode of dress, which is in accordance with the Bible, it will not change our relation to God or to the world to adopt such a style of dress. Christians should follow Christ, and conform their dress to God's word. They should shun extremes. They should humbly pursue a straight-forward course, irrespective of applause or of censure, and should cling to the right because of its own merits."—*Messages to Young People*, p. 350.

"The young should be encouraged to form correct habits in dress, that their appearance may be neat and attractive; they should be taught to keep their garments clean and neatly mended. . . . Let the attire be appropriate and becoming."—*Child Guidance*, p. 419.

"In their dress they [Christians] avoid superfluity and display; but their clothing will be neat, not gaudy, modest, and arranged upon the person with order and taste."—*Messages to Young People*, p. 349.

When the Lord gave this instruction, He recognized that styles and fashions change with the times. He also recognized that it is possible for earnest Christians to take guiding principles and apply them wisely. But because the principles are differently applied in different times, that does not imply that the principles themselves have changed or are changing.

The basic principles regarding the ways to build and maintain health may have to be applied with some variations in different parts of any country or of the world, but there is no change in the need for "pure air, sunlight, abstemiousness [moderation], rest, exercise, proper diet, the use of water, trust in divine power."—*The Ministry of Healing*, p. 127. Perhaps the greatest change that should be taking place in the application of

## Full of Years — AND GOOD WORKS



S. E. Hamilton

S. E. Hamilton, of Los Angeles, California, is nearly ninety-eight years old. In 1888 he attended a camp meeting in Lincoln, Nebraska. Ellen G. White was there and young Hamilton was greatly impressed by her sermons. He was baptized during the camp meeting, and at the service he overheard Sister White say, "God bless that young man."

these principles is that we should be giving more attention to them than ever before. Science has not only emphasized their appropriateness but has demonstrated their value beyond anything we might have dreamed of at the time the instruction was given. Not one of our health principles can be set aside as unnecessary or out of date.

### Applications Unlimited

So we might go through page after page, and phase after phase of the instruction given through the messenger to the remnant church, and find principle upon principle that comes very close home when we study to find *why* this vital counsel was given. Stop to analyze what is said about Bible study, about the kind of reading we should do, about our work for the salvation of others, and you will find principles, principles, principles—everywhere. And they are principles that apply today and every day. Study what is said about attending the theater and see whether it does not apply as thoroughly to what comes into the home through television as it does to the modern movie.

Brother Hamilton went into the colporteur work in Oregon, and sold books with another young man by the name of John E. Fulton, who, many years later, was one of our leading workers in the Fiji Islands. In California, Brother Hamilton served for years as a cook in vegetarian restaurants and in sanitariums, and also at the camp meetings.

When consideration was being given to purchasing the property where Paradise Valley Sanitarium now stands, it was discovered that there was little water on the place, and the limited supply that was available was rather uncertain. Sister White learned of Brother Hamilton's experience with wells and requested him to join her and a few others on the grounds. Brother Hamilton inquired of her, "Did the Lord tell you, Sister White, that you should buy this place?" "Yes, He did," replied Sister White. "Three times I was told that we should buy it." "Very well," replied Brother Hamilton, "you buy it and I'll get the water."

And so he did, after using faith, prayer, and muscle. That was in the late fall of 1904, and the supply of water obtained then has never failed the institution. In the photograph, Brother Hamilton is shown standing by the historical marker on the old well site.

Brother Hamilton has been an earnest lay worker for years. At a recent meeting in the Central church, our oldest in Los Angeles, in which the writer spoke on the certainty and accuracy of the prophetic voice in the Advent Movement, Brother Hamilton was present and at the close of the service sang for the audience! Not many persons can sing solos at ninety-eight, but I am glad to report that Brother Hamilton did well, and sang with both spirit and understanding. He sang, "I want to see Jesus, don't you?"

ERNEST LLOYD

Read again what we have been told about the proper age for children to start school, and see if the principles involved are not the same as those set forth by modern educators when they urge the same thing. Look for the principles in the instruction about how we should be rearing our children and see how they fit every family in every church in every corner of the earth.

As Paul said of the faithful of ancient Israel (Heb. 11:32): "And what shall I more say? for the time would fail me to tell of" the principles in the instruction on recreation, on carefreeness in association, on alliances with unbelievers, on daily Christian growth, on Christian stewardship, on church responsibilities, on self-control, on the way our schools should be operated, on tact in missionary work, and scores of other phases of daily living. New times, new circumstances, new locations, new people to deal with, all call for prayerful and careful study to know how the principles should be applied. But the principles themselves have not changed—nor will they change.

REVIEW AND HERALD

# The Onrushing Tides of History

By Ralph S. Watts

Nothing is more distinctive of our times than the rapidity with which world events transpire. The past ten years has been called a decade of miracles. The events of our day are heralding a new epoch in the affairs of men and nations. The accelerated increase in knowledge and speed staggers our imagination. Science and industry have ushered in the jet age and are now deep into the nuclear age. Exploration into outer space is just opening up. An initial break-through is reported in the feverish effort to harness power from the fusion of hydrogen atoms. New products, new inventions, new methods, all point the way to revolutionary changes soon to take place.

Let us consider the political scene. Across the broad, sandy-brown reaches of North Africa and the Middle East the restless forces of Islam have "already turned 1958 into a year of historic changes."—*Time* (International), March 14, 1958. The velocity of history seems to be quickening in the Arab world. Like the atomic bomb, the problem of Africa and the Middle East arrived in world history before man was ready for it.

The great nations are having to reassess the importance of the intercontinental forces of the Moslem world. Today Moslems all the way from Indonesia to Morocco are stirring, consolidating, and are on the move. In a recent book *Moslems on the March*, the author, F. W. Fernau, soberly points out that "in an age of a true world policy the great powers have been aware that the key to world power is to be found in the Islamic inter-continent and particularly in the center portion which Europeans commonly call the Near East."—Page 19.

Because of the recognition of the Middle East as a place where world peace might be easily upset, there has been a sudden reshuffling of the balance of power. A recent writer pointed out that the Near East is in the process of replacing Europe as the world's center of gravity and breeding place of fresh conflicts (E. A. Speiser, *The United States and the Near East*, p. 122).

Great changes are taking place in the religious world. A Protestant *rap-prochement* with Rome seems much nearer today than ever before. The great principle that the Scriptures alone form the basis for Christian faith is being grossly modified by modern Protestant bodies. Much is be-

ing said and written about the need for a readjustment in theological viewpoint in respect to the attitudes of Protestants toward the traditions and certain institutions of Roman Catholicism, such as Sunday sacredness, infant baptism, et cetera.

Walter Marshall Horton, a recognized Protestant theologian, seeks to bring Catholics and Protestants together in regards to Scripture and tradition when he affirms: "Though scripture is infallibly true it is not by itself sufficient to guide us into all truth necessary to salvation. Tradition is needed to supplement it, and is, therefore, according to the Council of Trent, to be held in equal respect."—*Christian Theology, An Ecumenical Approach*, p. 2.

Surely we are rapidly approaching the climactic hour when Protestants of the United States will "reach over the abyss to clasp hands with the Roman power."—*The Great Controversy*, p. 588.

Modern scientific knowledge is one fulfillment of the prophecy of Daniel that in "the time of the end . . . knowledge shall be increased" (Dan. 12:4). Since the beginning of the "time of the end," more than one hundred years ago, there has been a continued increase in knowledge, power, and speed. But the past decade has witnessed an acceleration of increase beyond comprehension. The

significance of the remarkable advances of the past few years was recently pointed out by David Sarnoff, chairman of the Radio Corporation of America, when he stated: "Mark the increasing speed at which these things have come. It is not a case of continued increase but of continued acceleration of increase. . . . There is no element of material progress we know today that will not seem, from the vantage point of 1980, a fumbling prelude."—"Preview of the Next 25 Years," *The Reader's Digest*, March, 1955.

The acceleration of increase in scientific knowledge, the velocity of history, which is being quickened in a reverberating world, the rapidity with which age-old concepts and attitudes are changing in religious circles, must surely mean that we are drawing very near the end of time. Years ago the servant of the Lord warned: "We are standing on the threshold of great and solemn events. Many of the prophecies are about to be fulfilled in quick succession. . . . Intensity is taking hold of the human family."—*Testimonies to Ministers*, p. 116. (Italics supplied.)

These are solemn days. Intensity is gripping the hearts of humanity. Great changes are now taking place which leave world leaders staggered and bewildered. Bible prophecies are being fulfilled in quick succession. Surely we are rapidly approaching the end of time, which will break upon the world unexpectedly and without warning.

Now is the time for us to make sure of our eternal salvation and make ready for the final conflict.

## Minute Meditations

### The Sun and Shield

By C. G. BELLAH

"For the Lord God is a sun and shield" (Ps. 84:11).

This is a startling, yet delightful conjunction of emblems—sun and shield. The most distant object in the solar system, and the object nearest to us on earth. One is away up yonder in the heavens; the other is away down here over our hearts. The shining orb is 93 million miles away; the shield is as near as anything earthly can be.

The sun and shield illustrate God's distance from us, and His nearness to us. They show His greatness and His gentleness, His holiness and His humanity, His lordliness and His lowliness. Like the stalactite and the stalagmite, He reaches downward to us, that we might be lifted upward to Him.

We definitely and desperately need both the sun and the shield. And we need them all

the time. The sun for our glad and happy-hearted days, and the shield for our sad and heavyhearted days. The sun is a light to show us the way to heaven, the shield is a defense to protect us while on the way to heaven. It is thus our heavenly Father provides for the sunny and the shady sides of life.

The sun of His presence melts our hearts, and the shield of His power makes us strong. His shining is the source of all earthly good, and His shield is a defense from all earthly evil. He drenches us with the glory of His presence and defends us by the greatness of His power. The sun above us, and the shield about us. What more could we want?

"A strong tower is the Lord our God,

To shelter and defend us;

Our shield His arm, our sword His rod  
Against our foes befriend us:

That ancient enemy—

His gathering powers we see,

His terrors, and his toils;

Yet victory with its spoils,

Not earth, but heaven shall send us."

—Martin Luther



# • EDITORIALS •

## From the Editor's Mailbag

A subscriber from a far land describes for us a case and asks for counsel: A couple had been married a few years when one spouse broke the seventh commandment. There was immediate repentance and a complete turning from the sin. Not long ago, though many years after the one act of infidelity, the innocent spouse was informed of what had occurred. Since then the couple has lived together. But the innocent spouse expresses inability to feel the same toward the erstwhile guilty spouse, and asks whether divorce is proper. Because this question, in various forms, is asked from time to time, we give here our reply.

### Our Reply

Christian ministers have quite uniformly viewed the words of our Lord on the matter of divorce for the innocent party from an unfaithful spouse as presenting a permission and not a command. The innocent party is permitted divorce, but certainly is not commanded to secure it. On the contrary, the whole tenor of Scripture is on the side of forgiveness. We are commanded to forgive others, even as our Lord has forgiven us. That is of the very heart of the gospel. Indeed, the forgiveness that God extends to us is our only hope of salvation. Furthermore, the forgiveness of God takes fully into account all the frailties and weaknesses of men. The psalmist well expresses it when he declares: "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust" (Ps. 103:13, 14). The pity, the mercy, the forgiveness, of God stems both from His innate nature of love and also from His understanding of how weak and frail we are. If we are not able to display, as children of God, this Godlike quality toward others, then, says the Holy Word, God will not forgive us. And there the matter stands.

I think the situation you describe is far from being a hopeless case, as is true in some instances. The guilty party was overtaken by sin, has contritely turned away from it, and has never repeated the offense. That in itself shows strength of character and resoluteness of purpose. A sin confessed, put away, and kept away from the life, by the grace of God, means development of character and growth in grace.

You say that the innocent party is now unable to feel the same toward the other party, even though willing to forgive. I'm glad God doesn't forgive us that way. How dismal would be our state if He did. What mockery there would be in the forgiveness! The sins of all of us crucified God's only begotten Son. If God forgave our sins but kept thinking of us in terms of the dreadful anguish we had inflicted on His Son, and held toward us some strange feelings, how could we ever be happy in heaven? No, the Lord says that He forgives our sins, that He puts them behind His back, or, in another figure of speech, that He casts them into the depths of the sea. He declares that the former things shall not be remembered, nor brought into mind.

We have never enjoyed any genuine growth in grace unless we have gotten that heavenly viewpoint of forgiv-

ing the past, "forgetting those things which are behind," and setting our face to the future. The innocent party needs very definitely to remember that in the sight of God all sins are grievous. The sin of adultery is not singled out by Heaven for special abhorrence above all other sins. Indeed, our Lord said to the abominably hypocritical scribes and Pharisees that the "publicans and the harlots go into the kingdom of heaven before you." Evidently, then, there are worse sins even than violations of the seventh commandment, grievous as that sin is. And yet the Lord forgives all and is ready to save all who come to Him.

You ask, "Do you think that God would approve of breaking up this home since according to Scripture there seems to be grounds for divorce?" I've already touched on the point of the permissiveness of Christ's words concerning separation, and made clear that the words do not have the quality of a command. Furthermore, if I understand your letter rightly, the innocent party has known of this past sin, has forgiven it, and since then has lived with the erstwhile unfaithful partner for some undetermined period of time. If I am right in this deduction, then I would say that neither in the sight of God nor of the law is the innocent party justified in securing a divorce.

Let me stress again with all the earnestness that I can command, that I believe divorce is a last resort, a resort that should be employed by the innocent party only when every other possible means has been exhausted. Your letter reveals that other means have not been exhausted, that apparently the guilty party has taken the honorable Christian steps to remedy the situation as far as possible. The course of action for the innocent party is clear, I believe. That course should be not only to forgive, but in Christian love and by the grace of God to forget the past and go on, arm in arm, in fellowship with the repentant and forgiven spouse.

## Criticizing the Leaders of God's Work

Recently we received a letter asking our opinion of a certain member whose words and conduct reveal him to be at cross purposes with the church. This brother is reported to claim us, among others, as a close friend and to represent us as being "one hundred per cent in favor of his work." Now, to the best of our knowledge, we have never met this man and are not aware of ever having said or written anything that might be construed as approval. Much to the contrary, in fact; we heartily disapprove of certain aspects of his message and methods.

From time to time individuals arise who, with a great show of piety and a profession of loyalty to the church, actually engage in activities that produce disunity and that dissipate its strength. At times, certain conscientious members have been sincerely deceived by the pretensions of these would-be spokesmen for God, but sooner or later, we believe, most of them awake to the true nature of the voice that summoned them aside from truth, and return to the fold.



In one of our college Bible doctrines classes a number of years ago the question arose as to how one may distinguish between true and false spokesmen for God, in view of the fact that the lives and teachings of false spokesmen may closely resemble the true. Often a considerable period of time must pass before their true character becomes apparent. The class agreed, however, that one immediate and conclusive mark of a false messenger is a tendency to concentrate on the faults of the brethren, real or imagined, particularly those of the leaders of the church. We may be sure that anyone whose chief burden is to make public confession of the sins of others is not an emissary of God but of Satan, the "accuser of the brethren." In fact, the name *Satan* in the Hebrew means "accuser," and *devil* in Greek means "slanderer." To the false teachers of His day our Lord declared, "Ye are of your father the devil, and the lusts of your father ye will do" (John 8:44).

We do not mean to imply that we think that the church and its leaders are without flaw. Whatever is human is bound to be imperfect. Nor do we think any of the leaders would claim perfection, either for themselves personally or for their conduct of the affairs of the church. Doubtless, if the issue were pressed, each would declare in deepest earnestness with Paul, "Jesus Christ came into the world to save sinners; of whom I am chief" (1 Tim. 1:15), and would repeat the publican's prayer, "God be merciful to me a sinner [literally, "the sinner"]" (Luke 18:13). We find it sufficient to reflect that the church is God's appointed agency for the salvation of men, and that God has appointed certain men to lead out in its activities. And if a righteous God can be patient with them in their personal and corporate errors of judgment, if such there be, can we not afford to be patient also? They are the Lord's anointed, and like David (1 Sam. 24:10) we refuse to put forth our hand—or our tongue—against them.

We have not had the dubious privilege of discussing such matters with any would-be apostle of correction, nor do we wish for such an opportunity. But should the occasion ever arise we would refuse to listen to, or to discuss, his charges. We would ask what positive message he has to bear, and require him to dwell on the grace of Christ in his own personal experience.

We do not believe that God has summoned us to go about the land like a corrector of heretics, bewailing the shortcomings of our brethren. But we are fully persuaded that He has called us to declare, by precept and example, what it is to "live soberly, righteously, and godly, in this present world" (Titus 2:12). We consider such a life to be an infinitely more eloquent means of persuading the members of the church to prepare to meet their God than all the denunciatory phrases ever framed by the tongue of men or devils. By God's grace, we purpose that our influence shall inspire others to live nobly and to measure up to the ideals Inspiration has set before the Advent people. We will leave such as be without sin among us to cast stones.

Now, we may not always agree with our brethren on every detail of theology, or of methods of labor. But they are still our brethren, and we propose to treat them as brethren and not as reprobates. Is our own theology flawless? Does our own judgment never err? Are our own methods always beyond reproach? We have often experienced and appreciated the patience of our brethren, and we propose to be patient in return. Also, where appropriate, we purpose to follow our Lord's admonition to discuss their shortcomings in private, with them alone, and then leave them to their own conscience and to God.

It is a subtle deception of the devil to think that the

way to build unity and strength into the Advent Movement is to stand apart from our brethren, thanking God that we are not as great sinners as they. "Though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity [for my brethren], I am nothing" (1 Cor. 13:2). R. F. C.

#### Curing Our Spiritual Recession—3

## Lukewarmness and Other Sins

We have already pointed out that "the Laodicean message applies to the people of God who profess to believe present truth."—*Testimonies*, vol. 4, p. 87. Through the sharp rebuke recorded in Revelation 3 Christ hopes to awaken His people to their need of reformation. "The only hope for the Laodiceans is a clear view of their standing before God, a knowledge of the nature of their disease."—*Ibid.* All heaven is waiting to flood the church with power—power to overcome sin, and power to spread the light of truth everywhere—but Laodicea's proud claim of being "rich, and increased with goods" and in "need of nothing" must first be abandoned.

Last week we mentioned two spiritual ailments that plague God's people: (1) their unwillingness to receive correction, and (2) their tendency to measure spiritual progress by materialistic standards. To these two deficiencies we must add a third, for the True Witness charges, "Thou art lukewarm" (Rev. 3:16). Think of it—lukewarm at a time when all history is about to reach its climax! Lukewarm in consecration. Lukewarm in sacrifice. Lukewarm in faith. Lukewarm in love. Lukewarm in missionary zeal. Lukewarm in recognizing sin and dealing with it. God's servant has written: "We must not, as a people, become careless and look upon sin with indifference. The camp needs purging. . . . You need to be alarmed. Sin is among us, and it is not seen to be exceedingly sinful."—*Ibid.*, vol. 3, p. 476. No wonder Jesus says, "Be zealous therefore, and repent" (Rev. 3:19)!

### Other Sins Listed

Besides lukewarmness other evils prevail. "There is an alarming amount of indifference, pride, love of the world, and cold formality."—*Ibid.*, vol. 4, p. 403. "Many make high claims to godliness, and yet are destitute of self-control. Appetite and passion bear sway; self is made prominent. Many are arbitrary, dictatorial, overbearing, boastful, proud, and unconsecrated."—*Ibid.*

The sin of unbelief also exists: "The rebuke of the Lord is upon His people for their pride and unbelief."—*Ibid.*, vol. 5, p. 190. Some have manifested unbelief toward the inspired Spirit of prophecy writings. With what results? "I have been shown that unbelief in the testimonies of warning, encouragement, and reproof is shutting away the light from God's people. Unbelief is closing their eyes so that they are ignorant of their true condition."—*Ibid.*, vol. 3, p. 255.

Unconsciously, doubt and unbelief have even affected the thinking of many concerning the soon coming of Christ. Does the Laodicean church of 1958 believe in Christ's imminent return as decidedly as did the church in 1844? It should, even more. The signs in the world about us indicate that the great day of God is fast approaching. Yet within thirty years of the great Disappointment Ellen G. White wrote: "Faith in the soon coming of Christ is waning. 'My Lord delayeth His coming' is not only said in the heart, but expressed in words, and most decidedly in works."—*Ibid.*

At another time she declared: "I was pointed to the dwellings recently erected by our people in that city

[Battle Creek]. These buildings are so many monuments of your unbelief of the doctrines which you profess to hold. They are preaching sermons more effective than any delivered from the pulpit. I saw worldlings point to them with jesting and ridicule, as a denial of our faith. They proclaim that which the owners have been saying in their hearts: 'My Lord delayeth His coming.'—*Ibid.*, vol. 5, p. 188.

God's people must have homes in which to live. But one's conscience must be kept extremely sensitive lest we invest too much in personal property, thus denying our faith and crippling our ability to provide for the spread of the three angels' messages. "Puritan plainness and simplicity should mark the dwellings and apparel of all who believe the solemn truths for this time. All means needlessly expended in dress or in the adorning of our houses is a waste of our Lord's money. It is defrauding the cause of God for the gratification of pride."—*Ibid.*, p. 189.

### True Conversion Will Be Evident

Some may be tempted to feel that these matters are merely the externals of religion, that they are relatively unimportant. Actually, they are tremendously important, for they show whether the heart has been converted. "I would address you as Christ addressed Nicodemus, 'Ye must be born again.' Those who have Christ ruling within will feel no desire to imitate the world's display. They will carry everywhere the standard of the cross, ever bearing witness of higher aims and nobler themes than those in which worldlings are absorbed. Our dress, our dwellings, our conversation, should testify of our consecration to God."—*Ibid.*

Going along hand in hand with a desire for extravagance is the sin of covetousness. Some years ago Sister White wrote: "The greatest sin which now exists in the church is covetousness. God frowns upon His professed people for their selfishness."—*Ibid.*, vol. 1, p. 194. Whether covetousness is still the greatest sin in the church we do not know. We do know that it is still strong in many quarters. And what a horrible sin it is! It keeps people from paying an honest tithe. It prevents liberality in offerings. It causes individuals to be more interested in position than in service. It destroys people's inner calm and contentment as they see the apparent prosperity of neighbors and other acquaintances. It is also the root of many other evils. Surely covetousness

must be overcome by all who are preparing to see their self-sacrificing Lord face to face.

We have made no attempt here to treat exhaustively the sins that prevail in Laodicea. We might mention others, such as the tendency toward trusting in works for salvation, and joining with the world in its amusements. But a complete recital of our failings would be neither inspiring nor helpful. Our only purpose in mentioning any of them is that we might forsake our self-satisfied ways and feel our need of reform. Then Christ can apply the remedies that will heal us of our spiritual ills. What these remedies are we shall learn next week. K. H. W.

## Adventists, Tobacco, and Cancer

The report of a scientific survey of Seventh-day Adventists in relation to the use of tobacco and the incidence of cancer was presented in the REVIEW of May 15. The report showed that Adventists, who use no tobacco, are only one-tenth as likely to contract cancer of the lung as are tobacco users generally, and somewhat less than half as likely to suffer coronary heart attacks. This report constitutes eloquent testimony to the wisdom and value of the Adventist position on the use of tobacco. In recent years medical science has demonstrated, point by point, the scientific basis for the wise counsel the Lord has given us on healthful living.

This past week Religious News Service reported a U.S. Senator's reaction to this scientific survey. We quote:

"Sen. Richard L. Neuberger (D-Ore.) said that the results of a research project showing that Seventh-day Adventists suffer less cancer and heart disease than the population at large should cause government regulatory agencies to take a closer look at cigarette advertising.

"The Oregon senator placed the full text of a report by Dr. Ernest L. Wynder of the Sloan-Kettering Institute for Cancer Research in the Congressional Record. . . .

"Sen. Neuberger said that in his opinion 'misleading and exaggerated claims' are being spread across the nation by cigarette manufacturers. . . .

"He added that his firm conviction that this advertising 'is injurious to our country' has been fortified by the findings of the survey in Adventist hospitals."

We acclaim the senator's stand and will heartily welcome Congressional action in harmony with his recommendations.

R. F. C.

The seed of truth was first planted in the Far East by a lay pioneer missionary, Abram La Rue, about the year 1888. It appears that the first fully organized Sabbath school in this part of the world was in Japan, and was begun by W. C. Grainger and T. H. Okohira in 1896. Shortly afterward, in the early years of the first decade of the present century, Sabbath schools sprang up for the first time in Indonesia, Borneo, Singapore, Korea, and elsewhere.

We have Sabbath school records for the Far Eastern Division and its several unions dating back to the year 1922. These "vital statistics" were miraculously preserved during the time of the conquest of Singapore in February, 1942, and the occupation years that followed. Most of the other files and records were left in the vault of the division office building and were all destroyed when the door of the strong room was blasted open by the invaders. Somehow, though, all the original Sabbath school department records had been taken out in time and were carefully hidden elsewhere in the city by our faithful believers during the occupation years.



How interesting and thrilling it is to look over these records that take us back more than 35 years. How wonderfully God has wrought in enabling our Sabbath school work to expand and develop from a Sabbath school membership of 15,262 on June 30, 1922, to 122,348 as of December 1, 1957. The Sabbath school membership for this division passed the 100,000 mark on June 30, 1955. Attendance, too, has now pushed up over the figure of 100,000.

Here is another interesting fact: in 1922, when the Sabbath school membership of the division was 15,262 and the attendance 12,875, all of China was included. The Far Eastern Division at that time embraced all the territory that was later to become the China Division and the Far Eastern Division.

It was in the year 1931 that separate rec-

ords of the present organization known as the Far Eastern Division were first kept. On March 31 of that year the Sabbath school membership of the newly organized Far Eastern Division comprised of four unions (Chosen—now Korea; Japan; Malaya; the Philippines) was 12,529. Attendance stood at 10,948. The latest report—December, 1957—shows that the membership of the 502 branch Sabbath schools alone (8,667) is not far below the combined attendance figure for all the Sabbath schools in the division in 1931.

But our vision is forward, not backward. Great days are ahead in the Far East as, in the unsettled conditions of the present day, we press on with greater urgency to match the speed of this space age. Our eyes and hearts are on the 200,000 mark in membership and beyond. We can, in the final analysis, be satisfied with nothing less than a finished work in the shortest possible time. The Sabbath school will be a decisive factor in this accomplishment.

H. E. MCCLURE  
Sabbath School Secretary  
Far Eastern Division

# Sabbath School Lesson Help

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

FOR SABBATH, JUNE 14, 1958

## The Millennium

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

Views of the millennium are legion, and they all take origin from Revelation 20:1-6. "The thousand year kingdom" idea developed quickly with variations, and men plunged incautiously into the realm of unfulfilled prophecy, with the result that there is "much unfounded oratory and empty song" (Seiss) about a golden millennium of wisdom, peace, and righteousness.

Augustine in his *City of God* (xx. 9) expanded the idea that the thousand-year period had already begun in the teaching and history of the church. Chiliasm (the doctrine of the Second Advent and millennial reign) was then broken up in the official church, and even the Reformers were wary of it.

1. *The Conclusion of History and Christ's Final Return.* Rev. 20:1-3; 1 Cor. 15:24; 1 Thess. 4:17.

"Then cometh the end." The great enigmas of this life, such as evil, suffering, and death, cannot find a solution within human history. The Biblical solution is a termination of history as we know it in the coming of our Lord. "Then cometh the end," said Paul, "when he shall have put down all rule and all authority and power" (1 Cor. 15:24). This last verse may include more than the Second Advent, but "the end" begins there. See context. The word "then" is from the Greek *eita*, meaning "next," "afterward," and "introduces a new epoch, which follows after an interval of time."—*The SDA Bible Commentary*, on 1 Cor. 15:24. It is in the interval between the second and third (or final) advents that we place the millennium.

"The first resurrection." In 1 Corinthians 15:22, 23, Paul states: "As in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming." In Revelation 20:5 this event is called "the first resurrection." Synchronous with this resurrection of the righteous is the destruction of living sinners (see Matt. 13:30, 39-43; Luke 17:26-30). Since nothing indi-

cates that there is any resurrection of the wicked dead at this time, it is apparent that no living sinners are on earth. They remain dead on a desolated earth (Rev. 6:12-17).

"With the Lord." At this second coming all of the righteous (those living as well as those resurrected when Jesus comes) are "caught up together . . . to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4:17). Nothing indicates the immediate return of these living saints to the earth.

"Bound him a thousand years." All of these events are part of what we term "the end of the world"—(a) an angel with a great chain and a key appears in Revelation 20:1-3, and without visible physical struggle he binds the devil for a thousand years in "the bottomless pit," where "he should deceive the nations no more, till the thousand years should be fulfilled"; (b) this symbolic language depicts Satan in a completely depopulated earth: "Here is to be the home of Satan with his evil angels for a thousand years. Limited to the earth, he will not have access to other worlds, to tempt and annoy those who have never fallen. It is in this sense that he is bound."—*The Great Controversy*, p. 659.

2. *The Millennial Reign.* Rev. 20:4-6; 1 Cor. 6:2, 3.

"And I saw thrones." There is a judicial and regal atmosphere in the apocalyptic language describing the deeds of the Son of man. The rider on the white horse wore many crowns. He came to "judge" in righteousness and to rule the nations with a rod of iron. Now John sees thrones, "and seated on them were those to whom judgment was committed" (R.S.V.).

"Judgment." Like all the apostles, John often used scriptural language in his descriptions, hence this reference to Daniel 7:21, 22: "I beheld, . . . and judgment was given to the saints of the most High." Paul said: "Do you not know that the saints will judge the world? . . . Do you not know that we are to judge angels?" (1 Cor. 6:2, 3, R.S.V.). "After the saints are changed to immortality and caught up together with Jesus, . . . and enter

the city, Jesus and the saints sit in judgment."—*Early Writings*, p. 52. The book of life, containing the good deeds of the saints, and the book of death, containing the deeds of the wicked, are compared with the Word of God. On this basis the guilt of the wicked and the extent of their punishment is so justly determined that "God will stand clear of blame for the existence or continuance of evil."—*The Desire of Ages*, p. 58.

3. *The Second Resurrection and the Loosing of Satan.* Rev. 20:7-9.

In verse 5 "the rest of the dead," that is, all the wicked slain at Christ's coming plus the wicked dead of all past ages, are contrasted with those in verse 4 who lived and reigned with Jesus during the millennium. Of "the rest of the dead" we read that they "lived not again until the thousand years were finished." This second resurrection repeoples the earth. This looses Satan "out of his prison," and he immediately goes "out to deceive the nations" (the wicked, raised in the second resurrection at the end of the millennium).

"Compassed the camp of the saints about." Incredible satanic malevolence gathers the wicked hosts in an attack on "the camp of the saints . . . the beloved city," which obviously must have descended with the saints to the earth (Rev. 21:1, 2, 9, 10; compare Zech. 14:4, 5).

"Fire came down from God . . . and devoured them." Thus briefly is the sad end of the wicked portrayed, but not before the whole drama of sin, and their own part in it, has passed before them. Too late they realize their loss, and "weeping and gnashing of teeth" ensue (Luke 13:28). Then Jeremiah 8:20 is sadly fulfilled: "The harvest is past, the summer is ended, and we are not saved."

4. *The Last Judgment.* Rev. 20:11-15.

"The devil . . . was cast into the lake of fire." "As soon as the books of record [verse 12] are opened, and the eye of Jesus looks upon the wicked, they are conscious of every sin which they have ever committed."—*The Great Controversy*, p. 666. Torment eternal in its effect (Ps. 37:20) ends this sad story of sin and sinners. "The second death" here referred to is the last death.

"Blessed and holy" (verse 6). The thought of the second death throws us back to the positive beatitude: "Blessed and holy is he that hath part in the first resurrection." To escape the second death we must so live that we are claimed by Christ at His coming, either at the time of the first resurrection or by translation without seeing death.



# OUR HOMES

HOW TO KEEP THEM  
HAPPY  
AND HEAVENLY

CONDUCTED BY PROMISE JOY SHERMAN

## ACROSS THE PLAINS—AND BEYOND

By Ruth Conard

### The Westward Trek—Part 8



#### THE STORY THUS FAR

This is a true story of pioneer days. Lured by glowing tales of the Far West, Alvin Clark was leading a covered-wagon caravan across the plains to the Willamette Valley, in Oregon. Ransom and Gabriel Long and Hiram Hardy—all relatives—were the other men of the group, and, of course, they all had their families with them. Alvin Clark's family consisted of his wife, Mary, and seven children: Emeline, eighteen years old; DeWitt, fourteen; Libby, thirteen; Howard, eight; Hannah, six; and the twin babies, Clara and Clarence, about a year old. Their wagon train had left Sugar Grove, Illinois, on April 12, 1852, and crossed the Missouri River on May 15. They had had no trouble with Indians, but cholera had struck, and one of their company—ten-year-old John Long—had died. At the Mormon Crossing they left the Platte River, along which they had traveled for 500 miles, and journeyed across the desert all night, reaching the banks of the Sweetwater River the next morning.

On Friday, July 2, the Clark company crossed the continental divide at South Pass. That morning they had left the banks of the Sweetwater River which flowed toward the east. In the evening they camped beside Pacific Springs, which flowed westward, finally to join the great Pacific Ocean.

The ascent and descent had been so gradual, however, that the travelers had been unable to tell just when they stepped over the roof peak of the Rocky Mountains, 7,400 feet above sea level at this point. They seemed rather to have been traveling all day on a high plateau. General Fremont, the famous Western explorer, had likened the slopes of the pass to the almost imperceptible rise known as Capitol Hill, in Washington, D.C.

As the most accessible gateway through the Rocky Mountains, South Pass had been used by the Indians long before the white man discovered it in the early part of the nineteenth century. During the years of the great westward trek to Oregon and California, it was traversed by tens of thousands of emigrants.

"We're in Oregon now," sang out Libby Clark as the work of making camp progressed at Pacific Springs.

"Yes, if I'd known just when we crossed the divide, I'd have yelled 'Hurrah.'" Howard, her brother, was jubilant over having at last reached the borders of the new country.

"We're a long way from our destination yet," remarked Father Clark, unyoking the oxen close by, "but we've passed one more milestone." And as he went about his work, his bass voice rose in the good old hymn:

"We speak of the realms of the blest,  
That country so bright and so fair;  
And oft are its glories confessed,  
But what must it be to be there!"

Everyone's courage was higher than it had been for weeks.

The following days brought wearisome miles of toiling across arid, sage-covered plains. This often necessitated forced marches at night, with stops during the day for recuperation. The long, dry stretches were punctuated by occasional rivers, which meant endless hours of fording—the Little Sandy,

the Big Sandy, the Green River. The company now took as a matter of course the swirling, treacherous rivers that in the early days of the trip they would have considered impassable. Long association with danger had made the pioneers fearless.

The Bear River valley, which they eventually entered, offered many surprises in the form of soda springs, hot springs, and weird incrustations and mounds formed by the sodium carbonate from evaporated water.

It was Saturday afternoon, July 17. Captain Clark, riding ahead of his train to find a campsite, as he often did in the afternoon, decided to stop for the night at a place on the Bear River appropriately named Soda Springs. Several companies had already pitched camp here, and the scene was one of bustle and activity.

While waiting for his wagons to come up, he rode over to a nearby encampment.

"Californie or Oregon?" queried a bewhiskered old Missourian.

"We're on our way to Oregon," Alvin Clark replied.

"Wall, I'm agoin' ta git some o' that there gold in Californie," affirmed the Missourian. "I've traveled fer years hither and yon all over this here country, tryin' ta git rich, and I've ended up poorer every time. I spent my last dollar fer a pick an' shovel back in St. Joe, and I'm agoin' ta strike it rich this time fer sure. Y'all'd better come along to Californie with us. It'll take

South Pass, the gateway to Oregon, as it appeared in 1852.

COURTESY, OREGON TRAIL MEMORIAL ASSOCIATION

W. H. JACKSON, ARTIST





years ta git a start up there in Oregon. But I'm atellin' yuh, y' all'll be using gold nuggets fer doorstops out in Californie before yuh've been there a week. Why, see that camp over yon? Them folks was headed fer Oregon, but now every last one of 'em's changed their minds an' decided ta go to Californie. And half the men in this camp right alongside here have switched over too. The trail branches off right here. It's the great dividin' place. Them what's got good sense goes thisaway, to the south, along the Bear River ta the land o' gold. The others"—the old man spat disdainfully—"follows the wheel tracks out over the mountain, thataway toward Oregon."

Alvin Clark could see his caravan winding down into the campsite, and he bade the old man farewell.

"See y'all in Californie," the Missourian called in parting.

"I'm afraid not," Captain Clark replied. "I expect tomorrow morning we'll be following the trail up over the mountain."

The California-bound group to which the old Missourian belonged were a noisy crowd, and long after Alvin Clark had gone to bed that night he could hear them talking, laughing, shouting, singing enthusiastically—though not very tunefully—that perversion of Stephen Foster's ballad, "Oh, Susannah!" which gold seekers en route to California had made their marching song:

"Oh, Susannah,  
Oh, don't you cry for me,  
For I'm going to Californie,  
With my gold pan on my knee."

At Fort Hall the specter fear of Indian attack, which had long lurked in the back of Captain Clark's mind, loomed into the foreground once more. Word had reached the fort, he was told, that the Bannocks were traveling in large bands up the Snake River, probably headed for the country east of South Pass, to hunt buffalo and antelope for their winter food supply. However, if they could steal enough of the herds of the emigrants on the way, they would probably not

bother to make the entire journey. They had their squaws and papooses with them; so evidently they were not on the warpath; but they had been harassing the wagon trains, and many losses from their thievery had been reported. Also, life was cheap to the Indians, and it never took much provocation to start them on the warpath. So at Fort Hall, the warning was given, Be alert, be on your guard!

Alvin Clark, keeping a close lookout as he rode at the head of his company, realized how easy it would be for a band of Indians to make a foraging attack on their wagon train. They were now skirting the sinuous Snake River, which twisted and turned in its deep canyon through the most desolate country they had yet encountered.

The travelers could hear the roar of the turbulent river, swirling through its narrow gorge, and sometimes could catch a glimpse of the foaming waters, but they often had to go for miles before finding a place where they could get the oxen and horses down the steep banks to drink. The hot sun beat down mercilessly, and dust rose in clouds to engulf the line of wagons.

One day a band of Indians passed them on the sandy flat not far away. The men—many of them naked to the waist—rode sturdy little ponies at the front of the procession. Then came the squaws, driving the pack horses. These animals were carrying heavy loads on their backs, and in addition, many of them were dragging travois. Each travois, formed of two trailing poles serving as shafts and bearing a platform or net for the load, was piled high with the Indians' household effects, and was often topped by a placid little papoose or a litter of puppies. Many of the dogs, also pressed into service, were likewise pulling travois, and trotted along complacently, seemingly unaware of the load jolting behind them.

An interesting procession it was, and picturesque. The children peeked out from behind the canvas covers of the wagons in frank curiosity. But the women's hearts beat faster in fear of what might happen. And the men, rifles across the pommels of their saddles, watched every movement of the Indians, and after they had passed, sent an extra guard to the rear, to be prepared for any flank attack on the animals following the train.

That evening all the stock were driven within the wagon circle, lest the Indians should sneak up during the night and steal them, and a double watch was set round the encampment. But the night passed quietly. The next morning it was with thankful hearts that the company journeyed forward.

(To be continued)

## THE Children's Story

### An Orphan Girl Becomes Queen

By ARTHUR S. MAXWELL

There must have been a lot of excitement in Persia those days. Every girl from India to Ethiopia, in all the 127 provinces of the empire, was talking about the king's search for a new queen. Everyone hoped she would be the one to be chosen. And you may be sure that every mother was certain her daughter was the most worthy for this high honor.

By the king's command beauty contests—or the like—were held in every province, and the loveliest girls were given a free trip to Shushan for the king's inspection.

As more and more girls arrived at the palace Mordecai had an idea. Why, his Esther was far more beautiful than any of these young ladies from Syria, Egypt, Arabia, and other parts of the country. They didn't stand a chance beside his precious little star. They weren't in the same class. Esther was far and away the best-looking girl in the world.

"I'm sure you could win," he told her one day, after seeing some of the latest arrivals. "You're so much lovelier than any of the others. Why not try and see what happens? It could be that God wants you to be queen."

Finally Esther agreed, and Mordecai took her to "the king's house, to the custody of Hegai, keeper of the women."

As Mordecai bade her good-by he added one word of caution. "Don't tell anyone you are a Jewess," he said. "That might spoil everything."

"I won't," said Esther, and she was gone.

When Hegai saw Esther he was so struck with her beauty that he felt sure she would

be chosen to be queen. So he gave her the best rooms in the house of the women and seven maidens to wait on her.

This was encouraging, but it didn't mean that Esther *would* be queen. After all, the king had to see all the other girls before he could make up his mind; he might prefer someone else.

As for poor Mordecai, he waited impatiently for news about his precious Esther. He felt certain that the king would choose her. How could he do otherwise? But suppose he didn't. What would happen to her? Would she be allowed to come home again?

"And Moredcai walked every day before the court of the women's house, to know how Esther did, and what should become of her."

Can't you see him pacing to and fro, looking up at the barred windows, hoping to get a glimpse of her face or a wave of her hand?

"O Esther, Esther, where are you?" I can hear him calling. "What has happened to you, my little star?"

Twelve months passed. Then one day Esther was called to meet the king. How excited she must have been! How hard she must have tried to look her very best!

Mordecai was waiting outside, you can be sure, and when she walked from the women's house to the throne room, dressed in the finest robes the Persian court could supply, and attended by all her lovely maidens, I can imagine he almost burst with pride. Such a dream she was, such a beautiful, glorious dream!

Onlookers in the corridors gasped as she passed by, and she found "favour in the sight of all them that looked upon her."

At last she came into the "house royal." The king was overcome by her breath-taking beauty. It was a case of love at first sight. "And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen."



## "The Same Day"

By Robert H. Pierson

Recently the telephone rang in the study of one of our evangelists. "You don't know me," a trembling voice at the other end of the line began, "but I used to be a Seventh-day Adventist. It's been years since I've been to a church service."

The voice faltered, apparently uncertain whether the rest of the story should be told.

"Yes?" the minister encouraged, "I'm so glad you called this morning. Is there some way I can be of help to you?"

The voice in the distance choked a bit, then continued.

"I'm ashamed to call you, but I'm desperately in need of help. Could you possibly spare some time to visit with me for just a few minutes? I would come to your home but circumstances prevent that."

"Mrs. Green and I will be glad to come right over," our worker interrupted, not waiting to be asked. "What is your name and address?"

With all the information in hand, Elder and Mrs. Green jumped into their little car and were soon spinning down the highway.

"Sounded as if the poor woman was in real distress," the pastor observed as they drove along; "maybe it's some sort of family trouble."

As the car drew up in front of the little run-down house in a poor section of the city, it was evident that some needs existed inside. They knocked at the door and were invited into a cold, bare front room where two untidy little youngsters were taking in the scene with wide-eyed wonder.

"You see, Elder Green, as I told you on the telephone, I was reared a Seventh-day Adventist, but like many other Adventist young people, I grew careless and drifted out of the church. A few years ago I married an unbeliever. My husband has been good to me, but we have not had the happy Christian home God wants young people to have."

Here Mrs. Stone paused. Tears welled up in her eyes. For a few moments it appeared she would not have the courage to go on.

"We are glad you invited us here today," the evangelist helped out.

"God has helped many young people pick up the tangled threads of twisted lives and straighten them out. We have a wonderful Saviour who wants to help us with every problem."

For a moment Mrs. Stone's face lighted up with hope—then the expression faded into one of despair.

"I know, but I've drifted so far from Him I don't see how He can hear my prayers or how I could ask Him to help us now!" She faltered again.

"Just what is your problem?" Elder Green asked.

"Mrs. Stone's glance surveyed the bare room; a hopeless sweep of her hand took in the whole situation.

"My husband was a taxicab driver," she explained, "but some weeks ago, because of a technicality, his driver's license was taken from him. Without his license he has been out of work. You see the results. He is out of work and," she hesitated, "we are out of

food. My husband has been trying to find work but thus far he hasn't found anything."

Elder Green took over the conversation from that point.

"We will have food in here today without delay," he assured her. "Our local Dorcas members always keep a good supply on hand for just such emergencies. That will be cared for immediately. And maybe I can be of some help to your husband in finding work. I know one or two men here in the city that I would be glad to speak to about him."

A kindly conversation followed. Information was received and words of encouragement were spoken. An earnest appeal was made for Mrs. Stone to take renewed courage and to give her heart once more to the Master.

"Sometimes," Elder Green explained, "the Lord permits us to find ourselves in strait places so we will feel our own helplessness and our need of God. Wouldn't you like to kneel here in prayer with us and let's tell God all about your problem and your desires? He will hear and answer if we will but give Him a chance in our lives."

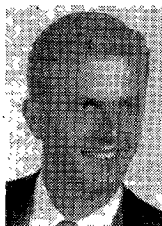
The three knelt together while two little children clung anxiously to their mother and wondered who the kindly visitor was talking to as he spoke earnestly with his eyes closed.

"And, dear Lord, please help Mr. Stone find work *today*. You know the

(One of a series featuring 1958 senior class presidents at Seventh-day Adventist colleges)

## It's Worth Everything

By CARL JANSEN, *Southern Missionary College*



"Where would I be if it weren't for Christian education?" Have you ever asked yourself that question? Only God knows the full answer, but in my own case I have a pretty good idea what I would have been without this great blessing. Earlier in my life one of my biggest temptations was to play professional ball. If it hadn't been for my mother, who knew what Christian education could do for her children, I might be out in the sports world today.

One of the great advantages offered by Christian education is the opportunity of associating with other Christian young people. No other place offers such ideal conditions for associating with companions of similar high standards.

And think of the extracurricular activities that accompany Christian education compared with those of a secular institution: MV activities, the bands that go out on Sabbath afternoon, Voice of Youth meetings, the Friday night vesper service, and many other uplifting pursuits.

Christian education has been a blessing to me and my wife in our home life. She had the privilege of obtaining her nurses' training in one of our schools. This preparation will help us to care for our children intelligently and to bring them up for God.

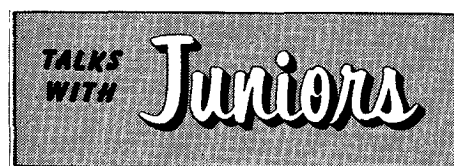
I am a premed student. I was offered tuition-free training in this line at a State university, but I turned down the opportunity, choosing instead to attend the College of Medical Evangelists. I made this choice because I believe that Christian education is worth all it costs—and more. It's worth everything.

REVIEW AND HERALD

needs of this family and the new resolves of this young mother! Do, Lord, if it be Thy will, help him find work *today*, and help Sister Stone to find her way back into the safety of church fellowship," Elder Green prayed fervently. As they arose from their knees, Elder Green invited Mrs. Stone to attend the evangelistic services being held in the church.

That evening a new face was in the congregation. That face was beaming with renewed hope. Mrs. Stone could scarcely wait to talk with Elder Green when the service was over.

"I'm so thrilled and thankful," she almost cried with joy, "my husband had his license restored *today* and was taken back at his old job *today* just as you prayed this morning! I'm so thankful to you. Your visit and prayer this morning helped my husband find work, and," she added joyously, "it helped *me* find my way back to God!"



## Oldest Living Thing

By D. A. Delafield

The National Geographic Society informs us that the oldest living thing on earth is a gaunt-looking pine in the White Mountains of California. The tree that has won the honors is a rare bristlecone pine, one of seventeen, that are purported to be more than 4,000 years old.

The oldest tree is a valiant old warrior. It is estimated to be 4,600 years old, older than the more than 3,000-year-old sequoias of northern California, which trees had previously been reckoned as the oldest plants on earth.

The scientist who announced the discovery, Edmund Schulman, remarked that it wasn't necessary to destroy the trees or to cut them down to tell their ages. He just took a bore that was made out of Swedish steel and removed a core about as thick as a pencil. Using a microscope, he studied the rings, one for each year, and estimated the age.

If Dr. Schulman is right, these "plant Methuselahs" were alive when Abraham lived in Canaan. And when King David sat on the throne of Israel, they were old trees.

Now what has kept these bristlecones alive during the long centuries? The *National Geographic Magazine* of March, 1958, tells us that these plants have developed a unique capacity to "close up shop." That is, during the years when there is little

moisture, the tree stops growing and parts of the tree actually die so that the rest may live on the scant amount of water that is available.

Dr. Schulman says that the trees' longevity is credited to a constant fight to stay alive, and that other trees, situated in areas where there is more water, grow large and die. But the bristlecones fight away on the dry slopes. Perhaps it would be correct to say that they work hard to keep alive. The very struggle for existence, the effort to survive, is the secret of their prolonged life.

Did you ever stop to think, juniors, that the world in which we live is interesting only because work, yes, hard work, makes it so? What would this world be like without work? Trains would cease to move over the bright rails. Planes would cease to fly over our heads. Cars would cease to move on our highways. There would be no activity such as we know today. Business would have to shut down.

The use of brain and muscle keeps the blood flowing, and health and life depend upon the circulation of the blood and the action of the heart. Besides, how would we pay for our groceries unless somebody worked and earned the wherewithal?

The lesson is clear. Work is necessary for survival. So never shy away from work, whether it is study or manual labor. Even if it is hard, you should not run away from it. It's good for you. If you work hard, your muscles will grow strong and your brain will develop—your character too. When the leaders of the church pick the leaders of tomorrow, they will look to the ranks of the young *workers* of today! If you take this junior talk seriously, it may change your whole life.



- Three WWC seniors—Joe Oliver, Al Kwiram, and Wayne Mathews—have been granted fellowships and assistantship positions in California research and educational institutions. Joe Oliver, engineering-physics major from Nampa, Idaho, has been granted a Master of Science program fellowship at Hughes Research and Development Laboratories at Culver City, California. Al Kwiram, chemistry and physics major from Victoria, British Columbia, has received a tuition scholarship to the California Institute of Technology in Pasadena. Wayne Mathews, chemistry major from Idaho Falls, Idaho, has received a teaching assistantship from the University of California at Berkeley.

- Voted to positions for the 1958-59 school year at a recent election on the

Walla Walla College campus were Tom White, Associated Student Body president; Bernardine Shantz, *Collegian* editor; Gary Curtis, *Mountain Ash* editor. Phil Lindsay, Marie Hatley, Jim Grisham, Glenda Gimmel, Bernadine Paulson, Bob Scott, Donna Bingham, Howard Johnson, Bob Bond, Dale Folkes, Bob Visser, Ann Page, Jim Prichard, Lila Bietz, John Sproed, and Jim Bodly were also elected to fill other student executive offices.

- "The Best Friday Night in Town" is the title of a series of programs being conducted at the New York Center by and for youth. The first one was planned by a committee under the chairmanship of Donald Lee. After the regular program the audience broke into groups for a discussion of the question, "Should a Christian say grace in a public eating place, and if so, how should he go about it?"

- Speakers at the opening night of the Voice of Youth effort being held in Harvard, Massachusetts, were Peter Cooper, Peter Federico, Reed Kinney, and Faith Rogerson, all students of Atlantic Union College.

- Samuel Chen, son of Dr. and Mrs. Philip S. Chen of South Lancaster, Massachusetts, received third special award at the Worcester County regional science fair exhibit at Worcester, April 10-12, made by Astra Pharmaceutical Products, Inc. He is a senior student at South Lancaster Academy.

- John Aaroyo, a member of the Dexterville, New York, church, was chosen from several candidates at Hannibal Central School for a summer in Europe on the student exchange program. He is to spend three months in Spain, living and studying with a select family.

- Ann Parrish, an English major at Atlantic Union College, where she has been an honor student, has been awarded a fellowship at the University of Arkansas.

- Joseph Stevens, tenor, a senior at Atlantic Union College, won the grand prize in the Talent Festival held in South Lancaster, Massachusetts, with his singing of an Irish song.

- Jane Nowack from Sunnysdale Academy won the temperance oratorical contest for the academies in the Central Union.

- Albert Ellis represented Union College in the national ATS oratorical contest conducted in the New York Center. Cleo Johnson, business major from Kansas, was named Mr. Businessman, and Barbara Zehm, secretarial major from Nebraska, was named Miss Secretary of 1958 at the Beta Kappa supper, April 1. The awards were made by Alvin Goesser from the World Insurance Company of Omaha.

- A North Pacific Union Conference temperance rally was held March 28 and 29 on the campus of Upper Columbia Academy. Dean Loganbill of Columbia Academy and Georgene Thompson of Upper Columbia Academy tied for first place, and Steve Marshall of Portland Union Academy received the third-place award.

# Our Mission Work in

By A. V. OLSON, Vice-President, General Conference

**M**OST of Ethiopia is a high, undulating plateau between 5,000 and 8,000 feet above sea level, with mountain ranges rising thousands of feet higher. It is a mountain fastness, a fortress, cut off to a large extent from the adjacent world by the mere fact of altitude. For almost three thousand years it remained unconquered and then Mussolini invaded it in 1935. The Italian domination, however, was of short duration. When World War II ended, Emperor Haile Selassie again ascended his throne in Addis Ababa, the capital.

The vast majority of Ethiopia's 15 million or more people live on the land. Cities are few, small, and far between. Most of the rural folk live in round huts made of poles stuck in the ground and plastered over inside and out with mud. The roofs are thatched with grass and mother earth serves as flooring. These homes are cool in summer and warm in winter. The ground around the huts is usually clean and orderly—not always so inside.

Owing to the paucity of transportation facilities the people produce very little for export. There is only one railway in the whole country—a narrow-gauge line between Addis Ababa and Djibouti, a French-owned seaport on the Indian Ocean. The entire country has less than 5,000 miles of roads, not all of which are paved. However, under the Point Four Program an American company, fully equipped with modern road-building machinery, is now constructing highways in different directions. These new roads will be a great boon to the country and a real joy to our missionaries, who in the past have had to spend so much time on muleback.

Fortunately, the country now has quite a network of air transportation. It is owned by the government, but is operated by Trans World Airlines. By this means our union leaders can now reach all our larger mission stations without spending weeks on the road as formerly.

Ethiopia has been a melting pot.

Here various blood streams have flowed together. The original inhabitants were evidently Hamites. Later, Semites from across the Red Sea entered the country and superimposed themselves on the indigenous Hamitic peoples, who were first cousins of the early Egyptians. From the Sudan, on the opposite side of the country, another rivulet has entered the blood stream. Additions have also been made from other sources. This mixture has produced a fine-featured and intelligent-looking race.

According to tradition, the Christian religion entered Ethiopia in A.D. 330, when two Phoenician young men who had been shipwrecked in the Red Sea made their way into Ethiopia and began to propagate their religion. Their efforts were fruitful. Even the king was counted among their converts. One of the young men, whose name has come down to us as Saint Frumentius, made frequent trips to Egypt and in time became the abuna, or bishop, of the Ethiopian Church under the patriarch of the Coptic Church in Alexandria. This system of appointing the head of the Ethiopian church by the Coptic patriarch in Egypt went on without serious interruption from the fourth century until 1950. The one thus appointed was invariably an Egyptian Copt.

When the present emperor returned to his throne, he set about to change this system. He wanted the head of the church to be Ethiopian. So he nationalized the church, stipulating that henceforth the abuna must be a man of the country. Now the emperor nominates a man selected by the local clergy, and this nomination is confirmed by the patriarch in Alexandria.

It is often stated that Ethiopia is Christian. This statement needs modification. The fact is that approximately half the population is Moslem or pagan, but the government and

One of Ethiopia's modern airports.

PHOTOS, COURTESY ETHIOPIAN EMBASSY



# thiopia

those in authority are mostly Coptic Christians. European and American mission societies, both Protestant and Roman Catholic, have operated for some time in Ethiopia with varying degrees of success. On the whole, progress has been slow.

Seventh-day Adventist missionaries were first sent to Eritrea, which borders Ethiopia, in 1907. Under the direction of the old European Division two laborers from Sweden, J. Persson and P. N. Lindegren, were sent to open the work. Among other workers sent there in the early days we may mention Dr. F. W. Vasenius and V. E. Toppenberg. They were followed in 1909 and 1912 by Anol Grundset and H. Steiner. In 1920 V. E. Toppenberg entered Ethiopia itself.

During the decades that have passed since then, many missionaries from both Europe and America have labored faithfully to carry the message of a soon-coming Saviour to this field. Mission stations have been opened, schools have been established, hospitals have been erected, and churches have been built. The workers have toiled faithfully and well, but progress in soul winning has been slow. Two world wars, with the Italian war sandwiched in between, brought great hardship and perplexity to the work.

Notwithstanding all hindrances and obstacles, a good foundation has been laid. And now, thank God, a new day has dawned. The change came about in a rather unexpected way.

Down in the southern part of the country, where we had never done any work and where we had no members, workers of another mission society launched an aggressive campaign against Seventh-day Adventists. They inundated the whole countryside with tracts against us. With voice and with pen they warned the people to have nothing to do with Advent-



Emperor Haile Selassie of Ethiopia.

ists and their "heretical" doctrines.

All this agitation aroused the curiosity of the people. They began to inquire, "Who are these Seventh-day Adventists? Where are they and what do they believe?" Upon learning that an Adventist college was about 200 miles to the south of Addis Ababa, they decided to send a delegation there to discover for themselves the truth about this "dangerous" people and their doctrines. On their arrival they were given a hearty welcome. All their questions received prompt and courteous answers. Every day they were given Bible studies covering our doctrines and practical Christian living.

They were profoundly impressed with what they saw and heard. Instead of remaining a few weeks as they had been instructed to do, they stayed several months. Much to their satisfaction, they found that Seventh-day Adventists are, after all, not a dangerous people and that their doctrines are not heresy but are founded on the eternal Word of God. Gladly they accepted the message and with it the responsibility of giving it to others.

Burning with zeal for their newfound faith they returned to their homes. Soon they had the whole district on fire with the message. A Macedonian call was sent to our headquarters in Addis Ababa for immediate help. Our leaders could hardly believe the report. Such a thing had never happened before in Ethiopia. When they went down they found, in the words of the queen of Sheba, that "the half was not told." Without delay permanent workers were sent there and plans were laid for establishing a mission station in that field.

On my way home from the Southern African Division I was asked to spend a few weeks in Ethiopia. One of the first places the brethren took me was to the Kombatu Mission Station. There we had a camp meeting for these new believers. How they enjoyed it. And so did we! More than 400 had already been baptized. Another 150 were ready for baptism, and 500 others were in baptismal classes preparing for this sacred rite. Not all of these new converts were able to come to the camp meeting, for they are scattered over a wide area, including the districts of Kombatu, Wallamo, and Sidamo. Railways in this area are nonexistent, and there is not even a wagon road.

Here is a fruitful mission field that stands wide open, pleading for more workers. The few laborers now in that area cannot begin to properly care for all the interests. We must all join in asking the Lord of the harvest to send more reapers into this needy field.

Over in the western part of Ethiopia, in the vicinity of our Gimbie Hospital, there is also a new day dawning. The workers from there who attended the year-end meeting in Addis Ababa brought a cheering report of new interests and large baptisms.

It was a happy experience to meet with the workers and members in Addis Ababa. Representatives were present from our four hospitals, from the various mission stations, from the college and other schools. The Northern European Division, of which Ethiopia forms a part, was represented by A. F. Tarr, the division president, and M. E. Lind, the Sabbath school and Missionary Volunteer secretary. The majority of the foreign missionaries are from Scandinavia and England. With the exception of one, the doctors are American. Most of the nurses also are American, but one is Swiss and another is Austrian. It is a cosmopolitan group, indeed. Most of the field and institutional workers are Ethiopian.

The union committee meeting was preceded by a workers' meeting that lasted several days. These gatherings, as well as the two weekend meetings and all the evening services, were held in the chapel on the hospital grounds. This became a hallowed place to us all. It was good to be there. God came very near to His children in that hospital chapel.

The union committee meeting, held in the union office, lasted more than a week. Under the able leadership of their new president, Axel Varmer, of Denmark, careful study was given to the urgent needs and pos-

*(Continued on page 23)*

# News From Home and Abroad

## The Advent Message Enters Laos

By Richard C. Hall

The kingdom of Laos lies in a remote section of Southeast Asia. It is a small country of about 2 million people, formerly part of what used to be French Indochina. It lies north and east of Thailand and south of Yunnan Province, China. North Viet Nam, South Viet Nam, and Cambodia form its eastern and southern borders, and it touches Burma at the northwest corner.

Until last year the third angel's message had never entered this land, and the Advent Movement had not sent a mission worker, foreign or national, inside its borders. As far as we know, not one Seventh-day Adventist member has ever lived in this kingdom. Other missions, however, have a strong and growing work in many sections of Laos. They have been working in this country for about 35 years. In one small section they have more than 5,000 members.

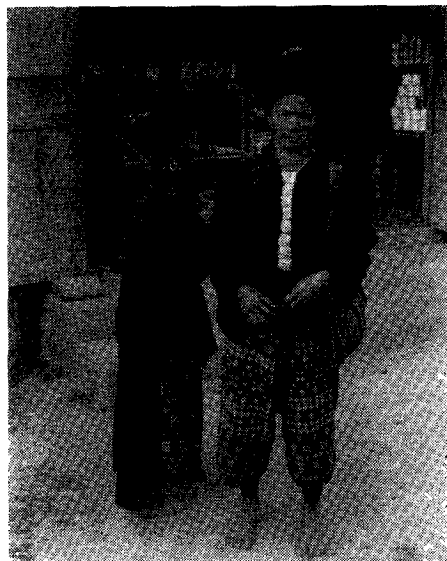
On October 10, 1957, my family and I, in response to a call from the South East Asia Union, entered Laos. It was decided that we should begin our work somewhere in the north, so we traveled to Luang Prabang, the ancient capital where the king lives. This is a beautiful little town nestled between two rivers and surrounded by high mountains. Here we decided to stay until I could look at other possible places to settle. After about a week we decided that the Lord was leading us on to the little town of Nam Tha, which H. C. Currie, the union president, and I had visited previously. It is centrally located in this northern region.

"Why go so far to such a remote place?" many have asked. "Why not settle in Luang Prabang, where the living would be much easier?" Here is my answer: Other missions have been laboring in that area for many years and have many members. The people there have a chance to know Jesus and His love. While they are not receiving the whole truth, they at least have an opportunity to accept Christ as their Saviour. Why should we begin working there when up in the Nam Tha region they have never heard of salvation through Jesus?

It was with mixed feelings that we

took our luggage and boarded the single-engine plane to cross several ranges of mountains to Nam Tha. We were grateful, of course, that we were able to do the Lord's bidding, yet there was also a feeling of fear of what lay before us—going to live 20 miles from Red China, hemmed in on one side by North Viet Nam with two of the northern provinces of Laos controlled by Lao Communists, and having no contact with the outside except by this small plane, which was based about 350 air miles away.

Nam Tha is a little town of about 1,000 adults, surrounded by rice fields



Yeow women in front of a shop, Laos kingdom.

and villages. These in turn are surrounded by mountains. The mountains are dotted with small tribal villages. There are 12 races of people living in this vicinity. Only two of them have any religion, and that is Buddhism. The others are spirit worshippers who seem to have a great desire to be freed from their fear of the spirits.

When we reached Nam Tha we went to a house we had previously arranged for but found that it was not ready for us. We searched for several hours and finally found an empty grass hut with a mud floor. There we stayed, sleeping on a bamboo platform and doing the best we could to

prepare food with a kerosene burner, using what utensils we had brought in a suitcase. After two and one-half weeks we moved to a four-room apartment over a Vietnamese restaurant. It has a board floor, so is much cleaner and more desirable. The children are healthier here also.

There is no running water except the river more than half a mile away. It is our bathroom, washroom, and source of drinking water. Three months ago the landlord promised to build a bathhouse, but we don't think he will build it very soon. At this season of the year it is very cold and we eat breakfast with our heaviest overcoats on and sleep under two or three blankets. Living costs are unusually high, as little is produced locally. All else must come in by air.

We have now leased a small plot of ground and have contracted village men to cut lumber for a small house. We have cleared the land, dug a well, and built an outhouse; we have neither of the latter where we now live. There is also room on the land to build a small chapel. We hope to get money to build very soon.

The people in this area are friendly and are continually coming to us asking to study and be taught our religion. I have told them that soon a Thai helper will come and we will start a Bible school. About 50 young men have already asked me to write down their names and register them for our Bible course. From these young people I hope by the end of the year to have eight or ten ready to go out into the villages to spread the good news they will have learned and accepted.

We have no helpers. We have no interpreter. No one in the whole province of Nam Tha speaks English. We must use their language. I have had a few meetings and Bible studies, with good crowds and excellent interest. I pray that they may be able to understand me.

There is also a good opportunity to help and influence the people through the medical work. Many people are begging us to help them physically. I tell them that I'm not a doctor, but they don't seem to know what difference that makes—I'm an American and that should be sufficient, so they keep coming and asking. We have been able to help some of them, but most have been turned away because we had no medicine for them.





Two young men of the Luntan tribe, Laos kingdom, Southeast Asia.

One of the first to come was a woman with a small boy on her back. The little fellow's feet were covered with running sores. On her knees she pleaded that we help him. We were sorry for the boy and looked over our small supply of medicines, but found nothing to heal this sort of thing. We had to send her away, but she came back the next day with faith that surely we could help them. So we decided to try using iodine tablets, soaking his feet in this water. We had brought the tablets along to purify drinking water. We gave her several tablets and told her we would pray for his healing.

She came back the next day for more, saying that his feet seemed better. For several days his feet did not seem to get much better, but the

disease had stopped spreading. We gave her a bar of Ivory soap to wash his feet with, and also some penicillin tablets we had found in a shop. We told her to give him three a day.

A few days later she brought the boy back and his feet had healed nicely. They were still very tender, but she was so thankful to us. We told her not to thank us but to thank the true God in heaven, for we had prayed He would heal the boy's feet.

Why do we not go to an easier place to labor? Why are we here? Because Jesus said, "Go . . . teach all nations." And the prophecy of Revelation 14 shows that the three angels' messages must go "to every nation, and kindred, and tongue, and people."

## Our College of Medical Evangelists

### A Symposium

\* \* \*

## CME and Our Worldwide Cause

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

If we should attempt to measure the over-all value of the College of Medical Evangelists in terms of dollars and cents we would fall short of expressing the real value of the institu-

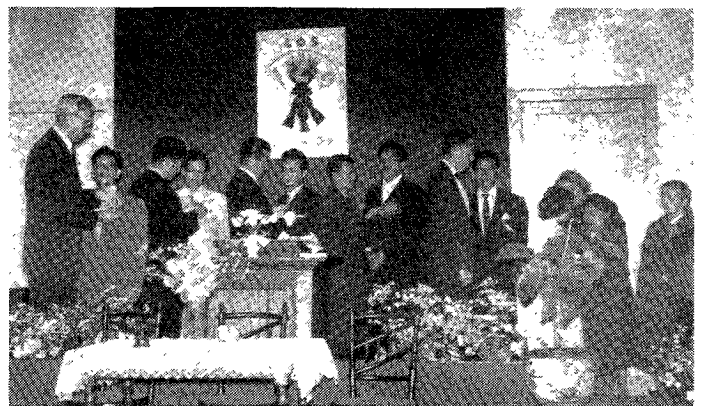
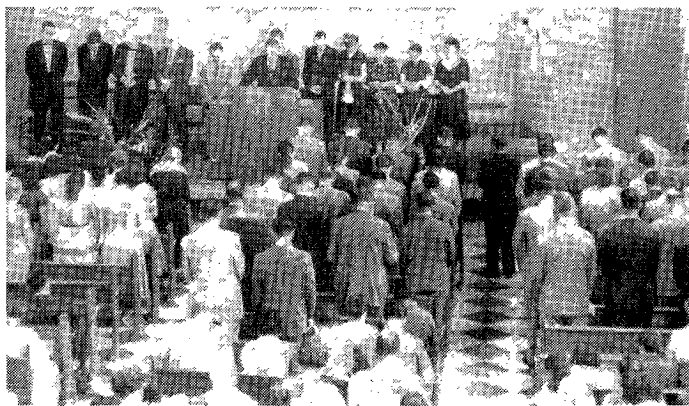
tion to our worldwide work. CME's graduates have opened closed doors in the mission fields, built bridges of friendship and good will in many lands, and brought to thousands of sin-sick souls not only healing of physical ills but also a new hope and joy in becoming acquainted with their Saviour.

We recall the long list of dedicated medical missionaries, many of whom have rendered outstanding sacrificial service. We can but mention a few. There is Dr. Roy Parsons, without whose pioneering work in all probability we would not have been able to have continued our missionary work in Angola. His splendid public relations and skillful medical work gained us friendship and recognition when it was most needed.

Then we recall the opening up of our work in Thailand, which was made possible by the effective work of Dr. R. F. Waddell in establishing the Bangkok Sanitarium and Hospital.

Dr. George Nelson in the establishment of the Karachi SDA Hospital did a similar work in West Pakistan. The work of Dr. Roy Cornell in opening up our work in Libya and that of Dr. Stanley Sturges in pioneering in Nepal represent values to the cause that cannot be measured or recorded on a balance sheet.

Space forbids the mentioning of many other CME graduates who have



## "120" Commissioning Services in the Inca Union

During the months of February and March the writer had the privilege of commissioning a total of 187 laymen as members of the "120" in the Lake Titicaca, Peru, and Ecuador missions of the Inca Union. The largest of these commissioning services was held in the Porvenir church in Lima during the visit of T. L. Oswald from the General Conference Home Missionary Department. On that occasion 78 lay workers from the six churches of Greater Lima received the insignia indicating their preparation for and activity in the soul-winning efforts of the church.

The "120" emblem used in the South American Division pictures a torch upheld by three hands representing the pastor, officers,

and members of the church. It was especially impressive to see this emblem presented in a living picture. To the strains of "Onward, Christian Soldiers," A. N. Peverini, president of the Peru Mission, marched down the center aisle holding aloft a lighted torch. At the front of the church he was joined by Brother Loyola, the local elder of the Porvenir church, and Miss Alegria, one of the branch Sabbath school directors. Together they held the torch high while Elder Oswald gave the charge to those who had just received their insignia.

Other commissioning services have been held in Juliaca, Peru; and in Quito, Ambato, Manta, Babahoyo, and Guayaquil, Ecuador.

In Guayaquil, 51 had met the requirements of the "120." In each place many of our brethren and sisters were inspired by the example of these active lay workers.

In the picture at left lay workers bow their heads while F. C. Webster, president of the Inca Union, offers the consecration prayer during the commissioning service in Lima, Peru. Faithful lay workers (above) in Quito, Ecuador. Dr. W. W. Stiles (at left) takes an active part in lay evangelism in that city, where he has established himself as a self-supporting physician.

R. A. HAYDEN, *Secretary Home Missionary Department Inca Union Mission*



Miss Ruth White, instructor in the School of Nursing at the College of Medical Evangelists, holds an open-air well-baby clinic in Tanganyika. She and several other CME personnel, under the direction of Drs. Harold Mozar and Saleem Farag, visited Africa recently to survey the possibility of establishing an overseas field-research-and-training center for the denomination's medical education center at Loma Linda and Los Angeles.

done valiant service in lands afar and near. The denomination gratefully acknowledges the great value that our medical college has been and still is to our worldwide missionary program.

### Christian Education at CME

By Godfrey T. Anderson  
*President, CME*

Our young people, preparing to live and work in this modern world, must have a competent mastery of the tools they will use and the guiding wisdom of spiritual insight to use them well. To provide this Christian education is the purpose of our church-related schools. The College of Medical Evangelists exists to provide its students with skill in the healing arts and with the guiding and motivating spirit of Christian faith.

Today, distant lands that stand in urgent need of medical help, demand the best and the highest trained. They call for doctors with credentials from specialty boards, for nurses with degrees and special experience, and for other well-qualified and experienced members of the medical team. It is our denominational purpose to answer these calls, as far as possible, with the type of skilled professional help they need.

The church sets the highest standards in Christian living, and would scorn to modify its fundamental doctrines where these may require inconvenience or sacrifice. Likewise, the highest standards in education, the most careful scientific training, and Christian ideals of devotion and service are the aims and purpose toward which CME directs all its efforts.

### Adventist Graduate Education

By Keld J. Reynolds  
*Dean of the Faculties, CME*

Church-related education at the graduate level is as important as at any other level. In the sciences the information and the skills are not different from those acquired without this relationship, but characters and careers are not built exclusively from facts, however competently acquired through study and research. Rather, it is the insights and value judgments, and the resulting philosophy of life and sense of mission that determine what a person is and what he does with what he knows. Furthermore, when learning and belief grow up together they are more likely to find harmonious interrelationships than when they develop apart from each other.

In this context the graduate programs at the College of Medical Evangelists serve the needs of the church, of society, and of science. The students explore the upper reaches of science with teachers who are Christians and Adventists as well as scientists. They are attracted to careers and professions that in many instances contribute to the work of the church. Since graduate students in some instances are men and women whose service in the healing arts has already begun at home or overseas, the fellowship with others of different backgrounds results in a significant enrichment of the learning process, whether the student after graduation devotes himself to service or to teaching.

At present the CME graduate pro-

grams are in dietetics, nursing, the basic sciences, and clinical medicine. The Master of Science degree is conferred in each program, and in certain of the basic sciences the Doctor of Philosophy degree is conferred.

### Professional Contributions of Our Alumni

By W. E. Macpherson, *Dean School of Medicine, CME*

It is within the plan of God, within the nature of man, and certainly an essential part of the philosophy of Christianity that men live together and have definite helpful and constructive relationships toward one another. To no other group could this manner of life be more applicable than to men and women within the professions of medicine and especially to alumni of the College of Medical Evangelists.

That more should be expected of them than the restricted services that their professions require is practically an obvious truth based upon experience. Their objectives in life, the ethics of their profession, their spiritual ideals, include responsibilities of leadership as citizens in the communities in which they live.

Although individual variations are recognized, there are many activities in which one can have and should have active interests toward which his talents can be applied. Certainly it is within the plans and the objectives of the College of Medical Evangelists and of the Seventh-day Adventist Church that many alumni of the college are active participants in education, civic enterprises, music, art, various welfare projects and services, as well as in Christian endeavor, in the communities in which they live.

### Why I Chose CME

By Richard Boggs  
*Freshman, School of Medicine, CME*

Some of my former university professors, curious classmates, and even relatives have asked me, "Why did you choose CME when you could have attended a big-name university?" Is there anything unique about CME? Yes!

As a prospective medical student from UCLA, I made inquiries into a number of prominent medical schools. Their stated objectives, the caliber of their faculty, and the physical plant from which they operated impressed me. But something was missing. Is it enough to obtain just a good scientific background? I think not.

The ideal physician, I believe, is one who treats not just physical com-

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plaints but the whole person. This includes the psychological and spiritual aspects of each patient. The physician can do many things for his patients, but the final outcome is in the hands of the Great Physician.

Therefore, I wanted to find a medical school with provisions for spiritual as well as technological training. Of the many schools I investigated, CME best fulfilled this ideal. At CME we have the opportunity to acquire breadth and depth in our spiritual experience, to enjoy true fellowship along with the acquisition of scientific competence. The philosophy of treating the whole person, "To Make Man Whole," was the deciding factor in my choice of CME.

## Religious Liberty on TV

By Frank H. Yost

The American Religious Town Hall of the Air is a nondenominational televised discussion panel that presents unrehearsed opinions of the panelists on vital topics of the day. On April 9 and 10 it went to Philadelphia to argue religious liberty principles—separation of church and state, and Sunday laws—in the Academy of Music there, and in the Congress room of Independence Hall. The Town Hall, made up of six regular panelists, with A. A. Leiske as moderator, and a variety of visiting participants, has been on the air for five years.

Since the Philadelphia panel discussions, we know more clearly how many feel on religious liberty issues, having heard the off-the-cuff opinions of clergymen and other leading citizens of a variety of faiths. Participants in the discussions in the seven telecasts presented were a Methodist district superintendent from Minnesota, a Lutheran pastor from St. Paul, Minnesota, a Baptist pastor from Chicago, Illinois, and the writer, as regular panelists; a Roman Catholic lawyer from Illinois; a Presbyterian pastor and a Methodist pastor from Philadelphia, Pennsylvania; three Jewish rabbis and a Jewish lawyer from the Philadelphia area; and the general secretary of the Lord's Day Alliance, Dr. Melvin M. Forney, a Baptist, and the secretary of the Lord's Day Alliance for the State of Pennsylvania, Dr. Ellsworth Jackson, a Presbyterian. Of this group, six participants appeared on each of the seven panels, some of them appearing a number of times.

The topics discussed were "The Union of Church and State: Can Separation of Church and State Be Complete, and Can the State Aid One Religious Group Without Violating the Rights of Another Re-

## They Are Literature Evangelists

Our literature evangelists in North America call at approximately 25,000 homes each working day! They reach more non-Adventists than any other group of workers among us. And they sell much truth-laden literature. They deliver an average of \$25,000 worth of literature a day. But they not only sell the books; look at the other work they are doing! The following report is far from complete, but it gives a general idea of the missionary work done by the literature evangelists of North America last year:

Free literature given away	818,250
Bible school enrollments	135,660
New persons attending church	5,142
Former Seventh-day Adventists contacted	5,702
Homes where prayer was offered	241,243
Bible studies given	15,455
Baptisms from literature evangelist contacts	641

During 1958 every literature evangelist has set his goal to enroll ten persons each week in the Bible correspondence courses.

Yes, literature evangelists are doing missionary work—missionary work of the highest order. Thousands of people know little or nothing of Seventh-day Adventists. They can never be reached by evangelistic meetings alone. Someone must visit the homes and call attention to the startling truths for this time. Consecrated men and women are doing that very work. They are literature evangelists. Pray for them.

W. A. HIGGINS

ligious Group?" "Should Sunday Laws Be Repealed: Are Religious Practices the Responsibility of the State or of the Church?" "Is the State Supreme Over Conscience: Can the Courts Compel Men's Consciences?" "Should the State Foster Religion, and Should the Government Support a Religious Teaching or Practice?" "Is the American Government Civil or Religious? Should the United States Be Considered a Christian Nation, and Is It Irreligious to Insist on the Rights of All Kinds of Religion or Nonreligion?" "Religion in the Government: Does the Present Crisis Demand a Spiritual Revival Fostered by

Church and State, and Should We Have a Religious Test for Public Office?" "The State Favoring the Christian Sabbath: Should the State Establish a Sabbath by Legislation, and Should There Be Exemptions From Sabbath Laws on the Ground of Religion?"

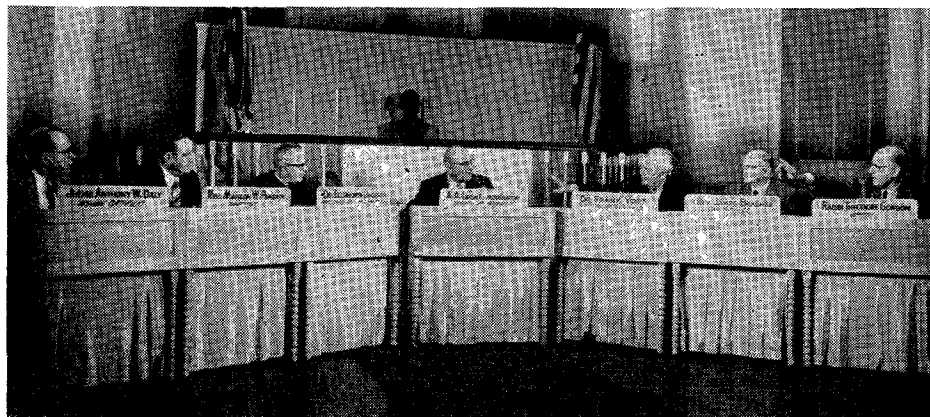
The amazing thing revealed by these discussions was how little the principle of separation of church and state means to the panelists and evidently to the churches they represent. The state is not, the panelists made clear, to be a secular state, keeping itself within the bounds of civil administration. Men in political office should be religious men, watchful to develop religion among the people, and concerned to foster and advance the work of the churches.

When it came to the question of a religious test for holding civil office, concerning which the Federal Constitution rules that "no religious test shall ever be required as a qualification to any office or public trust under the United States," the majority of the panelists held that a man's religion matters very much when it comes to political office, and a man without religion is unworthy to occupy a public trust.

The discussions on Sunday laws were very revealing. It was emphasized that Sunday laws are desired by labor unions to protect the workman from having to work seven days a week, and by merchants who wish to close their businesses on Sunday, to control "unfair" competition. But the preacher panelists reiterated that the churches needed Sunday laws so their people can attend church instead of having to work on Sunday.

Several panelists rejected the tolerant provision of exemption from the restriction of the Sunday laws for those who observe the seventh day. Everyone should be required to obey the Sunday laws, it was contended.

It was startling to hear the insistence upon the right of the majority to dictate in religious matters. Ninety-



MARVIN REEDER

The American Religious Town Hall panel as it met in Philadelphia, April 9 and 10.

*"To Make Man Whole"*



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HARRY ANDERSON, ARTIST

*The College of Medical Evangelists* aims to minister to the wholeness of mankind through the lives of its graduates everywhere. In order to give the best training in Christian service to these dedicated men and women, adequate facilities must be provided and maintained. Only with YOUR faith, prayers, and continued interest can CME provide Christian education in the healing arts.

Remember CME with your  
gift on CME Day—June 14

*The College of Medical Evangelists*

Loma Linda, and Los Angeles 33, California

Dentistry	Medicine	Nursing	Graduate Studies
Medical Technology	Physical Therapy	X-ray Technology	
Dietetics	Tropical and Preventive Medicine		

Loma Linda Sanitarium and Hospital

White Memorial Hospital and Clinic

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.



five million people attend church on Sunday, while less than five million believe in the seventh-day Sabbath. Therefore, it was reiterated, the will of the majority must prevail.

One of the representatives of the Lord's Day Alliance called attention to the fact that God handed down the law on Mount Sinai, not to the religious leader, Aaron, but to the civil administrator, Moses. The moderator asked him whether he wanted the theocracy of Moses set up in this country. He answered, "Yes." Then he was asked whether he remembered that sometime after the giving of the law, a man was stoned to death for Sabbathbreaking, and whether he would want something of that sort to happen here. In spite of hedging, as the question was persistently asked, the panelist finally admitted that some such result might have to follow from the enforcement of Sunday laws!

These Town Hall discussions furnished a marvelous opportunity to present the true principles of religious freedom, the need for keeping church and state definitely separate, the importance of the rights of minorities, and the injustice of Sunday laws. It is the opinion of responsible Adventists who heard the discussions that the clergymen participating were shaken in their antireligious liberty views, and were discomfited particularly in the matter of Sunday laws.

The panel discussions held in Philadelphia were not televised directly, but were put on sound film, to be viewed as television stations make use of them. We suggest that you ask your favorite television station to request Town Hall sound films for showing in your community. They can be rented also for showing to church groups. There are a large number of Town Hall films available. Requests for them should be addressed to the American Religious Town Hall of the Air, 1615 Scheffer Avenue, St. Paul 16, Minnesota.

## Our Greatest Sacrificial Offering for Worldwide Advance

By C. L. Torrey, *Treasurer General Conference*

From many lands come thrilling reports of progress in soul winning. Larger and larger numbers are being added to the church. During the past year 84,305 souls were baptized. This represents an average of 1,621 people baptized each week in 1957.

If these members should stand in line six feet apart, there would be 96 miles of new believers. Were you to walk along this line at the rate of

three miles per hour, eight hours per day, greeting them, it would take you four days to greet them all. And think of the inspiration in meeting new members from nearly every land of earth! These believers have come out of Protestant and Roman and Greek Catholic churches, as well as from darkest heathenism.

In some countries where the work has gone very slowly for decades, there is a new awakening and large numbers from these lands are shaking off the dust of centuries and taking their stand for the truth.

While we are deeply grateful for the progress made, yet I am confident that none of us feels that we have done our best. Actually, where we are now winning hundreds of souls, we should be winning thousands. In order to complete our task more quickly we must learn the deeper meaning of sacrifice and of love for souls.

The work should have been finished long ago, says Ellen G. White, and the honest in heart have been garnered in. Notice her statement found in the *Review and Herald*, October 6, 1896: "If those who claimed to have a living experience in the things of God had done their appointed work as the Lord ordained, the whole world would have been warned ere this, and the Lord Jesus would have come in power and great glory."

Many years have elapsed since this statement was written, and still the work is not finished. What should we do about finishing our task? These are days of challenge for God's people. The future can be bright with promise if we all step forward in promise as an army and face up to the opportunities before us.

Knowing the loyalty of the Advent people and their faithfulness in supporting the cause of present truth, I feel free to quote here an action that was adopted by the last Autumn Council. The contents of this action had been given very careful and prayerful consideration before its adoption. Here it is:

### Million-Dollar Offering

"WHEREAS, The holding of the General Conference session in the year 1958 will furnish a special opportunity to approach all our people with an appeal for world advance in evangelism and a larger work in the mission fields,

"We recommend, 1. That a general offering be taken in all of our churches on Sabbath, June 7, and at the General Conference session on Sabbath, June 21, this offering to be known as 'World Evangelism and Missions Advance.'

"2. That this offering take the place

for the year 1958 only of the Missions Advance Offering and the Midsummer Offering.

"3. That the over-all goal for this offering be one million dollars.

"4. That in North America the total offering received on June 7 be immediately reported by the local churches to the local conference and on to the union, so that on June 21 the total amount raised in the churches may be reported to the session in Cleveland."

I am sure that this action calling upon our people for funds with which to strengthen our evangelistic program will greatly appeal to your hearts and that you will give this appeal your wholehearted and enthusiastic support.

We are suggesting that we all raise our sights and make this a real sacrificial offering, that where we have given \$1 in the past we give \$5; where we may have given \$5 that we give \$10; and where we have given \$10 we give \$25 or more.

God loves a cheerful giver, and He will reward you for your sacrifice for this great cause. We are confident that this will be the largest sacrificial offering for worldwide evangelistic work on any one day in Adventist history. You can help make it a reality, and I know you will.

May our loving heavenly Father guide you in deciding the amount that you will give. As you contribute, think of the large number of evangelistic efforts that these funds will make possible and the souls that will be won for the kingdom of God as a result.

## Our Mission Work in Ethiopia

(Continued from page 17)

sibilities of the various sections of the field. Plans were laid for utilizing every agency at their command.

In the capital city, Lester Rasmussen, the union evangelist, is to conduct a big effort. In an ideal location near the center of the city, ground has already been bought on which to erect a large new church building. Because of the excellent work done by the doctors and nurses in our hospital there, Seventh-day Adventists are well and favorably known in all parts of the city.

I came away from Ethiopia with the profound conviction that there is a bright future for the work of God in this old Bible land. No doubt there will be serious battles to be fought and suffering to endure. Persecution has already been the lot of a number of our people in certain sections, but we foresee glorious victories ahead.



# • In Brief •

## OVERSEAS

### Australasian Division

● The island of Bali in the Talisea area of New Britain, near New Guinea, will be served by the new ship to be provided by the overflow from the next Thirteenth Sabbath Offering. On this island only three years ago the first Adventist missionaries met with violent opposition. R. A. Harrison was attacked and his nose broken. Cornelius, a young native missionary, has worked lovingly and long with these people, and already 20 of his converts have been baptized. The seed planted is ripening to an abundant harvest. Because the sea is dangerous at this time of year, the present ship, the *Day Dawn*, cannot be used, hence no visits have been made to these faithful people for several months. Those concerned are looking forward to the new ship with great joy, believing that thus these faithful native missionaries who are working under difficult conditions can be served better.

### Far Eastern Division

● A three-story evangelistic center is to be built in Osaka, Japan. This city has a population of 4,500,000. The membership of the Osaka Central church is now 32.

● Thirty-two young people have graduated from Japan Missionary College the past two years. Most of these young people have entered the organized work, either in the local missions or in the union. T. Yamagata is president of the college.

● Of the missions in the Japan Union Mission, the Okinawa Mission showed the largest gain in membership at the time of the twentieth biennial session of the union, held in Tokyo, December 16-21. There are now 203 members on Okinawa, and the Sabbath school membership is 500.

● In Japan 124 branch Sabbath schools are being conducted. These have a membership of 3,000. Mrs. F. R. Millard, Sabbath school secretary of the Japan Union Mission, also reports that the union now has 85 Sabbath schools with a membership of 6,771.

● A number of graduates from Philippine Union College have responded to calls from fields outside the Philippines. Dr. R. G. Manalaysay reports that 27 students are now serving in foreign fields as follows: Guam 3, Indonesia 2, Thailand 7, Viet Nam 6, Hong Kong 5, Borneo-Brunei-Sarawak 4.

● Ten workers from the four missions in the South Philippine Union Mission were ordained to the gospel ministry at the time of the union biennial session, January 2-11. These men had worked in the cause of God a total of 143 years.

● A health and welfare center has been opened in Singapore. It is housed in a commodious building and is supported by the four Seventh-day Adventist churches in the city. The center is being operated under the capable leadership of Mrs. C. E. Randolph and a committee made up of representatives from the four churches in Singapore.

● During the two years 1956 and 1957, 910 members were added by baptism to our churches in the North Celebes Mission. At the close of 1957 there were 7,767 members in this mission. These are distributed among 135 churches.

● The Celebes Training School, directed by Bryce F. Newell, the only overseas worker in the mission, has 170 students enrolled.

● One of the 91 colporteurs in the North Celebes Mission found a Chinese shop in an isolated village closed on the Sabbath day. Upon inquiry, the proprietor told him that he had graduated from the Bible correspondence course and was now keeping the Sabbath. He was later visited by one of the ministers of the mission, was baptized, and is now a faithful church member.

## NORTH AMERICA

### Atlantic Union

● Keith Attle is president of the Light Bearers Club recently organized in Syracuse, New York. The club's first project is a layman's evangelistic effort among the Indians on the Onondaga Reservation.

● The Livingston church booth attracted much attention at the tenth annual Hudson Exhibition in Hudson, New York, April 17-19. Mr. and Mrs. Howard Munson of the Adventist Home, former missionaries to the Philippines, dressed in formal native attire and displayed many Filipino objects. Craftwork made by residents of the Adventist Home was on sale, and a Bible was given away each night to one of the new enrollees in the Faith for Today Bible Course.

● Edythe Sumpter and 18 of her pupils from the Manhattan Elementary School seventh grade made a three-day tour of historical sites in Washington, D.C., and Arlington, Virginia. The group was accompanied by Eleanor Thompson, office secretary for the Northeastern Conference education department.

● The choir of the West Lebanon, New Hampshire, church, under the leadership of Roger Holton, principal of the Estabrook School, recently appeared in their new robes for the first time. The group raised the money, bought the material, and each made her own robe.

● For the second consecutive year the New York Ephesus Collegiate Choir, directed by Homer Wade, Jr., won first prize in the annual choir contest conducted by the Pittsburgh *Courier*, a weekly newspaper, on April 17. Seventeen selected choirs participated. The Collegiate Choir is composed entirely of

young people, most of them in their teens and twenties.

### Central Union

● Beginning July 7 at 6:30 P.M. the western part of Nebraska will have the opportunity to hear and see the last warning message over station KHOL-TV and its affiliated station KHPL-TV, channels 13 and 6, respectively. The program will continue for one year. The church members are behind the program financially and personally to make it a success.

● R. S. Watts was the main speaker for the western Nebraska four-district youth rally held recently in the Scottsbluff church. W. A. Howe and G. C. Williamson led out in MV soul-winning activities in the afternoon panel discussions.

● E. E. Patton recently began a series of meetings in Buffalo, Wyoming. Fifty non-Adventists were in attendance for the first meeting.

### Lake Union

● C. Bufano, pastor of the Moline, Illinois, district, has held revival meetings in every church in his district. From his last revival, at Aledo, he had 19 decisions for baptism.

● A baptismal service was conducted by E. S. Dilleit, assisted by Xavier Butler, at the Shiloh church in Chicago, Sunday night, March 30, at which time 23 new believers were baptized. Much of the credit for this baptism goes to faithful laymen, Dorothy Smith, and the Bible correspondence courses.

● Carl W. Pruitt, pastor of the Evansville, Indiana, district, reports that, after several years of careful planning, a sanitarium is being erected near Evansville. Mrs. Louise Kuiken and Mrs. Albert Tribby have worked hard for this project. Ground-breaking ceremonies were held March 4, and construction is going forward. The building, to cost approximately \$300,000, will be more than 260 feet long, and will accommodate 64 beds for patients. It is located on a plot of about 20 acres of land. The institution will be called the Bethel Sanitarium.

### Northern Union

● L. E. Rogers reports the baptism of six persons and two added to the church by profession of faith at Des Moines, Iowa, on April 19.

● R. H. Nightingale, Northern Union Conference president, delivered the sermon at the rededication of the Manfred, North Dakota, church.

● Kenneth Allen has accepted a call to the South Dakota Conference as Bible teacher at Plainview Academy and pastor of the Redfield church.

● Union College ministerial seniors led by Sidney Allen sponsored a series of evangelistic meetings at Council Bluffs, Iowa, March 23 to April 6. Elder Allen presented the sermons and the students presented talks on the books of the Bible. The departments of nursing and home economics presented a 30-minute feature each evening. A. H. Gerst, district pastor, is following up the interests.

## REVIEW AND HERALD

## North Pacific Union

● Forty decisions for baptism were made during the series of meetings held recently in Wapato, Washington, by George Knowles, Kenneth Fleck, and Aaron Wagner. Two baptismal services have been conducted, and the remainder of the candidates are receiving instruction in preparation for baptism.

● At the workers' meeting in Caldwell, Idaho, on April 28 a total of \$27,165.92 was reported raised for Ingathering—the highest amount in Idaho history. Alaska, Idaho, and Montana were over their goals when the campaign was officially launched this spring, and Oregon, Upper Columbia, and Washington are making good progress toward reaching their full quotas.

● Fourteen members were added to the Central church in Seattle, Washington, by baptism on April 5, with H. F. Hannah officiating.

● E. W. Striplin reports that 17 members were added to the Jackson Prairie and Winlock churches by baptism on April 19 as a result of the recent series of meetings held in the Jackson Prairie church.

● Five families are taking Bible studies and one family was baptized as a result of the effort held in Burbank, Washington, by the evangelism class of Walla Walla College. The members of the Pasco church and Chester Brooks, their pastor, cooperated closely with the class in passing out literature and financing the meetings. The class members who participated were Leon Ringering, Don Kindig, Horace Shaw, Art Hemple, Melvin Northrup, Gordon Olson, Daryl Perry, and Lael Burton.

## Pacific Union

● A. R. Reiswig, associate publishing secretary for the Pacific Union Conference, reports that the sales of literature evangelists for January, February, and March of 1958 show an 8 per cent gain over the same period of last year. He also reports: "The soul-winning results of our colporteur work have seldom been more encouraging than they are for the first three months of 1958. Forty-one have been baptized, 8,230 have been enrolled in the Bible course, and 237 are attending church."

● Our believers in Twentynine Palms, California, rejoice in the securing of two acres of land for their future church building. Less than nine months ago only about a dozen people attended church services in Twentynine Palms; now there are 40.

● Seventeen have been baptized and another baptism is planned as a result of the Walter-Henderson evangelistic meetings held in Yuma, Arizona. Six husbands joined their wives and families in the church.

● Elder and Mrs. Ernest Lloyd spent several weeks recently visiting in the four California conferences. They presented pictures and studies on the life and work of Ellen G. White to 84 groups.

## Southwestern Union

● The new church building at Gonzales, Louisiana, was dedicated on Sabbath, May 3. F. W. Detamore was guest speaker.

● The weekend of April 25-26 was Oklahoma Time at Southwestern Junior College. About 55 students from Oklahoma are in attendance there this year. W. A. Dessain, Olen Gilliam, John McIntosh, and Franklin Hudgins were present for this occasion.

● The new Guthrie, Oklahoma, church was dedicated on Sabbath, May 3. L. C. Evans, president of the Southwestern Union, was guest speaker.

● Twenty-six of the 75 churches in the Texas Conference are in various stages of building or remodeling.

● Approximately 900 persons attended the Music and Praise rally at the Dallas Central church on Sabbath, March 22. This is one of the annual youth rallies conducted by the pastor, B. E. Leach, and his church for the benefit of its youth.

● The Texico Conference committee has given much study to a plan of visitation of all its members in the conference. W. D. Kieser has been appointed to carry on this program.

● Thirteen took their stand to become members of the remnant church as the result of a two-week effort conducted at Baton Rouge, Louisiana, by Reuben F. Schneider, union evangelist.



ABELSON.—Leonard E. Abelson, born May 20, 1909, in Chicago, Ill.; died in Lima, Ohio, March 11, 1958. He received his education in the University of Illinois. In 1923 he was married to Belle Uptegrove, who died in 1948. In 1951 he was married to Thelma Finson. Elder Abelson joined the organized work in 1942 as a literature evangelist in the Illinois Conference. Later that same year he was asked to be assistant publishing secretary of the Illinois Conference. In 1943 he joined the Michigan Conference as publishing secretary and held that position until 1944, when he accepted a call to the Minnesota Conference. He served in that conference until 1953, first as publishing secretary, later as a district minister. He was a pastor in the Wisconsin Conference until he was called in 1957 to head the Lima, St. Mary's, Van Wert, and Elgin churches in the Ohio Conference. His wife survives.

ADAMS.—Willis Milton Adams, born June 15, 1869, near Cedar Rapids, Iowa; died in Pasadena, Calif., March 27, 1958. After taking school work at Union College and Battle Creek College he entered the ministry in 1894. He was ordained in 1901, and went to Canada, where he served for ten years. After returning to California he was united in wedlock to Ethel Mae Keough. Elder Adams spent more than 50 years in active ministry. For 25 years he served as president in six different conferences in the United States and Canada. For 16 years he carried the religious liberty work in the Pacific Union Conference. He was a member of the Pacific Union Conference committee for 33 years. Mourning their loss are his wife; two sons, Elder Melvin Adams, of Riverside, Calif., and Elder Milton Adams, of Lynwood, Calif.; five grandchildren; and two brothers, Elder E. H. Adams, of Mountain View, Calif., and Elder E. M. Adams, of Rackerby, Calif.

ALDER.—Martha Jacobson Alder, born near Council Bluffs, Iowa; died in Downey, Calif., April 2, 1958. She attended Healdsburg College and was a lifelong adherent of the church. Left to cherish her memory are a son, Joseph, of San Jose, Calif.; two daughters, Mrs. Verda Frazier, of Downey, Calif., and Mrs. Rosalie Mynatt, of Riverside, Calif.; eight grandchildren; and a sister.

ANDERSON.—Alfonso Nils Anderson, born March 4, 1887, in Carthage, S. Dak.; died at Hinsdale, Ill., March 16, 1958. Elder Anderson trained for the gospel ministry at Healdsburg College in California and Union College in Nebraska, graduating from the latter institution in 1913. In that same year he married Maytie Landis and together they accepted a call to mission service in Japan. For more than 30 years Elder and Mrs. Anderson gave of their talents and strength to the cause among the Japanese. After furlough in 1936 they resumed their ministry for the Japanese, this time in Mindanao, in the southern part of the Philippine Islands. When World War II began in 1941 Elder and Mrs. Anderson were interned almost immediately in the infamous Santo Tomas prison near Manila, where they suffered great privation until their release by American forces in February, 1945. Their health was badly impaired by the prison ordeal, and this led to Elder Anderson's retirement in 1946. Although retired, Elder Anderson continued active in missionary work, especially among American Japanese. Surviving are his wife, Maytie; a son, Charles, staff psychiatrist at the Hinsdale Sanitarium and Hospital; and a daughter, Virginia, wife of Elder William Hilliard, president of the Hong Kong-Macao Mission; and eight grandchildren.

ASHLEY.—Sarah Jane Still Ashley, born Nov. 29, 1866, in Nilwood, Ill.; died in Temple City, Calif., March 19, 1958. In 1890 she married Thomas M. Ashley, and the following year they accepted present truth. They helped to build the first church, the Central, in Oklahoma City, Oklahoma.

BEDIENT.—Josephine C. Allen Bedient, born Jan. 28, 1868, in Wisconsin; died in Ukiah, Calif., April 16, 1958. At an early age she accepted present truth. In 1889 she married Harvey Bedient. For many years she and her husband were connected with the College of Medical Evangelists. She leaves two daughters, Hattie Griffin and Mabel F. Velardi, both of Ukiah, Calif.; three grandchildren, three great-grandchildren; two brothers; and one sister.

BENSON.—May Secoy Allis Benson, born Nov. 9, 1866, in Macedonia, Ohio; died in Clyde, Ohio, Sept. 15, 1957. She was married in 1888 to Robert J. Allis, and some years after his death was united in marriage with Charles Benson in 1906. She founded the Bedford City Hospital. For more than 60 years she was a church member. Surviving are two stepdaughters, Ethel Benson and Mrs. Fern Jacques, of Hagerstown, Md.; three grandchildren, Dr. Robert Jacques, of Pittsboro, N.C., Mrs. Margaret Hunt, of Orlando, N.C., and Mrs. Margaret McDaniel, of California; and six great-grandchildren. [Obituary received April 11, 1958.—Editors.]

BRINGLE.—Clarence Paul Bringle, born March 5, 1905, at Minneapolis, Kans.; died in Montrose, Colo., March 22, 1958. He graduated from Enterprise Academy in 1923. His college work was taken at Union College. During his academy and college days the summers were spent in selling religious books or in evangelistic work. In 1926 he married Doris Brethouwer. After attending Union College one more year they spent two years teaching school at Upton, Wyoming, and Monte Vista, Colorado. He finished his course in medicine at the College of Medical Evangelists in 1935. Immediately after his internship at the White Memorial Hospital they sailed for Edinburgh, Scotland, to take British qualifications in order to proceed as missionaries to Bechuanaland Protectorate in Africa. They arrived in Africa in 1936, where he was medical director of two mission hospitals at Maun and Kanye, both in the Bechuanaland Protectorate. In 1944 he was ordained to the gospel ministry and in 1947 was appointed Southern African Division medical secretary. He returned to the homeland in 1954, and served as medical secretary for the Colorado Conference and engaged in private practice in Montrose, Colorado. In 1957 they moved to Monument Valley to serve the Navaho Indians. He is survived by his wife and three children, Don, Mary Helen, and Gerry; his mother, of Lincoln, Nebr.; and two brothers.

CHADWICK.—Glenn William Chadwick, born Oct. 31, 1924, in Alberta, Canada; died in Portland, Oreg., March 12, 1958. He attended La Sierra College, and in 1951 received his Doctor of Medicine degree from the College of Medical Evangelists. After completing his internship at the Portland Sanitarium and Hospital, he studied further at the White Memorial Hospital and became a board-eligible radiologist in 1955. He was baptized at an early age. In 1947 he was married to Sheila Burns. Mourning their loss are his wife; a daughter, Judith Ann; and a son, Glenn William, Jr.

DIXON.—Jennie Belle Wright Dixon, born Oct. 13, 1877, in Portis, Kans.; died in Sunnyside, Calif., March 30, 1958. She attended Union College and later taught the first church school in Portis, Kans. In 1919 she married L. Irwin Wright, who preceded her in death. From early youth she was a church member. Surviving is a sister, Mrs. Nora Middleton, of Loma Linda, Calif.

DUNLAP.—Estelle A. Dunlap, born Feb. 14, 1870, in West Union, Iowa; died in Portland, Oreg., March 30, 1958. She gave her heart to the Lord in early life. Her schooling was obtained at the old Milton Academy. Mourning their loss are a son, two daughters, ten grandchildren, ten great-grandchildren, a brother, and two sisters.

**EWING.**—Frances Jane Ewing, born Nov. 8, 1868; died near Urbana, Ill., March 18, 1958. She accepted the truth when a young girl. Mourning their loss are five daughters, nine grandchildren, a number of great-grandchildren, and three brothers.

**FRITZ.**—Henry Gottlieb Fritz, born April 23, 1880, in Russia; died in Pomona, Calif., March 30, 1958. He learned of the truth before coming to America in 1909, but was baptized in Sheboygan, Wis. Left to cherish his memory are his wife, one son, four grandchildren, and eight great-grandchildren.

**GARVER.**—Otis Beagle Garver, born Feb. 28, 1884, in Council Grove, Kans.; died at Pleasantville, Calif., Feb. 17, 1958. Following his conversion in 1902, he studied physical therapy and massage, then did colporteur work for three years. In 1908 he was married to Nona Irene Johnson. Surviving are his wife; three sons, George Garver, of Zelenople, Pa.; Gilbert Garver, of Keene, Tex.; and Irwin Garver, of College Place, Wash.; and two daughters, Mrs. L. R. Waggoner, of Bandon, Oreg., and Mrs. V. E. Watkins, of Placerville, Calif.

**GLEFFE.**—Martha Port Gleffe, born April 21, 1885, in Trenton, Wis.; died at Sanitarium, Calif., March 6, 1958. She received a Christian education at Bethel, Wis. In 1906 she was married to R. E. Gleffe. She leaves six children, Mrs. Lydia Zierle, of Sanitarium, Calif.; Lewis Gleffe, of Santa Rosa, Calif.; Dr. Ralph Gleffe, of Yuba City, Calif.; Chester Gleffe, of Dinuba, Calif.; Wilton Gleffe, of Rosemead, Calif.; Mrs. Violet Bopst, of St. Helena, Calif.; 6 stepchildren; 17 grandchildren; 1 great-grandchild; a brother; and a sister.

**GUSTUS.**—Leroy E. Gustus, born July 31, 1912, at Marion, Okla.; died in Lewistown, Me., March 9, 1958. He was a member of the Dixfield church. Left to cherish his memory are his widow, Lillian; two stepdaughters, Mrs. Carroll Hutchinson, of West Peru, Me., and Mrs. Perley Noyes, of Dixfield, Me.; a stepson, Ernest Moore, of Dixfield, Me.; seven grandchildren; his father, David Gustus, of California; three sisters; and a brother.

**HANNAFORD.**—Mary Belle Hannaford, born Nov. 15, 1869, in Brownville, Neb.; died in National City, Calif., March 29, 1958. About 1900 she accepted present truth. After spending some time at Union College, she was employed in city mission work in Nebraska and in New York City from 1901 to 1904. She did Bible work for the next three years. Then she became housekeeper for Ellen G. White, which position she held for more than two years. For five years she assisted Mrs. J. A. Burden, who was matron at the Loma Linda Sanitarium and Hospital. In 1916 she connected with the Paradise Valley Sanitarium and Hospital as assistant matron and later as matron. Altogether she gave more than 20 years of service in that institution, retiring in 1936.

**HARE.**—Milton Metcalfe Hare, born June 29, 1884, at Kukuparare, New Zealand; died in San Jose, Calif., April 6, 1958. His family became Adventists when he was two years of age. When he was eight years old, the family moved to Australia, where his father helped to clear the land and build Avondale school. Milton attended this school until 1904. He was then employed at Echo Publishing Company in Melbourne, and later in the island state of Tasmania. In 1907 he came to the United States and attended Union College. In 1908 he married Hannah A. Kleinmeyer and they located at Stuart Academy (now Oak Park Academy), where he was principal. He continued in educational work as principal of Fernwood Academy (now Union Springs Academy) in New York State and later as educational secretary of the Atlantic Union Conference, at the same time serving as dean of men at South Lancaster Academy. In 1913 he began three years of service in the Canadian Union Conference, first as president of the Maritime Conference, and then of the Ontario Conference. Answering a call to the foreign field, he traveled to California in 1916, expecting to sail for India. Because of difficulty in securing passports, the family was unable to leave the country, and he engaged in ministerial work in the Southern California Conference. He was later elected president until he began the study of medicine in 1921. After his graduation from the College of Medical Evangelists in 1925, he continued in medical practice in southern California until his retirement. He twice served as medical superintendent of the Glendale Sanitarium and for a time was medical secretary of the Pacific Union Conference. His wife, Hannah, died in 1954, and he later married Mrs. Helen Steinel, who survives him. Two sons, Dr. Milton D., of Stanford University, and Elder Harold H., pastor of the San Francisco Tabernacle church, and a brother, Dr. Robert A., of Washington, D.C., also survive.

**HEALD.**—John Emerson Heald, born March 15, 1880, in Fairfield, Iowa; died at Glendale, Calif., March 13, 1958. He was graduated from the American Medical Missionary College in 1903. He served as medical director of the Kansas Sanitarium and Hospital, Wichita, Kans. Entering private practice for a few years, he then joined the staff of the Battle Creek, Mich., Sanitarium, specializing in eye, ear, nose, and throat. In 1926 he took graduate work in Vienna, returning to Battle Creek. He left the sanitarium in 1935 and re-entered private practice, in Hillsdale, Mich. From there he moved to Takoma Park, D.C., where he practiced until his retirement nine years later. He leaves his widow, Frances; 3 sons, Eugene, of Torrance, Calif.; John, of Battle

Creek, Mich.; and Dr. Gordon, of Lansing, Mich.; 1 daughter, Mrs. Florence Benjamin, of Pasadena, Calif.; and 13 grandchildren.

**HECK.**—John A. Heck, born April 6, 1905, in Chicago, Ill.; died April 8, 1958, in Chicago, Ill. He was a member of the Beverly Hills, Chicago, church.

**JACOBS.**—Bertha Caroline Lea Jacobs, born Sept. 24, 1881, near Cleveland, Tenn.; died at Graysville, Tenn., March 15, 1958. In 1903 she was baptized. Previous to becoming an Adventist she taught public school in Tennessee and Georgia. After accepting the truth she taught church school at Shreveport, La., and at Copper Ridge and Cleveland, Tenn. In 1908 she was married to Lewen A. Jacobs, who had previously been educational superintendent of the Cumberland Conference. Together they labored at Petoskey, Mich., then at Cedar Lake Academy, Cedar Lake, Mich., and Lornedale Academy, in Ontario, Canada. Over 20 years were given as teacher, bookkeeper, or matron in several schools in Tennessee, much of the time in Graysville. Left to mourn are two sons, Carl L., assistant treasurer of the Southern New England Conference, and Ray L., president of the Antillian Union Conference; four grandsons; a brother; and three sisters.

**JOHNSON.**—Oscar Johnson, born May 3, 1880, in Sweden; died in Orlando, Fla., Feb. 26, 1958. He united with the church 26 years ago. Left to mourn are his daughter, Helen O. Johnson; a stepdaughter, Mrs. Elsie Maddox; and a stepson, Frank Westerlund.

**JONES.**—Street Kenion Jones, born Oct. 16, 1872, in Dixie County, Fla.; died April 12, 1958. He was a charter member of the Jennings Lake church, Florida, organized in 1904. Surviving are 4 daughters, Mrs. Elsie Grant, Trenton, Fla.; Mrs. Mamie Jorgensen, Fletcher, N.C.; Mrs. Anna Twombly, Burnsville, N.C.; and Mrs. Zola Garren, Cleveland, Tenn.; 1 son, Arl of Bell, Fla.; 6 grandchildren; and 13 great-grandchildren.

**KING.**—Olive Elizabeth King, born July 15, 1876, at Indian Lake, N.Y.; died at Newberg, Oreg., March 9, 1958. In 1910 she was married to Joseph N. King. She was converted at the age of 23. Mourning their loss are her companion; two sons, Frank D., of Bozeman, Mont., and Arthur N., of Bethesda, Md.; and two sisters.

**KIPP.**—Anna S. Kipp, born Sept. 26, 1870, in Iowa; died at Modesto, Calif., March 16, 1958. In early youth she joined the church. She was married in 1889. Surviving are two children, Mrs. Lorraine Ecker, of Modesto, Calif., and Ralph Kipp of Campo, Calif.; three grandchildren; three great-grandchildren; one sister; and one brother.

**KURTZ.**—Esther R. Kruschwitz Kurtz, born June 17, 1909, in Parkersburg, Iowa; died at Sanitarium, Calif., March 26, 1958. She took teachers' training in State Teachers College, North Dakota. In 1936 she was united in marriage with Richard G. Kurtz. After living in California, they moved to Mississippi and Georgia, where she taught church school. Her last teaching was in the Napa, Calif., church school. She was a member of the St. Helena church. Besides her husband, she leaves two children, Marilyn J. Kurtz and Sharon Lynnette Kurtz; also nine brothers and sisters.

**LANDIS.**—Charles C. Landis, born March 16, 1882, in Goshen, Ind.; died in Loma Linda, Calif., March 10, 1958. He took his premedical study at Healdsburg College, and was granted his medical degree from the George Washington University Medical School, in Washington, D.C., in 1912. That same year he married Edna Saxby. He became an ordained minister and throughout the years of his life served the cause of God. From 1917 to 1924 he was medical secretary of the Far Eastern Division. He served as medical director of the St. Helena Sanitarium for three years and spent quite a number of years in San Francisco operating a group of church clinics. He was one who helped to lay the groundwork of the Feather River Sanitarium in Paradise, Calif. He leaves to mourn, his wife; two sons, Drs. Fred and Earl, of Chico, Calif.; two sisters; and two brothers.

**LAW.**—Lucenda Law, born Feb. 4, 1869, at Poplar Bluff, Mo.; died at St. Louis, Mo., April 2, 1958. She was a member of the St. Louis Central church. Left to mourn are three sons, John, Edward, and William, all of St. Louis, Mo., and one daughter, Mrs. Mayme Kubik, also of St. Louis, Mo.

**LEE.**—Albert A. Lee, born May 17, 1871, in Hardin County, Iowa; died at Sanitarium, Calif., March 4, 1958. He attended college in Iowa. In 1899 he was married to Flora Anice Andrew. Surviving are his wife and all of their 9 children: Mrs. Icadene McMurray, of Oakland, Calif.; Howard A., of Los Angeles, Calif.; William E., of Cedar Lake, Ind.; Mrs. Della Peterson, of Sanitarium, Calif.; Mrs. Violet Rugg, of Angwin, Calif.; Mrs. Viola Cochran, of Sanitarium, Calif.; Mrs. Anice Work, of Modesto, Calif.; Sanford Lee, of Sebastopol, Calif.; Mrs. Bernadene Hunting, of Oakdale, Calif.; 24 grandchildren; 18 great-grandchildren; and 2 sisters.

**LOEWEN.**—Henry I. Loewen, born April 3, 1873, in Russia; died March 26, 1958. He was brought to America at the age of 18 months. In 1894 he married Lottie Baumbach. In 1907 they settled in Oklahoma near Hooker, which has been their home for the past 50 years. In 1937 he became a church member. Mourning their loss are his wife; a daughter, Mrs. Katie Randolph, of Lodi, Calif.; a son, Earl, of Hooker, Okla.; 7 grandchildren; 13 great-grandchildren; 2 brothers; and a sister.

**MAST.**—Malissa M. Mast, born March 4, 1875, in Vandalia, Ill.; died in San Jose, Calif., April 6, 1958. In 1895 she married and about seven years later accepted the truth. Surviving are 4 children, Lester, Ruth Robb, Clara Sanders, and Muri; 11 grandchildren; and 28 great-grandchildren.

**MILLER.**—H. G. Miller, born March 29, 1867, in Orange, N.J.; died at Fountain Head, Tenn., Feb. 25, 1958. In 1893 he accepted the truth, and for 30 years he was a literature evangelist. Much of that time he was a publishing department secretary in the Southern States. In 1904 he was united in marriage with Mollie Long, who preceded him in death two years ago. After the second world war he gathered and sent to Europe hundreds of articles of clothing and was personally responsible for distributing temperance tracts to all the college, secondary, and elementary school students in Madison County, Tenn.

**MOORE.**—Libbie M. Moore, born July 14, 1871, in Gouverneur, N.Y.; died at Torrance, Calif., Oct. 21, 1957. Her husband, Wallace D. Moore, preceded her in death. Survivors are a son, Eldon, and a daughter, Mrs. Ivamae Broadbent. [Obituary received March 27, 1958.—EDMONT.]

**MORRIS.**—Mary Frances DeWitt Morris, born June 30, 1898, at Howard, Kans.; died at Boulder, Colo., April 10, 1958. In 1917 she was married to Ben J. Morris. About ten years ago she began working at the Boulder-Colorado Sanitarium and Hospital and continued until ill health forced her to resign. She was baptized in 1926. Mourners include her husband, a daughter, three sons, four grandsons, and a brother.

**NELSON.**—Lawrence M. Nelson, born in Sturgeon Bay, Tex.; died at La Sierra, Calif., Feb. 25, 1958. He is survived by his wife, Julia; two sons, Lawrence, Jr., of Atlanta, Ga., and David L., of Riverside, Calif.; one daughter, Mrs. Marilyn Lounberg, of Sacramento, Calif.; four grandchildren; three sisters, Mrs. Christine Lovelace, Mrs. Grace Eggensweiler, and Miss Signe Nelson; and three brothers, Norman, George, and Lew.

**PATTERSON.**—Anna Manuel Nosworthy Patterson, born Dec. 26, 1879, at Notre Dame Bay, Cotrela Cove, Newfoundland; died at Coalmont, Tenn., Feb. 4, 1958. About the turn of the century she came to Boston, Mass., and soon thereafter married Selby Nosworthy. Also in Boston she accepted the truth. She was widowed early in married life and was left with four small children. As seamstress and nurse, she faithfully cared for her children and sent them to church school, to Greater New York Academy, and then to Atlantic Union College. In 1918 she was married to Frederick F. Patterson. She leaves to cherish her memory two sons, Walter M. Nosworthy, secretary-treasurer of the New Jersey Conference, and Paul I. Nosworthy, secretary-treasurer of the Arkansas-Louisiana Conference; two daughters, Mrs. Kenneth A. Wright, wife of Elder Wright, of Fort Lauderdale, Fla., and Mrs. William J. Ekroth, wife of Dr. Ekroth, of Los Angeles, Calif.; two stepchildren, Arthur M. Patterson and Elsie Hawk, Tioga Center, N. Y.; several grandchildren and great-grandchildren; four brothers, Elder B. E. Manuel, J. C. Manuel, Norman Manuel, and Edgar Manuel; and two sisters, Mrs. Amelia Moore and Martha Manuel.

**PETTIJOHN.**—Lucy Mae Craig Pettijohn, born May 1, 1885, at Paris, Ark.; died March 1, 1958, at Lufe, Ark. She was married to Francis Marion Pettijohn in 1907. The survivors are one son, Marshall; three daughters, Mrs. Faye Schoeppey, Mrs. Mildred Landers, and Mrs. Irene Lloyd; six grandchildren, and six great-grandchildren.

**PINE.**—Lamar Barnes Pine, born June 28, 1903, at Bernice, La.; died at Hot Springs, Ark., Feb. 23, 1958. In 1928 he was married to Ruby Miles. They accepted the message and were baptized in 1936. He was instrumental in bringing the truth to his brother, Elder Carl Pine, of Lawton, Okla. Left to cherish his memory are his wife; a son, Lamar Barclay, of Hot Springs, Ark., and a daughter, Mrs. Lyndon DeWitt, wife of the pastor of our church in Greenville, N.C.

**RAGSDALE.**—Clifford Leland Ragsdale, born July 12, 1910, in Viola, Idaho; died at Arcata, Calif., Feb. 23, 1958. A son of Elder and Mrs. L. B. Ragsdale, his early years were spent in Montana, Arizona, and California. He attended La Sierra Junior College and Pacific Union College. In 1931 he was baptized. He graduated in 1937 from the College of Mortuary Science and served a number of years as a mortician in the San Francisco Bay area. Left to mourn are his wife, formerly Juanita Eberhardt; two sons; and his mother, Mrs. W. B. Dannels, of Mountain View, Calif.

**RANDOLPH.**—Jesse E. Randolph, born June 2, 1870, in Missouri; died at San Jose, Calif., March 26, 1958. He became a church member some 40 years ago. Surviving him are his wife, Alice; two sons, Lloyd and Hubert; a daughter, Mrs. Ethyl Berg; a stepdaughter, Mrs. Emily Hixson; and two grandchildren.

**ROUSE.**—Clara Pearl Rouse, born in Missouri; died March 14, 1958, at Loma Linda, Calif. She is mourned by three sons, Floyd, of Great Falls, Mont., Elder Clifford, chaplain of the Walla Walla General Hospital, and Wayne, of the Upper Columbia Academy, Spangle, Wash.; one daughter, Mrs. Bernice Wood, of Ukiah, Calif.

**SALES.**—Minta Sales, born June 18, 1891, in Cameron, Mo.; died in Sheridan, Wyo., March 8, 1958. She is mourned by her husband, three sons, a daughter, and six grandchildren.

**SCHNEIDER.**—Barbara Schneider, born Nov. 30, 1874, in Hersbruck, Germany; died March 27, 1958, in Long Beach, Calif. She came to the United States in 1899, and in 1900 she was married to Louis John Schneider. They were engaged in the bakery business in Philadelphia, Pa., for 25 years. Mourning their loss are five children: Elder Harry Schneider, secretary-treasurer of the Southwestern Union; Charles Schneider, of Pennsylvania; Mrs. Anna Mills, of Pennsylvania; Mrs. Freda Gillespie, of California; and Mrs. Elizabeth Woodhouse, of California.

**SELL.**—Sylvester C. Sell, born June 28, 1891, near Birmingham, Ill.; died April 4, 1958. In 1916 he was married to Florence Hansen. In 1952 he united with the church and held membership in Little Rock, Ark. Left to mourn are his wife; two sons, Ralph and Floyd; three daughters, Yvonne Billock, Geneva Kinder, and Mina R. Caston; seven grandchildren; and a sister.

**SMITH.**—Annie Elizabeth Smith, born May 17, 1863, at Wheelersburg, Ohio; died at Long Beach, Calif., Feb. 26, 1958. She was baptized and joined the church in 1890, after which she became a Bible worker. For 23 years she served in this capacity in the Ohio Conference. Surviving is a brother, George W. Smith, of Wheelersburg, Ohio.

**SMITH.**—Edward Luther Smith, born May 19, 1876, near Milton Junction, Wis.; died in Montebello, Calif., March 30, 1958. He attended Battle Creek College, and for many years had charge of a group of churches. He was a member of the Battle Creek Tabernacle church for over 50 years. After the passing of his first wife, he married Frances Case in 1919. Mourning their loss are a daughter, Mrs. Winston Vire, of Battle Creek, Mich.; 4 granddaughters; and 11 great-grandchildren.

**STEVENS.**—Mrs. S. G. Stevens, died April 11, 1958, in North Carolina, at the age of 89 years. Surviving are her daughters, Mrs. Virginia Nelson and Mrs. Mabel Oberther. [Obituary received March 31, 1958.—Editors.]

**TAYLOR.**—Jesse Alva Taylor, born Dec. 19, 1882, near Wapanucka, Okla.; died at Ardmore, Okla., April 20, 1958. In 1914 he was married to Eldora Pearigen. He joined the church in 1952. Left to mourn are his wife, of the Ardmore Sanitarium and Hospital, Ardmore, Okla.; a daughter, Mrs. Ray E. Baker, of the General Conference headquarters, of Washington, D.C.; a son, William H., dean-registrar at Southwestern Junior College, Keene, Tex.; two grandsons; and two brothers.

**TETERS.**—Daniel Stough Teters, born Dec. 23, 1886, in LaGrange County, Ind.; died Feb. 10, 1958. He attended Western Reserve University and received his Doctor of Dental Surgery degree in 1909. In 1908 he was married to Ophelia N. Giesche. He practiced in Van Wert, Ohio, and purchased a small church, which he located on his own property about 1915. In 1925 he moved his dental practice to Bryan, Ohio. He assisted many young people through school. For nearly 25 years he was a member of the Ohio Conference committee. Mourning their loss are his wife; a daughter, Loia N. Zeller; two grandchildren; and two great-grandchildren.

**THOMASON.**—Ena Aldrich Thomason, born June 23, 1874, in Battle Creek, Mich.; died in Glendale, Calif. She was graduated from Battle Creek College and was employed for a time at the Review and Herald Publishing Association. In 1901 she married George Thomason. In 1904 they went to open up medical work near Cape Town, South Africa. In 1911 Dr. Thomason was asked to become medical secretary of the General Conference, his first assignment being as acting superintendent of the St. Helena Sanitarium and Hospital. Later he joined in the work of the College of Medical Evangelists. After the death of Dr. Thomason, his wife made her home in Glendale, Calif. She leaves her daughter, Mrs. Archie A. Steele, wife of Dr. Steele; two grandchildren; one great-grandchild; and a sister.

**THOMPSON.**—Clyde A. Thompson, born Feb. 1, 1877, in Burt County, Nebr.; died in Boulder, Colo., Feb. 27, 1958. For many years he was head of the maintenance department of the Boulder-Colorado Sanitarium and Hospital, serving in that institution for more than 30 years. Survivors are his wife, the former Estella Secrist; a daughter; three grandchildren; and a brother.

**TROUTMAN.**—Fred Troutman, born Jan. 5, 1864, in Russia; died March 19, 1958. At the age of 21 he came to America. In 1888 he was married to Rosa Wolf, and to this union were born 18 children. Twelve years ago he located in Lodi, California. He was a church member for more than 65 years. Survivors include Mrs. Lydia Hinger, Mrs. Fred Heinrich, Mrs. Caroline Lang, and William Troutman, all of Lodi, Calif.; Mrs. Emelia Hief, North Dakota; Mrs. Rosa Beck, Walla Walla, Wash.; Fred Troutman, Jr., Montana; Gideon and Emil Troutman, of Idaho; Peter Troutman, Lone Lake, Wash.; Mrs. Olive Reiswig, Chico, Calif.; Harold Troutman, Richmond, Calif.; Mrs. Alice Sweetman, Mrs. Matilda Beidick, and Ben Troutman, all of San Francisco, Calif.; and Mrs. Katherine Fuller, Idaho. He is also survived by 55 grandchildren, 66 great-grandchildren, and 5 great-great-grandchildren.

**UNRUH.**—Anna D. Unruh, born April 9, 1877, in Germany; died at Shafter, Calif., April 2, 1958. She came to America with her parents at the age of two. In 1895 she was married to Daniel D. Unruh. Surviving are two daughters, Leona and Elsie, of Shafter, Calif.; and three sons, Arthur and Albert, of North Dakota, and Walter, of Tupman, Calif.

**WEIR.**—Margaret Weir, born April 29, 1885, in Canajoharie, N.Y.; died at Takoma Park, Md., April 15, 1958. In 1906 she accepted present truth, and from 1910 to 1922 served as a secretary in the Review and Herald Publishing Association. Then she was called to the General Conference Sabbath School Department. Altogether she gave 44 years of service to the cause, 29 of which were with the Sabbath School Department. She is survived by a sister, Mrs. Eugene Munier; and a brother, Floyd Weir.

**WHITSETT.**—Maud Abbott Whitsett, born July 7, 1882, at Garrison, Kans.; died at Minneapolis, Minn., April 2, 1958. In 1910 she moved to St. Louis, Mo., and was a member of our St. Louis Central church. She is survived by her husband, M. J. Whitsett; three sons, Norman C. Whitsett, of St. Louis, Mo., Elder Robert M. Whitsett, evangelist of the Northern Union Conference, and Thomas P. Whitsett, of Maitland, Fla.; one daughter, Marie Cook, Bible instructor in the Northern Union; and nine grandchildren.

## NOTICES

### Literature Requests

Mrs. George Thornton, Star Route, Eagletown, Okla., desires clean used copies of our papers, particularly *Junior Guide*, *Primary Treasure*, and *Little Friend*.

Grace M. Hamlin, R.R. 2, Box 183A, Hampden Highlands, Me., wishes clean copies of *Signs, These Times*, and *Life and Health*.

**WANTED:** All types of literature for free distribution in English and Spanish by the missionary leader of the Oranjestad SDA church, Box 66, Oranjestad, Aruba, Netherlands West Indies.

A continuous supply of *Signs, These Times, Present Truth*, children and youth papers, in both English and Spanish is desired by the Netherlands Antilles Mission, P.O. Box 300, Curacao, Netherlands Antilles.

June Modeste, Glamorgan, Tobago, B.W.I., needs *Instructor, Guide, Primary Treasure, Little Friend*, and other suitable material for children and youth work.

Vinnette S. Graham, Watchwell P.O., Jamaica, B.W.I., desires children's papers in a continuous supply.

Literature of all kinds except *Reviews* for prison work. Send to Prisoners Gospel League, 131 12th St., S.W., Hickory, N.C.

A supply of magazines, small books, songbooks, old Bibles, Sabbath school and MV literature, is requested by Carmen Libardo, Manbusao, Capiz, Philippines.

Rose Hall, Coleville P.O., Jamaica, B.W.I., needs old Bibles, small books, and other literature.

Gener Romero, España, San Fernando, Romblon, P.I., desires a continuous supply of magazines, small books, *Junior Guide*, and other missionary material.

Lucille Hendricks, Danvers Pen P.O., Jamaica, B.W.I., wishes a continuous supply of missionary literature.

**WANTED:** Copies of *Instructor, Signs, Go, Liberty, Life and Health, These Times, Worker, Review, Quarterlies*, and other missionary literature by Christina Mendez, Miranda, Poncevedra, Negros Occidental, P.I.

Israel M. Tiano, Mountain View College, Malaybalay, Bukidnon, P.I., wishes copies of *Signs, Review, Instructor, Listen*, old Bibles, and songbooks.

Matilde B. Briones, Mambusao, Capiz, P.I., needs small books, and copies of *Signs, Life and Health, These Times, Go*, picture cards, and children's stories.

**WANTED:** Clean copies of *Signs, These Times, Present Truth, Guides*. Send to Margaret Marple, Box 734, Loma Linda, Calif.

**WANTED:** Hundreds of Spirit of prophecy volumes by African workers in the East African Union. Send to MV Department, East African Union Mission, P.O. Box 2276, Nairobi, Kenya Colony, British East Africa.

Mrs. Benedicta Flores, Rizal Banga, Cotabato, Mindanao, P.I., wishes *Signs, Instructor, Little Friend*, old Bibles, small books, and *Reviews*.

*Signs, These Times, Instructor, Guide, Listen*, and *Liberty* are needed by Mrs. L. J. Schlorff, R. 5, Box 59, Spring Hill, Ala.

Ebenezer F. Moral, General Luna St., Odiongan, Romblon, P.I., wishes religious magazines, pamphlets, and booklets for missionary work.

All types of missionary literature including copies of the *Review, Signs, These Times, Life and Health, Liberty, Instructor, Guide, Little Friend, Primary Treasure*, and old Bibles, songbooks, picture cards, and children's supplies are needed by Cristeta Taghban, Mansabay, Lopez-Jaena, Misamis Occidental, P.I.

**WANTED:** The librarian of Fulton Missionary College, Private Mail Bag, Suva, Fiji Islands, Pacific Ocean, writes of the school's great need for any denominationally published books that are in reasonable repair, including reading course and story books, Spirit of prophecy volumes, and any devotional, theological, or sacred history works. Parcel post would be the best means of transportation, and packages should be marked "Books Only." The classes taught are from the elementary grades through the training college level; so they have scope for a wide variety of reading material.

Irineo Tayo, Caduha-an Cadiz, Negros Occidental, P.I., wishes old Bibles, songbooks, *Quarterlies, Morn-*

*ing Watch, Life and Health, Signs, Instructor*, and small books.

R. C. Hartley, R. 8, Box 1250, Birmingham, Ala., needs literature to supply three reading racks. Send *These Times, Signs, Life and Health, Liberty, Listen*, and other temperance magazines.

George A. Merren, Georgetown, Grand Cayman Island, B.W.I., needs a continuous supply of literature to distribute in a hospital, to government officials, to ships, and homes, including *Signs, Instructor, Little Friend, Present Truth*, and small booklets.

E. L. Provost, Lionel Town P.O., Jamaica, B.W.I., desires old Bibles, songbooks, *Reviews, Signs*, and other suitable missionary literature.

Maureen O. Thomas, Llanos St., Arima, Trinidad, B.W.I., wishes a continuous supply of *Signs, Life and Health, These Times*, songbooks, old Bibles, *Stories That Win Series, Little Friend, Primary Treasure*, picture cards, finger plays, and children's stories.

**WANTED:** Copies of the *Review, Signs, Instructor, Worker*, small books, picture cards, and other material suitable for missionary activities, by Alfonso Arroyo, Isio, Cawayan, Negros Occidental, P.I.

E. M. Nelson, Pewee Valley Sanitarium and Hospital, Pewee Valley, Ky., wishes old Bibles, copies of the *Instructor, Review, Liberty, Life and Health, Signs, These Times*, and small books and tracts.

### Potomac University Corporation Constituency Meeting

The bylaws of the Potomac University define the constituency of the corporation to be:

1. The members of the Executive Committee of the General Conference of Seventh-day Adventists;
2. The members of the board of trustees, the presidents of the Seventh-day Adventist institutions of higher education in the North American Division;
3. The faculty members of the Potomac University;
4. Six members appointed by the Washington Missionary College board of trustees;
5. Twenty-five special members for the quadrennial meeting only, to be appointed by the Executive Committee of the General Conference of Seventh-day Adventists prior thereto.

Notice is hereby given that a meeting of the constituency of the Potomac University Corporation is called to meet in the Cleveland Public Auditorium, Cleveland, Ohio, on June 28, immediately at the close of the Sabbath of that date for the purpose of electing a board of trustees, and to transact such other business as should properly be brought to a meeting of this corporation. By order of the board of trustees.

R. R. FIGUHR, Chairman  
E. D. DICK, Secretary

### Corrections

In the April 24 *Review* an extended caption with two pictures told of the opening of a new medical unit at Penang, Malaya. The doctor in the second picture was mistakenly identified as Dr. Randolph. He is, instead, Dr. B. T. Hammond, medical director of the Penang Sanitarium and Hospital.

In the obituary for Brother Ernest Abner Goff in the March 27, 1958 issue of the *Review*, mention was made of "the death of his first wife," Maude Forsyth. Information has been received that the first wife is still living.—Editors.

## Church Calendar FOR 1958

College of Medical Evangelists Offering	June 14
Million-Dollar Offering for Evangelism:	
In all our churches	June 7
At General Conference session	June 21
Thirteenth Sabbath Offering (Australasia)	June 28
Medical Missionary Day and Offering	July 5
North American Missions Day and Offering	July 12
Enlightening Dark Counties	August 2
Home Missionary Offering	August 2
Educational Day and Elementary School Offering	August 16
Oakwood College Offering	August 30
Literature Evangelist Rally Day	September 6
Home Missionary Offering	September 6
Missions Extension Day and Offering	September 13
JMV Pathfinder Day	September 20
Sabbath School Rally Day and 13th Sabbath Offering (Inter-America)	September 27
Neighborhood Evangelism (Bible school enrollment)	October 4
Home Missionary Offering	October 4
Voice of Prophecy Offering	October 11
Temperance Day and Offering	October 25
Missionary Periodicals Campaign ( <i>These Times, Signs of the Times</i> , and <i>Message</i> )	October
Witnessing Laymen	November 1
Home Missionary Offering	November 1
<i>Review and Herald</i> Campaign	November 1-22
Week of Prayer and Sacrifice	November 15-22
Week of Sacrifice Offering	November 22
Home Missionary Day and Offering	December 6
Thirteenth Sabbath Offering (South America)	December 27

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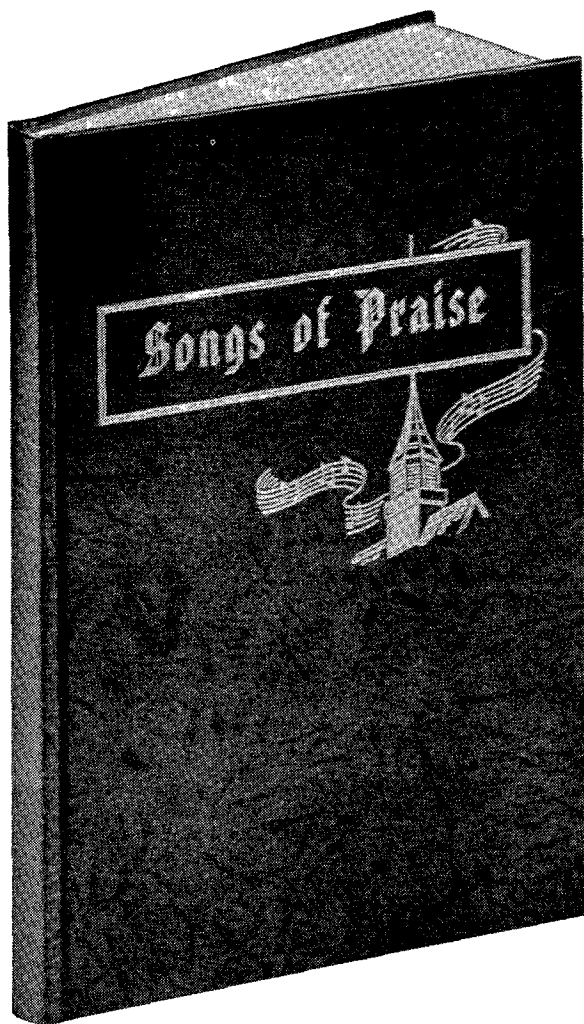
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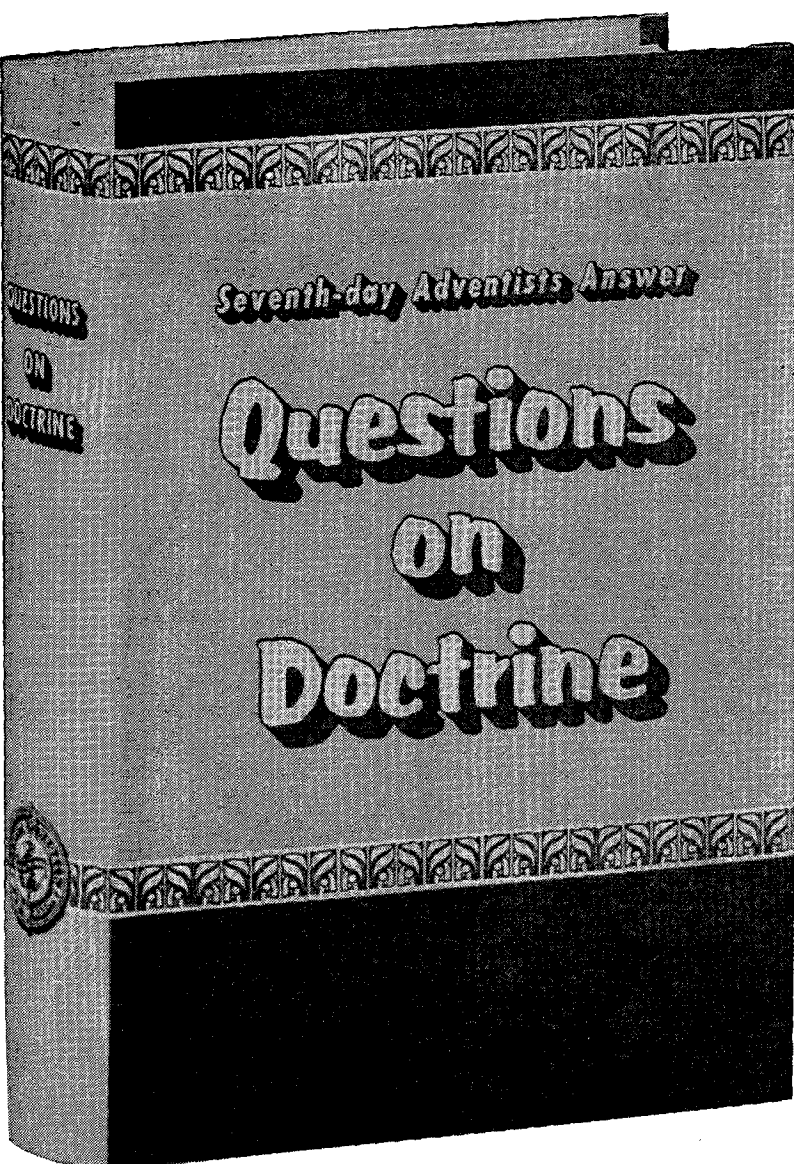


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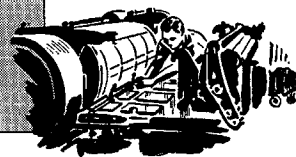
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# As We Go to Press



## From Home Base to Front Line

Elder and Mrs. Don K. Sullivan and three children, of Carlsbad, New Mexico, left San Francisco, California, on May 5, for Bolivia. Before marriage, Sister Sullivan's name was Dorothy June Lair. While attending school at Platte Valley Academy, Shelton, Nebraska, she did general work in the academy office. Following his graduation from Union College in 1953, Brother Sullivan served as a pastor and teacher in the Texico Conference. He has accepted an appointment to the Bolivia Training School in Cochabamba, Bolivia, as a Bible teacher.

Mr. and Mrs. Cecil W. Stout, Jr., and four children sailed May 10 on the S. S. *Hoegh Cliff* from San Francisco, California, to Calcutta. Brother and Sister Stout first went to India in May of 1951. Sister Stout's maiden name was Eleanor Jean Lorenz. For four and one-half years Brother Stout served as X-ray and laboratory technician in the Karachi SDA Hospital, Pakistan. Early in 1956 the Stouts returned to the United States on furlough, and Brother Stout took a course in laboratory technique at the White Memorial Hospital, Los Angeles. Upon their return to the field Brother Stout will connect with the Giffard Memorial Hospital in Nuzvid, South India.

W. R. BEACH

## Lay Evangelism in Lebanon

Recent reports from Lebanon reveal devotion to Bible evangelism. At Aramoun the faculty and students of Middle East College have been conducting an evangelistic effort using the Arabic Voice of Prophecy lessons as the basis of each study. Five have been baptized as a result of this effort. This small company, with its new members, doubled its Ingathering goal.

The teachers and students at the college also use doctrinal filmstrips in a cottage meeting attended by twenty-five persons.

The Bible Service Training Class has been conducted in our two churches at Bishmezzine and Mousaitbe. Almost the entire membership of the Beirut Arabic church is attend-

ing a Training Light Bearers Class conducted by Pastor George Raffoul and Sister Aida Ghazal. Soon a "120" commissioning service will be held for those members who complete the training and are instrumental in winning one soul.

The Armenian church in Beirut has organized a special missionary band that brings a program of song and Bible study to different non-Adventist homes each Sabbath afternoon. The band works under the direction of Manoug Nazarian and Minas Megrutchian.

J. ERNEST EDWARDS

## Amazon Medical Launches Accelerate Activities

We have received from W. E. Murray, president of the South American Division, a report of the medical launches on the rivers of Brazil. These boats carry names that even in English indicate the nature of their mission.

The *Luzeiro II* operates on the first thousand miles of the Amazon River. The *Luzeiro IV* operates on the second thousand miles of the Amazon. The *Luzeiro B* operates on the Rio Topajos and the Amazon. The *La Auxiliadora* operates on the Amazon River up in Peru, 2,300 miles from the Atlantic Ocean. The *Samaritana* operates on the Ribeira River in the state of São Paulo to the south. The *Luminar* operates on the São Francisco River in central Brazil.

The recent report from Elder Murray indicates that from these launches during the past six months, 16,000 pieces of literature were distributed, and 400 Bible studies and 240 public meetings were conducted. The workers organized five new Sabbath schools and three new church groups. They cared for nearly 20,000 patients during this time, treating them for malaria, for intestinal parasites, for amoeba, for eye, ear, nose, and throat conditions, ulcers and wounds, infected teeth, and many other conditions.

In the area of health education they have conducted cooking classes and child-training classes, and have given many health talks dealing with local health problems.

The sturdy crews of the medical launches are to be commended for their excellent contribution to our work in this frontier field.

T. R. FLAIZ, M.D.

## Alcoholism Institute to Be Held at Loma Linda

The ninth session of the Loma Linda Institute of Scientific Studies for the Prevention of Alcoholism will be conducted on the campus of the College of Medical Evangelists, July 7-18.

The influence of previous sessions of the Institute held at Loma Linda has been far-reaching. More than 800 school administrators, teachers, physicians, clergymen, social welfare workers, and professional temperance workers from practically every State in the Union, and from Canada, from countries in Europe, Latin America, Asia, and Africa, have attended.

Alcoholism is now recognized as our third major health problem. It is 155 times more prevalent than polio; 11 times more prevalent than tuberculosis; and 6 times more prevalent than cancer. If the number of alcoholics continues to increase during the next ten years as it has during the past ten years, alcoholism will affect every family in the United States.

Announcements of the Institute and application forms for attending may be secured from the National Committee for the Prevention of Alcoholism, 6840 Eastern Avenue, NW., Washington 12, D.C.

W. A. SCHARFFENBERG

## Evangelism and Ingathering in South India

The past year was one of progress and achievement in the South India Union. The number of baptisms for 1957 was 954, the largest number for one year in the history of our work in that union. At present, more than one hundred evangelistic campaigns are in progress. The president of the union and the departmental secretaries are each heading a campaign and are thus taking the lead in this all-out effort.

The Ingathering campaign in that field this year was a thrilling success. The goal for the campaign was the highest ever set, but it was achieved in three weeks. The churches, however, did not cease their work at that point, but went on and raised a total of 70,000 rupees, which was 40 per cent beyond their set goal.

ERWIN E. ROENFELT