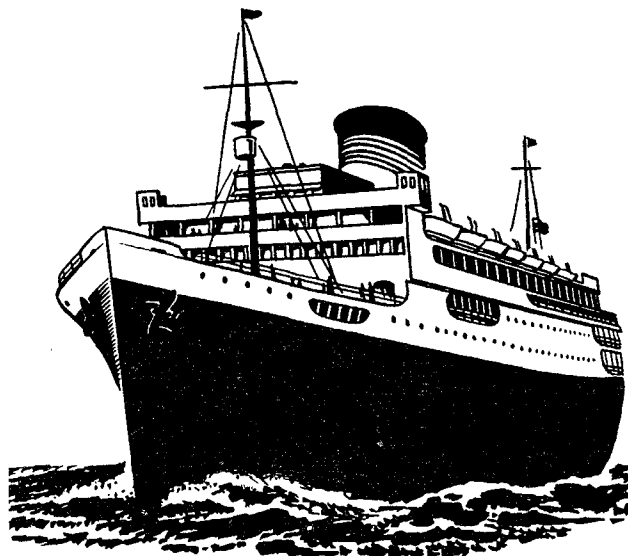


THE ADVENT **REVIEW** AND **HERALD** SABBATH

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

From Home Base to Front Line

By W. R. BEACH, Secretary, General Conference



THE Advent movement continues its onward march to the ends of the earth. As it advances, mission stations are established, schools are organized, hospitals are built, and churches are raised up.

To man new outposts and keep present facilities staffed it is necessary to have a constant supply of willing, dedicated workers. We thank God for the missionaries who are already in the field carrying on their important tasks for the Master. We are grateful also for the workers who are now leaving their homelands to enter upon new duties for the Lord. We pray that God may bless all of these faithful ambassadors of the cross.

Herewith we present a list of recent missionary departures:

North American Division

Miss Elizabeth Rogers left San Francisco, California, September 16, returning after furlough to Bangkok, Thailand. Miss Rogers has already served three terms in the Far Eastern Division. During recent months she has taken postgraduate work in health and nursing education. She has responded to a call to act as director of nursing service in the Bangkok Sanitarium and Hospital.

Elder and Mrs. C. D. Henri and three children sailed on the S.S. *African Glade*, from New York City, Sep-

tember 16, en route to West Africa. Sister Henri's maiden name was Lorraine Delores Davis. She completed a teacher-training course at Oakwood College. Brother Henri is a graduate of Atlantic Union College. The Henris were first sent to Liberia in 1935. He will resume his work as union evangelist upon arrival in Ghana.

A. J. Robbins, of Pittsburgh, Pennsylvania, left by air from Seattle, Washington, September 28, for the Philippines. Sister Robbins and the two children sailed from New York City on the S.S. *Steel Executive*, September 25. Prior to marriage, Sister Robbins' name was Ollie Mae Robertson. Elder and Sister Robbins served in Manchuria from 1935 to 1941. He was a teacher on the faculty of Washington Missionary College from 1942 to 1950. For the past eight years he has been president of the West Pennsylvania Conference. His appointment is to the presidency of the North Philippine Union Mission.

Dr. and Mrs. Arthur R. Bergman and two children, returning to the French Cameroons after furlough, sailed on the S.S. *Queen Mary*, from New York City, October 1. Sister Bergman's maiden name was Liliane Elfriede Brennwald. Doctor and Mrs. Bergman have given two and one-half years of service in the Cameroons.

Doctor Bergman will continue as a staff physician in the North Cameroons Mission Hospital.

Elder and Mrs. V. R. Lebedoff left Miami, Florida, October 2, en route to Haiti. Before marriage Sister Lebedoff's maiden name was Catherine May Zalinko. Brother and Sister Lebedoff first accepted a call to Haiti in 1947. Brother Lebedoff will resume work as a departmental secretary in the Franco-Haitian Union Mission, with headquarters in Port-au-Prince, Haiti.

Miss Eulalia White left Miami, Florida, October 2, returning after furlough to Mayaguez, Puerto Rico. Miss White has a B.S. in Nursing Education. She has spent three and one-half years in mission work. She is returning after furlough for further service as director of nurses and operating room supervisor in the Bella Vista Hospital.

Mr. and Mrs. Frank Dietrich and two children, of Modesto, California, sailed from New York City on the S.S. *Constitution*, October 3, en route to Angola, Portuguese West Africa. Sister Dietrich's maiden name was Wilma Nadine Allen. She is a graduate nurse, and has had considerable experience in various lines of nursing. Brother Dietrich has served as a teacher and principal in denomina-

(Continued on page 24)

In This Issue

GENERAL ARTICLES	Page 3
What They Began, We Finish—"God With Us"—Friends of God, Part 2—Full of Years—"Be Still, and Know"	
EDITORIALS	Page 7
The Forward Look—The Inner Climate—"Jazz Mass"	
SABBATH SCHOOL LESSON HELP (For Sabbath, November 15)	Page 9
Judas, the Betrayer	
OUR HOMES	Page 10
Across the Plains, and Beyond; Heritage of the Pioneers, Part 13—Great News From Heaven	
FEATURE ARTICLE OF THE WEEK	Page 12
Carbon-14 Dating	
FOR ADVENTIST YOUTH	Page 14
The Hand of the Lord—Canadian Union College	
NEWS FROM HOME AND ABROAD	Page 15
Friends in Need in Salvador—Health and Welfare Service Workshops—In Brief—In Remembrance—Six Ordained in Michigan—Ordination in Angola—Notices—Church Calendar	
POETRY	
The Answer Is Sure, p. 4	

THE ADVENT SABBATH • REVIEW AND HERALD •

FRANCIS DAVID NICHOL, *Editor*

RAYMOND F. COTTRELL, KENNETH H. WOOD, JR., *Associate Editors*
 R. R. FIGUHR, A. L. HAM, H. L. RUDY, *Consulting Editors*
 J. L. McELHANY, *Contributing Editor* PROMISE JOY SHERMAN, *Editorial Secretary*

SPECIAL CONTRIBUTORS

C. H. WATSON, W. H. BRANSON, FREDERICK LEE, D. E. REBOK, W. R. BEACH, C. L. TORREY, L. K. DICKSON,
 W. B. OCHS, A. V. OLSON, E. D. DICK, *PRESIDENTS OF ALL DIVISIONS*

"IN BRIEF" CORRESPONDENTS

OVERSEAS: AUSTRALASIA: R. R. FRAME; FAR EASTERN: C. P. SORESENSEN; INTER-AMERICA: CLYDE O. FRANZ;
 MIDDLE EAST: FLORA OSLUND; NORTHERN EUROPE: G. D. KING; SOUTH AMERICA: L. H. OLSON;
 SOUTHERN AFRICA: W. DUNCAN EVA; SOUTHERN ASIA: J. F. ASHLOCK; SOUTHERN EUROPE: MARIUS FRIDLIN
 NORTH AMERICAN UNIONS: ATLANTIC: MISS LAURA M. DROWN; CANADIAN: MRS. EVELYN M. BOWLES; CENTRAL:
 MRS. CLARA ANDERSON; COLUMBIA: DON A. ROTH; LAKE: MRS. MILDRED WADE; NORTHERN: L. H. NETTEBURG;
 NORTH PACIFIC: MRS. IONE MORGAN; PACIFIC: MRS. MARGARET FOLLETT; SOUTHERN: CECIL COFFEY; SOUTH-
 WESTERN: H. E. SCHNEIDER

TO OUR CONTRIBUTORS

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

attend and the name of their pastor or local elder. All manuscripts should be typed, double spaced, and with adequate margins. Use only one side of paper. Carbon copies are never acceptable.

In harmony with standard editorial practice, unsolicited manuscripts cannot be returned unless a stamped, addressed envelope is sent with them. The REVIEW does not pay for unsolicited material.

All manuscripts submitted for publication and all communications relating to the editorial department should be addressed to: *Editor, Review and Herald, Takoma Park, Washington 12, D.C.*

CIRCULATION DEPARTMENT

CIRCULATION MANAGER R. J. CHRISTIAN

Subscription rates:	one year	six months
In United States and Canada	\$6.50	\$3.40
In countries requiring extra postage	7.00	3.65

Make all post office money orders payable at the Washington, D.C. post office (not Takoma Park). Address all business communications and make all drafts and express money orders payable to REVIEW AND HERALD, Takoma Park, Washington 12, D.C. In changing address, give both the old and new address and allow four weeks for the change.

Published by the Seventh-day Adventists. Printed every Thursday by the Review and Herald Publishing Association at Takoma Park, Washington 12, D.C., U.S.A. Second-class postage paid at Washington, D.C. Vol. 135, No. 51.

Copyright © 1958 by the Review and Herald Publishing Association.

A Thought FOR THE WEEK

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

"Love's Service Blends With Meek Humility"

Christian experience teaches us the truth of life's most amazing paradox, that "God hath chosen the weak things of the world to confound the things which are mighty" (1 Cor. 1:27). The disciples of Jesus were dismayed that Jesus submitted to so many indignities when by a word He might have destroyed His enemies. They found the lesson of humility and submission hard to learn. Yet it was in meekness that Christ triumphed over the forces of evil. Arbitrary might put Jesus on the cross, but it could not keep Him in the grave. Lowly truth so often rises in majesty from the ashes of weak despair, and justifies its champions.

Jesus might have elected to ingratiate Himself with the highest social circles of beautiful and cultured Antioch on the Orontes River, but He chose rather to sweeten with His presence the homes of the lowly. He conceivably could have composed music that would have captured for all time the harmonies of the heavenly spheres, but instead He brought comfort to many a home with His "Peace be to this house." His fingers could have chiseled life into imperishable marble or touched canvas into a radiance no picture has ever known. But the Sacred Record says, "He touched her hand, and the fever left her" (Matt. 8:15).

How can we, His followers, learn this power of meekness, and the lesson that to be meek is not to be weak? Jesus meekly submitted to personal insults, but He was no weakling when He drove the cowering merchandisers from the precincts of the Temple. He could have fed the multitude in the desert with a technicolor miracle, but He took the humble offering of a small boy's lunch and blessed it into munificence.

Since God chooses "things which are despised . . . that no flesh should glory in his presence," should we not more frankly examine our excuses for vainglory? In seeking to preserve our dignity may we never forsake the greater virtue of humility.

H. M. TIPPETT

Well Said

Each one sees what he carries in his heart.—Goethe.

Surely half the world must be blind; they can see nothing unless it glitters.—Hare.

Obstinacy is ever most positive when it is most in the wrong.—Madam Necker.

Obedience to God is the most infallible evidence of sincere and supreme love to Him.—Emmons.

REVIEW AND HERALD

What They Began, We Finish

By W. E. MURRAY

The pioneers of the early Advent Movement were characterized by self-denial. Apparently the noble example of Jesus was a wonderful inspiration to them. They undoubtedly called to mind more than once the declaration of the apostle Paul: "He [Christ] was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (2 Cor. 8:9).

Ellen and James White were especially noted for their spirit of self-denial. Theirs was the lot to lead. They felt the weight of responsibility. As one reads of their experiences, it would seem that no sacrifice was too great for them to make. Each succeeding sacrifice seemed to be a challenge for greater devotion and diligence.

Many little niceties that make family life enjoyable were missing in their home. Mrs. White wrote, on one occasion: "My husband stopped hauling stone, and with his ax went into the woods to chop cordwood. With a continual pain in his side, he worked from early morning till dark to earn about fifty cents a day. We endeavored to keep up good

courage, and trust in the Lord. I did not murmur."—*Life Sketches*, p. 105.

The wives and mothers of those early days liked to have nice furniture for their houses just as they do in our times. But listen to the sacrifice made by the godly White family as pertains to house furnishings in their home in Rochester: "We have bought two old bedsteads for twenty-five cents each. My husband brought me home six old chairs, no two of them alike, for which he paid one dollar, and soon he presented me with four more old chairs without any seating, for which he paid sixty-two cents."—From a letter quoted in *Life Sketches*, p. 142. Then she commented: "We are willing to endure privations if the work of God can be advanced."

What a marvelous spirit of self-effacement is this! They gave of their physical, spiritual, and economic stores to begin a great work.

Another chapter of outstanding sacrifice on the part of workers of the Advent cause was during the time of beginning the work in foreign lands.

When the people of the Advent Movement grasped the vision of carrying the gospel of Christ's return to all the world, then began one of the most glorious eras of our church's history.

Dr. H. W. Miller has told me of the experiences of the early days when the work was being opened up in China. He and his associates saw the need of a printing press and a supply of type. Funds were unavailable, so he and his associate doctor took from their meager salary the money necessary to buy the much-needed printing equipment.

The brethren of the Milltown, South Dakota, church, the first German church organized by L. R. Conradi in 1882, desired to send the message of their new-found faith to Russia. One of the laymen with an impediment of speech, a brother of eighty years, had the burden to go on this mission. By some means, possibly with help from a compassionate brother, and some on his own charges, he finally reached Odessa, but without money. The record states that he was obliged to sell his high boots to buy a pair of "light shoes" so that with the difference he could pay his own way to the Crimea. There he became the harbinger of the Advent cause, and soon several groups of Adventists sprang up as a result of his efforts.

The late C. E. Rentfro, early missionary to Portugal, used to relate many interesting experiences of his early years in that field. In those somewhat distant days giving was not systemized as it is today. Sometimes there were not sufficient funds to pay the missionaries their full salary. When that happened they had to live on garbanzos, for they were the cheapest article of food available. At other times there was great delay in sending out the salaries, probably because of lack of funds. Many a time he had to pawn his watch or articles of his household until his remittance came to him.

Viewed against the background of conditions today, some may think of these sacrifices as being the result of immature thinking or poor planning. But evidently these experiences of sacrifice were in the plan, for on the foundation established by these earnest Christians our work and movement has prospered. Out of these sacrifices came a spirit of devotion that has belted the globe with mission stations. The self-denial of these early

"God With Us"

By M. CAROL HETZELL

Three brass shells about the thickness of a woman's finger made up the cross, their sharp businesslike points belying the message so painstakingly wrought upon the thin round plate covering the intersection: *Gott Mit Uns*—"God With Us."

Altogether the cross measured perhaps six inches in length and not quite four inches across. The plate was beaten into a delicate design around the words. I turned it slowly in my hand. What story lay behind this strange symbol of war and faith?—a symbol that might have had its origin in almost any country and been inscribed with the same motto in any language.

I touched one pointed end, and caught the sound of marching feet, moving across Europe with sure, relentless tread. I saw the bright orange blossoms of destruction as birds of war swept low to spill their lethal loads. I heard the shouts of men on missions of death . . . and felt the tearless grief of women robbed of home and family, the still bewilderment of a child . . . alone in a world gone mad!

"*Gott mit uns*," the soldier had prayed with shell and sharp-edged instrument. And such a prayer he wore close to his heart as he set out to battle. "God with us."

"How could he take Thy name upon

such errand bent?" I cried. And there was no reply.

Years later I watched a sea of youth stand strong and eager in the broad square, faces lifted, eyes keen and clear to watch their leader as he spoke. To them his words were truth. They spelled "the way." No sin or cruelty was their design. Life—they wanted life. And they had found the way—*Gott mit uns*.

And once again the world was wet with blood. But now I knew why crosses grew in such strange shapes. Each honest man in his own heart will seek the way, and follow it. He casts his hope, his life, his heaven, upon that faith which he holds dear. Great matter or small, global task or homespun—he moves as he sees best. And prays his God be with him.

I turned the cross once more, touching its bright center, symbol of love, and saw the brotherhood of man. For all to one great Father pray, each man believing, as he prays, his way is best for all.

And then I laid aside the warrior's cross . . . upon a Book rich with years and wise with the wisdom of eternity. "Let this be our guide, our way to life, dear Lord," I prayed, "that men may cry in unity and love, '*Gott mit uns*.'"

believers has given the Adventist Church a vision of service never to be forgotten.

We would not want to give the impression that we think the Advent believers today should make sacrifices in identically the same manner as did the pioneers, but we do believe these early workers have left us an impressive pattern of principle to be followed till the end of time. They gave their all to *begin* a great work; we are called to place our all on the altar to *finish* that great work.

Sacrifices by Missionaries

The spirit of sacrifice still characterizes the work of God. Think today, brother, sister, of those missionaries who are now, right today, far away in a foreign land—far from relatives, far from their native land, far from the comforts of life. Some may be exposed to dangers.

We think of the isolated Nebasa Mission Station in North Congo, Africa. Serving there are Alfred Matter and his wife—350 miles from the town in which they buy their supplies, and 500 miles from the nearest other mission family. Surrounded by primitive tribes of needy people, they are wholly without medical help except what they can give themselves. This is sacrifice of the first order.

Then there is the Nevati Mission Station on the eastern slopes of the Andes in South America, deep in the steaming jungles, far away from a city center. There, separated from their homeland, giving their all for the redemption of the Campa Indians, Dwight Taylor, his wife, and their little child carry on courageously, by the grace of our Lord Jesus Christ.

Dr. R. O. Yeatts and his family and a group of helpers serve at the Mount Hagen Hansenide Colony in the Western Highlands of New Guinea. They labor untiringly and faithfully. They willingly and cheerfully sacrifice the comforts of life. There they are in a colony with 500 unfortunates stricken with leprosy. We understand that in the district where they live every tenth person is afflicted with this awful disease. And around the earth there are many others whose story might be recounted if space should permit. How happy we are that we have such a courageous band of missionaries.

The pioneers sacrificed to *begin* the work; our part is to sacrifice to *finish* it. Our faithful missionaries carry on today around the world, and we must sacrifice and pray and work that new places may be entered and that enlarged facilities may be provided for the growing work of God.

Friends of God—Part 2

By Arthur L. Bietz

[Sabbath sermon presented to the young people at the General Conference session at Cleveland, Ohio, June 28, 1958.—EDITORS.]

Jesus said, "I am come that they might have life, and that they might have it more abundantly" (John 10:10). Friendship adds a plus factor to life. When Christ gives us His friendship we come truly alive. Two and two now equals more than four. Life is no longer a mere mathematical equation. To be a friend of God means to experience adventure and zest. There is never a dull moment for a person who has experienced the friendship of God. Loneliness is now a thing of the past.

Every human being was intended to find fulfillment. God does not cherish uniformity. Every person is unique and different. Love may well be defined as the capacity to discover the uniqueness of another person. God has a plan for every life. That plan cannot be discovered apart from Him. Since every person is created in God's plan, his fulfillment is discovered only as God reveals that plan in

friendship. I can never find out who I was meant to be apart from friendship with God. He alone can reveal to me who I am, and who I was meant to be. Many have not discovered who they are. They do not know who they are meant to be. Every young man and woman must know that friendship with God alone can reveal their true identity.

About twenty years ago I was conducting an evangelistic meeting in the city of Mankato, Minnesota. In that city was a young man who was a barber. This young man and his wife attended the meetings and accepted Jesus as their friend. At the point of accepting the friendship of Jesus this young man and his wife began to discover who they really were and what God's plan was for them. They went to Union College in Lincoln, Nebraska. He is now in this audience as one of the outstanding evangelists in the Seventh-day Adventist Church. He is about to baptize his one-thousandth person into the friendship of Jesus Christ. Now let me ask you, suppose this young man had not accepted Jesus as his friend, would he ever have discovered his true identity? The answer, of course, is No. The plus factor was added to the life of this young man only when Jesus became his friend. The same is true of every young person.

I have the privilege of being a minister of the gospel. I would never have discovered what God wanted without having given myself to His friendship. Not one of us can discover the complete will of God at once. I am still discovering from day to day what God intends for me to become. In constant friendship with Jesus there is growing adventure and self-discovery.

God wants youth to develop great minds and great hearts. The human mind has, according to one authority, 10,000 million brain cells with an almost infinite number of possible intercorrelations. The greatest unemployment problem exists in the human mind. The more we learn the more we can learn. We may be happy that the Seventh-day Adventist Church has always believed in education and the training of the mind. We have been told that God's ideal for us is higher than our minds can reach. This is a challenge toward greatness.

Nothing less than the best is good enough for God's children. Those

The Answer Is Sure

By STANLEY COMBRIDGE

Of course you prayed—

You did not think to start the day

Without a prayer to God above;

You did not think to make your way

Without the promise of His love.

And so you placed your need before His throne;

You made your every wish and burden known—

Upon your knees you prayed, yes, prayed alone.

Of course you prayed.

Of course God heard—

He hears and answers every prayer

That rises from a heart sincere.

He understands your every care,

On your behalf He will appear.

And so with confidence you made your plea;

With faith you claimed the answer yet to be—

You do not doubt, but will wait patiently.

Of course God heard.

The answer is sure—

It may be Yes! It may be No!

For either may answer your prayer.

And God desires you to know,

When you to Him in faith repair,

That No means not that you have failed your quest,

But that for you His will is ever best.

So trust in Him and in this great truth rest—

The answer is sure.

who try to equate Christianity with ignorance and lack of education are not revealing God's intention, but only their own incompetence. Adventist youth may be sure that the establishing of a university where the youth can be trained to the highest degree is definitely within God's ideal for them. The increase of knowledge that has been foretold in prophecy is for God's children to explore. Daniel and his companions did not fall below the educated of their time, but stood above them. It is to be so even for Adventist youth of our day. Friendship with God will lead toward great minds and great hearts. Nothing less than this will do for the finishing of God's work on earth.

God Initiates the Friendship

It is wonderful to know that God begins the friendship with us. It is He who makes the approach in friendliness. On occasion young people will say to me that they do not feel that their prayers go above the ceiling. Well, prayers do not need to go above the ceiling. We do not need to stretch ourselves between here and Paradise, where God dwells, in order to be heard of God. Jesus has said, "I am with you always." Prayer is entering into a conversation with God, who has come to us by His Spirit. We do not need to crawl up to heaven. This would be a futile and exhausting experience indeed. God comes to us.

A young lad was lost in the woods. A search was instituted. The father finally found his little boy. The little fellow, on seeing his father, remarked, "Where *have* you been? I had such a hard time finding you."

God is not lost. Nor does He have to be found by us. God has come to us. We need to allow ourselves to become aware of His presence.

When God is truly our friend we no longer conceive of Him as an absentee God who occasionally thrusts Himself into the picture of a hostile and ungodly universe, breaking His own laws, in order to manifest Himself with spectacular show. God must be thought of as an ever-present friend and living God. Now all of life is conceived of as a miracle momentarily dependent upon His friendship and creative will. Now we can understand what Paul meant when he said, "For in him we live, and move, and have our being" (Acts 17:28). Now every pulsation of life is equated with God's loving care.

You see, our peace is not in the fact that we understand God perfectly. How small God would be if our little minds could fully grasp or understand Him. Our peace is in the fact that God understands us. Our happiness is not in the fact that we love

Him perfectly, but rather in the fact that He loves us with a perfect love. Our joy is not in the fact that we can comprehend God, but rather that we are lovingly comprehended by Him. We do not depend for our salvation on what we can do for God, but we rejoice because of what His friendship is doing for us.

Young people are often very lonely. There is perhaps no time in life when loneliness is a greater factor than in youth. This loneliness often leads youth to the despair that accounts for many foolish acts and delinquent attitudes.

Doubt is much more a problem of the heart than of the mind. You see, doubts are really dissolved in friendship rather than in intellectual debate. The best cure for doubt is friendship with God and with God's children. The mind cannot solve the mind's problems. Only friendship can bring the mind into balance with itself. Friendship provides reasons the mind can never fully understand. This joy of friendship with God passes the understanding. If you wish relief from moments of doubt, despair, and loneliness, you will find it only in friendship with God and His children.

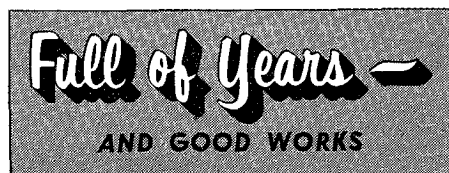
Fear is a real problem in the mind of youth. No age has posed greater uncertainty than ours. Youth has been

asked to make the greatest sacrifice in war and social upheavals. How can youth be focused on courage? This is not possible without the friendship of God.

There is a new mode of thought that has gripped thinking youth all over the world: it is known as the thought of despair. The idea is that the more you think the more you will be brought to darkness and despair with respect to life itself. It must be so without the friendship of God. The mind alone can lead youth only to the brink of disaster. Friendship with God can bring light and rest to the mind. Fear goes when love and friendship come in. Does not the Bible say that perfect love will cast out all fear?

Friendship Overcomes Pettiness

A famous football coach was asked if the team had a chaplain who prayed for them before they played. He responded that they had such a chaplain, but they had discovered through the years that the prayers always worked better when the players were big. This is a sage observation. Our prayers will work better when we overcome pettiness. Too many young people are majoring in minors. We need to major in majors. Too many are playing on farm teams when they ought to be in the major leagues.



Charles G. Bellah



and from 1907 to 1914 he directed an army of colporteurs in the Central Union. In those days the Central Union led in book sales.

After his fine record in the publishing work, Elder Bellah did field evangelism in Missouri. For several years he was pastor of the Central church in St. Louis. From 1922 to 1924 he was president of the Kansas Conference. During the next seven years Elder Bellah carried on in heavy pastoral work. Owing to serious illness in 1931, it became necessary for him to retire. He and his wife then settled in Fredericktown, Missouri.

Charles G. Bellah was eighty-five years old on April 7. He and his good wife spent four years together in the colporteur work at the beginning of the century. In 1906 Elder Bellah was directing the book work in the Missouri Conference,

In a letter from Elder Bellah he remarks, "We came here because there were no Adventists in town. I thought that even a sick minister's light might shine here. . . . We had Sabbath school in our home for a number of years. We later bought the Episcopal church building, completely remodeled it, and had it dedicated free of debt in May, 1950. We now have a ten-room clinic, owned and operated by Charles E. Michaelis, M.D., a graduate of the College of Medical Evangelists. In October, 1957, a fine welfare center was opened here."

Elder Bellah retires at eight o'clock and rises at four in the morning for study. He speaks twice a month at the Sabbath morning service and teaches a Sabbath school class occasionally. He has authored nine interesting, informative, and inspiring books. Elder Bellah meets with the local Ministers' Fellowship Group, and now and then conducts their devotional hour. Last year he gave each minister a copy of *The Desire of Ages*.

His letter contains these further good words: "During all the fifty-seven years of wedded life, my wife has indeed been a real helpmeet in every plan, purpose, and problem. I still make garden, paint outbuildings, care for the lawn, and walk to town for groceries. We are of good courage, and are looking for the Lord's soon coming."

And so the "sick minister's light" shone forth in Fredericktown; a church resulted, and others are now letting their light shine in that city and beyond.

ERNEST LLOYD

God wants us to overcome pettiness, but without friendship this will be impossible. Only those who feel themselves loved by God are able to love others and can thus be free from pettiness. Adventist youth cannot be provincial in outlook. The whole world is our field of mission. To every nation, kindred, tongue, and people is the mission of Adventist youth. This will demand a true greatness that transcends all pettiness.

Some think that the Bible is dull, but the fact is that too many dull minds are reading the Bible. There is nothing dull or uninteresting in God. There may be a lack of interest in the theological discussions, but there can never be a lack of interest when God becomes our friend.

To experience theology is not the same as experiencing God. God cannot be wrapped into words, however good they may be. Christian experience is not just a way of life; it is life itself. Truth is not just words; but truth is Jesus Christ. Truth is never really experienced apart from friendship with God Himself.

We may believe many things about God without ever knowing the friendship of God. We may believe in the historical Jesus without ever knowing the living Jesus, who transforms our lives. Many may have changed their minds about God, but they have never had their hearts transformed by the love of God. Any god who merely calls for intellectual defense or attack is merely a local, tribal deity—local in the sense that he is only the god of opinion. The thinker is greater than the thought, so if God is to be known, He must be known by friendship first, then the mind can give its reasons for that friendship. The friendship comes first. Without the friendship the beliefs are dry and meaningless.

True Friendship Puts God First

It is of the nature of true friendship that the friend is the one who always receives first consideration. If you have a true friend you wish to make him happy. Self is no longer the center of your thinking. The friend becomes the joy of your activity. Whenever people who call themselves Christians think first of themselves, they have not experienced friendship with God.

Too many people set themselves up as judges of others. They criticize and find fault. They actually feel that God has called them to do this for the good of others. This misconception is due to the fact that they have never caught the idea of true friendship. When God is our true friend, our greatest desire is to please Him.

"I want you to meet my friend." This statement is repeated again and again by people who are proud of their friends. It follows that when we have experienced the friendship of God we will want to introduce Him to others. "We are ambassadors for Christ" (2 Cor. 5:20). Don't bring people an argument; bring them your friend Jesus Christ. Too many bring a bit of advice when they ought to bring Jesus.

"Ye are my witnesses," says the Lord. A witness is one who has had a personal experience with God. No

one can witness of that which he has not received personal knowledge. Now we delight in bringing God and man together in order to build new friendships, because we ourselves have been enriched by the friendship of God. Now we bring Someone and not merely something.

Why should you delay to come when God extends His friendship to you? Will you accept that friendship offered to you today? Your greatest need is the need for friendship. Let God fulfill that need in your life today.

"Be Still, and Know"

By Inez Storie Carr

"Be still, and know that I am God" (Ps. 46:10). "Be still" is the school, and "know" is the diploma.

If God had said, "Attend a university and receive a Ph.D. degree, the complications might be many, financial or otherwise, and the knowledge limited. But He makes a command that includes all, and a reward exceeding great, even as the universe exceeds our earth.

Recently as I stood in the Atlantic Ocean off the shore of Florida I noted at my feet a shell I wanted. Just as I reached for it a wave rolled in and hid it from my sight. As the wave receded I reached again but the water was clouded, and just as it cleared enough for me to sight the shell another wave broke over the place.

How can the "still small voice" say "This is the way" if our brain waves of thought continually wash over our minds and obliterate the impressions of the Spirit?

"I sat down under his shadow with great delight" (S. of Sol. 2:3). "These words do not bring to our minds the picture of hasty transit, but of quiet rest. There are many professing Christians who are anxious and depressed, many who are so full of busy activity that they cannot find time to rest quietly in the promises of God, who act as if they could not afford to have peace and quietness. To all such Christ's invitation is, 'Come unto Me, . . . and I will give you rest.' Matthew 11:28."—*Testimonies*, vol. 7, p. 69.

Man cannot manufacture, or science invent, this rest. It is not dependent on circumstances or places or pills. It combines rest and growth, peace and progress, at the same time.

The One who made the brain provided for its rest. "In returning and rest shall ye be saved; in quietness and in confidence shall be your

strength" (Isa. 30:15). But that One saw how Mr. and Mrs. Today would react, and wrote it down: "But ye said, No; for we will flee upon horses . . . We will ride upon the swift" (verse 16).

"It is not wise to be always under the strain of work and excitement, even in ministering to men's spiritual needs."—*The Desire of Ages*, p. 362. Today it is easier to rush than to rest. True resting has to be learned and practiced. Rushing is herd instinct. Resting is spiritual fortitude.

Pick up any newspaper and you find an account of how someone sought rest: "He was found sprawled across the living-room floor with a pistol in his hand"; "She was dead in bed with an empty pillbox by her side"; "He was pulled off the tracks just before the train roared by." All were rest seekers.

How does one rest in a rushing world, exploding with the unexpected? "'Be still, and know that I am God.' Ps. 46:10. Here alone can true rest be found."—*Ibid.*, p. 363.

Did you ever try to give instructions to someone whose mind was rushing along another line of thought? What patience the Lord exerts continually as He waits for the brain waves of our own thoughts to slacken and for His chance to impress!

The doctor may prescribe dilantin to slow down the brain waves of the epileptic so he may live a happier life. The Lord, as a last resort, may have to apply Isaiah 30:20—"the bread of adversity, and the water of affliction"—in order to make Himself heard and to fulfill our hearts' longings to know the true rest.

As the "and know" increases in our lives there will be a joy and delight in stilling earth's clamorings.



• EDITORIALS •

The Forward Look

The other day an intriguing letter a century old was discovered in Garrett Park, a little Maryland community not far from Takoma Park. This letter was written by a Mr. Boyer, of Onondaga, New York, to George C. Maynard, founder of the first telephone company in the nation's capital and an intimate friend of Alexander Graham Bell.

The letter seems to have been inspired by the successful laying of the first trans-Atlantic cable by Cyrus W. Field, which had been completed August 14, 1858, two weeks earlier. After briefly tracing the growth of communications from the days of the foot messenger on to "the horse that never tires"—the steam locomotive with its "breath of thunder"—the writer came to "swift winged electricity" that careens along its interminable wire and "delivers its messages in the twinkling of an eye."

Then, turning from the achievements of the past, Mr. Boyer sought to penetrate the future with the eye of his imagination. He wrote:

"Could you or I look into futurity one hundred years, what do you suppose we would see? No telling. We would probably see the air filled with etherial navigators in curiously constructed aerial cars flying with hurricane speed from one clime of the Earth to another, looking down with contempt on the relics of the present age.

"Steam entirely done away with. Locomotives and passenger and freight cars smashed all to pieces and lying in chaotic heaps in the corners of the fences. An air line pendant in the clouds over a boiling sea and the now newly constructed cable all fished out of the deep and manufactured into crinoline.

"News flying from Europe to America and from America to Europe through the upper air, and men and freight rushing through the air at the rapidity of 300 miles per hour. The thought is sublime and rather preposterous.

"But looking back one hundred years and taking a retrospective view of the improvements wrought therein, and considering that man in his onward march may improve as much in the next century as he has done in the bygone one, we cannot begin to conceive what may yet be done."

Preposterous?

Progress in Things of the Spirit

The past century stands on the shoulders of its predecessor and reaches for the stars. It has outshone its chronological parent as the sun outshines the moon. And we are still reaching for the stars, literally as well as figuratively—or at least for the nearer planets. The end of wonders seems infinitely more remote today than doubtless it seemed to our great-grandfathers and great-grandmothers one hundred years ago. Progress has proved to be much like climbing a high mountain—the conquest of one peak simply brings to view others yet higher.

The fading ink on paper yellowed by time, and its musty aroma turned our thoughts to great-grandfather's time. We began to wonder how our love for the Saviour and our ardor and devotion to the advancement of His

kingdom on earth compare with great-grandfather's—one hundred years ago. Has our spiritual progress as Christians, as Seventh-day Adventists, kept pace with progress in the material world about us? If not, why not? Why should one be less than the other? Why should we not advance continually in our understanding and application of spiritual truth to the problems of daily life?

The letter also turned our thoughts to the future—to eternity. Some have wondered whether heaven might not come to be a little boring after an eon or two. But if perpetual progress is possible here on earth, as it appears to be, what should hinder eternal progress in a better world? "There," we are told, "immortal minds will contemplate with never-failing delight the wonders of creative power, the mysteries of redeeming love. . . . There the grandest enterprises may be carried forward, the loftiest aspirations reached, the highest ambitions realized; and still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of mind and soul and body."—*The Great Controversy*, p. 677.

Let us daily seek a new and richer experience in spiritual things, a clearer understanding of God's will and purpose for us individually, a firmer purpose to grow in grace and in the knowledge of eternal realities—now—so that one day we may have the privilege of entering upon the endless progress of eternity.

R. F. C.

The Inner Climate

It was a beautiful song that he sang, and its message reached every heart in the large camp meeting audience. One line went something like this: "Nobody else compares with Jesus." Another, "I'm filled with joy because I know He loves me."

Yet, beautiful as was the song, it was the soloist that made the performance unique; for he sang, not from a standing position, but while lying in a reclining wheel chair. For thirty-one years this Adventist brother had been paralyzed and unable to walk, but for the last eighteen years he had been a faithful attendant at camp meeting.

Upon inquiry, we discovered that he was currently serving as missionary leader and press secretary of his church. He also was teaching a Sabbath school class. And here he was at camp meeting, not seeking sympathy, but pouring out his love to God in song!

As we meditated on the experience of this brother, we thought of other church members we had met in our travels here and there. Some were full of complaints—their pastor neglected them, their Sabbath school superintendent was incompetent, their church school was operated inefficiently. And as we thought about these murmurers we were reminded anew that what counts is not so much what happens to us as how we react to our lot in life. It's not what's on the outside of a man that's important, but what's on the inside.

We live in a wonderful age. We air-condition a house in summer; we warm it in winter. We dehumidify the air that comes in; we filter it. What do we care if the temperature is 110 degrees in the shade outdoors! What's it

to us if it drops to 30 below! What if the humidity is high, or if the pollen count has reached a new record! Our twentieth-century inventions have assured us of perfect conditions on the inside!

Heart Cannot Be Climate-controlled

Unfortunately, all the electronic wizardry of modern man has not yet been able to control the climate of the human heart and mind; nor will it ever. Placed under the same set of circumstances (no matter how pleasant or disagreeable), a small percentage of people will be cheerful; others will complain somewhat; a third class will be noisy with discontent. Why? Because of what's on the inside.

Why did Israel murmur during their wilderness journey to Canaan? Were they being dehydrated by the desert heat in the daytime? Were they shivering with cold at night? Had they suffered from hunger? Were they sick? Were their shoes and clothes wearing out? Were the walls of Jericho so high that the city could not be conquered? No!

Then why did the people murmur? Not because of outer difficulties, but because of inner ones. Some of the group were still wedded to Egypt. Some—a large number—were short on faith. Some were chronic sufferers from "self-pityitis." Some distrusted the goodness of God and His love for them. If only these grumblers had realized that their murmurings were tantamount to an open confession that all was not well in their hearts perhaps they would have been less vocal about their imaginary difficulties.

Brethren and sisters, if a man who has been paralyzed for thirty-one years can sing about the goodness of God, while lying in a reclining wheel chair, what right have we to complain who have such relatively minor troubles? Hasn't God been better to all of us than we deserve? Shouldn't our love for Him, and our awareness of His love for us, keep us ever with a song in our hearts?

K. H. W.

"Jazz Mass"

Bishop John S. Higgins recently hailed a "jazz mass" in the Episcopal Church of the Good Shepherd in Pawtucket, Rhode Island, as "a new accent, a new contemporary note" to the gospel of Christ. Some 300 teen-agers and 100 adults participated in the service. The vocal part of the mass was similar to the Gregorian Chant, but the composer's jazz piano accompaniment gushed forth the harmonies and rhythms in the contemporary idiom.

Now we grant those who think it possible to float to heaven on the magic carpet of modern jazz, the privilege of attempting to do so. Do they feel it brings them closer to God? Probably so, but we wonder what god. Certainly not the God before whom the angels of heaven sing "Holy, holy, holy! Lord God Almighty!"

The day will never come when Seventh-day Adventists adopt jazz into the hymnbook. But sometimes the music selected, and more often the way it is played, makes us wonder whether we have moved next door to the church in Pawtucket.

We appreciate the careful planning and presentation of most of the music in our churches. We appreciate the reverent, thoughtful, meditative hymns and special selections that lift our hearts to God. We appreciate the excellent quality of choral instruction being given our children in the two church schools of Takoma Park—and elsewhere in the land—to foster an appreciation of what is noble, uplifting, and inspiring in sacred music. We believe that such an appreciation will reveal the tarnish on that which is cheap, coarse, and offensive in what is sometimes called sacred music.

Finally, brethren, whatever breathes the spirit of sincere worship, whatever inspires us to search our hearts, whatever lifts our souls above this world, whatever inspires a longing for a more Christlike life here, and for heaven and our eternal homeland—if there is any excellence, if there is anything worthy of praise, let us sing and play such things as these.

R. F. C.



[These news items are taken from Religious News Service, Ecumenical News Service, and other sources. 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.]

Dead Sea Scroll Found Containing Ten Commandments

A Dead Sea scroll—containing without a flaw what is believed to be the earliest copy in Hebrew of the Ten Commandments—has been acquired by the Unitarian Church of All Souls in New York. Containing five and one-half columns of 12 lines written in fine script without a blemish or missing letter, the 2,000-year-old manuscript must remain in the Palestine Archaeological Museum at Jerusalem because of Jordanian government regulations. It will be known as "The All Souls Deuteronomy." Photographs and text of the manuscript are being prepared, the pastor said, for publication next summer by Dr. Frank M. Cross, Jr., and Msgr. Patrick W. Skehan of Catholic University in Washington, D.C. It is immensely interesting to recover a copy of the commandments written

at the dawn of the Christian Era and which Jesus Himself could have read, observes the pastor of the New York Unitarian church.

Canada Labeled One of "Most Alcoholic Nations"

Dr. Watson Kirkconnell, president of Acadia University in Halifax, Nova Scotia, told 200 delegates to the national convention of the Canadian Women's Christian Temperance Union that Canada is rapidly becoming "one of the most alcoholic of nations." "While we consume only 70 per cent as much beer as Great Britain, we drink 25 per cent more wine and nearly twice as much spirits," he said. The number of drinkers in Canada rose to 75 per cent of the population in 1956 compared with 59 per cent in 1943, he said. In the United States, on the other hand, he added, the drinking population declined from 67 per cent in 1945 to 55 per cent last year. Canada now has 200,000 alcoholics, he declared.

Closed Circuit Television in Sydney, Australia, Church

Elders of St. Stephen's Presbyterian church in Sydney, Australia, are happy that a certain member got "steamed up." Last Easter a

regular worshiper was considerably annoyed when he found himself unable to gain admittance to the church during a crowded service. The outcome of the incident was that the man—who prefers to remain anonymous—gave the church enough money to install a closed-circuit television system to relay its services to a hall below. Even so, the nameless donor has to be sure he is on time to get a seat. The hall now also is packed with worshipers on Sunday.

Retailers Back Drive for Stronger Sunday Law

Passage of a stronger State law against Sunday business was urged by 50 Allentown, Pennsylvania, retailers. The proposed legislation is also backed by Allentown clergy. Arrests are continuing to be made in Allentown since a crackdown on Sunday openings was instituted last December. Judge James F. Henninger has upheld the constitutionality of the State's "blue law." District Attorney McGinley said the 1939 law was not "well-thought-out or well-prepared," but that the new law was based on those of New Jersey and Ohio. A candidate for the State Senate, Mr. McGinley said he was convinced that public opinion was on the side of more enforceable Sunday legislation.

Sabbath School Lesson Help

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

FOR SABBATH, NOVEMBER 15, 1958.

Judas, the Betrayer

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

John and Judas are the extremes in discipleship. John was utterly devoted to the Lord, and the epitome of love. Judas was a conceited executive whose ambition for office transformed him, despite his great ability and good appearance, into the embodiment of infamy. His name has become a symbol of the worst disloyalty. A special tragedy attaches to Judas in that although he had qualities that might have made him a mighty man of God, he sold his Saviour. (See *The Desire of Ages*, pages 294, 716.)

1. Why Was Judas Admitted to Discipleship?

Matt. 8:19, 20. "Master, I will follow thee whithersoever thou goest." This sounds like Peter, but it was Judas. He may have been sincere in this declaration, for he "believed Jesus to be the Messiah" (see *The Desire of Ages*, pp. 293, 294). However, his concept of Messiah was a leader with an earthly kingdom, and offices to be awarded to friends and political sycophants.

Whatever may have been the appearance, personality, and ability of Judas, or the wealth, ancestry, and learning of followers like Nicodemus, Joseph, et cetera, we should note that "the aristocracy of birth, wealth, talent, learning, rank, He [Christ] ignored" (*The Ministry of Healing*, p. 197). Jesus therefore received Judas' insistence on discipleship with the mournful reminder that "the Son of man hath not where to lay his head." Yielding to the desire of the other disciples, "Jesus received him." Although Christ knew the heart and motives of Judas, He gave him the chance to yield his will to divine grace under intimate contact with the Lord of all grace. See Matt. 10:1-4; Mark 3:14-19; Luke 6:13-16, where Judas is listed last and identified as the traitor.

John 6:70, 71. "Have not I chosen you twelve, and one of you is a devil?" The import of these startling words can be seen on the background of Christ's sermon on the bread of life.

It was strong but offensive doctrine to those who would not believe in Him, and many forsook Him because of it (*The Desire of Ages*, pp. 386-393).

"Will ye also go away?" asked Jesus of the twelve, whereupon Peter launched into a typically heroic confession: "To whom shall we go? thou hast the words of eternal life. . . . Thou art that Christ, the Son of the living God." Knowing that Judas did not share this dramatic conviction, Jesus pointedly spoke the words of our text, without naming the traitor. This was divine grace appealing to a man who could still have been saved. Read *The Desire of Ages*, pages 295, 696.

2. Significant Incidents in the Defection of Judas

Mark 9:33, 34. "They had disputed among themselves, who should be the greatest." The desire to be first is a widespread malady, even in the church, and after the bread-of-life sermon, Judas caught this malady in malignant form. "The moment a man sets out to be great he gives evidence of littleness of soul. Compare Matt. 23:8-12; Mark 10:43, 44; Luke 22:24-26."—*The SDA Bible Commentary*, on Mark 9:35. Judas carried on underground agitation, introduced divisive and confusing arguments, magnified the sacrifices called for by Christ, undermined all His teaching, et cetera. Judas was, like any man so minded, on the downgrade.

John 12:4-6. "Why was not this ointment sold for three hundred pence, and given to the poor?" Judas had acquired the office of treasurer, but he was a thief. Mary's spikenard was valueless except to refresh and comfort. That was the justification of her act, but Judas always had an eye on "the utilitarian side of service. There are hours of holy ecstasy when we are lifted out of ourselves, in the expression of our love to Jesus, in ways that to cold and calculating onlookers seem mere extravagance."—F. B. MEYER, *Through the Bible Day by Day*, vol. 5, p. 209. Jesus immortalized Mary's loving act as a symbol of His death and embalming (John 12:7, 8).

John 13:21-30. "One of you shall betray me. . . . That thou doest, do quickly." In this, one of the most remarkable passages in the New Testament, we have certain significant incidents in which (a) Jesus again foretold betrayal from within the apostolic band; (b) Judas, having felt the constraining power of divine love in the act of foot washing, was now definitely offended, because this act proved to him that Christ could not be the king of Israel. Judas, like all opportunists, had no time for anyone unprofitable to him; (c) Peter signaled to John to ask the identity of the betrayer; (d) Jesus dipped the sop as a sign, gave it to Judas with the virtual command to get the deed done quickly.

From the moment that Judas went out into the night human perversity had, under divine permission, made certain things inevitable: the eternal loss of the soul of Judas, the sacrifice of Christ on Calvary's cross, the rejection of the Jewish nation as God's chosen people. Read *The Desire of Ages*, chapter 76, "Judas."

3. The Point of No Return

Matt. 26:14-16. "What will ye give me, and I will deliver him unto you?" Judas was now eaten up with bitterness over Christ's reproofs, and the realization that his proud ambitions would not be realized. Revenge and greed overwhelmed him. "This will be the experience of everyone who persists in tampering with sin. The elements of depravity that are not resisted and overcome respond to Satan's temptation, and the soul is led captive at his will."—*Ibid.*, p. 720.

"Thirty pieces of silver" was a relatively small sum, about the price of an average slave (Zech. 11:12; compare Ex. 21:32). Judas thought he had driven a smart bargain, but he was to realize before the dawn of another day how dastardly it all was.

Matt. 26:48. "Whomsoever I shall kiss, . . . hold him fast." There is no record of any reproof for Judas after he left the upper room. Appeal was useless when the door of mercy was closed, hence Christ's answer to the kiss: "*Friend* [or comrade], wherefore art thou come?"

Matt. 27:4, R.S.V. "I have sinned in betraying innocent blood." Too late Judas realized the enormity of his crime. In an agony of remorse he flung the accursed shekels from him. But it was not repentance, and, without reproof, the Saviour "looked pityingly upon Judas, and said, For this hour came I into the world" (*ibid.*, p. 722). Judas learned too late that whereas he stressed "the kingdom" idea, Jesus stressed "the kingdom of God."



OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE JOY SHERMAN

ACROSS THE PLAINS—AND BEYOND

By Ruth Conard

Heritage of the Pioneers—Part 13

THE STORY THUS FAR

This is a true story of pioneer days. In 1852, when Clara Clark was only about a year old, she, with her twin brother Clarence and her older brothers and sisters, had been brought across the plains in a covered-wagon caravan. Settled in the Oregon Country, the family went through many hardships incident to pioneer life. After finishing the district school, Clara taught for several years, and then was married to George, who had also crossed the plains in 1852, in a caravan headed for California. They took a homestead on Vancouver Lake, a few miles from Vancouver, Washington. Four children were born into the family. Through her twin brother, Clara was brought to a knowledge of the truth as taught by Seventh-day Adventists, and George and Clara and their family accepted it.

Joining the Seventh-day Adventist Church made a great change in the family's way of living. But everyone—even the children—agreed that it was a happy change.

Carpet rags were now stitched to the sound of mother reading, not stories of adventure and romance but stories from four little books, *Sabbath Readings for the Home Circle*, which contained, within their stiff board covers, experiences of real people that were as thrilling as any stories they had ever heard before.

"Mother, won't you read 'The Indian's Revenge?'" one of the boys would beg.

"Oh, I just read that to you night before last," mother would reply with a smile.

"Oh, yes, but it's so interesting. Please read it again."

So Mother Clara would turn to the story, and while the children listened as though they had never heard it before, she would read the thrilling tale of an unlettered Indian who saved a white man from death in the Western wilderness, and in so doing taught him the meaning of the golden rule.

"And now, children"—as she concluded the story—"let's say the golden rule all together." In unison they repeated: "Whatsoever ye would that men should do to you, do ye even so to them."

So evening after evening Mother Clara taught her brood the principles of industry—in the never-ending stream of carpet rags that passed through their fingers; and the principles of true Christian living—in the stories she read to them while they worked.

Sabbaths brought a special treat,



for if the roads were at all passable, Father George always hitched up lame old Bess to the spring wagon, and off they started bright and early for Vancouver, three miles away, to attend the little wooden Seventh-day Adventist church. It made a full day—Sabbath school, church, and usually an afternoon meeting—but it was a trip well worth while in spiritual blessing and Christian fellowship.

Soon after the family accepted the truth, the Blair Sunday Bill was introduced into Congress in Washington, D.C.—the first Sunday bill to shadow the national legislative halls—and Adventists all over the country organized to combat it. The din of the battle echoed even into the far western reaches of Washington Territory, and the little church at Vancouver took up the fight.

Mother Clara, never a slacker, helped in securing signatures to petitions against the Sunday law. It was a marvel how she found time to do this, busy as she was with her many household duties and the care of her family, which included a new baby, Alberta, born the day after the family began keeping the Sabbath, and now

only a little more than a year old. But when her husband went to Vancouver to trade, she went along and trudged from house to house, telling the story of the Blair Sunday Bill, explaining the significance of such a law as a union of church and state, and asking people to sign the petition against the bill.

Most of those who heard Mother Clara's simple, clear story, and looked into her earnest face, felt the importance of her message and signed their names to the petition she placed before them. Certain it is that the hundreds of names which Mother Clara sent in played their part in the final defeat of the Blair Sunday Bill.

The children came to realize the peculiarity of their new religion when the boys and girls at school taunted them with the name "Old Adverts." More than once Mother Clara had to admonish forbearance toward the persecutors.

"That's all right, children; don't mind if they do make fun of you. Our religion is very different from theirs, and that makes us seem queer to them. But we have many things that they don't. Why, for instance, there's camp meeting."

"What? Where? When?" The questions bubbled out of the children's full, rosy lips.

Mother Clara flashed her mischievous smile—as bright, it was, as back in her girlhood days. She had gotten the children's minds off their own troubles, at least.



A camp meeting such as Mother Clara and her family attended in the late nineteenth century.

"Well, I don't know very much about camp meeting except that it will be over in Portland, and will come July 11 to 21. We'll all live in tents, and will have a picnic dinner every day. And there will be meetings in a great big tent, and at least one meeting each day in a smaller tent especially for the children. And there will be all Adventists there—no one to make fun of us for our religion, and—"

"Will Uncle Clarence and Aunt Lizzie be there, and Lulu, and Albert, and Cassie, and little Clara?" Ada wanted to know.

"I don't know for sure, but I wouldn't be surprised."

"How long is it before we go? Almost two whole months. How can we ever wait that long?"

"Oh, the time will go by very rapidly. I want to make each one of you girls a new calico dress before camp meeting." Ada smiled in happy confirmation of this idea, and Faye Marie nodded her three-year-old head emphatically, despite the fact that she did not understand what it was all about. "And you boys will need at least two new denim shirts apiece." Young George and Wilson were not nearly so much impressed with the prospect of new attire, and let it pass without notice.

But the children all counted the days until camp meeting time. It seemed as if they couldn't forget for one minute about the great event, if, indeed, Mother Clara's elaborate preparations would give a wide-awake child opportunity to forget.

Only a week yet. Mother Clara went to work on the food they would need during the ten days on the campground. She made cookies and jam, and got out a plentiful supply of canned fruit. Then as the starting day drew nearer, she baked up a big batch of bread, and wrapped it well, to keep it fresh. She sent the children out to the orchard to pick peaches and cherries and early June apples to take with them.

Thursday morning Father George hitched up Bess to the spring wagon. Food, clothes, a little sheet-iron stove, cooking utensils, dishes, bedding and ticks—all the necessities for ten days away from home—were loaded into the back of the wagon. Then the children scrambled in. Mother Clara, with Baby Alberta in her arms, climbed up to the front seat. Father George tied the cow, which was to provide milk for the family during the camp meeting, to the back of the wagon, mounted the driver's seat, and clucked to the horse. At last they were off, headed for their first Seventh-day Adventist camp meeting.

The ten days in the tent city were a

joy to everyone. Uncle Clarence and Aunt Lizzie and the little cousins were there, and the two families took tents side by side. One tent, spread with straw behind upright foot boards, was for the eight delighted children to sleep in. The other tent was for the older folks and Baby Alberta, and served also as kitchen, dining room, and general living room.

The youngsters thoroughly enjoyed the children's meeting each morning, when the "Cozy Corner" tent was

packed with boys and girls of all ages, from little tots like Faye Marie to children almost as tall as the grown folks. They sang lustily, "Jesus Loves Me," "When He Cometh to Make Up His Jewels." And they listened to Bible stories. They also went on walks with their teacher. It was all so much fun.

Father George eagerly drank in the spiritual truths which the ministers presented. Much of his life had been

(Continued on page 17)

THE Children's Story

Great News From Heaven

By ARTHUR S. MAXWELL

As the time drew near for the birth of Jesus there must have been great excitement among the angels in heaven. To them this was the most important event of the ages. The Lord whom they adored was about to leave the realms of glory to go and dwell on one of the smallest planets He had created. To show how much He loved all His creatures—even those who had rebelled against Him—He was going to take on human flesh and live as a man among men.

How much the angels understood about this miracle of miracles we do not know, but it must have seemed to them the sublimest proof that God is love. So touched were they by this most gracious act that they wanted to tell everybody the wonderful news. How they must have marveled that the people on earth—save for a very few—did not give a thought to His coming, that nobody was preparing a welcome for Him!

Eagerly they watched as the 483 years of Daniel's prophecy gradually came to a close. Then, at exactly the right time, not a moment too soon, not a moment too late, God called upon Gabriel to fly swiftly to earth and find a young woman called Mary.

Just why God chose Mary the Bible does not say. But we do know that "the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him" (2 Chron. 16:9). No doubt Mary was the best young woman He could find in all the world just then. He had been watching her all her life and knew that her heart was "perfect toward him." He believed He could trust her with this very great honor.

Of course He knew exactly where she lived—the very town, the very street, the very house, the very room. So when Gabriel drew near to Nazareth he made no mistake. A moment later he appeared to her.

"Hail, thou that art highly favoured," he said, kindly and tenderly, "the Lord is with thee: blessed art thou among women."

Mary wondered who her visitor might be and what he meant by these strange words. How could she be "blessed . . . among women"—she, a young, unknown woman in an out-of-the-way village like Nazareth?

Seeing how frightened she was, Gabriel spoke even more gently. "Fear not, Mary," he

said, "for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and thou shalt call his name Jesus."

"He shall be great, and shall be called the son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

To Mary this didn't seem possible. Her son to be a king! To sit on David's throne! To reign forever! Oh, no! She must be dreaming. Anyway, it couldn't happen, because she wasn't married. She was engaged to Joseph, that was all, and she told Gabriel so, in case he didn't know it.

Of course Gabriel knew it, and he was ready with his answer. If Mary were willing, he said, something very, very wonderful would happen to her. In perhaps the most beautiful words to be found in all the Bible, he said to her: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

Seeing that Mary still doubted, he told her a secret that must have surprised her very much: "Behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren."

"Elisabeth having a baby!" I can hear Mary whispering to herself. "Not Elisabeth! And how does this stranger know that it's going to be a boy?"

Gabriel smiled. "With God nothing shall be impossible," he said.

Mary bowed her head. "Behold the handmaid of the Lord," she said, "be it unto me according to thy word."

A moment later Gabriel vanished and Mary was left alone wondering what it all meant.

Like many another God-fearing girl in Israel she had thought how honored she would be if she could be the mother of the wonderful Babe so many people had been expecting for hundreds and hundreds of years, but she had never dared to hope it might be so. And now somebody—it must have been an angel—had told her that this Babe was going to be hers—HERS! She was going to be the mother of the Messiah. Her son would be the great Deliverer of her people, the One of whom patriarchs and prophets had spoken from the dawn of time. Yes! And He would be called "the Son of the Highest" and "the Son of God."

It was too wonderful to be real, too good to be true. Yet it was real and it was true.

The wonderful Babe was on His way.

ONE OF the best articles to appear in recent months on the subject of carbon-14 dating is that by Lyman J. Briggs and Kenneth F. Weaver, in the August (1958) number of the *National Geographic Magazine*. It is entitled "How Old Is It?" The person who thoughtfully reads this well-illustrated article will be brought up to date on the subject of carbon-14 dating as it is understood from the point of view of uniformitarian scientists.

The reading of this article in the *National Geographic* brings to our attention again the importance of continually being alert to the difference between the uniformitarian point of view and that of the catastrophists. Most scientists of our day are uniformitarians. They are given this name because they assume that present-day conditions and processes in our natural world are pretty much the same now as at all times in the past. It is their opinion that the surface features of our earth have resulted entirely from the normal effects of moving water and air, of heat and cold, of wet and dry conditions, of volcanoes and earthquakes, of chemical action, et cetera, as we know these agents today. Uniformitarians give no heed to the Bible portrayal of a universal Noachian Flood.

The second group, the catastrophists, are so named because they believe that the natural agents, such as those just mentioned, have at times acted suddenly in the past to accomplish the reshaping of at least large portions of the surface of our earth. Seventh-day Adventists, through their acceptance of the destruction of the earth by the universal Deluge described in Genesis, are considered as catastrophists.

It is common observation that the natural forces *do* operate in orderly, uniform ways from day to day. Because of this observable fact there is small wonder that individuals who refuse to believe in Biblical inspiration are uniformitarians. Adventists believe that God has operated the natural forces of our earth in a uniform way since the Noachian Flood. A minor reason for the gift of the Written Word to man was to inform him with regard to the large events in the natural history of the surface of our earth. "Inspiration, in giving us the history of the flood, has explained wonderful mysteries, that geology, independent of inspiration, never could."¹

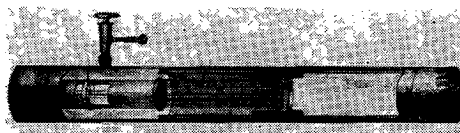
In the *National Geographic* article by Briggs and Weaver² is a specific

example of the difference in interpretation between uniformitarians and catastrophists. We read, "Background count is determined by running such 'dead' samples as coal, which is so old that it contains no carbon-14 at all." These authors know that the half life of carbon-14 is 5,568 years, plus or minus 30. They correlate this fact with the assumption that the present-day proportion of carbon-14 to carbon-12 has existed all the way back to the time the plants that formed the coal were alive. Then, because the coal shows practically no carbon-14 present, they conclude that it must be very old.

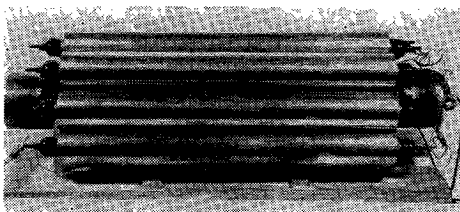
Catastrophists, on the other hand, know from the Bible that the coal-forming plants were alive not many thousands of years ago; therefore they believe that the present proportion of carbon-14 to carbon-12 must *not* have existed at the time when the coal-formers were alive.

It is understandable that the uniformitarian scientist who knows that the principle of uniformity has operated in nature at least since the dawn of profane history, has little patience for the person who refuses to accept the application of the principle all the way back merely because Genesis states that for a period of about one solar year natural forces were acting in extremely *ununiform* ways. However, unpopular though the point of view may be, the catastrophist confidently maintains his belief that the Bible is a book of truth, and one of his proofs for its inspiration consists of the evidences for a universal Noachian Deluge that are everywhere manifest.

Our day is a day of marvelous achievement in science. Very commonly the uninitiated layman is so impressed with the doings of scientists



Screen-wall counter. The sample in the form of elementary carbon is disposed round the inside surface of a movable cylinder surrounding a grid, defining the sensitive Geiger counter volume. The two possible positions of the cylinder correspond to the carbon sample being alternately over the grid and removed from it, so the difference in counting-rate is a direct measure of the radio-carbon activity.



Side view of the screen-wall counter surrounded by the shielding counters used to cancel out the penetrating cosmic rays. The box contains four counters underneath, making a total of eleven, as shown in the picture on next page.

Carbon

By FRANK LEWIS MARSH

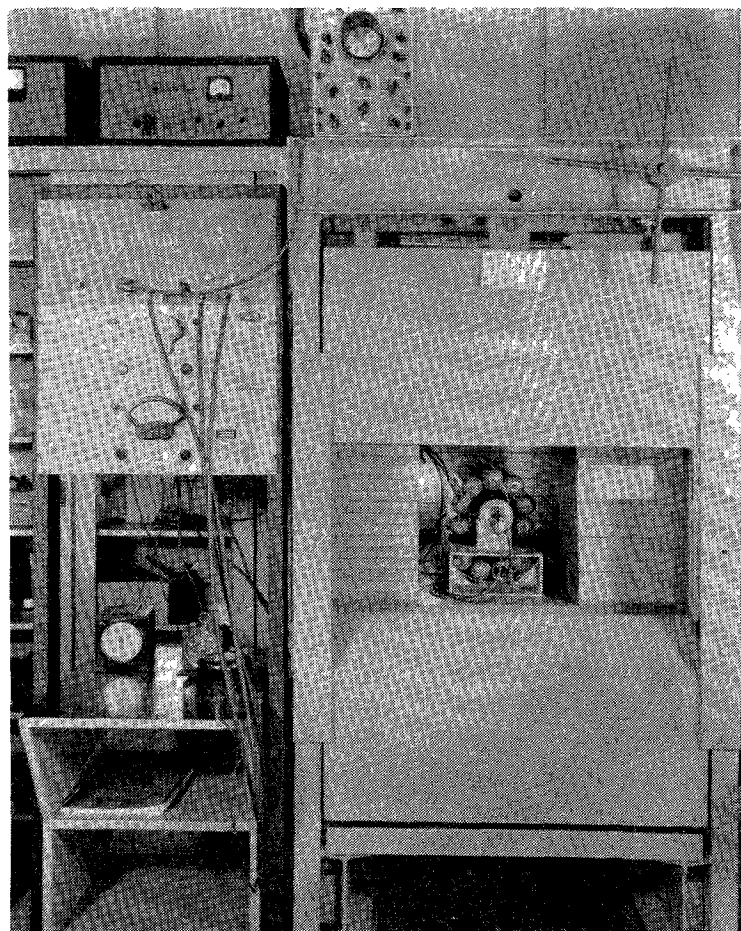
that their pronouncements and opinions are accepted as the ultimate in truth, at times even superseding the assertions of Holy Writ. There seems to be a fascinating halo about the results that have come from exact physical methods, especially when the apparatus is somewhat complicated like that employed in carbon-14 dating; and there is a particular fascination about simultaneous equations. It appears to be the opinion of the average man on the street that results obtained from modern equipment interpreted by complicated mathematics just cannot be wrong. Carbon-14 methods of dating have placed the remains of Neanderthal man as "older than 35,000 years"; therefore, it is assumed, this original cave dweller must actually have been gnawing bones that long ago.

But the extremely important point that too often is missed, not only by laymen but by scientists as well, is the fact that exact physical methods yield correct results *only under known controlled conditions*. Prehistoric carbon-14 datings are based upon assumptions that cannot be demonstrated, therefore do not belong in the category of empirical science. At the very most they are speculations. Many scientists and nonscientists alike are obsessed with the idea that a great deal of time has elapsed since living things first appeared on our earth, so they are avid to accept an apparent confirmation of this idea that is currently in vogue. They wish to discard any results that disagree with their opinion. Such is the frailty of the human mind.

The man or woman who believes in the inspiration of the Scriptures believes that the Author of the Bible is also the Author of nature. There can be no discrepancy between the clear teaching of the Bible and the demonstrable facts of natural history. "The book of nature and the written word shed light upon each other."³ An illustration of how this has worked is found in the old idea that in the numerous references in the Bible to the "rising" and "setting" of the sun the Bible taught that the earth was in the center of the universe and that

4 Dating

HOW RELIABLE IS THIS METHOD IN DETERMINING THE AGE OF ANCIENT PLANT AND ANIMAL REMAINS?



The complete apparatus, consisting of the iron shield (with the door open), the counter bundle in place, and the associated electronic apparatus. The shield, which protects the equipment from radiation disturbances from all directions, is made up of eight-inch iron plate and weighs some six tons.

the sun circled around it. However, a careful study of nature revealed that our earth was not in the center of the universe and that the rising and setting of the sun was only apparent, an effect actually caused by the rotation of our earth upon its axis. Yet even today we commonly speak of "sunset" and "sunrise." Are we consistent if we charge Bible writers with being unscientific when they use similar language?

Some believe that carbon-14 datings are an instance where science has clarified a Biblical teaching. Because of such evidence as the deletion in Matthew 1:8, 11, of four generations named in the Old Testament, and

the addition in Luke 3:36 of one generation not named in the Old Testament, some Bible students have assumed that much more time has elapsed since creation week than Biblical genealogies would indicate. Such an assumption is thought necessary by these persons because they believe that carbon-14 datings of pre-historical materials are reliable and, therefore, demand that thousands of years be inserted into the Bible story from creation to the Flood, and again between the Flood and Abraham.

In the case of the assertions in the Bible that the sun rose and set we find no conflict with demonstrable science, because the Bible writers

were employing the expressions the same way we use them today. The expressions are still of practical value even though science has demonstrated that the sun does not actually move around our earth. Is the situation somewhat similar in the case of Bible chronology and carbon-14 datings? Apparently not, because the entire Bible is written in such a way as to indicate that not many thousands of years have elapsed since creation week. To add many years would do violence to the simple portrayal of only a few thousand years. Is this a case, then, where the Bible and true science are in conflict?

(Continued on page 16)

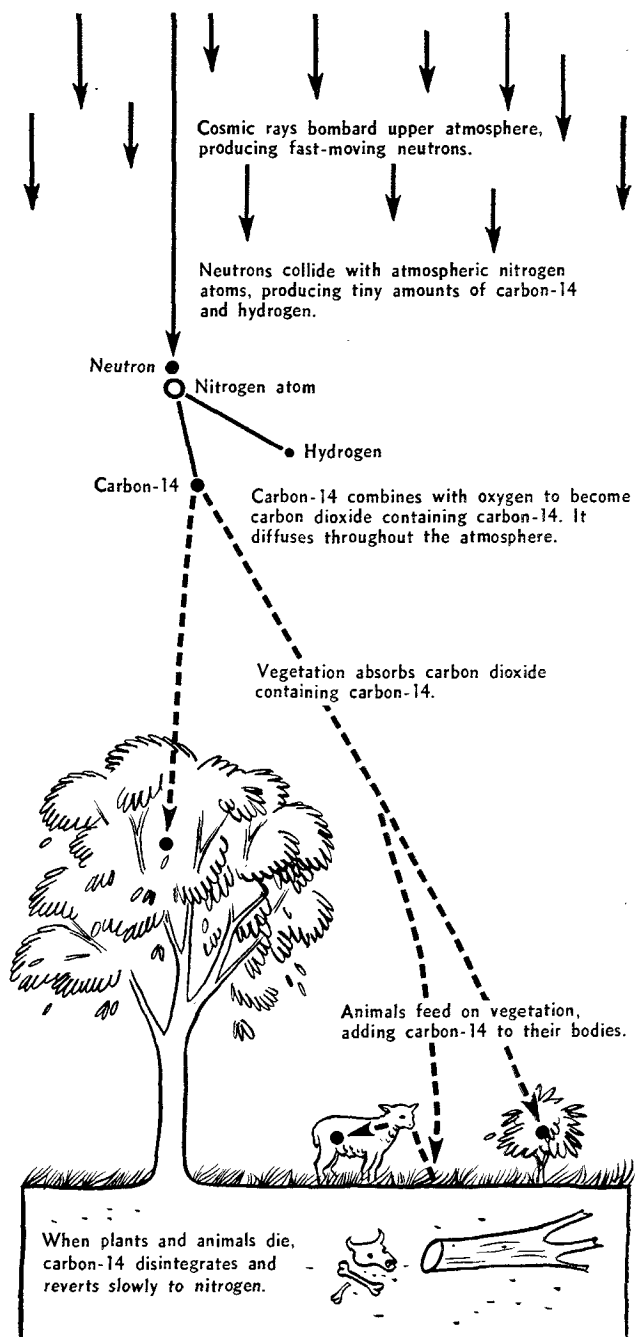


Diagram showing how carbon-14 is produced and absorbed by plant and animal life.

The Hand of the Lord

By Lena B. Cady

One of my favorite texts is Acts 11:21: "And the hand of the Lord was with them." I like it because it makes God very personal, a Being with a hand that is outstretched to bless and guard His people. This hand leads our young people into correct ways. Never is that hand too busy to guide us.

A faithful church member invited a little neighbor girl, Martha, to attend Sabbath school with her one Sabbath morning. She accepted the invitation, and the hand of God seemed to take hold of her. Again and again she went. Seeds of truth were sown in her young heart. She was sure that God wanted her to keep holy the seventh day of the week. But then she moved away.

Romance came and she was married. The young man of her choice did everything possible to make her happy. Later their happiness seemed complete when their first child was born. But their joy was not for long. The cold finger of death touched their little daughter and snatched her from them.

Martha could not be comforted. The world seemed so very empty. One day while sitting in meditation she thought of the days she attended Sabbath school, and the memory of her former teacher, as real as if God's hand had painted a picture, came to her mind. She must find a Seventh-day Adventist church.

The next Sabbath she stood at the entrance of an Adventist church in a large city. Slowly she ascended the steps. The church pastor happened to be outside. Timidly she asked, "What can I do to become a Seventh-day Adventist?" The pastor suggested that she join a Sabbath school class, and he helped locate her in the right one.

The hand of the Lord was with that teacher. She was unusually friendly and kind. Her smile made Martha feel at home. Soon she invited the truth seeker to take Bible studies.

Martha showed great interest as the Bible was explained. Eagerly she accepted each truth, and her love for God and her desire to obey Him grew stronger.

But along with decisions came many trials. Soon she was confronted with bitter family opposition. The husband who had always been kind and thoughtful treated her harshly.

But "the hand of the Lord was with" her. She said: "I love my family and my husband, Jack, more than anyone upon earth, but I love Jesus more, for He died for me." This love prompted her to be baptized.

What a day of rejoicing it was when with radiant face she ascended from the water. No trial now seemed too great for her to bear. Her husband threatened to leave her. This was a very hard experience, but God's hand held her firm and each week she gained more strength to meet added opposition.

Gradually her husband noticed her devotion and changed life. He sensed that she had found something that he wanted. Criticism and persecution

stopped. On Martha's invitation, her Sabbath school teacher held cottage meetings at her home. Soon Jack joined the earnest seekers for truth, and when the Sabbath truth was presented he accepted it. "The hand of the Lord was with them."

This hand can make a great change in your life as it did in that of Martha and Jack. If it is placed upon your lips, your friends will see a change in your conversation.

The hand of God will also guide your feet into right paths. You will stay away from forbidden places. And in these days of low moral standards the hand of God will keep you pure and make you strong to meet all temptations, if you are willing. You will not spend hours looking at unwholesome TV programs or reading cheap literature. God's hand over yours will help you turn the dial, or close the covers of a worthless book.

Instead of neglecting meditation and prayer, you will have regular seasons of devotion where you study Bible truth for yourself and pray for strength to be obedient to God's way. As you do this there will come an urgent desire to work for others. "Look on the fields; for they are white already to harvest." God calls the youth because they are strong, and as "the hand of the Lord was with" the apostles of old, so His hand will be with all who today want Him to direct their lives.

"What I Like Best About My School"—7

Canadian Union College

By D. RONALD WATTS, Editor, *The Aurora*, 1957-58



There are many things which I think are outstanding about Canadian Union College. First of all, I like its unique location. CUC's campus is situated upon the top of a high hill surrounded by beautiful blue-green lakes in the oil-rich farmland of central Alberta. As one stands upon the hilltop he can view the countryside for many miles in all directions. To the west are the snow-capped peaks of the Rockies, while on the east the low hills broaden into the rolling plains of the wheat-rich prairies of Western Canada.

I like the phenomenal beauty of the northern lights—the aurora borealis—which sets the evening sky afire with its scintillating panorama of color, warming the chill of winter's cold heart.

I like the five months of ice and snow that CUC has each year, accompanied by

such healthful and fascinating sports as skiing, sleigh riding, tobogganing, skating, and ice hockey.

To some the long winters with fitful blizzards and subzero temperatures might seem a handicap, but to CUC-ites this is not true, for the spirit of CUC is the spirit of the pioneers—the spirit that overcomes insurmountable obstacles with the sheer force of courage, and moves forward in faith. It was this spirit that sent the first students and teachers out into the bush to hew logs for the first buildings back in 1907, and then rebuilt the school after the devastating fire of 1930 when almost the entire campus was destroyed.

This spirit inspired CUC to move forward in faith when plagued by debt and threatened with closure. This same spirit is alive at CUC today, compelling her forward and equipping her to become a fully qualified senior college. This is what I like about Canadian Union College.

News From Home and Abroad

Friends in Need in Salvador

By D. C. Premier

The beautiful new mission center, built by Orley Ford in San Salvador, is now occupied and almost completed. Situated in a new and prosperous section of the city, it commands a most exquisite view. The Salvador Mission buildings face the new Ford residence across a quiet street, which, at this very point, comes to a dead end at the crest of a high bluff overlooking a dry river bed.

Early this year Mrs. Ford organized an efficient and hard-working Dorcas Welfare Center in the new church building. Each Sabbath afternoon Dorcas ladies in pairs visit the aristocratic and middle-class sections of San Salvador, where they explain our work and the need for used garments and shoes. On Tuesday evenings the Dorcas workers go into this same territory to pick up the packages of relief materials that are being donated to the center. The fine quality and abundance of good clothing that has been stockpiled has truly been surprising and most gratifying.

This same Dorcas Society recently applied at the Red Cross Center for admission into the first-aid course. Forty of our sisters enrolled. Soon all had completed the course and were awarded certificates.

On March 30 of this year these same faithful Dorcas ladies, after working many evenings mending and conditioning the large stock of clothing, and preparing great quantities of food, received into the large patio as many of the widows and orphans as the church members had invited. A generous plate supper was served to more than 270 adults and children. Mrs. Ford commented afterward: "All of our arduous work was more than rewarded as we saw and heard the expressions of gratitude and joy from these poor people who accepted the food and garments proffered them."

Among the first poor families to receive an invitation to this supper were neighbors from down the hill. A fine relationship has been established with them through the tireless labors of Mrs. Ford. Each Thursday evening, if the weather permits, she and all the girls who live in the Ford

home take their flashlights and their equipment and slowly and cautiously make their way down the face of the steep bluff to the little shanties. Our young schoolteacher, Lillian García, sets up her flannel board out of doors while Mrs. Ford arms herself with her accordion and, with the girls, teaches the children and adults the new *coritos*. This informal outpost effort has helped to change the lives and environment of this nearby slum to a very notable degree.

Just five nights after the large Dorcas supper, while the Fords and all the other occupants of their large home were attending the Friday evening meeting in the church across the street, three thieves, who had been watching the habits of our missionary workers, broke into the Ford home. As was their practice, they sent one of their band over the patio wall and waited for him to raid the interior and pass the loot over to them. They approached from the side by the ravine, for they had no fear of the people in the shanties below.

How wrong they were! Just as soon as it was known that the home of their

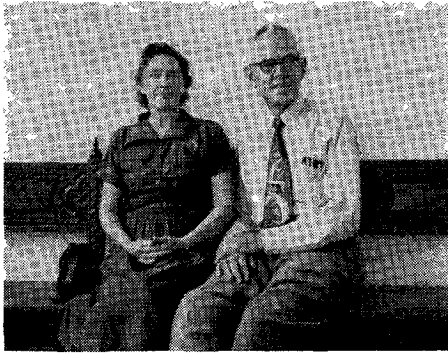
kind Christian neighbors was being broken into, the alarm was heralded by a swift-footed volunteer to the nearest policeman on the beat. He in turn summoned a patrol car. The patrol car summoned the riot squad to the scene. Even the men with the tear gas know "Meester Ford"!

Someone inside the church called Elder and Mrs. Ford's attention to the fact that there was some kind of commotion out in front. By the time they reached the church steps, they found their home surrounded with policemen and excited neighbors. The intruder was swiftly apprehended, his accomplices rounded up, and all were bundled off to the city jail. The guilty burglar was relieved of all the cash that he had tried to make away with and the long, razor-sharp blade, which he had kept in readiness for any encounter with anybody whom he might have found in the house. Fortunately, no guests or servants had stayed home from the evening meeting.

Was it God's providence that no one was harmed and nothing lost? We are certain that it was, just as has been the case on numerous other occasions when angels defended and delivered Elder and Mrs. Ford in times of distress and peril. On this particular evening the same angels seemed to be hovering very near to this dear missionary couple, just as



Serving the needy in San Salvador, April, 1958. Two hundred seventy-five were fed and provided with clothing.



Elder and Mrs. Orley Ford.

they have done throughout their entire forty years of unstinting foreign mission service.

But they also owe their protection to another important factor. To them, no stratum of human society nor extremity of human misery has ever seemed too low for them to reach down and extend a helping and encouraging hand. Their kind deeds and liberal benevolence toward the suffering multitude has endeared many human hearts to them by ties of tenderest gratitude and loyalty. In the hour of unexpected emergency and trouble without warning, Elder and Mrs. Ford's enemies were surrounded with devoted allies who acted without fear or hesitation.

Carbon-14 Dating

(Continued from page 13)

Let us briefly scan the carbon-14 method of dating. Continuously, from interstellar space there come streaking into our atmosphere from all directions primary space particles that are about 75 per cent "plus charges," or protons, while the remainder are alpha particles, each consisting of two protons and two neutrons. Some of these collide with the atoms of our atmosphere and produce cosmic rays, which are largely protons. Some of these cosmic rays collide with, and explode, nitrogen atoms of our atmosphere. When a neutron from an exploded nitrogen atom collides with the nucleus of a second nitrogen atom it is added to the nucleus while a proton is driven out. This causes the nitrogen atom to change into an atom of carbon-14. Because of its instability this new atom is said to be radioactive.

By contrast, common carbon, carbon-12, is very stable and appears successively in such substances as carbon dioxide, carbohydrates or fats, proteins, urea, and back to carbon dioxide again without changing its atomic structure. Carbon-14 can also appear in such organic substances, but because of their instability carbon-14

atoms are continually casting off particles and returning to nitrogen.

The carbon-14 atoms in old wood, bone, charcoal, et cetera, might be thought of as grains of popcorn in a corn popper. As a carbon-14 atom "pops" it loses its radioactivity and becomes stable nitrogen. A span of 5,568 years, plus or minus 30, is required for half the carbon-14 atoms to pop. This is referred to as the half life of carbon-14. One half the original number of carbon-14 atoms will have "popped" by the end of the first 5,568 years. At the end of the second 5,568-year period only one fourth of the original atoms will remain, and by the end of the third 5,568-year period only one eighth of the atoms will be left, and so on. Eventually the number of "pops" or clicks in a Geiger counter will be too few to be distinguishable from the background count caused by other radioactive materials.

Probably within twelve minutes after its formation in our upper atmosphere, the new carbon-14 atom has combined with the oxygen of the air to form carbon dioxide. Winds and convection currents in the air soon mix this carbon-14-containing carbon dioxide through all levels of our atmosphere. In their important work of making sugar during the light portion of each day, green plants take carbon dioxide from the air. In this way carbon-14 is built into the parts of the plant. Then animals build this carbon-14 into their tissues as they feed directly or indirectly on plant materials.

Scientists have studied this process very carefully and find that in our day an equilibrium apparently has been reached in the proportion of carbon-14 to carbon-12 in our atmosphere. This equilibrium stands at about one carbon-14 atom to one trillion carbon-12 atoms. Because of the carbon-14 atoms in their bodies the freshly dead substance of plants and animals all over our earth will cause about the same number of clicks per minute per gram in sensitive Geiger counters. However, as soon as an organism dies there is no more entrance of carbon-14 into the body, and atoms that were present at death gradually decompose to stable nitrogen.

The alert, inventive mind of Dr. Willard Libby conceived of a time clock in this phenomenon which, in view of the known half life of carbon-14, might make it possible, by comparing the clicks per minute per gram from the dead material with those of fresh substance, to determine how long the organism had been dead.

Enthusiasm over the carbon-14 method of dating increased as more and more objects whose ages were

known were processed and gave results that generally agreed quite well with the known ages. Obviously a very valuable method had been found for dating plant and animal remains. But the question soon arose, how old could the material be and still be accurately dated by the carbon-14 method? As far back as historical checks were available for the materials, the method appeared fairly accurate. However, historical checks end about 2800 B.C. It is the opinion of Dr. Hessel de Vries of the Netherlands that, in view of the half life of carbon-14, about 70,000 years would be the oldest materials that could be dated by this method even by the most delicate and refined techniques.

But a conflict with Bible chronology occurs long before 68000 B.C. is reached. Because of the Noachian Flood occurring at approximately the time of the earliest historical checks thus far made, a difference of opinion arises with regard to the reliability of carbon-14 dates that are in excess of 2800 B.C. In the light of the fact that this dating method is *demonstrated to work* up to about 2800 B.C., uniformitarians believe it continues to give accurate dates as far back as the limit of the method, 70,000 years.

Other Factors

On the other hand, catastrophists, who believe in the inspiration of the Bible, see factors that would accomplish an increasing inflation in the carbon-14 age of materials beyond about 3000 B.C. as these organisms lived nearer and nearer to the Flood. Coal and oil, which catastrophists believe were formed by organisms which were living at the time of the Flood, show little or no radioactivity. One explanation is that for some reason the proportion of carbon-14 to carbon-12 during antediluvian times was definitely less than the present proportion of one carbon-14 atom to one trillion carbon-12 atoms.

The vast amounts of coal and oil suggest that plant life must have been very luxuriant at the time of the Flood. This could indicate that the percentage of carbon dioxide before the Flood was several times higher than after the Flood. A sudden reduction of the percentage of carbon dioxide to the present figure of 0.03 per cent could have occurred during the Flood. Under such conditions there would be a gradual increase of carbon-14 in the atmosphere from about zero immediately after the Flood until the present proportion to carbon-12 was reached.

The practical lack of radioactivity in coal indicates that trees at the time of the Flood contained very lit-

the carbon-14. If postdiluvian man were to find some of this wood in a dry cave and were to make a fire, and if charcoal from this wood were to be age-dated by the carbon-14 method today, the lack of radioactivity would be interpreted as indicating an age for the man which would be very much in excess of the true age.

Admittedly such suggestions are speculative, but they are speculations based on Biblical assertions and Bible chronology. The assumption of the uniformitarians that the present proportion of carbon-14 to carbon-12 has existed all the way back to the time when the organisms being dated were alive is likewise speculative, but it is opposed to plain Biblical chronology, which pictures lucidly the elapse of but a few thousand years since creation week.

The point we must keep in mind here is that although the prehistoric dates listed by Briggs and Weaver were obtained by exact physical methods, still the results are not necessarily correct, because there is no way of determining whether the proportion of carbon-14 to carbon-12 has remained uniform through the whole span of time from creation to the present day. Without the demonstration of this uniformity all prehistoric dates are speculative, and from the standpoint of true, demonstrable science, must be categorized as invalid.

It is reasonable to assume that the proportion of carbon-14 to carbon-12 has fluctuated through past ages. One good reason for doubting uniformity here is the evidence that the strength of the magnetic field of our earth is and has been fluctuating. Drs. E. and O. Thellier⁴ of France, as a result of a study of magnetism in iron particles in Roman bricks, concluded that the magnetic field of our earth had weakened considerably in the past 2,000 years, today's magnetic field being some 35 per cent weaker than in the year A.D. 200. It was understood that the weaker the magnetic field the greater would be the effectiveness of outer-space particles in producing cosmic rays in our atmosphere, with an accompanying greater production of carbon-14.

On this point Dr. Walter Elsasser⁵ of the University of Utah remarks: "Moreover, even the over-all strength of the earth's field as a whole is not constant. In the century since accurate measurements of the field began to be made, its strength has declined about 5 per cent." We understand that the carbon-14 content of our atmosphere has increased 10 per cent since the first atom bomb was exploded. In the face of demonstrable evidence it appears unjustifiable to assume that carbon-14 datings can be



Health and Welfare Service Workshops

Three consecutive workshops for health and welfare service leaders from the churches of the Colorado and Nebraska conferences were recently held in Denver and Grand Junction in Colorado, and Lincoln, Nebraska. Dorcas Welfare Society leaders, Federation officers, and pastors traveled far to attend the intensive two-and-a-half-day workshop serving their area. Conference home missionary secretaries B. J. Liebelt (Colorado) and C. R. French (Nebraska) directed the workshops, assisted by Maybelle Vandermark, of the General Conference Home Missionary Department, and the writer.

Special guest lecturers, Norma Johannis, director of health education for the Colorado State Health Department, and T. R. Dappen, director of health education, Nebraska State Health Department, featured the resources of the State and local health departments.

High light of the Colorado workshops were the demonstrations on preparation for disaster. Amanda Sloan, Union College School of Nursing instructor, planned the demonstrations illustrating methods of improvisation that a family can use in case of disaster. The down-to-earth instruction was appreciated by everyone present. Commented Civil Defense Director Hay of Mesa County, Colorado: "A very practical meeting; instead of two hundred, we should have had every resident of this county here!"

In the picture Miss Vandermark (center) is shown pointing out the value of a survival life pack.

JOYCE W. HOPP
General Conference Medical Department

even passably accurate when run on materials more than 5,000 years old.

Carbon-14 datings constitute a helpful line of evidence when used within the period where historical checks are possible. But we must bear in mind that any date that extends beyond the possibility of historical check is merely a guess based upon an undemonstrable assumption. Such data does not constitute true scientific evidence. Probably neither uniformitarians nor catastrophists will ever understand why the other group puts

so much faith in its own point of view. In one case it is faith in the principle of uniformity, and in the other it is faith in the inspiration of the Bible. Certainly mere human assumption would constitute a poor substitute for the clear teaching of God's Word that life appeared on our earth not many thousands of years ago.

REFERENCES

- ¹ Ellen G. White, *Spiritual Gifts*, vol. 3, p. 94.
- ² Lyman J. Briggs and Kenneth F. Weaver, *The National Geographic Magazine*, vol. CXIV, No. 2 (August, 1958), pp. 234-255.
- ³ Ellen G. White, *The Ministry of Healing*, p. 462.
- ⁴ *Scientific American*, vol. 196, No. 2 (February, 1957), p. 64.
- ⁵ Walter Elsasser, *Scientific American*, vol. 198, No. 5 (May, 1958), p. 47.

Across the Plains— and Beyond

(Continued from page 11)

spent in places which the softening influences of a church had never touched, and whenever there was a meeting in progress, from the early morning devotional service to the evening sermon, he could be found at the big tent.

And Mother Clara—with her responsibilities of preparing food for the family, milking the cow, seeing that the children got to their own meetings, neat and clean in their new dresses and shirts—it was a marvel how she almost always managed to be in the big tent in time to turn to the opening song when it was announced. But she did, and enjoyed each meeting to the full. It was a spiritual feast the like of which she had never before experienced.

The camp meeting was over all too soon. Things were packed into the spring wagon, and the cow was tied on behind. Then old lame Bess was hitched up, and the family regretfully left the white encampment for the fifteen-mile homeward journey.

Being with a group of Adventists like that was wonderful, thought Mother Clara, as she bumped along on the front seat beside Father George. How she wished they might live nearer to those of like dear faith. It would be so much better for the children. She had noticed a decided change in them, just during the little time they had been on the campground. The taunts they had received in school because of their strange religion had hurt her, though she had not let them know it. If they could only live close to an Adventist school, it would make it so much easier. And possibly—the thought gave her a little thrill—she could take some school-work also.

These thoughts, racing through her mind, were shadowy dreams now—but maybe—maybe someday they would come true. And as Mother

Clara swayed to the rhythm of the jolting wagon, a faraway look came into her dark-brown eyes, and she started to lay plans for the fulfillment of those dreams, plans which would take courage and sacrifice, plans which pointed toward a hard road. However, she was not afraid. Long ago she had learned that the pioneer's road is never an easy one; but she had also learned that even an earthly Promised Land is well worth the difficulties encountered on the way.

(To be continued)

• In Brief •

NORTH AMERICA

Atlantic Union

- Elder and Mrs. Leo B. Halliwell, returned missionaries from South America, filled a number of speaking appointments in all conferences in the union in September and October.

- A large gathering of laymen of the Northeastern Conference was held at Rockland Palace, New York City, on October 18. G. A. Coon, Southern Union evangelist, gave instruction. Other speakers included F. L. Peterson, E. E. Cleveland, W. J. Hackett, L. E. Esteb, and local conference personnel. There was a pictorial display of laymen's soul-winning activities.

- H. D. Singleton, president of the Northeastern Conference, reports that more than 300 have been baptized as a result of summer evangelistic meetings in that conference.

- C. P. Anderson reports that the New York Conference Dorcas Federations have completed their fall meetings. Special emphasis was placed on cooperation with the civil defense and Red Cross authorities in time of disaster.

Canadian Union

- The Rosebud church in Alberta celebrated its fiftieth anniversary, August 8-12, in the new auditorium and gymnasium that had been rushed to completion for this specific purpose. H. L. Rudy, vice-president of the General Conference, was the guest speaker at the anniversary services. A number of distinguished guests, including the premier of Alberta, the mayor of Beiseker, and clergy from other churches, were also present for the event.

- Edmund M. Peterson, MV and educational secretary of the Canadian Union Conference, recently accepted a call to the Columbia Union Conference as MV secretary, and has already entered upon his new duties in that field.

- Tragedy struck the publishing department of the Canadian Union Conference when Garland B. Hoag, his wife, Lois,

and son David, were instantly killed in an automobile accident, September 19, near Lethbridge, Alberta. Although they had labored in this field but one year, they had endeared themselves to their associates and co-workers, and will be greatly missed by all who knew them.

Central Union

- A. L. Page has recently taken up his duties as publishing secretary in the Nebraska Conference. He and his family came to our union from the East Pennsylvania Conference. G. C. Wilson, former publishing secretary of the Nebraska Conference, has accepted the position as director of field services and public relations for the western district of the United States for the Christian Record Benevolent Association.

- Plans for enlarging and bettering the services of the Book and Bible Houses in the Central Union were discussed at the recent meeting of the Book and Bible House managers held in Kansas City, Missouri. J. F. Kent, Central Union publishing secretary, also brought a challenging program for the advancement of the publishing work to the conference publishing secretaries present for an evangelistic publishing council.

- At the MV secretaries' council, extensive plans were laid for the Central Union youth rally to be held in Lincoln, Nebraska, in the Pershing Auditorium, April 22-25, 1959. The goal is for 500 Master Guides to be invested at this special youth rally.

Columbia Union

- George Akers, principal of Shenandoah Valley Academy, New Market, Virginia, reports that the annual alumni weekend has been postponed until the spring of 1959. This is due to the intensive construction program now under way at the academy.

- New literature evangelists in the West Virginia Conference include Frank Atkins, Darlene Priddy, Mrs. H. H. Crites, and Mrs. H. L. Grogan.

- Pine Forge Institute, secondary school for the Allegheny Conference, reports a record-breaking enrollment of 129 students this year. Two new members have been added to the teaching staff: Harold Anthony, registrar, and Clarence Nemhard, science. Other teachers include Edward Dorsey, Bible; Mrs. M. Booker Duncan, librarian and Spanish; James E. Dykes, dean of boys and English; Esther N. Gill, secretarial science; Paul Jones, mathematics; Robert Handy, vocational; Mrs. Ruth McGrew, dean of girls; and Mrs. Hallie Hartie, director of foods.

- A. F. Ruf is now pastor of the churches in Media, West Chester, and Coatsville in the East Pennsylvania Conference.

- The new pay-by-mail plan has been started by the publishing department of the Columbia Union Conference. The director is Bruce M. Wickwire, union conference publishing secretary, and the office secretary is Mrs. Fern Babcock.

- The Cincinnati MV Society in the Ohio Conference recently placed 100

copies of *The Desire of Ages* in local motels.

- Bright Horizons, new youth Bible course of the Voice of Prophecy, was used by more than 150 youngsters attending the annual summer youth camp of the Allegheny Conference this year. Instructor was Edward Dorsey.

North Pacific Union

- History was made the weekend of September 12-14 when 45 delegates from the MV Societies of academies in the North Pacific Union assembled at Upper Columbia Academy for the first union-wide academy MV workshop. Better methods of Missionary Volunteering on the campus were studied.

- The members of the Kalispell, Montana, church have purchased almost two acres of ground just outside the city limits for the purpose of erecting a new church school building.

- P. C. Alderson announces that the members of the Milwaukie and Oregon City, Oregon, churches are joining him in a public evangelistic effort in the Liberty Theater in Oregon City. The meetings will continue for about ten weeks.

- Manson Metcalf, pastor of the Tabernacle church in Portland, Oregon, reports that up to July 26, 83 persons had been baptized as a result of the evangelistic effort that began September 22, 1957. Meetings were held three nights a week in the church. Many of the laymen, along with Mrs. Florence Backstrom, the conference Bible instructor, faithfully gave assistance to the pastor. A new series of meetings was begun this month.

- Eight Adventists who live at or near Wemme, Oregon, leased a nice building for one year and on August 2 held their first Sabbath school. Seven Adventists and two non-Adventists were present. Since then there have never been fewer than 10, and the highest attendance was 22. It is hoped that public meetings will be held this fall. Already 4 non-Adventists regularly attend Sabbath school, and 2 seldom miss prayer meeting.

- At Laurelwood Academy, Oregon, first semester Sabbath school officers include superintendents Helen Finck and Bill Eby, and secretaries Julene Mohr and Paul Helm. Serving as junior deacons are David Sproed, Ron Fleck, Monte Church, and Bill Lukens. MV leaders are Miriam Radke, Dick Hancock, Barbara Bergemann, and Kenny Walters, and the assistants are Wynona Aldred, Ora Lee Wilson, Ken Montgomery, and Larry Sample.

- Bob Roy, senior, was elected president of the Walla Walla College Academy chapter of the American Temperance Society for the current school year. Other officers chosen are Skip Thornton, vice-president, and Adrienne Timothy, secretary-treasurer.

Southwestern Union

- Fourteen were baptized by W. B. Findley at the close of a three-week series of meetings with Frederick Schwindt in

the Beaumont-Orange-Port Arthur district of Texas.

● R. P. Montgomery, pastor of the Cleburne, Texas, church, baptized eight during a three-week series with Frederick Schwindt. Two others joined on profession of faith.

● The Menard, Texas, Seventh-day Adventist church was organized on Sabbath, September 20, with 17 charter members. O. J. Bell and Leonard Webb from the Texas Conference office, and Harold Robbins, district pastor, officiated at the organizing services. Dr. Herbert M. Westphal and Harold Carpenter were elected elders; Mrs. Westphal, treasurer; and Eleanor Brackett, clerk. The Menard church is the result of the establishing of a new medical center and conference-operated hospital in that community.

● The Barron brothers, Texas Conference evangelistic team, completed a three-week series of tent meetings in the virgin territory of Palestine, Texas, with ten baptisms and others in the baptismal class. Tom Carter, district pastor, plans to organize a new church in this city.

tary of the Idaho Conference. From 1944 to 1950 he was manager of the store at Pacific Union College. After his retirement he assisted the Northern California Conference treasurer. Left to cherish his memory are his wife; two daughters, Loretta Drake of Portland, Oreg., and Vivian Braaten of Modesto, Calif.; three granddaughters; his stepmother, Mrs. Dorothea Bauer of Paradise, Calif.; and a sister.

BOURDEAU.—Alice Maynard Bourdeau, born April 10, 1873, in West Enosburg, Vt.; died Sept. 4, 1958, in National City, Calif. She was married to Augustin John Saxby Bourdeau, son of Elder D. T. Bourdeau, our pioneer worker in Europe and California. Her husband preceded her in death in 1915, being killed by lightning while connected with the Review and Herald Publishing Association. For many years Sister Bourdeau was social hostess at the Washington Sanitarium and Hospital. Surviving are a daughter, Marguerite Gilbert of San Francisco, Calif.; two sons, Dr. Maynard of Glendale, Calif., and Marion of National City, Calif.; and five grandchildren.

BROWN.—Margaret Lucille Brown, born Jan. 13, 1902; died Aug. 18, 1958, in an automobile accident. She became an Adventist before her marriage to Samuel N. Brown. Mourning their loss are her husband, a daughter, three grandchildren, a stepson, two brothers, and four sisters.

CHRISTIAN.—Dorothy Esther White Christian, born May 9, 1884, in Toledo, Ohio; died in Auburn, Calif., Sept. 20, 1958. Her father lectured for the Anti-Saloon League. She was baptized at the age of 20 and completed 14 grades at Mount Vernon College, Ohio. She became the church school teacher in Mount Vernon, Ohio. In 1910 she went to Union College, first as matron for a year and then as critic teacher. Her next teaching assignment was as critic teacher at Emmanuel Missionary College, from 1914 to 1918. In 1918 she became normal director at Emmanuel Missionary College and attended the University of Michigan, where she received her Master's degree in education. In 1926 she went to Lodi Academy to be normal director, and from 1929 to 1938 was normal director at Pacific Union College. She married Elder L. H. Christian in 1938. In collaboration with Mrs. Ruth Wheeler she prepared two readers, *Rainbow Stories* and *Around the World Stories*. She was also the author of *Bible and Nature Stories*, which was translated into Spanish, Portuguese, Chinese, and Burmese, and of *ABC's in the Bible and Pretty Boy and His Friends*. Surviving are three stepdaughters, Lois, Asta, and Myrtle; seven grandchildren; and a brother.

DRESSER.—Louisa Jean Dresser, born Oct. 26, 1866, in Elmira, Calif.; died in Placerville, Calif., June 23, 1958. She became a church member in 1951. Left to cherish her memory are a daughter, Helen Pierroz, and a grandson.

EASTRIDGE.—John Eastridge, born March 7, 1880, in Mound City, Mo.; died in Portland, Oreg., Sept. 4, 1958. In 1907 he was married to Maude Munkres. He was a church member for 47 years. Left to mourn are his wife; a daughter, Alberta Shinn of Portland, Oreg.; three grandchildren; two great-grandchildren; three brothers; and one sister.

EMMERSON.—Joseph Frederick Emmerson, born Sept. 11, 1874, at Grove Lake, Minn.; died in Newberg, Oreg., Aug. 14, 1958. He was reared an Adventist and joined the church at an early age. In 1898 he was married to Lillian Andrus, who predeceased him. In 1954 he was united in marriage with Nellie Burch, who is left to mourn. Other survivors are three sons, Russell and Rolland of California, Joseph, Jr., of Port-of-Spain, Trinidad, B.W.I.; five daughters, Mrs. Enivoldson, Mrs. Doris Harris, and Mrs. Beryl Benson, all of Caracas, Venezuela, and Mrs. Irma Smith and Mrs. Helen Eby of Oregon; two stepsons, Ben and Robert Burch of Oregon; a stepdaughter, Mrs. Eugenia Matches of Oregon; 22 grandchildren; 23 great-grandchildren; and two brothers.

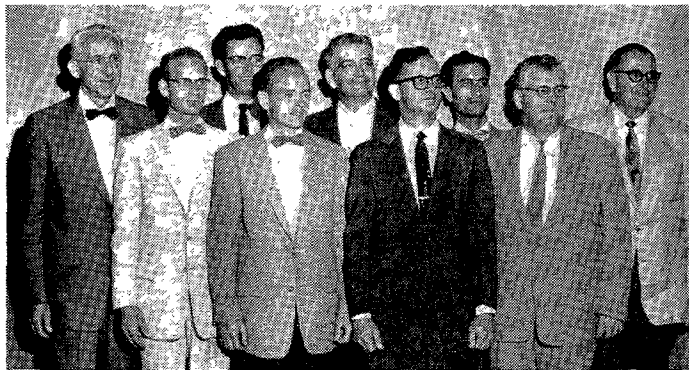
EUSEY.—Jessie Alice Varns Eusey, born Jan. 31, 1865, in Holmes Co., Ohio; died at Millersburg, Ohio, April 15, 1958. In 1883 she married Jacob Eusey. In 1893 she was baptized. She leaves two daughters, Mrs. Muriel Swarts and Mrs. Florence Hoover of Berlin, Ohio; two sons, Merritt V. of San Clemente, Calif., and Lee E. of Blue Mountain Academy, Hamburg, Pa.; four grandchildren; 14 great-grandchildren; and a foster son, John F. Shebish of Franconia, Va. [Obituary received Sept. 8, 1958.—EDITORS.]

EVANS.—Adelaide Bee Cooper Evans, born Aug. 6, 1870, in Ceres, N.Y.; died in Pasadena, Calif., Sept. 6, 1958. At the age of 13 she began working in the Review and Herald Publishing House. She was baptized in 1885 and attended Battle Creek College. After working as a proofreader, she became copy editor at the Review and Herald, working with Elders Uriah Smith, G. C. Tenny, and A. T. Jones. From 1899 to 1904 she was editor of the *Youth's Instructor*. She was married in 1904 to Elder Irwin H. Evans, who at the time was president and manager of the Review and Herald Publishing Association. She served with him in the Orient from 1911 to 1913, during which time he was acting treasurer and head of the Asiatic mission field. They were also in the Far Eastern Division from 1918 to 1931, when he was president of the division. Upon their return to the United States he served as vice-president of the General Conference, secretary of the Ministerial Association, and later as field secretary of the General Conference. She was the author of *Easy Steps in the Bible Story*, *The Bible Year*, and other books. Left to cherish her memory are a stepson, Jerome, of San Diego, Calif.; a stepdaughter, Jessie Corbett of Pasadena, Calif.; a sister, Edith Cooper; and two brothers, George and Russell Cooper.

FERRIS.—Norman Asprey Ferris, born Nov. 20, 1902, at Devenish, Victoria, Australia; died July 7, 1958, at Townsville, Queensland, Australia. While a boy his parents became missionaries to Norfolk Island. Later he located in the Warburton Sanitarium for two years. This was followed by four years in Australasian Missionary College, where he completed the missionary course in 1923. The next year he became mission tent master at Cootamundra, N.S.W., and later in Blacktown of the same state. In 1924 he was united in marriage to Rubina May Chatman. From 1926 to 1942 they were mis-



BAUER.—John Bauer, born Sept. 12, 1888, in Kolb, Russia; died July 29, 1958, in Portland, Oreg. As a boy he, with his family, came to the United States, and they accepted the truth in Tacoma, Wash. He attended Walla Walla College during the school year of 1907-1908. In 1909 he and Lydia C. Pointet were united in marriage. He began working in the Walla Walla College store in 1912. He became manager of the store in 1918, and served until 1923. He was again the store manager from 1925 to 1931 and from 1933 to 1944. During the two intervals between these three terms of service, he was Sabbath school secretary in the Upper Columbia Conference, and secretary-treasurer and Sabbath school secre-



Six Ordained in Michigan

Six Michigan pastors were ordained to the gospel ministry in services at the 90th annual Michigan camp meeting in Grand Ledge. Participants in the ceremonies were (left to right), H. L. Rudy, a general vice-president of the General Conference, who gave the ordination address; Roy Lemon, Elk Rapids; Raymond Hamstra, Wyoming Park; Roy Churchill, Flint; Hollis Morel, Ionia; William D. Hawkes, Holland; Michael Kebbas, Kalamazoo; G. E. Hutches, Michigan Conference president, who gave the welcome and presented the certificates; and Jere D. Smith, Lake Union president, who gave the charge. The ordination prayer was offered by Dr. Frank H. Yost, then associate secretary of the General Conference Religious Liberty Department.

MORTEN JUBERG



Ordination in Angola

At a recent workers' convention in Bongo, Angola, A. C. Lopes and J. De Sa were ordained. The ceremony was conducted by E. Ferreira, new president of the Angola Union, E. L. Jewell, Dr. R. B. Parsons, and the writer. The two brethren ordained have given noteworthy service at the Bongo Mission Training School and the Quilungues Mission Station.

A great task challenges us in this vast country. The missionaries are full of courage, trusting in the prayers of their brethren for the 10,000 members of the Angola Union who have the responsibility of carrying the message to the 11 million inhabitants of this colony. The spirit manifested during these recent conventions gives promise that the best days are just ahead for Angola.

G. CUPERTINO

sionaries in the Solomon Islands. In 1932 he was ordained. For a time he assisted in the rehabilitation of the church in the Solomon Islands after World War II. For four years he was preceptor and Bible teacher at Australasian Missionary College. From 1953 to 1956 Elder and Mrs. Ferris served on Pitcairn. The last two years he devoted to the aborigines of the Mona Mona Mission, North Queensland. He was made a Member of the British Empire. Left to cherish his memory are his companions; one son, Ervin; two daughters, Mrs. Norma Crabtree of Fiji, and Mrs. Marilyn Davey of Ayr; his parents in West Australia; his brothers, Walter and David; his sisters, Mrs. V. Heise and Mrs. P. Ferris.

FLEISCHER.—Emma Fleischer, died May 16, 1958, at Sakuhus, Aldersheim, Vakhamar, near Trondheim, Norway, aged 85 years. She, with Alma Anderson, also deceased, after graduating from the Battle Creek Sanitarium in 1896, pioneered the work of vegetarian cooking and home treatments in Norway in 1898, two years before the establishment of the Skodsborg Sanitarium in Denmark. These sisters also started the first health home in Oslo, in 1898. They gave their home for an orphanage, taking up residency in the garage. She is the last of the medical pioneers in Norway. [Obituary received Sept. 24, 1958.—Editors.]

FREDERICK.—Luther L. Frederick, born Feb. 15, 1893, in Bear Creek, Ala.; died at Wildwood, Ga., July 13, 1958. He leaves his wife and three sons, one of whom, Charles Frederick, is connected with our work at Poona, India.

GRAHAM.—Elizabeth Graham, born Jan. 14, 1869, in Trinidad, Calif.; died July 14, 1958, in Fairfield, Calif. In 1890 she was married to William Graham. She was a church member for 52 years. Mourning their loss are five children, Vena Mims, Lillian Howard, Allison Parks, William Graham, and Mack Graham; nine grandchildren; four great-grandchildren; and a sister.

HALL.—William G. Hall, born in 1874, in Northern Ireland. He was brought to America when six years of age. In 1900 he was united in marriage to Maude Grubb. For 50 years he was employed by the Battle Creek Sanitarium. Surviving him are two children, Mrs. Lucille Reed, wife of Samuel Reed of Emmanuel Missionary College, and Dr. Calver Hall, well-known physician of Chicago.

HASHBARGER.—Bertha Isabella Hashbarger, born in 1888; died in Joplin, Mo., Sept. 11, 1958. She is survived by a daughter, Thelma Boaz; a son, Lester; 12 grandchildren; and two great-grandchildren.

HORTON.—Bernice Horton, born in 1893, at Ottawa, Kans.; died in Golden City, Mo., Aug. 22, 1958. Left to mourn are four children.

JENSEN.—Alta Corwin Jensen, born Nov. 8, 1870, in Pilot Grove, Iowa; died in Rubidoux, Calif., Sept. 9, 1958. At 17 she became the first church school teacher in Kansas. In 1896 she was united in marriage to Harvey B. Corwin, a colporteur. Her husband passed away in 1942 and in 1945 she married Elder C. C. Jensen. She leaves four daughters, Bessie Carrick, Elsie Wheaton, Florence G. Hamilton, and Gladys Andreason; three sons, Emory Corwin, Chester Corwin, and Walter Corwin; 20 grandchildren; and 43 great-grandchildren.

KENDALL.—Mary J. Kendall, born July 29, 1858; died in Loma Linda, Calif., Aug. 9, 1958. Surviving are three daughters, Edith K. Dinwiddie of Petaluma, Calif., Edna K. Smith of Loma Linda, Calif., and Mrs. C. C. Brewer of Upper Lake, Calif.; one son, Elwood Smith, of Fresno, Calif.; 20 grandchildren; many great-grandchildren; and a brother.

KNEELAND.—Benjamin Franklin Kneeland, born Aug. 18, 1874, in Orleans, Mich.; died in South Lancaster, Mass., Sept. 7, 1958. He was a son of Lewis and Mary Kneeland, who accepted the truth under Joseph Bates. In 1885 he was baptized, and in 1890 was marvelously healed from disease by prayer. The following year he entered Battle Creek College, where he took secondary and college work, finishing in 1898. He labored as a colporteur, then taught church school and academy. In 1906 he was ordained to the ministry, and that same year was married to Florence Kelsey. In 1907 he was elected president of the New Jersey Conference, where he served until 1911. He had a part in the organization of the MV work in 1907, at Mount Vernon, Ohio. For three years he labored in Kentucky, and for 17 years in the Carolina Conference, concluding his active work in 1952. It was his privilege to build dozens of churches. Survivors include a daughter, Ruth, wife of Carl L. Jacobs, assistant treasurer and auditor of the Southern New England Conference; a son, Harold, of Washington, D.C.; and four grandsons.

KYLE.—Ernest S. Kyle, born Sept. 10, 1897, at Columbia City, Oreg.; died in Berrien Springs, Mich., Aug. 13, 1958. In 1918 he was united in marriage to Ruth Mae Bradbury. He connected with Southwestern Junior College as superintendent of the college mill in 1929, serving there for 14 years. For a number of years he was superintendent and general manager of College Wood Products at Emmanuel Missionary College. Besides his devoted wife, he leaves his son, Delmar H. of Napa, Calif.; his daughter, Erna Mae Koch of Bangor, Mich.; one brother; and one sister.

McKIBBIN.—Hazel Anna Warner McKibbin, born Jan. 14, 1901; died Aug. 10, 1958. While a young woman she was converted. In 1927 she was married

to Dr. John McKibbin. For the past 13 years they have resided at Lacombe, Alberta, where Dr. McKibbin is in medical practice. Other survivors are two sons, Rolland D. and Thomas James of Lacombe; three daughters, Mrs. P. G. Strutz of Prince Albert, Sask., Mrs. J. B. Curtis of Oshawa, Ont., and Hazel Anna McKibbin of Glendale, Calif.; three grandchildren; two brothers; and two sisters.

NELSON.—Alma Nelson, born Oct. 27, 1873, in Burlington, Iowa; died March 14, 1958. In 1890 she was baptized. For a time she was a Bible worker in the Iowa and Arizona conferences. Surviving are two sisters, Olga and Ruby Nelson. [Obituary received Sept. 15, 1958.—Editors.]

NICHOLS.—Jesse Benjamin Nichols, born June 6, 1867, near Montezuma, Iowa; died in Glendale, Calif., Sept. 7, 1958. In 1891 he was united in marriage with Anna Condry. To this union were born three daughters, two of whom survive, Rosa Ferguson and Jessie Ziegler. In 1904 he married Elsie Taylor, who survives, with two sons, Elmer L. and Frank A.; five daughters, Zoetta Hauser, Ruth Clark, Edith Palmer, Agnes Tomat, and Mildred Nielson. Also surviving are 26 grandchildren and 9 great-grandchildren.

OWENS.—William Gratton Owens, born April 15, 1914, in Cottage Grove, Oreg.; died at Sanitarium, Calif., Aug. 6, 1958. In 1936 he married Pearl Elkins. Surviving are his companion; one son, Wesley; parents, Mr. and Mrs. Lloyd M. Owens of Roseburg, Oreg.; and four sisters.

PETERSON.—Mary Ann Peterson, born Aug. 9, 1881, in Wisconsin; died July 29, 1958. In 1903 she was married to Emil Herman Peterson. Mourning their loss are a son, Harold L. of Homedale, Idaho; a daughter, Eunice Moye of El Cerrito, Calif.; four grandchildren; four great-grandchildren; and a sister.

QUANTOCK.—Charles Henry Quantock, born Sept. 6, 1877, at Fayette, Mo.; died Sept. 17, 1958. He attended Union College. In 1918 he went to Loma Linda, Calif., where he worked in the post office and later became postmaster, which position he held ten years. He joined the church as a young man. He is mourned by a brother, Frank, of Columbia, Mo.

REED.—Maude A. Gould Kinney Reed, born Dec. 1, 1875, in Fairfield, Vt.; died in Leominster, Mass., Sept. 8, 1958. She was a member of the Morrisville, Vt., church. The survivors are five children, one of whom is Elder C. Ray Kinney of Buffalo, N.Y.; 13 grandchildren; and 15 great-grandchildren.

REID.—James Frederick Reid, born in 1879, in Arkansas; died at Loma Linda, Calif., Aug. 23, 1958. In 1922 he married Lucy Briggs, and in 1924 became a church member. He leaves his companion; two daughters, Virginia Helmut and Rachel Pepper; a brother; and a sister.

SIMPSON.—Anna Simpson, born March 2, 1870, in Eddyville, Iowa; died July 29, 1958. She became a Christian at an early age and united with the Adventist Church in 1902. She leaves to mourn a foster daughter, nine grandchildren, nine great-grandchildren, and a brother.

SLATER.—Hannah Elizabeth Slater, born April 22, 1873, at Kintore, Ont.; died Sept. 2, 1958, at Coronation, Alta., Canada. She has been a church member for 12 years. Survivors are 6 children, 23 grandchildren, and 29 great-grandchildren, 3 brothers, and 6 sisters.

WENTLAND.—Ernstine Hoffman Wentland, born Sept. 29, 1874, in West Poland, Russia; died Sept. 4, 1958. In 1894 she was united in marriage with John Wentland. Two sons, Elder Harry and George, preceded her in death, as did also her companion in 1947. Mourning their loss are seven sons, Albert of Fessenden, N. Dak.; Eli of Milton-Freewater, Oreg.; Sidney of Moses Lake, Wash.; Elder Rankin H., president of the Congo Union, Elizabethville, Congo Belge, Africa; Elder Willard, Bible teacher at Auburn Academy, Auburn, Wash.; Friendly of Carrington, N. Dak.; and Wayne of Tacoma, Wash., and two daughters, Hazel Berthelson of Sunnyside, Wash., and Eveline Heintz of Milton-Freewater, Oreg.; 19 grandchildren; 29 great-grandchildren.

WHITNEY.—Robert Douglas Whitney, born Feb. 21, 1866, in New York State; died Sept. 7, 1958, at Loma Linda, Calif. As a young man he accepted Christ and became a colporteur, which line of work he followed for 18 years. His work was mainly in Texas and Oklahoma. Mourning their loss are his wife, Letitia Whitney of Loma Linda, Calif.; two daughters, Lulu Hallett and Florence Davis; a number of grandchildren and great-grandchildren.

WILLIAMS.—Anna Weaver Williams, born April 25, 1878, at Fairmont, Pa.; died Aug. 15, 1958, at Takoma Park, Md. She attended Still College in Des Moines, Iowa, and became an osteopath. She practiced in New York, Philadelphia, and Boston. She married Spencer T. Williams. In 1927 she joined the church. Left to mourn are two daughters, Ruth Ann, a secretary in the office of the Columbia Union Conference, and Elizabeth Dill, of Massachusetts; and two grandchildren.

WILLIAMS.—Aubrey L. Williams, born March 5, 1927, at Tampa, Fla.; died Aug. 31, 1958, at Reeves, Ga., being accidentally electrocuted while welding an automobile. In 1944 he was graduated from Broadview Academy. He was married to Sarah Ann Goodie in 1952. In 1956 he answered a call from the Layman's Foundation to connect with the Scott San-

itarium and Rural School, at Reeves, Ga., as manager and president. Survivors include his widow; two children; his father and mother, Mr. and Mrs. A. L. Williams, Sr.; and two sisters, all of Scott Sanitarium.

NOTICES

Requests for Prayer

A sister in Kentucky requests prayer for her mother, who is suffering with a broken hip.

A sister in Colorado writes that her mother has a tumor, perhaps cancerous, and she seems too weak to have surgery. Prayer for her healing, if it be God's will, is desired.

Literature Requests

[It is understood that all literature requested through this column in the Review will be used for missionary work, not personal needs. Mark packages: Used publications—no monetary value; destroy if not deliverable.]

Clean, used copies of *Signs, These Times, Life and Health, Guide, Instructor, Little Friend, Primary Treasure, Listen*, tracts, and literature in French, Russian, Greek, and Spanish, are desired by Seventh-day Adventist church, Vellamathota, Waltair R. S., Visakhapatnam-4, India.

WANTED: Songbooks (especially *Christ in Song*) by Mrs. D. E. Johnson, 225 Napa Ave., Fresno, Calif., to be sent to the mission field.

A supply of *Signs, Listen, These Times, Life and Health, Instructor, Guide, Little Friend*, old Bibles, songbooks, small books, tracts, MV and S.S. supplies, is wanted by Charles Bourgeois, Cumuto Main Road, Cumuto, Trinidad, B.W.I. No S.S. *Quarterlies* or *Reviews*.

Missionary literature, including small books, is needed by C. M. Greenidge, "Apple Grove," Cave Hill, St. Michael, Barbados, B.W.I.

Benjamin Cariaga, Lanao, Kidapawan, Cotabato, P.I., wishes old Bibles, S.S. supplies, and any missionary literature.

A continuous supply of old Bibles, small books, *Life and Health, Listen, Little Friend*, S.S. supplies, and other suitable missionary material is desired by Nemesio Madrid, Paco, Kidapawan, Cotabato, P.I.

Old Bibles, *Worker, Quarterlies, Review, These Times, Signs, Guide, Instructor, Liberty, Listen*, and other suitable material for missionary purposes are needed by Patrosenia deCaliva, Pasuquin, Ilocos Norte, P.I.

A continuous supply of the following literature is desired by Donato J. Generato, Jr., formerly of West Visayan Academy, now of Mountain View College, Malaybalay, Bukidnon, P.I.: old Bibles; small books, songbooks, *Review, Instructor, Guide, Signs, Life and Health*.

Mrs. Del. Cortejo, Sagna, San Pedro, San Jose, Ant., P.I., needs *Worker, Quarterlies, Instructor, Review, Liberty, Life and Health, Guide, Little Friend*, songs and finger plays for children, old Bibles, and picture cards.

Olive Morgan, Lyssons, Morant Bay, Jamaica, B.W.I., wishes *Review, Signs, Instructor, Little Friend, Guide, These Times, Message, Listen, Life and Health*, and picture cards.

A large and continuous supply of the following is needed by Ethlyne Duffus-McLaughlin, Somerton P.O., St. James, Jamaica, B.W.I.: *Signs, Present Truth*, tracts, picture cards, songbooks, *Instructors*, and other suitable missionary material, especially for the youth.

W. S. Gurley, Rt. 2, DeQueen, Ark., would like clean copies of all our magazines except the *Review*.

L. A. Yutuc, P.O. Box 3, Cebu City, Philippines, asks for *S.S. Quarterlies*, magazines, and tracts in the Spanish language for use in certain sections of the South Philippine Union.

Isaac N. Kerr, Upper Foster Rd., Sangre Grande, Trinidad, B.W.I., is in need of songbooks, old Bibles, small books, tracts, *These Times, Guide, Good News, Life and Health, Signs, Listen*, and other missionary literature; also books and tracts in the Hindi language.

Viviette Scott, Bagatelle C.T., Scarborough, Tobago, B.W.I., needs literature for free distribution.

Leticia Langa, West Visayan Academy, Box 502, Iloilo City, P.I., wishes a continuous supply of literature, especially old Bibles, picture cards, *Instructor*, and *Signs*.

Church Calendar FOR 1958

Missionary Periodicals Campaign (<i>These Times, Signs of the Times, and Message</i>)	October
Witnessing Laymen	November 1
Home Missionary Offering	November 1
<i>Review</i> and <i>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 2
Thirteenth Sabbath Offering (South America)	December 27



Books That Fit Your Budget

MAKE BRIGHT THE MEMORIES By Eugenia I. Cunningham

An unforgettable picture of life in the post-Civil War South. This true story is the account of the life of one of the South's great Negro women who rose from the humblest of beginnings to become a vital force in an outstanding Negro college. No one who reads this book will fail to be elevated by it.

THERE SHINES A LIGHT By Arthur W. Spalding

A reverent account of one of God's modern-day instruments. Here is told the story of a woman who, with practically no formal education, became an author of note; whose books have sold into the millions; and whose writings have influenced a religious movement that belts the globe. A warmly human account of a great person, Ellen G. White.

MASTERING LIFE'S PROBLEMS Selected Articles

Do you know there is a way of transforming life's problems into possibilities? This book gives you hope for mastering life's problems.

"I'VE VISITED ME" By Charles McWilliams

This book is written especially for those who have a desire to do more for the Master but have hesitated to get started. This is the autobiography of a man who was a circus musician, but became a great soul winner for God.

LIGHT IN THE VALLEY By R. E. Finney, Jr.

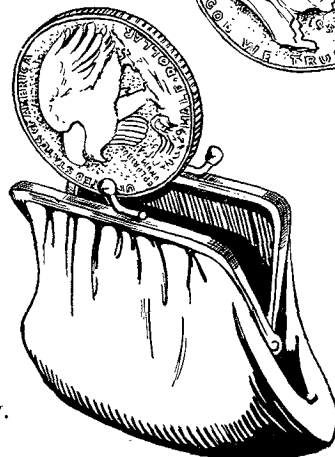
All main points of the Adventist faith are convincingly presented in this absorbing story. The setting is an irreligious Western mining town where evangelist Frank Dawson holds a series of evangelistic meetings. Many honest in heart are gathered in as a result.



Price 50c each

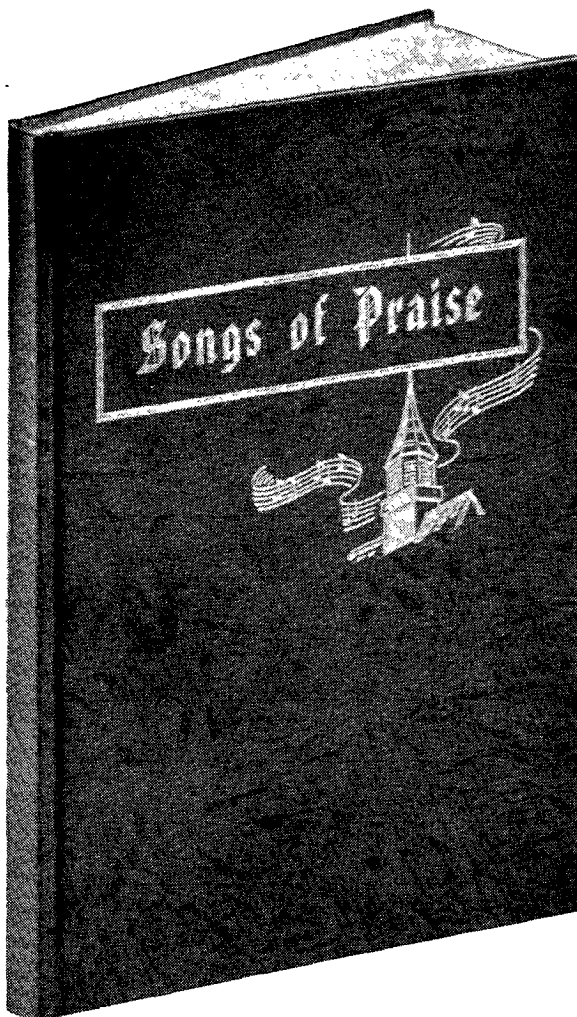


ORDER A SUPPLY OF
THESE BOOKS FROM
YOUR BOOK AND BIBLE
HOUSE OR FROM YOUR
MISSIONARY SECRETARY.



Add 5¢ per book for postage, and sales tax where necessary.

SOUTHERN PUBLISHING ASSOCIATION, NASHVILLE, TENNESSEE



A Collection of

SINGABLE HYMNS AND SONGS

Chosen to give expression to every devotional mood, the songs in this choice compilation fit every pastoral, evangelistic, and personal demand. You will find SONGS OF PRAISE one of the finest songbooks for public worship, Sabbath school, young people's meetings, prayer services, evangelistic efforts, and the family circle.

This book affords a rich variety of themes set to the melodies that have made the most lasting appeal to the public. The novice in religious experience, as well as the seasoned saint, will find here songs to stir the soul and lift the heart to God. Jesus' love and God's requirements, the cardinal doctrines of the church, the challenge of missions, the sublimity of faith and trust, the comfort and hope of the Second Advent and man's future home are all covered in each category, by a variety of both old and new songs that are easy for a leader to choose from.

Singing these heartening songs, one finds himself in a fellowship of great hymn writers like Watts, Wesley, and Heber, the popular gospel lyric writers like Gabriel, Sankey, and Bilhorn, and the later Ackley, De Fluiter, and Oxenham.

Complete topical and title indexes make all the selections easily accessible.

At least 90 per cent of the songs in this compilation will be familiar to you.

Songs of Praise

CHOICE OF TWO BINDINGS

CLOTH, \$1.50 — PAPER, \$.75

Add mailing and insurance—15 cents first book; 5 cents each additional volume

SONGS OF PRAISE . . .

- Reflects the courageous hope and cheerful faith of the church.
- Was compiled as a result of a wide poll of workers and music lovers.
- Contains 256 pages—250 songs (200 from *Christ in Song*).
- Uses the old songs with the old familiar tunes and titles.

(Formerly published under the title of *Sabbath School Songs*—No change in pagination or content.)



WASHINGTON 12, D. C.

**ORDER FROM YOUR
BOOK AND BIBLE HOUSE**

ORDER BLANK

_____ Church Missionary Secretary or
_____ Book and Bible House, please send:
_____ SONGS OF PRAISE, cloth _____ @ \$1.50 _____
_____ SONGS OF PRAISE, paper _____ @ .75 _____
Mailing and Insurance _____
Sales Tax where necessary _____
TOTAL ENCLOSED _____

NAME _____
ADDRESS _____
CITY _____ ZONE _____ STATE _____

REVIEW AND HERALD

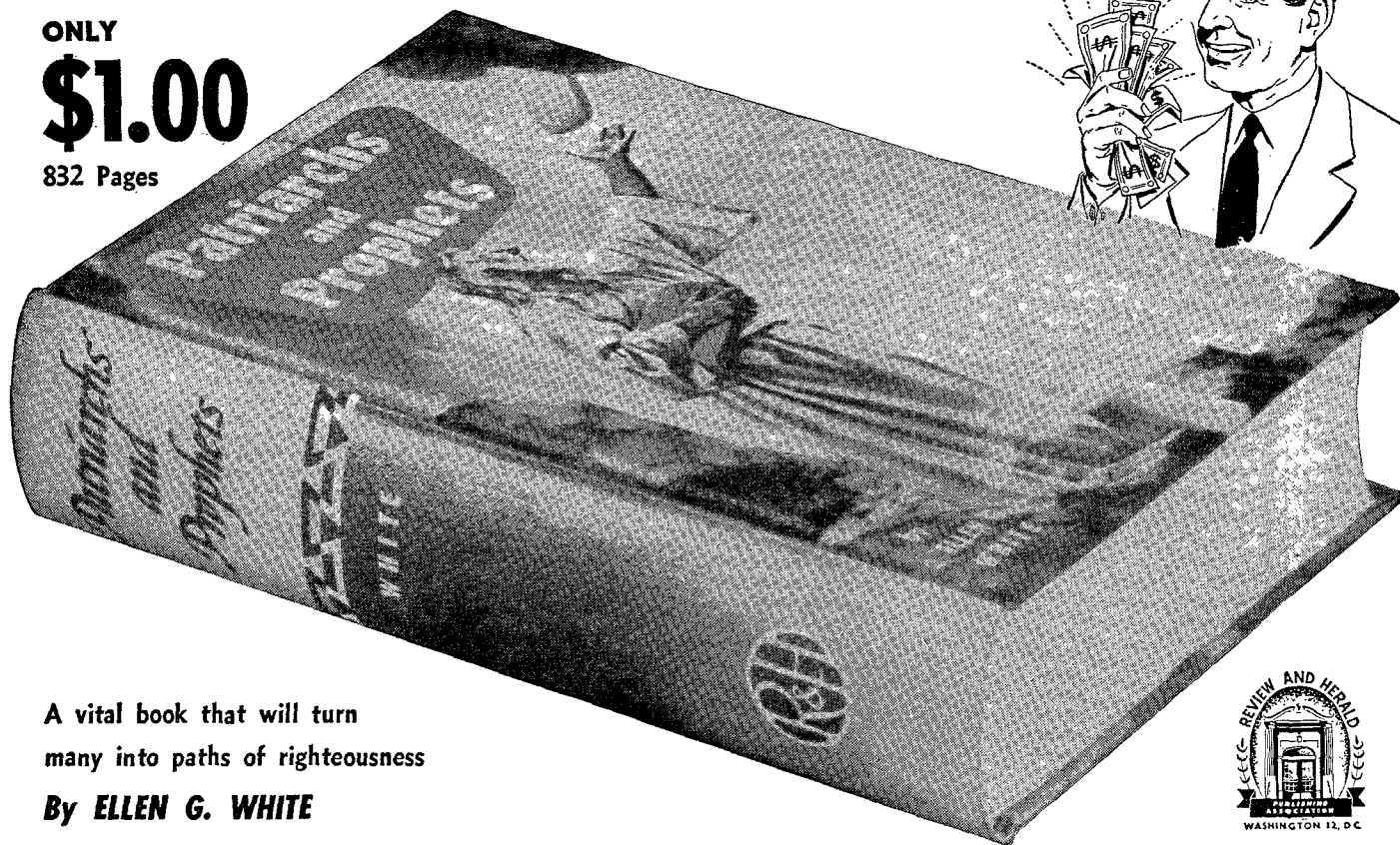
MORE FOR YOUR MISSIONARY DOLLAR

Special Missionary Book for 1958, Selected by the General Conference

ONLY

\$1.00

832 Pages



A vital book that will turn
many into paths of righteousness

By **ELLEN G. WHITE**



Patriarchs and Prophets

PATRIARCHS AND PROPHETS will bring the best returns on your missionary investment—

- In breaking down prejudice
- In awakening faith in the divine inspiration of the Old Testament
- In convincing and persuading men and women of a desperate need of a living Saviour.

Place this volume with—

Those interested in Bible truth
New converts to the message
Bible school enrollees
Ingathering donors
Friends, relatives, and tradesmen
In hotel and motel rooms

- Color cover by Jes Schlaikjer, N.A.
- Dramatic pictorial end sheets
- 73 chapters
- 832 pages plus color pictures
- 72 full-page illustrations—16 in full color
- Complete Scripture and General Index

Not even the oldest church member can remember any book **SO MUCH** in size and content and at the same time **SO LITTLE** in price—not even in “the good old days.” In number of pages, in beauty of color and format—for \$1.00 it has **never** been equaled in our church history.

-----**ORDER BLANK**-----

..... Church Missionary Secretary Name

..... Book and Bible House Address

Please send me—

..... **PATRIARCHS and PROPHETS Special @ \$1.00 each** City Zone State

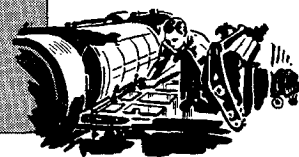
Postage & Insurance—Sales Tax where necessary Add Postage & Insurance 15c first book—5c each additional book to same address. 10 or more to one address—postpaid. Canada and foreign, add 12c postage for each book.

Total Enclosed

ORDER FROM YOUR BOOK AND BIBLE HOUSE

OCTOBER 30, 1958

As We Go to Press



From Home Base to Front Line

(Continued from page 1)

tional schools in California. He will act as principal of the Bongo Mission Training School.

Elder and Mrs. A. M. Moyer and two children left New York City, October 3, returning to West Africa, after furlough. Before marriage, Sister Moyer's name was Virginia Elaine Nowak. She has had stenographic experience. Brother Moyer is a graduate of Atlantic Union College, and also of the SDA Theological Seminary. The Moyers have given seven years of service in West Africa. Brother Moyer will resume his work as president of the Sierra Leone Mission.

Elder and Mrs. A. Eugene Anderson and two children sailed on the S.S. *City of Chicago*, from New York City, October 5, their destination being Ceylon. They are returning to Southern Asia following a furlough. Their two older sons preceded them to the field, to attend Vincent Hill School in Mussoorie, India. Sister Anderson's maiden name was Lois Lenora Dillion. From 1952 to 1957 they served in Burma. At this time Brother Anderson will connect with the work in Ceylon. He is an evangelist and teacher.

Mr. and Mrs. C. A. Boram and two children, of Angwin, California, left New York City, October 6, for West Africa. Prior to marriage, Sister Boram's name was Evelyn Marilyn Pfeiffer. She is a graduate of Emmanuel Missionary College. Brother Boram secured a degree from the University of Missouri. He has had experience as an elementary teacher. His appointment is to the principalship of the Adventist Training College, Awtun, West Nigeria.

Elder and Mrs. W. A. Sowers, of Oshawa Missionary College, Canada, left Miami, Florida, October 9, for Jamaica. Sister Sowers' maiden name was Nellie Dean Parrish. She has served as a church school teacher, office worker, and assistant in a dental office. The experience of Brother Sowers includes that of farm manager and teacher of science and mathematics in various educational institutions. His most recent position was as president and business manager of Oshawa Missionary College. He has

responded to a call to the presidency of the West Indian Training College, in Mandeville.

Mr. and Mrs. Warren E. Parmelee, of the School of Tropical Medicine, College of Medical Evangelists, sailed on the S. S. *Elizabeth Bakke*, from San Francisco, California, October 10, their destination being Hong Kong. Sister Parmelee attended La Sierra College. She has been employed as a bookkeeper, nurse, and office receptionist. Her name prior to marriage was Georgia Ruth Erikson. Brother Parmelee has an M.S. degree from the College of Medical Evangelists. His experience has been as a research assistant at the University of California and also the College of Medical Evangelists, and teacher of science and mathematics at Indiana Academy. Brother Parmelee is to teach science in the South China Training Institute, in Kowloon.

Northern European Division

Mr. and Mrs. Norman L. Tew and son returned on August 27 for service in Ethiopia. Brother Tew is connected with the Ethiopian Union Training School, at Kuyera, and also serves as secretary-treasurer of the South Ethiopia Mission. Brother and Sister Tew are entering upon their second term of service in this important field.

Elder and Mrs. C. R. Bonney, with their two children, sailed for India, October 4, where Brother Bonney is taking up his appointment as radio secretary of the Southern Asia Division. This appointment was made at the time of the General Conference session. Brother Bonney has given excellent service in the British Union Conference as an evangelist, radio secretary, and director of the Voice of Prophecy program relayed from Radio Luxembourg.

Dr. and Mrs. N. A. Buxton and family returned to India, October 7, after a furlough in Britain and the United States. This missionary family has rendered outstanding service in the mission field. We know that the Doctors Buxton will be heartily welcomed back in their field of service.

Nurse Ruth Brown, after furloughing in Britain and a visit to the United States during the time of the General Conference session, returned on October 17 for service in the Ngoma Mission Hospital, Belgian Congo.

Death of S. E. Wight

We regret to announce the death of S. E. Wight at Berrien Springs, Michigan, October 18. Elder Wight was born April 24, 1869, in Ravenna, Michigan. Most of his life he served in administrative work. He was president of the North Michigan Conference, Southern Illinois, Michigan, and Indiana conferences, and Southern and Central unions. A life sketch will appear later.

Record Enrollment in North American Colleges

Opening enrollment figures for our colleges in North America show that approximately 320 more young people are enrolled this year than last. By colleges enrollments are as follows:

Atlantic Union College	466
Canadian Union College	86
Emmanuel Missionary College	933
La Sierra College	885
Oakwood College	263
Oshawa Missionary College	30
Pacific Union College	821
Southern Missionary College	555
Southwestern Junior College	197
Union College	752
Walla Walla College	1,271
Washington Missionary College	767
Potomac University	216
College of Medical Evangelists	891

Total 8,133

E. E. COSSENTINE

Evangelism in Southern Asia

Two seasons per year have now been set aside in the Southern Asia Division for public evangelistic campaigns—February to May, and September to December. Union and local administrators, departmental secretaries, and institutional workers, as well as regular lay and Voice of Youth evangelists, are taking part in these campaigns.

During the first five months of this year, 960 converts were baptized as a result of this program. Compared with the first six months of last year, this is a gain of approximately 45 per cent.

ERWIN E. ROENFELT