

THE ADVENT SABBATH

REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

OHIO ADVENTISTS ASSIST FLOOD VICTIMS

By S. W. BURROWS, *Home Missionary Secretary, Ohio Conference*

DAYS of incessant rainfall melted heavy snow blankets to bring sudden floods upon cities and towns throughout the State of Ohio late in January. Responding to the emergency, Seventh-day Adventist welfare centers, Dorcas Societies, and our church members sprang into action to bring aid to disaster victims in the stricken communities of Willoughby, Fremont, Mount Vernon, Zanesville, Newark, Columbus, Chillicothe, Wash-

ington Court House, and Portsmouth.

Among the cities hit hardest by the flood was Mount Vernon, where is located our largest church, the conference academy, and the conference headquarters office. The work done by our people in Mount Vernon was typical of the spirit and response of our members in all the disaster areas involved.

Flood warnings were broadcast on the morning of January 21. By four

o'clock in the afternoon broken levees had released waters that poured into the homes of nearly 3,000 people. The city water plant was submerged and drinking water was unavailable. Evacuation was quick and effective.

Our Mount Vernon welfare center opened its doors at once on a full-time schedule and supplied 40 gallons of soup to the Red Cross for evacuees and civil defense rescue squads. They supplied the Red Cross also with 150

pieces of bedding and rugs and 24 army field jackets. In addition, emergency aid was extended to nearly a score of families who reported directly to the center for help. Some 50 women from the church helped in the work, a number of whom formed clean-up teams of two's and three's to help about 25 stricken families clean their homes.

Twenty-five men from the church, formed into rescue squads, moved into flood waters with trucks and boats, and transported stranded victims to safety. Victims ranged from grandmothers to family pets. More than 50 boys and girls from Mount Vernon Academy joined civil defense
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Rescue operations at Mount Vernon, Ohio, during the recent flood. Ohio Conference office in background.

ON THE Religious Front

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[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.]

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TO OUR CONTRIBUTORS

As the chronicler of the history of the church the REVIEW is always interested in prompt reports with pictures of important happenings—church dedications, camp meetings, evangelistic meetings, and other newsworthy events. An out-of-date report is not news, and is not acceptable. Also, the REVIEW is interested in articles. 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.

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All communications relating to the editorial department should be addressed to: Editor, Review and Herald, Takoma Park, Washington 12, D.C.

Farmers' Group Produces Lord's Acre Movie

✓ A new motion picture, *This Is the Lord's Acre*, has been made available to churches by the religious education department of the Farmers Federation. The film depicts how the Lord's Acre movement grew to its present scope, with some 16,000 acres of land in the United States and 13 other countries set aside for the benefit of church projects.

Pontiff Blesses "Craziest" Jazz Band

✓ Members of a jazz band reputed to be the "craziest" in Italy were received in audience by Pope John XXIII. The genial 77-year-old pontiff chatted with the group and gave them his apostolic blessing, but did not ask them to play.

Sofia Radio Complains Workers Observe Religious Holidays

✓ A Sofia radio broadcast complained that factory workers in Communist Bulgaria are "absenting themselves from work whenever a religious holiday occurs." "What is even worse," the station said, "is that management, instead of combating this situation, has been very tolerant." The station added that even members of the Communist party take time off from their jobs to attend religious ceremonies on feast days.

Ohio Measure Would Prohibit Garbed Nuns in Schools

✓ Roman Catholic nuns would be prohibited from wearing their religious garb while teaching in Ohio's public schools, under a bill introduced in the House in Columbus, Ohio. Its introduction followed an opinion by former State Attorney General William Saxbe that wearing of a distinctive religious habit by teachers in public schools does not amount to a teaching of religious doctrine, which the law forbids. This decision had been protested by Protestant church groups and the Ohio Civil Liberties Union.

Prelate Scores "Business as Usual" on Sunday

✓ Richard Cardinal Cushing, Archbishop of Boston, assailed the "business as usual on Sunday" attitude in many parts of the country and called on all Christians to work together "to curb the growing tendency to profane" the day by unnecessary commercial activity. Cardinal Cushing noted that he had "little hope" that Sunday could be kept sacred by legislative measures. "What is really needed to reverse the tendency to profane the Lord's Day is not legislation," he stressed, "but rather a change in the attitude of those who believe in what the Lord's Day represents. It is on this front that we must attack the problem. For this reason I am appealing to our Catholic people to bring their thinking about Sunday into closer conformity with their religious beliefs."

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EDITORIALS

Music During Prayer?

A retired minister wrote us not long ago about a "disturbing" practice that he says is "creeping into our church services." The procedure to which he refers is "prayer and Scripture reading, accompanied by organ or piano music." He asks: "Are we not catching the notes of the melodramatic, characteristic of the 'soap opera' stories that pour over the radio, and of the Roman Catholic ritual, that lulls people to slumber with their appeal to the senses? Mood music prevents our congregations from cultivating the arts of holy silence, of meditation, of self-examination, which are so essential to spiritual growth."

We are living in a music age. Hi-fi components and radio-phonograph combinations are in great demand. Records are purchased by the millions. Attendance at concerts is high. Music is even popular in factories, dentists' offices, and supermarkets, where it is provided to increase production, build morale, or simply to cheer the spirit. Some teen-agers actually insist that they must have the radio blaring current hits in order to study well!

In view of all this, it is probably not surprising that certain churchmen like soft music on Sabbath during prayer or while a scripture is being read. They feel it contributes atmosphere and reverence to these parts of the worship service.

Prompted by Worthy Motives

We would be the last to suggest that those who are following this procedure were prompted by any but the most worth-while motives in initiating the practice. They no doubt feel that since music is such an important part of worship—hymns, choir anthems, offertories, preludes, postludes, et cetera—it should be brought into every part of the service. Their philosophy is that "if a little is good, a lot is better."

But—and we say this even though we love music—it would seem that when either a congregation or an individual is talking to God, there should be no distracting influences. Every power of the mind should be focused on praying. The entire being should concentrate on communing with the Eternal One.

This is hardly possible when music, no matter how soft, is being played in the background.

A Holy Experience

In suggesting that there be no music during prayer we believe we are recognizing prayer to be the sacred exercise it is. What a solemn thing for mortal man to address the immortal God! For the creature to commune with the Creator! For the seeker after strength and wisdom to talk with the Source of strength and wisdom!

During this holy conversation can there be any better background than absolute silence?

Some exponents of contemporary religious thought consider prayer merely an esthetic experience. While they believe it has a salubrious effect on both body and mind for man to think he is talking with the Infinite, they reject the idea that a personal God hears prayer and sends answers as His wisdom deems fit. To them the

benefit of prayer is merely in the psychological effect it may have on the individual as he offers his petition to a "Father-image" of some kind.

If this is one's view on prayer no doubt mood music would be of considerable value. But to us who believe that "prayer is the opening of the heart to God as to a friend" (*Steps to Christ*, p. 93), is music during prayer really necessary? Is it not more likely to be "disturbing," as our correspondent has suggested?

K. H. W.

Warning Lesson From Bogus Books

Last week we discussed a remarkable work by two professors of sociology that analyzes many of the current inspirational-religious books, and exposes them as "anemic" religious fare. The authors noted, for example, that the grim fact of sin is blurred, with "repent" revised to "think positively," and that if we will redirect our thoughts, and our conduct in general, all will be well. At first blush it might seem that the withering exposure of this anemic literature has little significance for us as a people. But this literature simply restates certain ancient heresies, against which we must constantly be on our guard no matter how genuine our religious life.

It is easy for all of us to blur the gravity and the grimness of sin. We are all tempted to excuse our evil deeds. We may even go so far as to excuse the evil activities of others as merely the by-product of a bad heredity, poor environment, or mistaken thinking. We need to restore sharply in our minds the reality and the awfulness of sin, and to see it as an offense against the God of purity and perfection, who has commanded us: "Walk thou before me, and be thou perfect."

All of us also are tempted to feel that if we only try a little harder, and are more scrupulous on certain of the forms of religion, we shall overcome sin and every frailty. To the extent that we fall into this mood we tend to minimize the power of the gospel and the grace of God. This, of course, is the ancient heresy of righteousness by works. The bogus religious books we discussed last week merely place this heresy in a new and more glamorous form for the consumption of sinful men. To succumb to the idea that good works or more faithful obedience to the forms of religion can save us is as fatal as to give ear to the siren notes of "positive thinking." In neither case do we have a solution to our ills, either spiritual or material.

A Jewish Heresy Revival

These bogus religious works convey the idea that health, prosperity, and all good things are virtually inevitable if we are thinking right and living right. This is nothing more than a revival of a heresy that is at least as old as the Jewish religion. The Pharisees, Sadducees, and others were sure that if a man was afflicted he was under the condemnation of God for some grievous faults, and conversely, if he was prosperous the blessing of God was upon him.

Let us all freely confess that we are tempted to fall into this heresy, though perhaps through a different trap door. How often do dear, troubled subscribers write to us in bewilderment about their afflictions and their adversities. They seem to imply that as children of God, members of the Advent Movement, these things ought not to come upon them. They are mistaken, just as mistaken as were the disciples when they asked the Lord regarding the man born blind: "Who did sin, this man, or his parents, that he was born blind?" The words of our Lord ought to be kept in mind by all of us as we journey the dark and sorrowful highway of life: "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him" (John 9:3). To confuse prosperity with the smile of God, and sickness and adversity with the frown of God, not only confuses religious values but blasphemes God.

Of course, it is easy to see how, in America, these bogus religious books lead men to feel that if only they think rightly they will be prosperous and well. America, above all other lands, makes a cult of prosperity, comfort, convenience. To the cult of the long wheel base countless millions of Americans belong. Perhaps some Adventists also belong. But material prosperity has no necessary relationship to a genuine spiritual life or to a close and beautiful fellowship with God.

Prophets Thought Positively, But—

A moment's contemplation of the great characters of the Bible, and of great characters who have lived beyond Bible times, makes clear that a man may do the most genuinely "positive thinking" and still suffer grievous ills. Pick out almost any Bible character at random and we have a refutation of the whole false philosophy set forth in current inspirational books. No man did more positive thinking than Elijah on Mount Carmel, but he certainly went through great afflictions before and after Carmel. None was more courageously positive in his thinking than John the Baptist, who was thrown into a dungeon because he dared to denounce a king for his adulterous life. Where do we find anywhere in literature or in the history of troubled man a more positive thinking Christian than the apostle Paul? And where do we find a man leading a more tempestuous life, and finally paying with his life for what he believed and declared?

And so we might go on through the record of the martyrs. Neither prosperity nor any other of the supposedly distinguishing marks of the successful Christian man, according to the current inspirational books, seems to have characterized great men of God through the ages. Indeed, the greater they were, the greater their affliction, oftentimes, and the more they were beset, behind and before, by open enemies and treacherous friends. They fulfilled the words of our Lord: "In the world ye shall have tribulation," and the words of the apostle Paul: "All that will live godly in Christ Jesus shall suffer persecution."

This leads us on to a related comment. There is a subtle temptation facing Adventists today—this day of our increasing popularity—to feel that if we rephrase our beliefs a little, setting them forth in less disturbing form, we can have good fellowship on all sides. Such reasoning has something in common with the wholly false thinking of our present time. Greatly would the evil one like to persuade us to fall into that trap. We know the Bible says that as much as lies within us we should live peaceably with all men. But evidently God's great men in all ages have had little success in living peaceably. That is a solemn and sobering thought we ought to contemplate today. The Advent message is poles removed

from the modern religious thinking that would give us a foggy, inspirational kind of emotion as a substitute for rugged doctrines, and those sharply etched concepts of God and His requirements, that are vital to true religion.

God Not Our Servant

These bogus religious books picture God as someone who can be used to the advantage of man. Presumably we can persuade God to bless whatever plan we feel would be good and joyous for our lives. This delusion is ancient, and has often confused even the devout. It is so easy to fall into the mood of believing that God can be made the servant of our desires, and that we may rightly expect an answer in terms of the request our poor finite minds and lips have framed. Indeed, it is this mistaken view that causes the bewilderment on the part of some who write to us in grief over the fact that they have prayed earnestly to God and sought to live in fellowship with Him, yet are in such deep adversity and affliction.

We all need a clearer view of God as the Lord of our lives and the director of the universe, who does all things according to His good pleasure. We need more clearly to see God as the one who views all values in terms of eternity and not of the transient moment. We need to realize that it is not in man to order his steps, for we know not what is best for us now or in the untrod future. We should ever keep in mind the words that Christ addressed to His Father: "Not my will, but thine, be done."

The prime purpose in prayer is not to bring God into a mood to do what we want Him to do for us, but to bring us into the spiritual mood where we are ready to do what God wants us to do. God has more often led His great saints down through the valley of the shadows than up on the hilltops of glory. Have we any reason to feel that we should be an exception or that God has no concern for us because He sees fit to carry us over the same path that was trod by great men of old?

No, we need constantly to recheck our thinking by the pattern of the Holy Book if we would have satisfaction in prayer, and if we would constantly be protected against confusing holy living with material success. Perfection in holiness, not prosperity, is the goal of the Christian. If God gives us prosperity also, let us thank Him for it and dedicate the prosperity to the glory of God. But if He sees fit to leave us in adversity, let us thank Him for the trials and afflictions, for they can serve a purpose in preparing us for a better world. F. D. N.

Is Your Home Safe Against Moral Fallout?

One evening early in December a representative of the nation's leading illustrated weekly magazine telephoned us an invitation to subscribe for a period of three years at a special clergy rate. Thinking of the many excellent things that appear regularly in this journal, we accepted the offer and received several of the weekly issues. The other day, however, we canceled the subscription and accompanied our cancellation with the following letter, a copy of which we sent to the editor:

"Some weeks ago I agreed to try ——— magazine again, after not subscribing for several years, and have received a number of issues.

"I protest most emphatically the sexy illustrations that so frequently appear in ——— and the many advertisements of intoxicating beverages. In these two areas your otherwise estimable journal is making an important contribution to juvenile delinquency and the deteriora-

tion of the fabric of American society. We have two teenagers in our home and do not want them bombarded weekly by these low-level appeals.

"In view of the above, please cancel my subscription."

The devil always mixes a lot of good with his evil products, since the more good there is the less aware and concerned we are likely to be with respect to the evil. This popular journal, and others like it, doubtless finds its way each week into thousands of Seventh-day Adventist homes and is seen and read by thousands of our children and youth. Might it be that we parents tend to forget that the impressionable minds of our children and youth may in time be greatly affected by repeated exposure to such things? Small doses of radiation may be relatively harmless, but their cumulative effect over a period of time may prove highly injurious if not disastrous. Permanent injury and eventual death may be the result.

Some may reason that the best way to build up immunity to evil in the minds of children and youth is to expose them to it. Not much more than a century ago it was the custom for parents deliberately to expose their children to communicable diseases in the hope of establishing immunity—but often the results were fatal. Now we know that there are better ways by which to achieve this objective, and no sensible parent deliberately elects to follow the ignorant practice of former times. Shall we be less wise with respect to moral infection?

Yes, we are in the world, but we do not want the world to get into us lest we come to love it. "If any man love the world, the love of the Father is not in him" (1 John 2:15). We suspect that the many subtle incentives to evil that find entrance into Adventist homes may be having a far greater cumulative effect than many parents imagine, and it is our choice, as far as possible, to shield the youth of our home during their formative years from the morally radioactive refuse the prince of evil seeks to dump on our doorstep. We believe God would have it so. Some may think otherwise, but we take our stand with Joshua in declaring: "As for me and my house, we will serve the Lord" (Joshua 24:15).

R. F. C.

One in 19,000

When the first edition of *Who's Who of American Women* was published recently, it evoked a chuckle among readers in the nation's capital. The mirth was caused by the fact that Shirley Povich was included with 19,000 prominent women named in the volume. And Shirley Povich is not a woman. Shirley is a successful male columnist whose feature "This Morning" appears daily in the *Washington Post*.

Fellow publishers were sympathetic with the mistake made by the editors of *Who's Who*. They did not laugh. They know only too well the perils of producing books and periodicals—misspelled names, wrong dates, transposed pictures, theological errors, et cetera. Even the unusually reliable and well-edited *Reader's Digest* stubbed its editorial toe in 1953 when it published a rather extended fake account of how a certain George Du Pre had been tortured by the enemy during World War II, while supposedly serving as a British Intelligence Service agent. The story, written by Quentin Reynolds, proved to be merely the product of the "agent's" over-active imagination.

In contrast with the occasional mistakes in earthly publications is the absolute accuracy of the books of heaven. No one's name appears in the book of life, the book of death, or the book of remembrance unless it belongs there. And opposite each name "is entered, with

terrible exactness, every wrong word, every selfish act, every unfulfilled duty, and every secret sin, with every artful dissembling."—*The Great Controversy*, p. 482. (Italics supplied.)

As we consider our individual record in heaven's books we may be tempted to despair. But we need not. If we have repented of our sins and have confessed them, they are covered by Christ's precious blood. His righteousness has been placed to our account, and pardon is written opposite our names.

Without question, in the next edition of *Who's Who of American Women* the name of Shirley Povich will be missing. This is all to the good, for his name was included by mistake. But in heaven's records there are no mistakes. Every name is recorded precisely in the right place. Still, tragically, there will be some changes. Names that once appeared in the book of life will be removed—names of people who cherish sin, who give up the faith, or who love the world and its pleasures more than Jesus Christ. These individuals are eternally lost (Rev. 20:15). But those whose names remain in the book of life will enter the Holy City (Rev. 21:27).

Is your name in the book of life now? Will it still be there when the investigative judgment ends? K. H. W.

Protestant Missions at High Tide

According to the Missionary Research Library there are now 25,058 Protestant missionaries from the United States and Canada at work around the world. This is at least 10,000 more than in 1950 and four times more than at the turn of the century, which is commonly thought of as the heyday of foreign missions. But whereas that earlier golden age witnessed primarily the devotion and efforts of the old established churches, the present boom in missions is chiefly the result of activity on the part of "the smaller fighting sects," as *Time* comments in its issue of January 19.

As a prime exhibit of the ardor of the smaller Protestant bodies for foreign missionary enterprise, *Time* notes that "Seventh-day Adventists, with a membership of only 291,567 in the U.S., have the most missionaries of all—2,000 men and women, including missionaries from the U.S. and other home bases, in 184 countries." Understandably, we feel that this is as it should be. But we hasten to point out that this passion to carry the gospel to men around the circle of the earth is but the outward expression of our earnest conviction that the Advent message is, in verity and truth, God's final appeal to all men everywhere, and of our sobering belief that because the end of all things is at hand, little time remains in which to complete the task. We would point out also that this vast missions program is financed, for the most part, by the humble gifts of countless thousands of people in the common walks of life who share this conviction. As individuals most of us are not rich in this world's goods—despite the \$25-million budget adopted at the Autumn Council last October—but, by God's grace, we are rich in faith and in a love for God that prompts us to answer with a willing heart when He calls.

Next on the report list is the Christian and Missionary Alliance, whose 87,663 members support 822 missionaries. In proportion to membership, this is fully 50 per cent more missionaries than Seventh-day Adventists have in foreign service. It is also twice as many as the number supported by the Protestant Episcopal Church with more than twenty-three times as many members—a typical, and sad, comment on the fact that the major Protestant bodies have lost the far vision required by the gospel commission.

R. F. C.

One Hundred Years After Darwin

By Clifford L. Burdick

THIS year marks the one hundredth anniversary of the publication of Darwin's *Origin of Species*. Darwin's book placed modern evolutionary thought on a supposedly scientific basis and upset the faith of many Christian ministers in a literal genesis. Perhaps Darwin more than any other person divided Christendom into two camps—the fundamentalists and the modernists. But as some of the fallacies of his theory gradually became apparent, many came to realize that they had surrendered their faith too quickly.

In Revelation 14:7 God has provided an antidote for Satan's attack on the literal nature of the Genesis story. But even as 1959 models of war munitions are more lethal than the 1859 variety, so today Satan has improved his implements of attack on God's Word. With the radioactive chronometer the enemy has made it appear that the Genesis account of Creation is unreliable. And again, as a century ago, many fundamentalists have been swept off their feet.

Some conservative Christians who once laughed at Darwin are now deeply troubled with the time implications of such instruments as the geochronometer, which has measured the age of Pre-Cambrian rocks in the Canadian shield as 2.7 billion years old. How can this be harmonized with the Biblical account? What are we to believe—mathematical physics or the chronology of Moses? Thinking Christians appear to be "on the spot."

Some try to account for a supposed

age of 4 billion years for the earth on the basis of Kuiper's dust cloud, the accretion theory. But this position is untenable. It is generally believed that as the dust clouds condense into suns or planets, heat is generated to incandescence. Smaller planets like the earth cool off more rapidly, until the heavier abundant earth elements, such as iron and nickel, separate and go to the core. The silicate fraction, being lighter, forms the crust.

But age-datings from radioactive minerals are impossible in the molten state. Not until the rock magma solidifies and crystallizes does the radioactive clock start ticking. Therefore the oldest dates come not from the early dust-cloud phase but from the date of crystallization, when the earth had attained its present globular status. According to Genesis that would take us into creation week, perhaps the second day, since the first day was occupied with the creation of light.

Are we ready to concede that the second day of creation week could have been some 3 billion years ago? I, for one, have yet to discover any way to compromise the Bible with either Darwinian evolution or the evolution of nuclear geology. Apparently we must choose one or the other, although it may not be immediately clear what all the answers may be to the quantitative chemical computations of the decay products of radioactive minerals.

We have affirmed our belief that the earth's radioactive time clock must

have started ticking when the earth attained its present solid state, not during the course of some supposed early dust-cloud phase. Let it be clear that this use of terminology commonly employed in the exposition of the evolutionary hypothesis in no way implies acceptance of that hypothesis. Nor do we presume to know at what point of time the earth assumed its present globular status. We specifically assign the point of time at which the radioactive time clock began to tick to creation week, by whatever terms we may choose to describe conditions on the earth at that time.

For years scientists with fundamentalist views have pointed out the basic fallacies of biologic evolution, and geologists have exposed the errors of the succession of life in the geologic ages. But of late the geochronometer has been called into play to defend and uphold the entire evolutionary build-up of index fossils in their appropriate place in the geologic column. The Cretaceous, the age of dinosaurs, is measured as some 100 million years ago, and the early Cambrian, the age of trilobites, at 500 million.

In a recent letter a certain fundamentalist head of a department in an Eastern university remarked that ordinary evolution never troubled him greatly, but he is now much perturbed over these latest radioactive computations that seem to uphold the whole series of evolutionary geologic ages.

Specific answers may soon be forthcoming, but in the meantime are we at last, reluctantly, to accept the doctrine of evolution along with its present chief ally, the atomic time clock? Or should Christians still exercise faith, and believe that when Moses wrote the story of Creation he was recording literal history under the inspiration of the Holy Spirit? Apparently Jesus, when He was living among men, considered Moses' record dependable.

In a short article such as this it is impossible to enter into the intricate technicalities of nuclear physics or isotope geology. Suffice it to say that the system is still full of flaws and contradictions as well as mistakes in basic assumptions. Of these perhaps the most serious is the assumption of *uniformity*, the weak spot of all evolutionary science. In other words, the basic assumption is that the half-life of radioactive minerals has always been constant, that the rate of radioactive decay has never varied. Dr. Paul Damon, of Lamont Geological Institute, Columbia University, says that "although it seems probable that the half-life has been constant, it is still pure assumption." He adds that it is always dangerous to project the prin-

principle of uniformity too far into the distant past. In this connection we might suggest that possibly some extraordinary environments were brought to bear at the time of the Flood which so altered the rate of mineral disintegration that a false estimate of great age might be given.

Dr. Damon, the nuclear geologist, makes the sage observation that "nothing is really proved in science, because there might be more than one model that could fit the evidence."

Some may have read the article on the "Age of the Earth" by Harrison Brown in the April, 1957, *Scientific American*. Mr. Brown makes some comments worth considering: "We could be a good deal more definite about the age of the earth if we but knew what the actual isotopic composition of lead was when the earth was formed." The age method is plagued by uncertainties at every turn. After making certain assumptions, Mr. Brown calculates the age of the earth at 4.5 billion years. He continues: "If our assumptions are correct, the silicate phase of meteorites should contain uranium in certain calculable proportions, but in the meteorites analyzed so far, uranium seems to be present in only 1/6 to 1/2 the required concentration. . . . We shall have to conclude that the situation is far more complicated than we have suspected."

Who is ready to exchange the certainties of revelation for the contradictions and assumptions of science?

The curious principle of the "law of uncertainty" may explain some of the scientific enigmas. Dr. George Gamow, physicist recently of George Washington University, explains the law, in the *Scientific American* for January, 1958. He writes: "It may seem a paradox that one of the cornerstones of modern physics is something called the principle of uncertainty. Men suddenly discovered that the classical laws of mechanics and energy, which worked so perfectly within the realm of ordinary experience, did not work so well in the realm of the great cosmos on the one hand or the interior of the atom on the other."

In the realm of the cosmos, theory after theory has been proposed and discarded, and in the realm of the atom we may find that this law of uncertainty, for which a mathematical formula exists, may yet throw a cloud of doubt over the whole geochronometer mechanism.

I believe that T. C. Chamberlin, geologist of the University of Chicago, who with Moulton formulated the planetesimal hypothesis, summed up the present situation on age dating, although he wrote some 60 years ago.

This gem of wisdom appeared in *Science*, June 30, 1899: "The fascinating impressiveness of rigorous mathematical analysis, with its atmosphere of precision and elegance, should not blind us to the defects of the premises that condition the whole process." The premises of the geological system falsely assume *uniformity*.

Curt Teichert, in the Geological Society of America *Bulletin* for January, 1958, summed up the picture for radioactive time estimations, by saying: "At present no coherent picture of the history of the earth could be built on the basis of radioactive datings."

Modern Spiritism—4

Ghosts That Live

By J. Arthur Buckwalter

SPIRITISM is a mixture of fraud and fact. Obviously there have been many fact mediums and many fraudulent phenomena. Apparent ghosts at times have been faked by clever charlatans by means of optical illusions and deceptive mechanical devices. Confederates have been used to help in impersonating the dead. On the other hand, there have been some remarkable appearances of spirit beings. When a supposed deceased friend or relative appears in a seance, it is usually spoken of as spirit materialization. In other words, it is assumed that the spirit of the dead has materialized and become visible.

These ghosts that live are sometimes transparent phantoms; at other times they appear as literal flesh-and-blood bodies anatomically complete. The scientist Shaw Desmond writes: "For years I 'talked and walked' with ghosts almost weekly or even daily. I saw them under every sort of condition from 'luminous' to 'dark'—for there are dark ghosts!—and from the angelic to the demoniacal, and frankly, I became so bored with my distinguished and at times extinguished friends that I would go any distance to sidestep one of them." And Desmond verily believes, "When the day comes, and it is nearly here, that we shall walk and talk with our dead at will, it will mean no more to us than our talks with the living— which the ghost certainly is!"—*Psychic Pitfalls*, p. 124.

Of course, mediums have, at times, resorted to such tricks as using con-

Dr. Harold C. Urey, working at the Institute of Nuclear Studies of the University of Chicago, called attention to the uncertainties and fickleness of science: "Many suggestions have been made relative to the origin of the solar system and thus of the earth. Each of these theories has been widely discussed and seem to have been confidently accepted, often for many years, only to be discarded and replaced by another theory which in turn has suffered the same fate."

I for one prefer to take my stand on the Word of God, "which cannot be broken," rather than on the sinking sands of science.

federates and manipulating the minds of the sitters. Experiments have been performed to test the accuracy of the sitters' testimony as to what actually happens at a seance. D. J. West reports the conducting of six identical mock seances with approximately seven sitters each. The total of 42 sitters tested were almost entirely unable to report correctly the scene revealed by the flash. Thirteen sitters experienced either illusions or hallucinations during the seance and described things that were not there or had never happened.

Such inaccuracy in these mock sittings would certainly be multiplied under the tense atmosphere of the real thing. This all "shows once more with what great reserve we must treat testimony relating to happenings at seances."—*Psychical Research Today*, p. 48.

That there are genuine manifestations, however, cannot be denied. The astounding feats of Carlos Mirabelli, a Brazilian medium, are cited among the more brilliant phenomena of comparatively modern mediums. Scientists and scholars, we are told, as well as members of the Brazilian council, have attested to the genuineness of his phenomena, which, it is reported, have been witnessed by as many as sixty people at one time. Fantastic paranormal phenomena are said to have been produced in broad daylight or under bright artificial light.

While in a trance condition, as a speaking medium, we are informed,

he has delivered talks in twenty or more languages—none of which he normally used—and on a wide range of topics covering medicine, jurisprudence, economy, psychology, philosophy, occultism, religion, et cetera. His explanation was that the words were those of the spirits who spoke through him, whose individual names he frequently divulged.

As a writing medium, under the same trance conditions, he wrote rapidly in some twenty-eight or thirty languages. In one instance he wrote nine pages on the independence of Czechoslovakia in the Czech language in exactly twenty minutes. It took only forty minutes to write twenty-five pages in Persian on "The Instability of the Greek Empires." A five-page composition on the Russo-Japanese war took twelve minutes. Writings of this nature were performed under the closest scrutiny.

Physical phenomena attributed to Mirabelli included the playing of billiards without touching his cue; levitation in the presence of investigators; and an almost unbelievable account of how he vanished from among his friends at the São Paulo de Luz railroad station, and some fifteen minutes later was reported by telephone to be at São Vicente some miles away. The message revealed that the medium had arrived there just two minutes after he disappeared in São Paulo. On another occasion he apparently vanished from the seance room without loosening the cords with which he was bound, and later was found in a trance in an adjoining room singing a hymn.

Of all his psychic performances his materialization of spirits was the most phenomenal. At a seance in the investigating laboratory at Santos the phantom of a girl appeared, and a child's voice called out, "Papa," which voice Dr. Ganymed de Souza declared he recognized as that of his dead daughter. Obviously emotionally overwhelmed, the doctor stepped forward from the circle and enfolded her in his arms, weepingly assuring the others that it was indeed his daughter whom he was holding. Meanwhile Mirabelli's pulse was barely perceptible as he appeared to be near death.

For some thirty-six minutes this spirit—a perfectly formed bodily being—remained materialized. Another investigator, Colonel Viana, also took the girl's (?) body in his arms, and asked her several questions, to which he received rational replies. The purported signatures of ten Doctors of Science present verify the authenticity of the report.

At a subsequent seance Mirabelli announced the presence of a bodily spirit whom he claimed to be that of

Bishop Jose de Camargo Barros, who had died in a shipwreck shortly before. The smiling apparition was clothed in the complete insignia of his episcopal office. Dr. De Souza examined him carefully, listened to his heart action and breathing, tapped his body, examined his teeth, rubbed his finger over his gums to ascertain the presence of saliva, checked his veins, his eyeballs, and his fingernails. Other witnesses followed the doctor's example, being graciously received by the phantom visitor. All the investigators declared they had examined a being in full possession of all the organs of a normal body.

At the Academy of Science in Santos a spirit claiming to be an eminent hospital physician materialized and was found to be an anatomically normal being possessed of all the natural organs of the body.

A Tender Heart

By James Marchman Hammond

Give me a tender heart, dear Father,
A heart that beats like Thine;
A heart that is truly burdened for souls,
Possessed by love divine.

Give me a heart that will make me
Love my neighbor as myself,
A heart that is truly devoted to Thee,
Not working for honor or pelf.

Then I can be a power for good, dear
Father,
In this dark world here below;
So use me as Thou dost direct
To lead others the Saviour to know.

Desmond asserts that Prof. Charles Richet, the famous physiologist, after three decades of work "found himself reluctantly compelled to the spiritist conclusion that the ghost was a living being and did survive the death of the body.

"He managed to get his ghosts so heavily materialized that he weighed them, measured them, tested with the tourniquet their blood pressures, and generally did with them what anyone may do with the physical bodies of his friends."—*Psychic Pitfalls*, p. 137.

History records numerous similar experiences. Ed Bodin writes thus of the famed occultist of the 18th century, Count Alexander di Cagliostro, who in his heyday had one of his studios at 1 Rue St. Claude in Paris. At a strange seance "six important people had been invited, but there

were thirteen chairs. Cagliostro asked each of the six to invite some dead person to attend the meeting. They did. The lights were lowered. Strange sounds followed, and then blasts of cold air. The lights were raised. Every chair was occupied. The dead had arrived. They conversed with their friends as though they were living. The six living were convinced. All France knew of it the next day. The six were too important to be called liars."—*Scare Me*, p. 39.

Among the reputed conjurations of Cagliostro is that of the materialization of the devil himself. This man has been described as the charlatan of charlatans, yet thousands of people apparently were duped into believing that his spiritualistic phenomena were proof of the immortality of the soul.

It is important to note that these exceptional demonstrations of spirit power are not confined to the highly civilized countries of earth. Dr. Frederick Kaigh describes an African witch doctor's seance at a propitiation service held in honor of a murdered chief. It was the task of the witch doctor to bring back the chief to talk with his tribe. We can only touch upon the high lights of this service in this article. Those interested in further details may read the full account in Dr. Kaigh's book, *Witchcraft and Magic in Africa*.

The name of the dead chief was Nkatosi and that of the witch doctor, Lokanzi. A wooden throne had been erected in the enclosure. The witch doctor went through a series of performances prior to beginning his dance. The latter was a very frenzied, insane dance, which made the witch doctor froth at the mouth until blood and sweat seemed to cascade from his body. At the height of the dance he fell into a trance and appeared as if dead. Suddenly the crude throne was occupied. The chief seemed to be sitting there, quite unconcerned. Everyone saw him and soon he spoke in a perfectly natural voice with the precise accents for which he was well known.

"I see you, my people," he said. And the people replied, "We see you, Chief." He then spoke to the witch doctor, who by means of occult influence was later able to rise and communicate with the chief. Dr. Kaigh described how the dead chief drank the beer and ate the food his people had provided. The chief told who his successor should be and named the man who murdered him. When the murderer was eventually found, he was dead. Pathologists could not determine any cause of death. It was apparently an occult killing.

Dr. Kaigh describes himself as the skeptic of all skeptics, but the phe-

nomenal demonstration by this witch doctor in the heart of heathendom convinced him that genuine materializations of the dead are possible. The

actuality and reality of the whole scene was too real for his skepticism to ignore.

(Continued on page 23)

A Nutrition Authority Discusses Mrs. White—3

Our Health Teachings Further Confirmed

By Clive M. McCay, Ph.D.
Professor of Nutrition, Cornell
University

[With this article we conclude Dr. McCay's comments on the health teachings of Mrs. Ellen G. White.—Editors.]

A PROBLEM of much concern in America today is that children insist upon watching television and eating snacks in the late evening. They then arise too late in the morning to eat breakfast. Before noon they are tempted to eat snacks and thus spoil their lunch. Mrs. White wrote: "Irregularities in eating destroy the healthful tone of the digestive organs, to the detriment of health and cheerfulness. And when the children come to the table, they do not relish wholesome food; their appetites crave that which is hurtful for them."—*The Ministry of Healing*, p. 384.

Every thinking person today would agree with such wise statements of Mrs. White as, "Pure air, sunlight, abstemiousness, rest, exercise, proper diet, the use of water, trust in divine power—these are the true remedies."—*Ibid.*, p. 127. "Parents should early seek to interest their children in the study of physiology and should teach them its simpler principles. . . . An education in the things that concern life and health is more important to them than a knowledge of many of the sciences taught in the schools."—*Ibid.*, pp. 385, 386.

Or take these statements:

"The best food for the infant is the food that nature provides. Of this it should not be needlessly deprived."—*Ibid.*, p. 383. "In the entertainment of guests there should be greater simplicity."—*Ibid.*, p. 322. "Where wrong habits of diet have been indulged, there should be no delay in reform."—*Ibid.*, p. 308. "Take active exercise every day, and see if you do not receive benefit."—*Ibid.*, p. 310. "One of the surest hindrances to the recovery of the sick is the centering of attention upon themselves."—*Ibid.*, p. 256.

Mrs. White wrote:

"There is a large class who will reject any reform movement, however reasonable, if it lays a restriction upon the appetite. . . . By this class, all who leave the beaten track of custom and advocate reform will be opposed, and accounted radical."—*Counsels on Diet and Foods*, p. 195. Today this class is greatly strengthened in its opposition by the tremendous forces of advertising and the mass control of activities as described in such works as that of Vance Packard in *Hidden Persuaders*. Hence, improvement of the diet of people is probably far more difficult than it was in the time of Mrs. White.

Today most of us tolerate the smoke blown in our faces as we travel by air, and we try to avoid getting holes burned in our clothing as we ride with cigarette smokers on hotel elevators. Today the press is filled with stories relating to smoking—because they force increases in the advertising budgets of the tobacco companies—in an attempt to offset the truthful disclosures. Recent impressive research seems to point to a definite relationship between smoking and diseases of the heart and blood vessels, to say nothing of its relationship to lung cancer. Mrs. White wrote, "Tobacco is a slow, insidious, but most malignant poison. . . . It is all the more dangerous because its effects are slow and at first hardly perceptible."—*The Ministry of Healing*, pp. 327, 328.

Areas of Disagreement

In some respects it might be easier to write about the areas in which nutrition specialists and the writings of Mrs. White may seem to disagree, because the area is so much smaller. These areas are probably owing to changes in food technology. The raw milk in the days of Mrs. White was a

carrier for many contagious diseases, such as tuberculosis, dysentery, and typhoid fever. This may explain, in turn, why she declared that cheese was not a satisfactory food. Perhaps on the same basis we should understand her further statement: "The use of milk [in bread] is an additional expense, and it makes the bread much less wholesome."—*Ibid.*, p. 301. Products like dry skim milk, now used in bread making, were unknown in the lifetime of Mrs. White. Skim milk was fed to the pigs in her day. It contains the most important nutrients of the milk in terms of calcium, protein, and vitamins.

Mrs. White recognized the value of mixing a variety of grains. She wrote: "All wheat flour is not best for a continuous diet. A mixture of wheat, oatmeal, and rye would be more nutritious than the wheat with the nutrifying properties separated from it."—*Counsels on Diet and Foods*, p. 321. She recognized the truth from Ezekiel, "Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and fitches, and put them in one vessel, and make thee bread thereof" (Ezekiel 4:9). These additions supplement the proteins of wheat bread, as well as increase such essentials as calcium.

In his book, *The Geography of Hunger*, Josue de Castro has stressed the fact that millions of people in the world are suffering from malnutrition because of poor dietary practices. In parts of the world this is owing to the few foods that are available. In the United States it is caused by the great surplus and poor selection owing to ignorance and the pressures of commercial industries that seek to force their products upon the public by subtle methods of advertising. The people of the world would serve themselves best if they produced part of their foods in their own gardens and if they followed a general plan of a wise leader such as Mrs. White.

Problem of Population Increase

Among nutritionists there is an acute awareness of the problem of feeding the ever-increasing population of the world. This has been well summarized recently in the *Journal of the New York Academy of Sciences* in an article by J. G. Harrar entitled "Food, Science and People." He notes the increase in the population of the earth from a half billion in the year 1700 to five times this number in 1950. It is hazardous to venture a guess as to what the future holds in regard to population growth, because many developments are in the offing that may reverse the whole trend. Large numbers of chemicals are finding their way into the human food

supply in the form of additives, spray residues, drugs fed to poultry and meat animals, as well as radioactive-fallout materials such as strontium-90. Chemists are well on their way in developing compounds that will produce sterility when added to food supplies.

These and many unanticipated events may check or destroy the human population. However, if this population grows at the present rate basic changes are inevitable. When man feeds an animal such as a pig or a turkey upon the grains that he can eat, at least three fourths of the food value is lost. In other words four men can live upon plant foods directly, in comparison with the one man that can be fed if the food is first converted into meat and then consumed by man.

Mrs. White well stated that "The life that was in the grains and vegetables passes into the eater. We receive it by eating the flesh of the animal. How much better to get it direct, by eating the food that God provided for our use!"—*The Ministry of Healing*, p. 313.

Man cannot eat much grass and hay, so the cow serves us in changing this to milk. However, the chemists are busy taking out of hay such products as the protein, so it can be eaten by man. Methods are being devised to break down the cellulose in plants so it can be digested by man. Each day in Wisconsin many tons of yeast are made from the wastes of paper mills. Yeasts are among the simpler plants that are readily digested by

man. Yeasts are among the richest foods in vitamins and protein.

As the population of the earth grows very great most people will have to turn largely to vegetarian diets. Furthermore, as the demand increases for grains for cereal foods, man will no longer be able to afford the luxury of alcoholic beverages. At present grains are fermented and the alcohol is distilled off. The valuable food residues of vitamins, protein, and minerals are now fed to animals to produce meat, milk, and eggs. In order to feed large populations, alcohol production will have to cease, since it involves the use of grains that can be eaten by man.

Likewise, as food becomes scarce man will no longer be able to afford the luxury of wasting land in the production of tobacco. Usually this is rich land for growing grains.

There is no basis for believing that these changes to universal vegetarianism, to the cessation of making alcohol, and the growing of tobacco will occur within our lifetime, but certainly they may be expected within a century unless vast numbers of people are killed, or the growth of the population is checked. At present our problem is to discipline ourselves in our food habits and ways of living in order to ensure the best possible health.

To sum up the discussion: Every modern specialist in nutrition whose life is dedicated to human welfare must be impressed in four respects by the writings and leadership of Ellen G. White.

One day while driving through a new section of his town Brother Osborne noticed that many families were moving into the neighborhood. He also noticed that most of the families were young couples with small children. He reasoned that undoubtedly some of these families would have no church home or religious preference. Could it be that by merely asking the parents he would be able to fill his car with children each Sabbath morning? He would try.

"Good morning, Madam. Our church provides a special service for children each Saturday morning at the Seventh-day Adventist church. I would be happy to provide the transportation."

Does it work? Well, Brother Osborne's full car every Sabbath morning for the past six months is proof enough, and by his own estimate he believes that every ten homes should provide two or three children.

Brother Osborne is planting the seed, the Sabbath school division leaders and teachers are cultivating the soil, and by His Spirit God is watering the tender

In the first place, her basic concepts about the relation between diet and health have been verified to an unusual degree by scientific advances of the past decades. Someone may attempt to explain this remarkable fact by saying: "Mrs. White simply borrowed her ideas from others." But how would she know which ideas to borrow and which to reject out of the bewildering array of theories and health teachings current in the nineteenth century? She would have had to be a most amazing person, with knowledge beyond her times, in order to do this successfully!

In the second place, everyone who attempts to teach nutrition can hardly conceive of a leadership such as that of Mrs. White that was able to induce a substantial number of people to improve their diets.

In the third place, one can only speculate about the large number of sufferers during the past century who could have had improved health if they had accepted the teachings of Mrs. White.

Finally, one can wonder how to make her teachings more widely known in order to benefit the overcrowded earth that seems inevitable tomorrow unless the present rate of increase of the world's population is decreased.

In spite of the fact that the works of Mrs. White were written long before the advent of modern scientific nutrition, no better over-all guide is available today.

[For information on reprints of these three articles by Dr. McCay, see note on last page.—Editors.]



Bringing in the Children

Gordan Osborne, of Whitby, Ontario, was baptized in April, 1957, and joined the Oshawa Missionary College church. When Brother Osborne, a successful businessman, attended Sabbath services for the first time, he was impressed by the possibilities of the Sabbath school. He later said, "It seemed to me that the strength of the church rested in the Sabbath school program and its provision of specialized Bible study for every age level."

Immediately Brother Osborne set to work in using the God-given facilities of the Sabbath school to recruit new members for the church. Two families he introduced to the Sabbath school have since been baptized.

plants. How can a plan of this kind fail!

"In His charge to Peter, the Saviour first bade him, 'Feed My lambs,' and afterward commanded, 'Feed My sheep.' In addressing the apostle, Christ says to all His servants, 'Feed My lambs.' When Jesus admonished His disciples not to despise the little ones, He addressed all disciples in all ages. His own love and care for children is a precious example for His followers. If teachers in the Sabbath school felt the love which they should feel for these lambs of the flock, many more would be won to the fold of Christ. At every suitable opportunity, let the story of Jesus' love be repeated to the children. . . ."

"Gather the infants with lisping lips, . . . and set them to the task of solving mysteries which have not been comprehended by the wise men of earth, although possessed of giant minds."—*Counsels on Sabbath School Work*, pp. 76-78.

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Sabbath School Lesson Help

BY HARRY W. LOWE
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FOR SABBATH, MARCH 14, 1959

Love and Tolerance in the Life of the Christian

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

THIS lesson (Rom. 13:8 to 15:7) may be conveniently considered as follows: Debts Paid and Unpaid (13:8-10); The Urgent Incentive (13:11-14); Strong and Weak Members (14:1-12); Mutual Forbearance (14:13-23); Glorifying God by Following Jesus (15:1-7).

1. *Debts Paid and Unpaid*

Romans 13:8, R.S.V. "Owe no one anything, except to love one another." Paul now turns from duties to civil authorities and discusses duties owed by Christians to all men. Our neighbors are those bound to us by a common humanity. A Christian who borrows money, for example, and never repays, fails in a duty to his fellow men and denies the religion he professes. "It [the eighth commandment] . . . requires the payment of just debts."—*Patriarchs and Prophets*, p. 309. "We should shun debt as we should shun the leprosy."—*Testimonies*, vol. 6, p. 217. Do we owe men such things as friendliness, a helping hand, a Christian witness, sympathy? To avoid debt is a duty negatively stated but positive in results. To love one another is a wholly positive duty. Moreover, it must constantly be paid, though it never can be paid in full. Compare Romans 12:10, 20.

Romans 13:9, 10. "Love is the fulfilling of the law." Love not only works no ill to our neighbors but it works for their good. "All are required to labor to diminish the ills and multiply the blessings of their fellow creatures."—*Ibid.*, vol. 5, p. 606. Love is "the basis of creation and of redemption."—*Education*, p. 16. It is the foundation principle of the Ten Commandments. See *Patriarchs and Prophets*, page 305. With these verses the inspired and almost contemporary commentary in 1 Corinthians 13 should be read.

2. *The Urgent Incentive*

Romans 13:11, 12. "Knowing the

time." Paul has been dealing with temporal duties—debts, taxes, duties to neighbors and the state. He now rises above the mists of this world to "that blessed hope" (Titus 2:13) of final and full salvation. The apostles were all certain of the great Second Advent, which lent a powerful urgency to their preaching. Every Christian must regard Christ's coming as imminent. Here Paul mentions "the time," "now" (twice), "time to awake out of sleep," "nearer," "the night is far spent," "the day is at hand." Compare 1 Thessalonians 4:15-18; 5:1-11 for hopes that were based on Luke 17:22-37; Mark 9:1; 13:30, 31. The emphasis in Romans 13:11-14 is on the moral certainty and hope, not on the exact time. See *The SDA Bible Commentary*, volume 6, page 630, Additional Note.

Romans 13:13, 14. "Put ye on the Lord Jesus Christ." In Galatians 3:27 baptized believers are said to have "put on Christ." "The works of darkness" are to be "cast off," and "the armour of light" "put on" (Rom. 13:12). This latter metaphor is constantly used of clothes, weapons, and the new life in Christ. See Matthew 6:25; 1 Corinthians 15:53, 54. "Let every soul heed these words [Rom. 13:14], and know that the Lord Jesus will accept of no compromise."—*Testimonies to Ministers*, p. 171. Clothing is used as a figure of righteousness (Job 29:14; Ps. 132:9), of power (Luke 24:49, R.S.V.: "until you are clothed with power from on high"), and of the new man in Christ (Eph. 4:24; Col. 3:10).

3. *Strong and Weak Members*

Romans 14:1-4, R.S.V. "The man who is weak in faith, welcome him, but not for disputes over opinions." "Weak" in faith probably refers to limitations in grasping the implications of great Christian doctrines, such as righteousness by faith, and an undue insistence on minor things. In Corinth eating meat offered to idols (1 Cor. 8:8) and in Galatian churches

Jews eating with Gentiles (Gal. 2:12-21) provide instances of dispute over nonessentials. The weak must not magnify details and censure their more liberal-minded brethren, and the latter must not despise, but must receive charitably, the former. Contention and criticism obscure the light of truth and stifle spiritual power (*Testimonies*, vol. 9, p. 184). Strife and contention are classed with selfishness, covetousness, pride, hard-heartedness, licentiousness, and evil practices, in *Testimonies to Ministers*, page 162.

Romans 14:5-12. "We shall all stand before the judgment seat of Christ." Meats, drinks, holy days, both Jewish and pagan, lingered in the Christian community, creating contention and fanaticism, of which God is not the author. Paul reminds both strong and weak that Christ is absolute Lord of both life and death, and therefore all are judgment bound. Compare 2 Corinthians 5:10. This warns against judging or despising others. "No one was ever reclaimed by reproach; but many have thus been repelled."—*The Ministry of Healing*, p. 166.

4. *Mutual Forbearance*

Romans 14:13-18. "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." "Unclean" in verse 14 refers to food forbidden to Jews. What the weak brother refuses and the strong takes is made unclean only by a person's scruples. Whatever Christians eat, they cannot serve God if righteousness, peace, and joy in the Holy Spirit are lacking.

Romans 14:19-23. "Let us therefore follow after the things which make for peace." The need for such exhortation can be seen in 1 Corinthians 14:26, where confusion in assembly is seen. Compare 1 Thessalonians 5:11-14. Peace does not mean the surrender of a vital principle (see *The Desire of Ages*, p. 356), but it does require the forsaking of insistence on minor matters not affecting our salvation. Individually we are to exercise a faith before God "that works by love and purifies the soul."—*Testimonies*, vol. 5, p. 438.

5. *Glorifying God by Following Jesus*

Romans 15:1. "We then that are strong ought to bear the infirmities of the weak." "This regard for the weak is particularly characteristic of the strong Apostle of the Gentiles (Gal. vi. 1, 2)."—GRIFFITH THOMAS, *The Epistle to the Romans*, on Rom. 15:1. Love is a better burden bearer than criticism. A little girl carrying a baby was asked: "Isn't he heavy?" "No, he's my brother," she replied.



OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE JOY SHERMAN

The Preparation of a Prince

By Raymond S. Moore

I STOPPED to look into the face of my sleeping son the other night. I had come home after a late appointment and had missed that last-moment-before-sleep experience we usually share together with God. I was deeply impressed that I need to look into this quiet face more often, less hastily, and realize the prize placed in my clumsy hands by an infinitely tender and patient Creator. For fourteen years this boy had been entrusted to his mother and me.

Next I moved to another room where lay in guileless sleep my lovely little daughter, a full-of-life ten. Morning and evening we worship together as a family, yet those last few prayer and tuck-in moments are the "whipped-cream," the "topping," to her day. And nearly always she clings to me "longer than I have time."

Momentarily I caught a glimpse of the trust God has placed in my hands. Here are heirs of the imperial family of heaven who are destined one day to stand in the throne room of the Emperor of the universe. The apostle Paul made this exceedingly clear in Romans 8:16, 17: "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ." One day, if I am a faithful parent, my children will place their hands in the lovely hands of the Saviour and will in love—a love that they must first see lived out in my life—rule the heavens with Him.

What are the obligations this brings to me? This life at best is so short. In the words of Isaac Watts, "A thousand ages in thy [God's] sight, are like an evening gone."

A few years ago, in the course of our acquaintance with several of the imperial family of Japan, we learned something of the preparation of a crown prince—not an ordinary prince, mind you, but a crown prince. Akihito, we were told by his uncle, his sister, and others, was prepared in a special way for his ministry in the throne room of the Land of the Rising Sun. His future was so important

to the nation's future that a legion of safeguards surrounded him.

At about age three he was taken from his parents—a sacrifice to them—and housed in his own palace across the imperial moat. They would see him now only at certain times. Here he was placed in the care of highly trained retainers who would prepare him to be the symbol of the empire. They would not be indulgent, as his parents might be. They would bring him up in a balanced, restrained environment, teaching him always that the best control is self-control.

There were the governor, governess, chauffeur, valet, butler, cook, nurse, doctor, teachers (including a kind and able American woman, in order that Akihito might receive a broader education), gardeners, housekeepers, and other representatives of the main palace and of the always-alert government.

Everything the young prince did was under the strictest scrutiny and direction. His requests were answered in terms of needs, not wants. His diet was closely regulated. He was told where he could go, and was accompanied there. He was educated in what to read, how to dress, the conduct and manners of a prince, the



H. A. ROBERTS

What may a parent discover as he looks into the face of his sleeping child?

quality of music, entertainment, recreation, and in his overwhelming responsibility to his fellow men. He was to be an example to his nation.

When the time came for Akihito to leave the palace for higher schooling, only the best school in the nation was good enough. Gakushuin was the school. There no one ever seriously questions the rules. If they do not like them, they do not apply, for Gakushuin stands only for the best. It does not need to bow to the moral changes of the age—not even for a prince, for it sets the standards for princes. No concession on the earning of his degree was made even to the crown prince when he left college early for a world trip.

Great Responsibility

Today my home (and your home) has a responsibility infinitely greater than that of the imperial family of Japan. It is as eternally lofty as the seventh heaven is higher than the earth, and as precious as the blood of Jesus and the exquisite love of God.

But today the home seems to be throwing away this inestimable opportunity, brushing it away as nonchalantly as a finger flicks a worthless mote of dust. Inconceivable! But you and I are doing it, friend of mine.

How? Apply for a moment some Adventist principles to those parts of your homelife considered by the retainers of Japan's crown prince.

1. *Sense of responsibility.* Akihito's official responsibility is not even as an atom compared to the mountain of our accountability to One who gave His only Son. Are we building this tone in our families?

2. *Self-discipline.* We don't "do or die" for transient glory in this world of sin but for a Saviour who redeemed us, and whose incomprehensible love stirs our hearts to cry out, "Just as I am, without one plea." Are we making clear to our children that it is motives such as these that should prompt them to control themselves?

3. *What we eat and drink.* Our guide here is not tradition and medical science, but "the glory of God." Are we eating only the best available food? Or are we rationalizing our favorite sweets, meats, and soft foods and drinks, when we want them and where? We would do well to ponder

this. Are we actually preparing for the diet of heaven? This is critical. Eternal.

4. *What we wear.* Our guide here is the simplicity of the Saviour. Is our own modesty in suit, dress, cosmetics, and ornamentation such that it is our life that calls attention to Jesus? Or are we guided more by the approval of those around us? Is ours the meek and quiet spirit of true Christian modesty? Do we strive to make self less obvious and distracting so that Christ may shine through? Will we be satisfied with the simplicity of the robe of light that one day we want to wear? Do we really want it?

5. *Where we go and what we read or view.* Are our eyes on the world? Or do we ask the questions Jesus would ask: "Is this to the glory of God? Will this experience help to restore God's image in me? Do I show my love to Him by this adventure? Will my influence be impaired? Does it have the spirit of Heaven?"

6. *Our recreation.* Does our recreation lead to noble thoughts and constructive actions? Or does it feed the spirit of competition, which in sports is usually the spirit of selfishness? Does it help me to love my God and my fellow men more and to be of greater service to them? As a coach in public schools I found that very little of the golden rule—the principle of true sportsmanship—is taught in modern sports. And many great athletes today agree with this view despite the grip various sports have on their fans—*fanatics*.

"Higher than the highest human thought can reach is God's ideal for His children." It took a great deal of prompting by the Holy Spirit to help me understand that modern intramural, interscholastic, and professional sports in the competitive spirit are not ordained of Heaven. I came to understand how this spirit many times has infiltrated even church activities and has been used as a weak substitute for the quiet but powerful movements of the Spirit of God.

7. *Our social life and association.* Is our society a foretaste of heaven? Are we making certain of the associates of our young princes and princesses? Are we bending to the pressures of the world for too early, premature dating? Are we taking into account "age, experience, and turn of mind"? In our homes and schools and colleges are we holding out a "love for souls" as the motive for Christian association? Or are we relenting to tradition, amusement, pleasure, and passion? Are we providing constructive association of groups, and striving to make this better method preferred to the dating so prevalent in teen-age circles today?

The number of ill-considered marriages coming out of our schools are a fearful indication of what is to come. In a number of our colleges today more than half of the Adventist youth are from broken homes.

Some of the preceding questions will be shrugged off by many today. Even some Adventists. Maybe you. Not intentionally; just carelessly. Like Noah's neighbors. Like Israel. Like the Pharisees. Like Laodicea. Like those about us who we think should "know better."

And one day their princes, standing outside the wall of the new Jerusalem, will look longingly at the throne room—where they *could* have served for eternity.



Lost Boy Found

By Arthur S. Maxwell

EXACTLY how far Joseph and Mary had gone on their way home when they missed Jesus we shall never know. The Bible says it was "a day's journey."

They felt sure He must be somewhere in the crowd, perhaps talking with other boys of His age. But He wasn't.

"Je-sus! Je-sus!" they called again and again, but their voices were lost amid the chatter of the people, the barking of dogs, the braying of donkeys, and the squeak and crunch of wagons going by.

After awhile, when Jesus did not answer, Joseph and Mary began to get anxious. Now they started to look for Him in earnest.

"We've lost our Son," they said to friends and strangers alike. "Have you seen Him anywhere?"

"Sorry, no," came the reply. "When did you last see Him?"

"Not since we were in Jerusalem. We thought He was right behind us."

"Too bad. Maybe you'd better go back."

Go back! All that way!

At first Joseph and Mary felt annoyed. Why hadn't Jesus kept up with them? But then they remembered how Herod had sought to take His life. Could He still be in danger? Had some harm come to Him?

With fear gripping their hearts they started back to Jerusalem, bravely bucking the heavy traffic in their eagerness to find their Boy. Anxiously they peered through the gathering darkness at everybody traveling in the

opposite direction. But there was no sign of Him anywhere.

Passing through the city gates, they went back to the place where they had stayed. They hoped He might be there, waiting for them. But He wasn't.

They knocked on the doors of nearby houses.

"Excuse us, please, but we've lost our Son. Have you seen Him? He's just twelve years old and we brought Him here for the Passover."

"Sorry, no."

It was the same everywhere.

"Where shall we try next?" I can hear Joseph saying.

"How about the Temple?" Mary may well have suggested. "You know how He loved being there."

So to the Temple they went.

There were very few people about now. The merchants and money-changers were all gone. Quietness had settled down at last.

They saw a priest going by.

"Have you seen a boy about twelve years of age?" they asked him. "We can't find our Son and we wondered if He might be here."

"Do you mean the Boy from Nazareth?"

"Yes! That's right. We are from Nazareth. Do you know where He is?"

"Well, He was over there in the young people's room. Several of the rabbis have been talking with Him. Maybe He's still there."

Quickly Joseph and Mary hurried across the courtyard. They found the room and stood outside listening. They could hear a man asking a question. One of the rabbis, no doubt. Then another voice answered—clear, soft, musical, but very steady and sure. There was no mistaking it. It was *His* voice! They had found Him at last!

Opening the door they saw an unforgettable sight. There was their precious Jesus "sitting in the midst of the doctors, both hearing them and asking them questions."

Mary was so glad to see Him that she forgot all about the learned doctors and ran over to Him with outstretched arms.

"Son," she said in tender rebuke, "why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing."

Just as lovingly Jesus answered, "How is it that ye sought me? wist ye not that I must be about my Father's business?"

Mary knew that when He spoke of His "Father's business" He was not thinking about Joseph, but God. Learning more about the Scriptures was God's business to Him. He was preparing Himself for the work He knew God had called Him to do.



Middle East Diary—2

Ruth the Moabite Lived Here

By Leslie Hardinge

HAVE you ever eaten your lunch in a police station? I did in the Moabite town of Kerak.

This village is attached to the mountainside like a swallow's nest. We wandered through its narrow streets in the heat of noonday, and the policemen let us eat in the prison. There was no one in jail at the time, so we had it all to ourselves. The policemen even shared their drinking water with us, and were most pleasant.

After lunch we walked through the ruins of a huge, cavernous Crusader's castle. There were banquet halls with vast, vaulted ceilings. Underneath were arched rooms; above, other rooms. In some of them the Crusaders had tethered their horses. The size of the place impressed us. It occupies acres, and was built on a huge scale nine hundred years ago. Now it is crumbling into dust.

At the southwestern corner parapet a breath-taking view spread before us. The hill sloped steeply at our feet, tawny as a lion's coat. In the valley far beneath, a small stream meandered to the sea in a sheath of emerald. Before us were hills, then there were lower hills, and beyond was the dusty blue of the Dead Sea trembling in the heat.

We went for a walk down some of the streets of Kerak. The houses were of stone the color of dirty khaki, and looked as venerable as the sunburned hills around. Everywhere were hills. The tortuous roads twisted and turned, accommodating themselves to the rugged country. The Arabs stopped to watch us. It must have been quite a while since they had seen such a group from America.

We left the city by car along a road that was literally carved from the side of the mountain. It twisted in frightening hair-pin bends, went around the end of a high valley, and followed the hillside opposite Kerak. Here we stopped to take a long last look at the village. Kerak perches on the side and top of a steep hill. With the light of the late afternoon sun shining on it, it glowed like honey. Its flat-roofed

houses were piled one above the other in disorderly profusion. There were no trees on the landscape, only sunburned grass and thorn bushes. Here and there in carefully tended courtyards vines grew over trellises, making for the people and panting dogs a place of welcome shade.

The ages slipped away as I looked across the valley at the Arabs in their colorful robes, with waterpots atop their heads, going leisurely about their daily tasks, and heard the cries of children playing their age-old games, punctuated by the staccato barking of frisking dogs. Along this same dusty road, which had maintained its precarious hold on the mountainside for perhaps three thousand years, Ruth had walked. In my mind's eye I could see three women in widow's garb, tired, dispirited. They came out of the city gate and started westward and northward toward Judah.



I am personally acquainted with some who have lost the healthy tone of the mind through wrong habits of reading. They go through life with a diseased imagination, magnifying every little grievance. Things which a sound, sensible mind would not notice, become to them unendurable trials, insurmountable obstacles. To them, life is in constant shadow.—*Messages to Young People*, p. 280.

* * *

Will you not, dear youth, become missionaries for God? Will you, as you have never done before, learn the precious lesson of making gifts to the Lord by putting into the treasury of that which He has freely given you to enjoy? Whatever you have received, let a portion be returned to the Giver as a gratitude offering. A part should also be put into the treasury for the missionary work to be done both at home and abroad.—Ellen G. White in *The Youth's Instructor*, Aug. 26, 1897.

Then I could see the happy, worldly family of Elimelech and Naomi, with their two boys, Mahlon and Chilion, who had arrived some years before. The famine in Judah had forced them, or so they had thought, to move to heathen Moab. How like many folks through the years who have argued that they were forced to leave the "hardships" of fellowship with God's people for the easier life in the world! But, as it almost always happens, Elimelech did not better the lot of his family. First, the boys married out of the faith. Then the three men in the family died. Naomi and her two daughters-in-law were discouraged. Finally, Naomi felt she must return home.

Somewhere near where I stood, the parting must have taken place. Orpah kissed her mother-in-law good-by, and went back into Kerak. I could almost see her going around the valley, back into the village. And it swallowed her into anonymity and oblivion.

But it was different with Ruth. Somewhere along that road she made that immortal declaration of loyalty and devotion that gave her a people, and a husband, and a grandson whose name was King David of Israel. She gained the greatest privilege of all—that of being in the line of the ancestors of Jesus Christ, the Saviour of the world.

Little did she realize that spring day so long ago what results would stem from her decision. There was nothing about the spot where she had stood that would dramatize her situation and induce her to go with Naomi. Her mother-in-law's destination was an unknown country to Ruth, with poverty and an unknown future ahead. But Ruth had caught a vision. She endured as seeing the invisible. Paul does not mention her in his "Who's Who of Faith," but he might have. He could have said with perfect truth, "By faith, Ruth, when she was called upon to decide, chose to follow her mother-in-law into an unknown tomorrow, rather than to enjoy association with her people for a lifetime."

As we drove south across the plateau that is the land of Moab, I was haunted with the memory of a weeping widow. What a lesson we may learn from Ruth the Moabitess! What tremendous results our decisions may bring! As in Ruth's case, the final results of our decisions may take more than a thousand years to materialize. Her greatest role was her part in bringing God's Son into the world.

How careful we should be in what we choose. The whole course of our lives may depend on one small decision made in an out-of-the-way bend of the road.

REVIEW AND HERALD

Junior Talks

The Story of Elijah West

By D. A. Delafield

THE age of miracles is not past, juniors, as the story of Elijah West testifies. This brave Ukrainian immigrant was injured in a mine accident. Three years he lay in a hospital. When he was well enough to be up and move about on crutches, he decided that God was calling him to be a colporteur. So he began to sell books, hobbling from door to door on crutches.

One day a man stopped him and said, "Are you going to such-and-such a place to deliver your books?" Elijah replied, "Indeed I am." The man invited him to get in the car. Then he drove Elijah to a customer's house and disappeared. Elijah never knew where the stranger came from or where he went, but God sent help to him when he needed it.

One day when he was a long distance from his house he decided to ride home on the streetcar. But he had no money. Looking down, he found a 50-cent piece on the ground.

On another occasion he was to deliver a book to a rich man, but the house was a great distance away. Another car appeared on the scene with another driver. "Are you going to deliver that book to such-and-such a place?" the driver questioned. "Indeed I am," he replied. "Get in with me and I'll take you." The mysterious motorist took Elijah to the house and drove away. Who it was, Elijah did not know.

Elijah was a man of great faith. One day he prayed for a boy of sixteen who had an incurable disease. But the parents were hardened. They would not kneel by the bedside of the boy. Kneeling by himself, Elijah poured out his heart to God. Two weeks later, as he was hobbling down the street on his crutches, the mother of the child, with tears in her eyes, came running after him, crying, "Elijah, my boy is well. God has answered your prayer." They bought his book. They bought every book that he had. They were overwhelmed by the prayers of the man of God.

Elijah's wife is a woman of prayer and simple faith. One day after paying tithe on a \$30 check—all that she had—she returned to her home. In the afternoon Mary, her daughter, came running into the house crying, "Mother, I found this dollar bill on the street." Later in the day she found

a large brooch to which was attached two dollars. The two dollars and the one dollar made three dollars, just the amount that Mrs. West had paid as tithe that morning.

Before Mrs. West left the Ukraine to marry her husband, her neighbors expressed great disapproval. "He has a strange religion and he is a cripple. You don't want to marry a man like that." She prayed that God would guide her, and in the night she had a dream. She saw an aged man speaking to her. "You must keep your promise



● Jim Phang, premedical student, was elected senior class president recently at Pacific Union College. Assisting him are Judy Verlo, vice-president; Fredine Crosby, secretary; Charles Smith, treasurer; Bert Beiler, parliamentarian; Ralph Allen, pastor; and Joe Wheeler, historian. L. H. Hartin was selected as class sponsor. The class of 87 members was officially presented at assembly period February 5, when Dr. A. H. Rulkoetter, formerly of the General Conference Religious Liberty Department, addressed the members on the topic, "The Right To Be Called a Man."

● On January 17 six of the students at Gem State Academy participated in the annual temperance oratorical contest. Those giving orations were: Mickey Meyer, Shirley Witherspoon, Edna Haynes, Pauline Nash, Myrna Shultz, and Eddie Priester. First place and \$25 went to Shirley Witherspoon, second place and \$15 to Myrna Shultz, and third place and \$10 went to Edna Haynes.

● Members of the Walla Walla College evangelism class began a three-week evangelistic campaign February 8 in the Milton National Guard Armory in Milton-Freewater, Oregon. Thorough preparation for the series was made by a visitation committee of which Don Bauer is chairman. A religious survey resulted in Bible studies for 15 families. Services are being held Sunday, Tuesday, Wednesday, and Friday evenings through February 27. The music is under the direction of Estyn Goss, who also is one of the speakers. Other student speakers are: Don Bauer, Warren Heintz, Jim Grisham, Gary Patterson, Tom White, Donn Murray, Bill Robison, and Elsworth Hetke.

● A call to service was made real to the students of Walla Walla College during the winter quarter student Week of Consecration, January 25 to 31. Under the direction of Jim Grisham, SA spiritual vice-president, meetings were held twice daily. Ann Page was organist, and Gary Patterson, Wellington Mannuland, and Russell Hoffman led in the song services. Student speakers were: Gary Strunk, Art

and marry Elijah," the old man said. "If you don't, you will lose your soul." Mrs. West married the man and joined the Advent Movement. They had many happy years together, and two lovely daughters were born to them. Now Elijah is dead, but his wife carries on, a witness for Christ. And one of the daughters is married to a ministerial student.

The God of miracles still lives. Remember, juniors, He is the very God we need in this interesting but difficult period of earth's history.

Bushnell, Marcia Wehtje, Virginia Pires, Jerome Justesen, Glenn Aufdehar, Howard Emery, Betty McGinnis, Burton Briggs, Betty Elvedahl, Peter Maher, and Bob Davies.

● Underprivileged boys and girls of the Washington, D. C., area received an unexpected contribution to their happiness when men of Washington Missionary College delivered toys to them in time for Christmas. The toys had been contributed by area persons and repaired by dormitory club members. Directing the project were Ray West, Don Ortner, and Al Johnson.

● A 17-year-old boy from the Middle East left home and family to travel halfway around the world to obtain a preparation for service in the cause of God. He is Daryoush Parsee, from Teheran, Iran, who has enrolled as a sophomore at Mount Vernon Academy, Mount Vernon, Ohio.

● Literature evangelism rates high with many students at Shenandoah Valley Academy. This year's officers of the Colporteur Club are Lynn Hoag, president; Don Scully, treasurer; Charlotte Percy, secretary; and Harvey Bristow, pastor.

● The students of Union College conducted an MV Week of Prayer, with student speakers for the entire week. George Sharpe, Lloyd Thompson, Joe Fletcher, Robert Forbes, David Dennis, Richard Jewett, Ted Wick, and Pollie Munson were the speakers. The theme and aim of the week of devotion was "To lift up Christ and make Him real in our lives as we travel on the road to tomorrow."

● Hundreds of Seventh-day Adventist young people in the Southern Union are currently conducting Bible studies as part of their participation in the union-wide Operation Dixie program. The youth part of this undertaking is called Operation Fireside. More young people are actively at work in this phase of evangelism than have ever before been recorded in the Southern Union.

● The division of religion seminar bands at Southern Missionary College are serving 13 churches in the area of the school. This practical approach to leadership training is being supplemented by scores of students who are participating in Operation Fireside, the youth portion of Operation Dixie.

MY HUSBAND and I were in the cozy mission home of C. D. Henri, then president of the Liberian Mission, in Monrovia, Liberia, West Africa. As he pointed to small x's scattered over a large map of the republic, Elder Henri told about places where our work was already established. Then his countenance changed as he called our attention to a large dark area where the third angel's message had never penetrated. Sadly he said: "We haven't worked this area, and we have no prospects of working it." He lifted his eyes as if to add, "Unless you do it."

We accepted the challenge.

After procuring the necessary legal documents and letters of introduction from Mr. Grisby, secretary of the Interior Department of the government, to provincial and district commissioners, and to paramount, clan, and town chiefs, respectively, we set forth in our Willys pickup truck to spy out the land. Eventually we decided to leave our pickup with a local chief and

continue in a dilapidated vehicle belonging to a local truck driver. Recent rains had washed out a number of bridges, so it finally became necessary to leave the truck. We walked until our feet were covered with blisters.

Finally we reached the Saniquellie District headquarters, which is situated in a scenic mountainous region nearly 200 miles inland.

The first civilized home that "met" us, as the Liberians express it, was that of Dr. McCoy, acting district commissioner. Dr. McCoy received us graciously. Little did we realize that in time we would be holding a baptismal class in his home, with his wife and sons as members! A somewhat primitive guesthouse was placed at our disposal, and there we spent the night.

Among the little boys who gathered around our guesthouse, curious for a closer look at the missionaries, was one lad about ten years of age named Edward Logan. He spoke some English and offered to help us in various

ways. In the morning he asked timidly, "Are you SDA's?"

"Yes," we answered.

"My ma is SDA." What did he mean? We were puzzled, for no Seventh-day Adventist worker had ever been there. But time did not permit an investigation.

After a night's rest we started out once more on our journey, again walking most of the way. Finally we reached the neat little native village of Zor G'owee. There we found all in readiness for the arrival of the paramount chief, Noto Mongru, who, though only 27 years old, commanded respect and admiration. One kindly man gave up his own bedroom for us, and in his adobe house, with its built-up mud bed and grass mattress, we found rest. The village was filled to capacity at this time because of the expected arrival of the chief, so we were fortunate to find lodging.

After a time we met Alfred Mars, the government clerk for the clan, who took a personal interest in us and

A lay missionary to Liberia tells about

The Miracle of San



The Conmacks with three charter members of the new Saniquellie Seventh-day Adventist church. Left to right: Mrs. Conmack; Mrs. Nancy McCoy, wife of the medical director of Saniquellie District; Mrs. P. A. Logan, the government teacher who prayed and fasted for God to send someone to teach her whether Saturday was the Sabbath; Mrs. Mary Delyon, wife of a transportation agent; and Elder Conmack.

Group of believers in front of the Saniquellie

showed us prospective sites for a mission school. "Pastor, I'll take you to a wonderful place. When you see it, your heart will be satisfied," said Alfred, his face aglow. Telling of a location he had come across one day while hunting, he continued, "It slept in my mind." At his orders a group of men and boys with cutlasses cleared a path so we could make our way through the jungle for a glimpse of this choice spot.

Reaching the top of the hill, we gasped with delight. Even the air was different—cool and crisp—there in the tropics! Hundreds of palms with their artistic, varicolored branches, and various other stately trees, surrounded us! The descending slopes of the hill were covered with lush, tropical vegetation. A range of towering mountains silhouetted the horizon many miles away in the neighboring country of French Guinea. Indeed, our hearts were "satisfied." In time, arrangements were duly made to purchase the property.

Saniquellie

By Irene Porter Conmack



—day Adventist church.

It was necessary to live in the little village of Zor G'owee for three and a half months, while our house was being built. As we would pass through the village the children would scream and run from us, but the adults realized that we were there to help them, and were their friends. Some of them followed us wherever we went.

The elderly ex-chief Yahmey welcomed us through his interpreter, saying: "I am so glad you have come. I want you to pray with my people." By "pray" he meant "worship." Although he did not know the true God, down deep in his old pagan heart there was a desire to worship a Supreme Being. When asked how often, his answer was, "Night and morning."

That was quite an order for us while occupied with a heavy building program. Nevertheless, there was no delay in complying with the chief's request, and the people gathered before the large veranda of our thatched house every morning at six and again at six in the evening. An old piece of iron sounded out the time to begin, and the town crier provided the typical native advertising.

And the crowds came! Joseph, our new cook, proved to be a good interpreter, and with his assistance we conducted evangelistic services for a number of weeks. It was with an air of satisfaction that old Chief Yahmey occupied the place of honor—the hammock—as the meetings progressed.

It was not long before we began to hear ringing out in the village such old Advent songs as, "Lift up the trumpet and loud let it ring, Jesus is coming again." The natives like to work to the rhythm of music. Our hearts thrilled as we heard them singing the songs we taught them. At times during the day the youth would stand and pore over the Ten Commandment chart.

After the series of meetings closed, morning worship continued at six o'clock for the laborers furnished by the Government. They were taught about Jesus and His soon return, Creation, the Sabbath, and the Ten Commandments. The Lord's Prayer was repeated by all present to close our service. As laborers came from all over the clan, the gospel story was carried back to their respective villages.

After a few months of isolation, good news came. At last the bridges were repaired and we could get through to our Willys pickup. We left John, our faithful boy, in charge of the government laborers while we went for the truck. On our return we were happy to discover that more work had been done than had been

laid out. The new road was completed, so now we could drive the truck to the top of the hill and to the very door of our new home. The natives shouted in triumph. They danced and beat their drums. "After all," thought they, "no other village in the chiefdom can boast of a shiny new American truck."

However, before we could get the truck, we had to walk the twelve long miles of rough and rugged road to Saniquellie. Willie, one of the hired men employed to saw planks by hand for our new building, carried our luggage. When the evening shadows began to fall he let us know we must spend the night in a small village en route. Later we learned that natives are afraid to travel after dark.

When we reached Saniquellie we lost no time in searching out our little friend Edward. We were eager to get to the bottom of his strange remark, "My ma is SDA." True, he was acquainted with some of our members in other parts of Liberia, but his own mother was a heathen. Now he was living with the government teacher, an African named Mrs. P. A. Logan, who had paid us an official call of welcome when we spent the night in Saniquellie some months previously. Under the auspices of the Liberian Government Mrs. Logan was doing outstanding work in educating and civilizing native girls from the Mona and Gio tribes, recruited by the Government specifically for this purpose. For eight years some of these students remained with her. She also taught them what she knew of the true God.

It is difficult to interest the native people in educating their daughters. "To know book," as education is called, is only for the boys. There is a premium on the girls, as the parents receive a large dowry for them—cattle, money, rice crops, palm oil, or land. It was a wonderful accomplishment for Mrs. Logan to have these girls in her care.

When we called to see Mrs. Logan we sensed a keen interest in the Word of God, and my husband promised, "When we come to town I shall be glad to study the Bible with you." This pleased our hostess, but she said sadly, "We have no spiritual help in Saniquellie. The Catholic mission is closed down and the priest has returned home because of illness. The Baptist minister is away in Monrovia; so we have no one." She continued: "I am sure we can arrange to get the council hall from the district commissioner, where we could have meetings on Sunday, if you will come and be our pastor."

Already carrying a heavy load of duties, we wondered how we could
(Continued on page 21)

Vacations and Recreation

By T. R. Flaiz, M.D.

I HAVEN'T taken a vacation in five years."

Who hasn't heard this type of observation by sincere, well-meaning people? Such statements may or may not be factually accurate. They may not even be made to impress the hearer with the speaker's industry or piety. They may be merely the outgrowth of an obtuse or perverted sense of values. Generally speaking, however, there accompanies any such statement some vague idea of a virtue in a never-ending application to one's regular duties. Sometimes the statement is made in the hope that the worthy example will impress an associate or subordinate to stick closer to his work.

I once had the doubtful privilege of being associated with such a person. This man had a tremendous capacity for work. He knew nothing else. Early and late he applied himself with great drive and devotion. When helpers hesitated to come to work on holidays or regular time off he seemed disappointed, almost hurt. Unfortunately, but understandably, he filled an untimely grave.

Most employing organizations recognize not only the desirability of vacation time but the absolute necessity of the change and relaxation afforded by a few weeks away from the job.

There are several ways in which the benefits of a vacation may be practically canceled out. We will mention two of these. Some ambitious families plan vacations on wheels, a vacation that calls for take-off in the early morning hours of the first day, with high-pressure sight-seeing and driving every day, bringing the exhausted vacationers home just in time to report for duty. It may require some days or weeks of normal work and living to recover.

A vacation by car or public conveyance, with plenty of sight-seeing, may be a very refreshing and health-inspiring experience if paced to a sensible gait with plenty of opportunity for rest. Carefully planned and temperately scheduled, a travel vacation may be a most refreshing diversion

and a satisfying educational experience. But if your travel vacation assumes the form of a driving and sight-seeing marathon, you had best revise your plans.

The second vacation plan that should receive some careful study is that in which the person concerned, either from necessity or from excessive ambition, spends his vacation on some intensive assignment that is in the same line as his regular job—an assignment taken on to bolster the family finances. The accountant, the cashier, secretary, or other indoor worker takes on some remunerative desk job. There is no change as to activity or pressure or confinement. The physiological and psychological reason for the time off is lost in the more impelling financial motivation.

This observation is not intended to discourage making vacation time financially profitable. But if the vacation time must contribute to an improvement in the family finances, it is exceedingly important that the employment provide a change from the routine. If the regular job is inside work, desk work, confining work, sedentary work, the vacation should provide a change to some suitable, enjoyable activities, preferably out of doors. If the regular job is strenuous hard work, out of doors, a change to more restful, perhaps cultural, in-

terests would contribute most to real rest and recreation.

Any observations concerning vacation and recreation would be quite incomplete without noting that recreation need not wait for a scheduled annual event, not even for the week-end change that nearly everyone looks forward to. For the optimum of health and for the most stable emotional equilibrium there should be daily relaxation, diversion, or change from the constant pressures of routine work.

The people who topple over with coronary or cerebral attacks are often those who, besides not watching their diet, are also neglecting exercise, and who have not learned that regular recreation and vacations are for them as well as for others. It is not enough to go to the golf range once a week or to take a recreational drive into the country once a week. As far as possible, some kind of pleasurable, wholesome recreational diversion should be indulged in daily. It may be a vigorous walk. Try leaving the car home and expand your lungs with a brisk walk to work. It may be an hour or two in the garden, as is highly recommended in the Spirit of Prophecy writings. It may be in a simple workshop. Any hobby that takes the mind and attention away from the strain of regular duties will serve a highly beneficial purpose.

I am sure it will be felt by many that their urgent duties will not permit them this privilege. If you are a person of average health, then bear in mind that the recreational time you failed to take in the busy years of your life will probably be subtracted from the sunset years of your life. How much better to intelligently and conscientiously adjust to a consistent plan of adequate recreational change while you still have a significant measure of physical reserve.



DAVID W. CORSON, FROM A. DEVANEY

Time in the out-of-doors is essential for people with sedentary, indoor work.

News From Home and Abroad

The Message Moves Onward in Southern Asia

N. W. Dunn, *Associate Secretary
General Conference*

THE 1958 annual meeting of the Southern Asia Division committee was held at Poona, India, December 14-21. The division president, O. O. Mattison, and his wife came to India as missionaries immediately after graduation from Southwestern Junior College in 1921, and have remained faithfully at their post for 37 years. Often during the committee meetings as the items on the extensive agenda were discussed, the chairman was able to lead his men to a prompt decision regarding each problem by drawing upon his vast experience as a missionary in various sections of the division field.

D. S. Johnson, secretary of the division, sat beside the president during the meetings, promptly and efficiently supplying pertinent information regarding the items on the agenda. At the president's left sat the division treasurer, M. E. Kemmerer, who provided information regarding the financial items. It was gratifying to observe the spirit of brotherly love and mutual confidence, and the teamwork manifested by the administrative officers of the division. It was also encouraging to see that several national brethren are now carrying responsibilities as field leaders, departmental secretaries, and publishing house workers. As the church in Southern Asia becomes more mature, and is further strengthened by the devoted services of an expanding army of consecrated national youth who have graduated from our training schools, its impact on the various countries will be felt by the multitudes to a far greater extent than at present.

R. R. Figuhr, F. A. Mote, and I represented the General Conference at this meeting and had charge of the devotional meetings each day. As the attention of the workers was focused on the work yet to be done in Southern Asia, with nearly 500 million Hindus, Moslems, Buddhists, Sikhs, Jains, and Animists to warn, we all frequently went to our knees in earnest prayer that divine power might

be added to human effort so that our work might be more effective.

As a garland was placed around the neck of each of the three visitors from the General Conference by charming little Indian maidens, Pastor N. G. Mookerjee, son of one of our first believers in India, said: "We welcome you in true Oriental Indian fashion. In these garlands we have placed white flowers and colored flowers, closely united, side by side. This unity adds to the beauty of the garland and makes it complete. As flowers from the east and from the west, from the north and from the south go to make up these garlands, so does this wonderful and united family of Seventh-day Adventists encircle the globe today. When you return to your homeland please tell the dear folks there that we in Southern Asia appreciate the sacrifice they have made on our behalf in contributing men and means."

The loyalty of our people throughout the world in giving liberal offerings for the support of missions made it possible for the General Conference to give an appropriation to Southern Asia this year that caused great rejoicing. The brethren eagerly laid plans for advance during 1959. Definite arrangements were made to

hold, during the year, 57 large city efforts, 315 efforts in towns and villages, 205 lay efforts, and 50 efforts by the young people. They are confident of reaching a goal of 2,500 baptisms during the year. It seems that the hour has come when the workers in India, Pakistan, Burma, Ceylon, and the other countries of this division may expect to witness the fulfillment of their hopes.

The Conversion of Moslems in Indonesia

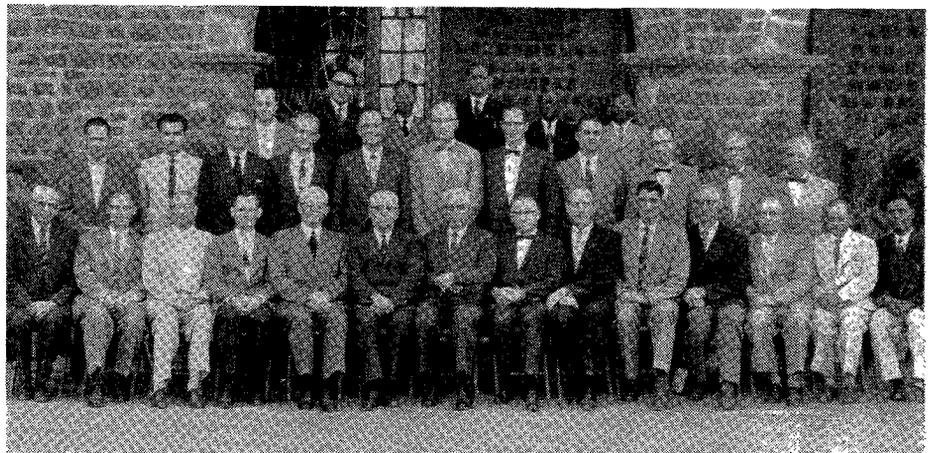
By Ralph S. Watts

[Elder Watts sent the following report by air mail a few days before returning from his recent visit to the Far East on behalf of the General Conference.—
EDITORS.]

During recent months a number of Moslems in Indonesia have become converted to the Adventist faith. Hundreds of others are quietly studying our doctrines, but have not yet identified themselves with us.

This encouraging change came about through the remarkable conversion of an intelligent, well-educated Moslem schoolteacher by the name of Rifai Burhanu'ddin. A few years ago the cruel hand of death suddenly snatched away three of Rifai's young children within a week. This not only brought great anguish to Rifai and his Moslem wife but caused Rifai to study the Koran diligently in order to find out more about life after death.

In his earnest verse-by-verse study of the Koran, the Moslem Bible, he discovered that Moslems were admonished to keep the law faithfully. He



Officers and members of the Southern Asia Division Committee with representatives from the General Conference, at Poona, India, December 14-21, 1958.

also found it suggested that certain Christian sects would teach some truths comparable to the Moslem faith (Surah 3:199). From that time on, Rifai began a search for the Christians referred to in the Koran, who held high standards of conduct and ate only clean foods.

He finally came in contact with the local elder of the Seventh-day Adventist church in Way Huy, South Sumatra, where he lived. This elder enrolled Rifai in the Voice of Prophecy Bible school. Rifai faithfully and eagerly studied the lessons and finished the Bible course in five months. Further studies with one of our Indonesian ministers convinced him that at last he had found the true Christians referred to in the Koran. Soon he was baptized into the Seventh-day Adventist faith.

Shortly after his conversion Rifai began writing a book designed to influence Moslems toward Christianity. The result was the book *Isa Didalam Alguran (Jesus in the Koran)*. This book has had a phenomenal sale among Moslems in South Sumatra and Java. In the past year and eight months 30,000 copies have been sold by our colporteurs. The Indonesia Publishing House has printed four editions of this book.

Interests began springing up in many parts of Sumatra and Java, where the largest Moslem population in the world is found. In East Java alone 94 Moslems have been baptized since the beginning of 1957. Rifai has personally brought a number of these Moslems into the message. He is now a full-time Bible worker in South Sumatra.

Recently a fanatical sect of Moslems in Java became alarmed at the extensive sale of this new book, *Jesus in the Koran*, and worked through the department of justice in the government to have its sale prohibited in Indonesia. This unfortunate turn of events has not discouraged our leaders in Indonesia. With indomitable courage and an innate urge to reach the Moslems, Rifai has now prepared a 20-lesson Bible course that again uses the Koran and the Bible as a basis of study. These new lessons are being studied quietly by influential Moslems.

We believe the Lord raised up Rifai for such a time as this, and that through his pen and teaching many sincere Moslems of Indonesia will yet respond to the good news of salvation in Christ.

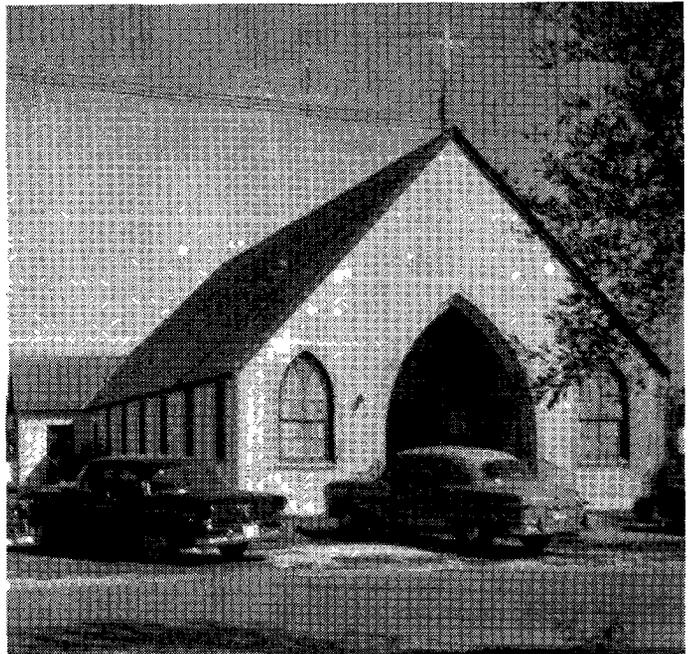


Morgan, Minnesota, Church and Dorcas Building Dedication

The small town of Morgan, Minnesota, witnessed a unique double dedication ceremony Sabbath, October 11, 1958, when both a new church and a Dorcas building were dedicated. The Morgan church members, only 54 in number, purchased a church building formerly owned by a Protestant group. The dedication services were held Sabbath morning, with R. H. Nightingale, president of the Northern Union Conference, delivering the sermon.

In the afternoon the members from Morgan and the other churches of the Southwest district of Minnesota went south of town a few miles on the main highway to participate in the dedication of the Southwest Dorcas Federation building. The building, formerly the home of the Morgan church, has been remodeled and equipped with storage bins and shelves to accommodate the Dorcas supplies. C. H. Lauda, president of the Minnesota Conference, and O. R. Rees, home missionary secretary of the Northern Union Conference, led out in the Act of Dedication.

L. H. NETTEBURG



New Church Home for Corpus Christi Spanish Believers

September 20 was inauguration day for our new church in Corpus Christi, Texas, recently purchased from another denomination. The conference president, Ben E. Leach, spoke Friday evening, emphasizing what can be done when the local church, the conference, the union conference, the General Conference, and the Lord join hands in one common objective. George Nickle, who has served many years in Central and South America, spoke Sabbath morning. Edward Koenig preached a stirring message Sabbath afternoon, setting forth God's call to the church to go forward in divine strength.

The church property consists of three buildings—the sanctuary, which will accommodate 200 or more persons; an educational building with eight commodious classrooms; and an original old building in the rear, which may be remodeled.

We want to thank the good Lord for His bounties, and dedicate ourselves anew to the gospel commission.

B. L. THOMPSON, *Pastor*



MARVIN REEDER

Flood waters surged through the basement of the Ohio Conference office, doing considerable damage.



MARVIN REEDER

Academy students working in laundry, sorting clothing of flood victims. Clothing was cleaned free of charge.

Ohio Adventists Assist Flood Victims

(Continued from page 1)

crews to pump out basements and clean up homes.

The academy made its well water available to the community and supplied two hospitals and an industrial plant with water.

City Cleaners, our academy dry cleaning and laundry establishment in Mount Vernon, offered cleaning service free of charge to flood victims. Approximately 400 families responded, and three tons of flood-soaked laundry was processed. Church members volunteered their time, and worked day and night at the task.

An executive from a large industrial plant heard of our laundry project and drove out to the academy plant to satisfy his curiosity. So impressed was he with what he witnessed that he promised the business of his company and stated that he would recommend the Adventist dry cleaning service to all his employees.

The conference office was in the stricken area. Ministers, academy students, and women of the office force pitched in to carry tons of supplies from the basement to the first and second floors. Their salvage measures were interrupted by darkness and rising waters. In spite of sand-bag protection, flood damage was great.

At the height of the disaster the Mount Vernon church responded to a Sabbath appeal for an emergency offering. A total of \$622.81 was received and turned over to the Red Cross.

Our Adventist welfare center was chosen by the Red Cross to receive an estimated \$8,000 worth of new but flood-damaged merchandise from

Penney's department store, which had been cleaned free of charge by our laundry for distribution to flood victims. The National Red Cross representative had chosen our organization because of his high esteem for Seventh-day Adventist welfare work, with which he had had previous contact in other disasters.

Ten of our own Adventist families in the city suffered loss in the flood, but we rejoice that there was no loss of life in the Mount Vernon flood disaster. God has made our welfare work effective throughout the State in this emergency, and we are grateful for His blessings.

The Miracle of Saniquellie

(Continued from page 17)

find time to come over those difficult roads and uncertain bridges, but we could not say No.

"If you can get the council hall, I'll be here every Sunday," my husband assured Mrs. Logan.

Without delay arrangements were made for the weekly meetings. Mrs. Williams, the wife of the district commissioner, was as enthusiastic as Mrs. Logan, assisting in every way possible and attending the meetings herself. These services were intended for the better-educated class. The people came with their Bibles and manifested a keen interest as they turned to the texts used by the speaker.

After a few weeks the rainy season began and frequently we were unable to cross the streams to keep the appointments, so felt it necessary to discontinue the meetings temporarily. By this time our Sunday services were being held in the attractive chapel of the Martha Tubman government

school, and the student body was attending along with the townsmen. The acting commissioner seemed very much interested in the meetings and was keenly disappointed at any suggestion of an interruption. However, he agreed to the postponement until the heavy rains subsided, when we assured him that during the dry season we would return and hold meetings daily.

After the rainy season we moved to Saniquellie for the duration of the meetings, as we had promised. The large council hall was again placed at our disposal, and also a dwelling place.

At the close of this series of meetings we were invited down to our Konola Mission to attend weekend services. There we met Jesse O. Gibson, then president of the West African Union. We were encouraged by hearing reports of the progress of the work in other parts of West Africa. In turn our union and local leaders were happy to learn the good news that in Saniquellie, previously unentered by Adventists, Mrs. Logan and her boarding school of 25 or 30 students were keeping the Sabbath. Plans were made for a major evangelistic effort, with the assistance of a consecrated African evangelist, Charles Karmo. We were provided with small books and Bibles for distribution and a slide projector powered by kerosene.

The first night of the effort the building was packed—all seats were filled and people were sitting in the windows, with many standing. In the absence of Mr. Williams, the acting commissioner, Mr. Crawford spoke a few words of introduction. He said: "We hold Pastor Conmack strong in the district office, and we want you to hold him strong." "Holding" a man

ADVENTURING DAY

March 7

March 7 is the official date set by the General Conference Committee when all the churches in the North American Division are urged to go forth in a concerted, organized crusade to visit from home to home and ask everyone to "Behold the Man."



1. "Behold, the Man"—a four-page, two-color leaflet.
2. The author, H. M. S. Richards, beloved speaker for the Voice of Prophecy.
3. Four subdivisions in the heart-warming message:
 - (1) "The Man Who Lived Before He Was Born"
 - (2) "The Man Who Lived for Men Yet Unborn"
 - (3) "The Man Who Lived After He Died"
 - (4) "The Man Who Broke the Space Barrier Once and Will Do It Again"
4. This Visitation Leaflet contains an earnest appeal to enroll in a Bible correspondence course.
5. This leaflet, for the first time, is being published by the four major publishing houses in the North American Division. Each publishing house will supply all the churches within its own territory.
6. Price—\$8.50 per thousand, prepaid in orders of 3,000 or more to one address. Order through your Book and Bible House.
7. This beautiful two-color leaflet with its dynamic message is an "attractive" tract for the new all-metal tract racks now being placed in strategic places all over North America.
8. This leaflet is one you will be proud to carry with you in your pocket or purse and distribute by the hundreds. JOIN THE KING'S POCKET LEAGUE and dedicate a pocket for Christian literature. If each church member would distribute 100, we would circulate 30 million this year! This is a challenge!

"Church members, awake to the importance of the circulation of our literature, and devote more time to this work. . . . Carry with you, wherever you go, a package of select tracts, which you can hand out as you have opportunity."—*Christian Service*, pp. 147, 151.

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

"strong" is a forceful expression that means to treat him right and to be one hundred per cent behind him.

The council hall was so crowded it was difficult for the speaker to make himself heard above the noise of the people. The good attendance held up and the audience became very orderly as the meetings continued nightly for four months. The interest was such that soon it was necessary to conduct two classes for baptismal candidates—one at 6:00 A.M. and the other at 7:00 A.M., to say nothing of the workers' meeting daily at 9:00 A.M. besides the regular evangelistic meeting at night.

Mrs. Logan had been operating a café where alcoholic beverages were sold by two of her brothers, Dessy and Eliel, as bartenders. Before long we noticed that the café was closed on Sabbath. We mused, "A Sabbathkeeping bar!" But my husband insisted it was too early in the series to deal with the temperance question. However, as general Bible truths were expounded morning after morning and night after night, the principles of temperance took root. Suddenly the café closed, and Dessy began making delicious bread, which he sold instead of the intoxicating drinks.

The Former Café Becomes a Temporary Church

At the close of the effort Mrs. Logan, four of her brothers, Mrs. McCoy, and Mrs. Delyon (the wife of a transportation man), and eight others were baptized. The thatched building that had accommodated the café now became our temporary church. A beautiful lot at an imposing location was procured and plans were set in motion to build a representative church in Saniquellie District headquarters.

"For a long time I knew that Sunday was not the Sabbath," said Mrs. Logan in recounting her experience, "but I could not explain much about it. Things went on that way until we decided to go from house to house having prayer meetings to refresh our souls. It was then that we decided to fast, asking the Lord to send someone to teach us whether Saturday was the Sabbath.

"God really hears and answers prayer. Two years after that my children came to me one day saying, 'Some Seventh-day Adventists are in town.' That was when you first arrived."

The day of our second baptism was another high Sabbath day. Pastor Henri, the president, and Richard Simons, secretary-treasurer of the Liberian Mission, were present for this important occasion.

The ministers and candidates attired in baptismal robes led the march

down the main street of Saniquellie singing, "Onward, Christian Soldiers," and proceeded to the lake for the baptism. It was an impressive scene we shall never forget.

In the afternoon we returned for the formal organization of the church. Church officers were elected and a local elder and deacons were ordained. All three of the latter were brothers of Sister Logan. Three young men who were baptized at that time, including the two bartenders, are now training for service among their own people.

Mrs. Logan not only accepted the message herself but was soon assisting in the baptismal class, preparing others for the sacred rite. What an inspiration it is to attend Sabbath school at the newborn church of Saniquellie! Often the members tell in their own words of their conversion. When the pastor is away the members carry on by themselves. Their one object is to win others.

Since the "miracle of Saniquellie"—the birth of a new African church—the third angel's message has spread as a forest fire to other unentered places. Now there is a large Sabbath school with a number of baptized members at Tappita, famous for its big cocoa plantation. Also, another Sabbath school has been organized in Ganta, the crossroads between French Guinea and Liberia, as a result of the faithful work of Charles Karmo and the able leadership of M. T. Battle, the new president of the Liberian Mission. For this we praise God. May the "miracle of Saniquellie" be duplicated over and over again throughout the continent of Africa and the entire world.

Ghosts That Live

(Continued from page 9)

When the seance was over and the chief had completed his communications with his people, he appeared to rise and walk slowly and majestically toward the moon, and then he disappeared. Dr. Kaigh adds, "Nothing would have convinced me of that if I had not seen it myself."

Who are these ghosts that live? A more complete answer to this question will be given in a later article. The Scriptures, however, identify the impersonators of the dead as the fallen angel spirits, who by this means seek to mislead man.

"Many will be confronted by the spirits of devils personating beloved relatives or friends, and declaring the most dangerous heresies. These visitants will appeal to our tenderest sympathies, and will work miracles to sustain their pretensions. We must

be prepared to withstand them with the Bible truth that the dead know not anything, and that they who thus appear are the spirits of devils."—*The Great Controversy*, p. 560.

From Home Base to Front Line

Australia

Lyne Gibbons and Margaret Knight left Sydney, Australia, December 10, 1958, for New Guinea. These workers are trained nurses. They are to take up duties at the Hansende Colony located at Hatzfeld, on the north coast of New Guinea.

Dr. Marjorie Young sailed from Sydney on the S.S. *Strathnavar*, December 11, en route to Bombay. Dr. Young has served in private practice in New Zealand and has spent some time with the government administration in New Guinea. She has accepted a call to connect with the medical staff in the Karachi Seventh-day Adventist Hospital in West Pakistan.

Maurice Fairall left Sydney for Lae, New Guinea, December 16. For a period of approximately two years he will engage in building work in the Coral Sea Union Mission.

North America

Mr. and Mrs. Dale Collins sailed from Miami, Florida, on the S.S. *City of Havana*, January 13, returning to Cuba. Sister Collins' maiden name was Betty Lou Staben. Brother and Sister Collins have spent five years in Cuba, he as manager of the press at the Antillian College in Santa Clara. He will continue in this position.

Mrs. Ira Bailie and three children left Los Angeles, California, January 18, returning to Paraguay. Prior to marriage, Sister Bailie's name was Clara Naomi Jackson. Dr. and Mrs. Bailie served three years in South America, where he acted as medical director of the Asunción Clinic and Hospital, in Paraguay. Dr. Bailie returned after furlough, on December 1, 1958, to resume his work.

Muriel Howe left Los Angeles, California, January 22, en route to Taiwan. Miss Howe has a fine record in mission service. She served in China for ten years, in Africa three and one-half years, and in Taiwan two and one-half years. While on furlough she has taken postgraduate studies. Miss Howe is returning to resume her work as director of nurses in the Taiwan Sanitarium and Hospital, in Taipei.

Florence Sackett, returning after furlough, left San Francisco, California, January 25, for Montevideo, Uruguay. Miss Sackett served a term as a

secretary in the South American Division office. She attended the General Conference session during her furlough. Upon returning to Montevideo she will continue her work as a secretary in the division office.

Mr. and Mrs. Leland Shultz and son, of Loma Linda, California, sailed from New York City January 29, on the *S.S. America*, for England, en route to India. Sister Shultz's maiden name was Arlene Deutsch. Brother Shultz is a son of Mrs. James E. and the late Elder Shultz, who served as missionaries some years ago in the Orient. Brother Leland Shultz has in recent years acted as manager of the press at the College of Medical Evangelists. He has accepted a call to serve as printing technician in the Oriental Watchman Publishing House, Poona, India.

E. W. DUNBAR

Membership Growth in Britain

By R. D. Vine

Acceleration in membership growth was one of the most encouraging features of the reports given at the British Union Conference session held in the Watford Town Hall, August 26 to 31, 1958.

The retiring president, W. W. Armstrong, reported that in the ten years beginning in 1924, Britain achieved a net increase of 1,000 members. It took nine years to add the next 1,000; eleven years to add the next 1,000. But the last 1,000 have been added in only four years.

Of course, many more than this have been baptized, but death and

transfers have taken a substantial toll.

By 1957 Britain's membership was 8,252—a small number for so vast a population. In these small, historic islands are packed more than 50 million souls, masses of whom are in the many hundreds of large towns and cities that have never yet heard an Adventist preacher.

The conference report revealed that Britain's ministerial force has diminished over the past quadrennium. Manpower needed at home has gone overseas. We rejoice that so many of our sons and daughters are faithfully serving around the world, but the home needs are urgent and great.

Conference reports presented us with many encouraging features. Our Voice of Prophecy program, which is beamed weekly from Radio Luxembourg, is regularly enjoyed by a million listeners (Gallup poll estimate). Radio evangelism in Britain is accomplishing great things, and is clearly an effective means of reaching unentered towns and villages with our message.

Our 117 colporteurs, a large number of them veterans of many years of continual service, have had unparalleled success. Sales of gospel literature exceeded the previous quadrennium (which was itself a record) by more than one third. Yet in 1958 sales momentum leaped upward with new impetus with the introduction of a new style of literature. We know that our publications are sowing seeds in even the remotest places, where rich fruitage will be born.

Typical of Britain's "bright spots" is Belfast. Few places have proved more difficult for Adventists than Ire-

land. The southern part of the isle is 98% Roman Catholic. "Loyal Ulster" to the north is 70% Protestant and 30% Catholic. The truth has made but slow progress, the present membership being 226. Trophies in twos and threes have hitherto been won only with great labor. But an unheard-of thing has happened. One Belfast campaign this year has already yielded 58 souls.

Ireland's membership, however, is no index of worker efficiency over the years, for a large proportion of converts come to England after accepting the truth. Some of our finest workers are from the Emerald Isle. Our newly elected union president, John Alexander McMillan, is an Ulsterman.

Conference reports of good progress in Scotland and Wales were cheering. In England the evangelistic record gives ground for real gratification. Our newest believer group is in Oxford, our oldest university city, which had never heard an Adventist preacher until last year.

While the conference session made us all deeply aware of the vast challenge Britain offers, we were cheered by the many reminders that the limitless power of God's Spirit is freely available today.

• In Brief •

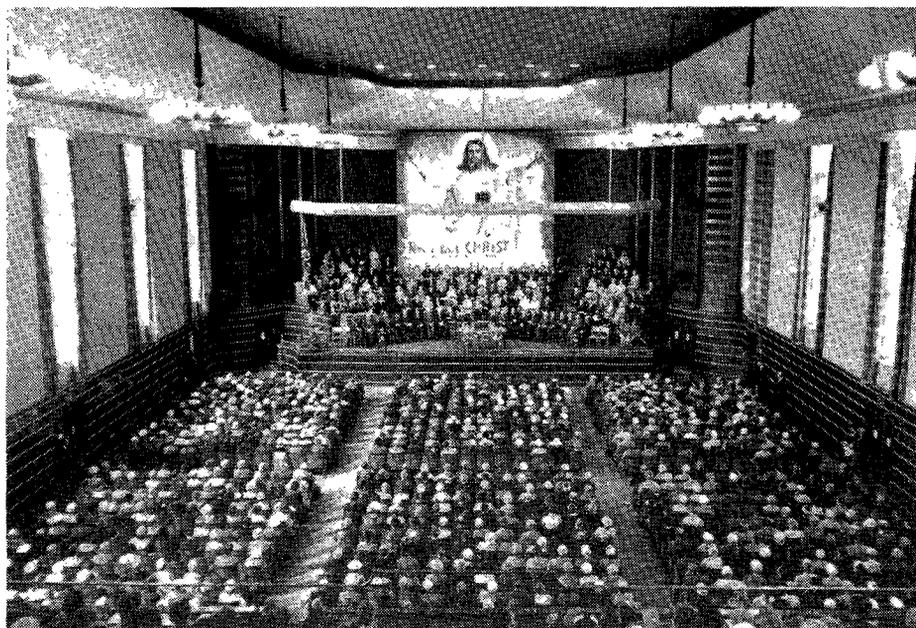
OVERSEAS

Australasian Division

- During December and January, six quadrennial sessions were held in the Australasian Division. These meetings were for the division, the two union conferences, and the three union missions. M. V. Campbell, vice-president of the General Conference, was present at all of these gatherings.

- The report presented by the division secretary at the division quadrennial session revealed that in the four-year period ending December 31, 1957, the total baptisms throughout the Australasian territory numbered 13,097. This was an increase of 17.56 per cent over the baptisms for the previous similar period. Something of the rate of church growth in Australasia can be gauged from the fact that it took 33 years to gain a membership of 10,000. The second 10,000 members were added in 14 years, the third in 11 years, and the fourth in four years. During 1956 and 1957 there was a gain of 6,000 souls, and at the end of 1957 the total membership was 46,077.

- Reuben E. Hare, who has served the cause in this territory with particular ability and without stint for the long period of 46 years, has now retired from active service. At the time of retirement Pastor Hare carried the responsibilities



The morning congregation of more than 2,000 (1,500 overflow) at British Union Conference quadrennial session, Sabbath, August 30, 1958. Pastor M. V. Campbell is preaching. All Britain's ministers and their wives and the Bible instructors are assembled on the platform.

of religious liberty, temperance, and public relations for the division. Ernest H. J. Steed, of the Greater Sydney Conference, has been appointed to succeed Pastor Hare in the work of temperance and public relations.

- The division budget for 1959 provided for four additional mission families to reinforce the inadequate staff of the Coral Sea Union Mission. Provision was also made for a medical staff for a hospital to be established in that area. With doors wide open in New Guinea there will be unlimited opportunities to advance the cause of God.

- The editor of the *Nambour Chronicle* (Queensland), named Rex Tindall "Man of the Year" because of "an example of honest-to-goodness practical Christianity." The two became acquainted when the evangelist replied to a widow's plea, saying that he and members of the Adventist church would paint her house. Pastor Tindall told the editor he would willingly assist again when help was needed for unfortunate readers.

Far Eastern Division

- During a recent chapel hour the students of Philippine Union College had the unique privilege of hearing Capt. Marion L. (Pat) Boling in person give a report of his record-breaking solo flight across the Pacific Ocean from Manila, Philippine Islands, to Pendleton, Oregon. In his talk Captain Boling told the students that prayer was one of the important items he checked every 30 minutes during the long 45-hour flight. He gave a large part of his monetary reward as a thank offering to the SDA church of which Mrs. Boling is a member.

- On the second Sabbath of December, 35 precious souls were baptized on the campus of Philippine Union College. Twenty-five of these candidates were from the elementary school, and the remaining ten were from the college.

- Fifteen former students at Mountain View College are now serving in the Manila Sanitarium and Hospital as graduate nurses or are in training in the sanitarium division of Philippine Union College. Thirty-five former MVC students are enrolled at Philippine Union College for advanced college work. Philippine Union College still serves as the senior college for the North and South Philippine Union missions.

- Richard A. Nelson, M.D., son of Dr. A. N. Nelson, has successfully passed the Japanese Medical Board examinations. Out of 417 applicants 203 passed the examinations. Dr. Nelson was the first Caucasian to pass the test since the government required six years ago that the examinations be taken in the Japanese language. When Dr. Nelson went to the Welfare Ministry they told him that they were very much surprised that he was able to write the tests, and they reiterated their former statement that absolutely no concessions were made in his behalf.

- Mr. and Mrs. Ramon A. Ulangca, former students at Philippine Union College, are joining the faculty of Southeast Asia Union College in Singapore. Mr.

Ulangca graduated with both science and mathematics majors. For the past two years he has been teaching in the Mindanao Mission Academy.

- Jack Sager, Tokyo Central church pastor, has recently closed the Voice of Hope evangelistic series in this church. Associated with him in the series of meetings were 13 ministerial students from Japan Missionary College.

NORTH AMERICA

Atlantic Union

- D. E. Caslow of Indiana is the new home missionary and Sabbath school secretary for the New York Conference.

- C. H. Kelly, from Washington, D.C., has taken up his duties as treasurer of the union conference, replacing T. R. Gardner, who has gone to a similar position in the Columbia Union Conference.

- The fund-raising campaign for the new Southern New England boarding academy was launched February 21.

- The basement of the union conference building, formerly occupied by the college health department, has been remodeled to furnish a workroom and additional office space.

Central Union

- Elder and Mrs. R. L. Chamberlain have accepted a call to the Texico Conference from the Missouri Conference. For the past few years Elder Chamberlain has been publishing secretary in the Missouri Conference. He will carry the same responsibilities in the Texico Conference.

- Evangelistic meetings were held in the Kansas City Central church in October by R. E. Brewer, with Ernest Clark assisting. The attendance was good for the entire three weeks. Since that time personal work has been done with those interested. Three baptismal services have been conducted with a total of 23 baptized. Forty-two were added to the church during 1958, bringing the church membership close to 700.

- F. W. Avery, pastor of the Denver Central church, reports 53 baptisms in 1958 as the result of the two well-supported evangelistic campaigns in the church. The laymen were very active in their support, both in time and money. Since the Denver Central church was designated as an evangelistic center by the Colorado Conference, J. H. Nixon, pastor of the York Street church, united with Elder Avery in a fall effort. Mrs. Dorothy Mitchell was the Bible instructor.

Lake Union

- The publishing department of the Lake Union reports that 226 church members engaged in the distribution of literature during the year 1958. This earnest group worked 204,814 hours and delivered \$667,628.19 worth of gospel literature. From our college and academies 116 students worked 30,577 hours and delivered \$84,309.83 worth of literature. Of these young people 68 qualified for scholarships.

- Wayne L. Massengill, who has been employed in the Indiana Conference as a pastor for a number of years, has accepted a call to Coeur d'Alene, Idaho. H. E. Boyer, who has been working in the Anderson district, has been transferred to Indianapolis to take his place as pastor of the South Side church.

- The year 1958 was a record year for baptisms in the Lake Region Conference. A total of 625 were added to membership by baptism and profession of faith. All the ministers did well, but the following eight had the highest totals: E. S. Dillett 114; J. P. Winston 81; D. C. Batson 66; T. M. Rowe 65; C. F. Warren 63; M. C. Van Putten 40; S. Flagg 35; O. E. Gordon 24.

- A number of worker changes have taken place in the Wisconsin Conference recently. O. J. Ritz has accepted an invitation to Minneapolis, Minnesota. Frederick Stephan is taking his place as pastor of the Green Bay district, and Loy Foll has succeeded Brother Stephan in the Eau Claire district.

Northern Union

- R. G. Lucht and E. J. Wilson began meetings at Minot, North Dakota, on February 1, in the Farmers' Union hall.

- The It Is Written films are being televised at Bismarck, Minot, Valley City, and Dickinson, North Dakota, every Sunday.

- Mrs. A. H. Denning undertook to visit every home in the Oakes, North Dakota, area. From October 15 until November 29 she spent 54 hours in this effort, distributing 1,646 pieces of literature and making 453 personal contacts.

- The workers in the Iowa Conference report 175 persons baptized during 1958; 46 during December as follows: L. L. Dinwiddie 4; O. P. Jones 4; Norman Sharp 2; B. L. Hassenpflug with A. H. Liebelt and Michael Blaine 21; R. M. Whitsett with L. E. Rogers and W. D. Beaman 15.

North Pacific Union

- The second half of the Spillman-Lyman meetings in Yakima, Washington, held in the old YMCA building, began Saturday night, February 14. Services are being held Saturday, Sunday, Thursday, and Friday nights.

- A victory banquet to celebrate the completion of their Ingathering campaign in three weeks was enjoyed by the members of the Seattle Central church Saturday night, January 10. The goal of \$6,500 was exceeded by \$1,100.

- During the last nine months of 1958 the Lord blessed the Christ Our Hope evangelistic team in the Washington Conference with 165 baptisms. The next effort by Kenneth Mittleider and L. Cummings began February 21 at Auburn. It will continue until March 15. A meeting will be held from April 11 to May 3, at Olympia, Washington.

Pacific Union

- The Napa church was dedicated on the afternoon of February 7 with R. R.

Figuhr, president of the General Conference, delivering the dedicatory address. The president of the Northern California Conference, Carl Becker, led in the Act of Dedication, and W. J. Blacker, secretary-treasurer of the Pacific Union Conference, offered the dedicatory prayer. The scripture and invocation were given by C. L. Bauer, former president of the Pacific Union Conference. F. W. Schnepfer, now president of the Pacific Union Conference, spoke at the eleven o'clock service.

- Mack Novack, Glendale manager of Abbey Rents, visited the Southern California Conference office recently in order to make a gift presentation of a 400-year-old, hand-written manuscript taken from a large parchment book of the Psalms and thought to have been used in the Cathedral of Seville. Alvin G. Munson, secretary-treasurer of the conference, accepted the manuscript on behalf of the conference.

- Eighty-nine charter members met recently to form the Granada Hills church in the Southern California Conference. Present to lead in the organization rites were R. R. Bietz, president of the conference, and Alvin G. Munson, secretary-treasurer. Also present was Donald D. Doleman, pastor of the Van Nuys church and key figure in initiating the new church move.

- The members of the Sabbath schools of the Southern California Conference gave \$23,760.06 on the last thirteenth Sabbath. Almost \$100,000 was given during the fourth quarter of 1958 through the Sabbath schools of southern California, reports Clarence C. Kott, secretary of the Sabbath school department.

- In memory of B. A. Reile, who was killed in an automobile accident January 6, the Santa Rosa church will name its youth and wedding chapel "The Benjamin A. Reile Memorial Chapel." Elder Reile was pastor at Santa Rosa for three years and worked closely with the members there in planning their new church.

- E. L. Anderson recently completed a term of service in Hawaii where he gave faithful service to the work. Elder and Mrs. Anderson and family have now joined the working force of the Southern New England Conference.

- Elder and Mrs. Leo Halliwell, veterans of 37 years of mission service in South America, were guests of the Southern California Conference during the month of January.

Southern Union

- Nearly 30 literature evangelists in the Southern Union received trophy awards recently for their labors during 1958. Most of the awards were for deliveries amounting to more than \$10,000. One literature evangelist, Bill Miller, of Louisville, Kentucky, only two years in the work, delivered more than \$23,000 worth. The high conference for the year was Georgia-Cumberland with a total of \$222,515.58. Totals for the Southern Union amounted to \$1,065,597.25. Some 250

members work as literature evangelists in the Southern Union.

- Baptisms in the union for 1958 totaled 3,354, a gain of 233 over 1957.



ANDREWS.—Marie Dietschy Andrews, born Aug. 15, 1864, in Switzerland; died in Silver Spring, Md., Nov. 17, 1958. She was the daughter of Jules and Elize Dietschy, and a niece of Albert Vuilleumier, who was the first to read Adventist literature brought from America to Europe. She was employed in our printing establishment at Basel, Switzerland, and in 1885 was united in marriage with Charles Andrews, son of Elder J. N. Andrews. They came to America and connected with the Review and Herald Publishing Association, at Battle Creek, Mich. In 1906 the family moved to Takoma Park, Md. Left to cherish her memory are a daughter, Mrs. Harriet Harlan of Orlando, Fla.; a son, Dr. John N. Andrews; 8 grandchildren; and 15 great-grandchildren.

BARNEY.—William Edward Barney, born March 24, 1885, at Ganotown, W. Va.; died Jan. 12, 1959, in Martinsburg, W. Va. At 22 years of age he was united in marriage with Annie Catherine Everett. In 1911 they embraced the Advent message, and their home was the meeting place of a small group of believers for six years. Surviving are his sons, Charles Barney of Martinsburg, W. Va., Paul and Norman of Gettysburg, Pa., and William E. Barney, Jr., principal of the Memphis Junior Academy; five daughters, Bernadine Bowman, Ella LeMaster, and Evelyn Barron, all of Martinsburg, Ruth Strothers of Laurel, Md., and Anna Lee Crawford of Trenton, N.J.; 22 grandchildren; 2 great-grandchildren; a brother, and 3 sisters.

BATTIN.—Jay K. Battin, born March 27, 1885, in Wabasha, Minn.; died in Yuba City, Calif., Nov. 16, 1958. He attended Maplewood Academy and graduated from Pacific Union College in 1916. He taught at the college, and later when the Angwin community was granted a post office, he became its first postmaster, which position he held until retirement in 1954. In 1916 he married Helen Byington. The survivors are his wife; a son, Dr. Richard Battin of Yuba City; and three grandchildren.

BURRUS.—Noni B. Burrus, born in Calcutta, India; died Dec. 4, 1958, at South Attleboro, Mass. Her early education was received at our mission station and she became the first Indian convert to our faith. Her father was a high caste Hindu, and when she became a Christian she took the name of Burrus after Georgia Burrus. She received most of her nurse's training at the Battle Creek Sanitarium, but completed it in Boston, Mass. In addition to being a registered nurse she was a licensed masseuse, which profession she practiced for more than 40 years in Attleboro, Mass.

CARSKADON.—Henry M. Carskadon, born July 13, 1870, at Union, Ohio; died at Oxford, Nebr., Nov. 29, 1958. He was united in marriage to Jessie Lindsay in 1899. He was baptized in 1917. The survivors are a daughter, Mae Oss, wife of Elder Melvin Oss of Moses Lake, Wash.; two sons, Clay of Gothenburg, Nebr., and Ihling, of Edison, Nebr.; and 14 grandchildren.

CHILSON.—Ray Burdette Chilson, born in 1877, in Michigan; died Nov. 26, 1958, in Thayer, Mo. Mourners their loss are his wife, Mary; two daughters; one son; and a sister.

COLE.—Arthur B. Cole, died Dec. 23, 1958, in Midland, Mich., at the age of 75. Left to cherish his memory are his wife and nine children. One son, Harold, was a missionary in Formosa a number of years and now teaches at Cedar Lake Academy, Cedar Lake, Mich.

COLVILLE.—Jennie O. Colville, born April 10, 1894; died at White Plains, N.Y., Dec. 28, 1958. For many years she was a member of the Brooklyn Washington Avenue church. The mourners are her husband, Leonard, of Brooklyn, N.Y.; and two sisters, Mrs. D. A. Bailey of Washington, D.C., and Mrs. Harry Borg, of White Plains, N.Y.

COMM.—Augusta Grenke Comm, born March 7, 1872, in Poland; died Jan. 15, 1959. In 1889 she married Daniel Comm. After immigrating to Leduc, Canada, in 1927, she was baptized in 1939. The survivors are Amalia Kurtz, Juliana Markes, Emil Comm, all of Millet, Alberta; Adolf Comm and Alberta Gott of Leduc, Alberta; Henry Comm of Edmonton; and Sam Comm of Wetaskiwin, Alberta; 32 grandchildren; 23 great-grandchildren; 2 sisters and one brother in Portland, Oreg.

DUCHESS.—Benjamin Duchess, born April 29, 1893, in Russia; died at Burbank, Calif., Dec. 6, 1958. He came to the United States in 1913, and in 1924 married Mary Poponait. Left to cherish his memory are his wife, two daughters, two stepdaughters, one stepson, and a sister.

ELSBERRY.—Eda Florence Johnson Elsberry, born April 10, 1882, near Elgin, Kans.; died Nov. 17, 1958, at Elk City, Okla. She had long been a member of the church. The survivors include two sisters, Mrs. Laura M. Follett of Elk City, Okla., and Mrs. Sam Davalt of Houston, Tex.; two brothers, John Johnson of Modesto, Calif., and Charles Johnson of Chowchilla, Calif.

GOTTSCHELL.—Joseph Gottschall, born July 24, 1899, at Salina, Kans.; died March 7, 1958, at Index, Wash. He leaves to mourn, his wife, Pearl Gottschall of Wenatchee, Wash.; four daughters, Mrs. Fred Wilson, Mrs. David Spaulding, and Lu Gottschall of Wenatchee, Wash., and Mrs. Lee Hinkle of Anderson, Calif.; and a son, Dr. Marvin Gottschall of Seattle, Wash. [Obituary received Jan. 8, 1959.—Eds.]

GRANDY.—Celia May Masten Grandy, born May 3, 1881, in Pittsburgh, Pa.; died at Glendale, Calif., Dec. 1, 1958. Mrs. Grandy and her husband accepted the message in 1889. Seven years later Brother Grandy entered the ministry, and they began their lifework in the Idaho Conference. Being gifted musically, Sister Grandy assisted her husband by conducting the song services in his evangelistic campaigns. Their ministry took them throughout the States of the Northwest, where Elder Grandy served as conference president during the last years of his life.

HEATON.—Edith Britch Carleton Heaton, born June 8, 1891, in Minnesota; died Jan. 15, 1959, at Chattanooga, Tenn. She was united in marriage to Arthur Carleton, and three daughters and a son were born to this union. Her husband predeceased her, and in 1941 she married Emmett D. Heaton. She was baptized in 1917. Left to cherish her memory are her husband, a son, three daughters, three stepchildren, a brother, and two sisters.

JACOBSEN.—Anna Berthine Jacobsen, born May 9, 1873, in Norway; died at Loma Linda, Calif., Dec. 15, 1958. She was baptized in 1918. The survivors are two daughters, Alma Dickinson of Loma Linda, Calif., and Amy Errion of Portland, Oreg., and a grandson, Tom Dickinson, a medical student at the College of Medical Evangelists.

JEWETT.—Silvia Hawley Jewett, born April 5, 1854; died Dec. 21, 1958. She was one of the oldest Sabbath school members in the world. She was the daughter of a Methodist minister, who became a Seventh-day Adventist upon reading the Ten Commandments. At the time of her death she was a member of the Bay City, Mich., church. She leaves more than 220 living descendants.

KEYMER.—Norman Whitsett Keymer, born Feb. 23, 1933, at St. Louis, Mo.; died in a highway accident near Seward, Nebr., Jan. 12, 1959. He was a graduate of Sunnydale Academy, and a student of Union College when he was inducted into the U.S. Army. He served in Korea. The mourners are his mother, Marie Keymer Cook, Bible instructor in Minneapolis; his father, I. M. Keymer, of St. Louis; two brothers, Elder Charles Keymer, pastor of the Battle Creek Tabernacle church, and Lawrence Keymer of Minneapolis; and an uncle, Elder Robert M. Whitsett of Minneapolis.

KINNEE.—Abram M. Kinnee, born in Missouri; died at Fort Smith, Ark., Dec. 20, 1958, at the age of 67. Survivors include his wife, Mary E.; a son, Thearon; four grandchildren; four stepsons; one half brother.

LANG.—Ralph Leon Lang, born Dec. 16, 1898, in Postville, Iowa; died in Portland, Oreg., Jan. 6, 1959. He embraced the Advent hope in 1928. Left to cherish his memory are his wife, Viola; six children; ten grandchildren; his mother, Mary L. Lang; two brothers; and two sisters.

MC MULLEN.—James Smith McMullen, born Nov. 18, 1883, in Hutchins, Tex.; died at Greenville, Tenn., Dec. 30, 1958. In his youth he gave his heart to the Lord and began a life of service in the West Texas Conference. In 1909 he assisted in an evangelistic meeting and then taught church school. In 1910 he and Martha Isabel Field were united in marriage. In time he became conference secretary-treasurer, holding this position for many years in various conferences. His fields of labor include West Texas Conference seven years; Texico Conference one year; Idaho Conference seven years; South Texas Conference seven years; Arkansas-Louisiana Conference three years; Southwestern Junior College two years; Texas Conference Book and Bible House six years. He retired in 1943. Survivors are his wife; three sons, James Russel of Greenville, Tenn., Dr. Raymon W. of the Belgian Congo, Africa, and Wilbert Leroy of Kearns, Utah; nine grandchildren; and three sisters.

MOORE.—Laura Edna Walker Moore, born in 1889, near Walnut Grove, Mo.; died in Osceola, Mo., Dec. 17, 1958. In 1913 she was married to John H. Moore. They were baptized in 1949. Surviving are her husband, 3 sons, 12 grandchildren, 6 great-grandchildren, 3 sisters, and 4 brothers.

PIPKIN.—Lucie Webb Thompson Pipkin, born Oct. 4, 1899, in Frankton, Nev.; died in Auburn, Calif., Sept. 5, 1958. She graduated from Lodi Academy in 1921 and was employed in the El Reposo Sanitarium (an early Adventist sanitarium in Berkeley), the Pacific Press, White Memorial Hospital, and the Northern California Conference. In 1942 she was married to Dell Pipkin, who, with an aged aunt, survives her. [Obituary received Jan. 26, 1958.—Eds.]

REILE.—Benjamin Andrew Reile, born Jan. 11, 1894, in Rumania; died in an automobile accident Jan. 6, 1959, while on his way to the Northern California Conference office. He was baptized at the age of 16. After attending the Sheyenne River Academy in Harvey, N. Dak., he married Susan Kurtz in 1919. He then enrolled in the ministerial course at Clinton Theological Seminary. In 1921 he received a call to the Alberta Conference, and in 1924 he was ordained. For ten years he served various churches in Alberta and Winnipeg. He then accepted a call to Cleveland, N. Dak., where he served several years. Later he went to the Brooklyn German church. In 1936 he responded to a call from the Northern California Conference to serve as pastor of the Lodi Hilborn church. In 1943 he was called to the pastorate of the Vallejo, Calif., church. After leaving Vallejo he served in Shafter, Turlock, Stockton, and then Santa Rosa, Calif. Elder Reile leaves to mourn, his companion; a daughter, Della Miles; a granddaughter; three brothers, Fred Reile of Escalon, Calif., Elder Samuel Reile of Florida, and Jacob Reile of Jamestown, N. Dak.; and two sisters, Christine Liebelt of Cleveland, N. Dak., and Lydia Martin of Seattle, Wash.

REISIG.—Jacob Daniel Reisig, born July 4, 1887, in Tscherbakofka, Russia; died Dec. 20, 1958. In 1910 he and Eva Steinert were united in marriage. They came to the United States in 1912 and settled near Grand, Okla. In 1945 they moved to Shattuck, Okla. The survivors are his wife; two sons, Elder Alex J. Reisig of Spokane, Wash., and Leo C. Reisig of Shattuck; a daughter, Alvina Thornton of Portland, Oreg.; four grandchildren; one great-grandchild; and a sister, Mrs. Carl Laubhan of Higgins, Tex.

SCHULTZ.—George Schultz, born Aug. 25, 1873, in Dreispitz, Russia; died in Shattuck, Okla., Nov. 27, 1958. With his parents he came to the United States in 1886. He moved to Ellis County, Okla., in 1901 and took up a homestead. He joined the church at the age of 16 and was a charter member of the Shattuck church. Left to cherish his memory are his companion, Marie; three sons, Herman W. and William of Shattuck, and Vernon of Booker, Tex.; one stepdaughter, Mrs. Dan Mayer of Lodi, Calif.; one stepson, Elder Vernon Becker of South Lancaster, Mass.; eight grandchildren; 11 great-grandchildren; two brothers, David and Jacob; and three sisters, Julia Oblander, Katie Mohr, and Hannah Ensminger.

SIBLEY.—Mark H. Sibley, born July 27, 1874, in Woodland, Calif.; died Dec. 18, 1958, in Dinuba, Calif. Through reading *Signs of the Times* he accepted the message. He lacked just four days of having been married 50 years to Justina Toews. Mourning their loss are his wife, two sons, and two daughters.

STAGG.—Mary Stagg, born Jan. 16, 1882, in Nashville, Tenn.; died in Hartford, Mich., Oct. 14, 1958. At the age of 16 she was baptized. In 1901 she was married to Alfred James Stagg. They made their home in Nashville for almost 50 years, where Mr. Stagg was employed by the Southern Publishing Association. Surviving are two daughters, Jennie Hudson of Riverside, Calif., and Anna Vandeman of Hinsdale, Ill.; four sons, Arthur Richey Stagg, M.D., of Medfield, Mass., G. Lee Stagg, M.D., of Ketchikan, Alaska; Alfred James Stagg of Nashville, Tenn.; and Adelbert L. Stagg, M.D., of Hartford, Mich.; and 16 grandchildren.

STEEN.—Frank B. Steen, born June 19, 1888, in Streetsville, Canada; died Nov. 2, 1958, in San Francisco, Calif. He was a member of the Grand River church in Detroit, Mich., and was employed by the East Michigan Conference for 27 years. Left to cherish his memory are his wife, Agnes M. Steen of Ukiiah, Calif.; a son, Dr. Bernard K. Steen; a daughter, Bettie Broeckel; five grandchildren; five brothers; and one sister.

STEPHENSON.—Albert Young Stephenson, born Feb. 25, 1867, at Cartersburg, Ind.; died Oct. 30, 1958, at San Bernardino, Calif. He accepted the truth in his youth and was baptized on his 21st birthday. He engaged in the colporteur work in various Midwestern States, especially Kansas and Arkansas. In 1894 he married Francina Jensen. They lived for more than 40 years in Dallas, Tex., and then for a time at Siloam Springs, Ark., where they helped to build up the Ozark Academy. More recently they have resided in Oregon and California. The survivors include his wife of Pendleton, Oreg.; two sons, Floyd A. of Tokyo, Japan, and Ralph V. of San Bernardino, Calif.; a daughter, Frances A. Conley of Oregon and Louisiana; and seven grandchildren.

SWARTZ.—Alice A. Swartz, died Nov. 1, 1958, at Port Allegany, Pa. The survivors are her husband, Hobart of Bradford, Pa.; two daughters, Mrs. Evelyn Ruth Belser of Washington, D.C., and Mrs. Clair Roberts of Mount Alto, Pa.; three sons, John of Glendale, Calif., Robert and Charles of Bradford, Pa.; and a number of grandchildren.

WEILAND.—Margarete Kempf Weiland, born July 5, 1881, at Heddesheim, Germany; died Oct. 27, 1958, in Bakersfield, Calif. In 1910 she married Herman O. Weiland, and in 1921 she was baptized. The mourners are her husband; a daughter, Margarete Bush; and a grandson, Paul W. Bush.

WEST.—Warwick W. West, born March 21, 1884, in Colusa, Calif.; died in Laytonville, Calif., June 29, 1958. He married Ruth Moore in 1919 and accepted the truth in 1927. For a time he served as a colporteur, and later was assistant field secretary in the Southern and Northern California conferences.

In 1937 he became manager of the Book and Bible House of the Northern California Conference, where he served until his retirement in 1949. He leaves his wife; two sons, Dr. Walker West and Joseph West; and a brother, Paul West. [Obituary received Jan. 13, 1959.—Ems.]

YOUNGBERG.—Alfred Grover Youngberg, born Nov. 20, 1889, at Beason, Ill.; died Jan. 23, 1959, at Arlington, Calif. Through the influence of a Christian schoolteacher he was led to study for the ministry at McAllister College, St. Paul, Minn. In 1913 while teaching school at Coleman, S. Dak., he met Elders W. E. Anderson and C. W. Rubendall, who were conducting meetings nearby. With his brother and sister he attended the services and accepted the Adventist faith. The three later attended Union College and were graduated in 1915. Each launched out in careers of denominational service. The sister, Ruth, went to South America. Gus Youngberg labored in Malaya, and died in an interment camp in Borneo. Alfred and his family spent a term in northeast India. His first appointment in ministerial work was at Burke, S. Dak. There he met Bertha Oss, and in 1917 they were married. He was ordained in 1919. After spending seven years in India, they served in the South Dakota, Texas, Southern New England, and New York conferences. He taught Bible at Plainview Academy, and was instrumental in establishing Valley Grande Academy in southern Texas. Left to mourn are his companion, Bertha; four sons: Dr. Stephen of Fort Isabel, Texas, Dr. Russell of Loma Linda, Gordon, a medical student at Guadalajara, Mexico, Elder John, who with his wife is in mission service in Chile; two daughters, Dr. Margaret Horsley of Bella Vista Hospital, Puerto Rico, and Olive Hoogenboom of State College, Pa.; 14 grandchildren; a sister, Mrs. T. L. Oswald of Washington, D.C.; and two brothers, Stephen of Minneapolis, Minn., and Stanley of Los Angeles, Calif.

NOTICES

Request for Prayer

An isolated aged sister in South Dakota requests the Review family to pray that God will heal her eye if it is best for her and for His glory.

Literature Requests

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

WANTED: Supplies of *S. S. Worker*, *Quarterlies*, old Bibles, songbooks, *Instructor*, and *Life and Health*, by Mrs. Alice J. Hechanson, Moises Padilla, Negros Occidental, P.I.

F. H. Hoxie, P.O. Box 553, Cortez, Colo., desires a continuous supply of *Signs*, *These Times*, *Life and Health*, *Instructor*, tracts, and small books.

WANTED: *Message*, *These Times*, *Life and Health*, *Signs*, *Liberty*, *Listen*, *Review*, *Instructor*, *Little Friend*, *S. S. Worker*, *Guide*, songbooks, small books, old Bibles, by Hezekiah Knowles, Jr., c/o Seventh-day Adventist Church, Tarpum Bay, Eleuthera, Bahamas, B.W.I.

S. A. Daugherty, Rose Hall, Livstun P.O., Jamaica, B.W.I., wishes missionary periodicals.

The following supplies are needed by Dulzura Mananquil, Salug, Lilo, Zamboanga del Norte, P.I.: *Review*, songbooks, tracts, old Bibles, picture cards, *Quarterlies*, and missionary periodicals.

WANTED: Old Bibles, songbooks, Voice of Prophecy booklets, Sabbath school supplies, and missionary literature, by Rosenda S. Rabanes, Kidapawan, Cotabato, P.I.

Pacifico Loloy, Mabulay, Kidapawan, Cotabato, P.I., wishes Sabbath school supplies, tracts, booklets, and any missionary literature.

Efenito Layson, Balogo Postal Agency, Baguer, Cotabato, P.I., desires a continuous supply of missionary literature including old Bibles, songbooks, booklets, and tracts.

WANTED: *Review*, *Signs*, *These Times*, *Life and Health*, *Liberty*, *Instructor*, old Bibles, small books, *Quarterlies*, tracts, and missionary literature, by Ruth Hervas, Balogo Postal Agency, Baguer, Cotabato, P.I.

Emelia Quemam, Balogo Postal Agency, Baguer, Cotabato, P.I., needs a continuous supply of clean used copies of all missionary literature, including tracts.

Nenita Layson, Balogo Postal Agency, Baguer, Cotabato, P.I., wants *Signs*, *Instructor*, *Review*, *Life and Health*, *Liberty*, *These Times*, small books, old Bibles, pamphlets, *Quarterlies*, and songbooks.

WANTED: A continuous supply of missionary literature, including *Primary Treasure*, booklets, picture cards, and small books, by Phebe Padojenos, Balogo Postal Agency, Baguer, Cotabato, P.I.

Lutherio Quemam, Balogo Postal Agency, Baguer, Cotabato, P.I., can use all types of missionary literature.

Flora A. Arroyo, Amaga, Sigma, Capiz, P.I., desires *Signs*, *These Times*, *Life and Health*, *Liberty*, *Instructor*, *Guide*, *Review*, and other missionary literature, including old Bibles, songbooks, and Sabbath school supplies.

Dominador Barjel, Libungan Midsayap, Cotabato, P.I., desires missionary literature.

WANTED: *These Times*, *Signs*, songbooks, old Bibles, small books, *Instructor*, *Review*, *Little Friend*, tracts, *My Bible Story*, and other children's papers, by Rosie D. Lao, East Visayan Mission, Box 119, Cebu City, P.I.

Ernesto A. Bartolome, East Visayan School of Arts and Trades, Dumaguete City, Negros Oriental, P.I., wishes a constant supply of old Bibles, songbooks, pamphlets, *S. S. Worker*, *Review*, *Signs*, *Quarterlies*, and other missionary literature.

WANTED: A continuous supply of old Bibles, songbooks, small books, *These Times*, *Life and Health*, used greeting cards, children's books, picture cards, by Joel Y. Eriman, Mountain View College, Malaybalay, Bukidnon, P.I.

Nancy Somosot, c/o Somosot Tailoring, Bansalan Davao, P.I., wishes *S. S. Worker*, picture cards, *Signs*, *Little Friend*, *Quarterlies*, *Primary Treasure*, *Guide*, and other missionary papers.

WANTED: Only *These Times*, *Signs*, *Message*, *Listen*, *Instructor*, and *Life and Health*, by Sula J. Hermanson, Rt. 2, Athens, Tex., to supply two reading racks.

F. Hall, Bonham Spring, Lodge P.O., St. Annis, Jamaica, B.W.I., wishes *Signs*, *Instructor*, *Little Friend*, *Life and Health*, and tracts.

A. R. Haig, 560 W. 150th St., New York 31, N.Y., needs *Review*, *Signs*, *Instructor*, *Message*, *Life and Health*, *Guide*, *Little Friend*, old Bibles, small books, and other suitable missionary material.

Lambert Farjie, 1 Wild St., Passmoretown, Kingston, Jamaica, B.W.I., desires a continuous supply of *These Times*, *Review*, *Life and Health*, and other missionary literature.

WANTED: A continuous supply of *Life and Health*, *Signs*, *These Times*, *Liberty*, *Listen*, *Message*, picture cards, and missionary pamphlets, by Ceferino Balasabas, Dadiangas, General Santos, Cotabato, P.I.

URGENT REQUEST: A. Z. Roda, evangelist for the South Philippine Union, P.O. Box 3, Cebu City, Philippines, needs a flood of papers for a campaign now in progress. Especially requested are *Signs*, *These Times*, *Present Truth*, and *Review*.

Elizabeth Celiz, Mindanao Mission Academy, Manticao, Misamis Oriental, P.I., wishes missionary literature.

Lourdes Anacaya, Mindanao Mission Academy, Manticao, Misamis Oriental, P.I., is desirous of receiving a continuous supply of missionary materials.

Rosita Jariolne, Mindanao Mission Academy, Manticao, Misamis Oriental, P.I., desires a continuous supply of missionary literature.

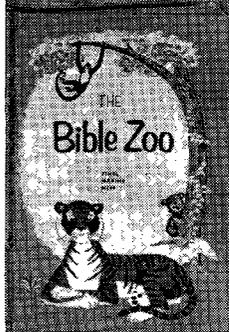
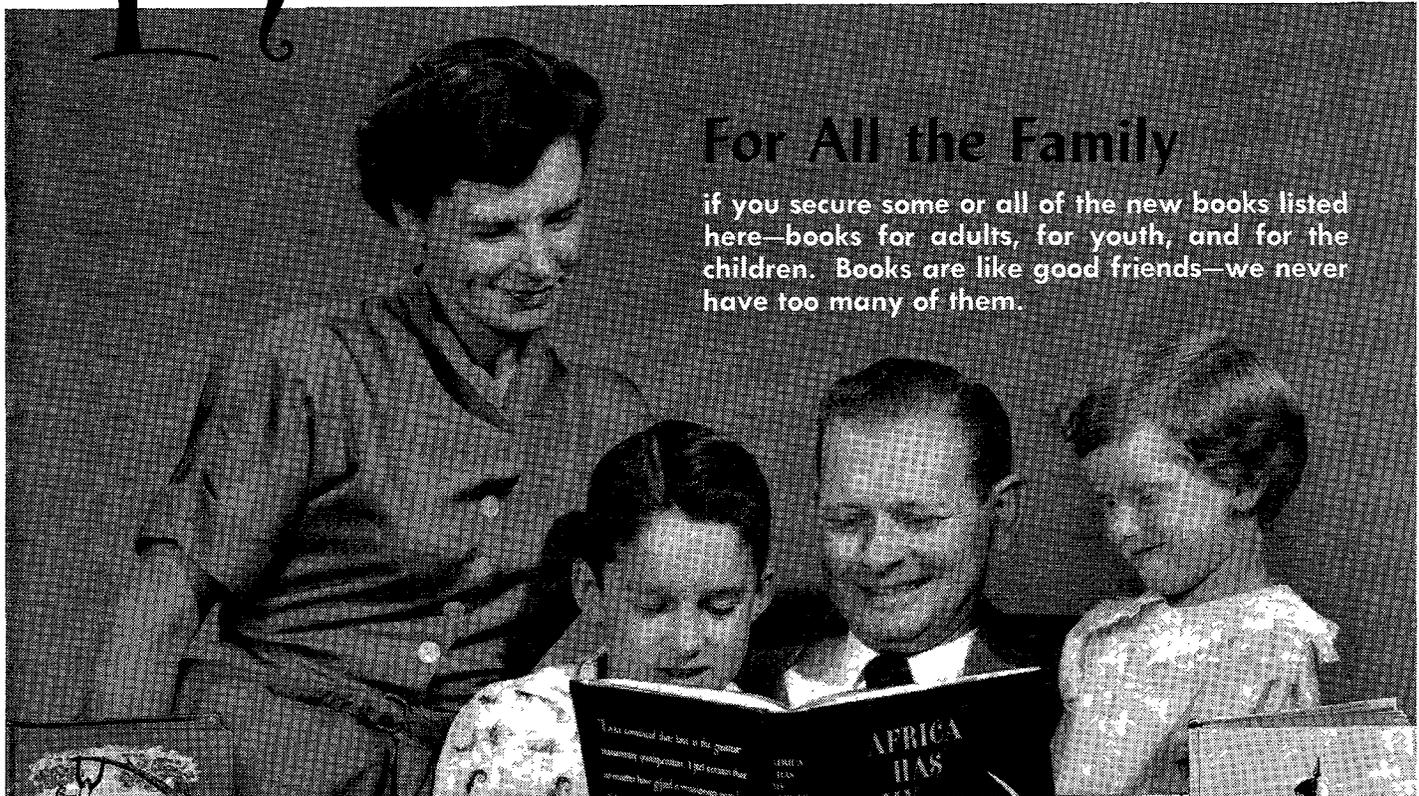
Church Calendar FOR 1959

Temperance Commitment Day	February 28
Home Visitation Day	March 7
Home Missionary Offering	March 7
Missions Advance Offering	March 14
Missionary Volunteer Day	March 14
Missionary Volunteer Week of Prayer	March 14-21
Thirteenth Sabbath Offering (Southern African Division)	March 28
Literature Evangelism	April 4
Home Missionary Offering	April 4
Missionary Periodicals Campaign (<i>Signs of the Times</i> , <i>These Times</i> , <i>Message</i>)	April 1-30
Health and Welfare Services	May 2
Home Missionary Offering	May 2
Disaster and Famine Relief Offering	May 9
Spirit of Prophecy Day	May 16
College of Medical Evangelists Offering	May 30
North American Missions	June 6
Thirteenth Sabbath Offering (Middle East Division)	June 27
Medical Missionary Day and Offering	July 4
Midsummer Missions Service and Offering	July 11
Enlightening Dark Counties	August 1
Home Missionary Offering	August 1
Educational Day and Elementary School Offering	August 15
Oakwood College Offering	August 29
Literature Evangelist Rally Day	September 5
Home Missionary Offering	September 5
Missions Extension Day and Offering	September 12
JMV Pathfinder Day	September 12
Sabbath School Rally Day	September 26
Thirteenth Sabbath Offering (Far Eastern Division)	September 26
Neighborhood Evangelism	October 3
Home Missionary Offering	October 3
Voice of Prophecy Offering	October 10
<i>Review and Herald</i> Campaign	October 17-November 14
Temperance Day Offering	October 24
Witnessing Laymen	November 7
Home Missionary Offering	November 7
Week of Prayer and Sacrifice	November 7-14
Week of Sacrifice Offering	November 14
Ingathering Campaign for 1960	November 21-January 9
Home Missionary Day and Offering	December 5
Thirteenth Sabbath Offering (Southern Asia Division)	December 26

Hours of pleasure

For All the Family

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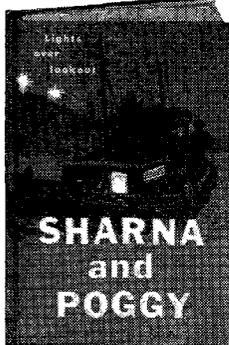


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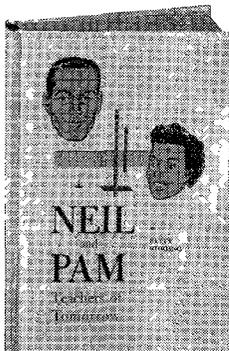


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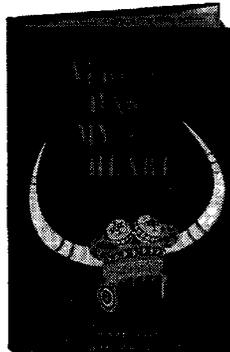


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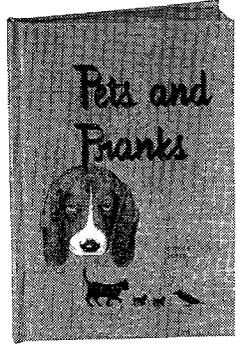


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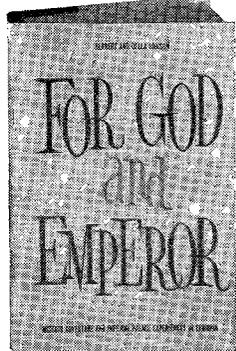


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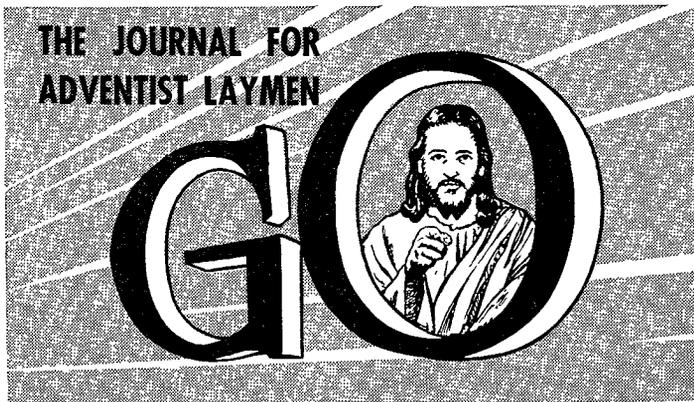
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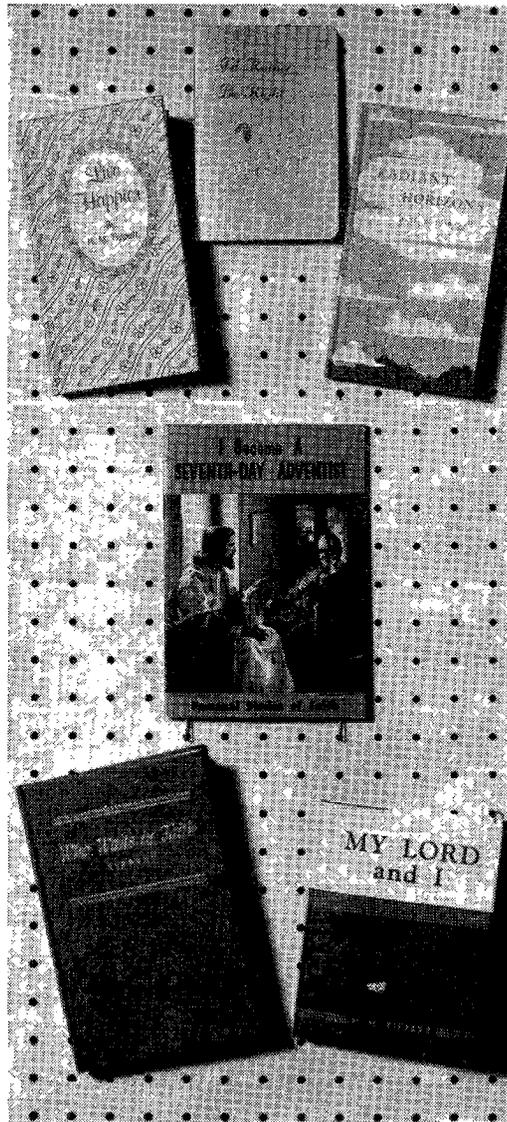
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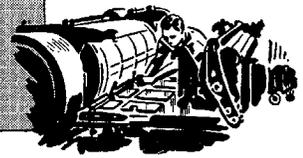


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Posthumous Honor for F. H. Yost

Readers of the REVIEW all know of the long, active service of our late, beloved Dr. Frank H. Yost in religious liberty work. He was also active in the organization known as Protestants and Other Americans United for Separation of Church and State. At the recent 11th National Convention of P.O.A.U., held in St. Louis, February 9 and 10, the writer had the privilege of receiving in behalf of Dr. Yost's family and the Religious Liberty Department the following citation for his distinguished service:

"Protestants and Other Americans United for Separation of Church and State to Frank Herman Yost (1894-1958) Editor, Author, a Founder of P.O.A.U. For unswerving allegiance in public utterance and in personal conviction to the cause of church-state separation.

"[Signed] Louis W. Newton,
President,

"[Signed] Glenn L. Archer,
Executive Director.

February 9, 1959."

W. MELVIN ADAMS

Pacific Union Conference Session

At the tenth quadrennial session of the Pacific Union Conference several changes in leadership were made. These changes were brought about largely by the decision of three members of the union staff to retire from active service: A. C. Nelson, department of education secretary; R. R. Breitigam, Sabbath school department secretary; and James Howarth, auditor.

Here is the roster of leaders elected at the session to serve during the coming four-year term: president, F. W. Schnepfer; secretary-treasurer, W. J. Blacker; assistant treasurers, E. L. Herr and I. E. Anunsen; auditor, Werber Johnson; associate auditor, E. R. Sanders; assistant auditor, H. L. Shull; YPMV, temperance, and war service, Miller Brockett; associate YPMV, temperance, and war service, Harry Garkick; education, L. R. Rasmussen; associate education, W. O. Baldwin; assistant education, Else Nelson; home missionary and civil defense, D. E. Dirksen; assistant home mission-

ary, Mary Walsh; medical, A.S.I., director of health education, W. H. Shephard; religious liberty and industrial relations, Alger H. Johns; public relations, radio and TV, J. O. Iversen; publishing, A. G. Sutton; associate publishing, A. R. Reiswig and H. B. Wiles; regional, W. S. Lee; Sabbath school, Helmuth C. Retzer; president, Hawaiian Mission, Cree Sandefur; secretary-treasurer, Hawaiian Mission, Orville Butler.

Attending the session were five former presidents of the Pacific Union Conference: J. W. Christian, J. L. McElhany, Glenn Calkins, W. B. Ochs, and C. L. Bauer. From the time when the first of the five took office in 1918 to the close of the year 1958, the membership has risen from 13,631 to 72,310.

The work in the West was launched in 1868 when J. N. Loughborough and D. T. Bordeau pitched their evangelistic tent in San Francisco. The General Conference invested \$1,755 in that mission for about four years until the work became self supporting. During the past quadrennium the tithing income has been \$38,385,907.01, while during the same period the offerings to missions totaled \$8,659,284.01.

The meetings, which were held in the San Francisco Municipal Auditorium, February 9 and 10, brought the Adventists again to the notice of the city. The number of official delegates, 290, was swelled by visitors to a total of 1,500, including many retired workers and their wives.

W. P. BRADLEY

American Temperance Society Convention Dates

All our church members will be interested in an action taken at a recent meeting of the General Conference committee, which has set the time and place for the fourth national convention of the American Temperance Society. The convention will be held in Denver, Colorado, October 5 to 10. An excellent program is being planned, and all union, conference, and local church temperance secretaries are invited to attend this meeting. All active members of the American Temperance Society are welcome.

Plan now to include this convention in your fall program.

W. A. SCHARFFENBERG

Thank You for Your Help

Looking back over 1958, I want to take this occasion on behalf of the General Conference to thank all of our members for their faithfulness in the support of God's work.

The pioneers had little money or other material assets, but they were rich in faith; they believed that the Advent people would go forward and finish the work. We have come a long way since their day. If they could see how the work has extended into nearly every country of earth they would greatly rejoice.

But I believe that if each of us would pledge to put forth greater effort in personal soul-winning work and give more of our means than we did in 1958, the work would move forward with greater rapidity. Funds would be available to send workers into hitherto unentered areas.

Brethren and sisters, let us make the year 1959 the best ever in soul winning by giving our hearts, our time, and our money for the speedy finishing of the task still before us. I want to say a big "Thank you" for your loyalty and devotion.

C. L. TORREY

Treasurer, General Conference

Reprints of Dr. McCay's Articles

We conclude, in this issue, the series of articles by Dr. Clive M. McCay, who sets forth the unique character and quality of the health instruction given by Mrs. White. We do not recall that the REVIEW has ever published a more striking comment on the health teachings of the Adventist Church. Already requests are coming to us for reprints. Evidently churches and institutions, as well as individuals, feel that Dr. McCay's statement should be given larger, continuing circulation.

As stated last week, we plan to make a reprint of the articles about 30 days from now. This should give all our people ample time to send in their orders. We hope to care for the matter with one reprinting. The prices are: 10 or more copies, 6 cents each; 100 or more, 5½ cents each; 1,000 or more, 4½ cents each. Orders should be sent promptly, and directly to: Periodical Department, Review and Herald, Takoma Park, Washington 12, D.C.