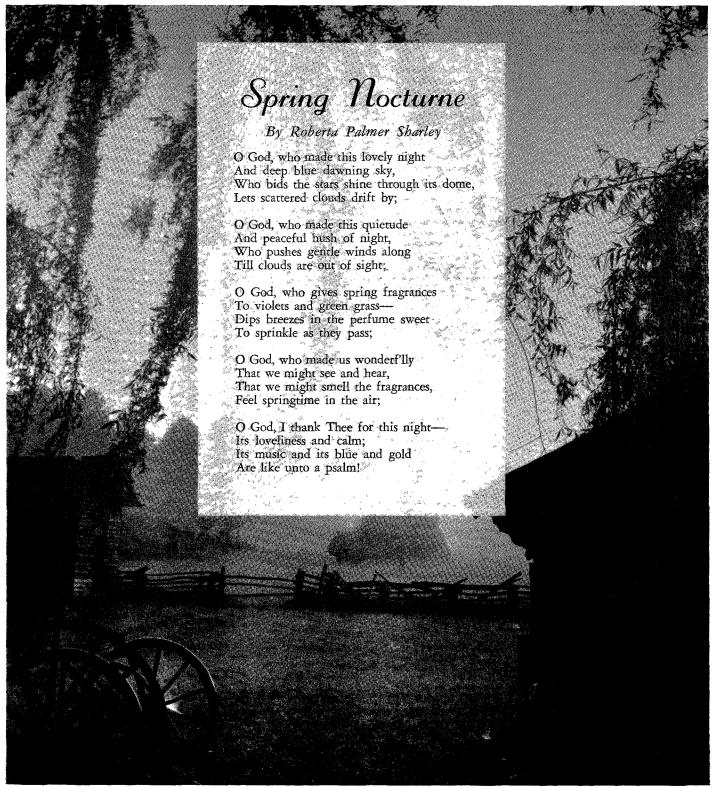
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GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



FRANK J. MILLER

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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 An out-of-date report is not news, and is not acceptable.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. All manuscripts should be typed, double spaced, and with adequate margins. Use only one side of paper. Carbon copies are never acceptable. Unsolicited manuscripts cannot be returned unless a stamped, self-addressed envelope is sent with them. The Review does not pay for unsolicited material.

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

Religious Fro

[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.]

Education Grants Urged on Tobacco, Liquor Hazards

Senator Richard L. Neuberger (D. Ore.) has reintroduced in Congress legislation that gives States Federal grants to help finance programs to educate youths on the health hazards of tobacco and liquor. An identical measure was introduced in the House by Representative David S. King (D.-Utah). Under the proposed legislation the Federal Government would match any funds used by States to start education programs in elementary and high schools to teach students the dangers to health in smoking and/or drinking. Senator Neuberger also cited reports of the U.S. Public Health Service.

Episcopal Clergyman Hits Lord's Day Alliance

An Episcopal clergyman, the Reverend William Vaughn Ischie, Jr., scored the Lord's Day Alliance of Pennsylvania for opposing a referendum on pari-mutuel betting and changes in Sunday blue laws. In a statement distributed to members of the State legislature, he charged that the alliance "appears to have no faith in the people to decide" the issues. Father Ischie is rector of Christ church, Franklinville. He was formerly chaplain at Holmesburg prison for the Episcopal City Mission. He said the alliance was a "group of blatant know-nothings" that continues "to coerce and bully legislators into positions that are detrimental to the spiritual, economic, and social interests of the people of the State.'

Witnesses Win in Greek Supreme Court

✓ The Greek Supreme Court ruled in Athens that Jehovah's Witnesses are a "well-known faith and therefore protected by the Greek Constitution." Judge Andreas Toussos issued the opinion following a query by the Holy Synod of the Greek Orthodox Church whether the Witnesses could be considered a "well-known religion" under the country's constitution and consequently entitled to its protection. The decree means that Witnesses may carry on their activities freely.

Report Links Inscription to St. Peter's Tomb

A hitherto uncoded epigraph, or inscription, near what is believed to be the tomb of the first pope under the Altar of the Confession in St. Peter's Basilica, is dated about the year 160 A.D. and reads: "Peter is buried here." This is one of the findings revealed by Prof. Margharita Guarducci of the University of Rome in a three-volume report based on a five-year study of the ancient graffiti, or wall scratchings, in the immediate area of the spot where the Prince of the Apostles reputedly was buried after his martyrdom, around 67 A.D.

THE ADVENT REVIEW AND SABBATH HERALD

111th Year of Continuous Publication

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Circulation Manager R. G. Campbell Subscription rates: One year Six months In United States and CanadaIn countries requiring extra postage \$6.50 7.00 \$3.40 3.65

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

Published by the Seventh-day Adventists. Printed every Thursday by the Review and Herald Publishing Association at Takoma Park, Washington 12, D.C., U.S.A. Second-class postage paid at Washington, D.C. Vol. 136, No. 18.

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· EDITORIALS

Comments on a Letter—5

[We conclude, this week, our comments on a letter from a prominent Presbyterian churchman, in which he says, in part: "We do not 'keep' Sunday as the Sabbath. There is only one Sabbath, which is Saturday. We celebrate (not keep) the day of Christ's resurrection." We have traced the history of the Sabbath in Protestantism, showing that as the Reformation progressed a more earnest endeavor was made, particularly in the British Isles, and from there to America, for stricter keeping of Sunday. The reasoning adopted was that the fourth command of the Decalogue calls simply for one day in seven to be kept holy, and that since the resurrection, Sunday is that day. We have endeavored to show that the exegesis is untenable and that the continuing reformation calls for a return to the keeping of the seventh-day Sabbath.]

When, in mid-nineteenth century, Adventists began to keep and to proclaim the seventh-day Sabbath, they were generally dismissed as quibblers over days. The indictment went like this: "These Adventists—why do they disturb the quiet of Christendom with their theological ideas on a fine point as to which day should be kept holy? Everyone keeps the first day of the week. After all, what difference does it really make whether we rest on the first day or the seventh?" Our answer was that finite man should not attempt to reason away the explicit commands of God, that furthermore, the command dealt not only with the matter of time, but with the memorializing of a certain great event. We went on confidently to claim that the significance of the Sabbath would become greater as time passed, and that we must proclaim it as a part of the last great call to men to make ready for the day of God.

Enter Charles Darwin

All this was before a certain man, Charles Darwin, began to capture the minds of men—first the agnostics, then secularists in general, and finally, by the early decades of the twentieth century, a majority of Protestant churchmen. Darwin, as we all know, popularized the theory of evolution. Either explicit, or implicit, in that theory were certain ideas, for example, regarding natural laws, miracles, the relation of God to natural law and all creation.

There were few who realized at the outset how farsweeping would be the impact of the evolutionary premises on almost all branches of learning. And certainly there were few who sensed that this theory would result in nothing less than a new theology for all who accepted it. But Joseph LeConte well observed, in his classic apology for evolution, that it "is literally one half of all science. Therefore, its truth or falseness, its acceptance or rejection, is no trifling matter, affecting only one small corner of the thought realm. On the contrary, it affects profoundly the foundations of philosophy, and therefore the whole domain of thought. It determines the whole attitude of the mind toward nature and God."— Evolution and Its Relation to Religious Thought, pp. 3, 4.

Evolution's first attack on Scripture was upon the opening chapters of Genesis. But the logic that proceeded from the assumption that man was not created by the fiat of God, but was evolved instead, could not stop with the Creation record in Genesis. The fall of man had to be relegated to the realm of myth. How could man

fall from perfection if he was ever slowly evolving upward? But if man did not fall, but by inherent forces was ever moving upward, what shall we do with the Bible doctrine of sin, and of the Bible plan for the redemption of man from sin? Indeed, the evolutionary theory can find no place for the miraculous, as the conservative Christian has always understood that term.

Great Truths Denied

All this adds up to a vitiation, if not a complete denial, of the great events that are compressed within the period from the birth to the ascension of our Lord. Yes, and all this adds up also to the blurring out, if not the destruction, of the very idea of a personal God, omnipotent and omniscient. The ultimate logic of the evolutionary theory exempts nothing in the universe—even God is enmeshed in the evolutionary process. He is more the servant of His creation than its master. The idea of a transcendent God, supreme and apart from His creation, simply does not fit into a thorough-going evolutionary philosophy.

The result? For some people the result is atheism, or at

The result? For some people the result is atheism, or at least agnosticism. With religious people who have feverishly sought to appear intellectually respectable while remaining religious, the result has been a focusing on the immanence of God—His immediate presence everywhere—with such exclusive ardor as quite completely to blot out that necessary balancing quality of the infinite God, His transcendence. Christians through the centuries have kept the two qualities of God in delicate balance, not seeking to resolve the mystery of how the great God could at once be near to all of us and yet be high and lifted up, with heaven as His throne.

But while a total emphasis on God's immanence seemed to tune in with the evolutionary idea of inherent forces in nature, such total emphasis could not fail to banish from many minds the very concept of a personal God, distinct and superior to all creation, to whom we could pray. The fruitage of this we see today in the almost universal blight of secularism, which has rightly been termed "refined atheism." Most men in Christian lands today do not deny God, they simply ignore Him. Well did a writer declare in the Christian Century some years ago:

"A generation ago the focus of controversy was the defense of Genesis against an encroaching 'Darwinism.' Today it is the defense of some kind of God against 'materialism, atheism, and humanism.' "—Nov. 11, 1931.

War Within Churches

The end result of the working of the fierce evolutionary leaven was a war within most church communions, with divisions and opposing schools of thought. Some have marveled that in the Adventist communion no such war has occurred, no split even in the professorial group in our colleges. But, as we explained to one churchman, there is no mystery in this fact. How could we who are Adventists ever be divided about the question of the origin of the world and of man when we keep holy to our God the seventh day of each week in remembrance of the awesome truth that "in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day" (Ex. 20:11)?

Again, how could we be divided as to earth's beginnings when the very scripture that is central to our dis-

tinctive preaching declares: "Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters" (Rev. 14:7)?

It is in the context of the Genesis Creation account that we see God in His prime distinguishing mark of transcendence, Author of all, Ruler of all, Judge of all.

Here stands forth God as a personal being.

If all men had faithfully kept the Sabbath there never would have been false and fanciful theories as to the origin of the earth. Anchored to the very opening record of the Bible, the Sabbath was intended of God to keep in men's minds forever the prime truths of revelation—truths, which if lost, would ultimately blur, distort, or destroy all the rest of revelation.

Must Take Stand at Genesis

If the history of the evolutionary controversy teaches us anything, it teaches us that the battle for the Bible, as the Bible has been understood through the centuries, is lost when the line is breached at Genesis. We do not say that a segment of Christians who worship on Sunday have failed to hold the line. We honor those conservative churchmen of other faiths who have loyally contended for the truth of Genesis, and thus for the other truths that rest upon it.

But we do say—and this is the important point for this whole discussion—such churchmen have sought to stand for the truth of Genesis, and to hold their congregations with them, without calling upon the bulwark of strength that is to be found in stressing God's creatorship in the framework of the divine declaration of the Sabbath command, which so vividly sets forth this truth and

calls on us ever to remember it.

Today, the Sabbath stands as the evident symbol of a whole view of religion and of the Bible that is counter to modernism, that stark apostasy that marks our day. The man who keeps the Sabbath thus witnesses before all the world that he has no part in this apostasy. We believe that God intended that the Sabbath should be restored—after long centuries of unscriptural holy days had crowded it out—as a sign, a rallying point, for those who worship the Creator of heaven and earth.

Not Concerned With Arguments About Earth's Age

We need not turn aside to consider the arguments presented by scientists, and strangely enough by some who zealously affirm their Biblical orthodoxy, regarding the alleged great age of the world and the fossils, and hence the vast time periods signified by the "days" of Creation week. We here need only to remark that the Bible explicitly declares that the Sabbath-which the Sacred Record reveals came on the seventh day of each week-was given to man as a memorial of God's flat creation of this earth. We believe that Bible declaration, and proceed accordingly with our reasoning. Indeed, if the Sabbath was not given by God as a memorial of Creation, pray tell, what was it given for? Theologians through all past centuries have considered it to be such a memorial. The rigid logic of those who would affirm that the Sabbath cannot really be a memorial of Creation because, forsooth, men think they have now found the earth to be much older than formerly believed, is simply this: "Moses and the other Bible writers were in grave error in affirming that the Sabbath is the memorial of Creation." We know that modernists and secularists do not wince at the idea that Bible writers were frequently in error. But we are setting forth our case for the Sabbath to those who believe that the Bible record is true.

We thank God for the Sabbath. We keep it, not in a legalistic mood, but in joyous commemoration of the Creator who formed us and later redeemed us by His blood. And it is because we thus keep bright the fact of the original perfection of man, and then of his fall, that we are best able to appreciate the full magnitude and meaningfulness of Christ's death and resurrection. The new creation is assured to us by the first Creation. Nor would we permit the fact of Christ's death and resurrection to go without special recognition. We give to these events the very recognition that the Scriptures offer—the Lord's Supper and baptism by immersion.

We would humbly but earnestly urge all loyal believers in the Bible to re-examine the subject of the Sabbath in

the setting of Creation!

Sailing Under False Colors

The secret weapon of the British Navy in World War I was a category of cleverly camouflaged mystery ships known officially as "Q-boats." These Trojan sea horses were ordinary merchantmen that preserved a normal external appearance but which had been ingeniously converted into men-of-war. Flying a neutral flag and ostensibly engaged in legitimate commerce, they would prowl the traffic lanes of the high seas and prey on enemy shipping. Once within range they would strike their neutral flag, break out the Union Jack, drop their disguise, swing their concealed guns into position, order the enemy crew to heave to and abandon ship, and

then sink the hapless craft.

An equally subtle but potentially more dangerous craft is now prowling the traffic lanes of public opinion in the United States. We refer to aggressive and persistent, but thus far surreptitious and well-concealed, efforts on the part of certain religious groups to foist Sunday blue laws on an unsuspecting American public under the guise of being health and welfare measures. Recently these interests succeeded in Ohio, but failed in Utah, thanks to the alert and decisive last-minute action of the governor, George Dewey Clyde. As we write, this religious Trojan horse is now lurking in the halls of the Maryland State Legislature at Annapolis, where a bill has been introduced that would compel all residents of the "Free State" to rest on Sunday and subject them to severe penalties if they fail to do so.

As with all current Sunday blue laws, the sponsors of this Maryland bill deny that it is in any sense religious legislation, and claim to be promoting it exclusively as a health and welfare measure properly within the police powers of the State. Past experience has taught Sunday-law advocates that a patently religious Sunday bill would have little prospect of passage in the first place, and that even if enacted it would be held unconstitutional. Today, the courts consistently hold Sunday laws to be social and not religious in nature, and therefore not

in conflict with the Constitution.

Religious Legislation in Disguise

Now, all will agree that a man has a right to one day's rest in seven, from his workaday occupation, both for his own sake and that of his family. Legislation to guarantee this right is altogether proper. But at the present time Sunday-law advocates have so confused the public mind on this laudable social objective as to make most people—including many able legislators and jurists—think that the only way to assure men of one day's rest in seven is to compel all men to rest on Sunday. Sunday blue-law advocates thus propose a fundamentally religious remedy for what they advertise as a strictly health and welfare problem.

We have been warned that "Protestants are working in disguise to bring Sunday to the front," and that "the Sunday movement is now making its way in darkness. The leaders are concealing the true issue, and many who unite in the movement do not themselves see whither the undercurrent is tending." Only when they have succeeded in so arranging matters "that the Lord's people may not have mercy or justice" will these misguided religious zealots come out into the open, and then it will be too late for us to do anything about it. It is therefore our duty-now-to seize every opportunity to make clear "the real question at issue, thus interposing the most effectual protest against measures to restrict liberty of conscience."—Testimonies, vol. 5, pp. 449, 452.

One effective way of unmasking the health and welfare argument for Sunday blue laws is to show up its fallacy by asking a few pointed questions. For instance, What valid evidence is there that people who rest on Sunday are healthier or otherwise better off than those who rest on some other day of the week? It would be necessary to prove that members of such homes are better adjusted emotionally, that they are more useful members of society, and that such homes are less prone to divorce and juvenile delinquency than homes where Saturday, or some other day, is observed. In this age of extensive medical and social research it should be possible to secure scientific proof of the implied contention of Sunday-law advocates—if the contention has any validity. To be sure, proponents of Sunday legislation know very well that their implied argument has no substance in fact, and they are not likely to conduct any research on the matter.

Who Should Promote Health and Welfare Measures?

Another question we might ask is, If the proposed Sunday laws are, indeed, what they profess to be—strictly health and welfare measures—why is it that the United States Department of Health, Education and Welfare, the American Medical Association, public health officials, and life insurance companies have not become ardent advocates of Sunday legislation? Their unanimous silence on the subject would seem to be proof positive that, despite all arguments to the contrary, Sunday laws are not health and welfare measures as their sponsors would have us believe.

We would also like to know why religious leaders—if indeed they are sincere in advocating Sunday rest solely or primarily as a health and welfare measure—are not as vocal and active in efforts to secure legislation on countless other matters that do clearly affect the public health and welfare. And if merchants are to be granted legislation that compels competitors to remain closed when they find it convenient to do so, why should we not favor them, also, with a law forbidding any competitor to operate a place of business within so many city blocks of their establishment, or perhaps in the same city? The simple fact is that when an otherwise legitimate health and welfare measure specifies Sunday as a day of rest it ceases to be essentially, and thus in fact, a genuine health and welfare measure.

That not all Protestant clergymen are blind to the devious maneuvers of Sunday-law advocates is evident from the recent protest of an Episcopal clergyman, the Reverend William Vaughn Ischie, Jr., of Pennsylvania, to members of the State legislature that the Lord's Day Alliance—this country's most militant group of Sunday blue-law advocates—is a "group of blatant know-nothings." They persistently "coerce and bully legislators into positions that are detrimental to the spiritual, economic, and social interests of the people of the State," he continued, and demanded "an end to this program of planned persecution.'

It takes only one drop of poison to render a bottle of milk or a loaf of bread wholly undesirable and unsafe. To inject Sunday into otherwise legitimate health and welfare legislation has precisely the same effect. If it be deemed essential to specify Sunday as a day of rest by law, let it be clearly and honestly labeled as religious legislation. Instead of permitting such laws to masquerade as health and welfare measures, let them be recognized for what they are—religious legislation, and that of the most reprehensible and pernicious sort. Sunday-law advocates conceal the religious motive today because they very well know that the United States Constitution pro-hibits religious legislation, and that religious Sunday laws would be held unconstitutional.

Sunday blue-law advocates are sailing under false colors. We challenge them to be honest with themselves and with the American public, to cease masquerading in the guise of social reformers, and to admit that their motive is to compel all men to honor the day of their religious preference.

Training for Delinquency

Sometimes truth is most effectively impressed on the mind when it is presented from a negative angle and mingled with a bit of irony. This is well illustrated in the following list of rules for rearing children. The list is sometimes given by police to parents of delinquent youth.

"1. Begin with infancy to give the child everything he wants. In this way he'll grow up believing the world

owes him a living.

"2. Praise him in his presence to all the neighbors; show how much smarter he is than the neighbors' chil-

"3. Avoid use of the word 'wrong.' It may develop in the child a 'guilt complex.' This will prepare him to believe that when he is punished later on for stealing cars or assaulting women that society is 'against him' and that he is being 'persecuted.

"4. Pick up everything after him: his shoes, his books, his clothes. Do everything for him, so he'll be experi-

enced in throwing burdens on others.

"5. Quarrel frequently in the presence of your children, or they won't be prepared for broken homes

"6. Give him all the spending money he wants; never

let him earn his own.

"7. Satisfy every craving of the child for food, drinks, and everything that has to do with the sense of taste and touch, gratifying every sensual desire.

"8. Take his part against policemen, teachers, and neighbors. They are all 'prejudiced' against your child.

"9. When he gets into real trouble, always defend yourself and say, 'I never could do anything with him.'

Too Late?

Perhaps parents whose children are already in their teens may recognize some of these suggestions as procedures they have followed in bringing up their children. Unfortunately, it is probably too late for such parents to save the day by making changes now. The damage to their offspring may already have been done. They can only pray that God will somehow overrule their mistakes and make their children the upstanding citizens—and Christians—that they should be.

But parents who still have young children will profit greatly by taking careful stock of the principles upon which their home is operated. Remember that results are fairly predictable. If the nine suggestions given above are carried out, the child will in all probability develop into a delinquent. On the other hand, God's promise is: "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6). What kind of training are we giving our children—a training for delinquency, or one that will fit them for a place in the kingdom?

The Spirit of Our Medical Work

By R. R. FIGUHR

[Second half of a sermon delivered at the Third Development Conference of the College of Medical Evangelists.—Entropy.]

WE HAVE but one training center in the entire world where physicians, dentists, nurses, technicians, and other types of workers in the great field of health and healing are trained. The whole Adventist world looks here. CME serves the world field. It has projected itself uniquely unto the uttermost parts of the earth, bringing to fruition the high hopes of its earnest founders.

high hopes of its earnest founders. The measure of success that has been accomplished through the struggle to keep CME moving along with modern progress and development has been a cause of deep satisfaction to all of us. Had funds been available, much more could have been done. Many urgent requests for pressing needs were not granted. It has been impossible to do so. Carrying on as we do a world program of work, denominational funds must be carefully apportioned among many projects, all worthy and urgent. But this inability to supply all that was needed by no means denotes a lack of interest or of appreciation for what this institution is doing to assist the church in taking to the world, as speedily as possible, the message committed to it.

CME Must Keep Pace

With the rapid strides being made in medical and related sciences, CME must keep pace. Every legitimate desire to keep abreast of the progress in the fields that especially concern the school is commendable and has the hearty approval of our people.

Development must mean not only enlarged facilities but also an enlarged vision, a greater recognition of responsibility, a deeper sense of dedicated service. It must mean a growing contribution to the expanding program of the church. This phase of development we cannot too strongly emphasize. Particularly is this so since, under the constant pres-

sure of today, there is danger of relegating to a place of relative unimportance what should occupy first place. There is no other class of workers called for so insistently by the foreign fields as those trained here in CME. Some may have the impression that the cause of foreign missions is lagging, that the needs are much less urgent than in past years. Notice this quotation from a recent well-known magazine:

"The high tide of Protestant missions that once swept across the seas may seem to the unchurched an ebbing effort in a world of Communist persecution and colonial nationalism. But the tide is higher than ever, according to a new report by the Missionary Research Library. There are at least 10,000 more U.S. and Canadian Protestant missionaries at work around the world than there were in 1950, and the total figure of 25,058

Look to the Hills

By Della Wendt Willis

Calm verdant hills, far-reaching hills, That silhouette the sky; Eye-resting hills, protecting hills, Like sentinels on high.

Help-giving hills, uplifting hills, With their heart-warming worth; Haze-covered hills, soft, purple hills That decorate the earth.

Sweet-scented hills, dew-sparkled hills That hide gay-colored flowers; Grass-covered hills, life-giving hills, That woo the crystal showers.

God-made hills, inspiring hills, Where a lone eagle flies; Hope-laden hills, God's refuge hills, To thee I lift mine eyes. is more than four times as large as at the turn of the century, when the 'missionary era' seemed at its height.

"The extra missionary stream comes from the smaller fighting sects rather than the old established churches. Example: the 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 homes bases, in 184 countries."—Time, January 9, 1959.

We are in the high tide of missionary endeavor, and at the forefront are the Seventh-day Adventists. It is vital to the program of our church that men and women be well trained in their respective fields and inspired to dedicated service. As our world program grows, the demand for these classes of recruits increases. There must be a continual emphasis on dedicated service as well as professional preparation of the highest quality. The program of the church will suffer greatly unless this is achieved.

Medical Work Overcomes Prejudice

Our earnest prayer is that CME may never lose its vision; that all connected with it may ever recognize its mission. It has been most gratifying to see responsible men and women giving that emphasis in recent months. We believe a new spirit is spreading throughout the entire institution. We thank God and take courage. It is so important that in the formation of development plans we keep clearly before us the original, unchanged, and unchanging objective, namely, that CME shall contribute to the fullest extent of its ability in proclaiming the faith we profess to every nation, kindred, tongue, and people. This is not only a challenging privilege, it is a sacred responsibility. Some who come in contact with us plainly say that they do not like our religion. On occasions they avoid us, until they fall ill. But the excellence of what we offer in

medical service draws them to us in spite of prejudice.

In one of our overseas medical institutions some time ago, one of a different religious group acquired the habit of coming to us for medical help. One day he remarked to our doctor, "How is it that you people are so up to date in your medical practice, and so old-fashioned in your religion?" Evidently he thought this was inconsistent. Quite the contrary. Old-fashioned religion inspires up-to-date medical service. It is this so-carefully guarded faith that gives purpose and direction to our service to our fellow men. When people come they receive the serious attention of capable physicians, the sympathetic treatment of nurses, the careful findings of trained technicians, and they partake of the appetizing dishes of our skilled dietitians. Small wonder that they go away impressed and unable to refrain from speaking with appreciation of Seventh-day Adventists and their medical work. This cooperation and dedicated effort on the part of all is what makes Seventh-day Adventist medical service outstanding. This type of service cannot be rendered unless there is deep realization on the part of every worker that he is rendering service to God by serving his fellow men efficiently and well.

Fifty-five years ago a minister of another church for the first time came in direct contact with the Seventh-day Adventist concept of medical practice. He wrote the other day:

"I am a former Unitarian minister, now in my 80th year. I wish to testify, belatedly, to the lifelong influence and inspiration that my stay [in 1903] of five or six weeks at the [Battle Creek] Sanitarium was to me. I have told of it many times over the years, and often voiced my wonder and delight at the experience, unique to my personal knowledge in the thoroughness with which I found the leaven of working, Christlike Christianity permeating the whole staff-doctors, nurses, and bath attendants-and seeping down to a thousand patients. ... The thing that made my stay so memorable was that in all the time I was there I never heard a patient utter a single profane or obscene word or tell, or start to tell, a questionable story. And yet, I never saw a sign of warning or heard a bath attendant utter a word of rebuke. . . . Another thing that won my admiration was the natural, unspoiled, wholesome friendliness of the young men bath attendants and waitresses, with never a hint of overdoing it or of goody-goodyness. And the way little groups of Adventists would meet at times, across a huge room or off in a corner, and one of them would invite you to join them if you cared to, without the slightest implied pressure or put-on piety, was another thing that has remained green in my memory."

An Imaginary Trip

Here were workers of all classes, united in rendering that high type of service that is the goal of Seventh-day Adventist medical service. I wish time permitted an imaginary trip around the world, with brief stop-offs at many points where we have medical work and where CME is represented by its sons and daughters. We would find ourselves in teeming Oriental cities with restless millions; we would stop at distant, isolated outposts. We would look into some large, respected, and well-equipped hospitals as well as humble little units with meager facilities—but all carrying on with an impressive spirit of service.

A few days ago I returned from a large area of the world where the need for this kind of service is very great and where we have been led to establish medical work. It was my privilege to observe the various types of medical workers in action and, as the elderly Unitarian minister quoted above says, To see how the leaven of Christlike Christianity was permeating the whole staff. In a far outpost I saw people bringing their sick, laying them on the ground in the yard to wait for the doctor and his busy staff to get to them. Sometimes it required waiting interminably, for it was the doctor who frequently had to run over to encourage the faltering light plant to keep going, or to solve a problem connected with a primitive water system that furnished the trickle of water for the plant. He and his staff were on call twenty-four hours a day attending to a large variety of ailments. It is no wonder that the children growing up in such an atmosphere should vow to return as soon as possible to assist their doctor father. Dedicated service is contagious.

We enter a hospital in another area. The ward is crowded with army cots, all occupied. Patients wrapped in blankets are lying under cots. The explanation is that there are insufficient beds for all, so expectant mothers are accommodated under the cots. After delivery, they endeavor to place the mothers on cots. Frequently this means two patients to a bed. But even here the service is unique.

We go to South America and to some of the great streams that drain this continent of opportunity. There we find a fleet of Seventh-day Adventist medical launches serving the thousands of isolated dwellers along these streams. I shall not soon forget a stretch of 1,200 kilometers on the mighty Amazon over which we passed, along the entire length of which was to be found no medical work of any description. Flagged to the shore one day by a man who had heard the approaching throb of our motor, we were informed about his sick wife. The missionary entered the humble abode to minister to the stricken one. I remained outside with the husband. After we had exchanged a few remarks he said, "I'd like to join the church that does this work." I doubt

Parents' Fellowship of Prayer

[Address prayer requests to Parents' Fellowship of Prayer, Review and Herald, Washington 12, D.C.]

A Home Re-established; A Little Boy's Request

With increasing frequency we receive letters asking us to pray that God will reunite estranged families: a father or a mother has become enamored with the world or with another party. Surely Satan is working with great skill and determination to disrupt homes and thus cause the loss of souls.

We always rejoice when we learn that in answer to prayer homes have been successfully re-established. The following letter from Ohio is typical of a number received recently: "I'm writing to tell you that our prayers have been answered. You may remember that I wrote you to pray for my husband. He had left the church and his family. Now he has come home to us and we are happy together once more. I want to thank you for all your prayers

in his behalf. It's so wonderful to know that God hears and answers prayer. . . . We will still pray every Friday at sunset and ask God to restore other broken homes. Pray for me and the children that we may be faithful until Christ comes."

Not long ago we received an unusual letter from Oklahoma. It was from a little boy. His request was simple: "Please put my daddy on your prayer list. His name is ——. He sed [sic] our prayers had been answered but he diden't [sic] keep Sabbath." Here is a little fellow who wants to see his daddy converted and living in harmony with the sacred law of God. We trust that the little boy's prayers will be answered. May we all have the simple faith of a little child as we talk to our Father in heaven.

that he knew much of our teachings. It is doubtful that he even knew the name of our church. He just knew that here was a people who sent out dedicated men and women to help the sick and suffering and he wanted to be one of them.

"Angels of Mercy"

In still another area, an elderly woman of high rank was brought to our little medical unit. She was waited on by doctors, nurses, technicians, and others on the staff. Practically helpless, she doubly appreciated kindness and sympathy. When she died quietly one night, the daughter wrote to her brother whom I later met. He was in diplomatic service in a distant city. "How good it was," she wrote, "that our dear mother could pass her last days in such a haven of rest, attended by such angels of mercy."

In one of our sanitariums in this country, one of our Christian nurses related how a patient, evidently a woman of some means, rang for the nurse. She was upset, restless, dissatisfied, and determined to leave at once. The nurse could not make

contact with her doctor but spoke to another physician who happened to be there.

He volunteered to speak with the woman. A little later the nurse happened to pass by this room and looked in through the slightly ajar door. The doctor was kneeling by the bedside of this restless, nervous woman, praying. Later the nurse entered the room. "Oh," said the lady, "the most wonderful thing happened. A doctor whom I had never seen before came in, talked to me and prayed, and everything seems so calm and restful." Such experiences can be multiplied many times, for they occur daily in our hospitals and sanitariums. More than one patient, in selecting the surgeon, has been heard to say, "I want Dr. to operate because he prays.'

To bring through medical service of a high order a knowledge of, and a confidence in, God as a Saviour from sin and as a very present help in trouble, is the great mission of the College of Medical Evangelists. An ever-increasing realization of this noble objective on the part of CME is the cherished hope of our church.

Ingathering for Souls

By J. Ernest Edwards

[Last in a group of six articles on church activities in which laymen can and should participate. Elder Edwards, the author of this article, is secretary of the General Conference Home Missionary Department.—EDITORS.]

THE cornerstone of the oldest lighthouse in the world bears this inscription: "This lighthouse has been erected to give light to save life."

How aptly these chiseled words on the base of the Eddystone lighthouse describe the Ingathering program. The servant of the Lord has said, "We are to give to the world the light of truth as presented in the sacred Scriptures, and we are to receive from the world that which God moves upon them to do in behalf of His cause."—Testimonies to Ministers, p. 202.

Here the servant of the Lord summarizes the two purposes of Ingathering: first, to present people with truth, and second, to receive from them funds for the world cause of the Advent Movement.

In this missionary enterprise 20 mil-

lion potentially soul-winning contacts are made each year in North America. Through these Ingathering visits interested people are found, souls are reclaimed, thousands are enrolled in Bible correspondence courses, and scores begin attending our church and are finally baptized.

A young man, first approached at his home by a member out Ingathering, writes, "I have just finished reading a pamphlet called For Humanity. I was deeply moved. I notice at the end you advertise a Bible correspondence course that I would like to start taking, provided you will not have anyone call on me or try to push me into your religion. I want to study my own Bible in my own home, free from ministers and church workers. Don't get me wrong. If I happen to get the real truth, I won't mind saying so, but don't have anyone call on me until I say so. If you will send it, I will feel honored to start the Bible course. Also may I state here now that I am very much interested. Send the course at once, but remember, no callers. I will state my reasons later. If you have a printed catalog of your publications will you please send me one, so I can order some good religious books? I am a young man, age 24. My background is stated in just this word—orphanage. My desire—life with and for Christ. My search—Bible facts. My hope is that you can help me to find the truth."

Here is a young man on the very verge of the kingdom, waiting only to be personally addressed and gathered in. He was found by an Ingatherer, faithfully calling at each home in his territory.

Soul-winning Joy

One week after a woman was visited by a student on an academy Ingathering field day she began attending Sabbath school and church. She has been present every Sabbath since, and is a fine prospect for baptism. In relating the story the student was so thrilled she exclaimed, "Not all the money we have collected this year can measure up to finding this one new believer in my home State."

Such an experience helps us to understand these inspired words: "One of the new plans for reaching unbelievers is the Harvest Ingathering campaign for missions. . . . As those not of our faith have been made acquainted with the progress of the third angel's message in heathen lands, their sympathies have been aroused, and some have sought to learn more of the truth that has such power to transform hearts and lives. Men and women of all classes have been reached, and the name of God has been glorified."—Christian Service, p. 167.

At one of our Western camp meetings a brother who had moved to another State, but who had returned to his home State for a visit, was helping record a soul-winning symposium entitled "How I Found the Message." He heard a sister tell how she first learned of the message through an Ingathering contact in her store. She related how she studied the Bible correspondence course and finally accepted the truth. Through her labors her mother, her sister, and three others accepted the message and were baptized. Her story brought back memories to this brother of an Ingathering visit he had made at a store. As he peered around the platform he was overjoyed to recognize the woman he had visited years before. What a dramatic moment when these two met again, years after the first meeting—the Ingathering missionary and the person now baptized. Both were thrilled by the experience—dividends from an Ingathering visit.

Through Ingathering we not only receive soul-winning dividends from personal contacts, we also receive dividends by proxy, through the missionaries we support. The inspired counsel from the Lord indicates that this Ingathering activity should be the greatest event in our financial program. It provides opportunity to work for souls about us, and inspires us to send our prayers and gifts to sustain the laborers in earth's needy and destitute fields. When we ingather we demonstrate mission loyalty by supporting thousands of overseas workers in their medical, educational, and evangelistic ministry. In our Ingathering crusade we are partners with them in soul winning, for souls are won by proxy when we raise our Minute Man goals. Each year around the world more than eighty thousand believers are baptized. Missions pay richly in souls for eternity.

Recently, two countries never before reached with our message are being entered by our missionaries. For the first time work in Nepal and Bhutan and the protectorate of Sikkim has been started.

Helping Others Find the Light

In Bombay, India, a funeral procession was in progress. On an improvised stretcher pall bearers carried the dead man. Relatives and friends wailed as they followed the body to its place of cremation. Their cries pierced the air—"Surely there is a God! Surely there is a God! But we haven't found Him yet." All over the world people are seeking for the true God and wistfully looking to heaven for light.

Have you read of the businessman who as an earnest Christian worked for Christ twenty-four hours a dayby representing his Master in all his business relations and by supporting a missionary who worked for him while he slept at night? (See Christian

Service, p. 170.)

We are called to be "Christ's minutemen, bearing, as true witnesses, a decided testimony in favor of the truth."—Testimonies, vol. 9, p. 24. "In proportion to the enthusiasm and perseverance with which the work is carried forward, will be the success given."-Prophets and Kings, p. 263.

"You can't imagine what I've been doing today!" The speaker was seventy-five years old, almost blind with cataracts. "I've been Ingathering! They didn't assign me any territory or give me any papers. I guess they think I'm too old. Even though I'm not well, my spirit is strong." Kaising her hand this member said, "I'm a daughter of one of the founders of this church. I've taught in the Sabbath school for years and I've been Ingathering for years. How can I stop now when the end is so near and the need is so great?"

Years ago, at the end of a successful European battle that paved the way for final victory, the emperor ordered the making of a medal to be presented to each soldier. On this medal was etched these words: "An Enlarger of the Kingdom." God is anxious that this honored designation shall describe every Seventh-day Adventist worker and member.

The Bible teaches that all Christians, great or small, clever or ordinary, well-known or obscure, will share alike if faithful at their post of duty. (1 Sam. 30:24.) The young or aged, the sick or well, the one-talented or many-talented person, unable to go as missionaries, can "stay by the stuff" here—daily praying for our gospel workers in heathen lands, witnessing for the truth by seven-day Christian living, and by performing Ingathering exploits for the cause.

Ever remember that Christ was "never too busy, nor too timid, nor too fainthearted, nor too proud, nor too disinterested, nor too unwilling to present Himself a willing sacrifice for us." May His love in our hearts motivate us to follow His noble ex-

ample.

Who But God!

.

By Edna Atkin Pepper

O aren't you glad the universe Rests safely in God's hands; That time and tide and nature's laws Espouse His just commands?

And aren't you glad for His decree, As regal as a crown, That sea and sky blush gloriously To see the sun go down?

And aren't you glad that precious stones

Adorn this world of ours? And who but God would place bright pearls

In gardens of sea flowers!

I'm glad God landscaped all the earth, And planted grass and trees And roses in the valleys of His newest masterpiece.

I wonder if the starry lamps The Master Artist placed Have seen how much of beauty Thorns and thistles have erased;

Or do they shine on endlessly, Illumining the night, And trust the Judge of all the earth Someday to make it right?

Bottles in the Smoke

By Robert L. Larsen

FOR I am become like a bottle in the smoke" (Ps. 119:83).

The skins of goats, kids, and oxen since ancient times have been used to make "bottles" to hold water, wine, and other liquids in the Near East and the Orient. When these bottles are new they are moist and pliable and strong, but when they begin to grow old and are subjected to the smoke of fires they will dry up, become tough, and leak. In this condition they are useless.

David likened his spiritual condition to one of these bottles that had become shriveled, dried, and full of holes. He realized the importance of fellowship with God and that he was lacking the close association for which his soul hungered. He compared his soul to "a bottle in the smoke."

Religion is an essential part of a person's life, for it is the stabilizing, force that gives life meaning. Man is. an inquisitive being and seeks the answer to such questions as Why am I here? Where am I headed? What is life all about? And only faith in God and His Word can satisfy these honest questions. We shall not here attempt to answer these questions but merely point out that we as human beings need religion in order to understand life and live it to its fullest.

Without religious conviction our lives become like a boat on the ocean of time, blown about by every ill wind of insecurity, tossed about with no harbor in view. We become filled with fear of what lies ahead. Life becomes a hodgepodge of loose threads with no meaning, and we become like David's "bottle in the smoke."

Religion is to the soul what the compass is to the sailor. Without it we cannot expect to arrive at the harbor of peace and security that is offered to us by our Saviour. Yet, as we look about us in our everyday associations, we see many people that are without any religious convictions. Others perhaps once knew God but now are merely drifting, without a compass or

Why is it that religion satisfies some and seems valueless to others? Why is it that some hold fast to their faith in God in spite of the storms of life while others are blown into the rocks of sin and discouragement, their faith shipwrecked? Why is it that some ignore religion altogether and even become angry when spoken to about it? Could the answer lie in the fact that many do not have a true understanding of religion?

Many do not stop to consider what religion will do for them or what they

can expect of it. As a result of this failure to analyze the subject some take the position that religion is for cowards and old folks. They connect it with religious weaklings. Others feel that it will make heroes out of them. And there are those who think religion is a club with which to beat others over the head.

A few use religion to further themselves in the business world. But when the set goal has been reached, or their efforts to this end prove not entirely successful, their faith fails. Religion seems a disappointment to them.

Partly because of these false ideas of religion and their failure to satisfy, modernism has been able to gain wide acceptance. With modernism, reason has been placed above a "Thus saith the Lord." Those who preach of the coming inheritance of God's children have been called preachers of "pie in the sky." The commandments of men have been exalted above the commandments of God. The spirit of compromise has made the Creation record take a back seat to the teachings of evolution. False science has been uplifted in place of true science. Standards have been lowered, doctrines have been neglected for philosophy, and the challenge of true religion has been crucified.

But the answer to the problem of satisfying more people with religion does not lie in making concessions. Victory over Satan is never won by surrender. Then what should we do? First, we must analyze just what religion is, and decide what we can expect from it. Then we must fight the good fight of faith, holding fast till the Lord comes.

What is true religion? In James 1: 27 we read, "Pure religion and un-

defiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." But religion means more than this. Simply to visit the fatherless and widows and to keep oneself unspotted from the world is not the ultimate goal of the Christian. Religion is a way of life. What kind of life? One made up of creeds, ceremonies, and theories? God forbid. True religion springs from the heart because of an indwelling Christ.

Christ Dwelling Within

We must recognize that as poor, weak, sinful human beings it is impossible for us to live a Christlike life by our own strength. Paul invites believers to be imitators of him as he is an imitator of Christ, but Paul's ability to live an exemplary life was due to an indwelling Christ. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2:20).

Paul admonishes Timothy to be an example of the believers "in word, in conversation, in charity, in spirit, in faith, in purity" (I Tim. 4:12). This is possible in one way only—through Christ dwelling in the heart by the Holy Spirit. "For as many as are led by the Spirit of God, they are the sons of God" (Rom. 8:14). Being thus led by the Spirit of God the fruits of the Spirit will begin to manifest themselves in the life, and others will be able to see such fruits as "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22, 23).

When man tries to work out his own salvation without Christ abiding in the heart he soon finds the task impossible. He becomes discouraged at his failures and sinks into despair. His religion becomes empty; it has failed him; it did not live up to his expectations; he becomes like "a bottle in the smoke."

Now, what can we expect of religion? Not a life free from trials, sorrow, death, or the loss of loved ones. Jesus told His followers that in the world they would have tribulations (John 16:33). And Paul said, "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3:12).

If we cannot expect a life free from tribulations and trials, what can we expect of our religion? For one thing, we can have help when we need it: "He shall call upon me, and I will answer him: I will be with him in trouble" (Ps. 91:15). Through Jesus we are at peace with God (Rom. 5:1). Being at peace with God, we in turn have peace of mind.

Let us examine our faith and see whether it is tainted with selfishness. Let us examine our religious beliefs and see whether they are built upon the sands of our own wishes and desires. If we build our faith upon our wishes and desires, it is not faith in God that makes up our religion but faith in ourselves. Such a religion will fail, for when we do not receive what we expect, even though our desires seem unselfish and noble, our religion will prove inadequate.

We cannot afford to build our faith upon the sands of our own wishes and desires but upon the Rock, Christ Jesus. Then when the storms of life beat upon our faith it will stand, and we will not be found guilty of condemning religion or becoming "a bottle in the smoke."



Branch Sabbath Schools

With all due respect to other forms of missionary endeavor, we remind our readers that the messenger of the Lord states that the Sabbath school is one of the greatest.

It should ever be borne in mind that the supreme objective of the Sabbath school is soul saving. This is stressed again and again in statements such as the following:

"The Sabbath school should be one of the greatest instrumentalities, and the most effectual, in bringing souls to Christ."—Counsels on Sabbath School Work, p. 10. This places a heavy responsibility on our Sabbath school officers and teachers. One of the most effective methods for soul winning is the branch Sabbath school plan. Just recently I received an interesting letter from L. L. Reile, Sabbath school secretary for the Inter-American Division. In part, he writes as follows:

"Our division goal is one branch Sabbath school for each senior class. Though we are still a long way from the goal, we have something definite to strive for. You will be pleased to know that 45 branch Sabbath schools have been organized and are being conducted by the members of the Ciudad Trujillo church. We think this church has set a wonderful example in soul-winning endeavor."

"The Lord desires that those who are engaged in the Sabbath-school work should be missionaries, able to go forth to the towns and villages that surround the church, and give the light of life to those who sit in darkness."-Testimonies on Sabbath School Work, p. 74.

Branch Sabbath schools are a great blessing, not only to those who attend them but also to those who conduct them. There is no joy like the joy of seeing souls saved in the kingdom. Branch Sabbath schools save souls. The opportunity, the need, and the tremendous challenge are all about us.

The Sabbath School Department has prepared a leaflet on how to conduct branch Sabbath schools. You may obtain a copy from your local conference Sabbath school secretary.

We earnestly pray that the Lord will impress upon the hearts of our Sabbath school leaders around the world the importance of this type of evangelism. May God bless our Sabbath schools as they join hands with the other evangelizing agencies in sowing the gospel seed and reaping the harvest.

G. R. NASH

Sabbath School Lesson Help

FOR SABBATH, MAY 16, 1959

God's Universal Government

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

IN ORDER to speak of God's domain we have to use certain words that have more than one meaning. For example, the words heaven and heavens in the Bible do not always have the same significance. They may have an astronomical, meteorological, or religious meaning. "Look now toward heaven, and tell the stars" (Gen. 15:5) illustrates the first meaning; "the four winds of the heaven" (Dan. 7:2) the second; and "God in heaven" (2 Chron. 20:6) the third. These two words are used at least 670 times in the English Bible, from various Hebrew and Greek words. Still other meanings attach to these words, used frequently in this lesson, hence we must be careful not to attach identical meanings except where the context warrants it.

1. The Heavenly King

Psalm 29:2. "Worship the Lord in the beauty of holiness." The contrite sinner's first instinct is to fall down before the Lord in worship; and the sincere saint never loses that instinct. "O come, let us worship and bow down: let us kneel before the Lord our maker" (Ps. 95:6). The ungodly made this a form of mockery at the cross (Mark 15:19). The psalmist's expression "in the beauty of holiness" is used in 1 Chronicles 16:29; 2 Chronicles 20:21; Psalms 29:2; 96:9; 110:3. The Revised Standard Version renders it "in holy array," and Girdlestone suggests "the glorious sanctuary." It refers to either the glory of God or the character of the worshiper. Compare 1 Peter 3:3, 4.

1 Kings 8:30. "Hear thou in heaven thy dwelling place." As the dwelling place of God, heaven is incomprehensible to the finite mind. See The Great Controversy, page 675. Its distance from earth and exact location and nature, we know not; but its accessibility to man is beyond doubt: "Heaven and earth are no wider apart today than when shepherds listened to the angels' song. . . . To us in the common walks of life, heaven may be very near. Angels from the courts above will attend the steps of those who come and go at God's command."—The Desire of Ages, p. 48. Compare Isaiah 57:15, R.S.V.: "I dwell in the high and holy place, and also with him who is of a contrite and humble

Revelation 11:19. "The temple of God was opened in heaven." John here looked within the inner veil, upon the holy of holies. In Revelation 4:5; 8:3, he saw the throne and the lamps of fire and the golden altar: "Here the prophet was permitted to behold the first apartment of the sanctuary in heaven."-Patriarchs and Prophets, p. 356.

"The heavenly temple, the abidingplace of the King of kings" (ibid., p. 357) has been the subject of much study by devout Bible students. The Hebrews knew of several "heavens" and spoke of God's dwelling in one of them. "Thus Deut. 10:14; 1 Kings 8:27; Ps. 148:4; Neh. 9:6, speak of 'heaven of heavens' to denote the supreme Heaven, the dwelling place of God. According to Eph. 4:10, Christ ascended above 'all the heavens' (cf. Heb. 4:14)."—J. J. Von Allmen, Vocabulary of the Bible, p. 165. Certain apocryphal books, such as those of Enoch, abound in fantastic details about the "seven heavens," which the Bible avoids, as we should.

2. The Heavenly Kingdom

Psalm 103:19. "The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all." In terms of absolute power, God is the supreme ruler, a fact that ultimately will be universally acknowledged (Rom. 14:11; Phil. 2:11). Meanwhile, various meanings attach to the expression "kingdom of God." In one sense this kingdom "was established by the death of Christ. . . . As used in the Bible, the expression . . . is employed to designate both the kingdom of grace and the kingdom of glory."—The Great Controversy, p. 347. We must remember that at any moment God can do whatever He pleases: "Our God is in the heavens; he does whatever he pleases" (Ps. 115:3 (R.S.V.); cf. Isa. 46:10). Eventually, when it pleases God, He will set up an immortal kingdom for immortal inhabitants, and "all dominions shall serve and obey

him" (Dan. 7:27). Hebrews 1:8. "A sceptre of righteousness is the sceptre of thy kingdom." A throne that is "for ever and ever" would be an intolerable tyranny were it not based on righteousness. God's righteousness, added to His other unique moral attributes, reveals man's only hope of a permanently happy world. The psalm quoted in Hebrews 1:8 adds that because God loves righteousness and hates wickedness, "therefore God . . . hath anointed thee [the Son] with the oil of gladness above thy fellows" (Ps. 45:7).

3. God's Supranational Government Psalm 103:19. "His kingdom ruleth over all." Compare Psalm 66:7: "He ruleth by his power for ever." Micaiah saw God on His throne with "all the host of heaven" around Him (1 Kings 22:19). In Deuteronomy 4:19, "all the host of heaven" are the Lord's. In Psalm 24:10 the Lord is called "the king of glory." David's spacious words at the great Temple offering ascribe to God "the greatness, and the power, and the glory, and the victory, and the majesty," et cetera. (1 Chron. 29:11, 12). One of the greatest heathen kings was banished till he should learn "that the most High ruleth in the kingdom of men" (Dan. 4:25).

To all of this add the visions of John the revelator, and there comes over the soul the overwhelming conviction that "the Lord God omnipotent reigneth" (Rev. 19:6). The hiding of His power from finite men is not only temporary, it is part of His omnipotent will. Read *Testimonies*, volume 9, page 94, on "the supreme rulership of God."

Revelation 17:14; 19:16. "He is Lord of lords, and King of kings." The apostle spoke of "the King eternal, immortal, invisible" (1 Tim. 1:17), but such ascriptions should not obscure the truth that God is supreme now (see Rom. 13:1), and His absolute sovereignty will become apparent at the Second Advent. To the glory of God every knee shall bow, and every tongue confess "that Jesus Christ is Lord" (Phil. 2:10, 11). Like Jesus Christ, God the Father is called "King of kings, and Lord of lords"

(1 Tim. 6:15, 16). Isaiah 41:4. "The Lord, the first, and with the last." In Revelation 1: 11, Jesus is called "Alpha and Omega, the first and the last," expressions meaning not only eternity and completeness of being but present control. The Lord of history deals with us in such a way "that the living may know that the most High ruleth in the kingdom of men" (Dan. 4:17).



OUR HOMES

HOW TO KEEP THEM HAPPY AND HEAVENLY

CONDUCTED BY PROMISE JOY SHERMAN

I Heard a Mother Singing

By Inez Storie Carr

THERE had been no rain for many weeks. The mercury had stood at 100 degrees or above for ten days. The nights, too, had been hot. Now it was five o'clock in the morning. The rising sun, the joyous songs of the mockingbirds who had scarcely been able to withhold bursts of melody throughout the night, the town's early activity—all tended to rouse sleepers of all ages before the clock pointed to the usual getting-up time.

That was how I happened to hear, in the stillness of the morning, a mother singing as she went about her morning tasks. Soon two young voices joined in with their mother's song of praise. From the crib in the next room came lusty unharmonious singing notes shaped in babyland but nevertheless as joyous as the gayest of the bird trills.

The young mother next door had started her day aright. She had taken her talent, small though it seemed to her, and with it brought gladness and fortitude to her little household as they faced another hot day. She had turned the key that opened the storehouse of patience and strength for a trying day for herself, and had created an atmosphere within, that harmonized with nature's melodies without. She had given her children a joy and peace and unhurried pace for the trying day ahead.

Her reward is already very evident in the life of the eldest child, who is a veritable sunbeam and turns naturally to song at every unexpected trial or hardship. Early in life, before the exposures to evil have come, the children have found and tasted the true joys of life. The mother, through her own Christian joyousness, has encircled her little family with a defense line hard to be broken by the enemy of good things.

Jesus has set the example in this early morning joyousness. "With the voice of singing He welcomed the morning light."—The Ministry of Healing, p. 52. "Often the dwellers in Nazareth heard His voice raised in praise and thanksgiving to God."

—The Desire of Ages, p. 73. Perhaps if we mothers sang more often at the beginnings of our days, their endings would be more in keeping with the constant joyousness of nature.



A Daughter to Missions By Mrs. Everett Dick

I think it has been given me to understand just a little better the full import and meaning of the familiar statement in John 3:16 that "God so loved the world, that he gave his only begotten Son." You see, our only daughter has just left for the mission field and my heart is wrung with anguish at the parting.

Last night we saw them settled on the eastbound train for New York. The baby was asleep—calm and sweet and trusting. We lingered over our good-bys, but right on the second the conductor called his final "All aboard!" and the powerful streamliner moved swiftly away, carrying from us part of our life.

We smiled and waved to them until they were lost to sight, all the while hoping they could not see the tears that cascaded down our cheeks. At length even the red light on the rear of the last car had faded from our vision.

Slowly we turned and walked back to the car and made our way homeback to a house redolent with reminders of those we love-the baby crib still bearing the impress of Dickie's little body; the toy dog awkwardly tilted on his nose just as the baby had dropped him; the gloves lying on the dresser where Edward had placed them, having decided at the last moment not to take them because they were too warm for the tropics; the faint fragrance that lingered in Lorle's room bespeaking her presence there not long since. It was good at such a time to feel the presence of God and to be able to call upon Him for strength and comfort.

My mind wandered back to that day in the hospital when I heard as from a great distance the voice of the doctor saying, "You have a fine little girl." A surge of joy swept over me. I marveled at the great mystery of life, at the realization that God had entrusted a new little life to our care and training. I felt very insignificant but I was thrilled. All through the years as she grew and developed my heart continued to thrill with the delights, the responsibilities, and the problems of motherhood.

How I miss her now! Even though the sharp pain of parting will lessen as time passes, I know that I shall miss her even more in the days to come. I shall visualize her and her little family in a strange land where they at first will understand neither the language nor the customs of the people. I think of her at home alone with the baby while Edward makes perilous journeys into the hinterland. We have come to love him as our own son. It would be easy to worry and fret. But the same God who called them to serve Him overseas has promised, "Lo, I am with you alway." How meager would be our faith if we doubted that His hand of love will be over them constantly.

All through the years both of them have known and loved the Lord. He is not a stranger to them—He is their Friend! And now as they have gone to do His bidding, He will go with them. The Lord needs virile, courageous, dedicated young people to take good tidings to those who have not yet heard.

In spite of the wrenching pain of parting, a sense of fulfillment and of wonderful peace floods my soul. Those

two young people and their little one are giving themselves to spread the message that Jesus saves and that He is coming again, coming soon. What more could we ask! It is hard—of course it's hard—to part with our dearest treasures on this earth, our own children; but God gave—gave His only Son that we might have salvation. Is it too much that we give our children to take the news of that Gift to others? It is a privilege!

Yes, we are lonely. We miss them and our eyes are red with weeping. I can't talk about it yet. That lump in my throat gets bigger and bigger, but this is no time for self-pity. I must do my part to hasten the day of the glorious reunion.

Down the street a few blocks lives another mother, a mother who has given two of her daughters to mission service. It wasn't easy for her, either. I have noted the graying of her hair and the deepening of the lines in her face, but I have also become aware of the look of serenity and trust that glows in her eyes. Her sacrifice has been a willing sacrifice, made in love. She is grateful for her part in the finishing of the work.

Our sacrifice is not too great.



Care and Repair of Rugs By Wilma Ross Westphal

When rug corners curl up and are hard to manage, just place a damp cloth over the surface and iron it with a very hot iron. Now, turn the rug over and repeat the process, making sure the cloth is damp to begin with and that your iron is good and hot. The corners should now lie smooth and flat.

Where heavy furniture legs crush the tufts, the area may be steam-pressed with a hot iron over a damp cloth; then brush the surface briskly. If the surface is deeply indented, the process may need to be repeated several times.

Hooked Rugs. One should watch for the first signs of fraying, and mend the breaks promptly. Sometimes it is necessary to rip out the old hem, measure back about an inch, then take out the tufting. Trim off the frayed part, then turn under the part from which the tufting has been removed, and stitch to the back of the rug. If the back of the rug in this section is weak, it might be best to sew on a new binding.

THE Children's Story

Jesus Begins to Preach

By Arthur S. Maxwell

Setting out with His little group of disciples, Jesus went from village to village in Galilee, telling the good tidings of His kingdom over and over again.

Everywhere He went He found that John had prepared the way before Him. Almost everybody was interested in what He had to say. They wanted to know more. They loved the simple, gentle, confident way He talked about the things of God. And they were thrilled by His knowledge of the Holy Scriptures. Whenever He quoted passages from the books of the prophets they seemed alive with new meaning.

At first He was invited to speak in the synagogues, and the people crowded in to hear Him. Never had they listened to such wonderful preaching. The Bible says that they "wondered at the gracious words which proceeded out of his mouth."

Some people, of course, didn't like Him. They said He was just another rabble-rouser trying to stir up the Jews against the Romans. But nobody could listen to Him for long without knowing this wasn't true.

Jesus made it plain that His kingdom was quite different from any other kingdom anybody had ever heard of. It was a kingdom of love, and anyone could belong to it any time he wished. No war, no fighting, was needed to set up this kingdom, and the price of admission was

a wish and a prayer. A wish to be good and a prayer of repentance.

As for the Romans, there was no need to worry about them. Just love them, said Jesus, and all would be well. If they should order you to carry a load one mile, carry it two. If they should take away your coat, offer them your shirt also. The toughest tyrant would soon soften if treated like that.

Some day, said Jesus, all the kingdoms of the world would pass away and God's kingdom of love would fill the earth. Paradise would be restored. Those who had let the love of God flood their hearts would find their way to the long-lost Garden of Eden. In that day there would be no more hatred or strife. Everybody would love everybody else. Kindness, gentleness, sympathy, would have driven out everything hateful and ugly.

Such teaching was so new and beautiful that the people were thrilled by it. Little synagogues that had been half empty for years suddenly became filled to overflowing with eager listeners.

Soon word spread everywhere that another great preacher had arisen, more wonderful even than John. Groups gathered around Him on the streets, asking questions and marveling at the wisdom of His answers.

They were amazed that He knew so much in spite of the fact that He had not attended the schools of the rabbis. But best of all, they loved the way He took a personal interest in everybody. No matter who talked to Him—man, woman, or child—He had a kindly smile and gracious word for all. He knew just what to say to make everyone feel better. After being near Him just a little while they went away with a glow in their hearts.

No wonder the Bible says "they were astonished at his doctrine: for his word was with power."

When breaks appear in the rug back, one ought to reline the rug before holes develop and the tufts start falling out. For new lining one may use burlap or lightweight canvas as desired. Mark around the rug and allow about an inch for turning under. Then baste or pin to the back of the rug and proceed to sew it in place by hand. The lining should be basted to the back of the rug about every six inches to ensure a strong job and to keep the lining in place. If some of the tufts are missing here and there in the rug, new tufts may be hooked through the back lining.

Braided Rugs. Tears usually appear in braided rugs because of breaks in the thread used to sew the braids together. Use extra-heavy thread, and after the first stitch is taken take a few extra stitches to secure the thread. First, slip the needle eye through the loop of one braid, then alternate through the opposite braid, and continue well beyond the tear; fasten the thread with a few more double stitches. Run the thread into the braid, then clip off even with the rug.

Fringed Rugs. When fringe rips loose from a rug it gives a shabby appearance and can be very dangerous. First turn in or under the raw end of the fringe about an inch. Then pin the fringe to the rug surface, overlapping the rug about a half inch. Start sewing the fringe on from the back, pushing the needle through just outside the fringe band; then from the right side, push the needle through just inside the fringe band, and continue the process until the fringe is replaced, or the new fringe is sewed into place.



Never Knew a Stranger

By Lois Christian Randolph

WOULD you like to read a letter I received from my mother?" The question was asked by Lorna, a young woman who was sick in bed at a sanatorium. I was visiting her, as I did frequently, to give her a shorthand lesson.

I took the neatly written letter, the last paragraph of which read about as follows:

"I am glad that the doctors have at last decided that surgery will help you, for I think that you will probably get out of the sanatorium much sooner that way than if you depend altogether on bed rest. I have been praying about this matter for some weeks. If you will let me know the date of the operation I am definitely coming up there. Ever since you were a baby you've been on my mind and you have been the subject of many prayers. Surely I will stand by you now. Lovingly, Mother."

I hope that I was able to conceal my amazement that Lorna would have a consecrated Christian mother. Lorna was so different. She was flighty, and it was hard to interest her in anything of serious value. She was only 27 years old, yet she had been married three times. Each of her marriages had ended in divorce.

Events involved with her first marriage certainly showed her to be a young person with less than average good judgment. While she was a waitress at a drive-in restaurant, she had met a young man with a Cadillac. After she waited on him he asked her for a date, which she accepted.

The next day he came again to eat and asked her for another date. While they were together that evening he asked her to marry him. They set the time for the following day in Reno. She resigned her job and drove with him to be married. A honeymoon of five days followed. Sufficient money seemed to be no problem for the young husband, and Lorna felt that she had embarked on a carefree existence.

On their way home, after re-entering California, the bridegroom saw on the side of the road a large coil of copper wire left by a public utility company. "I could use that wire," he announced, putting on the brakes and pulling over. He put the wire into the car and drove on. With her strict religious background Lorna was shocked, but said nothing.

Soon they stopped at a trading post, where the young man began to dicker to get as much as possible in exchange for the wire. Before the transaction was completed the police entered and arrested the bridegroom on two counts—for having stolen a Cadillac (the one he was driving), and for picking up the copper wire. Uncere-

JOHN GOURLEY, ARTIST



"Would you like to read a letter I received from my mother?" Lorna asked.

moniously they took the groom of less than a week to jail. The bride promptly sued for divorce.

It was hard for me to reconcile this escapade and others somewhat like it that Lorna had recounted, with a mother who could write so feelingly and in such a spirited vein to her daughter.

"You're surprised that I have a mother like that, aren't you?" she asked.

Instead of answering I said, "You must have a wonderful mother, and while she is visiting you I should like to have her as a guest in our home. That will save her the cost of staying at a motel."

Lorna looked relieved. "I shall appreciate that favor, because mother is on a small pension since my father died ten years ago. The bus fare for the thousand-mile trip will seem like a lot to her. She is 71 years old, and lives with her sister, aged 87, and two brothers, aged 90 and 94. Each of them live in a small separate apartment in the house belonging to my oldest uncle. Mother is active in the Baptist church, and I know you will like her."

That prophecy was entirely correct. During the ten days the mother stayed in our home she was a benediction. Quiet, helpful, and unselfish, she reminded me more of my own mother than any other person I had met since mother's death. Just being in her presence seemed to impart a certain strength. Several times I found myself sitting silently on a footstool beside her while she embroidered. And each day the puzzle remained unsolved: Why would a mother like her have a daughter like Lorna? Did she know what kind of daughter she had?

On the last day of the mother's visit the puzzle was solved. She talked to me at length about her daughter. "She is the one black sheep in my large family, and has brought me more grief than all my other seven children put together. Each of them is married to a Christian companion and is rearing a fine family for God, an earnest member of some church. I have 16 grandchildren, several of whom have finished high school. I give each of them a large handmade quilt when they graduate. It is a real matter of pride with them to merit one of grandma's quilts.

"When the children were small Lorna was the hardest to train. She loved everybody, and lived all over the neighborhood. When supper was ready at night I could be sure that all the family would be present except Lorna. Her sociable self was somewhere in the neighborhood, indiscriminately making new friends among good and bad alike. I pun-

ished her in every way I could think of, as did my husband. As she grew older, we talked with her and reasoned with her.

"So far as she is concerned I am a failure as a mother, but I honestly tried hard. In one way I have not failed-I have stood by her no matter what has happened. Lorna knows that she can bank on her mother."

"But Lorna is a friendly, likable person," I defended.

"Even a virtue, if carried to an extreme, can become a fault," replied her mother soberly. "From the time she could toddle Lorna never knew a stranger, and that has proved her un-

"Never knew a stranger" has echoed often in my mind since. I think of it when I travel on a public conveyance and some fellow passenger tells me about the ups and downs of her private life.

"Never knew a stranger." There is a place for the confidential friend whom we can trust, who knows all about us, and still remains loyal; but there is also a place for restraint and for keeping one's own counsel. Often

it is most appropriate to confide one's hopes and fears and problems only to God-fearing parents and to God.

"Never knew a stranger." Eternally true is the wise man's counsel: "He that walketh with wise men shall be wise: but a companion of fools shall be destroyed" (Prov. 13:20).

Junior Talks

Smiling Through By D. A. Delafield

As I entered the General Conference building one morning a while back, I saw my sightless friend, Bob Wilson, a youthful ministerial graduate of Emmanuel Missionary College, walking briskly down Laurel Avenue, pushing his red-tipped cane like an extended finger before him. He was whistling as he walked along, and smiling, too, as he tilted his head back and "looked" up into the bright morning sky. He couldn't see a thing,

youngsters in 1959 worked just as diligently with as much personal interest as did the youthful Adventists nearly threequarters of a century ago when money was needed for the missionary ship Pitcairn. More than one million pennies were raised by April 5.

- Kenneth Roth, a junior medical technology student of Washington Missionary College, has been elected president of the Married Students' Club of the campus. This organization fosters the spiritual interests of married students.
- The Madrigal Singers of Washington Missionary College have been assisting in the spiritual program of churches in the Columbia Union Conference this spring with the presentation of sacred concerts. They recently appeared at the tenth quadrennial session of the Columbia Union Conference at Atlantic City.
- Youth of the Asbury Park, New Jersey, church do missionary work every week by visiting the sick. The young people in the Sunshine Band are James Aumack, Daniel Waddington, Peggy Horner, John Waddington, Mark Waddington, Martha Waddington, Joan Rietzke, and Bob Rietzke.
- Bob Kingman, junior physics major at Walla Walla College, took first prize in the recent ATS oratorical contest at the college.
- Nine senior ministerial students at Walla Walla College recently received calls to service. Called to the Washington Conference are Leonard Harbeson, Larry Kurtz, and Bill Robison; to the Oregon Conference, Jim Grisham, Reuben Hubbard, and Gary Strunk; to the Upper Columbia Conference, Don Bauer and Warren Heintz; to the Idaho Conference, Gary Patterson.

but he was happy inside. Bob, you see, is one of the chaplains at the Battle Creek Sanitarium, and his talks and visits are inspiring. He has a crisp, original way of speaking and he loves his Lord with a deep loyalty. He is a cheerful winner of souls.

Melvin Pepper, another friend of mine, in Pomona, California, also smiles his way through life. He was afflicted during his teen years with a malady that reduced him to skin and bones. Melvin's face was thin as parchment, but there was a smile there. The doctors found out what was wrong with him just in time; they prescribed a helpful remedy, and now Melvin is back to his normal weight. Happily married, with a nice little family, his smile is brighter than ever.

One of my teachers years ago was Mrs. Tellum. She taught me algebra and geometry. Afflicted for months, yes, years, with a fatal disease, she nevertheless rose from her bed every day, dressed, and carried on life as normally as possible. The last time I saw her was in my home town. Her face was still wreathed in lovely smiles as she spoke to me, seated there in her car, as the tears ran down her cheeks.

A minister friend of mine lost a leg several years ago in an automobile accident. He walks on crutches but drives his own car. Wearing a happy smile, he keeps himself busy and is ever alert to world affairs. He is an active Sabbath school teacher, and is intensely interested in the affairs of his church. His smiles are the smiles of one who lives a full, normal life.

A few years ago I visited two famous Adventist physicians, Dr. and Mrs. Daniel Kress, who were then living in Florida. Dr. Loretta was happy and cheerful, although the infirmities of age lay heavily upon her. Dr. Daniel was vibrant and bright, his face aglow with the love of God. Both of them could smile; both of them were happy in the Lord. Infirmities of age did nothing to dampen the ardor of their spirits. Up until the last (in their nineties), they were smiling through.

Life in this world can be sad at times. Physical weaknesses show up to plague us; sickness and accidents afflict even bright-eyed junior boys and girls; disease and death threaten us; but we must go along, smiling through. "A merry heart doeth good like a medicine: but a broken spirit drieth the bones" (Prov. 17:22). The Christian who interprets Christianity as a sad and doleful thing is looking through the wrong kind of glasses. The spectacles of our religion help us see the world as it is, but if there is any tint to these glasses it is a rosy shade. Wipe off the frowns, juniors, and go smiling through life.



- Bob Brown, junior religion major, placed first in the La Sierra College Temperance Olympics recently with his oration on how the evils of liquor can cause the downfall of the American nation more surely than an enemy attack. Other winners were Richard Reed, second place; Robert Iles, third; Hugh Dame, fourth; and Mike Duewel, fifth.
- This Is Life was the theme of the student Week of Devotion sponsored by the seminar and conducted by the students at Lodi Academy, March 2 to 6. Student speakers were Dick Davidian, Gordon Mattison, Dennis Priebe, Kenneth Baker, Sharon Fillner, Kenneth Werner, Ann Jensen, Kay Buzzard, John Luppens, Al McCormick, Darline Schafer, Morris Gaede, Earl Larsen, and Nancy Martin.
- The Northern California Conference Temperance Oratorical contest was held at Golden Gate Academy, Oakland, the night of March 21. Sally Baldwin of Grass Valley Junior Academy was the first-award winner with her presentation "Death Is the Penalty." Second award went to Linda Ochs of the Pacific Union College Preparatory School. Other participants were Jeanette Wright of Sacramento Union Academy, Jackie Tinsley of Lodi Acad-emy, and Jan Nations of Golden Gate Academy.
- In the Alabama-Mississippi Conference the boys and girls recently set out to raise one million pennies to apply toward construction of the first academic building at Bass Memorial Academy. These

Under HIS Wings

By WALTON J. BROWN, President, Antillian College

WE AT Antillian College in Cuba long were aware that our country was passing through difficult times, but until a short while ago all troubles seemed far away from our peaceful campus. Our classes and work program were going along as usual, and all of us were busy and happy. Strife and fighting were limited to the eastern part of the island, about five hundred miles from us. We felt there was no immediate danger to lives and property at the school.

But soon we heard rumors of fighting in the central part of the island. Gradually these rumors turned into facts. When E. E. Cossentine, of the General Conference, and V. E. Berry, of the Inter-American Division, came to survey the college they reported that they had had to cross rivers where the bridges had been destroyed, as close as 50 miles from us. Soon a bridge on our own highway, just a few miles to the north, was blasted, and

all traffic stopped.

In spite of difficulties, the full round of missionary activities sponsored by the college ministerial department was being continued. Twenty-four student preachers were going out regularly to preach to surrounding churches and groups. Forty-eight young people were going out each Sabbath afternoon to take care of the 14 branch Sabbath schools. Fifteen young people were initiating work in "dark counties.'

We came to realize that the situation was becoming serious when two of the ministerial students got caught on the other side of a bridge where shooting had occurred. As they started to walk back to the school, they passed a group of armed barbudos ("bearded

ones") watching the road.

Towns to the east, to the north, and to the south of us were falling into the hands of the insurgents. We became aware of the fall of each one when radio stations in the towns added to their call letters "Radio Rebelde, Territorio Libre de Cuba ("Rebel Radio. Free Territory of Cuba").'

Friday evening, December 26, when

we wished to send a message to our union headquarters, we were informed that the telephone lines were "temporarily disrupted." The same day the remaining bus schedules out of Santa Clara were canceled. We were now completely cut off from the world.

All students from towns to the west of us had been able to go home to Havana and Pinar del Rio when Christmas vacation had begun on the nineteenth, but most of the students, about two hundred in number, had had to stay with us, for there was no transportation by rail, bus, or plane

in any other direction.

We had decided that it would be wise to cancel all activities off the college campus on Sabbath, the twentyseventh. We had a good day together. Special prayers were offered requesting divine protection, and asking God to guide national affairs so that peace would soon be restored. During the day friends whispered to us that within two or three days the attack would be started against Santa Clara (five miles from us), and that it would come right down our highway. Nevertheless, this seemed unreasonable and almost impossible.

But it wasn't. Around 12:45 Sunday morning we were awakened by chopping sounds. Through binoculars, in the bright moonlight we could see men hacking away at the telephone poles just off the school property. Now we would really be cut off, even from Santa Clara! The night watchman soon came and informed us that two barbudos were guarding our main building, and that others had taken over the university across the highway from us.

We immediately went to see the famous "men from the hills," and found two very tired sentries—beards, guns, and all. Though tired, they were confident of their cause. They soon discovered that we were not hostile to them, and when Charles R. Taylor, of our Bible department, obtained a sleeping bag, they took turns sleep-

We then went to the university en-

trance, where we found a large number of rebels. They were tired and hungry. They were also friendly, and when we offered them cold milk from our dairy they were very grateful. As they drank they joked, "What do you think of the Cuban Mau-Mau?"

At 4:00 A.M. they started toward the city. It seemed impossible that such a tired, bedraggled, practically unarmed, group would dare walk into Santa Clara to face the well-equipped thousands of government soldiers, supported by tanks and planes. Some, who went in without weapons, said, "When we meet the soldiers, we'll have arms."

About two hours later we were awakened by an armed rebel smiling through his beard. The commander sent his respects and asked if the college would permit him to station a few jeeps and trucks under our trees. We requested that everything be stationed a good distance from the buildings, in order to avoid any direct fire on the school. As we looked out we could see rebel soldiers marching down the highway toward the city.

We walked to the university campus and there found the commander, Dr. Ernesto (Ché) Guevara, with an assistant looking over the map of the city. He soon came over and spoke with us, requesting the school to provide food for doctors, nurses, and others who might be coming through during the next few days. When we indicated that we had a problem in obtaining milk and food, he indicated that we were now in the Free Territory of Cuba, and that the rebel soldiers would see to it that we received all that was necessary.

Within a short while the wounded started to come to the university from Santa Clara. Classrooms were used as first-aid stations. Doctors asked us for sheets, pillows, and bandages, and students and faculty members gave whatever could be spared. Several students who had a knowledge of first aid also went over and helped during the morning. This was the worst time, for that first group of soldiers

had run into an ambush at the entrance to the city. Several were killed. Later, clinics and hospitals within the city were taken by the rebels, and the wounded were cared for there.

But we were busy from that early Sunday morning onward, for dozens, and then scores, and then hundreds, of rebels came through at all times of the day to get something to eat. They were hungry and tired, but always respectful and thankful.

At noon of that first day, about one hundred men came in for dinner. Mrs. Peña, our acting matron, had them sit at the tables. Then she explained the procedure in our cafeteria, adding that it is our custom always to ask God to bless the food before we begin to eat. She asked Mr. Santos, our foodfactory manager, to pray. As he started, the rebels, who had been sitting down, stood up, turned in Mr. Santos' direction, and stood in complete silence during the prayer.

This was typical of all the men who visited us during those days. They were, in many cases, simple men from the farms, untrained, but with strict discipline. One young man hadn't

eaten for three days, and as he stood by the dining-room entrance, he looked in hungrily. Invited to go in he said, "No, I couldn't eat until all my companions can eat with me." And he waited a while longer until all went in together. During all of the following days there was no word or action that marred the relationship between the soldiers and our school.

That evening C. E. Schmidt, the business manager, and I went over to a university hallway where Commander Guevara had his headquarters. We spoke with him about the standards of the Seventh-day Adventist Church and of Antillian College, indicating our willingness to do everything possible to help preserve life, but pointing out that there were certain things we could not do. Doctor Guevara said he was acquainted with Seventh-day Adventists and would see to it personally that nothing would happen to interfere with our religious convictions and practices.

During the next few days we waited anxiously for reports of activities within Santa Clara. The going was very difficult, and there was stiff resistance. The first encouragement for the insurgents came on Monday evening, when they were able to take a heavily armored train with more than three hundred soldiers.

During the days of fighting we could watch from the school as bombers and light planes attacked the city. Often planes would circle over the school and the university, forcing us to run for cover. But finally we came to believe that we were not in danger. We felt quite safe as we watched bombs dropping in the distance and saw the streaks of machine-gun fire.

A problem faced us on Tuesday afternoon, when representatives of the rebel forces requested us to print some propaganda leaflets for distribution in Santa Clara. They said the job could not be done in the city, because it was without light and water.

We informed them in a respectful way that our press was intimately connected with our school, a religious institution, and that we avoided printing such things as alcohol or tobacco advertisements and other items not in harmony with our principles. We fur-

(Continued on page 21)



On several occasions students and faculty members found it necessary to run for shelter from attacking planes. Providentially, no one was injured.

APRIL 30, 1959

HARRY BALKG, ARTIST

News From Home and Abroad

The Gospel in Working Clothes

By W. R. Beach

 $\mathbf{F}^{ ext{ROM}}$ the early days of our history the messenger of the Lord told us clearly that Christian activities such as are now fostered under the Disaster and Famine Relief program should be a permanent part of the church's program in all the world. But, not till the fiery hand of war touched humanity did we come to understand more fully our duty and privilege. In various parts of the world, cities were left in tragic rubble. Across vast areas only a few chimney roots remainednot a roof, not a house, not a home. In those foul ruins millions of people were left helpless. Disaster and Famine Relief sprang into action and wrote glorious pages of achievement

not just in one land but in many lands.

Now, of course, in the war-stricken areas reconstruction has moved on rapidly. But many millions of people still seek cover and protection from the cold in these same devastated areas. Birth, life, and death continue in a human tragedy without parallel since the dawn of history. This is true in parts of Europe and Asia.

In Korea, for instance, the problems of existence are tragic—especially when the winds from arctic Siberia are funneled into icy gales. To date, tons of provisions, both food and clothing, have been made available by our Disaster and Famine Relief organizations to alleviate suffering and to care for the needy. I have seen entire audiences in Korea and in other parts of the world that have been clothed completely from Seventh-day Adventist relief bales. Many times I have thought how happy our people would be if they could see their dresses and suits and coats on grateful people.

Perhaps the most heartening sight in all the world has been that of the hundreds of orphans still under our care in Korea. These boys and girls are fed and dressed and prepared for life by our faithful people. Many hundreds, of course, have already been placed in Christian homes on both sides of the Pacific. One orphanage cares for some 60 tubercular children. I wish you could look into the eyes of these boys and girls and realize that they would have perished in the ruins and the cold had they not been nursed back to life under proper medical care.

There are many other stricken spots of earth where God's people must do more and more. Tragedy strikes in the most unexpected forms and places, and we must act. To name the places where we have been in action in recent months would be repetitious. The funds placed at the dis-

posal of the committee have made it possible to process and ship clothing to many areas at home and overseas. Food supplies, agricultural commodities, CARE packages, and other forms of relief have followed. Through funds provided by our people, the church stands ready to answer the call of duty.

In the aftermath of war and political upheaval the uprooted, displaced individuals are a sorry sight. We have visited with them in ruins and in refugee camps. Some of them have been a quarter of a century on their way to a new life. Funds made available through Disaster and Famine Relief have enabled us to help in getting these dear people settled in more favorable lands and under more favorable circumstances.

Our work of love and salvation must continue unhampered. Literally millions of people have been brought to appreciate and admire the work of Seventh-day Adventists. Doors in homes and hearts have opened and stand ajar because we have not been unmindful of our Christian duty. The offering taken in our churches two years ago for Disaster and Famine Relief brought in approximately \$250,000.

The time has come to replenish our store and we believe that every Seventh-day Adventist will want to make his contribution to a truly grand total. Seventh-day Adventist solidarity must never be a vain word. Let us give liberally that in the months to come Christian love and charity may continue to shine.



Damaged area of Blackwell, Oklahoma, after the city was struck by a tornado.

An aged woman on Quemoy receives a gift of a blanket.

A little Hungarian refugee clings to her mother.

Radio Programs Win Favor in India

By J. F. Ashlock

Representing Seventh-day Adventist organizations and institutions, I was privileged to attend the first all-India conference of the Christian Association for Radio and Audio-Visual Service, held at Jabalpur, January 20-22. This newly formed association replaces the Radio and Audio-Visual Service of the National Christian Council of India, which for the past 14 years had produced and distributed radio and audio-visual materials and supplies. Fifty-five delegates were present at the Jabalpur conference to speak for as many societies and institutions. It was a source of satisfaction to observe the interest shown and the appreciation manifested on the part of many of the leading delegates for certain lines of Seventh-day Adventist missionary promotion.

One morning at breakfast one of the eight delegates seated at our table referred to the unique contribution Seventh-day Adventists are making toward the effort to evangelize non-Christians. To illustrate his point he mentioned that on one occasion he went to the Bible Society office to purchase a supply of Bibles but found none on hand. "The stock is depleted," said the manager, "because the Seventh-day Adventists have created in the minds of the Hindus such an interest in the Word of God that we cannot supply their demand for Bibles." This delegate commented, "I believe that Seventh-day Adventists have done more than any other group to interest non-Christians in the Ŵord of God.'

"That is true," one listener observed. "Again and again I have noticed Hindus studying the Bible along with the lessons sent out by the Voice of Prophecy."

Hardly had this statement been made when a third delegate leaned forward, apparently eager to tell his story. By this time the attention of some who were at nearby tables was attracted. They listened as the delegate related his experience.

"I called upon a prominent barrister whom I had known at college. Upon seeing me, he came forward, extended his hand, and in a most cordial manner welcomed me into his office. As I entered my attention was arrested by the letters 'V.P.' which appeared on his name plate following B.A., LL.B. Feeling certain that my friend would be pleased to explain, I pointed to the name plate and questioned, 'What do these letters stand for?'

"In surprise he asked, 'Don't you



Pulpit Used by Ellen G. White

At the opening of the Northern Union Conference session in Minneapolis, Minnesota, March 2, R. H. Nightingale, president (right), and L. H. Netteburg, secretary-treasurer, used the same pulpit as did Ellen G. White when she spoke to the delegates at the 1888 General Conference session. The pulpit is shown here with the two union officers.

W. P. BRADLEY

know?' I replied that I understood the meaning of B.A. and LL.B. but I had to confess that I had never heard of a V.P. degree. 'I am amazed,' the lawyer exclaimed, 'that I, a Hindu, must explain to you, a Christian, the significance of those letters. Surely you are acquainted with the Voice of Prophecy!' Before I could comment he continued with enthusiasm: 'After completing the Bible study course I was granted a Voice of Prophecy certificate. I was so proud of this certificate that I added V.P. to the other letters after my name."

A number of delegates said they were using Voice of Prophecy gramophone records and expressed appreciation for the high quality of both the vocal and instrumental recordings produced by Voice of Prophecy artists. Without exception they urged that we add to the five languages in which recordings are being made, so that more of the peoples of India may receive the inspiration and message of this excellent music.

During the three days of the conference I roomed with an Anglican bishop who was chairman of the commission of which I was a member. Our association together in our room, in subcommittee work, during intermissions, and at mealtime gave opportunity for us to discuss many topics of mutual interest. At the close of the meetings, when we were on our way

to the railway station, I learned that my friend the bishop had been unable to secure a reservation. Realizing that he would have to wait over another day or otherwise be forced to spend a most uncomfortable night, I invited him to share my seat-berth with me. He gladly accepted my offer. Fortunately for both of us, the seat was a bit wider than those usually found on the trains in this country, so we had a fairly good night's sleep.

The next morning we had about three hours together before he reached his destination. I spent most of this time answering his questions. about our worldwide organization, our means of support, our Sabbath school set-up, our youth-training program, and our high standards of Christian living. It so happened that I had considerable Sabbath school material as well as Missionary Volunteer literature with me. He stated that he knew something of our medical and educational work but did not know about these other excellent features and effective methods of operation. Stimulated by his interest, I explained step by step our church organization from the individual in the most remote village church to the General Conference Committee at world headquarters. Again and again he made comparisons and expressed admiration for that which many of us as Adventists take for granted but which to him was new and marvelous.

As our journey together drew to a close, the bishop summarized our conversation and concluded by saying, "Now I am beginning to understand. The success of your worldwide program doubtless is largely due to a well-developed organization, patterned to meet present-day conditions, supported and financed by a well-informed membership, and guided by earnest, qualified leaders under the blessings of God. Truly it is remarkable."

Soliciting for a New Hospital on Trinidad

By J. O. Emmerson

The sparkling Caribbean Sea area with its sunny-dispositioned people is greatly blessed by several small hospitals operated by Seventh-day Adventist doctors and their staffs.

Credit for keen foresight and initial planning for the opening of our medical work at Port-of-Spain, Trinidad, in 1948 is due C. J. Ritchie, former president of the Caribbean Union. The work was begun in a small but solid way under the direction of our first doctor, Robert F. Dunlop, a graduate of the University of Edinburgh, Scotland.

A large amount of charity work was done, and it was evident from the beginning that God was leading. Each day scores of people from city and country flocked to our clinic for kind personal attention by our doctor and small staff of nurses. Many of the patients arrived before daylight. The patients were so numerous that some days we were forced to turn away as many as we were able to help.

The Lord knew we would soon be needing more doctors and nurses and a much larger building in which to carry on His work. Thus, a little later we were able, providentially, to secure a valuable building as war surplus for 9 per cent of its original cost.

About five years ago our medical services were extended to include 20 or 25 beds for inpatients. This small hospital, known as the Medical Unit, has been operating successfully—and frequently at more than capacity—in a renovated old mansion.

By early 1957 our four missionary doctors, Robert F. and Lois Dunlop and David and Doreen Bull, readily agreed that the time had arrived to do some definite planning for a new hospital. We needed a 50- or 60-bed hospital with provision for easy expansion to 125 beds or more. The initial cost for the building and equipment, taking rising costs into consideration, would approximate B.W.I. \$500,000 (U.S. \$298,000). With all we had and could get from the Inter-American Division, we still needed B.W.I. \$440,000.

One thing we had plenty of—good will! There were literally thousands of grateful hearts all over the island and even on neighboring islands, but the people were mostly of very lim-

ited means. We hoped that it might be possible to solicit about half the amount needed.

The division was sympathetic to our needs and appointed a man to lead out in the solicitation, but it would be impossible for him to begin working for us for a full year! That would be too late, much too late for our urgent situation. So we ventured by faith into the unknown world of a hospital solicitation campaign. To get the campaign off to a good start, the doctor who pioneered our medical work in 1948 took off an hour or two occasionally from his very busy schedule to accompany me.

Large Contributions

The first man on whom we called appeared very anxious to help and said "I'll give \$500" before we scarcely had introduced ourselves and stated the nature of our visit. Before we left he made it \$1,000. A wealthy Chinese merchant, an elderly gentleman, to whom we suggested paying for a complete wing for patients' rooms at an estimated cost of \$54,272, suggested, "See me again next week."

We next made an appointment to see a man from Scotland, finding him very much interested. Before we left his office he put his name down on the subscription list for \$30,000—"to begin with," he said. Subsequently this wealthy man has given us the assurance that we can count on his continuing support.

Much thought and prayer preceded our next appointment with the merchant who had asked us to see him again in a week. Within ten minutes after the interview began the old Chinese gentleman had painstakingly inscribed his name on the subscription list, writing down the amount—\$54,-272. A few weeks later an opportunity came to express again to this man our appreciation for his wonderful donation and to tell him how much his early decision had furthered our successes with later contacts.

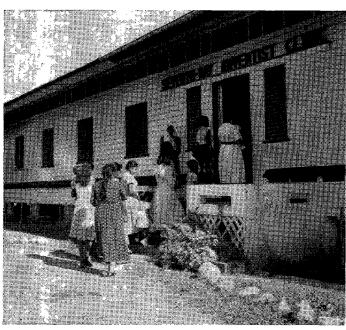
As the weeks, and then the months, rolled by, it became evident that the \$200,000 initial goal would be realized. The contributions list continued to grow and grow and grow. Many one-, two-, and three-thousand-dollar gifts came in. Quite a few donations of from five to ten thousand dollars were recorded. A retired businessman past 80 years of age gave \$15,000; a prominent business firm contributed \$24,000.

By the end of May, 1958, contributions from the island of Trinidad and the small adjoining island of Tobago totaled \$300,000. Our second goal had been reached!

Should we stop now? No! Following the General Conference session in Cleveland we would put in another three or four months, endeavoring to raise another \$100,000.

Within a few weeks a certain manufacturer decided to assist us with a gift of \$20,000. For this we were especially thankful. By December 7, when I was to leave for the United States, the \$375,000 mark had been reached.

Upon my arrival in Miami, Florida, I talked by telephone with a man in New York, vice-president of a large firm with offices in Trinidad. He gave me the good news that his company had decided to make a grant of \$25,000, their first such donation for a project outside the United States. This gift brought our total solicita-



Seventh-day Adventist Clinic, Port-of-Spain, Trinidad. More than 100 patients are treated here daily.



Seventh-day Adventist Medical Unit, Port-of-Spain, Trinidad. This small hospital accommodates about 23 patients.

tions from nondenominational sources to a little over \$400,000. This amount, when added to funds from the Caribbean Union, the Inter-American Division, and the General Conference, brought the grand total to a half million dollars.

Surely the Lord has been leading in this project to a marked degree. Negotiations that have been in progress more than three years and which at times have been most discouraging have finally resulted in our securing from the local government a 99-year lease on a choice five-and-one-half-acre building site overlooking the Caribbean Sea. If land in this central location were for sale, we could not have hoped to purchase it for less than \$200,000. As it has turned out, the

cost will be twenty-four cents a year.

Within a few weeks, or a few months at most, actual building operations should begin. Dr. Burton Ammundsen connected with our medical work here a little more than one year ago. Drs. Clarence and Isabel Ing have more recently joined us. Our most urgent need is for a top-flight surgeon. Other doctors and nurses will be required, many of whom we hope to supply from our own national young people who are now in training at CME and elsewhere.

We invite every reader to pray for the work of God in this busy crossroads island of Trinidad, where the medical work is indeed the right arm of the message.

The Review and Herald Constituency Meeting

By Merwin R. Thurber

The Review and Herald Publishing Association, the oldest institution in the denomination, antedating the General Conference itself, and even any conference organization, met in quadrennial constituency meeting on April 7 and 8. If the date of publication for the first issue of *Present Truth* is taken as the starting point for the Review and Herald, the institution is nearly 110 years old.

The contrast between that time of small beginnings, when a tiny group of believers knelt in prayer about an armload of papers, and the work today was highlighted in the reports rendered by the general manager, C. E. Palmer, and the heads of the various departments of the institution. Making his comparisons of recent statistics with a period much later than the beginning years, the manager pointed out that a few years ago an investment of \$15,000 would illustrate and reset a large subscription book. During the past quadrennium the initial expense on individual books has run from \$30,000 to \$90,000, and the cost of whole sets from a quarter of a million to half a million dollars.

The growth of the institution was graphically illustrated in the report of the book department manager, J. D. Snider. The total yearly sales from this department showed a steady gain from 1955 to 1958, in round numbers, \$4,330,000, \$4,557,000, \$5,110,000, and \$5,455,000. The full figure for the four years reached the astonishing total of \$19,473,210.42.

One's astonishment is increased when a comparison is made with the

preceding four years. The total for 1951-1954 was \$11,262,388. So the increase for the present period amounted to \$8,210,822.42. This can be expressed in another way. Four years ago the daily output of the book department averaged \$12,331. For the years 1957 and 1958 the average had climbed to \$23,069.30.

Special mention was made of particular projects. The last four volumes of The Seventh-day Adventist Bible Commentary were completed in this quadrennium, as were also the last seven volumes of The Bible Story. God Speaks to Modern Man and Patriarchs and Prophets were the dollar missionary books that appeared, and in the field of apologetics, Seventh-day Adventists Answer Questions on Doctrine. This last book actually was used as an extra missionary volume during 1958, to the extent of 126,133 copies with Patriarchs and Prophets. The sale of the two books during the year totaled 473,309 copies.

Amid the rejoicing over these successes there was one regretful note. The decline in the sale of large doctrinal subscription books continues as it has been doing for several years. This problem has been given serious study by all denominational publishing houses and field leaders, and definite efforts are being put forth to reverse the trend.

Periodical Department

Reporting for the periodical department was R. J. Christian. Retail sales for 1951-1954 totaled \$6,558,836.71. For the present quadrennium they

reached a total of \$9,288,899.23. Among the individual items handled by the department there was cause for some rejoicing and some regret. The introduction of Junior Guide reduced the circulation of The Youth's Instructor. This was expected. Now the Instructor has gained back much of its circulation, and Junior Guide has grown very satisfactorily. The circulation of our church paper, THE RE-VIEW AND HERALD, has not kept pace as it should with the increase of English-speaking church members. And the circulation of Life and Health is not as large as it ought to be. Hope was expressed that the monthly circulation of this journal could by proper efforts be raised to 500,000.

The report of the treasurer, M. E. Dawson, revealed that net sales for the four years 1955-1958 totaled \$14,-038,605.17, which represents an increase of approximately 50 per cent over the preceding quadrennium. Also reported was a contribution of \$89,-169.99 to a fund to assist overseas publishing houses with the purchase of new equipment. Total contributions during this period passed the one million-dollar mark. This report also revealed that rising costs of material and wages has seriously reduced the profit margin of the institution. Necessary steps to correct this condition will doubtless be taken soon.

As is usual at these meetings, a board of trustees was elected for the coming quadrennium. The workers of the institution, under the continued managership of C. E. Palmer, turn to their tasks with renewed enthusiasm, grateful to God for His blessings upon the work to which they are dedicated.

Under His Wings

(Continued from page 17)

ther indicated that we took no sides politically, but only tried to do good. We said that they could operate the press (taking it by force) with their own men, but that we would prefer that the material be printed elsewhere. They indicated that they did not wish to do anything by force, and left. Later, their leader informed me that they had found another place to do the work, and that they respected our principles.

Wednesday, December 31, started out the same as other days. During the morning we watched the planes bombing and strafing the city. Then, after the noon meal they came again—a Spitfire and three B-26 bombers. With great difficulty we got our students under cover while the planes circled overhead. At 2:47 P.M., as we watched a bomber swoop past the university, we heard a plane head for the college. There was a tremendous explo-



AMERICAN RED CROSS PHOTO BY JACK SHERE

What if this were YOUR HOME?

During the dark morning hours of February 10 a deadly twister bore down on the sleeping residents of St. Louis, Missouri. Homes were demolished, lives were snuffed out, and scores were seriously injured. In Ohio, Pennsylvania, Indiana, and other areas water wrought great destruction. What if this had happened to you? Would you be glad that someone, somewhere, had cared enough to provide help such as is made available through the Disaster and Famine Relief Offering?

Since the last Disaster Relief Offering—

People have received help in Hong Kong, Korea, Ethiopia, Northern India, Africa, Yugoslavia, Germany, West Pakistan, the Philippines, Haiti, Cuba, British West Indies, Iran, Louisiana, Texas, Missouri, Arizona, North Dakota, Singapore, and other areas. More than two and a half million pounds of food has reached stricken regions as a result of the Disaster and Famine Relief Committee's activities. Nearly six hundred thousand pounds of clothing has been transported to needy areas, most of this overseas. The cash value of these and related committee activities totals \$736,010.

Already this year—

Numerous occasions have arisen demanding immediate action for relief of victims of nature's wild moments. Others will come. When the need arises you can be on the spot with aid through your gift to the Disaster and Famine Relief Offering. Tomorrow is ever an uncertainty. An investment in the well-being of your fellow man is also an investment in your future—both on this earth and in the new earth to come. Truly we are our brother's keeper!

Disaster and Famine Relief Offering—May 9, 1959

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.

sion, and we realized that a bomb had dropped on our land just this side of the university entrance! This was the beginning of about an hour and a quarter of machine-gun attacks by

these planes.

The girls, as well as several teachers and rebels who had been eating in the dining room, found protection in the laundry, which is in the basement of their dormitory. The boys fled to the shower rooms in the basement of their dormitory. Married families and teachers hid in the press rooms in the lower floor of our new industrial building. Still other students and faculty members, together with some rebels, crowded into the hallways under the reinforced concrete floor of the new library.

Some were caught unprotected. Ernest Boodt, the farm manager, was on horseback bringing in the cows for milking, and a plane went after him. His assistant, Raudelio Gonzalez, together with a student, was out in the field plowing. Because of the noise of the tractor they did not realize that they were being machine-gunned until after the plane had roared by. Five others working in the vegetable garden were the targets of another plane. One of our student couples was caught in their unprotected home. They were shot at as they ran to the protection of a sugar-cane patch.

Elder Taylor was having his own private prayer meeting in a bamboo grove when he saw a plane head for him. He jumped into a nearby ditch. When the plane persisted in its aim, he swam up the creek, with only his head above water, and remained next to the dam until the shooting was

over.

All of us prayed, wherever we were. We thought, "This is something new. Has any one of our Seventh-day Ad-

ventist colleges ever been the direct target of a plane attack, with most of its students on campus!" We would hear the zoom of the plane and would think of the 300 persons scattered over our 325 acres. Someone would say, "This time they are shooting at the cows," and we would start to figure what our losses would be. Then another pass, and, "Now they are shooting at the Campamento"; we would think of the seventeen unprotected families there. Then we would hear empty cartridges falling on our own building, and would wonder if any student had gotten out into the open and been hit.

No Loss of Life

Finally, the planes went away. News started to come in from different parts of the school land. How thankful we were when we discovered that not one person, not even an animal, had been injured, and no serious damage had been inflicted on any building. A couple of marks on the industrial building showed where some bullets had hit. A hole through the roof of the factory storehouse and a can of spoiled guavas showed where another bullet had ended its journey. A little hole in the roof of the normal building and some broken tile by the side of the administration building were the only other marks of the attack. During the next couple of days students and teachers roamed all over the property finding cartridges. Many also have souvenirs of the 125-pound bomb with which the attack started.

That bomb had exploded next to the power line, so we were without electricity from that time until the next Sabbath afternoon. But our essential equipment was able to operate, thanks to a small portable light plant that the rebels had let us have a few days before, in case of just such an emergency.

Now we feared further bombings, which we felt sure would come during the next few days. That evening an officer addressed the faculty and the student body. He said he was sorry we were being exposed to such dangers, but that they could not be avoided. He gave instructions as to how to proceed under forthcoming attacks. He indicated that the fighting in Santa Clara was difficult, and that the siege might last another ten to twenty days. We prayed that peace might come soon.

That night we heard planes very near, bombing and machine-gunning, but they did not come over the college. We wondered what the next days

would bring.

Several days after the strife was over we heard that the government had planned to send 23 planes on New Year's Day in an all-out attack on Santa Clara. But the Lord overruled. The very night after we were attacked, the government crumbled and the leaders fled, leaving all in the hands of the insurgents. How we welcomed the news the next morning! God had answered our prayers and the prayers of others in our behalf, and we were now free from fear of sudden death by bombs and bullets.

The rebel doctors and troops were still with us on Thursday, January l. One hundred and eighty ate supper with us that night. We had already made arrangements so that we would have a peaceful Sabbath. We would not leave the soldiers without food on that day, but on Friday we would prepare sack lunches, and would leave them at the university. The officers had agreed to keep their men from coming on our campus on Sabbath. But this measure was not nec-



First senior college graduation at Antillian College. The president of the class is receiving his degree of Bachelor of Arts from W. J. Brown, president of the college.



New industrial building at Antillian College, with food factory on top floor and press on lower floor. This building received some scratches. Many hid from bombs in the lower floor.

essary, for already by Friday the number of rebels eating in our cafeteria had greatly diminished, and only three came on Sabbath.

Friday evening, in the light given by several lamps, a very grateful group of teachers and students gathered in the college chapel for the vesper service. How thankful we were that God had answered our prayers, and that the whole tempest had arisen and blown away between Sabbaths! How glad we were, too, that we had been able to testify concerning our principles to hundreds of men—both soldiers and officers. Above all, we were thankful to the Lord that He had protected our lives, our buildings, our property!

Now we are enjoying the "after-effects" of that week. The new governor of the Province of Las Villas appeared at the college early one morning. To others he had said that after taking office the college and the university were the first places he wished to visit, and he did so. He insisted on speaking to the young men and young women who had served him during that week when, he said, he had eaten several meals in our cafeteria. Our choir came into demand, singing at the municipal auditorium, at the regimental headquarters, and before the commander in chief himself, Premier Fidel Castro, in a special ceremony at the Central University.

A. H. Roth, president of the Inter-American Division, when identifying himself to a rebel soldier in Havana, and C. L. Powers, secretary-treasurer of the Antillian Union, in speaking to a customs inspector at the airport, were immediately informed, "Oh yes, we know the Seventh-day Adventists. We ate at Antillian College during the battle of Santa Clara." Many authorities and others now are coming to visit the school.

Truly, during those difficult days we learned that "the angel of the Lord encampeth round about them that fear him" (Ps. 34:7), and since that time we have proved that "all things work together for good to them that love God" (Rom. 8:28).



Atlantic Union

- L. A. Bierlien, assistant publishing secretary of the Southern New England Conference, has accepted a call to be publishing secretary of the West Virginia Conference.
- Several of the Sabbath schools in Maine have been raising and selling Af-

- rican violets for Investment. Mrs. Ida Hendrick of the North Jay, Maine, church is thought to be the pioneer in this field.
- M. K. Eckenroth, president of the New Jersey Conference, was Week of Prayer speaker at Greater Boston Academy.
- Melvin K. West, associate professor of music at Atlantic Union College, has accepted a call to become chairman of the music department at Walla Walla College.

Central Union

- The St. Louis, Missouri, Central church located on Skinker Boulevard was dedicated Sabbath, March 28. Theodore Carcich, president of the Central Union Conference, was the eleven o'clock speaker and V. G. Anderson, vice-president of the General Conference, was the speaker at the dedicatory service in the afternoon. Others present were H. C. Klement, president of the conference, and G. L. Sather, secretary-treasurer. Besides the commodious auditorium an adjoining building houses the Sabbath school rooms, pastor's study, and youth chapel.
- The Denver South church is nearing completion and the church membership is looking forward to moving into the completed building by early summer.

Columbia Union

- Sabbath schools in the Potomac Conference for the year 1958 gave more than \$200,000 for world missions, according to W. M. Buckman, conference Sabbath school secretary.
- Youth of Virginia crowded a large high school gymnasium in Richmond, April 10 and 11 for a two-day youth rally conducted by T. V. Zytkoskee, MV secretary of the Potomac Conference. Main speakers were T. E. Lucas, C. E. Wittschiebe, Leslie Hardinge, Don Yost, and Fritz Guy.
- The pastor of three German churches of northern New Jersey, Edward Niemann, has accepted a call to mission service in Indonesia and will leave sometime during the month of May for his new field. Pastor Niemann served in the Far Eastern Division before the war, so this will be a second term of overseas service.
- David Bauer, presently an assistant dean of boys at Shenandoah Valley Academy in the Potomac Conference, will begin ministerial internship this summer in the conference. He is a graduate of Southern Missionary College and the Theological Seminary.
- The Golden Anniversary of Shenandoah Valley Academy, New Market, Virginia, was celebrated the weekend of April 24-25. High light of the program was the dedication of the new girls' dormitory. The main Sabbath morning speaker was Darren Michael, secretary of the department of Public Affairs, Canadian Union Conference.

North Pacific Union

• More than 170 persons have been added to the church in Spokane, Washington, as a result of the Harris-Wyman-Dudley *evangelistic crusade which con-

- tinued from September 21, 1958, until the close of March, 1959.
- Dorothea Van Gundy, chief nutritionist of the International Nutrition Research Foundation, Arlington, California, conducted a four-day cooking school and nutrition workshop in Kalispell, Montana, April 12 to 14.
- Dr. Fabian A. Meier, academic dean of Walla Walla College since 1954, has accepted a call to serve as vice-president of the Seventh-day Adventist university in charge of undergraduate education at Emmanuel Missionary College. Dr. Meier came to WWC in 1951 as dean of men. On the WWC campus he has also taught graduate courses in education and has served as director of the rapidly expanding summer sessions.
- Charles V. Bell has accepted a call to join the staff of the WWC physics department. He is now finishing his dissertation for the Doctor's degree in electrical engineering at Stanford University.
- Duane Ragen, currently teaching in the Portland, Oregon, public school system, will join the staff of the Rogers Elementary School to teach grades 7 and 8. He will receive the M.S. degree in elementary education from the Oregon College of Education, Monmouth, Oregon, this summer.

Northern Union

- M. L. Sample, conference educational secretary, conducted the Week of Prayer at Plainview Academy at Redfield, South Dakota.
- Theophil Fischer has accepted a call to the Indiana Conference. He has pastored various districts in the North Dakota Conference, most recently at Ellendale. He reports a successful evangelistic campaign held at Kulm, North Dakota, by the Barron brothers. The Barrons were assisted by Don Nelson, L. J. Meidinger, and Elder Fischer.
- On February 21 two persons were baptized at Hibbing, Minnesota, by V. W. Emmerson. This makes a total of six members of one family who have been baptized as a result of colporteur work done by R. J. Jones.
- J. A. Nordstrom, recently pastor of the southwest district in Minnesota and living at Lamberton, has retired after 32 years of service in the ministry. Much of this time has been spent working among the Swedish people in many different conferences.
- A youth rally was held at Bismarck, North Dakota, on January 24 when L. A. Skinner of the General Conference and B. E. Olson of the Northern Union Missionary Volunteer department were the featured speakers. G. D. Bras is the North Dakota Conference Missionary Volunteer secretary.

Pacific Union

• Darrell Mayberry, pastor of the Palm Springs church, and Varner Leggitt, pastor at Indio, with the help of the laymen of the churches, designed and constructed a booth for the recent Indio Date Festival which received a special award ribbon. About 100 people from the area signed for Bible studies or the correspondence course.

- D. E. Rebok, of La Sierra College, conducted the Week of Prayer at Hawaiian Mission Academy, and with Earl Wright, educational secretary of the Hawaiian Mission, visited the churches and young people of the islands in the interest of Christian education.
- "The Hour of God's Judgment" is the general theme of a series of sermons started in Monrovia, California, April 19, by R. Wendell Nelson, evangelist and pastor of the Sunset Avenue church of Pasadena, and co-evangelist C. R. Pritchett, pastor of the Ivy Avenue church of Monrovia.
- Miller Brockett, MV secretary of the Pacific Union Conference, was with the students of Armona Academy and the children of the church school for the MV Week of Prayer. The theme of the meetings was "Christ in Every Crisis."
- W. D. Blehm, MV secretary of the Southeastern California Conference, directed the Spiritual Emphasis Week at San Pasqual recently. Decisions for Christ were made and a baptism planned, reports W. L. Webb, Bible teacher at the academy.
- E. E. Perry has returned to the Central California Conference where he will pastor the Dinuba, Orosi, and Reedley churches. Since leaving California some years ago the Perrys have served in Oklahoma and Minnesota.
- William D. Leech, professor of chemistry and head of the department of chemistry at La Sierra College, was awarded the Ford Foundation citation for Science Teacher of the Year for the State of California in 1958.

Southern Union

- W. B. Moore, of Pensacola, Florida, has been named publishing department secretary for the Alabama-Mississippi Conference. He replaces W. E. Roberson, who has accepted an invitation to become associate publishing secretary of the Southern Union Conference.
- The United States Air Force has assigned Capt. Christy Taylor as chaplain at the Keesler Air Force Base, Biloxi, Mississippi. Chaplain Taylor is a Union College graduate and has taken his graduate theological studies at the Seventhday Adventist Theological Seminary in Washington, D.C. Prior to entering the Air Force he served as a minister in the Minnesota and North Dakota conferences. He has served his country both here and overseas.
- Donald W. Welch, administrator of Hialeah Hospital, Hialeah, Florida, was honored recently by a special dinner at the Miami Springs Villas, Miami Springs, Florida, by the medical staff of the hospital. Fifty-five physicians and their wives attended this special testimonial dinner honoring Mr. Welch and the hospital. At the same time he was named by the Miami Springs Chamber of Commerce as the Man of the Year in recognition of his "outstanding contribution to the community."

- Adventist churches in North Carolina are getting under way with a Shoes for Children project that was suggested by the State Welfare Department in Raleigh as being the greatest need in their welfare program. Dorcas Societies have taken on the project in cooperation with county welfare units.
- A new church was recently organized in northeast Nashville, Tennessee, under the direction of E. L. Marley, president of the Kentucky-Tennessee Conference. Known as the Bellshire church, the new lighthouse for God came about through the efforts of H. D. Bennett and 26 members of his church who did missionary work in this particular part of the city of Nashville.
- The retirement of three staff members at Southern Missionary College has been announced: George E. Shankel, academic dean; Mary H. Dietel, who has been elected professor emeritus of modern languages; and Henry E. Baasch, assistant professor of religion.
- The most successful youth congress in the history of the South Atlantic and South Central conferences was held April 3-4 at Howard High School auditorium in Chattanooga, Tennessee. Thousands of young people and members of the church journeyed from all parts of the Southern Union to attend this important event. It was sponsored jointly by the South Atlantic and South Central conferences.

Southwestern Union

- A successful colporteur institute was conducted at Southwestern Junior College by the publishing secretaries of the Southwestern Union. L. C. Evans, president of the Southwestern Union Conference, opened the session with the keynote address to the students. D. A. McAdams from the General Conference gave instruction. Forty-one students committed themselves to share their faith the literature way this summer. More than 100 youth are making plans to canvass in the union this summer.
- On a recent Sabbath, the Menard, Texas, church had nine non-Adventist visitors as a result of the efforts of the Menard Hospital staff.
- Nine Vacation Bible School institutes were conducted in the five local conferences of the Southwestern Union. W. J. Harris of the General Conference Sabbath School Department gave strong leadership to this comparatively new evangelistic enterprise.
- The Terrell, Texas, Seventh-day Adventist church recently broke ground for its new church building. James Anderson, the local pastor, is in charge of construction
- William R. May, former pastor of the New Orleans, Louisiana, church has accepted a call from the Texas Conference to be pastor of the Fort Worth First church.
- Charles H. Betz is the new associate pastor of the Dallas church. Elder Betz is studying toward his B.D. degree and will work on a part-time basis.

- In the Texas Conference 523 souls were baptized during 1958. This is an increase of 125 over 1957.
- The Valley Grande Academy, operated by the Texas Conference, has just completed a new, modern four-room addition to its school facilities. This building has been completely furnished with new equipment. Clifford Ortner is now serving as the principal of Valley Grande Academy.



ALDRICH.—Ceicle Amanda Haney Aldrich, born Jan. 5, 1880, in Minnesota; died Dec. 15, 1958, in Lacombe, Alberta, Canada. About 1900 she was united in marriage with Peter Aldrich. They accepted the truth soon afterward. She is survived by her husband; five sons, Corma, Alvan, Jess, Leiland, and Elton; five daughters, Grace Rhine, Ina Pittman, Bea Lockren, Hazel Sodeberg, and Audrey Torgerson; a sister, Lillian Hobson; and two brothers, Lillan Haney and Enos Haney.

BAASCH.—Margaret Blanche Bacon Baasch, born July 23, 1882, in London, England; died Mar. 9, 1959. She was the daughter of one of the first believers in London, and in her middle teens was privileged to attend the first Adventist training school in England. She taught the first of our church schools in the British Isles at Kettering, North England. Later she went as a private tutor to Peru. In 1914 she returned to England and became dean of women, matron, and teacher at Newbold Missionary College, in Wafford. She and Elder Henry E. Baasch were united in marriage in 1919, and that same year they went as missionaries to Inter-America, where they labored 23 years. For 17 years they worked in Puerto Rico, Cuba, and Colombia-Venezuela, and from 1946-1952 they labored in Cuba. They spent ten years among the Spanish-speaking churches of California. Elder Baasch has taught Bible and language at Southern Missionary College since 1954. Left to cherish her memory are her husband; a son, Elder David Baasch, a missionary in Mexico; and four sisters—three in England and one in Canada.

BALLEY.—Sylvester T. Bailey, born Feb. 20, 1877,

BAILEY.—Sylvester T. Bailey, born Feb. 20, 1877, in Danville, Pa.; died Mar. 6, 1959, in Sedalia, Mo. He was a member of the Sedalia, Mo., church. His wife, Mary V. Bailey, survives.

wife, Mary V. Bailey, survives.

BEEM.—Steve D. Beem, born Feb. 17, 1894, at Baer, Ark.; died Mar. 2, 1959, at Benton, Ark. In 1912 he was married to Edith Bump. He became an Adventist in 1945. The survivors are his wife, Edith; four children, E. W. Beem and Nina Willis of Benton, Ark., Steve Beem, Jr., of Baltimore, Md., and Julia Krause of Washington, D.C.; eight grandchildren and three great-grandchildren; two brothers, Clifford Beem of Tulsa, Okla., and J. D. Beem of Independence, Kans.; two sisters, Maud Emery and Nettle Beem of Hot Springs, Ark.

BERGMAN.—Jennie Swanson Bergman, born Mar. 13, 1867; died Feb. 23, 1959. For many years she was a member of the White Memorial church, Los Angeles, Calif. Survivors include two daughters, Ruth Bergman and Mrs. George Gay; two sons, Dr. Theodore Bergman and Bernard C. Bergman; two sisters, Mrs. Anna Styff and Mrs. Will Eash; and a brother, Leonard Swanson.

Leonard Swanson.

BROWN.—Ettie V. Ferren Brown, born Feb. 18, 1873, in La Porte City, Iowa; died Mar. 1, 1959, in Balboa, Calif. As a young woman she taught school in Kansas and Wyoming. In 1898 she was married to William Wallace Brown. In 1910 they went to St. Helena, Calif., where Mr. Brown was employed at the St. Helena Sanitarium and Hospital. For seven years (1914-21) the Brown family did self-supporting missionary work in the South. Following her husband's death in 1921, Mrs. Brown returned to California. For five years she taught in the church schools of Sonoma, Santa Rosa, Ditman Street (Los Angeles), and Garden Grove. Left to cherish her memory are the daughters, Lucille Glenn and Thelma Hague; a brother, J. R. Ferren of Angwin, Calif., and a sister, Mrs. Walter B. Dannells of Mountain View, Calif.

BROWN.—Henry L. Brown, born Dec. 15, 1885, in Grundy Co., Tenn.; died Mar. 8, 1959, at Coalmont, Tenn. He had been a Sabbathkeeper for many years. The survivors are his wife, a daughter, and two sons.

BYERS.—Carrie Leach Byers, born Aug. 10, 1879, in Litchfield, Ohio; died at Litchfield, Ohio, Jan. 17, 1959. She was graduated from the Battle Creek, Michigan, school of nursing in 1905, and for several years followed her profession as head nurse in sanitariums in Newark and Mount Vernon, Ohio. Also she served as superintendent of the nurse's training school of the New England Sanitarium and Hospital, Melrose, Mass. She married Harry T. Byers in 1931. Her husband remains to cherish her memory.

CHANEY.—Minnie Alice Cornwell Cbaney, born Nov. 26, 1871, at Walla Walla, Wasb.; died in Escondido, Calif., Feb. 24, 1959. She was married to Elder J. A. Chaney in 1902 in South Africa while there as a missionary. From 1902 until 1922 she and ber husband were in active service at home and abroad. They worked in Australia, New Zealand, and Washington State, as well as in South Africa. The Chaneys moved to Vista, Calif., in 1931, where they spent the remainder of their lives. Elder Chaney preceded Sister Chaney in death by about five months. Left to mourn are a son, Elvyn Chaney of Sunland, Calif.; a daughter, Edna Savage of Grants Pass, Oreg.; seven grandchildren; and three great-grandchildren.

CROSIAR.—George Virgil Crosiar, born July 7, 1906; died Oct. 2, 1958. He was baptized at an early age, and spent most of his life as a colporteur. The mourners are a sister, Gladys E. Thompson of Tujunga, Calif., and a brother, Dr. Donald M. Crosiar of El Centro, Calif. [Obituary received Mar. 9, 1959.—Free!

CROUSE.—Emma Johanna Anderson Crouse, born June 8, 1884, at Parkersburg, Iowa; died Feb. 2, 1959, in Minneapolis, Minn. At the age of 15 she was baptized. In 1904 she married Judson L. Crouse. After their marriage they lived at Graysville, Tenn., and at Lincoln, Nebr., where Brother Crouse served in denominational schools. In 1914 they moved to Minneapolis, where they have resided to the present. Left to mourn are her husband; a daughter Ivamae Lee of Cedar Lake, Ind.; a son, Kenneth of Rouses Point, N.Y.: two grandchildren; a sister, Mrs. Frank Charles of Fullerton, Calif.; and a brother, Harvey Anderson of Higbee, Mo.

DAY.—Rosabel Day, born June 27, 1863, in Iowa; died in Chico, Calif., Feb. 7, 1959. She accepted the truth many years ago. Left to mourn are two daughters, one brother, and two sisters.

ELLIOTT.—Frederick H. Elliott, born Jan. 19, 1894, in Manchester, Iowa; died Mar. 15, 1959. For the past nine years be was employed by the Walla Walla General Hospital. Left to cherish his memory are his wife, Mary Esther Elliott of College Place, Wash.; four daughters, Marie Elliott of College Place, Wasb., Mrs. Leon Smith of College Place, Wasb., Mrs. Leon Smith of College Place, Wash. Robert Knapp of Kalispell, Mont.; five grandchildren; and a sister, Irene Goddard of Comanche, Iowa.

EMMERSON.—John Samuel Emmerson, born Dec. 6, 1871, in Lake Grove, Minn.; died Feb. 17, 1959, at Portland. Oreg. He married Frieda May Babcock in 1895. They took nurse's training at the Battle Creek Sanitarium, and following this practiced their profession in Adventist-operated clinics at Seattle, Bellingham, and North Yakima, Washington. They gave 23 years of service at the Paradise Valley Sanitarium and Hospital before retirement. The bereaved include the widow, Frieda, of Silverton, Oreg.; a daughter, Vera Tunsen, of Seattle, Wash.; a grandson, Robert K. Tunsen, serving in the U.S. Navy; and a brother, Robert E. Emmerson of Portland, Oreg.

FRASE.—Daniel Harvey Frase, born Dec. 3, 1955, in St. Joseph, Mich.; died near Cedar Lake, Mich., June 24, 1958. He was the son of Gordon Frase, senior ministerial student, and Irene Simkin Frase, instructor in music at Emmanuel Missionary College. [Obituary received Mar. 9, 1959.—Eds.]

FRIESEN.—Wilhelmine Friesen, born in 1870, in Germany; died Mar. 16, 1959, in Walker, Mo. She had been a church member for 65 years.

FURBISH.—Laura A. Furbish, born May 25, 1882, in Dixmont, Me.; died at Skowhegan, Me., Feb. 28, 1959. Her husband was Jarius H. Furbish, who predeceased her. Throughout her lifetime she was a schoolteacher, having received her training at the University of Maine. She was a member of the Norridgewock, Me., church for a number of years. Surviving are a son, Earl Furbish, South Lancaster, Mass.; two step-sons, Dwight Furbish and Cecil Furbish; a stepdaughter, Ermina Furbish; a foster son, Robert A. Wilmont, of Norridgewock, Me.; and a brother, Frank Flaherty.

GROVES.—William Franklin Groves, born Dec. 26, 1869, in Farmington, Calif.; died Mar. 16, 1959. The survivors are his wife, Grace Groves, of College Place, Wash.; three sons, Kenneth and Wesley of Portland, Oreg., and Lovell of Longview, Wash.; a daughter, Mrs. George Goss of College Place, Wash.; ten grandchildren; one great-grandchild; a brother, Middleton Groves of Escalon, Calif.; and a sister, Geneva Blakesley of Ripon, Calif.

GUTHRIE.—Della Guthrie, born May 1, 1877, in Williamsport, Pa.; died in Coudersport, Pa., Feb. 21, 1959. She had been a member of the Port Allegany church since 1952. Survivors are a daughter, Ella G. Doane of Port Allegany, Pa.; three sons, J. J. Guthrie of Williamsport, Pa., Eugene Guthrie of Stager, Ill., and Henry Guthrie of Horseheads, N.Y.; 17 grandchildren; 11 great-grandchildren; two brothers; and a sister.

HATTON.—Florence M. Hatton. born at Eden Lake, Minn.; died Feb. 8, 1959, at Salinas, Calif., at the age of 82. She was a church member. Survivors include three sons, Leon and Herbert Hatton of Salinas, Calif., and Marion Hatton of San Francisco; three daughters, Mrs. Paul Cocoles and Mrs. Louis Corbari of Salinas, Calif., and Mrs. William Brown of San Francisco, Calif.

KATCHER.—George P. Katcher, born April 8, 1908, in Newark, N.J.; died in Rifton, N.Y., Jan. 8, 1959. In 1929 he was baptized. He attended Wash-

ington Missionary College, and graduated from Madison College in 1936. He taught in Ohio, Pennsylvania, Tennessee, New Jersey, and New York. He spent 14 years teaching at Garden State Academy, Plainfield, N.J., four of those years as principal. Left to cherish his memory are bis wife, Marie Varonen Katcher; a daughter, Margaret, and two sons, George and Robert, all at home; five sisters, Anna Butosky of Bayonne, N.J., Helen Haase of Toledo, Obio, Bertha Steinbacher of Fanwood, N.J., Mary Gang of Morris Plains, N.J., and Elsie Tyson of Baltimore, Md.

KELSEY.—Mary Bernice Post Kelsey, born April 1, 1870, near LeSueur, Minn.; died Mar. 9, 1959, at Berrien Springs, Mich. Sbe was eight years of age when her parents became Adventists. At 16 she taught school in North Dakota. Altogether she gave 25 years to church school teaching. In 1891 she married Asa Ira Kelsey. The mourners are a son, Dr. Verne Kelsey, of the Emmanuel Missionary College staff; a daughter, Mrs. C. A. Lindquist of Pierre, S. Dak.; three grandchildren; and four great-grandchildren.

three grandchildren; and tour great-grandchildren.

LAMBERTSON.—Millie Hansen Lambertson, born Dec. 16, 1884, near Trufant, Mich.; died at Loma Linda, Calif., Feb. 3, 1959. At the age of 22 she was united in marriage to Herman T. Lambertson. For many years they lived in Cedar Lake, Mich., and in 1956 moved to California. Left to cherish her memory are her husband; two sons, Theron James of Greenville, Mich., and Herman J. of Colton, Calif.; a daughter, Mildred Allen of Berrien Springs, Mich.; five grandchildren; a sister, Hattie Cowles of Medina, Ohio; and four brothers, Dr. Marco Hansen of Greenville, Mich., Cbauncey Hansen of Palmetto, Fla., Warner Hansen of Tampa, Fla., and Magnus Hansen of Edmore, Mich.

Magnus Hansen of Edmore, Mich.

LANE.—Leonard Ernest Alfred Lane, born Jan. 19, 1889, in London, England; died Jan. 11, 1959. When 15 years of age he was baptized and a year later entered the International Tract Society in London to learn the printing trade. He took the ministerial course, graduating at Stanborough Park, Watford, England, in 1911. Following a call to East Africa, he took a course in tropical diseases at Livingstone College, London. In 1912 he went to Kenya Colony. In 1920 he returned to England on furlough, and united in marriage with Lois L. Wakcham. They returned to Kenya. He carried on our first printing in the Luo language and trained native young men in this work. He also belped erect the mission buildings and the Kendu Mission Hospital, discovering, in the process, an improved way to make bricks. For health reasons the family returned to England in 1927. He then labored as pastor in various churches in the South England Conference until his retirement last year. Altogether he was associated with the work for 54 years. He leaves to mourn, his wife; two sons, K. E. A. Lane of Carlisle; and a daughter, Rosemary Sisson of Dublin.

LARSON.—Gladys Elizabeth Shufelt Larson, born

LARSON.—Gladys Elizabeth Shufelt Larson, born Mar. 12, 1887, at Kremlin, Colo. At the age of 15 she entered Union College, from which institution she received her B.A. degree in 1907. She received the M.A. degree from the University of Colorado in 1911. She taught in the grade school at Union College and for one year at Mount Vernon Academy, Mount Vernon, Ohio. In 1911 she was married to Dr. August Larson, who was in medical service at the Skodsborg Sanitarium, Denmark. In 1913 they returned to the United States, and since 1914 they have resided in Los Angeles, Calif. She was a member of the White Memorial church for many years. Survivors are her husband, and a daughter, Dr. Ruth Larson.

LONG.—Rena Long, born Mar. 3, 1884, in Long Lake, Minn.; died in Pacific Grove, Calif., Feb. 4, 1959. She was a graduate nurse of the College View Sanitarium in Nebraska and followed her profession as a registered nurse for many years. In addition to her husband, she leaves two daughters, Mrs. Olive Allred of Seaside, Calif., and Mrs. John Scheidler of Ayer, Mass.; and two sisters. Gertrude Hall of Wayzata, Minn., and Ella Wilhite of Pacific Grove, Calif.

Calif.

MC KEAGUE.—Robert McKeague, born Feb. 5, 1885, in the Hawaiian Islands; died at Sanitarium, Calif., Feb. 28, 1959. He was the son of one of the first converts in Hawaii. His education was received in the United States, where he trained as a nurse and medical evangelist. His first wife, Mabel Marvin, died in 1948. They established an outpatient clinic and dispensary in Hilo, and later continued the same work at Maui. Elder McKeague served for a time as secretary-treasurer of the Hawaiian Mission and did much to build up the work in the islands. For 21 years he broadcast the message in the Hawaiian language. As far as is known, the only literature we have translated into the Hawaiian language was done by him. He is survived by bis wife, Ethel Walder McKeague. McKeague.

McKeague.

MOORE.—Simeon Scott Moore, born Feb. 10, 1892, at Pleasant Hope, Mo.; died Jan. 29, 1959, near St. Helena, Calif. In 1917 be married Lettie Wheeler. They lived in Idaho, Oregon, and Washington, and since 1950 have operated the Rose Haven Rest Home near St. Helena, Calif. He was an Adventist for nearly 47 years. Left to mourn are his wife; eight children, Myrtle L. Moore of Payett, Idaho; Mirian of Addis Ababa, Ethiopia; Millicent of St. Helena, Calif.; Marie Anderson of Santa Cruz, Calif.; Pastor A. Leroy Moore of Fairbanks, Alaska; Paul of St. Helena, Calif.; Marilyn Bunch of Fargo, Okla.; and Marcia of St. Helena, Calif.; three brothers, William of Sweet, Idaho; Alianthus of Meridian, Idaho; and Ted of Eagle, Idaho; and one sister, Jennie A. Fuller of Sweet, Idaho.

MOURER.—Arthur Edward Mourer, born Nov. 3, 1874, near Roanoke, Ill., died Jan. 27, 1959. He attended Union College. In 1898 he married Anna Matthiesen. He worked for 20 years as farm manager at Loma Linda. Left to cherish his memory are his wife; five children, Dr. Harold Mourer, Mrs. Clement Counter, Dr. Lyle, Mrs. Paul Wickman, and Ada Beryl Drake; 16 grandchildren; and four great-grandchildren great-grandchildren.

MUNN.—Charles R. Munn, born Nov. 23, 1879, at Corinth, Vt.; died Feb. 18, 1959, at Hendersonville, N.C. He was baptized in 1894. He lived at South Lancaster, Mass., Haverhill, Mass., and Camden, N.J., before moving to Hendersonville, N.C., in 1955. He is survived by his wife, one brother, and two sisters.

NEUFELD.—Jacob D. Neufeld, born Feb. 23, 1876, at Parker, S. Dak.; died Jan. 31, 1959, at Sidney, B.C., Canada. In 1898 he was united in marriage to Anne Spenst, and that same year was also baptized. The family lived in Waldheim, Saskatchewan, for 50 years. In 1941 they moved to Edmonton, Alberta, and in 1943 to Langley, B.C. Recently they moved to Sidney, B.C. Left to cherish his memory are bis wife; ten children, Henry E. of Milwaukee, Wis.; Mary Neufeld, instructor in Bible at the Portland Sanitarium and Hospital, Portland, Oreg.; Anna, Viola, and Elizabeth Neufeld, unurses at the Portland Sanitarium and Hospital; Catherine Blair, wife of Elder Ainsley Blair of Welland, Ontario; Nettie Williams, nurse at the Rest Haven Hospital, Sidney, B.C.; Esther Klam, wife of Elder D. E. Klam, of Niagara Falls, N.Y.; Don F., a book editor at the Review and Herald Publishing Association, Washington, D.C.; and Raymond D., a physician at the Rest Haven Hospital, Sidney, B.C.; 14 grandchildren; four great-grandchildren; three sisters; two brothers, both retired ministers.

PARENT—Della Hill Parent, born April 4, 1877,

PARENT.—Della Hill Parent, born April 4, 1877, at Forest, Ont., Canada; died at Glendale, Calif., Feb. 6, 1959. In 1941 she, with her husband and two daughters, was baptized. She leaves to mourn, five daughters; two sons; eight grandchildren; and six great-grandchildren.

great-grandchildren.

PEACH.—Billy Jean Davis Peach, born Mar. 11, 1938, at La Grande, Oreg.; died in Seattle, Wash., Feb. 23, 1959. She graduated from Auburn Academy at the age of 17 and attended Walla Walla College for one year. She was baptized at the age of 11. In 1956 she married Olin Peach, and the following year ber husband became dean of men at Auburn Academy. She is survived by her husband; a son, Mark William; her mother, Helen Davis of La Grande, Oreg.; four sisters, Florence Caroline Dail, Eloise Frances Ingerson, Aglah Mae Meredith of La Grande, Oreg., and Elma Virginia Burgess of Salem, Oreg.; and a brother, Eldon Everett Davis of Paramount, Calif.

mount, Calif.

PIPER.—Emma Cobean Piper, born Nov. 6, 1873, near Mono Mills, Ontario, Canada; died Jan. 31, 1959. In 1903 she married Edward A. Piper. Soon they accepted the message and were baptized by Elder O. Montgomery. Her husband spent four years in ministerial study at Emmanuel Missionary College, and she trained as a seamstress. Together they labored in the ministry in Michigan and Wisconsin, and then in North Dakota and Minnesota. Thirty-four years of service ended in 1946, when ber husband was laid to rest. Since then she had made her home with her daughter, Lorena, who is employed in the Minnesota Conference office. Left to cherish her memory are her daughter Lorena of St. Paul, Minn.; a son, Robert, in California; and one grand-daughter. daughter.

ROTHWELL.—Hulda Christine Rothwell, born July 14, 1881; died Feb. 8, 1959. For many years she was a member of the Chico, Calif., cburch. She is survived by a son.

SCHMIDT.—Harold Schmidt, born Aug. 25, 1921, in Brooklyn, L.I., N.Y.; died April 29, 1958, in Bronx, N.Y. He and his family were members of the original group, which met at Cedar Manor, that later became the Jamaica church. During World War II he served in the Air Force. Mourning his loss are bis wife, Evelyn; daughters Eileen and Barbara; brother, Walter; sister, Eleanor Hofman, all of Long Island; mother, Lina; sisters, Alice Clark and Elsie Gehhard, all of East Randolph, N.Y. [Obituary received Mar. 11, 1959.—EDS.]

and Elsie Gehhard, all of East Randolph, N.Y. [Obituary received Mar. 11, 1959.—Ebs.]

SHERMAN.—August Rudolph Sherman, born May 6, 1885, in Europe; died at Lansing, Mich., Dec. 14, 1958. At the age of 12 he came to the United States. In 1905 he accepted the message under A. T. Jones. He attended the Foreign Mission Seminary in Washington, D.C., in 1908, and spent the summers canvassing. In 1911 he and Opha Luttrell were united in marriage, and the next year they were called to South America, where they labored without furlough for 18 years. He served in various positions, chiefly in evangelism and as director of several fields. He was the first Adventist to broadcast our message by radio in South America, 1925-28. At his own expense he constructed his government-licensed station, and a number of influential people accepted the truth. In 1931 they returned to the States where he served as district leader and pastor of several churches in eastern Michigan for eight years. In 1939 he went to the Venezuela Mission, where he was superintendent for six years. He established a self-supporting dental clinic and dispensary in Caracas, where thousands were treated and many accepted the message. In 1946 he became superintendent of the Dominican (Republic) Mission. Left to cherish his memory are his wife of Lansing, Mich.; a daughter, Lura Marsb of College Place, Wash.; two sons, Ralph of

Berrien Springs, Mich., and Dr. Fred of Lansing, Mich.; seven grandchildren; one sister; and one brother.

STUCKEY.—Hannah Isahel Mallenee Stuckey, born Dec. 18, 1858, in Fort Scott, Kans.; died in Bakersfield, Calif., Dec. 10, 1958. She was baptized at the age of 16 by Elder Colcord. She taught a Sabbath school class until she was nearly 90 years of age. Left to mourn her passing are two sons, Fred of Glendale, Calif., and Ralph of Rosamond, Calif.; adaughter, Audrey Glatt of Rosamond, Calif.; three grandchildren; and four great-grandchildren. [Ohituary received Mar. 2, 1959.—Ens.]

STUMP.—Alverta Lichty Stump, born Jan. 18, 1876, near Falls City, Nehr.; died at Phoenix, Ariz., Jan. 20, 1959. She was united in wedlock to Chester W. Stump in 1893, and a few years later embraced the truth. They both entered nurse's training at the Hastings Sanitarium, graduating in 1913. Following a postgraduate course in Chicago, she served for about 25 years as administrative superintendent of the Mary Lanning Memorial Hospital, Hastings, Nehr. She is survived hy her husband; a son, Dr. Frank Stump of Phoenix, Ariz.; a daughter, Mrs. Merel Rosenbach of Montesano, Wash.; six grandchildren; 14 great-grandchildren; one brother; and one sister.

THOMPSON.—Elizabeth Alice Rosser Thompson, born July 27, 1870, in Preston Lake, Minn.; died Feb. 3, 1959. In 1890 she married Thomas Thompson, and lived in Hutchinson, Minn., until 1923, when she moved to Glendale, Calif. Her husband died in 1920, and a son, Dr. Alden Thompson of Mountain View, Calif., died in 1958. Surviving are ten children, Mrs. Chris Christenson, Mrs. Phillips Lee, Mrs. Herbert Hanson of Ethiopia, Mrs. Dudley Reekie, Mrs. M. Bosworth, David, Rosser, Leonard, Nathan, and Kenneth.

WHIPPLE—Norma Whipple died Dec. 24

Nathan, and Kenneth.

WHIPPLE.—Norma Whipple, died Dec. 24, 1958, at Marion, Ind., at the age of 69. She became a church memher in Marion, Ind., 35 years ago; then in Detroit, Mich., from 1933 to 1958, when she returned to Marion, Ind. The following survive: Husband, Cornelius Whipple; son, Glen Whipple of Mt. Clemens, Mich.; grandchildren, Barbara Studier, Nancy Whipple, and great-grandson, William Charles Studier, Ir., all of Mt. Clemens, Mich.; a sister, Mrs. Cressie Cartwright, and a brother, Harmon Cassidy, both of Marion, Ind.

both of Marion, Ind.

WILTSE.—Clarence E. Wiltse, born Jan. 3, 1914, at Bruno, Minn.; died at Grand Island, Nebr., Feb. 26, 1959. In 1928 he was baptized. He attended Oak Park Academy, Nevada, Iowa, where he graduated in 1933. He then attended Union College, Lincoln, Nebr., and Atlantic Union College, South Lancaster, Mass., completing his premedical education at Union. He was graduated from the College of Medical Evangelists in 1949. In 1938 he was married to Martha Meissner. In 1949 he and his family moved to Shelton, Nebr. From 1953 to 1955 he served in the Army. Then he returned to Shelton, Nebr., moving to Wood River, Nebr., about three years ago. The survivors are his wife; four children, Yvonne, Bruce, Rosanne, and Sandra; his parents of Blair, Nebr.; two sisters, Mrs. Clarence Johnson of Elm Creek, Nebr., and Mrs. Russell Morrison of Medina, Ohio.

NOTICES

Literature Requests

[It is understood that all literature requested through this column will he used for missionary work, not personal needs. Mark packages: Used pub-lications—no monetary value; destroy if not deliver-

Pakistan Union of SDA, W. H. McGhee, Box 30, Peshawar, West Pakistan, can use any number of Life and Health, Listen, and Alert magazines. Mail in bundles not exceeding ten to a bundle.

m bundles not exceeding ten to a bundle.

All types of missionary literature, including Signs, Instructor, Guide, Life and Health, Little Friend, Message, These Times, Liberty, Alert, Listen, tracts, Primary Treasure, My Bible Story, Ministry, Worker, Quarterlies, small books, old Bibles, song books, picture cards, Present Truth, MV Kit, S. S. Midget, and other Sabbath school supplies are requested by the following members:

B. Townend, Fulton Missionary College, Private Mail Bag, Suva, Fiji Is.

A. W. Piper, 112 Waterloo Rd., First F. L., Kowloon, Hong Kong, B.C.C.

Mrs. P. Wehster, 13 Barker Avenue, Yeovil, Umtaii, E. Southern Rhodesia, Africa

Joseph Hall, 17 Seaward Pen Road, P.O. Kingston 11, Jamaica, B.W.I.

R. W. Cush, Calder Hall Road, Tobago, West Indies

dies F. G. Harris, P.O. Box 60, Kingstown, St. Vincent,

F. G. Harris, P.O. Box 60, Kingstown, St. Vincent, West Indies
Mrs. Marion Holder, Curwen Avenue No. 34, Bay Land, St. Michael, Barbados, West Indies
David Buckley, 12 Mapatal St., Morvant, P.O.,
Trinidad, West Indies
Jaime Llera, Pigcawayan, Cotabato, Philippines
Samuel C. Binaya, Balago Postal Agency, Baguer,
Cotabato, Philippines
Melvin Tan, Mountain View College, Malaybalay,
Bukidnon, Philippines
Mike O. Damayo, Buriason, Kapatagan, Lanao,
Philippines
Fenita S. Cerezo, Villamor Institute, Villamor, Daguma Postal Agency, Esperanza, Cotabato, Philippines

Annie C. Salpid, Nabuk, Moncaya, Davao, Philippines Mrs. J. S. Benedicto, Hipona, Pontevedra, Capiz, Philippines
Anita Orcajada, Jinalinan Pandan, Antique, Philippines
Margarito Hechanova, Bonhon, Moises Padillo,
Occ., Negros, Philippines
Vincente M. Naces, Kanswagan, Kidapawan, Cotabato, Mindanao, Philippines
Polly B. Garin, Mabini St. Estancia, Iloilo, Philippines ippines Miriam R. Somosot, Hilton Style, Bansalan, Davao, WANTED: Clean magazines for racks, especially Signs, These Times, Instructor, Life and Health, and tracts, by Mrs. F. C. McCune, 1327 W. Malone, San Antonio 11, Tex.

Antonio 11, Tex.

WANTED: Children's papers and picture cards, Guide, Instructor, Signs, These Times, Life and Health, and Review, not too old, by Miss Mae Zoerman, 1112 N. Michigan, Saginaw, Mich.

FOR PRISON WORK: Signs, These Times, Life and Health, Listen, Instructor, Guide, tracts, old Bibles and small books, are needed by the Prisoners Gospel League, 131 12th St., S.W., Hickory, N.C.

WANTED: S. S. Quarterlies, second-hand Church Hymnals and Gospel Melodies, by Casiano Lumio, Balete, Aklan, Philippines.

1959 Camp Meetings

Atlantic Union

Greater New York	_
Sloatsburg (English) July 2	ğ
Sloatsburg (Spanish) July 9-1	2
New York	
Union Springs Academy, Union Springs July 2-1	1
Northeastern	
Hyde Park June 25-July Northern New England June 24-July Southern New England June 24-July	5
Northern New England Jul	y.
Southern New England June 24-July	4
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Canadian Union

Alberta
Canadian Union College, Lacomhe July 10-18
Beauvalion July 22-26
Peace River July 22-26
British Columbia
Hope July 31-August 8
Manitoba-Saskatchewan
Saskatoon July 3-11
Clear Lake July 15-19
Maritime
Pugwash, Nova Scotia July 31-August 9
Newfoundland
St. John's August 12-16 Ontario-Quebec
Oshawa Missionary College, Oshawa June 26-July 5
Osnawa Missionary College, Osnawa June 20-July 5

Central Union

Central States Edwardsville, Kansas	June	18-27
Colorado East High School, Denver July	31-Aug	gust 1
Kansas Enterprise Academy, Enterprise	Augu	st 5-8
Missouri Sunnydale Academy, Centralia	July	15-18
Nebraska Lincoln	June	18-21
Wyoming Casper	July	10-12

Columbia Union

Allegheny	
Pine Forge, Pennsylvania July 2	:-12
Chesapeake	
Baltimore, Maryland June 11	-20
East Pennsylvania	
Wescosville July 2	-12
New Jersey	_
Kingston June 26-Jul	y 5
Ohio	
Mount Vernon July 2	!-11
Potomac	
Shenandoah Valley Academy	
New Market, Virginia June 18	5-27
West Pennsylvania	
Somerset August 6	-16
West Virginia	
Parkersburg	<u>-20</u>

Lake Union
Illinois (Uncertain) Indiana
Indiana Academy, Cicero June 11-20
Lake Region Cassopolis, Michigan
Michigan
Grand Ledge
Escanaha, Michigan
Portage
North Pacific Union

Idaho Gem State Academy, Caldwell Jur	e 25-July	4
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Montana Mount Ellis Academy, Bozeman
Gladstone July 23-August 1
Upper Columbia Walla Walla College, College Place June 17-27 Washington
Auburn Academy, Auburn July 15-25
Nowthern Timion

Northern Union

Iowa Oak Park Academy, Nevada June 12-2 Minnesota
Minneapolis June 5-1 North Dakota Sheyenne River Academy (Near Harvey)
South Dakota June 26-July State Fairgrounds, Huron June 19-2

Pacific Union

Arizona July	23-August 1
Central California Soquel	July 9-19
Nevada-Utah Las Vegas, Nevada	June 5, 6
Reno, Nevada Salt Lake City, Utah Northern California	June 19, 20 June 26, 27
Northern California	Tune 11-20
Lodi Southeastern California (No Camp Med Southern California	eting)
Lynwood Academy, Lynwood Ju	une 25-July 5

Southern Union

Alabama-Mississippi Birmingham, Alahama June 5, 6 Jackson, Mississippi June 12, 13
Carolina June 12, 13
Lake Junaluska, North Carolina May 31-June 6
Florida Forest Lake Academy, Maitland June 5-13
Georgia-Cumberland
Southern Missionary College Collegedale, Tennessee June 4-13
Kentucky-Tennessee
Highland Academy, Portland, Tennessee June 5-13 South Atlantic
Hawthorne, Florida June 11-21 South Central August 14-22
South Central

Southwestern Union
Arkansas-Louisiana Baton Rouge, Louisiana Baton Rouge, Louisiana Gentry, Arkansas June 10-14 Gentry, Arkansas June 17-21 Oklahoma Beirig Park, Oklahoma City July 31-August 8 Southwest Region May 29-June 7 Texas Southwestern Junior College, Keene May 28-June 6 Texico Sandia View Academy Albuquerque, New Mexico June 19-27
Sandia View Academy

Church Calendar

Missionary Periodicals Campaign (Signature)	anc of
the Times These Times Masses	April 1-30
the Times, These Times, Message) Health and Welfare Services	
The and wenare services	May 2 May 2
Home Missionary Offering	May 2
Disaster and Famine Relief Offering	May 9
Spirit of Prophecy Day	May 16
College of Medical Evangelists Offer	ing May 30
North American Missions	June 6
Thirteenth Sahbath Offering (Middle	-
East Division)	June 27
Medical Missionary Day and Offerin	
Midsummer Missions Service and Off-	ering July 11
Enlightening Dark Counties	August 1
Home Missionary Offering	August 1
Educational Day and Elementary Sch	
Offering	August 15
Oakwood College Offering	August 29
Literature Evangelist Rally Day	Sentember 5
Home Missispess Off-sing	September 5 September 5
Home Missionary Offering	September 3
Missions Extension Day and Offering	September 12
JMV Pathfinder Day	September 12
Sabbath School Rally Day	September 26
Thirteenth Sabbath Offering (Far	g
Eastern Division)	September 26
Neighborhood Evangelism	October 3
Home Missionary Offering	October 3
Voice of Prophecy Offering	October 10
Review and Herald Campaign	15 37 1 14
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	
Novemi	ber 21-January 9
Home Missionary Day and Offering	December 5
Thirteenth Sabbath Offering (South	ern_
Asia Division)	December 26

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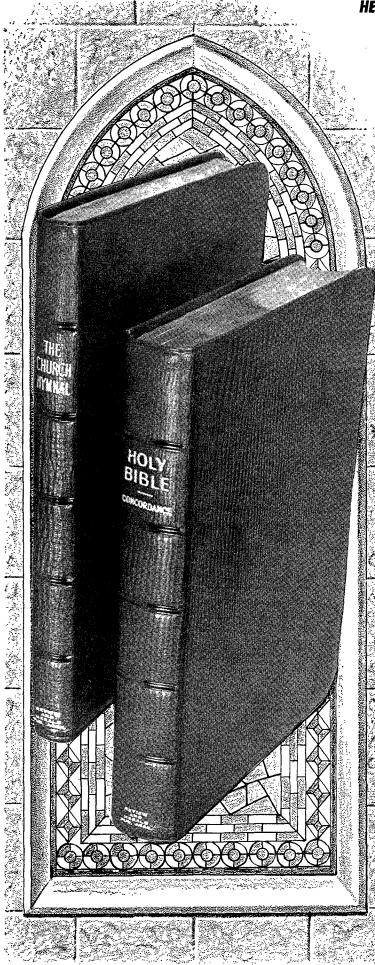
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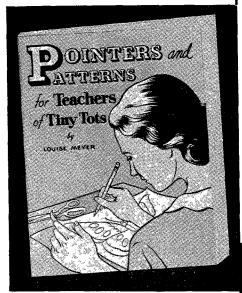


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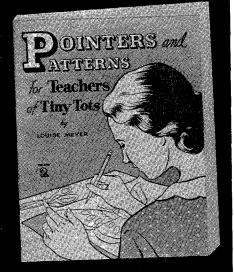
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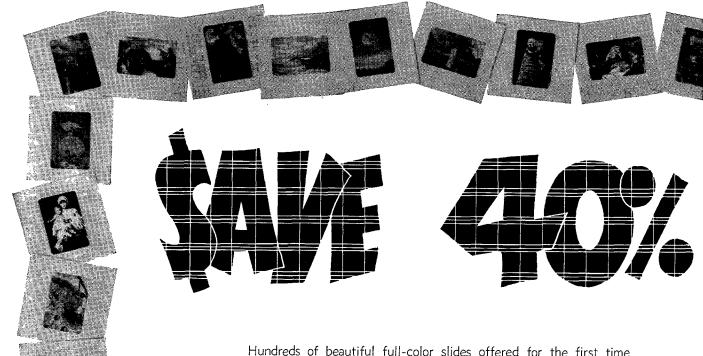
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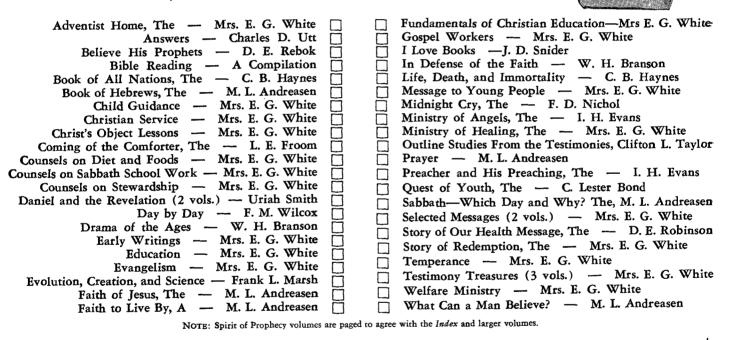
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"Missionary Mariner"

In next week's Review—the Spring Color Number—we begin a fascinating series of articles entitled, "Missionary Mariner." The series deals with the life and missionary exploits of Captain G. F. Jones, known affectionately throughout Melanesia and in New Guinea as "Jonesie." The story of how God blessed the service of this English sea captain, who was small in stature but a giant in faith, makes interesting reading. Every Adventist will be thrilled by reliving Captain Jones's missionary adventures, through "Missionary Mariner," authored by A. G. Stewart, himself a veteran missionary of the South Seas.

Review and Herald Meeting

The Review and Herald constituency meeting was held on April 7. The reports presented by the manager, C. E. Palmer, the treasurer, M. E. Dawson, and others were most encouraging and gave evidence of God's leadership and blessing during the past four years. [See page 21.—Ens.]

At a meeting of the newly elected board R. G. Campbell, publishing secretary of the Lake Union, was invited to become manager of the periodical department. He will soon take us his new duties. We are fortunate to secure the services of Elder Campbell, who has so ably labored for fifteen years as publishing department secretary in three different unionsthe Canadian, Southwestern, and Lake—having been in the Lake Union for the past nine years. He has also served in the mission field, having spent some time in the Philippine Islands. We welcome Brother Campbell to the Review and Herald family. W. B. Ochs

New Sabbath School Film on Southern Asia

The Thirteenth Sabbath Offering overflow for the fourth quarter of 1959 will go to the Southern Asia Division. An exceptionally good sound film in color has been prepared by the Sabbath School Department to help promote this offering and will be available by June 30, 1959. The title

of the film is *That They Thirst Not*. O. A. Blake, undertreasurer of the General Conference, did the photography on his recent trip to Southern Asia. Elaine Giddings and Grace Fields wrote the script. The film has been professionally processed and has tremendous mission appeal.

We believe our people will appreciate this new film and find it helpful in promoting the Thirteenth Sabbath Offering not only for this particular quarter but for offerings in general. It will also be useful in evangelistic efforts, Missionay Volunteer meetings, et cetera.

It is hoped that all our conference organizations may be able to make this film available for use throughout North America and in overseas divisions were possible, during the third and fourth quarters of 1959.

The price is only \$85 plus postage, for reel, can, fiber case, and film. The film may be ordered through the General Conference Sabbath School Department.

G. R. NASH

Onward in Yugoslavia

One of our retired ministers, Andrew Haynal, spoke at the General Conference worship period one morning recently and brought greetings from our church members and workers in Yugoslavia.

As a boy of 15, Brother Haynal came to America from Yugoslavia, and not long ago, after fifty-five years, he returned to his homeland. Anton Lorencin, the Yugoslavian Union president, worked out a schedule of visits to the various churches. At Belgrade and Zagreb attendance was between 600 and 700. Our people have liberty to hold meetings in any church or home, after registration.

Fifty-five years ago, when Brother Haynal left Yugoslavia, there was not one Seventh-day Adventist in that country; now we have 235 churches and 9,000 members. This is the highest of any Protestant church.

Elder Lorencin and the brethren asked Elder Haynal to thank the General Conference and our people in America for their liberality in mission offerings, and to tell them that the believers in that land are faithful to to this wonderful message and that the work in Yugoslavia is moving forward.

V. G. ANDERSON

Disaster and Famine Relief Offering

Sabbath, May 9, is the date set by the General Conference for the taking of a special offering for the alleviation of human suffering and need throughout the world. Your contribution to this offering will enable you to share in the work of love and mercy that is being done by the Seventh-day Adventist Church in many countries of earth. This offering is designed to meet needs not only in the homeland but also in our overseas fields, and to cover items for those in need that are not provided for in the regular budget of the mission board.

Catastrophe, famine, and other upheavals are increasing as time goes on. We know that these things will increase from year to year, so there must be no slackening of our efforts to meet the human needs that follow in their wake.

We are looking to our churches throughout the world to give a large offering on May 9, so that we can come to the rescue of those who are less fortunate than we. May God richly bless each giver, for "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40).

C. W. BOZARTH

Assurance From Troubled Africa

Several have expressed an interest in the turn of political events in the Southern African Division, especially after reading some of the news dispatches and hearing radio and TV bulletins. You will be interested in recent word from the president of the Southern African Division, Robert H. Pierson. He writes:

"Let me give you the assurance that everything is under control, everybody is safe and sound, and our work is intact. Last week I spent several days over in Nyasaland visiting some of the disturbed areas and found everything there quiet. They are withdrawing many of the troops from Nyasaland, too, and people are hopeful that things are going to settle down. . . . The Lord has watched over and blessed us."

E. W. DUNBAR