

THE ADVENT SABBATH

REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



Group of believers and visitors stand before the nearly completed church building at Monument Valley, Utah.

Monument Valley Mission and Hospital

By J. Lloyd Mason, M.D.

I HAD just finished treating a little Navaho girl with a severe illness when her father removed his hat and asked me to pray for her. They had traveled 158 miles along sandy, wind-rutted roads for help. He said, "We are Christians and believe in God. Please pray for our little girl."

I asked our heavenly Father to heal the beautiful little child and to help her fine Christian family to witness for Him in their corner of this vast reservation. Then the father asked if we had a church for the Indians. I had to tell him we did not. "You must have one. The Navahos need to learn of Jesus and that He is coming again," he urged.

I walked up the hill to the cottage where we were

holding our Sabbath meetings, and at the beginning of the church service related this experience. In His providence the Lord put it into the heart of one of our visitors, Dr. C. L. Stoneman of California, to give us a chapel seating 200. It is now nearly finished and will prove a tremendous help to us here at the mission as we attempt to tell these Indians of God's love for them.

The Monument Valley Mission and Clinic is ideally situated on the old Navaho Trail in the northwestern part of the reservation near four corners. It is set down in a land of superstition, devil-worship, magic, and primitive existence. Despite the discovery of oil and uranium in (Turn to page 23)

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TO OUR CONTRIBUTORS

As the chronicler of the history of the church the REVIEW is always interested in prompt reports with pictures of important happenings—church dedications, camp meetings, evangelistic meetings, and other newsworthy events. An out-of-date report is not news, and is not acceptable. Also, the REVIEW is interested in articles. Copies of manuscripts sent to other journals cannot be used. Lay members should identify themselves by giving the name of the church they attend and the name of their pastor or local elder.

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ON THE Religious Front

[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.]

Tennessee County Court Upholds Antievolution Law

✓ By a unanimous vote the Rutherford County quarterly court "condemned and rejected" a request by a group of teachers to repeal Tennessee's antievolution law. The measure prohibits teaching the theory of evolution in any school supported in whole or in part by State funds. It stipulates that any teacher who violates the law may be fined from \$100 to \$500 for each offense. In a petition to the 1959 legislature, the Middle Tennessee State College Chapter of the American Association of University Professors, had called the law "a denial of freedom of speech and thought."

Coin Collector Has 60 Biblical Pieces

✓ A 68-year-old Miami numismatist (coin collector) claims to have all 60 of the coins mentioned in the Bible. Edward L. Weikert, a retired Department of Labor counselor, said they are among more than 16,000 coins and bills that he has collected since he was six years old. A Lutheran Sunday school teacher, Mr. Weikert said he has pieces from as early as 700 B.C., when the first coin was struck.

Prelate Labels Protestantism "Threat" to Colombia

✓ *El Pueblo*, Roman Catholic daily in Buenos Aires, published extracts from a pastoral letter in which Archbishop Tulio Botero Salazar of Medellin, Colombia, charged that Communism and Protestantism are current "threats" to his predominantly Catholic country. "We do not wish," *El Pueblo* reported the prelate as adding, "to offend Protestants by word or deed, whether they be Colombians or foreigners. But what we cannot admit is proselytism . . . because an invitation to apostasy is a criminal offense."

Smoking Expenditures Exceed Church Contributions by 15 Per Cent

✓ Americans spend about 15 per cent more for cigarettes and other tobacco products than they give to all churches and religious and charitable activities, the Federal Government has reported in Washington, D.C. The United States Department of Agriculture said that expenditures for cigarettes and tobacco products in 1957 totaled \$4.262 billion. Meanwhile, the Department of Commerce estimated that in 1956 Americans gave \$3.746 billion to churches and religious and charitable organizations. In its report the Department of Agriculture indicated that the tobacco industry is one of the most profitable in the economy. Its 1957 profits were a record \$459 million, a return of 26 per cent on stockholders' equity.

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• EDITORIALS •

One Out of 55

Recent issues of a number of magazines have contained pictures of seven young men, one of whom will be the first American to orbit the earth in space. All seven volunteered for the opportunity, as did 48 others who were eliminated by a series of rigid tests.

Some two years from now one of the seven will be fired into space in a "Mercury capsule." He will orbit the earth every 90 minutes for 24 hours, and then, "if all goes well," as *U.S. News & World Report* (April 20) phrases it, he will "return safely to earth by means of an elaborate system of rocket brakes and parachutes."

Will he return safely? No one knows. But he is willing to accept the risks (and his family considers it an honor that he has been selected for the assignment) in order to advance the cause of science.

God's cause also needs men and women of this kind—people who will say: "None of these things move me, *neither count I my life dear unto myself*" (Acts 20:24).

God give us a host of volunteers who, spurning ease, security, and safety, will seek to bless and save others no matter what may be the personal risks involved!

K. H. W.

Rome and the United States

Every day provides new evidence that the Roman Catholic Church is an increasingly active, vigorous factor in the political life of America. There is every reason to believe that Rome will be even more before the public eye in the United States in the next year and a half, as we approach the time of the next election of a President.

The great number of articles that have been written in different publications on the theme of the relationship of Roman Catholicism to the political ideals of the United States, have tended sometimes to forget the real heart of the issue and to turn aside to what seems to us irrelevancies, at best, and befogging emotionalism, at worst.

When the Protestant citizenry of the United States discuss the question of whether they wish to see a Roman Catholic President in the White House, the discussion should not be allowed to wander into a consideration of Rome's views about Mary, or the saints, or purgatory, or any other of its distinctive teachings.

Certainly the discussion ought not to be allowed to deteriorate into a consideration of possible ways to prevent Roman Catholics from propagating their religious views. Any endeavor in that direction is a denial of one of the most basic concepts of the United States Government—the freedom to hold and promote religious beliefs. It is true that Catholic leaders seem willing, oftentimes, to make it appear that any discussion of Catholic power in the United States is a threat to the right of Catholics to propagate their religion. Having presented that view, they can follow immediately with thunderous declarations that such a move is a violation of their rights. Obviously, such a move would be indeed a violation.

To the extent that Protestants permit themselves to

approach the complex problem of Rome in relation to the United States concept of government in terms of an emotional endeavor to inhibit or prohibit Catholic church activities, they play directly into the hands of the defenders of Rome.

We should never permit ourselves to become parties to any movement that would seek to make it unlawful for any Catholic to become a candidate for the office of President. It is not so long ago that in various Protestant countries Catholics were denied the right of suffrage and the right to hold office. Those days, fortunately, are past. Why should Protestants wish ever to do what they have denounced Rome for doing, namely, employing the power of the state to maintain themselves in control.

True Position for Adventists

Then what should be the position of Seventh-day Adventists, and of all true Protestants, when the question of Catholic officeholders or Catholic power in general is up for discussion? We believe the answer to this can be given clearly and simply. We view with alarm any political trend that would give Catholics control in the Government, because we consider such control dangerous to the democratic idea, in view of Rome's age-old concept of the relationship of church and state.

Rome has been clearly on record through the ages, both by official statement, and much more so by official and unofficial action, that it believes the church and the state should not be separate, autonomous entities, but rather that the state should aid and support, indeed, be the willing servant of, the church.

We are keenly aware that some would attempt today to brush aside this indictment as a kind of holdover of by-gone days. And certainly Roman Catholic apologists need to take this position in order to blunt the force of the indictment. But, we repeat, the record is too clear and too voluminous to permit us to believe that we are waving a scarecrow when we speak of the danger of church-state relationship in a country that is controlled by Catholic concepts of government.

So frequently has this matter of church and state been blurred in recent times, and incredible as it may sound, even by some Protestant spokesmen, that we are mightily cheered to read the following brief but pointed editorial in the organ of the National Council of Churches. The editorial is entitled "The Vatican—Same Issue, Same Answer." The editorial follows in full:

Excellent Comments by National Council

"The question of United States diplomatic relations with the Vatican arises periodically with at least one salutary effect: to focus the attention of Protestant Christians—if not all Christians—upon the need for vigilance. The most recent projections of the question into the open come to the subject from opposite directions: New York Congressman Victor L. Anfuso's introduction of a bill that calls for 'immediate establishment' of such relations and United States Senator John F. Kennedy's statement that he is 'flatly opposed' to it.

"Mr. Anfuso's proposal may be no more opportunistic than Senator Kennedy's rejection, but they are both indications that we do well to remain aware of the basic

principle that is involved: that of the separation of Church and State, without any qualification, as a means of insuring 'a policy of equal treatment of all religious bodies by the national government.' This is the hard core of the statement on the question issued by the Federal Council of Churches in 1944.

"An embassy to the Vatican will be, and will be regarded in Rome as, an embassy to the Holy See, a *church*—the city state being entirely irrelevant—as witness the period 1870-1928, when the Vatican had no territory.

"Many of us might be susceptible to the argument that, after all, no one religious body in America contemplates seriously the possibility that it can 'take over' the others or dominate their existence; that our freedoms are too deeply ingrained in our national life; that too many of us understand the importance of maintaining those freedoms for the good of all for any one group to think it could succeed in violating them with impunity.

"That kind of argument is basically emotional. It is what we would like to think, and Protestant thinking in America of recent years has been notorious for believing that 'it can't happen here.' Hard-headed as we may appear to others, the fact remains that the Protestant position against diplomatic relations with the Vatican has nothing to do with 'Roman Catholicism as a form of Christian faith and worship'; it is concerned with 'the political power exercised by the Roman Catholic hierarchy for its own institutional ends.'"—*National Council Outlook*, April, 1959.

A Poor Defense

Apologists for Rome seek to blunt the force of the embarrassing exhibits we present of certain countries where the Catholic Church dominates the state. They would explain away the handicaps of Protestants and even their persecution, on the ground that groups of the citizenry, ignorant and emotional, overstep the proper bounds. But that explanation will not stand a moment's scrutiny. There are too many unimpeachable witnesses to testify, first, that Catholic spokesmen in those countries have made official declarations that could result only in repression of Protestantism; and second, that on occasion Catholic clergy have taken a prominent part in carrying out the repressive measures.

Now, undoubtedly, most Catholic spokesmen reading these lines will exclaim that we are attacking the Catholic religion, that we are intolerant and bigoted. And with that they will throw down the paper. But that is no adequate rejoinder to what we have written or what others of Protestant spokesmen have written.

Let us restate, in terse and simple language, that though Seventh-day Adventists disagree militantly with various of Rome's doctrines, we believe, in harmony with our doctrine of religious liberty, that Catholics have as much right as Seventh-day Adventists, or any other religious body, to promote their theological views. They certainly have a right to carry on evangelistic endeavors for non-Catholics, and to use the press and the platform to the fullest extent. We believe that Catholics have a right to vote, and thus, logically, to office; that, indeed, they have a right to every political privilege, the same as Protestants.

We exercise no more than the right that belongs to every citizen when we offer our reasons why we do not believe that a Catholic should be elected to the Presidency of the United States, and when we seek to persuade others to accept our point of view. If this be bigotry, make the most of it! We could only wish that this kind of "bigotry" were present in dominantly Catholic countries. How easy, then, would be the lot of Protestants as they seek to promote their view of religion in such lands.

F. D. N.

A Needed Reform

President Eisenhower celebrated National Library Week last month by urging Americans to do more reading. In a telegram to one of the week's sponsors the President said: "The strength of our nation is founded in the minds and hearts of its citizens—individuals who have sought out the truth and have formed their own convictions. In this search, the freedom to read is an indispensable asset." He then urged that all Americans "make a special effort to seek out the treasures of knowledge, ideas, and spiritual insight provided by our libraries across the land."

Notice that the President did not advise indiscriminate reading. He did not say, "Go to your library and read *anything*." Instead he laid emphasis on good books—books that contain truth; books with great ideas; books that provide spiritual insight. The nation becomes strong, he declared, as the citizens fill their minds with worthwhile knowledge.

To this viewpoint we wholeheartedly subscribe. A nation does not become truly great while its citizens fill their minds with literary trash.

Nor does a church. The church is a spiritual institution. Its members are to be spiritual. In them absolute and eternal values are to be displayed before the world. In them is to be revealed the result of entire surrender to the Spirit of God. Their characters are to manifest accurately the principles embodied in the divine law. Their conduct is to be exemplary, showing that they are citizens of the heavenly Canaan.

But a life of holiness cannot be produced without effort. A close walk with God does not come by chance. A deep spiritual experience cannot be acquired by starving the soul. Only as the mind and heart are fed constantly with a nourishing diet of truth can each individual member and the church as a whole, rise to spiritual heights.

Because this is so, we are seriously concerned as we note the kind of food some church members are giving their minds—cheap fiction, the funny paper, detective stories, and similar literature.

Inspired Counsel

Sometimes we wonder whether all our people know what the Spirit of Prophecy says concerning the evil effects of the wrong type of reading. Do they know that it "creates a distaste for life's practical duties"? that "it is not infrequently a cause of both mental and physical disease"? that it has produced "many a miserable, neglected home, many a lifelong invalid, many an inmate of the insane asylum"? that "it tends to destroy the power of connected and vigorous thought"? that it "unfits the mind for usefulness and disqualifies it for spiritual exercise"? that "it destroys interest in the Bible"? (See *The Ministry of Healing*, pp. 444-447.)

Brethren and sisters, Christ is coming soon. He is coming for His people—those for whom He died; those who are separate from the world; those whose minds and hearts are spiritually inclined. Will He also take to the heavenly Canaan those who are corrupting their minds by evil reading, who waste precious probationary hours exploring the literary garbage dumps of this wicked world? What will Christ say to those who have spent little time with their Bibles, who have scarcely sampled the rich counsel given through the Spirit of Prophecy, who give as their excuse for not subscribing to our church papers, "I haven't time to read them"?

A reform in reading is due in many lives. Will there ever be a better time for commencing this reform than now?

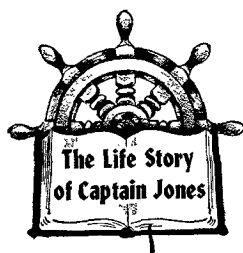
K. H. W.

From Singapore to the Solomons

By A. G. STEWART

SOON after Captain and Mrs. Jones reached Singapore they were visited by Elder G. A. Irwin, at that time president of the Australasian Union Conference, with headquarters in Sydney. Of this visit Elder Irwin wrote: "There were only five of us present, but I know the Lord was with us to guide us in what ought to be done. Brother and Sister Jones had been there about a month before I arrived. Brother Caldwell from Australia was also there as a colporteur.

"These workers were labouring under adverse circumstances. They had no money. They had no furniture in the house they had rented except one or two chairs that had been donated. Yet they were just as happy as they could be in their work. I believe the Lord is going before them. In fact, since we left them we have heard that four persons have begun the observance of the Sabbath through the efforts of these workers. They are missionaries in the truest sense, working among the people and at the same time studying the Malay language. Brother and Sister Jones were distributing tracts, holding Bible studies, and praying with the people; and suc-



Part 4

cess is attending their labours. We recommended that two nurses be sent to assist in the work in Singapore. Two of the best nurses in the Wairoonga Sanitarium have been selected, and they are now in that field."

The appointment of these two nurses was in response to a definite call for medical workers made by the Joneses. That Captain Jones was a strategist was clearly seen in his long-range plan to provide national workers to assist in the development of the mission. But he did not hesitate to give recognition to God's leading in the selection of a suitable site for their training school.

Of this he wrote: "We are certainly thankful to have found a lovely spot

and a suitable house for our training institution in the East Indies. It has not been an easy task, although we knew that the Lord had the right place for us somewhere in Singapore. It overlooks the city and the harbour, and has a lovely view of the country around. Its distance is three and one-half miles from the general post office. Although not far from the city, it is quite in the country, surrounded by tilled fields and gardens owned by Chinese. Certainly the earth is the Lord's, and although we do not enter upon our inheritance just now, we believe He has plenty for His cause in the earth. We trust you will pray for the success of the Eastern Training School."

Not long after this school property had been secured, two fine young Christian teachers—Brother and Sister Joseph Mills—left Australia for Singapore to take charge of the school. The school opened with an enrollment of fifteen. One of the happiest days in the lives of the Joneses was August 21, 1909, when they were able to dedicate a new church building to the glory of the Lord after three years of hard though fruitful work in Singapore.

Of this joyous occasion, Captain Jones wrote: "Sabbath, August 21, the day of the dedication of our new church, brought joy to our hearts. It was joy to see it nicely filled, some of the leading people in Singapore being present. In the face of the opposition of other mission bodies here, it was a surprise to many to learn that our work had been taking deep root. Following the opening date we have continued a series of public meetings in the church every Sabbath and Sunday evening. Many have a higher estimation of our purpose here since the church was built, and it has led them to respect the message we bear to them. Two Sabbaths ago we had the joy of baptizing eleven dear souls of five different nationalities into one faith and one body, a work wrought by the one Spirit, to the glory of God."



Church and school, Kopin, Guadalcanal, Solomon Islands.

Toward the middle of the year 1910, Pastor and Mrs. Jones were given a little respite from the rather trying tropical weather of their field, and spent several months in the genial climate of Western Australia.

Soon after they returned to Singapore ten more souls were baptized into the truth, this time in the sea, with all the church adherents present to witness the ceremony. The work was growing rapidly, and in one of his inspiring letters Pastor Jones wrote: "I have several times recently counted from 100 to 120 people present at our 8:00 A.M. Sabbath services. The work here is truly moving forward, for which we praise the Lord." Pastor and Mrs. Jones were constantly adding to the number of nationalities from whom their converts came, as many were added to the church.

After a sojourn of some twelve years south of the equator, Pastor and Mrs. Jones returned to the United States from whence they had been appointed, and brought much inspiration to the churches in the homeland. Like the apostles of old they declared with much joy what the Lord had done.

Having been in the mission field for some ten years, Pastor and Mrs. Jones had many interesting experiences to relate as they visited churches, colleges, sanitariums, and camp meetings on their extended tour of the United States. Invitations were pressed upon them to remain in the home field where they could enjoy the benefits of a temperate climate and the amenities of modern living. But always the Captain replied, "Oh, thank you very much for your kind thoughts and generous offers, but we want to go back." The unsaved millions of earth lay heavily on his heart.

When they reached the General Conference office in Washington, D.C., Pastor and Mrs. Jones were made very welcome. Their successful work had been noted with real satisfaction.

Assigned to the Solomon Islands

Already the Australasian Union Conference was planning an advance move into new territory under its jurisdiction. The Solomons were to be entered. A mission boat would be necessary, and a missionary with a knowledge of navigation would be valuable. When the hour strikes, God has His man. "Let us go back," was the cry of the Joneses.

Returning to Australia by way of Vancouver, they arrived in Sydney, August 30, 1913. They had not long to wait, for at the annual council held at Wahroonga, September 23 to October 3, the following action was

taken: "That G. F. Jones and his wife be invited to take up work in the Solomon Islands."

While he was waiting to take up his appointment Pastor Jones was asked to relieve the ailing chaplain at the Sydney Sanitarium. He was happy to have this opportunity to assist in the training of the young people and in preparing them for mission service and to minister to the patients.

At the same time an order was placed with a Sydney firm of ship-builders for a vessel to be built that could be shipped on the steamer by which they were to travel. This vessel, called the *Advent Herald*, was 32 feet long, with an 11-foot beam and a depth of 4½ feet. She had accom-



Roni, a teacher recently appointed to open up work on the large island of San Cristobal, Solomon Islands.

modations for four persons in the cabin and room for two in the fore-castle, and was powered with a 12 h.p. Kelvin engine. She was to be the home of the Joneses until a suitable site for a home could be secured and a building erected.

May 16, 1914, was a historic day for the work in the Australasian field. On that day Captain and Mrs. Jones boarded the island steamer *Mindini* with the new launch aboard, bound for the Solomon Islands. Another island group was about to be opened up to the proclamation of the three angels' messages.

Quite an interest was created aboard ship when the crew learned of the new venture. And as they became acquainted with the two missionaries

they would listen intently to their stories of mission work in other lands. The little mission launch came in for much admiration as well, and the variety of the Joneses' cargo below decks intrigued them. Here was stored a ready-cut two-room cottage, a few crates containing personal belongings, provisions, a supply of fuel oil, school supplies, and parcels of clothing.

The steamer arrived at Gizo Island on May 29, and the launch was put overboard and safely lowered into the sea. Then the hatches were opened, and the house and all the rest of the luggage was transferred from the *Mindini*. Pastor and Mrs. Jones went down the gangway and stepped aboard the little vessel that was to be their home for the next few months.

To say that the Joneses lived a charmed life would be a mistake. They did, however, put themselves into the hands of the One who had said, "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." Help often came to them unexpectedly. For example, when the launch had to be rigged the officers of the *Mindini* proffered their services. But we will let Pastor Jones tell the story of their arrival and the beginning of their mission:

Rigging the *Advent Herald*

"The officers of the steamer, with the captain's consent, kindly stepped the two masts for me. This would have been a most difficult task for me. I secured the help of the ship's carpenter to wedge the masts and put on the mast coat. All the passengers and the crew took a keen interest and were very kind. Those who were traders or planters gave us a hearty invitation to their homes any time. The resident commissioner back at the port of Tulagi had already given us a good welcome, and we spent a social afternoon with him and his family. He also wrote letters to his district officers in the territory and requested them to help us in any way possible.

"The Lord also sent us another friend, a young planter. He arrived at Gizo the day after we did and came aboard the *Advent Herald* and said he would help us rig the vessel. So next morning three of his crew came aboard and we rigged her up good and taut. We spent a pleasant afternoon with the district commissioner and his family, his wife insisting that we must never fail to visit them when we were in that port.

"All conventionalities now over, we were ready to sail on our searching expedition among the numerous islands and inlets, a most interesting and exciting trip for us. But we knew the Lord had gone before us with His

angels to prepare the way. The young planter with three of his best crew members accompanied and piloted us through the most intricate passages, reefs, shoals, and tide rips such as I have never seen. Chart and compass were of no avail here. Our man was not only an expert pilot, but an ex-

pert engineer, and soon knew all about our Kelvin [motor]. This opportunity and efficient help was beyond our expectations, and prayers, but this is the way the Lord does things, 'Exceeding abundantly above all that we ask or think.'

(To be continued)

through the experiences with which the men were wrestling. Now with a knowledge of their progress she knew when to bear her testimony.

Addressing himself to the point of whether Mrs. White could be influenced or was influenced, W. C. White, ten years before his mother's death, made positive answer to this question—a question that he said “has perplexed many.”

“The question is, Can persons go to Sister White and present their needs and their views, and, by presenting matters as they look to them, influence the character of the Testimonies and secure the bringing out of something in harmony with their minds?—No, indeed. If anyone believes this, let them be assured it is not so.”—W. C. WHITE in address at College View, Nebraska, Nov. 25, 1905.

He spoke assuringly of the documents bearing Mrs. White's signature: “With reference to the integrity of the writings sent out from Mother's office, I can assure you that Mother is responsible, intelligently responsible, for the letters, manuscripts, and other documents that go out from her office over her signature.”—*Ibid.*

Mrs. White's Literary Assistants

Turning then to the work done in Mrs. White's office by her literary assistants, Elder White explained: “Mother writes very rapidly. She does much of her writing early in the morning. She often writes upon many subjects in one letter or manuscript, just as subject after subject is flashed upon her mind. These manuscripts she passes to one who is expert in reading her writing, to copy off on the typewriter, and then it is given back to Mother, and she examines it, making such corrections, changes, and additions as she sees fit. Then it is copied again, and sent out according to Mother's direction.”—*Ibid.*

There have been some who have asked if Mrs. White's secretaries may not have tampered a bit with the writings as they passed through their hands, perhaps adding a thought or modifying a statement? Some have boldly asserted that such was so. Do not those who so question place themselves beside the princes of Judah who boldly affirmed that Jeremiah's message was inspired not by God but by Baruch, his secretary (Jer. 43:1-3)?

Elder White in his 1905 address speaks of this point: “The Lord has blessed Mother with good, conscientious helpers, tenderhearted people, God-fearing people, who would not for their lives venture in any way to tamper with her testimonies.”—*Ibid.*

Literary assistants were, of course, employed by Mrs. White. It would have been a very unprofitable use of

“Who Told Sister White?”

Part 3

By Arthur L. White

LAST week we recounted the story of the 70-page letter written with the intent to influence Ellen G. White. The attempt failed. But this was a letter written from a distance. What about those close to Mrs. White, assisting her in her work? Was she influenced by them, by her husband, or by her son? Did her literary assistants mold the messages that passed through their hands?

W. C. White, much of his life a member of the General Conference Committee, was close to the heart of the work of the Church, but he purposely refrained from recounting to his mother the difficulties or the problems discussed, lest it be said, “W. C. White tells his mother, and she then writes a testimony.” But he delighted in relaying to her encouraging reports of the progress of the cause.

Elder White recounts that while he was in Australia leading out in the establishment of our Australasian Missionary College in Cooranbong, the workers often faced large problems. During one series of board meetings held at the college, he determined not to tell Sister White of the perplexities but to tell the Lord all about them and ask Him to send instruction according to their necessities. Each morning he stopped at Sister White's home, Sunnyside, before taking the ten-minute walk to the school, hoping she would have some guiding counsel. After several days, as he made his morning call, he asked his mother if she had anything new for them.

“What are you doing in your board meetings?” she asked. “What kind of time are you having?”

“Mother, I do not need to tell you,” he replied. “The Lord can tell you what you need to know.”

Taking him by the lapels of his coat, she insisted, “Willie White, you tell me what you are doing.”

“Why do you ask, Mother?” he inquired.

Then she told him that it had been presented to her that they were having a hard time. “When you reach a certain point,” she said, “I am to have something to say. I want to know if you have reached that point.”

Then Elder White admitted they were having a hard time and outlined briefly where matters stood.

She replied, “I don't believe I will go today, but I think you are getting pretty near the point when I must come over and bear my testimony.” She indicated that she would come in the next day. In vision she had been

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The Christ of Calvary Still Is There

By Clifford B. Howe

When our skies are gray, and hope is gone,

And our light goes out, and we have no song;

When our tears and strivings seem all in vain,

And our fears seem driving us 'most insane;

When we faint and fall 'neath the cross we bear,

And we lift our eyes in an anxious prayer,
The Christ of Calvary still is there.

As we suffer pain we don't understand,
And are forced to yield a most cherished plan;

When our dream for life has been rudely shattered,

And the things most dear have been lost and scattered;

When we faint and fall 'neath the cross we bear,

And we lift our eyes in an anxious prayer,
The Christ of Calvary still is there.

her time for her to have done all the copying of her manuscripts. And remember, she worked forty years before typewriters and carbon paper were in common use. Nor did she ever learn to use a typewriter. Likewise it would have been an unprofitable use of her time for her to have done the painstaking work of a copy editor, concerned with all the minute details of capitalization, spelling, punctuation, and grammar.

In her task of conveying to the people in oral message or written word the light and instruction God gave to her in vision, she ever sought to employ the most appropriate words and the most effective sentence structure possible. Words are the means of conveying ideas and thoughts. Of the words she used she wrote:

"Although I am as dependent upon the Spirit of the Lord in writing my views as I am in receiving them, yet the words I employ in describing what I have seen are my own, unless they be those spoken to me by an angel, which I always enclose in marks of quotation."—In *The Review and Herald*, Oct. 8, 1867. (Quoted in *Selected Messages*, Book 1, p. 37.)

It was inevitable that Mrs. White in the pressure of work should seek the assistance of others in readying the matter for print. In 1906 she made reference to this: "While my husband lived, he acted as a helper and counselor in the sending out of the messages that were given to me. We traveled extensively. Sometimes light would be given to me in the night season, sometimes in the daytime before large congregations. The instruction I received in vision was faithfully written out by me, as I had time and strength for the work. Afterward we examined the matter together, my husband correcting grammatical errors, and eliminating needless repetition. Then it was carefully copied for the persons addressed, or for the printer."—*The Writing and Sending Out of the Testimonies to the Church*, p. 4. (Quoted in *Selected Messages*, Book 1, p. 50.)

But James White, with the ever-increasing burden of the administration of the work of the church upon him, could not continue through the years to give all the help Mrs. White needed, and others were drawn into the circle. Only persons of the highest integrity were selected to assist her. They were carefully instructed as to their work. And the Lord in vision informed Mrs. White as to whom she could trust in this work and whom she could not trust.

Mrs. White's secretaries were free to testify as to their work. We will let several speak on this point. First, Fannie Bolton in 1894:

"The editors in no wise change Sister White's expression if it is grammatically correct, and is an evident expression of the evident thought. Sister White as human instrumentality has a pronounced style of her own, which is preserved all through her books and articles, that stamps the matter with her individuality. Many times her manuscript does not need any editing, often but slight editing, and again a great deal of literary work; but article or chapter, whatever has been done upon it, is passed back into her hands by the editor."—Quoted in "A Confession Concerning the 'Testimony of Jesus Christ,'" written in 1901.

D. E. Robinson, for many years a literary assistant, said in 1933: "In all good conscience I can testify that never was I presumptuous enough to venture to add any ideas of my own or to do other than follow with most scrupulous care the thoughts of the author."

W. C. White testified in 1900: "None of Mother's workers are authorized to add to the manuscripts by introducing thoughts of their own."

In the same year Marian Davis, for more than twenty-five years in Mrs. White's employ, wrote: "From my own knowledge of the work, as well as from the statements of Sister White herself, I have the strongest possible ground for disbelieving that such a

thing [the adding of thoughts by the copyist] was done."

Fannie Bolton, for several years one of the helpers, speaks again: "I can say that just as far as it is consistent with grammar and rhetoric, her expressions are left intact."

Both W. C. White and Fannie Bolton emphasized one important point—all materials went back to Mrs. White for careful reading and approval.

Sister White's Statement

The clear assertions of Mrs. White's literary assistants are attested to by Mrs. White herself in her statement penned in 1906. After speaking of the help given by her husband, as before quoted, she said: "As the work grew, others assisted me in the preparation of matter for publication. After my husband's death, faithful helpers joined me, who labored untiringly in the work of copying the testimonies, and preparing articles for publication. But the reports that are circulated, that any of my helpers are permitted to add matter or change the meaning of the messages I write out, are not true."—*The Writing and Sending Out of the Testimonies to the Church*, p. 4. (Quoted in *Selected Messages*, Book 1, p. 50.)

These statements made by Mrs. White herself and those close to her are forthright, positive, and unequivocal.



Dr. Arthur I. Lovell



Dr. Arthur I. Lovell, now ninety-two years old, and his wife live in College View, Lincoln, Nebraska. He was a Wisconsin boy. At eighteen years of age he became the main support of his widowed mother until his younger brothers

could share the responsibility. His early interest in spiritual things prepared him to respond to the invitation to study with an Adventist Bible worker when she came to the Lovell home in Milwaukee. Arthur and his mother soon were convinced of the truth of our message. After joining the church, Arthur engaged in the colporteur work with M. N. Campbell and J. B. Locken, both of whom later entered the ministry. Three years later he attended old Battle Creek College.

Prof. W. W. Prescott was the president. Then Arthur took the nurse's course.

After graduation he and a classmate, Miss Sadie Jensen, were married. They located in Superior, Wisconsin, and operated treatment rooms successfully for a few years. Desiring to be of still greater use in the healing art, Arthur entered medical college, graduating at the age of forty. He was called to superintend the old sanitarium in Graysville, Tennessee. He received the sum of six dollars a week and board, and furnished his own medical instruments, borrowing the money to obtain them. As superintendent of nurses, his wife received the same pay.

Later, Dr. and Mrs. Lovell were called to work with Dr. Will Lindsay in the Madison, Wisconsin, Sanitarium. After a few years, the Lovells moved to College View to engage in private practice and also to assist in the local sanitarium while it operated there.

At ninety-two Dr. Lovell still attends Sabbath school and church regularly. He is an eager reader of the *Review*. He is keenly interested in all the work of the denomination. His close touch with the *Review* keeps alive his personal interest in God's great work around the world.

ERNEST LLOYD

REVIEW AND HERALD

cal, and should forever remove any question as to whether or not the E. G. White writings may have been influenced by her secretaries. Mrs. White was not influenced by those about her nor were her writings tampered with. Her messages were not based on the ideas of those close to her, nor upon information others may have given her.

Mrs. White did admit, however, that there was an outside influence

which had a bearing on her messages. Here is her enlightening statement: "There are those who say, 'Someone manipulates her writings.' I acknowledge the charge. It is One who is mighty in counsel, One who presents before me the condition of things."—E. G. White letter 52, 1906.

Yes, Mrs. White acknowledges that someone influenced her—Someone "has told me." It was One mighty in counsel. It was the Lord!

Inspired Counsel on Church Attendance

By James Terzo

1. What are some reasons why God wants His people to have church buildings?

To dwell with His people. "That I may dwell among them" (Ex. 25:8).
That we may behold Him in faith. "I saw also the Lord" (Isa. 6:1).
"The house of God on earth is the gate of heaven."—*Testimonies*, vol. 5, p. 491.

2. Why does God instruct us to attend church?

To pray. "My house shall be called the house of prayer" (Matt. 21:13).
To worship. "O come, let us worship and bow down" (Ps. 95:6).
To sing and thank God. "O come, let us sing unto the Lord" (verse 1).
To give Him glory. "Give unto the Lord the glory due unto his name" (Ps. 96:8).
To bring our offerings. "Bring an offering, and come into his courts" (Ps. 96:8).
To assemble with His people. "Holy convocation" (Lev. 23:3).
To exhort one another. "Assembling of ourselves . . . exhorting one another" (Heb. 10:25).
To be united and have success in God's work. "All continued with one accord in prayer" (Acts 1:14). "They, continuing daily with one accord in the temple . . . did eat . . . with gladness . . . praising God. . . . The Lord added to the church daily such as should be saved" (Acts 2:46, 47).
To confess our sins and be forgiven. "Woe is me" (Isa. 6:5). Said the angel, "Thine iniquity is taken away, and thy sin purged" (verse 7).
To hear the voice of God. "I heard the voice of the Lord" (Isa. 6:8).

3. What blessings do we receive by attending church?

Our souls become fat and flourishing. "Those that be planted in the house of the Lord shall flourish. . . . They shall be fat and flourishing" (Ps. 92:13, 14).
Our souls receive joy and guidance. "Thou wilt shew me the path of life: in thy presence is fulness of joy" (Ps. 16:11).
Our souls receive help. "Send thee help from the sanctuary" (Ps. 20:2).
Our souls shall be satisfied. "We shall be satisfied with the goodness of thy house" (Ps. 65:4).
Our understanding increases. "Until I went into the sanctuary of God; then understood I their end" (Ps. 73:17).
We learn the way of God. "Thy way, O God, is in the sanctuary" (Ps. 77:13).
We increase in strength. "They go from strength to strength, every one of them in Zion appeareth before God" (Ps. 84:7).

4. If relatives come on Sabbath and interrupt my going to church, should I stay home?

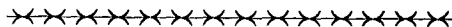
Usually not. Advise them before time or take them to church. "He that loveth father or mother . . . son or daughter more than me is not worthy of me" (Matt. 10:37).

5. If I have something I consider important to do, am I wrong in remaining away from church?

Yes, if it is not in harmony with Sabbath-keeping. Take care of all your matters during the week. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

6. May I absent myself from church for a personal trip?

"Turn . . . from doing thy pleasure on my holy day" (Isa. 58:13).
"When starting on a journey we should make every possible effort to plan so as to avoid reaching our destination on the Sabbath."—*Testimonies*, vol. 6, p. 360.



Reflections

By Nettie Jane Knister

Mirrored is the mountain peak
In quiet waters at its base;
The giant tree projects itself
In etchings on the river's face.

The moon looks down upon the night
And sprinkles silver in the snow;
A hemlock bends to touch the flakes
And gives to them a greenish glow

As setting sun adorns the cloud
With mellow shafts of rainbow hue,
So may the Sun of Righteousness
In us His character renew.

7. What relation is there between religion and health?

"They go from strength to strength" (Ps. 84:7).
"Who forgiveth all thine iniquities; who healeth all thy diseases" (Ps. 103:3).
"If thou wilt diligently hearken to the voice of the Lord thy God . . . I will put none of these diseases upon thee, . . . for I am the Lord that healeth thee" (Ex. 15:26).

8. If there are only a few members in a small church, would I receive greater blessing if I attend a large church instead?

Not necessarily. The small church may need your help. This strengthens you.
"Where two or three are gathered in my name, there am I in the midst of them" (Matt. 18:20).
"Ye were the fewest of all people" (Deut. 7:7).
"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke 12:32).
God meets with His people and blesses them although they be few.

9. Should I go to church even if it means a sacrifice?

Yes, and God will bless you for it.
"No earthly ties, no earthly considerations, should weigh one moment in the scale against duty to the cause and work of God. Jesus severed His connection from everything to save a lost world, and He requires of us a full and entire consecration. There are sacrifices to be made for the interests of God's cause."—*Testimonies*, vol. 3, p. 500.

10. Should I go to church when the weather is inclement?

If you can go to work, to shop, or see friends in bad weather, you can go to church too.
"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matt. 22:37).
"Seek ye first the kingdom of God" (Matt. 6:33).

11. Is it a good thing to go to church early to meditate?

Yes. "In quietness and in confidence shall be your strength" (Isa. 30:15).
"If some have to wait a few minutes before the meeting begins, let them maintain a true spirit of devotion by silent meditation, keeping the heart uplifted to God in prayer that the service may be of special benefit to their own hearts, and lead to the conviction and conversion of other souls."—*Testimonies*, vol. 5, p. 492.

12. Does it matter if I am late to church?

Yes. God wants us to plan well in advance so that we reach church in time.
"Let all things be done decently and in order" (1 Cor. 14:40).
"God is not the author of confusion" (1 Cor. 14:33).
David delayed not (Ps. 119:60).
"That ye be not slothful" (Heb. 6:12).
"My brother, you need to cultivate promptness. Away with your hesitating manner."—*Testimonies*, vol. 3, p. 498.
"This defect [the habit of hesitation and delay], unless overcome, will prove, in instances of great crises, disastrous to the cause and fatal to your own soul."—*Ibid.*, p. 499.
"The Lord has shown me . . . these sluggish movements on your part have greatly hindered the work of God."—*Ibid.*
"Punctuality and decision in the work and cause of God are highly essential."—*Ibid.*, p. 500.

13. Does it matter if I do not attend church services at all?

Yes. The church is more important than a thousand and other places (Ps. 84:10).
"Why is the house of God forsaken? And I gathered them together, and set them in their place" (Neh. 13:11).
"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Heb. 10:25).
"Thou shalt have no other gods before me" (Ex. 20:3). Any thing or person we love more than God is an idol.

14. Should I continue to attend when there are hypocrites in the church?

Yes. "Judge not" (Matt. 7:1).
The wheat and the tares grow together until the harvest. This means that the weak and the strong will be together in the church until Jesus' coming (Matt. 13:30).

We should forgive our brethren repeatedly (Matt. 18:21, 22).

Jesus came to call sinners to repentance, not the righteous (Mark 2:17).

Sinners should not be avoided when we can help them (Matt. 9:11, 13).

We should not despise others (Matt. 18:10).

We should forgive others if we expect God to forgive us (Matt. 6:14, 15).

15. *If a member offends me, is it wrong to stay away from church?*

Yes. We should forgive and forget the same day before the sun goes down (Eph. 4:26).

"Blessed are the merciful: for they shall obtain mercy" (Matt. 5:7).

If we forgive, God forgives us; if we do not forgive, God will not forgive us (Matt. 6:14, 15).

"Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32).

16. *If things do not go right in church, is it wrong to remain away for a while?*

Yes. We should do what we can to help the situation.

There should be no division in the church (1 Cor. 12:25, 26).

We should suffer or rejoice together and help the weak members (1 Cor. 12:21-26). When one of your fingers gets hurt, you treat it.

So when a member of the church is weak, other members should help him because we are all members of the same body (verse 12).

Peter was told to strengthen his brethren after his weakness was removed. So we should correct our weakness and then help others (Luke 22:31, 32).

Instead of avoiding the weak brother or sister, tell him his fault privately and help him out (Matt. 18:15).

17. *Are church members important to each other?*

Yes. We are members of Christ's body and have need of each other.

"Ye are the body of Christ, and members in particular" (1 Cor. 12:27).

18. *If I do not like a certain member, is it wrong to avoid him when I come to church?*

Yes. Read 1 Corinthians 12:12-27. We should help and sympathize and not be divided.

"Grudge not one another, brethren, lest ye be condemned: behold, the judge standeth before the door" (James 5:9). "Be ye also patient" (verse 8).

Love never fails to win others (1 Cor. 13:8).

A true friend loves at all times, and if you want friendship, you must be friendly (Prov. 17:17; 18:24).

19. *Did Jesus attend church faithfully?*

Yes. It was His custom to go every Sabbath (Luke 4:16).

20. *Will the saved attend church services regularly in heaven?*

Yes. From Sabbath to Sabbath all flesh will come together to worship God (Isa. 66:22, 23).

Called to Be Saints

By Inez Brasier

MOTHER often called her children in from play, one to her music lesson, the other to piece blocks together for the quilt she was making. Over and over small fingers practiced the scales and the "pieces." Over and over stitches were taken out to be done again until they were short and even. Sometimes there were tears, and then mother's arms and voice comforted, but there were always her words urging us on to perfect work. "And if you forget your play, it all will be easier."

Our heavenly Father calls us to be saints. He sets us the task of being like our perfect Pattern in spite of all our

human failings. Just as my sister and I had to forget our dolls and our playhouse, so we are called to forget selfish interests and pleasures to become His saints.

It is said that a great queen said, after hearing Paderewski, "You are a genius." He thought of the hours, the weeks, and the years of constant practice to reach perfection on the piano, and he responded, "Your Majesty, if I am a genius, I cannot forget I was a drudge."

No, perfection is not for the indolent. To be saints takes a Heaven-fortified heart and a get-up-after-stumbling step. It is not an easy way.

Paul knew what it was to leave a brilliant career, with its bright promise, for the greater privilege of being God's saint. Thousands of loyal Christians and many years later, he wrote, "In labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, . . . in perils of robbers, in perils by mine own countrymen, in perils by the heathen, . . . in weariness and painfulness. . . . Beside . . . the care of all the churches."

Looking back he did not think the price too great. There was triumph in the words he penned to one whom he had trained to be a leader, a bishop. "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

So we, too, are called to be saints in this conflict between good and evil. We are the beloved of God, even as those whom He called through all the years since Paul and the apostles. And as His beloved we shall know the disciplines by which He trains us. We shall often hear His voice, "My child, this is the way I have marked for you."

And He is so patient when, as children learning the lessons necessary for accomplished adulthood, we become weary and tears fall on our fumbling hands. "I want you to be perfect, My child. I met your problems once. I knew toil and grief and trouble. I knew all you have to face. You can become a saint through Me."

Courage, then, for you and for me. He has promised strength for each hour and courage for the constant practice so that we can reach His perfection.

Called to be His saints in holy, triumphant living. What a glorious privilege is ours today, and every day!

Parents' Fellowship of Prayer

"I will love my children."—Isaiah 49:25

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

Answers From Georgia and South Carolina

We are pleased to note that many of our readers are burdened to see that their children attend church school. Near the beginning of the present school year a mother in Georgia wrote as follows: "Some time ago I wrote you to ask that you share my burdens in prayer. Since then two of my requests have been answered. I asked that a certain girl's father might permit her to attend one of our schools. He has now consented and she is preparing to go. I also asked that my son might be able to find satisfactory employment. That too has been answered. I thank you." She then requests that prayer be offered for the conversion of a grandson, and that he will be willing to attend one of our academies. "He does not want to go," she writes.

From South Carolina we received the good news that in answer to prayer a three-year-old grandson had been healed.

He had been scheduled for surgery for hernia, but considerable apprehension was felt in view of the fact that he suffered from hemophilia, a condition in which the blood does not clot normally. "The next morning when the doctors on the ward checked him, they could not find the hernia," the grandmother writes. "They called in the specialists from all parts of the hospital and found the hernia was gone. He was there [in the hospital] one week for blood studies, and it looks as if a double miracle was performed, for his blood appears to be normal."

He who sees the sparrow fall is "touched with the feeling of our infirmities." God knows the problems that perplex us and the burdens we carry. So let us reach out through prayer to lay hold on His mighty arm. Abundant blessings await those who with living faith link their will with that of the Almighty.

Foreign Language Literature Day

Sabbath, June 6, 1959

The gospel must be preached to "every nation, and kindred, and tongue, and people."

"We do hear them speak in our tongues the wonderful works of God" (Acts 2:11).



Foreign Language

Foreign Language

Magazines

Literature

Will

Will

Open

Open

..... **Windows of Light**

in Many Languages

**Give a Liberal Offering to Help Swell the Funds for Foreign
Language Literature**

Literature is available in many languages through your Book and Bible House

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.



OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE JOY SHERMAN

Why Should Preschool Children Go to Church?

By L. A. Skinner

I GIVE up on taking Karen to Sabbath school! I'm going to wait until she begs to go. She gets nothing out of it, and I get only embarrassment. It just isn't worth the effort." So spoke a young mother who had just been through the ordeal of trying to keep her 18-month-old daughter from breaking up the Sabbath school. If the pleasure and peace of the parent were the only issue at stake, perhaps leaving Karen at home might be the solution.

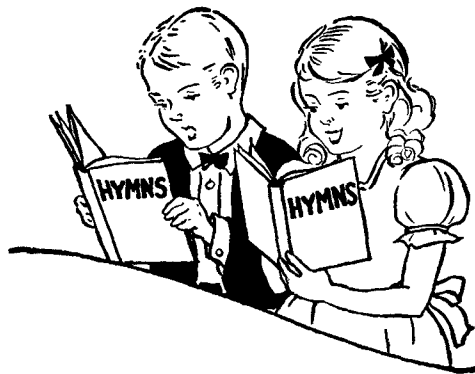
As soon as mother and child are able to go anywhere, the infant may be taken to Sabbath school. For the first ten months or so the child will sleep and cooperate quite well. If feeding time happens to come during Sabbath school the little one may be fed in the nursery or lounge. The practice of feeding cookies or knickknacks to the child in the church sanctuary is to be discouraged. At this early age the purpose of Sabbath school attendance is to establish the habit of meeting the appointment week by week in the house of God.

Later, as the child's powers of observation sharpen, he can participate in the exercises. His ability to walk and talk will make it necessary for the parent to give guidance. Obedience and self-control in its basic rudiments must be taught. It is important to make clear the difference between the common and the sacred. "If children are taken to meeting, they should be made to know and understand where they are—that they are not at home, but where God meets with His people."—*Child Guidance*, p. 543.

None of this can be accomplished unless preparation is made each day of the week. The child needs to be conditioned for the Sabbath school. At first it may be well for the parent to visit the nursery, cradle roll, or kindergarten with the child to learn the songs, routines, and exercises. Thus he can train the little one through the week and prepare him for coopera-

tion and group action. Teaching quietness during prayer and family worship will aid in establishing the proper attitude at Sabbath school.

The average child will manifest some resistance to this regime regardless of how expertly the parent follows the rules of child psychology. The little will at times rebel with vigorous protests. Here the parent must be firm and unyielding, yet kind. A child two years old can understand enough to know that disobedience brings pain. He also knows whether he can get his own way or



must yield to the will of his parents. It is most effective when both parents sit with their children and share in the care and discipline of the developing offspring.

"I can see the light as far as Sabbath school is concerned, but I don't see any good reason to police my daughter through church when she doesn't understand a word that is spoken," protests one mother. The only alternative to starting the child early in church is for both parents and the child to absent themselves. This is a poor plan, for the parents will surely discover that it is difficult to find a convenient time to start again and the breaking-in process on the part of the child is bound to be met by greater resistance.

Until the child reaches the age of adequate comprehension, the principal concern is to teach him to be quiet. He needs to learn to refrain from talking, or use a faint whisper when it is necessary to communicate. Here again the weekdays can be used to prepare the child for God's house. It is seldom that a child needs to go out during the worship hour. All physical needs may be met in the intermission. It may be necessary to take the child out for the purpose of discipline, but such occasions should be few.

A wise parent anticipates the child's reactions and patiently preoccupies the little one's attention and energy, thus avoiding crises. The preschool-age child from two to six can be quietly employed with rather simple equipment. During the week some objects may be accumulated, placed in a special box or purse, and used exclusively on Sabbath at church. For example, the "church kit" might contain a zipper purse containing a small magnet and several tiny metal objects, large rubber or plastic beads to string on a shoe lace or long, round stick, a piece of plastic foam into which large-size colored toothpicks may be placed, picture books, pipe cleaners, a string of safety pins, and small plastic animals. A few weeks of observation and experience will reveal that some things work better than others, and some items will lose their appeal and will have to be replaced.

There are emotional factors on the part of both child and parent that affect this process materially. If the child has lost sleep, is not well, or has been permitted to impose his will upon his parents without restraint, it will be much more of a problem to keep the little one quiet. Furthermore, the parent's ability to meet the situation calmly depends upon his physical and nervous tone. There may come episodes where the mother will be tempted to give up the struggle, but perseverance and consistency pay large dividends.

The satisfaction of witnessing the development of self-control in the growing child will more than compensate for the effort. The joy and pleasure with which the little one looks forward to the Sabbath, the Sabbath school and church, is a reward that extends from this life to eternity.

REVIEW AND HERALD

God's Greatest Trust— Children

By Maryrose Meyer

Sweet children, entrusted to us by God; dear noisy, wiggly, cuddly, erring children—what would we do without you? It would be quiet indeed, and we would rest; we would have more money for ourselves—yes, and more time for our hobbies and interests. But wouldn't there be an ache in our hearts and an empty longing if there were no children?

Some think that in the glorious hereafter all flesh will be mature and sober for an endless eternity. I hope not. It is written of Jesus that He loved little children and that He drew one close to Him and said to His disciples that we must all become as children or we shall not see the kingdom of heaven. Lord, make me like a little child—pure, loving, holding no grudges, forgetting unpleasantness, having no prejudice, only laughing, wondering, singing, and continuously learning. This attainment is within the reach of us all.

Many of us must step away down, for we have wandered far from the bliss of childhood and have built exalted pedestals for ourselves. Our selfish ambitions have robbed us of the sheer joy of loving and of the certainty that we are loved.

Dear sweet children, we dare not spoil you. We have left you the inheritance of our selfish, sin-loving natures; and we are given the responsibility of training you, lest you should

shame us by performing the very deeds we have done. But as we restrict you, we are under the restraining hand of God. May God help us to love you and forgive your little mistakes, as He loves us and forgives our great ones.

Your little fingers mark our walls and windows, but our selfish deeds leave marks on the lined faces of our fellow men. Your little feet mark our floors and our fresh cement, but our jealousies and harsh pride mark the lives and bearing of those we should love. We have muddied people's reputations, when you have muddied only our floors. You have trampled

our flower beds and broken our valued trinkets, but we have trampled upon and broken hearts. Your mouths make giggling, impish, and irreverent noises, but with our mouths we smite our fellow man and grieve our heavenly Father. How hopeless would be our cases except for the love of God that blots out our mistakes if we will only accept His sacrifice for us as you dear children accept our sacrifices for you—ininitely small by comparison. If we will only become clay in His hands, as you little ones allow us to plan your little days for you! I thank Thee, Father, for my little children, God's greatest trust to me. Amen.



Sudden Harvest

By Arthur S. Maxwell

On the way to Galilee Jesus and His disciples stopped at a city called Sychar, which belonged to the Samaritans. While His disciples went into Sychar to buy food, Jesus, weary with the day's journey, sat down by a well.

Just then a Samaritan woman carrying a waterpot drew near. Setting down her jug, she lowered a bucket into the water. As she did so Jesus spoke to her.

"Give me a drink," He said.

The woman looked at Him in astonishment.

"How is it that you, a Jew, ask a Samaritan for a drink? The Jews have no dealings with the Samaritans."

But there were no national barriers in Jesus' heart. He loved everybody.

"If you knew who had asked you for a drink," He said, "you would have asked Him for a drink and He would have given you living water."

"You don't have a bucket and the well is deep," said the woman. "Where do you keep this living water? Are you greater than our father Jacob who gave us this well?"

Jesus answered, in words that will live forever: "Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

"Sir, give me this water!" she cried.

Jesus smiled at her eagerness, but He had a lesson to teach her.

"Go, call your husband and come back," He said.

The woman hung her head. "I have no husband," she said.

"You have spoken the truth," said Jesus.

"You have had five husbands, and the man you have now is not your husband."

The woman's eyes opened wide in amazement. How did this stranger know so much about her?

"You must be a prophet!" she whispered.

Then she tried to change the subject by talking about the proper place for people to worship—whether Jerusalem or Samaria. But Jesus kept bringing her back to the great truths of His kingdom.

"God is a Spirit," He said to her; "and they that worship Him must worship Him in spirit and in truth."

Then the conversation turned to the coming of the Messiah.

"I know He is coming," she said; "and when He comes He will tell us all things."

She was close to the kingdom now. So very close! And Jesus longed to bring her in.

"I that speak unto thee am He," He said quietly.

What she said in reply we do not know, for at that moment the disciples returned with the food they had bought.

"Master, eat," they said, spreading out the supper before Him.

But Jesus couldn't eat. He was thinking about that poor woman and how near she had come to understanding the truth about Himself and His kingdom. He could still see her running back to the city as fast as she could, and He knew what would happen next.

Then He surprised His disciples by saying, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

What could He mean? they wondered. Then they saw.

Coming out of the city gates was a crowd of excited people. They were running toward the well. In their midst was the woman who had been with Jesus just a little while before. At the top of her voice she was shouting, "Come, see a man which told me all things that ever I did: is not this the Christ?"

What a harvest that was!

Beauty Aids

By Weldon Taylor Hammond

"Pretty is as pretty does"

Is an axiom so true,

It seems to me that everyone

Would wish to pretty do.

Pretty in thought; pretty in deed;

Pretty to always say

A cheerful word to weary souls,

Along life's pilgrim way.

Real beauty is never the end result

Of "permanent," powder, or paint,

For oftentimes camouflage sadly reveals

Not what she is—but "ain't"!

And a man cannot prove by stylish attire,

Or the cut of his broadcloth coat,

Whether his nature is that of a sheep,

Or a stubborn old billy goat!

But that little axiom quoted above

Is a "beauty aid" so true,

I thought you might like to try it out—

It will make a "star" of you!

Let's Have a Good Time—3

Brain Fun

By L. R. Callender

YOU may not be what you think you are, but what you think, you are! You are what your thoughts make you. "For as he thinketh in his heart, so is he" (Prov. 23:7).

Exploring little-known regions has a tremendous appeal to most young men and women. Upon the frontiers of knowledge there is boundless opportunity for such explorations. The brilliant and humble Sir Isaac Newton spoke beautifully of this vast, uncharted sea: "I seem to have been only like a boy playing on the seashore and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me." Brain cells, like taste buds, can be taught to find keen delight from various types of stimulation.

Spurgeon's counsel to his ministerial students is applicable to all Christian youth. He said, "It seems to me, brethren, that every student for the Christian ministry ought to know at least something of every science; he should intermeddle with every form of knowledge that may be useful in his life-work."

A rather naive suitor went to the drugstore and asked for a dollar's worth of a very costly perfume, for which he had heard his girl friend express a desire. The clerk opened a beautiful bottle, held it under the young man's nose for him to smell, put the bottle back on the shelf, and held out his hand for the dollar. Going along with the joke, the youth laid two dollars on the counter and said, "Give me another smell!" At best, we can catch only a few whiffs of the wonderful aroma of wisdom as we go through life, but each sniff makes the next worth all the effort it may cost!

There are many types of mental exercise, ranging from very heavy to very light. Aristotle said, "The extremes of any good act are vicious." One should not engage in heavy mental activity exclusively nor in light thinking to excess. In the suggestions that follow we will consider mental oc-

cupations ranging from one to the other, but all of them thrilling.

"Space Age" is the term being used to designate the period of time in which we are now living. Rockets, satellites, and space ships are common conversation. Scientists speak seriously of an expedition to Mars and other planets. How far away are the planets? How long would it take to reach one of them? What is a light year? What is our nearest planet? Our nearest star? Will God permit men to travel to other worlds? These are subjects youth need to be conversant with today. What a time for the study of astronomy!

Closely associated with the Space Age is the study of mathematics and science. You've always thought math and science were dull? Wait a minute! Try these simple experiments, then go on to others. Take a small handful of beans. Ask a friend to take less than half of them while your eyes are closed. Now count the beans left in your hand (let us assume you have ten left), then say, "I have as many beans as you have (x) and enough more than you have (y) to make you ten (or whatever number you have left in your hand) (x+y). Then ask him to show how many he has (x).

Count out of your hand that many (x), and lay them aside, then add the remainder of your beans (y) to his beans (x) and it will be exactly ten (or the number you had left) (x+y).

To make matters a bit more complicated, you can say, "I have as many as you have and enough more to make you eight and have two left over (still using the figure ten as the number you had left in your hand). Your friend will be puzzled. It will work every time. Just a little trick with algebra.

Secure a small quantity of phenolphthalein from the drugstore. Place a few drops in half a glass of water. Add a little household ammonia and watch the mixture turn bright red. Now add some vinegar and it will turn perfectly clear again. Just a bit of fun with chemistry.

Take a spool and set it on end. Now stick a pin through a piece of paper about three inches square and place it on top of the spool with the pin hanging down into the hole in the spool. Lift the spool up, keeping the paper horizontal, and try to remove the paper and pin by blowing through the spool. You can't do it. Just a simple law of physics.

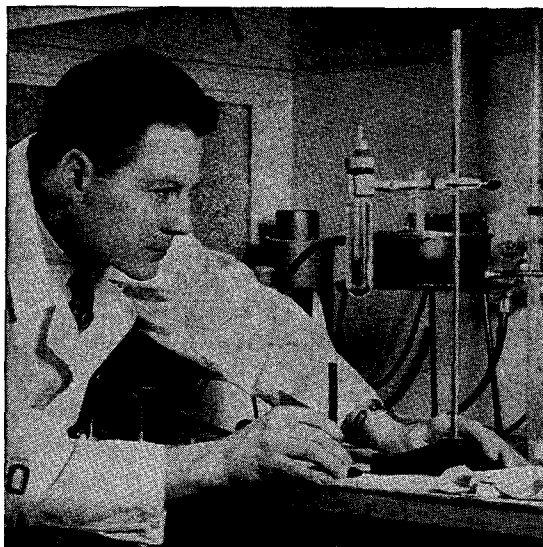
How would you like to talk with other young people in many parts of the world? Then learn ham radio. And if you are interested in radio-electronics, why not build your own Hi-fi set (if you can afford it)? Then why not use it to become well acquainted with the world's great music?

Explore the field of literature. First and foremost, make the Bible your constant study, for it is the best of all literature. Memorize some of the soul-stirring passages from great poets. Survey such books as Bartlett's *Familiar Quotations* for statements that express in a powerful, unique, or humorous way some thought that you may want to convey sometime.

Keep up with current events. Know what is going on in the world about you. Study some foreign language. Correspond by letter or by tape recordings with other young men and women in other parts of the world.

Do you like to play parlor games? Then learn some of the wholesome and fascinating ones such as Scrabble and other word games; nature games such as Trees and Monarch; games that will leave you with increased knowledge and a feeling of accomplishment rather than of wasted time and emptiness.

You like humor? Try collecting anecdotes that illustrate some point of truth, such as the follow-



H. A. ROBERTS

There are many mental pleasures suitable for the Christian. This young man is performing a chemical experiment.

ing: A man who had been drinking heavily all evening stumbled to his boat around midnight and began to row across the lake toward home. It was a very dark night and after he had rowed for hours he sobered up enough to realize that he should have been home before this. He thought he must be lost. As the first faint rays of dawn pierced the inky night, he looked around and saw that the boat was still tied to the shore! This may illustrate a number of points. For example, some Christians are trying to get to heaven while still tied to the world. Their efforts are useless until they sever all bonds with the world.

Each autumn thousands of people visit Hawk Mountain, near Hamburg, Pennsylvania, to watch the annual migration of large numbers of hawks, eagles, and other birds. As the spectators sit or stand on the rocky peak with their binoculars and watch the feathered ships sail gracefully overhead, Maurice Broun, the curator, explains that some of the hawks which have been trapped near Hawk Mountain, banded, and released, have later been found far down in Peru. Have you studied the marvels of bird migration? If you are interested, there is a splendid booklet entitled *Migration of Birds*, which is available for 35 cents from the United States Government

Printing Office, Washington, D.C.

There is no end to legitimate mental delicacies. Our problem is to choose the best from them.

Here are a few examples of worthwhile mental pursuits for Christian young people. Religion: (Will be covered under spiritual activities next week).

Sciences: Mathematics—algebra, geometry, trigonometry; nature—biology, botany, geology; psychology; chemistry; physics; electronics; the weather.

Arts: Painting, drawing, study of great artists and their lives and works; sculpture; music.

Literature: Bible, Spirit of Prophecy (especially *Messages to Young People*), poetry, history, biography, famous quotations, great writers, periodicals—*Youth's Instructor*, *REVIEW AND HERALD*—current events, memorization, composition for publication, correspondence.

Language Study: Ancient—Greek, Hebrew, Latin, et cetera; modern—Spanish, Italian, French, German, Chinese, et cetera; Esperanto; "tape-spoken" with foreign young people.

Just for Fun: Tricks with numbers, humorous anecdotes, crossword puzzles, games—Scrabble, Anagrams, Chinese checkers, dominoes, Authors, Monarch, Trees.



● In a chapel service at Walla Walla College on April 15, colporteur scholarship awards were made to 28 students. Five were honored as top student colporteurs: Bob Myers, Idaho; Lillian Robison, Montana; Norman Versteeg, Oregon; Michael Clute, Upper Columbia; and Wilbur Ingram, Washington. Others were: Glenn Aufderhar, Delwin Brower, Dennis Parks, Ted Parks, David Parks, Perry Parks, Phil Lindsay, Robert Ladd, Bob Kingman, Gentry Smith, Keith Zaugg, William Kast, Jeanette Clark, Wilma Meske, Shirley Van Derscheldon, Barry Kellogg, John Baldwin, Robert Tininenko, Keng Kar Tan, Tom Siaw, Ron Anderson, Newton Chang, and Larry Kurtz.

● Marvin Purcell, a junior at Mountain View Union Academy, was selected to play in the Educators' Band Meet held recently at Salt Lake City. Only 160 high school musicians were selected from the schools of California, Nevada, Utah, Arizona, and Hawaii. The selection was based on the difficulty of the solos successfully performed by the student and the difficulty of the band numbers in which the student had participated.

● Members of the Mountain View Union Academy Seminar presented the spring Week of Prayer services at the Alta Vista Elementary School in San Jose, under the direction of E. V. Unterseher, academy Bible instructor. Programs were presented for all grades. The response to the student-conducted services was excellent. Those participating were Bob Engstrom, Sherman McCormick, Duane Rothermel, Billy Price, David Purcell, Ray Roth, Craig Willis, Elston Rothermel, Susan Nakamura, Genevieve Stokes, Vickie Voyles, Mary Alice Sherman, Charlotte Sample, Beverly Hart, and Barbara Hover.

● The Pacific Union Conference temperance oratorical contest was held Saturday night, April 4, in the Pacific Press auditorium at Mountain View. The winner was Lorelee Trainor of Orange, who is a student at Lynwood Academy. Her topic was "The Hole in the Fence." Second place went to Tom Smith of San Diego Academy, and third place to Sally Baldwin of Grass Valley Junior Academy.

● Paul Kline, Atlantic Union College theology student from New Jersey, has been elected president of the Student Association for the coming school year. James Londis is spiritual vice-president; Faith Rogerson, social vice-president; Lilya Vinglas, secretary; Frank Jacobs, treasurer; and Edward Torres, parliamentary. A new election plan was used for the first time.

● Premedical students of Atlantic Union College who have been accepted at the College of Medical Evangelists for next year are Myron Krueger, Ronald Lightbourne, Frank LiVolsi, Robert Soderblom, Ronald Turk, and Stanley White.

Junior Talks

How to Keep From Fighting

By D. A. Delafield

People are rebels. "They go astray as soon as they be born," said David, "speaking lies" (Ps. 58:3). Lucifer was cast out of heaven because he was a rebel. When Adam and Eve ate the forbidden fruit, they joined in his rebellion against God and His law, and they were driven out of the Garden of Eden.

Rebellion manifests itself in fighting, fussing, quarreling, fuming. Perhaps at your house there may be quarrels between you and your brothers and sisters. Maybe even your mother and daddy sometimes fuss a little. And are there "fights" between you and your parents, and your parents and you? You argue back and forth. It may be that you raise your voice and lose your temper.

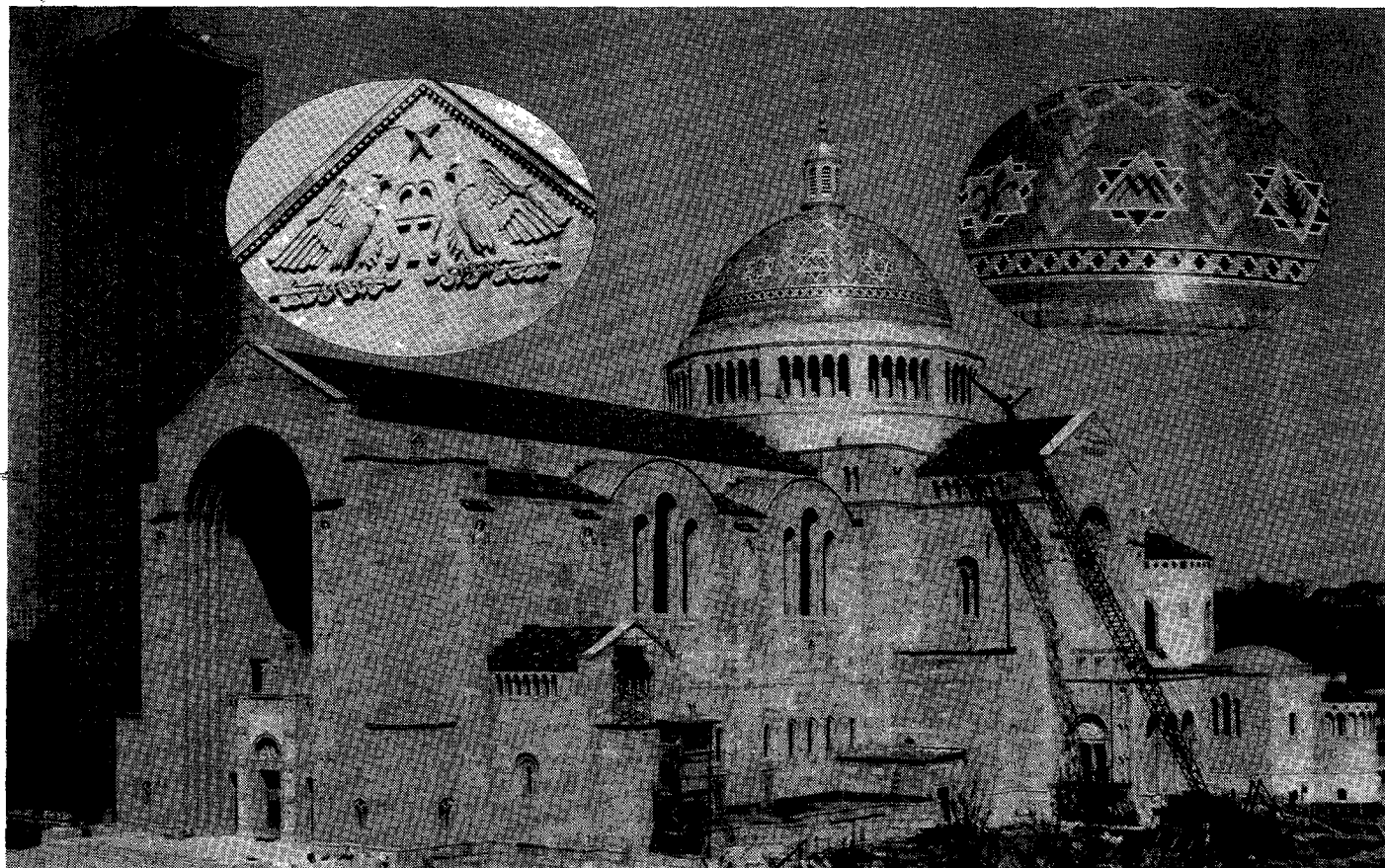
Do you know why most people fight? The answer is, they want their own way. It may be that their own way is right. But they go about getting

it in the wrong way. Most of our troubles come, not necessarily because the things we do are wrong, but because of the way we do them. Here is a secret that will help you to know how to stop fighting in your home. Instead of stubbornly insisting upon your own way, ask these questions, "What is right? What is best for the family? What would God have me do? What would Jesus do if He were in my place?"

Now turn these questions into a prayer, and ask God for strength to do the right as His Spirit impresses you. Patiently follow God's way, however crucifying it may seem to be to your own nature. God's way is best.

When dad and mother see that you are humble, and willing to talk sense and be reasonable, surprisingly, you may be permitted to do the thing that you wanted to do. How many of us learn as we get older that the way to get the most happiness in life is to meekly surrender to a plan suggested by someone else!

The ABC's of Christianity are the first three beatitudes. Do you know what they are? Read them over carefully (Matt. 5:3-5) and ask yourself the question, "Have I learned my ABC's?"



National Shrine of the Immaculate Conception, adjacent to the campus of the Catholic University of America in Washington, D.C. On November 28, 1959, this \$30 million structure will be dedicated to the Blessed Virgin Mary, patroness of the United States. The campanile, or Knights' Tower, is a gift of the Knights of Columbus. The inset to the left shows the relief at the apex of the façade, a large letter "M" with a cross, surmounted by the Star of the Sea, an emblem of the

Virgin Mary. Two American eagles, one on either side, represent the United States of America paying homage to the Virgin. The inset to the right shows three of the five recurring symbols of the Virgin encircling the dome. The monogram combining the letters "A" and "M" stands for *Ave Maria*, "Hail Mary." The fleur-de-lis, or conventionalized lily, represents royalty and purity, and the cedar of Lebanon symbolizes Ezekiel 17:22 considered as a Messianic prophecy.

The Roman Catholic Church

COMES OF AGE IN THE UNITED STATES OF AMERICA

By Raymond F. Cottrell

LAST week we found that the Roman Catholic Church has never been stronger the world around, in influence, prestige, and power, than it is today. This week we shall see that nowhere is this momentous fact more impressive than in the United States of America, where, as *Newsweek* for October 27, 1958, observed, "the Church is at its most vigorous." Prof. Christopher Dawson, noted British Catholic historian and author, comments on "the solid achievement of American Catholicism in the last century," and Monsignor Dell'Acqua, undersecretary of state for the late pope, Pius XII, declares, "The word for the Church in America is 'amazing.' The way they are organized and

get things done is incredible." The recent remark by Pope John XXIII that "the Church in America has grown up" and that "it seems quite capable of looking out for itself" aptly epitomizes the significant fact that the Roman Catholic Church in the United States has now entered upon a new era of influence, prestige, and power.

Whereas in 1776 the Roman Catholic Church was probably the smallest of all denominations, today it is by far the largest. In its 16,260 parishes it boasts a total membership of 36,023,977, or more than one American in every five. It enjoys an annual income amounting to billions of dollars and owns property worth tens of billions.

American Catholics send more money to Rome for the support of the many and varied enterprises of the church the world over than do those of any other country, possibly of all others combined. The American hierarchy now embraces four cardinals, 33 archbishops, and 176 bishops, and there are 90 orders of priests and brothers and 276 orders of nuns. Within our generation the Roman Catholic Church in America has become, by all odds and beyond all question, the brightest jewel in the diadem of the pope.

In order fully to appreciate the great strides made by the Roman Catholic Church in the United States in recent decades, and to estimate its

future prospect, let us glance briefly at its course of growth since this country became a nation. Comparatively few Roman Catholics had migrated to the American colonies prior to the time of the American Revolution, when they constituted a negligible minority of about 18,000 in a population of approximately 3 million, or less than one per cent.

Until several decades after the Revolution there was no American Catholic Church, as such, since immigrant groups from the various lands of Europe each looked to the church in the "old country" for leadership and guidance. The first native-born American to attain to high clerical office was Archbishop John Carroll, whose consecration as Bishop of Baltimore in 1790 marks the establishment of the Roman Catholic episcopacy in the United States. Under his astute and energetic leadership the American hierarchy began to take shape, and an independent American church began to emerge. The first American provincial council of the church, convened at Baltimore in 1829, marked an important turning point in the history of American Catholicism in that, for the first time, one American ecclesiastical body legislated for practically the whole territory of the United States.

Anti-Catholic agitation followed the founding of the Society for the Propagation of the Faith in 1822 and the Leopold Association to promote Roman Catholic Missions in America in 1829. Controversy was heightened by the public school issue in New York State, where the demand for public funds for parochial schools gave rise to a popular movement aimed at restricting the voting privileges of Catholics. This and other factors led to the founding of an "American Republican Party," which opposed voting and the holding of public office by Roman Catholics. There were also acts of violence such as the burning of an Ursuline convent in Charlestown, Massachusetts. In 1844 a series of armed clashes between Protestants and Catholics in Philadelphia resulted in the death of some 20 persons and the injury of 100 others. The great influx of Irish Catholic immigrants in the late 1840's still further intensified anti-Catholic feeling. Nativist agitation, revived in the 1850's, gave rise to the so-called Know-Nothing Party, which accused Catholics of being un-American and anti-American, and urged "resistance to the aggressive policy and corrupting tendencies of the Roman Catholic Church."

Perhaps the most important Catholic ecclesiastical gathering of the nineteenth century was the Third Plenary Council, which met at Baltimore in

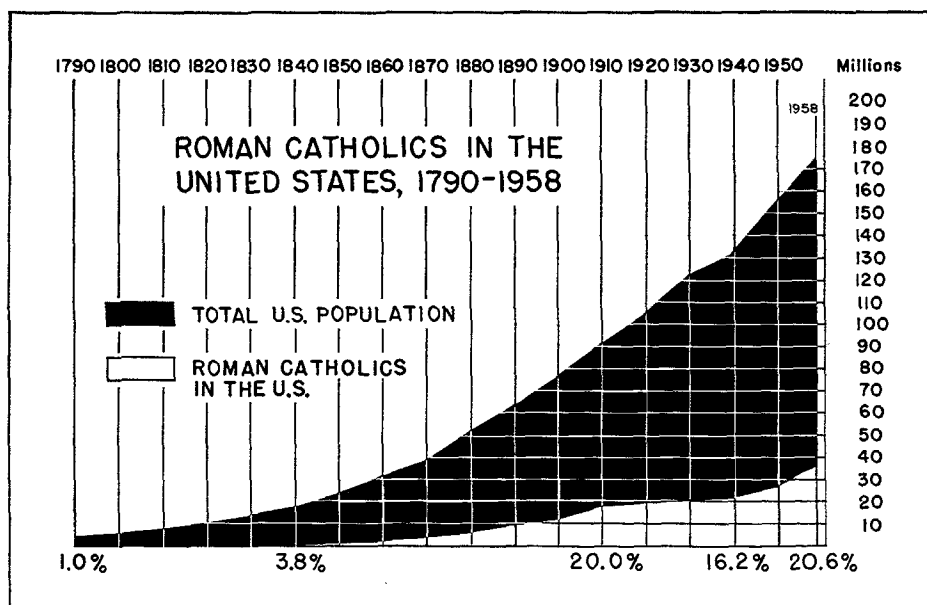
1884. Among other things it devoted special attention to problems of educational policy. It placed priests and people under obligation to establish and maintain parochial schools and, in so far as possible, to gather all Catholic children into them. It formulated plans for the establishment of an apostolic delegation in the United States, which was effected in 1893. Prior to that time the Vatican and the church in Europe had looked upon the United States as missionary territory, but the establishment of the Apostolic Delegation raised the Catholic hierarchy in the United States to equality with that of any other country. As the personal representative of the pope, charged with the duty of preserving the unity of the faith and maintaining ecclesiastical discipline, the Apostolic Delegate is the ranking member of the hierarchy in this country.

A Period of Phenomenal Growth

We have already referred to the phenomenal growth of the Roman Catholic Church in the United States. This growth has been especially noteworthy over the past two decades, which coincide approximately with the pontificate of the late pope, Pius XII. To be sure, there are several major differences between Protestant and Catholic methods of keeping membership records. But these differences do not alter the fact that the proportion of Roman Catholics to the total population has increased from little more than half of one per cent at the time of the American Revolution to

well over 20 per cent today. As shown by the accompanying graph, Catholics remained a comparatively negligible segment of the population to about 1840, when they constituted only 3.8 per cent. From that time onward there was a steady increase until, in 1910, an even 20 per cent of the country was Catholic. This record was caused primarily by large-scale immigration, the Catholic ideal of raising large families, and the policy of educating children and youth in parochial schools. The 30 years from 1910 to 1940 saw little numerical change, but significantly, for the first time, the proportion of Catholics to the total population steadily *decreased*, from 20 to 16.2 per cent, partly as the result of World War I and stricter immigration laws enacted soon thereafter.

About 1940, however, this sharp downward trend was suddenly reversed, and the past 18 years have witnessed the most rapid membership growth the church in this country has ever known. From 16.2 per cent in 1940 the ratio rose to more than 20.6 per cent in 1958. If the momentum built up over the past two decades and the same *rate of increase* were to be maintained over the next two decades, a numerical majority of Americans would be Roman Catholic by the close of 1980. Now, I do not predict that this will take place. I do not profess to know what the future holds in store. My purpose in projecting the current rate of growth into the future is simply to highlight the significance of the trend of the past



Growth of the Roman Catholic Church in the United States in relation to the total population, from 1790 to 1958. From 1 per cent in 1790 membership grew slowly to 3.8 per cent in 1840. Due largely to immigration, it increased rapidly and steadily to 20 per cent in 1910. Then followed three decades during which the ratio dropped back to 16.2 per cent. About 1940 there began a period of phenomenal growth that brought Catholic membership to an all-time high of 20.6 per cent in 1958.

two decades. That this represents solid growth rather than some mere juggling of membership figures is evident from the fact that Roman Catholic construction of churches, schools, and hospitals in this country is expected to reach the figure of \$1.75 billion during 1959, with new schools as the principal beneficiaries.

This amazing growth of the church since 1940, properly understood, constitutes a sober summons to non-Catholic Americans to face up to the facts of what life in America will be like, if and when Catholic influence becomes dominant, a situation the current trend would, if continued, make a reality within another two decades. A "Catholic America" has long been the avowed aim of the church. Writing in *Look* magazine for March 3, Hartzell Spence ably states the problem from the Protestant point of view. Noting that millions of enlightened American Protestants look upon the multi-billion-dollar Catholic organization with suspicion and resentment, he says: "The Protestant argument is that the Pope, being not only a spiritual leader but ruler of the 108-acre principality known as Vatican City, can, if he desires, tell Catholics what to do politically. Further, this argument runs, the Pope would do so if Catholics were a political majority under a Catholic president." It is a simple fact of history that this is precisely what he does do whenever the interests of the church require it. The mid-April papal decree making it a mortal sin for Catholics, of their own volition, to vote for Communists is a recent example of this policy.

Prospect of a "Catholic America"

Both Catholic and Protestant writers believe that a "Catholic America" is no longer a remote possibility. For instance, in 1929 Father James M. Gillis, then editor of *The Catholic World*, predicted that America would be predominantly Catholic "before the present younger generation dies." To his question, "Can Catholicism Win America?"—the title of a series of articles in the liberal Protestant *Christian Century* twelve years ago—Harold E. Fey, now editor of that journal, answered Yes. The trends on which Dr. Fey based his reply are much more pronounced today than they were then. In the October 27, 1958, issue of *Christianity Today*, Dr. C. Stanley Lowell, associate director of Protestants and Other Americans United for the Separation of Church and State, addressed himself, ably and at length, to the question of what would happen "If the U.S. Becomes 51 Per Cent Catholic." He foresees the very real possibility of such a situation developing in the not distant future.

Since Colonial times the United States has been, fundamentally, a Protestant nation. The basic principles of the Declaration of Independence and the Federal Constitution are characteristically Protestant principles. But somewhere along the way Protestantism has lost its sense of mission and its dynamic force, with the result that Protestants themselves are already speaking of our era as "post-Protestant times." Dr. Harold E. Fey recently commented that although the United States is no longer a Protestant country "it is not yet a Roman Catholic country." He sees the present as a time of transition.

With the Catholic Church gaining an ever more important voice in national affairs the present cold war between Protestant and Catholic principles promises to get hotter. Addressing the 1959 National Conference on Church and State, Dr. Lowell asked, "How long will it be before the United States, which so diligently sought to safeguard against that very debacle, may find itself saddled with an oppressive Church?" He accompanied this sobering comment with the warning that "clericalism would rob us of religious liberty—the basis of all of the freedoms," and end up by "making the State the slave of the Church."

What life would be like in a Catholic America is no secret. Three considerations serve to make this clear beyond any possible doubt. In the first place, the Roman Church has stated in precise terms what it proposes to do wherever Catholics attain to a majority. The Jesuit journal *Civilita Cattolica* for April, 1948, set forth official Catholic policy on this point as follows:

"The Roman Catholic Church, convinced through its divine prerogatives, of being the only true church, must demand the right of freedom for herself alone, because such a right can only be possessed by truth, never by error. As for other religions, the Church will certainly never draw the sword, but she will require that by legitimate means they shall not be allowed to propagate false doctrine. Consequently, in a state where the majority of the people are Catholic, the Church will require that legal existence be denied to error, and that if religious minorities actually exist, they shall have only a *de facto* existence without opportunity to spread their beliefs. . . . In some countries [where they are still in a minority], Catholics will be obliged to ask full religious freedom for all, resigned at being forced to cohabitate where they alone should rightfully be allowed to live. But in doing this the Church does not renounce her thesis which

remains the most imperative of her laws, but merely adapts herself to *de facto* conditions which must be taken into account in practical affairs. . . . The Church cannot blush for her own want of tolerance as she asserts it in principle and applies it in practice."

In the same vein, Father Francis J. Connell, leading Catholic theologian in the United States, says in *Freedom of Worship, The Catholic Position* that in a "distinctly Catholic" country "civil rulers can consider themselves justified in restricting or preventing denominational activities hostile to the Catholic religion." As a practical illustration of this position, and with specific reference to the notable progress made by certain Protestant groups in Italy, a Vatican spokesman said recently: "It is up to the Italian judiciary to eliminate them," and added that "the aggressiveness of some Protestant sects largely financed by funds from the United States, has become intolerable. The authorities of the Catholic Church feel it their right and duty to forestall the propagation of what they consider heresy."

Persecution in Catholic Lands

In the second place, Protestants need only to observe the situation that now prevails in lands already dominantly Catholic, particularly those where a Concordat with Rome constitutes the basis of church-state cooperation, in order to see this Catholic principle in actual operation. Today, in such lands, Protestants often suffer the most grievous civil and religious disabilities. They are forbidden to practice their religion openly. Their places of worship are not permitted any external indication that they are used for religious purposes. Protestants are often denied permission to worship in newly erected buildings for which construction permits had been duly granted, and chapels already in use are frequently closed on the slightest pretext or for no particular reason at all. Protestants are fined or imprisoned if they conduct religious services in places or at times for which prior permission has not been obtained. Their children must study in Catholic schools if they would obtain an education. Their young people are frequently denied the right to marry. Their houses of worship, and sometimes even their homes, are destroyed as the result of mob action, not uncommonly incited by church leaders. Individual Protestants often suffer bodily injury, and sometimes death. Responsible spokesmen of the church admit all this, but deny that it constitutes persecution. To the contrary, they defend this course of action as altogether right

and proper in predominantly Catholic lands, and in a tone of injured innocence complain that if the Protestants would only obey the law of the land they would not encounter such difficulties.

In the third place, the church in the United States is already pressing for several of its less ostensibly offensive objectives with persistence and vigor, though usually in a way designed to avoid unduly arousing suspicion and antagonism. Its immediate goals are limited only by the fact that Roman Catholics are still a minority, but as that minority increases these demands become broader and more insistent. Here as in other lands where the church is not already dominant, it grasps every opportunity to secure public funds for the direct and indirect support of its rapidly expanding system of parochial schools, on both national and local levels. In various ways it seeks to impose its morals and mores upon the American public, by law where Catholic influence is dominant—as in Connecticut and Massachusetts—and everywhere through individual Catholics who hold public office. This activity is currently evident in church opposition to birth control, in its drive for laws to legalize bingo and other games of chance on which that church relies for support, in attempts to impose its censorship on motion pictures, newspapers, radio, and television, and in uniting with Protestants, commercial interests, and labor groups to secure Sunday legislation. Less publicized but remarkably successful are its efforts to guide the labor movement in harmony with Catholic principles and to train Roman Catholics for positions of trust and influence in the various government services. Like his predecessor, for instance, the incumbent Secretary of Labor is a Roman Catholic.

Actually, because Roman Catholics are well organized and have clear-cut objectives, they are able to exert an influence in public affairs far out of proportion to their actual membership. The Knights of Columbus, for instance, are prepared to set in motion a wave of Catholic "public" opinion across the country on a few hours' notice, on any matter of moment to the church. With 91 members in the House and 12 in the Senate, Roman Catholics in Congress now outnumber the members of any other denomination. Eighty-eight of these are Democrats and 15 are Republicans. Attempts are again being made in Congress to have an ambassador appointed to the Vatican. There seems to be general admission that now, for the first time, a Roman Catholic *could* be elected President. Recogni-

tion of this possibility is currently stimulating public discussion of Catholic social, political, and religious objectives, particularly in view of the fact that a Catholic is not a free moral agent, but conscience-bound to the church—not necessarily to God—whenever matters vitally affecting the church are involved. What we are now witnessing in the United States is part one of a carefully staged two-part strategic maneuver, the second part of which is openly announced and set in operation only when the opposition has already been reduced to a state of helplessness.

From the perspective afforded by this threefold analysis of the Catholic problem in America there emerges a



Archbishop Egidio Vagnozzi, newly appointed Apostolic Delegate to the United States.

clear and unambiguous picture of what the future holds in store when Catholic principles replace the traditional Protestant principles of civil and religious liberty. It is the fixed and unalterable position of the Roman Catholic Church that a divine mandate has assigned it an exclusive monopoly over the thinking and lives of all men, Catholic and non-Catholic alike. Only the naive and uninformed can cherish a hope that the Catholic Church has changed or that it will ever deviate from this stand, or that it will hesitate to act accordingly whenever and whenever it is in a position to do so. The church advocates freedom of religion only under circumstances where its own minority status makes genuine religious freedom essential to the realization of its own

goals. Ironically, the church has often done better over the past century in Protestant lands, where it enjoys such freedom, than in many nominally Catholic lands. As Dr. Lowell notes in concluding the article already referred to, if and when Catholic influence becomes dominant in the United States, "the full weight of official policy and promotion" would be thrown against Protestants, and "vast sums of money, much of it contributed by themselves, would be devoted to their reduction and eventual destruction. There is precedent for this in every land where the Roman church is strongly joined with the state."

The inspired counsel that came to Seventh-day Adventists some 80 years ago with respect to the situation now in process of development merits our closest attention. We were warned that, even then, Rome was "silently growing into power" and that her doctrines were "exerting their influence in legislative halls, in the churches, and in the hearts of men." Movements already in progress in the United States to secure for the institutions and usages of the church the support of the state were declared to be "opening the door for the papacy to regain in Protestant America the supremacy which she has lost in the Old World."—*The Great Controversy*, pp. 581, 573. About the same time we were warned that when this should take place the United States would "repudiate every principle of its constitution as a Protestant and republican government" and "make provision for the propagation of papal falsehoods and delusions."—*Testimonies*, vol. 5, p. 451. A thoughtful rereading of the chapter in *The Great Controversy* entitled "Aims of the Papacy" is clearly in order.

What shall we do about the situation? We owe it to ourselves to be as fully informed as possible, to observe developments closely, and to be alert to go into immediate action, whenever such becomes necessary and appropriate for the preservation of our God-given liberties. We must ever approach the Catholic problem calmly, considerately, and on a strictly factual basis, avoiding statements and charges that, even though true, unnecessarily antagonize. A majority of American Catholics are almost wholly ignorant of what their church really stands for, and countless numbers of them are unquestionably sincere in their beliefs and practices. Above all, in our dealing with the Catholic problem, let us do so with Christian charity and dignity in order to win for the kingdom of Christ as many as possible of the honest souls still within the Roman communion.

News From Home and Abroad

Adventuring for Christ in Netherlands New Guinea

By G. OOSTERWAL

WHEN we first visited the tribe of the Bora-Bora in New Guinea, their village was surrounded by dense, tropical forests that man could penetrate only with difficulty. The tribe constantly wandered about in their territory, always in search of food, not knowing how to lay out gardens. Their whole life found its focus in warfare, cannibalism, and witchcraft.

But since the Bora-Bora have heard about Christ, and since their delegates went to look for an Adventist teacher, they burned down a great part of the surrounding forests. Now you will find lovely gardens, where corn and beans are grown, and a beautiful church where people gather every Sabbath to listen to the Word of God and to sing joyful songs of praise.

The church building is rather large, with room for at least 250 persons, yet the whole population amounts to only 83 people. So I asked the Bora-Bora why they had erected such a big building. One of them, who till recently led his people in warfare and in various sins, told me: "We did not build that church for our people only! Our neighbors—the tribes of the Segar, Bagudja, and Naidjbeedj—must find a place in our church."

What a missionary spirit! I thought of Isaiah 56:7: "Mine house shall be called an house of prayer for all people." Those tribes were so eager to attend the services that several families actually left their own territory to join permanently with the Bora-Bora.

These people belong to another linguistic group and only a few of them understand the Malay language, so I wondered whether they would comprehend anything of the gospel message. But after the meetings, when I visited several families, I discovered the people clustered together in one house, listening to one of the delegates, who had been sent to us by the Bora-Bora, explain to them the whole truth. Other people were gathered in another house where a second delegate told them about the gospel. These two young men, who were sent to Hollandia to ask for an Adventist teacher, cannot read or

write, but after a stay of only three weeks as laborers at our training school they had become eager messengers of the gospel.

When I returned to the tribe of the Bora-Bora again to visit our young Papuan gospel worker who had responded to the Macedonian call of the Bora-Bora delegates, several men of the Naidjbeedj families asked me to visit their tribe also and to send them a teacher too. "Not only we," they said, "but all our tribesmen must hear that message and learn those songs." I had just made preparations to walk to the tribes of the eastern hinterland of Sarmi, including the Mander and the Ittik tribes, so I tried to postpone a trip to the territory of the Naidjbeedj. But the people kept urging me to visit them, so I followed these Naidjbeedj.

The trip was arduous. For more than two days we had to walk across steep mountains, along rocky slopes, and through swamps and mudholes.



New lives for old. Song service among the Bora-Bora, West New Guinea Mission.

At last we arrived at a small village, but it was empty. "All in vain," I thought. "Why did I make this itinerary?"

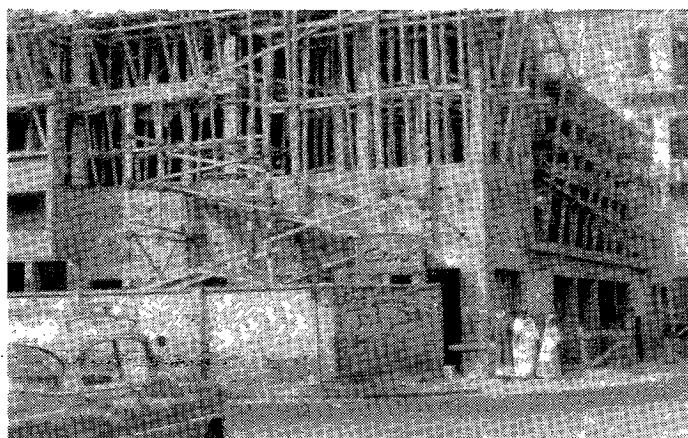
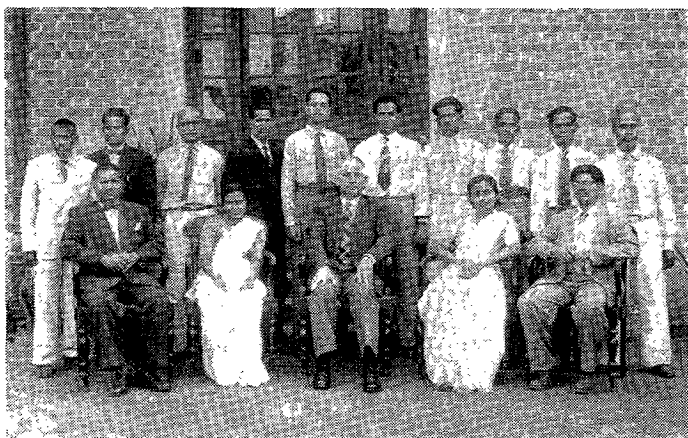
But one of the natives took a big bough from a tree and beat the tree to announce our arrival. That night and the following day all the Naidjbeedj families left their shelters in the dense forests and climbed up the steep mountain to the small village. I was the first white man ever to enter their territory.

During all the time I stayed with these Naidjbeedj they pressed me for an Adventist teacher. I felt sorry but there was nobody we could send. Our training school had just started the year before, and we had no one ready. So I tried to put off the matter. "You are just a small group," I told them; "you had better join with the Bora-Bora tribe as some of your families already have."

The Naidjbeedj is a tribe of 45 only, speaking their own language. One great difficulty in Netherlands New Guinea is that tribes are very small, ranging from 40 to 60 persons; sometimes even less. Almost every tribe speaks its own language. In just the small area where our work started recently there are about 15 tribes, divided into nine linguistic groups.

The tribe of the Naidjbeedj is a separated group of the AirMati tribe, which tribe consists of four independent groups. When I raised the objection of their small number the Naidjbeedj immediately sent messengers to another AirMati tribe, the Sarma. About four days later the headman of the Sarma arrived. Enthusiastically the two headmen (of the Naidjbeedj and of the Sarma) informed me that their respective groups had decided to live together in the future. Both groups of the AirMati wanted to leave their present dwelling places and start a new, big village, where both groups can reside together.

"There are no further objections now, Tuhan," they said triumphantly. "Send us a teacher. We have already found a lovely place where we can build our new village. The first house will be a church and



Literature Evangelists of Northeast India

During the past two years the Lord has blessed the publishing department of the Northeast Union, India, enabling it to reach new heights of achievement. Total deliveries of Rs. 132,913.98 (about U.S. \$26,582) is nothing short of miraculous.

For the past two years one student from the Northeast Union has maintained the title Star Student Colporteur for the Southern Asia Division. In 1957 the division publishing department offered four prizes for summer work, three of which were earned by Northeast Union students. In 1958 three prizes were offered and all of them came to this union. When the Voice of Prophecy offered prizes for the highest number of enrollments in the correspondence courses, our colporteurs took both first and second prizes for two years in succession.

A student colporteur sold a book many years ago to a Naga student of Assam. An interest developed, and today we have many churches and church schools in that area.

J. JAPAGNANAM

The Cairo Evangelistic Center

Many of our people have already heard or read of the miraculous way in which the Lord led in securing the permit for the erection of an evangelistic center in the heart of Cairo, Egypt. At present, the shell of the building has been completed and work is proceeding rapidly on the interior. It is hoped that the center will be finished and ready for an evangelistic campaign in the fall of this year. The board has already laid plans and provided the budget for a strong soul-winning program.

Hilal Dose, director of the center, states: "There has been a great amount of seed sowing in the Cairo area. Several well-attended evangelistic campaigns have been conducted, thousands have studied the lessons of the Voice of Prophecy Bible Correspondence Course, and many colporteurs have distributed our books in the city. We feel that a great opportunity is before us, and with God's help and the prayers of our believers throughout the world, a harvest of souls will surely be gathered in from the work of the new center."

C. V. BRAUER

the next will be a house for the teacher and his family."

Before I left these AirMati tribes they selected four delegates to accompany me to Hollandia to get their Adventist teacher there. But I was not going home yet. I still intended to visit the tribes of the eastern hinterland of Sarmi, so I told the delegates to stay at their village and wait for my return.

When I left, however, the delegates followed me. In fact, they insisted on following me wherever I went. The Bora-Bora had told these tribesmen to follow this plan, hoping to obtain a teacher this way.

For nearly two months these Naidj-beedj delegates accompanied me on all my journeys. At last we arrived at our training school near Hollandia, having walked more than 500 miles. Two months ago now these AirMati delegates left for home, happy that they had obtained a teacher—a Papuan worker who had stayed at our training school for a year.

Before I left the Bora-Bora to visit the tribes of the eastern part of the Upper-Tor territory, the Bora-Bora had already started to build their

church. After several weeks the whole framework was completed and they were ready to roof it.

Unfortunately, one of the poles of the building was leaning. The builders told me that they would be able to pull the pole straight again. "We never built such a large building before," they apologized. But in spite of their best efforts the pole remained leaning. "When the walls are finished and the building is roofed, nobody can see it," they explained to me. They expected to have the building completed in somewhat less than three weeks.

One day some tribesmen came to me saying, "Tuhan, we think it will be better to pull down the whole church. We cannot pull straight the pole again."

"Don't do that," I replied, "you have been working a long time now. That leaning pole is really not worth fixing."

Two days before I left their village, Djiri came up to me very early in the morning. Once again he told me the men wanted to pull down the whole church. Once again I disagreed with him. "You yourself told me the

church is not less solid," I said "and, moreover, all your work will be in vain then. When all the work is done, nobody can see the pole is leaning, is not that true?" I asked Djiri.

After a while he answered, "Yes, Tuhan, but the Lord in heaven knows."

When I told him that Jesus really wanted to dwell in that beautiful house they had built for Him, my Bora-Bora friend kept silence. Then he told me that very early in the morning when it was still dark, before I was awake, the men had already pulled down the whole building.

I hurried out to see it. Not a beam was left upon another; not a pole remained erect. I could not utter a word. "The Tuhan [Lord] in heaven can dwell only in a perfect building," they told me timidly.

And I took the lesson. How often do we cover our shortcomings so that nobody can see them. But God sees! These primitive Papuans, deep in the inland of Netherlands New Guinea, taught me to pull down every iniquity in my own "house" and to cover them not. Only then can the Lord come and make His abode with us.

South African Union Conference Session

By P. J. van Eck

With racial tensions all over Africa intensifying, the Advent believers of all races in South Africa are drawing together in closer harmony and Christian unity than ever before. This was the most outstanding impression gained at the recent session of the South African Union Conference held at East London, Cape of Good Hope, February 3 to 7.

Here were gathered white and colored delegates speaking English and Afrikaans, the Bantu using Zulu, Xhosa, Chwana, and Sesuto, as well as a handful of Indians representing Tamil, Hindustani, and Urdu language groups.

From the inspiring reports given we learned that the 16,000 members in this union are raising 75 per cent of the division's Ingathering total of £88,000 (U.S. \$245,000). Yet the ratio of Adventist members and workers to the total population is lower than in any other union of the division.

Growth and vitality were evident in the addition of new organizations. The Orange-Natal Conference, under the leadership of A. W. Staples, had been carved out of the former Natal-Transvaal and Cape conferences. The infant Indian Mission,

centered mainly around Durban in Natal, after years of struggling, had made such progress that R. Lindup and his delegation could be received into union conference membership.

In Cape Town, at the southern tip of Africa, a home for nursing trainees has been established. A small health-foods factory is working near Johannesburg.

The process of training indigenous workers for the responsibilities of leadership is continuing. In the Cape Field, which expects to achieve conference status soon, A. D. Jephthas is carrying the responsibilities of secretary-treasurer while virtually all the departmental work in the North and South Bantu missions is now being carried by African workers.

During the session messages of hope and encouragement were brought by W. E. Murray and D. A. Delafield from the General Conference, as well as by the brethren from the Southern African Division.

Union leaders elected for the ensuing term are as follows: G. S. Stevenson, president; D. A. Webster, secretary-treasurer; departmental secretaries are: P. J. van Eck, education, Sabbath school, and public relations; W. H. J. Badenhorst, home missionary, missionary volunteer, and temperance; J. N. Hunt, publishing; J. W. Newman, Voice of Prophecy; Dr. W. E. Staples, medical.



Nurses' Graduation, Manila Sanitarium and Hospital

The twenty-first commencement exercises of the Manila Sanitarium and Hospital School of Nursing were held March 6-8 at the Pasay English church. Twenty-five were graduated—14 from the North Philippine Union and 11 from the South Philippine Union. The commencement address was given by Dr. Andrew N. Nelson, dean of faculty of Philippine Union College.

The charge to the graduates was given by Enola Davis, coordinator of nurses, and Mrs. Adela A. Kabigting, principal of the school of nursing, presented the

graduates. Dr. Elvin C. Hedrick, medical director of the hospital, awarded the diplomas and pins, assisted by Miss Davis and Mrs. Kabigting.

With the class are shown those participating in the graduation. Left to right (front row, seated): Dr. R. V. Jutzy, North Philippine Union medical secretary; Mrs. Adele A. Kabigting; Dr. Elvin C. Hedrick; Dr. A. N. Nelson; Miss Enola Davis; Dr. J. W. Schnepfer, chief surgeon of Manila Sanitarium and Hospital; and Miss M. Jereos, a nurse who represented Florence Nightingale. L. E. GONZAGA

"Give Ye Them to Eat"

By W. B. Ochs

On one occasion when Christ departed into a desert place a great multitude followed Him. As He looked upon them He was moved with compassion and He ministered unto them, teaching and healing. At the close of the long day He said to His disciples, "Give ye them to eat." Christ could have done this Himself but He wanted His disciples to share in the blessing of service.

This command, "Give ye them to eat," is for us today as verily as it was for the disciples. We are to bring the bread of life to every nation, kindred, tongue, and people—not only in foreign lands but to those who are here in our own homeland. Through the providence of God various nationalities have come to our shores and they need to be spiritually fed. They must be given the privilege of becoming acquainted with the truth of God.

During the past ten years 2,344,200 immigrants have entered the United States. The percentage of immigration has increased ten times since 1946. In Canada immigration has also been large, with nearly 1,400,000 immigrants entering during the years 1948-1958.

In our country we are, as someone has stated, "A nation of many nationalities, many races, many religions, bound together by a single unity, the unity of freedom and equality." Most of these people coming into the United States are absorbed into the large population centers. In Canada thousands of Ukrainians have settled on the land.

Looking out over these two countries we see huge island masses of foreign-born people among whom surely thousands are waiting to be gathered into the kingdom of God. We are to clothe the naked and feed the hungry as we see their needs, but we must not forget that temporal bread is not the only need of those around us.

There is indeed an urgent need for the bread that cometh down from heaven. God has placed in our hands this spiritual food and He says to us today, "Give ye them to eat." We see in a perishing world people of all nationalities and tongues who are stretching forth their hands toward heaven, pleading for help. We dare not deny them the truths of God! We must not be less compassionate than was our Lord, who fed the multitude when they were in need. The Lord can mightily use even the little we have today of foreign-language literature. He can bless and multiply it.

We do well to give careful attention to these words of inspiration:

REVIEW AND HERALD

"A messenger from heaven stood in our midst and he spoke words of warning and instruction. He made us clearly understand that the gospel of the kingdom is the message for which the world is perishing and that this message, as contained in our publications already in print and those yet to be issued, should be circulated among the people who are nigh and afar off."
—*Testimonies*, vol. 9, p. 67.

Let us do all we can to see that our foreign-language literature is spread far and wide so that the stranger within our gates may receive the message and be among God's people when Jesus shall come.

Monument Valley Mission and Hospital

(Continued from page 1)

large amounts in this area, the people are still desperately poor and needy. Many of our Dorcas Welfare Societies have sent clothing, food, and money; and we are deeply thankful for these gifts of love.

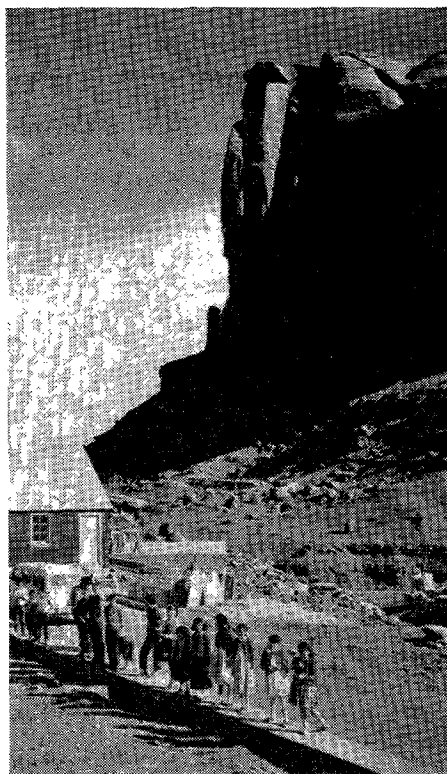
Sabbath services are now being held in the native tongue of the tribe and we have an average attendance of 35 Indians. We feel that a good impression is being made on their minds and that many of them will be led of the Spirit to accept our message. Remember that these people are steeped in a native religion that is full of devil worship. They have their ceremonials such as sings, sand painting, and squaw dances. Superstition reigns supreme.

Our medical work is strongly established here. More than 5,000 patients were treated in our clinic during 1958. Seventy-three babies were delivered in the clinic and hogans. A few of our little patients died of dysentery and were left with us for burial. We have to make *chindi* boxes and bury the little bodies back in the sand dunes. This experience makes us feel very helpless, but God has a plan for His work here in this dark corner and as a result we feel many precious souls will be saved.

The Pacific Union Conference committee recently authorized a much-needed twelve-bed hospital. At present the nearest Government hospital is 100 miles away over very bad roads. Often flash floods or snow prevent our reaching these facilities. Many lives can be saved when we are able to keep the critically ill and injured here for proper and immediate care.

We solicit the prayers of God's people everywhere for the work among the Navahos. The language barrier is formidable, their own religion seems

to them adequate; they are nomadic and difficult to reach, but God's Spirit can find and save them.



A rugged cliff towers over our new church at Monument Valley, Utah.

• In Brief •

Atlantic Union

● A. S. Anderson, pastor at Elmira, New York, reports that a capacity congregation, including many visitors from the city, attended the first service in the new Elmira church.

● Churches of the Fitchburg, Massachusetts, district, where W. W. Menshausen is pastor, placed 97 copies of *Patriarchs and Prophets* in three well-patronized motels in the district. A note placed in each book offered a free copy to anyone writing in to the Book and Bible House. Within a month's time three requests were received.

● Mrs. Ruth Gerald of the Northern New England 20th Century Bible School reports that 53 persons were baptized last year as a direct result of the school. This represents an average of one in every eight persons who finished courses from the school.

● Mildred Judkins was recently honored by the dietary department of the New England Sanitarium and Hospital for having reached the 30-year mark in her employment at the sanitarium.

● E. L. Minchin, associate secretary of the MV Department of the General Conference, conducted a successful youth revival at the New England Sanitarium and Hospital, April 10-18.

Canadian Union

● William E. Kuester, home missionary, public relations, Sabbath school, and radio-TV secretary of the Alberta Conference, has been named to a similar post in the British Columbia Conference to succeed Desmond E. Tinkler who was elected to serve as president of the Newfoundland Mission Conference.

● Otis A. Botimer, Canadian Union publishing department secretary, reports that five Canadian colporteurs have delivered \$10,431.98 worth of literature among them during the first three months of 1959. The literature evangelists responsible for this accomplishment are Ron Farrow, George Heeney, Gordon Arnott, B. Jones, and G. O. Pearson.

● The choir of Oshawa Missionary College under the direction of Ralph Coup-land presented a special Easter program for the Kiwanis Club of Oshawa, Ontario. Music critics gave favorable reviews of the performance.

Central Union

● Sabbath, April 25, marked the climax of the Central Union Youth Congress held in Pershing Auditorium in Lincoln, Nebraska. About 6,000 were present for the Sabbath services. T. E. Lucas, General Conference Missionary Volunteer secretary, was the speaker at the eleven o'clock hour. The final event of the congress was the investing of 632 Master Guides from the various conferences as follows: Central States 16, Colorado 178, Kansas 123, Missouri 91, Nebraska 194, and Wyoming 30.

● M. L. Tompkins reports that Mr. and Mrs. B. E. Reinholds, of the St. Joseph, Missouri, church have personally enrolled 140 persons in the Bible course in 18 different cities and towns in the northwest corner of the State since September, 1958. Many thousands of papers have been left in the homes of this area.

● The second series of meetings in the interest of the television program *It Is Written* is being held by H. M. Williams, Nebraska Conference evangelist, in Holdrege. Elder Williams and A. L. Heitzmann, his associate, are personally visiting and becoming acquainted with those studying the *Take His Word Bible Course*.

● In preparing the Grand Junction, Colorado, area for the television program *It Is Written*, the Sabbath school members took the responsibility of distributing 3,200 invitations personally to those in the vicinity. The Sabbath school class teachers were designated as band leaders and each department went to work with a will. The youth division distributed 650 invitations and the junior division 700.

Lake Union

● The weekend of April 24-26 saw hundreds of alumni returning to the campus of Emmanuel Missionary College for the annual home-coming. The classes of 1916, 1926, 1936, 1946, and 1956 were honored. William Hessel, '56, was the Friday evening speaker. On Sabbath, Mrs. Grace Evans Green, '26, was acting Sabbath

school superintendent. Leif Tobiassen, '36, delivered the eleven o'clock sermon. A colorful mission pageant was presented in the afternoon, and in the evening the college band gave a concert. There was a record attendance at the alumni dinner and business meeting on Sunday.

- Students at Wisconsin Academy made real sacrifices and worked at extra jobs to raise money for the Korean Seventh-day Adventist orphanage. They set a goal of \$200, but when the funds came in, the total from faculty and students was \$231.40. There was nearly 100 per cent participation from the student body.

- On March 3 and 4 the principals and farm superintendents of the academies in the Lake Union, and some from the Northern and Central unions, attended the biennial Farm Superintendents' Institute held at Wisconsin Academy. H. L. Algren, from the University of Wisconsin School of Agriculture, was the guest speaker. Many interesting and important subjects were taken up on the panel discussions, and all felt that much good was derived from sharing information on their farm practices and problems.

North Pacific Union

- A church group of 19 members was organized April 25 at Aberdeen, Idaho. The Idaho Conference president, A. J. Gordon, led out in the organization. The meeting was attended by representatives of several churches in the district.

- An Investiture service was held the evening of April 24 in the Idaho Falls, Idaho, church for four boys and four girls. Following the Investiture, two of the boys and two of the girls were baptized by their pastor, Dell Phelps.

- Walla Walla College Academy will add the following persons to the teaching staff next fall: Willard H. Meier, currently doing graduate study at the University of Maryland, to teach history; Ervin Bigham, principal of the Milton-Freewater, Oregon, church school, to teach biology and Bible; Ann Parrish, currently at the University of Arkansas on a teaching assistantship, to teach English.

Pacific Union

- The fiftieth anniversary of the opening of school in 1908 was celebrated at the annual home-coming weekend at Lodi Academy, April 17 and 18. Speakers for the weekend services were: R. D. Drayson, dean of students at La Sierra College; A. C. Nelson, former secretary of the Pacific Union Conference education department; and Melvin Lukens, pastor of the Walla Walla, Washington, church. At the annual business meeting of the Alumni Association John Tonn, '48, was chosen president; Lillian Dollinger Bunch, '30, vice-president; Grace Morel, '19, secretary; and Wilfred Hansen, '31, treasurer.

- On Sabbath afternoon, May 23, a large rally was held at the White Memorial church at which time H. M. S. Richards reported on his campaign at the New Gallery in London. Associated with Elder Richards at this rally was the Voice of Prophecy radio group.

- Norval F. Pease, president of La Sierra College, has announced that L. W. Botmer, head of the Washington Missionary College chemistry department, will replace William D. Leech, who serves in the same capacity at La Sierra College, when he retires in 1960. Lloyd E. Downs, professor of biology, will head the biology department, replacing Donald M. Brown, who is now associated with the research division of the College of Medical Evangelists.

- The La Sierra College choir, under the direction of John T. Hamilton, presented a festival program on May 9 as a memorial to three outstanding Seventh-day Adventist leaders. The entire program followed a liberty theme and honored Frank H. Yost, Alvin Johnson, and C. S. Longacre, three champions of religious liberty. Outstanding selection on the program was "The Testament of Freedom."

- The six full-time literature evangelists of the Hawaiian Mission delivered an average of \$10,300 worth of literature each during 1958. Their total baptisms for the year were 82. The six are Edward Park, Alfred Munar, James Hayashi, Regino Cachola, Carl Thompson, and Rufino Bernardino. They were joined by Ralph Stark of southern California at the start of 1959.

- Elder and Mrs. B. E. Schaffner will be in charge of the Sabbath services in Yosemite National Park during the summer months.

Southwestern Union

- Olen Gilliam, former publishing secretary in the Oklahoma Conference, has accepted a call to be publishing secretary of the New Jersey Conference.

- The largest Big Week in Oklahoma history was enjoyed this year when the literature evangelists of the conference sold \$5,605.11 worth of literature. The largest in the past was 1957, with \$5,200.

- At the dedication of the Ponca City, Oklahoma, church, W. A. Dessain, president of the conference, was the morning speaker. L. C. Evans, president of the Southwestern Union, gave the dedicatory sermon.

- Through the personal effort and leadership of Dr. Leo Herber, a Vacation Bible School was conducted for the first time in the Little Rock, Arkansas, church, in 1958. This school, with an enrollment of 85 students, was the largest ever conducted in the conference.

- Dr. and Mrs. Robin E. Simmons, of Richardson, Texas, and their two sons recently returned from London, England, where they were associated with H. M. S. Richards in his New Gallery meetings. Dr. Simmons presented health messages each night and Mrs. Simmons was associated with the music.

- Dallas Junior Academy students raised \$6,233.66 in the Ingathering this year, reports Leon Strickland, principal.

- Members of the Handley, Texas, church, have completed an extensive remodeling program, which will provide expanded facilities for the cradle roll and primary departments.

- After 19 years of meeting in homes of members and various rented quarters, the Rosenberg, Texas, church members have purchased a church building with a five-room separate educational building complete with kitchen facilities. Plans are under way to begin church school in the new quarters this fall.



ABBOTT.—Nellie Viola Stoner Abbott, born Feb. 7, 1882, at Beacon, Iowa; died at Sonora, Calif., Jan. 16, 1959. She was a registered nurse, a graduate of the Battle Creek Sanitarium. She served by the side of her husband in the cause in Utah, Nevada, California, Texas, Oklahoma, New Mexico, and Arkansas. Left to cherish her memory are her husband, Elder E. H. Abbott of Sonora, Calif.; and a brother, Chester Stoner of Keene, Texas.

AVELINE.—Fannie E. Monroe Aveline, born Sept. 15, 1876, in Missouri; died March 27, 1959. She is survived by one grandson; three great-grandchildren; two sisters, Nellie Culber and Ruth Wade, both of Seattle, Wash.; and three brothers, Louis Monroe of Seattle, Wash., Marcus Monroe of Portland, Oreg., and John J. Monroe, Jr., of Kirby, Oreg.

BERNSTEIN.—Myrtle Franklin Bernstein, born July 24, 1880, in Sterling, Minn.; died in Loma Linda, Calif., March 22, 1959. She accepted Jesus as her Saviour in her youth. In 1898 she was united in marriage to O. O. Bernstein. Throughout her life she was the helper of Elder Bernstein, who conducted a total of 77 evangelistic campaigns in many large cities of the United States. The mourners are her husband of Loma Linda, Calif.; two grandchildren, Linda and James of Chicago, Ill.; three sisters, Mrs. P. G. Gunderson of Loma Linda, Calif., Mrs. Alfred Olson of Wayzata, Minn., and Mrs. A. V. Olson of Takoma Park, Md.; three brothers, Hallett Franklin of Geneva, Minn., Horace Franklin of Northome, Minn., and George Franklin of Lodi, Calif.

BLAHUT.—Agnes Julia Johnson Blahut, born Jan. 26, 1897, in Ozowkie, Kans.; died in St. Louis, Mo., March 16, 1959. She leaves to mourn, her husband, James Francis Blahut; one son; and two daughters. She was a member of the South Side church in St. Louis, Mo.

BRANT.—Leon E. Brant, born Nov. 19, 1873, in Ransom, Mich.; died March 31, 1959, in San Andreas, Calif. During his youth Brother Brant was miraculously healed of cancer and at that time gave his heart to the Master. Some years later he entered the organized work of the denomination, where he served successfully as an ordained minister in evangelistic and pastoral capacities. Left to mourn are his devoted companion, Barbara; three daughters, Zeffie McGirk of Lodi, Calif., Esther M. Jessen of Saratoga, Calif., and Hazel N. Green of Leland, Miss.; five grandchildren; and three great-grandchildren.

BRICKMAN.—August Brickman, born Aug. 31, 1878, at Leavenworth, Kans.; died March 27, 1959. In 1903 he was married to Mary Olander. They moved from Kansas to a farm near Okene, Okla., and later settled at Hitchcock, Okla. He was baptized early in life. At the time of his death he was a member of the East Cooper church. He leaves to mourn, his wife; a daughter, Olinda; three sons, Alvin, Ezra, and Vernon; 13 grandchildren; eight great-grandchildren; two brothers, Henry and Elmer; four sisters, Mollie Heldt, Anna Voth, Mary Winter, and Esther Kinney.

COSS.—Otto C. Coss, born Sept. 20, 1879, near Russell, Kans.; died Dec. 23, 1958, in Billings, Mont. In 1918 he was united in marriage to Luella B. Dehoney. They became church members in 1953. He was a member of the Montana Historical Society and also a member of the Pioneers of Eastern Montana. Left to mourn is his widow. [Obituary received April 10, 1959.—Eds.]

DERBY.—Martha E. Johnson Derby, born Feb. 29, 1872, in Albia, Iowa; died in Norwich, Conn., Jan. 23, 1959. At the age of 18 she became a Bible teacher at our training school for Bible workers in Portland, Oreg. She witnessed the sailing of the *Pitcairn* on its maiden voyage. Until her marriage to John Alexander Derby she served as dean of women at Walla Walla College. Prof. and Mrs. Derby took up tent work in Spokane, Wash., then served at Healdsburg College, Washington Missionary College, a training school at Lodi, Calif., and Union College at Lincoln, Neb. She worked for the Christian Record Benevolent Association from 1917 until retirement about 1953. She pioneered this work for the blind in New England after her husband became a teacher at Atlantic Union College. Left to mourn her loss are two daughters, Doris D. Briggs of Hartford, Conn., and Glenna Barstad of Port Orchard, Wash.; five grandchildren, Dr. James A. Briggs of Holt, Mich., John Derby Briggs, principal of our school at Sunnyvale, Calif., Charlotte E. Chevrier of Lansing, Mich., Jack Doering of Tacoma, Wash.,

and Merlene Salemons of Rochester, N.Y.; ten great-grandchildren; and one sister, Lulu G. Johnson of Seattle, Wash.

DOLES.—William O. Doles, born in 1913, in Jenks, Okla.; died at St. Joseph, Mo., Feb. 19, 1959. Those who mourn their loss are his wife, Virginia; two sons, William, Jr., and Timothy Reed; two daughters, Kelly Ann and Rebecca Lynn; his father, J. R. Doles of Oklahoma City, Okla.; three sisters, Mrs. Louis Iven, Fort Worth, Tex., Mrs. R. E. Knox, Johnson, Pa., and Mrs. J. O. Iversen, Los Angeles, Calif.; and two brothers, Paul of Vandalia, Ill., and Don of Long Lake, Minn.

GORMAN.—Freeman Eugene Gorman, born Feb. 12, 1881, in Red River Valley, S. Dak.; died in Delta, Colo., March 15, 1959. He was a member of the Colorado Conference church.

GREY.—Eva Belle Grey, born May 5, 1908, in Thornton, N.H.; died at St. Johnsbury, Vt., Jan. 15, 1959. She had been a teacher in Campton, N.H., for eight years, and in September, 1958, accepted a call to teach church school in St. Johnsbury, Vt. She was a member of the Woodville, N.H., church. Surviving are a son, Kenneth; her mother, Mrs. Eda Steele; and three brothers, Lawrence, Everett, and Roger. [Obituary received April 27, 1959.—Eds.]

HICKOK.—Anna Lavina Hooker Hickok, born June 4, 1865, in Ontario, Canada; died March 28, 1959, at Angwin, Calif. In 1887 she married Ralph E. Hickok. She accepted the truth in 1896, and that year became a charter member of our church in West Superior, Wis., together with the mothers of Dr. Mary Cook McReynolds and R. R. Figuhr. The mourners are two daughters, Mrs. C. K. Wilson of Angwin, Calif., and Mrs. T. D. Morrison of Arpin, Wis.; two sons, William E. of Angwin, Calif., and Donald E. of Los Angeles, Calif.; ten grandchildren; and 24 great-grandchildren.

HJELLE.—Anne Johannah Borgrevick Hjelle, born May 1, 1876, at Osterdalen, Norway; died Feb. 26, 1959. She was a graduate nurse from the Tri-City Sanitarium, Moline, Ill. Shortly after her marriage to Peter T. Hjelle in 1912, she served the Illinois Conference as a Bible worker. She leaves to mourn her passing, her husband and a sister in this country, as well as relatives in Norway.

ISAAC.—Ella Beatrice Miller Isaac, born July 8, 1892, in Clackamas County, Oreg.; died in Portland, Oreg., Feb. 26, 1959. She attended Walla Walla College for three years and completed nurse's training at the Portland Sanitarium and Hospital in 1920. In 1921 she married Harold Isaac, and they went as missionaries to Ecuador. Later they labored in Peru, Cuba, and Jamaica. In 1938 they returned to the United States and operated a nursing home. The past five years they were located in Salem, Oreg. Those left to mourn include her husband; a daughter, Mrs. Thomas Geddis of Troutdale, Oreg.; two granddaughters; a sister, Ada Harrington of Lebanon, Oreg.; and three brothers, Guy and Edgar Miller of College Place, Wash., and Frank Miller of Medford, Oreg.

JOHNSON.—Henry Anders Johnson, born Dec. 16, 1887, in Halland, Sweden; died March 21, 1959. He was among the first of our believers in New York City and was a charter member of the New York City Swedish church. Left to cherish his memory are five daughters.

JORDAN.—Edith McGill Jordan, born June 22, 1865, in West Virginia; died in Denver, Colo., Feb. 7, 1959. As a girl she lived in a sod house on the plains of Kansas. In 1888 she married Thomas Jordan, and later moved to Cortez, Colorado, where in 1920 she became a charter member of the church. She gave the land on which the church was built. Mourners of her loss are two daughters, Dorothy McCormick of Denver, Colo., and Margaret Plosser of Cortez, Colo.; four grandchildren; 12 great-grandchildren; and four great-great-grandchildren.

KNORR.—Louise Carolyn Cress Knorr, born June 13, 1883, in Port Elgin, Canada; died at National City, Calif., April 14, 1959. Eight years ago she became an Adventist. In 1955 she married Ferdinand Knorr. Left to mourn their loss are her husband, and three brothers—Middleton, Victor, and Howard Cress.

MAGEE.—Florence Adelia Magee, born May 11, 1869, near Port Williams, Nova Scotia; died at Loma Linda, Calif., March 21, 1959. In 1926 she accepted the message and for many years was a member of the White Memorial church. Left to cherish her memory is a brother, Ernest Magee.

MARSH.—Ella F. Marsh, born Nov. 30, 1867; died April 3, 1959. She lived all her life on a farm near Aleo, Ill., and was a charter member of the Aleo church, being baptized at the age of 17. She attended Battle Creek College one year. Her husband, William A. Marsh, passed away in 1921. Together they committed entire books of the Bible to memory. She is survived by three daughters, Eunice Marsh of Los Angeles, Calif., Ethel Wood of Auburn, Wash., and Helen Fillingham of Muscatine, Iowa.

MEEKER.—Hubert B. Meeker, born in New York; died March 2, 1959, at the age of 89. He gave his heart to God at an early age. In 1889 he married Anne Cook, who passed away in 1937. The following year he married Odessa Payne. He served the cause in many capacities, among them serving as field secretary for the Western Colorado Conference. In addition to his widow, many others look with long-

ing to the day of reunion: three sons, Frank L. of Redmond, Oreg., Lawrence E. of Portland, Oreg., and Ernest P. of Long Beach, Calif.; three daughters, Lela M. Meyer, Spokane, Wash.; Edna M. Palmer, Portland, Oreg., and Alma R. Forsythe of Caldwell, Idaho; a stepdaughter, Florence Aime of Auburn, Wash.; 20 grandchildren; 47 great-grandchildren; two great-great-grandchildren.

NETHERY.—William Gerrard Nethery, born March 20, 1872, in Hebron, Ind.; died Feb. 2, 1959, at Riverside, Calif. In 1882 the family moved to Nebraska where they later accepted the truth through reading *Daniel* and *The Revelation*, purchased from a colporteur. William was baptized in 1899. In 1905 he married Ida A. Nelson. Three children were born to this union. His wife died in 1912, and in 1915 he married Lois Randall, who died in 1930. In 1942 he was united in marriage to Vivian Nightingale, who survives him. Others who mourn their loss are his daughter, Maurine Morrill; a granddaughter; his brother, Elder J. J. Nethery; and his sister, Margaret McCormack.

OELLRICH.—George William Oellrich, born March 30, 1893, at Plattville, Wis.; died March 21, 1959, at Hot Springs, S. Dak. In 1919 he was united in marriage to Florence Anstett. In 1920 he became a church member. The survivors are his wife; two sons, Gilbert of Washington State, and George Raymond of California; two daughters, Geneva Wiswell and Doris Davenport, both of California; nine grandchildren; and four brothers.

PERRY.—Bertha Bailey Perry, born Jan. 1, 1878, in Enosburg Falls, Vt.; died Jan. 18, 1959, at West Enosburg, Vt. She is survived by four sons, Clyde of West Enosburg, Vt.; Earl of Morrisville, Vt.; Ivan of Richmond, Vt.; and Edwin of East Berkshire, Vt.; three daughters, Hazel LaRock of East Sheldon, Vt., Marion Greenwood of Sheldon, Vt., and Beatrice Reynolds of St. Albans, Vt.; 31 grandchildren; and 48 great-grandchildren.

PIGOTT.—Muriel Corliss Pigott, born at Eureka, Calif.; died in Glendale, Calif., Feb. 5, 1959. She was a charter member of the Temple City, Calif., church. Left to cherish her memory are her husband, R. Franklin Pigott; two daughters, Nancy Pigott and Marilyn Callendar; a grandson, Brent; her parents, Dr. and Mrs. William C. Corliss; and a sister, Mildred Martin.

PLANK.—Laura A. Plank, born in 1877; died at Salem, Mo., April 7, 1959. She was the mother of eight children.

PRIEST.—Ida K. Priest, born Jan. 26, 1892, at Hamden Corner, Maine; died March 7, 1959, in 1920 she married Fred A. Priest. The survivors are her husband of Auburn, Maine; three daughters, Dorothy Ernst of Minot, Maine; Eleanor Hewes of Kansas City, Mo., the wife of Elder Warren Hewes; and Arlene Farley of Woodstock, Maine; and a foster daughter, Jeanette Priest of Minot, Maine.

RASMUSSEN.—Bodil Marie Rasmussen, born July 20, 1870, in Denmark; died March 31, 1959, in Chicago, Ill. Mourners of her loss are her children, Rose, Carrie, Dagmar, Jens, Robert, Otto, and Jennie; nine grandchildren; six great-grandchildren; and a sister, Barbara Jensen of Denmark.

REICHENBAUGH.—Christian E. Reichenbaugh, born May 30, 1878, in Switzerland; died in Takoma Park, Md., April 7, 1959. As a small child he was brought to the United States. In 1901 he married Cecelia Llewellyn. Six years later, having accepted the Advent faith, he entered the Lord's service. He was a literature evangelist for five years. Then he became publishing secretary in Pennsylvania, and later was home missionary secretary in the Ohio Conference. The remainder of his long service to the church was in pastoral and evangelistic work, chiefly in the churches of east and west Pennsylvania, some of which he organized. One of his accomplishments was the establishment of the first ten-grade church school in east Pennsylvania at Reading, and another at Falls Creek, Pa. The mourners are his beloved wife; five daughters, Mrs. W. E. Scott, Falls Creek, Pa.; Mrs. I. M. Patten, Denver, Colo.; Mrs. C. G. Shields and Alce Reichenbaugh of Takoma Park, Md., and Mrs. H. B. Hall of Hyattsville, Md.; five grandchildren; four great-grandchildren; three brothers, B. J. Ulrich, and Charles, all of Ohio; and two sisters, Mrs. D. A. Rees of California and Mrs. Frances Keeler of Ohio.

RITCHIE.—Robert James Ritchie, born May 13, 1909, in Madras, India; died in Windsor, Ont., Canada, March 28, 1959. He early dedicated his life to the church. After spending several years at the Vincent Hill School in Mussoorie, India, he served for 25 years in the Southern Asia Division as a colporteur, accountant, publishing secretary, pastor, and departmental secretary. In 1933 he was united in marriage with Mavis Killoway, who passed away in 1957. He went to Canada in 1953 and served as pastor in Edmonton, Kingston, Montreal, and Windsor. In 1958 he married Irma Reynolds, a former Bible instructor in the Ontario-Quebec Conference. Left to cherish his memory are his wife; his mother; two sisters; and three brothers.

ROBERTS.—Joseph Charles Roberts, born Oct. 16, 1872, in Nestor, England; died at Washington, N.H., April 4, 1959. As a young man he came to the United States and soon afterward accepted the message under Elder F. C. Gilbert. He was a member of the Washington, N.H., church. Left to cherish his memory are his widow; two sons, Morris G. of Alberta, Canada, and Stanley Y. of Clinton, Mass.; a daughter, Gertrude Kendell of Newport, N.H.; two stepchil-

dren, Alice Reed and Abner Barker of Washington, N.H.; also several grandchildren and great-grandchildren.

SANBORN.—Kate Sanborn, born May 31, 1873, in St. Louis, Mo.; died in California, Feb. 9, 1959. While a young woman she engaged in self-supporting missionary work in both St. Louis and Chicago. She became an accomplished musician and taught violin for five years at Union College. She graduated from nurse's training at the Boulder-Colorado Sanitarium and Hospital. Then she associated with Dr. Paulson in mission work in Chicago, directing the Life Boat Mission. She moved to California in 1929, where she remained until her death. A sister, Cora Parker, remains.

SANTEE.—Alice Lillian Santee, died Feb. 19, 1959, in Temple City, Calif. She trained as a nurse in the Battle Creek Sanitarium, and then was superintendent of nurses at the Hinsdale Sanitarium. After taking postgraduate work, she became superintendent of nurses at Glendale Sanitarium. For many years she was a Bible worker in the Southern California Conference. Her sister, Mrs. C. W. Parrett of Temple City, Calif., survives.

SCHIFFNER.—Henry Schiffner, born March 19, 1880, in Marion, Kans.; died at Long Beach, Calif., Feb. 28, 1959. In 1906 he married Marie Haffner. Left to mourn are his wife; two daughters, Leona Shanks and Eloise Crosland; and two sons, Harold and Robert.

SCHMIDT.—Mollie Yaeger Schmidt, born March 27, 1886, in Saratov, Russia; died at Lodi, Calif., April 10, 1959. She came to the United States at the age of 18. Soon she accepted the third angel's message. In 1907 she was united in marriage to Jacob F. Schmidt. In 1920 they moved to Clinton, Mo., where she attended the Clinton Theological Seminary for one year. Then she assumed the culinary duties of the school. The family moved to Lincoln, Neb., in 1928, and she usually cooked for the Middle-West camp meetings during the summers. They moved to Lodi, Calif., in 1947, and she assisted in cooking at the Lodi Academy. Those mourning her passing are her son, Elder Elmer Schmidt of Oakland, Calif.; her daughter, Miriam McGlothlin of Emigrant Gap, Calif.; four grandchildren; a brother, Jake Yaeger of Loveland, Colo.; and two sisters, Lydia Schreiner of Wichita, Kans., and Ollie Krause of Colorado Springs, Colo.

SHORE.—Martha Fleming Shore, born Feb. 23, 1873, in Brantford, Canada; died March 1, 1959, at Ewart, Mich. She had been a church member since 1891 and was a charter member of the Ewart, Mich., church. Left to cherish her memory are eight children, Bertha Clarke, Bernice Seath, Leo Shore of Ewart, Mich., Lucille Schroeder of Ferndale, Mich., Pauline McClelland of Wayne, Mich., Florence LaCount of Carney, Mich., Russell Shore of Ellensburg, Wash., and Sidney Shore of Seattle, Wash.; 20 grandchildren; and 35 great-grandchildren.

TAYLOR.—George Benjamin Taylor, born Aug. 20, 1896, in Oakland, Calif.; died at Angwin, Calif., March 26, 1959. He took his academy work at Pacific Union College Academy, and in 1919 was graduated from Emmanuel Missionary College. He married Gladys King. After teaching a year at Bethel Academy in Wisconsin, he became dean of men and science teacher at our college near São Paulo, Brazil. From 1927 to 1931 he served as director of the school. After 11 years in Brazil, he was called to Chillan, Chile, where he was director of the training school from 1931 to 1935. During this time he was ordained to the ministry. While on furlough in 1938 he received his M.A. degree from Stanford University, and then returned to Argentina for service in educational and youth work. In 1940 he was on the staff of Mountain View Academy in California, and then was called to connect with Pacific Union College. He completed his doctorate in philology at Stanford University and conducted several summer student tours through Mexico in the interest of language study and the development of interest in mission service. At the time of his death he was acting head of the modern language department, foreign student adviser, and assistant pastor of the church at Pacific Union College. The survivors are his wife; two sons, Charles and Melvin; six grandchildren; and a sister, Alice Lagreide.

WALKER.—Stephen Franklin Walker, Born Sept. 20, 1872, in Brunswick, Maine; died March 20, 1959, in Portland, Maine. Mourners of her loss are two sons, Erwin of Yarmouth, Maine, and Carroll of Chebeague Island, Maine; and a daughter, Hazel Hall, of Yarmouth, Maine.

WATERBURY.—Flora E. Waterbury, born March 26, 1872, in Clarksburg, Calif.; died March 29, 1959, in the same town. In 1892 she accepted the truth. Left to mourn are a brother and two sisters.

WILSON.—Daisy Chatfield Wilson, born Dec. 27, 1873; died in Wyoming, Jan. 29, 1959. In 1907 she was married to E. T. Wilson. After serving several years as a missionary in South America, she returned to the United States, where she taught in church schools and conducted treatment rooms until her retirement. She passed to her rest only two weeks after her husband's death.

WOLCOTT.—Oren A. Wolcott, born Feb. 15, 1882, at Tustin, Mich.; died March 25, 1959, at Loma Linda, Calif. He attended Battle Creek College and Emmanuel Missionary College. He was head of the fruit department at Emmanuel Missionary College and taught there during summer sessions. He was one of the pioneers in the establishment of

Fourth Quarter's Report

\$2,120,168.39! That's what our Sabbath schools in all the world gave during the fourth quarter of 1958! This offering makes Sabbath school history. It is the first quarter in which 2 million dollars has been given. Think of it! Two million dollars in one quarter! Just fifteen years ago, during the fourth quarter of 1944, our Sabbath schools for the first time gave one million dollars in one quarter.

The other offerings during the fourth

quarter, 1958, were also record-breaking. Here they are:

Birthday offerings \$56,046.37
Investment Offerings \$395,116.30
Thirteenth Sabbath Offering \$410,867.18

This resulted in an overflow offering of \$72,173.50, another history-making achievement! It is the first time an overflow has ever passed \$70,000.

The Inca Union in South America will greatly rejoice over this wonderful offering and will shout a loud Muchas Gracias!

Brother Mario Rasi, Sabbath school secretary of the South American Division, writes: "In the Inca Union the Sabbath schools did something extraordinary. At Inca Union College, where their regular offering reaches 300 soles, their Thirteenth Sabbath Offering reached 5,000

soles. When you realize that 90 per cent of the members were students, you can get an idea of the sacrifice they must have made. In the whole division this enthusiasm was manifest in the fact that the total Thirteenth Sabbath Offering was \$4,000 more than the previous Thirteenth Sabbath Offering."

This same enthusiasm was also felt in many of the North American unions. The Thirteenth Sabbath Offering for North America was \$14,730.29 more than the previous fourth quarter's Thirteenth Sabbath Offering. North Pacific showed a gain of \$4,459.95. The Pacific Union showed a gain of \$6,424.67. Southern showed a gain of \$9,175.50.

We thank you all with all our hearts for this wonderful achievement.

E. B. HARE

Southern Missionary College. In 1909 he married Amanda Halverson. He served in Cuba as a self-supporting missionary. Later, he taught underprivileged children in Tennessee. In 1924 he moved to Clarksfield, Ohio, where for 20 years he taught in a ten-grade church school and held many self-supporting evangelistic efforts. His wife died in 1944 and he moved to California. In 1952 he married Cora Lauston. Left to mourn are his companion; four sons, Donald, Ralph, Calvin, and Delbert, all of Ohio; three daughters, Marian Pierce and Lucille Bell of Ohio, and Gladys Ames of Florida; two stepsons of California; 21 grandchildren; two sisters, Mable Nicholas of California and Myrtle Iles of Ohio; and two brothers, Bertis of California and Clyde of Virginia.

WOOD.—Royal Albert Wood, born Aug. 1, 1873, at Fairbury, Nebr.; died March 18, 1959. In 1897 he was married to Catherine Jane Gray. In 1930 he accepted the faith. In 1937 they moved to the Clifton and Palisade area. He held membership in the Palisade church. Surviving are his wife; four sons, John W. of Denver, Colo., Albert R. of Wichita, Kan., Orville L. of Denver, Colo., and Paul E. of Seattle, Wash.; two daughters, Mrs. Ray Rouse of Clifton, Colo., and Jeneva of Pueblo, Colo.; five grandchildren; seven great-grandchildren; and one sister, Janie Bauer of Topeka, Kans.

ZIELINSKI.—Jozef Zielinski, born Jan. 6, 1901, in Kocialkova Gorka, near Poznan, Poland; died March 23, 1959. His father was one of our first believers in Poland. He was baptized in 1922, and after completing the theological course at Bydgoszcz, entered denominational service in 1925. He was ordained in 1931, and from 1937 to 1939 served as president of the East Polish Conference. In 1957 he was elected president of the Polish Union Conference. Left to cherish his memory are his wife, a son, three brothers, and one sister.

1959 Camp Meetings

Atlantic Union

Greater New York
Sloatsburg (English) July 2-8
Sloatsburg (Spanish) July 9-12
New York
Union Springs Academy, Union Springs .. July 2-11
Northeastern
Hyde Park June 25-July 5
Northern New England July
Southern New England June 24-July 4

Canadian Union

Alberta
Canadian Union College, Lacombe July 10-18
Beauvallon 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

Central Union

Central States
Edwardsville, Kansas June 18-27
Colorado
East High School, Denver July 31-August 1

Kansas
Enterprise Academy, Enterprise August 5-8
Missouri
Sunnyside 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-July 5
Ohio
Mount Vernon July 2-11
Potomac
Shenandoah Valley Academy
New Market, Virginia June 18-27
West Pennsylvania
Somerset August 6-16
West Virginia
Parkersburg June 12-20

Lake Union

Illinois
Hinsdale (District Meeting) July 17-19
Indiana
Indiana Academy, Cicero June 11-20
Lake Region
Cassopolis, Michigan June 19-27
Michigan
Grand Ledge August 6-15
Upper Peninsula
Escanaba, Michigan June 4-7
Wisconsin
Portage July 23-August 1

North Pacific Union

Idaho
Gem State Academy, Caldwell June 25-July 4
Montana
Mount Ellis Academy, Bozeman July 1-5
Oregon
Gladstone July 23-August 1
Upper Columbia
Walla Walla College, College Place June 17-27
Washington
Auburn Academy, Auburn July 15-25

Northern Union

Iowa
Oak Park Academy, Nevada June 12-20
Minnesota
Minneapolis June 5-13
North Dakota
Sheyenne River Academy (Near Harvey) June 26-July 4
South Dakota
State Fairgrounds, Huron June 19-27

Pacific Union

Arizona
Central California July 23-August 1
Soquel July 9-19
Nevada-Utah
Las Vegas, Nevada June 5, 6
Reno, Nevada June 19, 20
Salt Lake City, Utah June 26, 27

Northern California
Lodi June 11-20
Southeastern California (No Camp Meeting)
Southern California
Lynwood Academy, Lynwood June 25-July 5

Southern Union

Alabama-Mississippi
Birmingham, Alabama June 5, 6
Jackson, Mississippi June 12, 13
Carolina
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

Southwestern Union

Arkansas-Louisiana
Baton Rouge, Louisiana 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
Texas
Sandia View Academy
Albuquerque, New Mexico June 19-27

Church Calendar
FOR 1959

College of Medical Evangelists Offering May 30
North American Missions June 6
Thirteenth Sabbath Offering (Middle East Division) June 27
Medical Missionary Day and Offering July 4
Midsummer Missions Service and Offering July 11
Enlightening Dark Counties August 1
Home Missionary Offering August 1
Educational Day and Elementary School Offering August 15
Oakwood College Offering August 29
Literature Evangelist Rally Day September 5
Home Missionary Offering September 5
Missions Extension Day and Offering September 12
JMV Pathfinder Day September 12
Sabbath School Rally Day September 26
Thirteenth Sabbath Offering (Far Eastern Division) September 26
Neighborhood Evangelism October 3
Home Missionary Offering October 3
Voice of Prophecy Offering October 10
Review and Herald Campaign October 17-November 14
Temperance Day Offering October 24
Witnessing Laymen November 7
Home Missionary Offering November 7
Week of Prayer and Sacrifice November 7-14
Week of Sacrifice Offering November 14
Ingathering Campaign for 1960 November 21-January 9
Home Missionary Day and Offering December 5
Thirteenth Sabbath Offering (Southern Asia Division) December 26

Sabbath School Lesson Help

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

FOR SABBATH, JUNE 13, 1959

God's Consuming Glory

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

GLORY is an interesting word from the point of view of both derivation and usage. "The Hebrew word which corresponds to glory implied originally the idea of weight or mass."—J. J. Von Allmen ed., *Vocabulary of the Bible*, p. 137. Compare Paul's expression in 2 Corinthians 4:17: an "eternal weight of glory." In secular usage it became synonymous with riches and property: "Jacob hath . . . gotten all this glory" (Gen. 31:1; compare Isa. 10:3). In Genesis 45:13 it means honor, greatness, splendor—"Tell my father of all my glory in Egypt."

The great theocentric idea of the Bible is seen in the phrase "the glory of the Lord," used in many forms with many meanings. God acts for His own glory. The Exodus was "wrought for my name's sake" (Eze. 20:9, 14; 36:21-23). "My glory will I not give to another" (Isa. 42:8). The whole of Biblical revelation is for the glory of God.

1. God's Glory in the Heavens

Psalm 19:1-3. "The heavens declare the glory of God." All nature was intended to reveal the glory, power, and wisdom of God. See *Patriarchs and Prophets*, pages 48, 599, 600. Even after "the world that God had made was blighted with the curse of sin" (*Patriarchs and Prophets*, p. 63), nature still spoke of "the perfect works of the great Master Artist," and still "speaks to us of His matchless love" (*Testimonies*, vol. 5, p. 312). "The stars also have a message of good cheer for every human being. In those hours that come to all, when the heart is faint and temptation presses sore," we can look up and gain courage and steadfastness "from the stars in their untroubled course" (*Education*, p. 115).

Revelation 5:13. "Blessing, and honour, and glory . . . unto the Lamb for ever and ever." This is one of those "visions of future glory, scenes pictured by the hand of God, and these are dear to His church" (*The*

Acts of the Apostles, p. 601). How the church should love to promote God's glory on earth, by word, deed, and consistent life!

Revelation 15:8. We should note the glory of the places where God reigns, as here in the heavenly temple. In Revelation 21:10, 11, the New Jerusalem is resplendent in glory as of translucent stones.

2. God's Glory Seen on the Earth

Exodus 3:2-6. Moses beside the burning bush in the desert is one of the dramatic Old Testament episodes. He shared the ancient reverence for holy places where God was. (Compare Genesis 28:17.) The unconsumed burning bush turned him aside, and he therefore heard God's urgent "Moses, Moses." Would Moses have heard God's voice, seen that symbolic glory, and received that marvelous commission to "bring forth my people" if he had not been humble, reverent, alert to God's will? "Humility and reverence should characterize the deportment of all who come into the presence of God."—*Patriarchs and Prophets*, p. 252.

Exodus 19:16-18; 24:16, 17. Moses, now a great leader under God, seems never to have lost his sense of God's presence. Later he referred to the glorious giving of the law in these words: "Ye came near . . . and the mountain burned with fire unto the midst of heaven" (Deut. 4:11, 12). It is in this connection that Moses referred to the Ten Commandments as "his covenant," thus uniting the moral glory of the Lord with the physical glory surrounding the giving of the immortal ten words.

Exodus 34:29-35. "The skin of his face shone" is one of several expressions in this narrative indicating a physical phenomenon. Paul, in 2 Corinthians 3:7-18 spoke of it as "the glory of his countenance," and asks: "Why should not the dispensation of the Spirit be attended with greater splendor?" (R.S.V.). Compare the glory of Christ, of Moses and Elias on the Mount of Transfiguration (Luke 9:29-31), and on the face of the martyr Stephen (Acts 6:15); and note the

permanently restored solarlike glory on the face of the resurrected Jesus (Rev. 1:16).

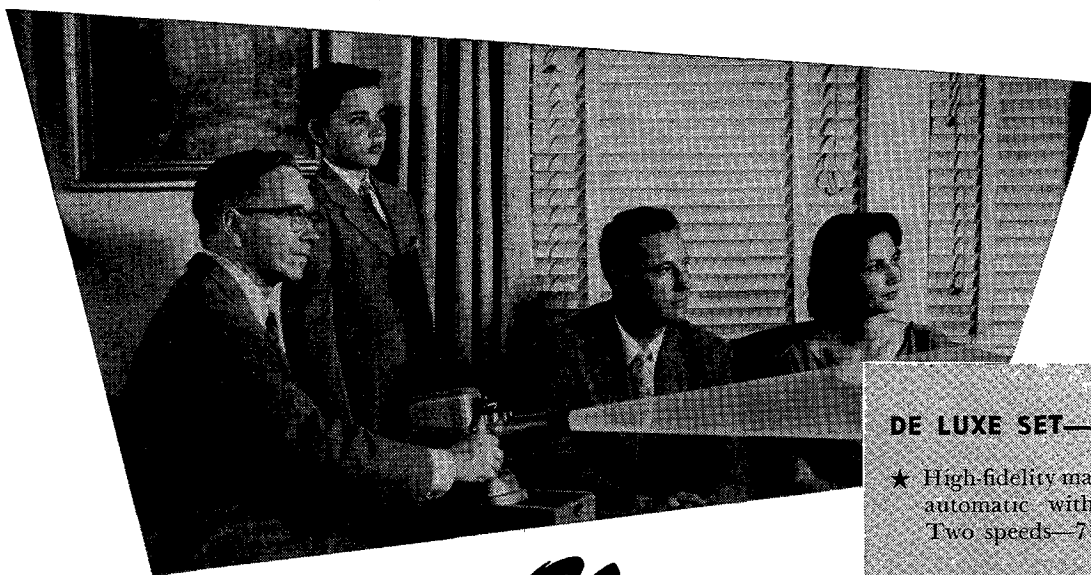
Exodus 40:34, 35. "The glory of the Lord filled the tabernacle." The cloud covered the tent outside, and the ineffable glory appeared inside. These symbols of divine presence had guided them from Succoth (Ex. 13:20-22), and they now fulfilled God's promise: "My presence shall go with thee" (Ex. 33:14). Henceforth this glory signified in a peculiar sense God's presence in the tabernacle. "Above the mercy-seat was the shekinah, the manifestation of the divine presence."—*Patriarchs and Prophets*, p. 349.

3. The Glory of Christ

Hebrews 1:2, 3. "The brightness of his glory." Paul sets forth "glory" most completely in the New Testament in four ways. First, early man could see God's glory (Rom. 1:21, 23). Second, sin made God's glory foreign, and often an object of terror, to man (Rom. 3:23; 2 Thess. 1:9). Third, after the resurrection, man sees the glory of God in the face of Christ (2 Cor. 3:18; 4:6). Fourth, after the Second Advent, when man will neither sin nor die, he will see Christ's glory and be himself radiant with glory (1 Cor. 15:43; Phil. 3:21).

Psalm 50:3. "Fire shall devour before him"; Matt. 24:27, "as lightning"; Luke 9:26, "in his own glory, and in his Father's, and of the holy angels." In Matthew 16:27 Jesus will come "in the glory of his Father"; chapter 19:28 says He "shall sit in the throne of his glory" (compare chapter 25:31); chapter 24:30 tells us He will come in the clouds "with power and great glory." These and similar predictions are in each of the Gospels. In the Fourth Gospel, "glory" is the outstanding attribute of the Son. See John 1:14; 11:4, 40; 13:31; 17:5.

Isaiah 25:9. "After the appearance of many false christs (see on Matt. 24:24) and after Satan's masterpiece of deception, his impersonation of Christ (GC 624), the saints now joyfully acknowledge Him for whom they have waited patiently for so long."—*The SDA Bible Commentary*, on Isa. 25:9. "With uplifted heads, with the bright beams of the Sun of Righteousness shining upon them, with rejoicing that their redemption draweth nigh, they go forth to meet the Bridegroom, saying, 'Lo, this is our God; we have waited for Him, and He will save us.'"—*Christ's Object Lessons*, p. 421. The glory that rejoices the saints is but the flaming fire of judgment to "them that know not God, and that obey not the gospel of our Lord Jesus Christ" (2 Thess. 1:8).



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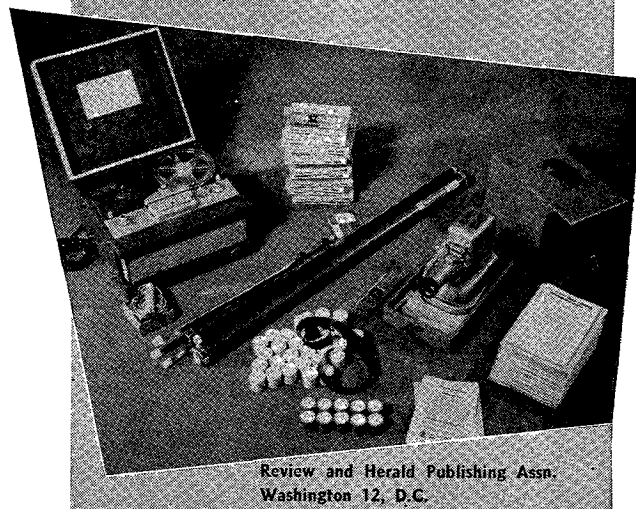
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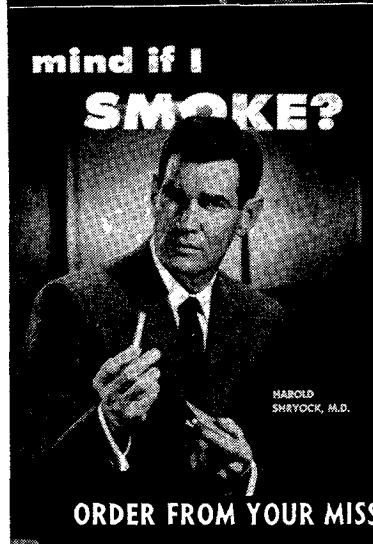
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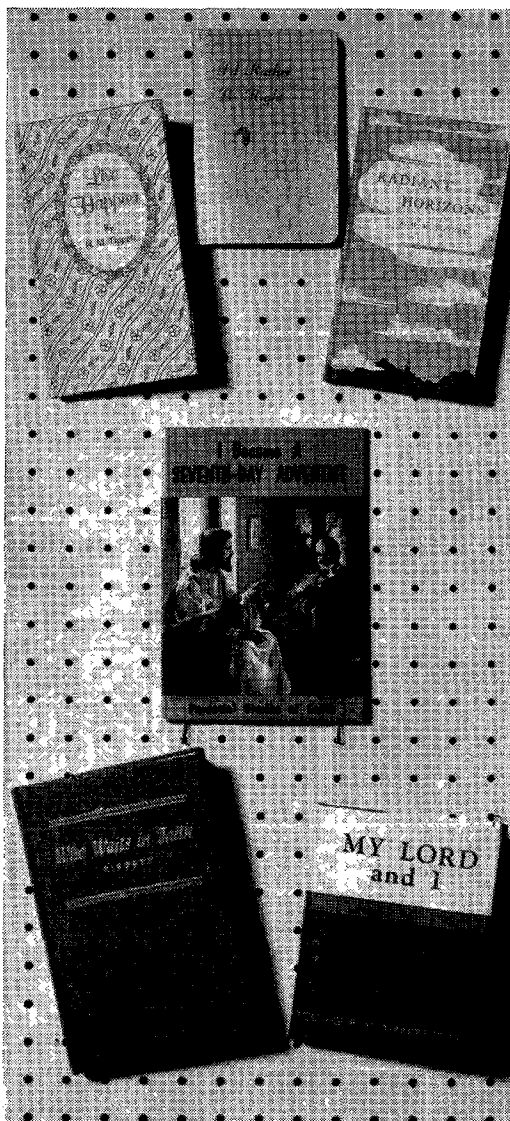
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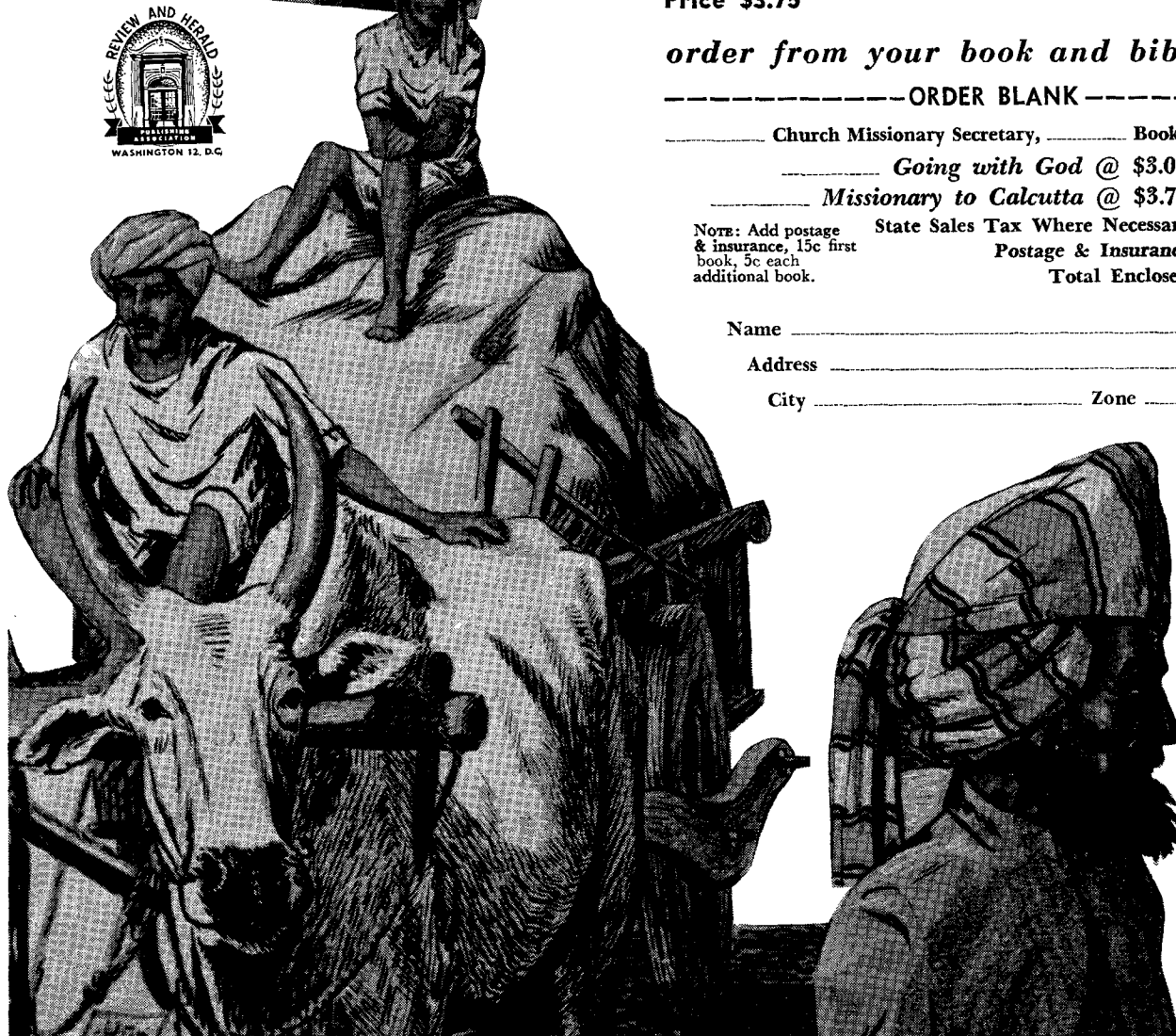
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As We Go to Press



Yellowstone National Park Sabbath Services

Again this year the Wyoming Conference is arranging Sabbath services in Yellowstone National Park during the tourist season. Services will be held in the recreation hall at Old Faithful on Sabbath mornings at 10:00 o'clock.

Last year visitors who registered at our services came from 37 different States, the District of Columbia, Canada, and nine foreign countries.

J. L. DITTBERNER

Foreign Language Literature Offering

On June 6, an offering will be taken up in all our churches for literature for foreign-speaking people who live in North America. These people have immigrated to this country, especially since the last world war, and as strangers within our land need to receive Adventist literature they can read and thus learn the three angels' messages.

This offering affords us a fine soul-winning opportunity. May I invite you to give a liberal offering for this worthy cause on June 6? You will be glad you did.

C. L. TORREY

Love Unlimited, Missionary Book for 1959

Before me on my desk at the White Publications Office is a copy of *Love Unlimited*, the colorful new book selected as the 1959 missionary special. Adventists will find here a happy combination of Ellen G. White's most popular book, *Steps to Christ*, and *Thoughts From the Mount of Blessing*, the finest commentary on the Sermon on the Mount ever written. The text of the standard edition remains unchanged, and the paging is that of the standard text adopted for the new *Index to the Writings of Ellen G. White*.

The impressive cover by Harry Anderson depicts Christ visiting with a father, a mother, and two children in the comfortable living room of a modern home. This eloquent painting matches the powerful appeal of *Steps to Christ* and *Thoughts From the Mount of Blessing*, inviting sinners

to accept the Saviour. Inside are a number of other appropriate paintings prepared especially for this composite volume.

Love Unlimited presents the ABC's of Christianity. It will prove to be a wonderful guidebook for our many friends who may be seeking to know the way to Christ more perfectly.

D. A. DELAFIELD

A Personal Note From South America

At the 1958 General Conference session J. J. Aitken was elected president of the South American Division. Brother Aitken and his family served in Southern Europe for a period of thirteen years, and endeared themselves during that period to the members of our churches in the many lands of that division. Now Brother Aitken is concluding his first round of meetings in the South American Division, and he writes as follows:

"South America is truly a great and challenging field. The possibilities of development are large—and many problems are of like dimensions.

"One item that may interest you is that we have a large population of German origin in some parts of South America. Considerable numbers have their roots back in the Latin countries of Europe, too. At Puiggari, Argentina, my Southern European Division background became particularly useful at the annual meeting. I was happy to be able to preach to the brethren in German. Those in attendance manifested a wonderful spirit of sacrifice. On Sabbath morning they gave some 472,000 Argentine pesos (U.S. \$10,400) for the annual offering.

"We also have encouraging news regarding our evangelistic program. For instance, over in Oruro, Bolivia, where six months ago we had only three Seventh-day Adventist members, today we have 140. There were threats to do damage and injury, but the meetings continued and God blessed with a fine increase in souls."

Today our church employs approximately 46,000 workers around the world, and the spirit of devotion and aggressive advance manifested in Elder Aitken's short report is typical of what we witness with joy and satisfaction in countless places today.

W. R. BEACH

Washington Institute of Scientific Studies

The fourth session of the Washington Institute of Scientific Studies for the Prevention of Alcoholism will be conducted on the campus of American University, Washington, D.C., July 27-August 7, 1959.

Dr. Andrew C. Ivy, distinguished physiologist of the University of Illinois and chairman of the National Committee for the Prevention of Alcoholism, and a score of other outstanding authorities are listed for lectures this year. Dr. Winton H. Beaven, associate secretary of the National Committee and dean of the Graduate School of Potomac University, will again serve as director of the institute. Herbert H. Hill, executive director of the Washington Temperance Association, will be associate director.

Emphasis in the institute will be focused on educational measures that will effectively prevent the rise and spread of alcoholism. Attention will also be given to the effects of alcohol on the physical, mental, and moral powers of the individual, as well as the effects on the social, economic, religious, and political life of the community, State, and nation. For further information write to the National Committee for the Prevention of Alcoholism, 6840 Eastern Avenue NW., Washington 12, D.C.

W. A. SCHARFFENBERG

Adventist Teachers Earn Merit Awards

A Seventh-day Adventist teacher, Mrs. Ina D. Paulien, from Lincoln, Nebraska, has won a regional travel award in the Bold Journey television-sponsored travel contest. She was chosen from among 2,500 contestants. Travel awards were given to outstanding teachers who "open windows on the world for their students."

Mrs. Paulien is the wife of Dr. G. B. Paulien, a teacher at the University of Nebraska and elder of our Lincoln City church.

A national award for the Bold Journey contest last year was won by another Seventh-day Adventist teacher, Mrs. Evalina Aitken of Omaha, Nebraska. She won a trip to Europe.

N. C. PETERSEN