

THE ADVENT SABBATH

REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Germany Revisited

*Newbold College, England
July 9, 1959*

IN 1947 I first visited Germany. The picture of devastation on every side reminded me of nothing so much as the illustrations of the earth during the millennium, except that I did not see Satan sitting on a rubble pile, as our books always picture him. The reason, of course, was that Satan was still very much alive, already planning another world war. David Lloyd George, England's prime minister in the first world war, once remarked that he had scanned long lists of the slain, but had never found the devil's name in any of the lists. That was true also of the second world war. So it was only ruined buildings and rubble I saw in 1947.

But when I came back in 1959, what a marvelous change. I came, first, to the city of Hamburg, where some 60,000 persons died in an hour's raid on a July night in 1943. In 1947 I had stood on the roof of the five-story health food building and had seen only endless piles of scorched bricks, where once had been homes, with each pile a tombstone. This time I stood on that roof to witness the amazing transformation of rubble into homes and business establishments. Our food factory, now quite repaired, was busily working. This was typical of at least West Germany. If the eastern sector of Berlin is a true sample of the degree of restitution in East Germany, then much remains to be done there.

Glad my first contact was in Hamburg, for there is our publishing house. Such a house is naturally and properly a center of our work in any land. The first offering ever taken up

by the Advent people was to buy a press for the REVIEW, and the first building we owned for years—was the Review and Herald building. Perhaps nothing distinguishes us more in all the far sweep of our work than our publishing houses.

Our Hamburg plant, most fortunately, was more or less intact when the war ended, though all the buildings around were destroyed. Now it is busy turning out books and papers for the western half of Germany. It cannot ship books into East Germany. The only way it can help our brethren there is to provide them with 10,000 pounds of paper a year. This gift is allowed to be imported, because it does not necessitate sending any money out. However, our brethren in the eastern part must get a license for every piece of literature they wish to print, before they can



use any of the 10,000 pounds. There are always so many things they wish to print that the paper doesn't go quite far enough. When a minister in East Germany holds evangelistic meetings in his church he may be allocated enough paper for the printing of only 300 handbills. That may mean not more than one or two handbills per church member. So the members enclose a handbill in cellophane, knock at a door, show the bill to the householder, and then go on to the next house to show it there.

But back to Hamburg, which is wholly in West Germany. Our publishing house there is one of our major houses, with 200 employees. A small part of the work is commercial, such as printing railway timetables. But this work, the brethren explained, enabled them to secure paper much more freely—they were rendering a certain service to the state. They are right now erecting a new wing to house their bookbinding and typesetting equipment. I was impressed with the modern machinery in the plant. Electronics has entered our publishing work. The recovery during the past decade is most strikingly revealed in the figures of the publishing house. In 1948 the total of sales was about \$106,000; in 1958, \$600,000. And this volume of literature was absorbed—bought for Adventist homes, or sold by colporteurs—by the West German believers alone, who total 26,000. The colporteurs working out of Hamburg have increased from 169 in 1950 to 276 in 1958. The volume of their sales has increased sevenfold.

West Germany, which is heavily Catholic—East Germany is heavily Protestant—has passed a law making it an offense to print anything derogatory of any religious body. This sometimes creates a little perplexity when we seek to publish expositions of the prophecies of Daniel and the Revelation. The law also operates, of course, to protect Adventists against its critics in print. But I hope we never seek such laws anywhere. Freedom of the press is a priceless possession of free people. To have someone print something bad about you is none too high a price to pay for that possession. Adventists ought ever to be of the mood

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TO OUR CONTRIBUTORS

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

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

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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.]

Burmese Government Sets Number of Foreign Missionaries

✓ The Burmese Government has decreed that the number of foreign Protestant and Roman Catholic missionaries permitted to enter the country will be based on the prewar total of close to 800. At present the staffs of many of the foreign missions are much below that level. At the same time, the Government announced that the foreign missionaries will be encouraged to engage primarily in humanitarian activities and to place evangelization in the hands of native personnel. Prewar personnel of various foreign missions was listed by the Government as follows: Roman Catholics, 580; Baptists, 100; Methodists, 50; Salvation Army, 15; Seventh-day Adventists, 20; Anglicans, 10; Jehovah's Witnesses, 6; and Assembly of God, 5.

Billy Graham Visits Moscow

✓ The Reverend Dr. Billy Graham joined in a two-and-a-half hour evening service at the Moscow Baptist church attended by an overflow crowd of 2,500 persons, and afterward praised their faith as "a light burning for which we should all be thankful." The American evangelist, who visited Moscow as a tourist for five days, did not speak at the service, Russian Baptist leaders explained, because "it is not the custom here for tourists to preach."

Persecution of Spanish Protestants Reported Eased

✓ Persecution of Spanish Protestants has been eased during the past few months, largely it is believed as a result of the call for an Ecumenical Council by Pope John XXIII, according to a report issued by the Baptist World Alliance. The report, which is based on firsthand observations sent from Madrid by Dr. H. Cornell Goerner, regional secretary for the Southern Baptist Convention's Foreign Mission Board, said: "There have been no new instances of outright persecution in recent months in Spain, and there has been an intangible, yet noticeable change of attitude on the part of many Catholics toward Evangelicals."

Archeologists Discover Ancient Settlement

✓ The oldest agricultural settlement found so far in Israel's southern Negev has been discovered at Ramah Matred by Hebrew University archeologists, it was announced by the university at Jerusalem. The expedition found remnants of 25 houses surrounded by cultivated fields and apparently destroyed by fire, possibly during the invasion of the Egyptian Pharaoh Shishak (1 Kings 14:25), dated by some scholars about 926 B.C. The settlement lay astride the Biblical "way of the spies" (Num. 21:1).

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• EDITORIALS •

Equal to the Crisis

At New York's Idlewild Airport 102 passengers were queued up waiting to board a Pan American jet plane for London. It was a hot night in July and all looked forward to relaxing in the cool interior of the new Boeing 707.

At last the flight was announced and the eager passengers began moving out onto the field where the plane was waiting. In a few minutes all were comfortably seated. Then the movable steps were rolled away from the plane, the door was closed, and Pilot Edward F. Summers with his crew of 10 began maneuvering his behemoth into position for the take-off.

At 8:37 the giant bird screamed down the nearly two-mile-long runway. A few moments later it was airborne. The passengers settled back in their seats; in a few hours they would be in London! Or so they thought. Little did they know that the next four hours would be filled with tense drama; that their lives would hang in the balance; that they might *never* reach London.

For on the take-off something strange and most unusual had happened to the plane. The buck beam, a hollow, forged-metal rod connecting one of the front-wheel tandem pairs had snapped, and two wheels had fallen into Jamaica Bay. The plane crew and workers in the tower at the airport held a hasty consultation on how to meet the crisis. It was decided that the giant jet—weighing nearly 250,000 pounds—should return to the airport and attempt an emergency landing. The word spread by news wires and radio that the fate of 113 people was hanging in the balance.

Thousands of cars filled with curious and anxious New Yorkers headed for Idlewild. A score of fire trucks and dozens of ambulances and police cars, all with red lights flashing, took up positions along Runway 13, where the plane hoped to land as soon as a fire-extinguishing blanket of foam could be pumped onto the last 3,000 feet of runway.

A Rendezvous With Destiny

Meanwhile, 44-year-old Pilot Summers guided his crippled jet through the trackless sky, bound not for London but for a rendezvous with destiny. Upon his skill, his ability, his composure, his courage, the lives of all aboard depended. For almost four hours the plane roared on in circles.

Then at 12:29, as America held its collective breath, the huge jet appeared at the end of the runway, its landing lights slicing through the darkness. Would it come in safely? Would the passengers live to tell the story? Would the well-laid plans to meet the emergency succeed? Or would the great plane catch fire as it landed and become a blazing tomb for all aboard?

Expertly Captain Summers held the weight of the ship on the right wheels as it hit the runway. And amid a shower of sparks from the damaged strut, it rolled to a stop. Instantly the emergency exits were thrown open and the passengers began sliding unceremoniously down the chutes to the ground. They were safe! The crowd at the airport applauded.

There was another crisis. Adam and Eve had sinned.

The destiny of the human race hung in the balance. It appeared that all were doomed to eternal death.

Into this crisis came the Son of God. He offered to make a way of escape. "In the fulness of time" He tabernacled among us in the flesh. He showed us how to live. He gave us confidence.

Then He died for us on Calvary. "It is finished," He cried.

And indeed it was. The plan of salvation had succeeded. The Son of God had proved Himself equal to the emergency. Because of Him, none need perish; all may have eternal life. Praise His holy name!

K. H. W.

The Opera

A reader inquires about the propriety of Seventh-day Adventists attending the opera, and concerning Adventist use of operatic selections.

It is our understanding that an opera is a story put to music and acted out on the stage, a theatrical play in which the actors sing instead of speak their parts. The opera and play are closely related in character to the more common motion picture drama, which is simply a theatrical play projected on the screen in lieu of having the actors present in person.

Almost without exception the situations depicted in an opera, as in a theatrical production or dramatic picture, are wholly fictitious. Not only so, they commonly represent the characters in the drama engaged in activities, some of which at least would be improper for Seventh-day Adventists, if they are not frankly immoral or criminal. Even when the plot has a historical basis the facts are often distorted, and always secondary to the story as the script writer wishes to tell it. In subject matter an opera, play, or dramatic motion picture differs in no significant way from fictitious narratives published in book form. Accordingly, the same principles that lead the sincere Christian to reject novels will lead him to reject these other forms of amusement as well. The same is true, of course, of the fictitious dramatic productions on radio and television.

Often we hear the question asked, What is wrong with a particular book, motion picture, theatrical play, or opera? Well, a number of things may be wrong, the first of which is, perhaps, the attitude that leads a person to ask the question in this form—inasmuch as this is the way the devil would have us phrase it. Sometimes the evil may be so subtly camouflaged as to make it difficult to point out particular items that might seem to constitute sufficient cause for rejecting the story as a whole. Indeed, the danger may not lie so much in particular words or acts as in the attitudes of the characters and an almost imperceptible tendency to insinuate false ideals.

We believe that a person who truly loves the Lord will phrase the question: What is there *good* about the book, picture, play, or opera? What is there about it that will elevate my thoughts, strengthen my character, and lead me to be more kind and thoughtful of others, more faithful in my daily tasks, more loyal to principle,

and more earnest in fixing my heart on things of eternal value? Will it help me face the duties and responsibilities of life more adequately? Will it help me prepare for the life that never ends? The great apostle to the Gentiles answers these questions thus: "Whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things" (Phil. 4:8, R.S.V.).

A Simple Rule to Apply

It is our sincere conviction that an informed Seventh-day Adventist who applies this principle to the opera, theatrical play, motion picture, or novel, will find that he must abandon all of them. There is not enough good in all of them put together even to warrant investigating an occasional one that purports to be "good." A simple rule by which any Christian, young or old, can place such forms of amusement to the test and find a correct answer that leaves no doubt in his mind, is this: Can I imagine Jesus speaking and acting like the characters in the story? Or, to put the question in a more personal way, Could I, as a Christian who loves the Lord with all my heart, who honors the inspired counsel He has sent, and who believes in His soon return, conscientiously speak, act, think, and feel as they do, with Jesus and the angels looking on?

The appeal of every fictitious, dramatic narrative lies in the degree of vicarious participation it affords the reader, listener, or viewer, thus momentarily affording him a means of escape from the world of reality. Almost unconsciously he reproduces in his own mind what he sees and hears, and imagines himself thinking, feeling, speaking, and acting as the characters in the story do. In effect he becomes for the moment what they are, and imperceptibly builds into his own character their thoughts, feelings, attitudes, and actions.

Safety Only in Precipitate Flight

Much more might be said, but for us these observations settle the matter. We do not attend the opera, the motion picture theater, or the so-called "legitimate" theater. We do not listen to radio or television plays. We do not read novels or detective stories. Those who choose to do so, disregarding the clear instruction God has given us on the subject, can always think up impressive excuses to justify their course of action.

Despite God's warning not to eat of the tree of the knowledge of good and evil, the serpent convinced Eve that its fruit was good for food, pleasing to look at, and desirable as an intellectual stimulant. The subtle point in the deception was that nearly all of what the tempter said was true, even the part about attaining to a certain kind of knowledge. Had not God Himself named it "the tree of knowledge"? The real issue, of course, was the kind of knowledge Eve gained by eating its fruit, and the price she had to pay for that knowledge. It was only when the devil convinced her that the fruit God had explicitly forbidden was "to be desired" by a child of God that Eve consented to eat it. When Satan leads us to the point where anything God has warned us against looks desirable we may be sure that, like Eve, we have strayed onto the devil's enchanted ground. We stand where Eve stood that fateful day. Our only safety is in precipitate flight. To remain and argue longer with the devil is to invite disaster.

For our part, we find the words of Joshua to Israel when he laid down the duties of life a particularly fitting climax to any discussion of Satan's allurements today: "Now therefore fear the Lord, and serve him in sincerity and in faithfulness; put away the gods which your fathers served beyond the River, and in Egypt, and serve

the Lord. And if you be unwilling to serve the Lord, choose this day whom you will serve, . . . but as for me and my house, we will serve the Lord" (Joshua 24:14, 15, R.S.V.). We believe that every reader of the *REVIEW* will want to join us in this pledge of allegiance and loyalty.

As for Adventist use of certain operatic selections, we suppose that each might be considered on the basis of its own merits. Perhaps words and music otherwise acceptable by Christian standards need not necessarily be condemned because of their origin, any more than an unfortunate child deserves censure because of the sins of its parents—unless, to be sure, the use of such selections induces a desire to explore areas God has wisely marked off as out of bounds for members of His family.

R. F. C.

Winning Through Compromise?

Some Christians seem to feel that the best way to win their friends to Christ is to compromise their beliefs and become much like the world. So they dress like the world, eat like the world, ornament themselves like the world, adopt the customs of the world, and go with their friends to places of worldly amusement. They assume that if the difference between the church and the world is made sufficiently obscure, their friends will find it easier to cross the line into the church.

We do not doubt that Christians who follow such a course are sincere. But they are wrong. "Conformity to worldly customs converts the church to the world; it never converts the world to Christ."—*The Great Controversy*, p. 509. Let us not lose sight of this fact. Although God does not desire His people to be unnecessarily different or peculiar, Christians will often stand out in sharp contrast to those who are worldly in outlook. The followers of Christ will inevitably be different from those who are following the prince of darkness.

We are living in a day when heavy emphasis is placed on conformity. By and large, people desire to be like everybody else—to wear similar clothes, watch the same TV programs, read the same books, use the same kind of tooth paste. Even in religion people are urged to surrender their distinctive beliefs for the sake of unity. Churches that feel they must stand apart from the ecumenical movement are considered obstructionists.

Should We Make Changes?

Because of this prevailing trend, Seventh-day Adventists must think through this matter of being different. Should we let down certain of our church standards that have long since been discarded in many other churches? Should we continue to hold tenaciously to cardinal truths that separate us from the rest of the world's Christian bodies, both Catholic and Protestant? Should we relegate our distinguishing major beliefs to a minor category where they will be less offensive to our fellow Christians?

What would be gained by such a course? Nothing. We would disappoint the Lord who has raised us up to bear His last warning message to the world. We would thereby give aid and comfort to the enemy. We could no longer justify our existence as a separate people. And we would make it virtually impossible for searchers for truth to find the light. No, as a people we must be true to our calling. We must be different, because our message is different. We must stand up for certain Bible teachings even in the face of persecution.

So let us not blur our witness by trying to conform to the world. Let the world follow the church, never the church the world!

K. H. W.

How to Study the Bible

By ELLEN G. WHITE

[This E. G. White manuscript, just released, brings to all of us, in variant form, that which was ever the burden of Sister White's preaching and writing, the prime value of the Bible as the source of our spiritual strength and guidance.—EDITORS.]

LET the seeker for truth who accepts the Bible as the inspired word of God, lay aside every previous idea, and take that word in its simplicity. He should renounce every sinful practice, and enter the Holy of Holies with heart softened and subdued, ready to listen to what God says.

Do not carry your creed to the Bible, and read the Scriptures in the light of that creed. If you find that your opinions are opposed to a plain "Thus saith the Lord," or to any command or prohibition He has given, give heed to the Word of God rather than to the sayings of men. Let every controversy or dispute be settled by "It is written."

The mistake made by the Roman Catholic is that he reads the Bible in the light of the priests and rulers of the church, the early fathers, or other Catholic expositors. Laying aside all creeds or articles prescribed by any church, we are to read the Bible as the word of God to us. The Light of the world will enable us to distinguish between truth and antagonistic errors.

Let the heart be softened and subdued by the spirit of prayer before the Bible is read. Truth will triumph when the spirit of truth cooperates with the humble Bible student. How precious the thought that the Author of truth still lives and reigns. Ask Him to impress your minds with the truth. Your searching of the Scriptures will then be profitable. Christ is the great Teacher of His followers, and He will not leave you to walk in darkness.

The Bible is its own interpreter. With beautiful simplicity, one portion connects itself with the truth of another portion, until the whole Bible is blended in one harmonious whole. Light flashes forth from one text to illuminate some portion of the Word that has seemed more obscure.

Those who with humility of heart search the Scriptures, with a sincere desire to know and obey the truth will not be left to walk in darkness. Jesus says, I am the Way, the Truth, and the Life. The whole Bible is a revelation of Christ. But you may read the Scriptures from morning till night, and unless you humbly submit your will to the will of God, you cannot receive a saving knowledge of the gospel. As you see the truth plainly stated, lay aside every false position, however dear it may be to the selfish heart. Some will take a text, wrest it from its true bearing, and force it into service to sustain some preconceived opinion. By linking together isolated passages of Scripture, they may deceive others. But what appears to be Bible proof for their position is no proof whatever; for the scriptures are not used in their true setting. In this way error is often magnified, and truth diminished. Those who thus wrest

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Dear Sister White

By Kathryn Barnett Cash

Your pen is still.
The lamp no longer burns at night
In your special room.
The pages filled with truth and light
No longer flow beneath the hand
That 'til the last would haste to write.

Your work is done.
Long ago the Father gave you rest,
Sweet rest. Even so
Your words live on, meeting every test.
The passing years have only proved
Your guided pen was truly blessed.

Sweet words from God!
Still pointing every searching one
To the Living Fount.
Until the course of earth is run
The words you penned will teach,
exhort,
And bless. Their work is never done!

the scriptures to sustain error, greatly dishonor God, and in the day of judgment, they will be held responsible for the disobedience of those who through their sophistries have been led to disregard the divine law.

Those who desire to know the truth concerning the Sabbath of the Lord are not left to the guidance of uncertain suppositions. But let them not depend upon the teachings of the fathers, or any other human agency, but upon the words spoken by the Creator of the heavens and the earth. The Bible is the inspired word of God. In it are to be found the laws of heaven. And from the Bible alone can we learn the truth regarding the Sabbath. God's word is plain. The fourth commandment is definite and explicit, and reveals the divine origin of the Sabbath. And further, the Lord said to Moses:

"Speak thou . . . unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed" (Ex. 31:13-17).

May the Lord help us to seek Him with the whole heart, that we may find Him. He will not be trifled with. Those who, though having opportunity to find the true path, presump-

tuously depart from it will some day when too late, realize their terrible mistake. Eternal life is for those only who continue to obey God. For them Christ has purchased salvation. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12).

"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39).

When Jesus told His followers to search the Scriptures, He referred to the Old Testament Scriptures; for the New Testament was still unwritten. The Bible is made up of many parts—history, biography, song and praise, prayer, and prophecy. But all is inspired of God, and "is profitable for doctrine, for reproof, for correction, for instruction in righteousness." In the term "scripture" is included the whole treasure house of revelation and knowledge, in whatever form it is given.

Let no one seek to limit the circulation of the Scriptures. God speaks through various channels, and the sacred truths are to be sought as the miner seeks for gold. God has promised that He will guide all who desire to be taught into all truth.

The Bible is the greatest educational book in the world, and should be used in every school. Whatever their previous education or conceptions, to many minds the simple reading of God's Word will bring conviction, and even though in many cases the Word may be misapplied and misinterpreted, yet in after years, many because of what they can remember of its teachings may be able to distinguish between truth and error. Let us not be numbered with those who seek to limit the circulation of the Scriptures.—Undated manuscript 142.

If you read the Bible carefully, you will see what reformation is needed in yourself in order for you to be a faithful shepherd of the flock of Christ. Compare scripture with scripture, and then open your own heart. Gain light yourself and then from an experimental knowledge, you can set before the people of God what constitutes Christian character. The power of the Holy Spirit will accompany your words if your own life is a representation of the truth which sanctifies the character; for you will then be a living epistle known and read of all men. . . .

The natural man always remains the same. He is what hereditary tendencies, nationality, education, and circumstances have made him. But when the natural man is changed by the grace of Christ, then the transformation is seen in the new man,

the new heart, new purposes, new impulses. The word of Christ is received which is spirit and life; then we eat the flesh, and drink the blood of the Son of God. Then there is fruit in the heart, fruit in the lips, fruit in the character. Some bearing thirty, some sixty, and some one hundred fold.—Letter 13, 1888.

All who engage in this work as co-laborers with Christ must not only be willing to preach the truth, but to practice it. Of the professedly learned and pious people of His day Christ said, "Ye are both ignorant of the scriptures and of the power of God. Ye teach for doctrine the commandments of men." He longed to fill the whole nation with the spirit of His mission of love, that they might unite with Him in the work of saving the world. The Holy Spirit would now come to our workers if they would earnestly seek for it. There will be no change made in the divine economy in order to bring around marked changes in the religious world. Men and women must arise to the emer-

gency; they must receive the golden oil, the divine communication in rich blessings. This will enable them to arise and shine, because their light has come, and the glory of the Lord has risen upon them.

Those who claim to believe the Word of God, and yet cherish their own hereditary and cultivated traits of character, are the greatest stumbling blocks we shall meet as we present the grand, holy truths for this time. Those who believe present truth are to practice the truth, live the truth. They are to study the Word and eat the Word, which means eating the flesh and drinking the blood of the Son of God. They are to bring that Word, which is spirit and life, into their daily, practical life. It is the bread from heaven, and it will give life to the world. Power will be given to every man and woman who will eat of the bread that came down from heaven. Oh, cannot we take this in? Cannot we comprehend it? Why is our imagination so dull? "This is the will of him that sent me," said Christ,



Elder and Mrs. Arthur Currow

Elder and Mrs. Arthur Currow live at the Azusa Sanitarium, near Los Angeles, California. He is eighty-six and she is eighty-five. An Australian lad, Brother Currow completed school at the age of fourteen and spent the following two years in a print shop, and then two more in a publishing house. As a young man he was manager of a daily newspaper. He found the Adventist message by reading a copy of *The Great Controversy*. Later he met two of our colporteurs and

had Bible studies with them, which led to his acceptance of the faith. Because of his knowledge of the printing business, the brethren soon had him in our Bible Echo Publishing House in Melbourne. Later he went to our training school at Cooranbong, and there met Ellen G. White. Two years later he returned to the college for further study. Sister White was much interested in the talented young man and met his full expenses that year. Then followed a period of service with J. E. Fulton in Fiji. Elder Currow served as teacher, preacher, printer, secretary, and medical missionary. For some years before his retirement he served in pastoral work in the Southern California Conference.

Sister Currow was born in India where her father, David Lacey, was in government service. When she was still very young, the family moved to Tasmania, where they soon learned of the message and embraced it. Miss Lacey entered the colporteur work in her teens, and later the Bible work. While attending our first Bible school in Australia she met Arthur Currow. She was invited to assist in Sister White's home at Cooranbong, and while there she became the wife of W. C. White, then a widower. In 1900 Sister White, with her family of helpers, came to America and settled at Elmhaven near the St. Helena Sanitarium. In 1939 W. C. White passed away. Once more she and Elder Currow met, and by this time he was a widower. Following a renewal of friendship, they were married. Elder Currow is still helping in church work, and both are happy in their sun-set years.

ERNEST LLOYD

REVIEW AND HERALD

"that every one [how comprehensive, how far-reaching] that seeth the Son, and believeth on him may have everlasting life; and I will raise him up at the last day." If this, the life of Christ, be in us, what may we not accomplish in His name? "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

Christian culture will follow the labors of every soul who will practice the truth conscientiously under all circumstances. But there is altogether too much skimming over the surface. There is a mine of precious ore, hitherto only in the possession of a very few. A careful and thorough digging will put us in possession of untold resources, represented as the golden oil, emptied from the two olive trees, into the golden pipes, and from them into the golden bowls, to pour forth and enrich others.

We are in great need of large-hearted, level-headed men, who are true Christians, and who will show that they are feeding upon the Word of God, at home and abroad. Those of our faith and not of our faith will take knowledge of these men that they have been with Jesus and learned of Him. They will see that they are yoked up with Christ, and are draw-

ing with Him, that they are apt scholars learning of Him His meekness and lowliness of heart. These will not complain of the yoke of Christ or murmur when lifting His burdens. They will march cheerfully forward, singing, yes, making melody to God in their hearts. The yoke of Christ is easy, and His burden is light.

Oh, it makes every difference with those who study the Scriptures as to what and how they shall understand the Word, whether they eat it or not. The Word of God, if eaten, will give spiritual sinew and muscle. Those who eat and digest this Word will practice it. Their eyes, anointed with the heavenly eye salve will see other lessons in the Holy Word than those seen by readers whose hearts are not cleansed, refined, and elevated. Under the working of the Holy Spirit the conscience will recognize a pure, high standard of righteousness that puts to shame the low, cheap ideas of the surface reader, whose mind is corrupted with sin. They see that the doers of the Word alone are justified before God. Those who hear and fail to do are in no wise better, morally or spiritually, for hearing. Those who will deny self, and make any and every sacrifice for Christ's sake will be able to teach because their precept and example harmonize.—Letter 34, 1896.

First prayer, then work. The group turned from supplication to the task of folding the sheets of printing, wrapping, and addressing individual copies. Then, via carpetbag, they began their journey as James White carried them on foot to the post office. The first copies of the *Present Truth* were on their way.

A little more than three years later the pioneers went into the printing business for themselves. Their equipment consisted of a Washington hand press set up in a private home. Hours of midnight oil went into the operation of this press as the men and women of those early days sought to carry out God's instructions. Broad-sides, pamphlets, and small periodicals began to travel the distances and reach the people that the "so few" could never begin to reach.

By 1855 the first publishing house, the Review and Herald, was established in Battle Creek. The beginning was growing! Its equipment was made possible through faith and sacrifice. One believer sold his finely matched team of horses to provide money for a large steam press. Others kept pace with his devotion. The story of the three angels' messages began to go by leaps and bounds. And as it went still other printing presses rolled into motion here and there around the world.

Today, 43 publishing houses thunder the good news of salvation in more than 200 languages! Now, hundreds of thousands of people may read Seventh-day Adventist periodicals, and books filled with the sweet savor of the gospel travel the circle of the globe.

Moving shoulder to shoulder with the publishing houses is an army of dedicated men and women—literature evangelists—who help to spread the good news as it is printed. Without their efforts many of the silent couriers of truth would languish on publishing house shelves. Into nearly every land the literature evangelists march, enduring hardship and persecution where these catalysts of heaven's progress lurk, willing to spend and be spent for God.

See them moving from door to door in the crowded city, stepping along the dusty country road, breasting by motor launch the flooded waters of the Amazon, climbing with mule pack the precipitous paths of the Peruvian highlands—the literature evangelists. These are not just book salesmen. These are men and women who walk closely with their Lord, who speak oft with Him in prayer. The sale of a book is not the end of their goal, but a soul long since paid for by Christ on Calvary.

So well integrated are the various

Seventh-day Adventists—Why?—2

To Share the Faith

By V. G. Anderson

A JOYOUS message must be shared. A beautiful scene, picture, story, or experience becomes more beautiful when it is shared with others. To the early Advent believers had been given a heavenly picture, an experience and knowledge that thrilled them to the core and instilled in their hearts an urgency to tell it to "every nation, and kindred, and tongue, and people," even as instructed by the first angel of Revelation 14.

Immediately the pioneers set out on a strenuous program of speaking engagements, traveling incessantly from place to place. But ahead of them stretched the world. Their feeble efforts were not enough. In 1848 Ellen G. White was presented with a vision of how their efforts could be multiplied in effect.

"I have a message for you," she told her husband. "You must begin to print a little paper and send it out to the people. Let it be small at first; but as the people read, they will send you means with which to print, and it will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear round the world."

On a warm July day in 1849 James White stepped from the frame doorway of a job printer in Middletown, New York, with a large bundle of flat, printed sheets. He placed them—one thousand copies in all—in a borrowed buggy, and drove home. There, with the papers laid on the floor in the center of the living room, the little group of believers knelt to ask God's blessing upon their efforts.

phases of God's great plan for His church that each phase complements every other. This is true of the publishing work too. Take, for example, its relationship to missions. The literature work may be the outgrowth of a going mission station. It may also plant the seed from which a mission station grows.

Frequently the printed page arrives far ahead of the flesh-and-blood messengers of the King, so that long before the church is prepared to establish a mission station the people in the area are waiting. Contrariwise, once a mission station has been established and educational training begun, students engage in literature evangelism, both as a means of financing their training and as a means of sharing their faith.

So reads the story of the publishing work of the Seventh-day Adventist Church—a story that bespeaks the same challenge to men today that it did when those early few knelt humbly around the first pages of Advent truth in 1849. Today the church is renowned for its progress in the publishing field.

Our Mission Program

Also reaching the point of significance is the mission program of the church. Begun in 1874, the church's mission activities today extend into 185 of the 208 countries listed by the United Nations. The message is preached in more than 750 languages. Supported by a people who strongly believe the truths they hold dear, the mission program receives financial backing to the extent of approximately \$14 million annually.

Nearly 250 missionaries cross the seas each year to respond to God's call to service in foreign lands. In a church with a membership numbering now just over one million, 28,768 are employed by the denomination in overseas mission work. But this is not enough.

Recently word was received that two hospitals would have to be closed if doctors and nurses could not be found to man them. The money was in hand to pay the salaries of the workers needed, the facilities were provided, but no one stepped forward to say, "Here am I, Lord; send me."

This does not mean that doctors are not still dedicating their lives to mission service, closing their eyes to professional opportunities at home. This does not mean that no nurses are responding to the Macedonian call. Volunteers are responding steadily. But there are not enough! Because the church has moved out of the carpetbag stage, is it also moving out of the era when the urgency of the third angel's message thrusts home

to every believer? Has it lost that distinctiveness of devotion, that singleness of purpose—to finish the work and go home to Jesus?

The world, looking on, may gasp at Adventist giving—\$212 per capita reported last year. It may marvel at the restrictions Adventists "endure," overlooking the benefits accruing from these restrictions. But how are we regarded by "other worlds"? Is the oil in our lamps burning as brightly as ever? Does that \$212 per member really represent sacrifice as the pioneers knew it? Are we too comfortably situated here at home to, forsaking all, follow Him wherever He may call us?

Or if we need not leave the comfort of our own fireside, are we still aware of the world about us? Long ago, the disciples of Jesus learned of the love in the hearts of the people for one woman—a woman who had all her life been busy helping others. Upon her death Peter was summoned to Joppa, where she had lived. Peter came. There "all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them." She was "full of good works and almsdeeds which she did," the record says. And God saw fit to restore Dorcas to life.

From this story in Acts 9 the de-

nomination chose the name of its welfare organization—Dorcas. (Currently, the enlarged philanthropies of the church, of which the Dorcas Society is a part, are known by the title Health and Welfare Services.) To estimate the amount of good that has been done through the activities of the spiritual children of Dorcas around the world would be impossible. Through this organization, early established to give direction to what might otherwise be the scattered efforts of individuals, millions have been helped.

Garments carefully mended, sorted, and packed in St. Paul, Minnesota, have made glad ragged children in the interior of Brazil. Blankets, stitched and patched in Brooklyn, have brought warmth to shivering Koreans. Food parcels bearing the familiar label CARE have given relief to homeless and starving in many lands because the ladies of Dorcas Societies were aware of the world about them. And not to be overlooked is the work being done for those in need next door.

Some Dorcas Societies have sentinels who watch the newspapers, and note when disaster strikes in the community. The society is stocked and ready to provide immediate material aid to victims of disaster. Dorcas activ-



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

"Surely There Is Great Faith Somewhere . . ."

A mother in Montana wrote us a while back to share the good news that she was seeing changes in the lives of her dear ones. Her letter follows:

"Late in September—not five months ago—I sent the names of my children to the Parents' Fellowship of Prayer. These children are church members, but I was worried about the influence of TV and felt they were growing lukewarm. For some time I have joined the Parents' Fellowship of Prayer at sundown Friday, but I longed for greater faith and for help in my prayers.

"Just today I received a letter from one daughter. She writes that her husband is assistant Pathfinder leader, that they are going to prayer meeting regularly, and that she is assistant primary leader in the Sabbath school.

"Another daughter writes that they are working to get the daughter of Christian friends—not Adventists—into a Seventh-day Adventist academy this fall when she

will be ready for high school. A lot of wonderful news for one week! There are also other definite indications of Christian character, such as kindness to me. Surely there is great faith somewhere in the Parents' Fellowship of Prayer."

Some of our readers look toward the offices of the Review and Herald as being the center of the Parents' Fellowship. It is true that all requests come here and are duly recorded. But the real strength of the Fellowship is out in the field, in each home where parents pray earnestly as the sun goes down Friday evening. There is where faith is exercised on behalf of the burdens that weigh heavily on the hearts of other parents. Recognizing how important each parent is to the plan, we urge that all be faithful in meeting this weekly appointment. Even when things look darkest, keep praying. Light will break through.

ity does much more than provide mere material aid. It goes far deeper than that—it reaches into the heart of one who is helped with a living testimony to the love of our heavenly

Father. It paves the way for reception of the message. It bears witness to a church that is different, a distinctive church, and opens the way for its distinctive message.

lent plan. The brethren are very hopeful about it.

The publishing work in Germany suffered a heavy blow a short time ago in the death of Siegfried Christoffers, who for nine years had managed our Hamburg Publishing House. Now filling the office is H. E. Morenings. Went with some of the brethren to a large cemetery on the edge of Hamburg where Brother Christoffers is buried. We prayed God to guard the grave of His servant and to make us more diligent in the task assigned us of producing the printed page.

Rather dominating the cemetery is a monument. Radiating out from it toward the four points of the compass for a distance of 325 feet to a side, is a raised area of ground. Underneath lie buried approximately 100,000 victims of the air raids that Hamburg suffered in the second world war. About 70,000 of these are unidentified, and are laid ten deep. We talked with the caretakers at this spot. One said with earnestness: "I hope we never have another war. If we do, I think the men who start it ought to have to go out and fight one another and leave us in peace." Unquestionably the man was sincere. The tragedy is that when the next war is declared, he, along with all others, will be drawn into the swirling vortex, with casualties vastly greater than have ever been known before.

Flew on to Berlin, a city cut in sections, administratively speaking. The Allies have their sections, and the Russians theirs. If you are walking or riding in a bus, you can cross from the Allied side to the Russian with no difficulty. If you use a private car, you may be checked more definitely. You have all read that persons in East Germany come across into the Allied side of Berlin, and then, as refugees, get passage to America or some other land. What had not impressed itself on my mind till I came here, was this: That such people leave everything behind them. They must start life again with no more than the clothes on their backs. I did not talk with any such refugees and offer here no comments on why they thus leave!

Am trying hard, traveling as I am in various troubled lands, to refrain from discussions that would carry me into the midst of tense political and international questions. Have never been so impressed before how earnestly the people of the Advent Movement must seek to live and work above the seething, bubbling caldron of controversy that marks so many nations today. Only as we keep above this can we hope to accomplish the task that God has given us to do. That task is to draw men up and beyond all the

Germany Revisited

(Continued from page 1)

that we seek no protection against defaming writers—we seek only the privilege of presenting the truth of God, and also, at times, the printing of our own defense of our positions.

Was happily surprised when the brethren ushered me into a Hamburg restaurant that was not dominated by the overwhelming odor of Egypt. The restaurant was crowded with some 500 diners, and has been running for 65 years. It is only one of several vegetarian restaurants in Hamburg. I was told that interest in health in terms of diet is very active in Germany. Perhaps that explains why our health food factory prospers. Thanks to improved machinery the present facilities enable it to produce twice as much as when it was put into volume production at the close of the war. There is hardly a health food store in West Germany—they can't ship into East Germany—that does not stock their foods, and there are about 2,000 such stores.

Took an hour's ride with two of the brethren to the ancient town of Lübeck. This was one of the key cities of the medieval Hanseatic League, which was the far-sweeping commercial league. Here was the home of Thomas Mann, whose literary skill won him the Nobel prize in literature. I visited his ancestral abode. Over the portal of one door is this from his pen: "Be clever in your business in the daytime. But do only such business as will permit you to sleep peacefully at night." Worth coming to Lübeck to read that.

Coming back we passed through an equally ancient village. An inscription in old script on a building caught my eye. The owner had written this on the front of his house for all to see: "I know that I must die, and I know that I have to leave this earth, and I am quite astonished that I feel so peaceful in my mind. My Lord, show me the way and let me remain true and faithful."

Add to this the fact of the great churches that long ago were built, even when the population was less than at present, and you come to the

conclusion that men of past centuries were more concerned about religion than men are today. The fact that that concern was often deflected by superstitions does not weaken the force of the observation that men of a past day were more exercised about their souls and their future destiny.

Talked with F. Raeker, president of the Hansa Conference, in which Hamburg is situated. The figures he gave me on membership immediately revealed one of the problems that has faced postwar Germany—emigration. This is much more marked, I was told, in East Germany. But there is no spirit of defeatism in our ranks; far from it. From mid-October of last year till June of 1959, evangelistic meetings were held in 21 cities and towns in this one local conference, and were generally well attended. I found that our brethren are using all the most up-to-date aids in their work.

Finding Interested People

For some months, in some areas in Germany they have been using this method of securing names of interested people: Five or six colporteurs are put in a city where we have a pastor. On Monday the pastor accompanies a certain colporteur from home to home. When the colporteur has made his presentation, the pastor makes some general comments on spiritual things, and, if possible, has prayer in the home. In this way he secures names and addresses of people who are interested in the study of the Bible, people with whom he has actually met and talked. This has proved to be a great advantage over the time-honored plan of simply passing on to the pastor the names of people the colporteur has found interested. Tuesday the pastor accompanies a second colporteur for the day and acquires more names and addresses. At the close of the week—having accompanied five or six different colporteurs—he has a good list of people he can follow up with studies, and all of them people he has already met in their homes. Sounds like an excel-

boundary lines of nations—the tensions, the turmoil, the barbed-wire barriers. Our goal is to bring others with us up in spirit, where, sitting in heavenly places in Christ Jesus, we find ourselves freed of barriers, united as part of the family of God.

Spent many worth-while hours with Wilhelm Mueller, president of the Central European Division, and other of the brethren. Talk with someone like Elder Mueller and you soon conclude that we in America really don't know anything about hardship or persecution in standing for the faith. I especially wish our American young people could hear him recite some of his experiences as a young man in the army. Under the kaisers militarism was dominant. For a youth to plead Sabbaths off in the army seemed absurd to the officials—or perhaps worse, traitorous. And then to refuse to bear arms, that was the last straw. Numerous were the times that Elder Mueller, in his youthful days, was court-martialed. For two months he was confined in a dungeon. On another occasion the court-martial judges, in an indulgent mood, decided that he was probably not lazy or traitorous, only insane. And so he was confined for two months in an asylum, his cell mate a man who was indeed insane.

Such experiences in youth are certainly hard, but they harden the spiritual muscles, and prepare men to face, unflinchingly, the still harder problems of later life. And such problems have certainly arisen in the later years in Germany.

We have 20 churches in West Berlin, and the same number in East Berlin. In West Germany we have 26,000 members; in East Germany, 17,000. The growth of the German division in the past decade has not been large. Have the brethren therefore been idle? Not at all. But the emigration from Germany to Western lands has been large, and continues. Here is one specific exhibit that was given me as a substantial group of us sat around a long table at the headquarters in Berlin. A pastor in West Berlin had 160 members in his church five years ago. During this period 60 emigrated—a heavy exodus, any pastor would agree. And remember, emigrations are not to be confused with the routine letters to and letters from a church. But in this five-year period the pastor has labored diligently and his church now numbers 200. Our brethren are not asleep in Germany.

The Bible correspondence school and the radio both figure in the evangelistic program. Time can be bought on the Luxembourg station, but reception is not always too good. Whether this is due to atmospheric

or other disturbances, I did not learn.

In a quite limited way the leaders of the division can make contact with our churches in the eastern half of Germany. But one does not talk long to these leaders without sensing that there is always standing before them a military boundary and barrier. I might add that only a few weeks ago our division office, which had been located in West Berlin, was moved to Darmstadt, far to the west. Certainly there is no consolidation of funds at the division office. No church monies are permitted to cross the border.

It so happens that one of our senior schools is in West Germany, and one in the East. And so advanced schooling is possible in both areas. Our one sanitarium is in West Berlin. This institution, the Walfriede Sanitarium, has long had a bed capacity of 130. A wing is now being completed that will raise the capacity to 210. The official opening of the wing will take place in about a month. The location is beautiful—about seven miles from the heart of Berlin in one of the finest

residential areas, on the edge of the famous Grunewald forest.

Sabbath afternoon Brother Mueller and I walked down by a lake not far from the sanitarium. The weather was hot. On the sands along the shore endless families were enjoying the rural setting. I talked—or tried to, for many Germans know a little English—with one family and their four children. The smallest, a little boy, had evidently never before met a foreigner—that's what I am in all these different lands. I tried to shake hands with him and say a few words. But my English words were strange to his ears. I was simply not conveying any thought to his little mind. And so he found release for his fear of this strange being by breaking into tears.

If you want to compress into briefest and most human terms the tragedy of a divided world, just look at a little child crying in fear when you are actually trying your best to be friendly. He was a sweet little boy—how I wished that afternoon for a

Unready!

By Robert Hampel

I thought I knew the time, the hour, the day.

"It's all a cinch," I said within my heart,

"To one who knows the Bible from the start;

The prophecies of God point clearly to the way

That man must take, to climax in the end.

I've got it all rehearsed, each act, event, and trend."

"Take ease," I said within my heart, "and rest

Until you see the winds of strife let loose

And Revelation's beast shall introduce

His deadly mark, and bring about the great contest

Twixt right and wrong; and signs portend

The falling plagues and man's probation end."

All these I'd studied for so many years.

I figured there was lots of time ahead;

The wheels of prophecy turn slow indeed.

No need to get excited yet, nor time for fears;

No clouds of doom upon my horizon;

No sign to show that time was almost gone.

"There must be time," I thought, "to satisfy my soul

With just a few of life's dear glittering things;

Enjoy myself amid the niceties that fortune brings;

Relax until I see the gathering storm, the thunder roll,

Then make my peace with God and get things right

To meet the coming King this bitter night."

I thought I knew, oh, yes, and in my knowledge slept.

But now, O Lord, man's day is gone, the judgment done,

And I unready for the day of God begun.

I eased my soul and in my ease I left the watch unkept,

Expecting time to last amid my grand delay;

Now only bitter tears and gall on time's last day.

knowledge of German. I don't like to see a little child cry with fear. Part of the reason why, in the better world to come, there will be no more crying or tears is because all the separating barriers that sin has created will be removed. There'll be no Tower of Babel in the new earth.

Saw many monuments in West Berlin in honor of great men and of great victories won in the years of the past. But one monument struck me with peculiar force. It was raised since the last war in the patio of a veterans' hospital. The monument was erected by what we would describe as the city council of West Berlin, the money coming from public subscription. It commemorates the little group of men who, in 1944, made the desperate attempt to assassinate Hitler in an army bunker.

Now the question as to whether Hitler should have been killed is beside the point, so far as my story goes. Let that be clear. This is one of many matters that I'm very willing to let earthly tribunals settle. What does interest me is this: For years, and until his death, Hitler received at least the outward loyalty, even adulation, of the multitudes. Today you can't find a person who has even a good word to say for him. I made a point of inquiring casually of various people what the present appraisal of Hitler is. I had to conclude that quite uniformly he is viewed either as having been demented or devil inspired. But more importantly, many

add gratuitously that they thus applauded Hitler for years before his death. But how many risked their lives to express their convictions? Only a little handful.

But now that the shouting and the tumult have died away the little handful who paid with their lives, stand memorialized. It's a most sobering affair. I can't get the memorial out of my mind, or the glowing eulogy carved on the pedestal. My mind turned to other incidents of history where a man standing out against the tide was execrated at the moment, but memorialized later. I thought, too, of Elijah Lovejoy, the abolitionist editor who was shot to death at the door of his little printing plant in Illinois in the fierce days of civil tumult that preceded the Civil War. He had refused to be intimidated by proslavery advocates. In a eulogy, delivered at the unveiling of a statue of Lovejoy, the orator said: "Most men prudently creep into nameless graves; a few forget themselves into immortality."

Somewhere here there's a lesson for all of us. If we really believe that we must ultimately bear witness for the truth under most trying circumstances, even at the risk of our lives, we need to exercise more of that quality called moral courage. We are, or ought to be, in the spiritual succession of those who "loved not their lives unto the death."

Next week a story from England.

F. D. NICHOL

did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness" (Ex. 14:12).

Joseph's faith was based upon the word of God to his great-grandfather, as recorded in Genesis 15:13-16. There the Exodus was promised, but that promise was not to be fulfilled until more than a hundred years after Joseph's death. Nevertheless, Joseph firmly believed the promise, and it meant much to him in his dying hour. His faith was thus centered upon one of the great prophecies of the Word of God.

The first Christian martyr had the same promise in mind when he wrote, "But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt" (Acts 7:17). Moses, in referring to the same promise, said, "Even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt" (Ex. 12:41).

But why did Joseph want them to carry his bones along with them when they left Egypt? Was it not because he wanted to be identified with God's movement when the great prophetic clock struck the hour for the Exodus movement to begin? Is our faith, like that of Joseph, centered upon God's prophetic word for our time?

When our blessed Lord was upon the earth He commended the faith of a centurion whose servant was sick. He said, "I have not found so great faith, no, not in Israel." In the next chapter we read about a ruler whose daughter was dead, but instead of saying, "Speak the word only," he said, "Come and lay thy hand upon her, and she shall live." Jesus made no comment on that man's faith, though we might have expected his faith to be the greater. Doubtless, the greatest faith in the sight of our blessed Lord is faith in His Word.

When they came to Jesus and said, "Thy mother and thy brethren stand without, desiring to see thee," He answered, "My mother and my brethren are those which hear the word of God, and do it." Upon another occasion a certain woman said, "Blessed is the womb that bare thee, and the paps which thou hast sucked." His response was, "Yea rather, blessed are they that hear the word of God, and keep it." Jesus always stressed faith in the Word as the greatest and most important kind of faith.

Faith in God's prophetic word enabled Joseph to see through the immediate to the ultimate. Is that our experience? "Faith is simply to take God at His word."—*Testimonies*, vol. 1, p. 620.

The Faith of a Dying Man

By W. P. McLennan

WHOLE chapters are devoted to many great Bible truths—Psalm 19 to the word of God, Matthew 24 to the second coming of Christ, 1 Corinthians 13 to love, 1 Corinthians 15 to the resurrection, and Hebrews 11 to faith. Verse 22 of Hebrews 11, which has appropriately been called the Hall of Faith, reads, "By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones."

The story of Joseph is one of the most fascinating in all Holy Writ. Much might be said of Joseph as a youth because of his remarkable integrity and faithfulness. As a statesman he excelled. He was doubtless the first man to obtain a "corner" on wheat, but true to his noble statesmanship this was not to enrich him-

self. It was for the good of the people.

In this faith chapter the Holy Spirit directed the mind of the writer to the record found in Genesis 50:25, 26, which reads: "And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence. So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt." On his deathbed, why did Joseph talk about leaving Egypt? Had not the children of Israel been given the most fertile and beautiful part of that country because of his godly life and faithfulness? Where could they find better quarters for the work to which they were especially adapted? Later on, according to the record, those people said to Moses, their leader, "Is not this the word that we



OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE JOY SHERMAN

One Block From Public School

By a Parent

OUR home is exactly one block from a modern, well-equipped public school. The principal and the teachers of this school are, I am persuaded, upstanding, public-spirited citizens. One of these people lives next door to us, and we could want no finer neighbors than this woman and her family. Besides, I have seen no evidence that the students who attend this school are generally depraved or wicked, or anything but average American youngsters—maybe above average in some ways, as it is a comfortable suburban community. We see these children around the neighborhood, and occasionally our children play with some of them. We pay heavy property taxes each year to support this school.

When we moved into the community the thought crossed our minds (it crossed in a hurry, for we didn't invite it to settle down) that it would be quite an economy to send our children to this public school for a few years at least.

Instead, we decided to buy a second car (a nine-year-old Plymouth, in good running order and costing \$195) in order to take our children several miles across town to and from the Seventh-day Adventist church school. This school has humbler buildings, less equipment, and a much smaller playground than the other school; and it costs us \$28 a month in tuition and fees for our son and daughter to attend.

By the time these two, plus our other two children not yet of school age, have finished eight grades at this church school, we will have invested over \$4,000 in tuition even if costs should remain the same during the next decade, which is unlikely.

I was going to explain why we made the decision to spend this \$4,000, plus transportation costs, to send our children to church school. But the other day I found my reasons so perfectly presented in a Baptist paper, *The Watchman-Examiner*, that I decided to pass it along in their words instead of mine:

"The Christian day school . . . can secure Christian pupils, Christian

teachers, and Christian surroundings. God is not only not excluded from this place, but he is everywhere present and evident. The teacher finds no compulsion to hinder his heart-felt expressions of the Christ who walks the pages of history, gives order and meaning to mathematics, and beauty and form to art."—June 4, 1959, p. 476.

The article proceeds to count the cost of this kind of school:

"The cost involved in such an undertaking is great, and can only be overcome by an even greater belief in the necessity of Christian education. If God is big enough to invade all of life, he is big enough to demand the sacrifice to make Christian education possible."—*Ibid.*

How big a sacrifice will my wife and I have to make to see our four children through Seventh-day Adventist schools? Besides the \$4,000 for elementary school at the present prices, it will take about \$6,000 more to put them through the local day academy, and \$25,000 to \$30,000 for four years

of college, if time should last. (We also live less than a mile from a free State college.)

Some months ago I read of a prominent officer who resigned his career in the Navy for a better paying position in civilian life because, he said, the Navy paid him only \$10,000 a year, and after all, he had three daughters who expected to go to college!

Now where does that leave us, who have not three but four children and an income of \$5,000 (and no rich uncles)? Is it presumption or sheer madness to think Seventh-day Adventist schools and colleges are for us?

Three Reasons

No, I don't think so, for several reasons:

1. Obviously, the total expense of \$35,000 to \$40,000 does not have to be paid in one installment. In our case the cost will be spread over about twenty-eight years.

2. We can reasonably expect our children as they grow older to work for a share of their own school expenses during summers and after school hours. We believe God will help them find the necessary work if we do our part, and that bearing responsibility in this way will do no



In the church school everything is taught in the light of Christian beliefs and standards, and the children have opportunity to develop characters Heaven can approve.

harm to our young people. It will actually benefit them.

3. The strongest reason of all has already been given: "The cost involved . . . can only be overcome by an even greater belief in the necessity of Christian education." If we want a Christian education for our children more than we want anything else in the world, I believe we will have it. God has told us to establish Christian schools and put our children in them, and "all His biddings are enablings."

I have heard Adventists say, and so have you, that the public schools are not good because they teach evolution, because they have dances, because they lead to the formation of worldly friendships, and so forth. No doubt this is all true, but it is negative thinking. I am less concerned with what is *wrong* with public schools than with what is *right* with church schools.

Christ the Center

What is right with them—so right that it makes thousands of dollars of difference with me? Just this: Jesus Christ is in the church school—in the heart of the teacher, in the page of the textbook, in the program of the morning worship and the weekly MV meeting, in the center of extracurricular activities, such as field trips and outings. In other words, the Seventh-day Adventist school strengthens my hands immeasurably in my efforts to rear my children as Christians by surrounding them with Christian influences six hours or more a day. My children constantly surprise me with Biblical knowledge and spiritual insights that I have never taught them.

By this time someone is about to ask me where I have been all my life that I take such a rosy view of Adventist schools. Have I never heard of this or that scandal, or of some teacher who did not live up to the high principles he professed, or of a teacher who used too little discipline or too much? Of course I have. I attended Seventh-day Adventist schools for fifteen years myself, and more recently have served as a member of the board for several of them. Now, for a number of years I have been a parent of church school children. I plead guilty to having some knowledge of church schools. I know a little of their financial problems, discipline problems, accrediting problems, teacher problems, and student problems. It is no light matter to operate church schools, and the ones we have are not free from defects. Their teachers are flesh and blood—and sometimes nerves—and their buildings are brick and mortar—and sometimes slats and cracking plaster. Shortcomings not-

withstanding, our schools have something of incalculable worth not found elsewhere.

A large pharmaceutical house advertises that its products contain a "priceless ingredient." Adventist schools, too, contain a priceless ingredient, one which the Bible calls the Pearl of Great Price—Jesus. Tens of thousands of Adventist young people and former young people know what I am talking about, for they have found Him there.

Recently I walked through the battered hallway of a Seventh-day Adventist academy. The hall was lined with pictures of that school's graduating classes for a period of fifty years. There I saw the youthful likeness of a man who has since served as president of four division fields of our world work. I saw my former academy Bible teacher, now retired. I saw dozens of missionaries now serving in the ends of the earth. I saw ministers, doctors, teachers, administrators, secretaries, nurses, not to mention a host of businessmen, farmers, mechanics, housewives, and others, who now carry local church responsibilities as loyal



Withered Hand Made Whole

By Arthur S. Maxwell

Things had gone hard for the poor old man ever since he first felt the pain in his hand. He could remember the day it started. Then as weeks and months had passed it had gotten worse and worse, until his finger joints were all stiff and he couldn't bend his wrist. Later his hand had gradually shriveled up until he couldn't use it at all.

That meant he couldn't work. So he had lost his job and his income and had even had to beg for food.

He had asked the doctors to help him, but they didn't know how to treat a withered hand. They had simply told him he would have to put up with it for the rest of his life. It was all very sad and discouraging.

Then one Sabbath he went into the synagogue in Capernaum. As he took his seat he hid his poor hand under his robe, where no one could see it. He didn't like people staring at it out of curiosity. Then he said the prayer he had prayed so many times before—"Dear God, help me!"

Suddenly he became aware that for some reason or other he had become the center of interest in the synagogue. Everybody was staring at him. He was frightened. Surely all these people were not just looking to see his withered hand!

No, it couldn't be that, for he noticed that their heads kept turning from him to another Man, then back to him. The other Man was the one they called the Carpenter of Nazareth.

laymen. Who will deny that this school is the "planting of the Lord"?

One day soon after my little golden-haired daughter first began to attend church school she came home singing, "In the temple, in the temple
Stood a little boy one day,
And the doctors wondered greatly
At the words they heard Him say."

"It was Jesus! It was Jesus!
He was but a little child,
But the light of heav'n was shining
In His face so pure and mild."

She sang little else around the house for days, and as she sang, the light of heaven was shining in her face too. I had never heard the song before, but soon its message was going round and round in my thoughts. Not Dumbo the Elephant or Rudolph the Red-nosed Reindeer or Simple Simon who met a pieman, but the Lad who stood before the priests and rulers explaining the Holy Scriptures was the hero of my little girl's song.

Do you see why, cost what it may, I am determined by God's help to keep my children in our schools?

Now the Carpenter Himself was looking at him, and he felt the warmth of friendship and sympathy in His eyes.

"Rise up, and stand forth in the midst," said the Carpenter in a kindly voice.

"Who, me?"

"Yes, My friend, you."

Wondering what it could all mean, the poor old man, still keeping his withered hand covered, did as he was told. Now everybody was looking at him.

"Stretch forth your hand," said the gentle Carpenter.

"My poor hand?"

"Yes, your poor hand."

Slowly he pulled it out from beneath his robe. Suddenly his eyes opened wide in astonishment. Then they filled with tears. For his hand wasn't shriveled any more. It was just like his other hand! He could move his fingers! He could bend his wrist! He could touch his face! It was too good to be true. But it *was* true.

"Thank You, thank You, Master!" I can hear him saying.

But the other voices were not thankful.

"He shouldn't have done it!" grumbled one. "The idea of doing such a thing on the holy Sabbath!" said another. "It's shocking," shouted a third. "The man's a law-breaker and should be arrested."

"Is it lawful to do good on the Sabbath days or to do evil?" Jesus asked them. "To save life or to kill?"

No one answered.

As for the old man, he didn't understand what they were all arguing about. He just kept looking at his hand and moving it to and fro. He couldn't get over it. It was the best thing that had ever happened to him on the Sabbath. In church too.

His hand had been healed! Now he could work again! Thank God! Oh, wonderful, wonderful Jesus!

Are You Filled or Only Fooled?

By Richard Barron

OH, LOOKY, looky. I want to play with it."

Peggy, just two years old, jumped up and down in glee as a beautiful soap bubble floated through the air. The sun shining on it brought out all the colors of the rainbow. I watched to see what would happen.

Running over to where she could catch the bubble, Peggy waited in eager, wide-eyed anticipation; but just as the bubble settled in her hand, it burst and was gone. Her older sister, Donna, blew another and another, but always at the moment of highest expectation came disappointment.

Like Peggy, many youth are attracted by the bright colors of bubbles. They look at worldly pleasures and think they will bring joy. How many have come to me saying, "I'm young only once. I want to enjoy myself."

But where does one find real joy?

No one can deny that there are pleasures in sin. Even the Bible says so. Moses chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin." But what about the pleasures of sin? Do they really bring joy? A Texas millionaire once confessed, "I thought money could buy happiness. I have been miserably disillusioned." A famous film star said, "I have money, beauty, glamour, and popularity. I should be the happiest woman in the world, but I am miserable. Why?"

Do the things of the world bring true happiness? No. Men may "enjoy the pleasures of sin for a season," but they are not lasting. Job put it: "Do you not know this from of old, since man was placed upon earth, that the exulting of the wicked is short, and the joy of the godless but for a moment?" (Job 20:4, 5, R.S.V.).

I think of the experience of Betty and Tom. Of course, those are not their real names. Betty was attending one of our colleges, preparing to be a teacher. She hoped to go to Africa as a missionary. Many times we talked together about her ambitions. But one day something happened.

In company with other Christian young people Betty went to a local

skating rink. She was young, attractive, full of pep, and her skating attracted the attention of the floor manager. With a word of flattery he asked if she would skate with him. She said, "Yes." Tom was so gallant, so grown up, such a fine skater, that he swept her off her feet. There was something magnetic about the skating rink; or was it Tom? She kept going back, at first by herself, then accompanied by Tom. A few months later he asked her to marry him.

When I learned of their plans I stopped around to have a talk with Betty, but to no avail. She was convinced that all would be fine. No, Tom was not a Christian, but hadn't he promised to go to church with her? Not until after they were married did she learn that he meant he would go to church the day they were married, but not after that. She also learned then that he had been mar-

ried before. Betty soon drifted from the church and the Lord. I was in their home a few months after they were married and my heart ached as Betty stepped into the kitchen to light a cigarette for Tom.

Now where was the pleasure? Where was the happiness? The joy of life had vanished, and three times Betty tried to hang herself. But the angels of God were near at hand. Each time the knot slipped and let her fall to the floor. Surely the joy of the "godless"—men or women, young or old—is "but for a moment." Betty had failed to find true joy.

Fortunately, this story has a happy ending. When Tom lost interest in his home and divorced Betty for another woman, Betty took the small children home to her mother where she could care for them. Later, she was rebaptized and found work in one of our conference offices. She married John, a fine Christian, and today they are actively engaged in the Lord's work. I was in their home for Sabbath sundown worship recently and I thought to myself, "Now here is real joy." I felt impelled to ask, "Betty, are you really happy?" The look in her eye and the smile on her face gave assurance that she had found the real thing.

How can one find true joy? Jesus said, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be



● Recently Lars Grundberg, a member of the Young People's Society in Stockholm, Sweden, brought one of his friends, a young medical student, to church. Meeting after meeting they came together, and today Lars's friend is baptized. Two other young people who were studying to become doctors were drawn into the MV circle by Gillis Erenius. Both of them are now church members.

● In the temperance oratorical contest of Newbold College, England, the winning speech was made by Charles Teel, one of our talented American students. Second came Julia Catton of South England, who gave last year's prize-winning speech.

● The first Newbold College student colporteur report this summer is most encouraging. In the first two weeks, Sam Bacchiochi from Italy reached the colossal order total of almost £400 (about \$1,100) with £200 worth of books already delivered in a London suburb. Of the British students, Arthur Rodd and Robin Riches, in the Channel Islands, led the field.

● Thirty La Sierra College students have been awarded scholarships with a total value of \$6,175. The awards were provided by 12 business organizations, civic clubs, alumni, faculty members, and individuals, and were given to the students on the basis of scholastic accomplishment, leadership, citizenship, and need.

● As a fitting climax to the tenth-anniversary year of 1958-59 at Monterey Bay Academy, 109 seniors were graduated in the largest commencement exercises ever to be held in a Seventh-day Adventist secondary school, reports Rolland H. Howlett, principal. Max Martinez, pastor of the Fresno Spanish church, gave the challenge at the consecration service. Eugene Erickson, Bible teacher at Pacific Union College Preparatory School, presented the message for the baccalaureate service. The commencement address was delivered by Weiland Henry, evangelist in the Northern California Conference. The senior officers were: Ron Miller, president; Helen Stirewalt, vice-president; Marilee McCoy, secretary; Maureen Murphy, treasurer; Mark Lemley, pastor; Linda McCosker, historian; Monty Perry, sergeant-at-arms; and Charles Blodgett, parliamentarian. In the first decade of its existence Monterey Bay Academy has graduated 672 Christian youth.

full" (John 15:11). We can find joy in the same way that Jesus found joy.

Christ found joy in everything He did, mainly because His whole life was devoted to serving others. As Bill was packing to go away to college his mother put a small motto plaque in his trunk. "Hang this on the wall over your bed, son, and always remember to be willing to be third," she counseled.

When he arrived at school he unpacked his things and immediately hung the motto on the wall—"Be Willing to Be Third." His roommate wondered what it meant. So did his classmates who came to his room as the days went by. Everyone knew Bill to be a wonderful Christian, a courteous gentleman, a real sport, and one of the most popular boys in school.

Finally, one day a group of the fellows were in his room, and as they were talking, one of them said, "Bill, whatever does that motto mean?" "Well, Jack, I'll tell you. When I left home mother told me always to put Jesus first in my life. Others should be second, she said, and I should be willing to come third. And that is the motto of my life."

A Good Motto

What a wonderful motto! Bill found real joy the same way Jesus found it. And, incidentally, that is the way to spell joy. "J" is for Jesus, "O" is for Others, and "Y" is for You—third.

In *The Desire of Ages*, page 330, we read, "It is the love of self that brings unrest." As long as we are occupied with thoughts of self, there can be no real joy or peace. Only as we fully surrender ourselves to God as did Christ can we find true joy, the joy of service.

As a boy, Jesus found joy in helping His parents at home. He found joy in relieving the burdens and cares of the neighbors. He found joy in the fields amid the evidences of His heavenly Father's love and care. He found joy in pleasant association with other youth, but never once did He compromise principle. He found joy as a young man in doing His best at the woodworking jobs He was given in the carpenter shop. No matter how hard or menial the task, Jesus always did His best. Later He found joy by mingling with the people to do them good, though never once did He compromise with sin.

Christ found joy in a full surrender of Himself to His Father's will. His was no divided allegiance. It has been said of Michael Faraday, the great English physicist, that when he was just a boy he was quite a philosopher. One day while playing in the front yard he went over to the large iron-

picket gate, and putting his head, his hands and arms, and his feet and legs through the pickets, he began to reason thus: "My head, hands, and feet are on one side of the gate while my heart, stomach, lungs, and the rest of my body are on the other side. Now which side of the gate am I really on?"

While thus musing, someone came along and gave the gate a push, yanking it past his head, pulling his ears, and skinning his arms and legs. It was then that young Michael decided that one should be all on one side or the other. Christ found joy in being completely on the side of God. But today many young people want to be like young Michael. They want to belong to the church, they want their heart and body to be on the side of God, but they let their eyes and ears roam the ways of the world. They look at things a Christian should not see; they listen and read things that undermine true happiness; they do things that Christ tells us to leave alone. But like young Michael, sooner or later we must realize that we must be all on one side or the other.

Young friend, God wants you to have joy. He has made full provision for it. He has marked out the way. The pleasures of sin last only for a season, and they do not satisfy. But Christ wants your joy to be full. Will you let Him fill you with joy? Will you surrender yourself completely to His will, trust Him to lead you into all joy, and putting Jesus first and others second, be willing to be third?

Junior Talks

Volcano!

By D. A. Delafield

BOOM! BOOM! Mont Pelée has blown up. The date is May 8, 1902. The great island of Martinique shakes and trembles. Lava and flaming boulders are thrown great distances into the sky, and as the pull of gravity conquers the force of the explosion, the molten fragments and stones fall upon the ill-fated city of Saint Pierre, wiping out the lives of about 28,000 people. Only one man lives to tell the story—a lonely prisoner in a subterranean jail cell.

The eruption of Mount Vesuvius in A.D. 79 brought death to thousands in Pompeii, Herculaneum, and Stabiae. But perhaps the mightiest volcanic eruption of all time was Krakatoa, in the South Pacific. Here was

the loudest noise ever heard on earth, the most explosive force ever turned loose—an island disintegrated into hot grains of powder in a split second. The sound waves carried the news of nature's convulsion hundreds and hundreds of miles. The fragments of volcanic ash thrown into the atmosphere were carried by the trade winds around the world, and falling from the skies for days, weeks, even months and years after the disaster, they darkened the skies and at sunrise and sunset caused the most glorious color effects as the sun's rays reflected from the tiny lava pieces high in the atmosphere.

In comparison with Krakatoa the atomic explosions over Hiroshima and Nagasaki were mere firecrackers. Even the thermonuclear shots in the South Pacific over Eniwetok and other South Pacific atolls and islands were small in comparison with this eruption, which occurred on an Indonesian island between Sumatra and Java in the year 1883.

The scientist may split the atom and release power, but the power belongs to God. Remember, juniors, when the men of science split atoms they are splitting God's atoms. And God can split atoms any time He chooses. When He does, look out! Think how it will be in the day of the Lord when "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (2 Peter 3:10).

There are certain mute reminders in our world of God's wrath. The ragged surface of the earth is torn by razorback mountains and by great crevices such as the Grand Canyon. Desolate deserts—such as the Gobi, the Kalahari, and the Sahara—and vast ocean wastes cover most of the surface of the earth, to say nothing of the rugged antarctic and arctic regions. All these remind us that a universal disaster, the Flood, once struck our world. Travel to the Holy Land and observe the regions about the Dead Sea. Here are the bleak, bare reminders of the fiery destruction that befell the wicked cities of Sodom and Gomorrah.

The loving God whom we serve is the governor of the nations and the ruler of the universal realm. He has His armory. When the time comes He will use it to destroy determined, hardhearted sinners who fight the gospel.

Never fear, juniors, that this world will be destroyed by atomic arms carried in missiles and planes. God Himself will deal the blows that will bring to sinners their just desserts.

Pioneering Missions

IN SOUTH AMERICA

IN 1894 W. H. Thurston and his wife went to Brazil as our first overseas missionaries to that country. In a recent letter Mrs. Thurston told me about the experiences of those early days of the Advent Movement in that great country of South America. I feel I should share this letter in part with our readers.

When the Thurstons were called to mission work by the General Conference they did not know what to do with their 40-acre farm in Wisconsin. They prayed about the call and asked God to send them a buyer. In a few days the land was sold for \$200. After selling their household equipment they went to Battle Creek for instruction and further preparation for their mission appointment.

As they were about to purchase their steamship tickets they received the surprising word that the Mission Board would pay their passage but

that there would be no money to support them once they had arrived at Rio de Janeiro. Mrs. Thurston comments: "It was a dismal and discouraging outlook, but my husband said the Lord had given us an unmistakable sign and we must go." With their small resources they bought quite a supply of truth-filled books in English to sell in Rio. They decided to take half of the proceeds of the sale of their farm—\$100—but to leave the other half in the United States "for a rainy day."

They were on the ship, which sailed by way of England, four weeks. Elder and Mrs. F. H. Westphal and little son, Carl, were also on board traveling to the Argentine. Mrs. Westphal was Brother Thurston's sister. Having understood that Spanish was the language of Brazil, they took a Spanish grammar to study on the boat, but soon learned they must study

Portuguese instead. When they reached Rio they knew a few words of Portuguese, and something about the money of the country. Owing to a misunderstanding no one was at the port to meet them. They got through customs and started out to find A. B. Stauffer, a colporteur, who had come to Rio from Argentina.

"We tried to board a mule-driven streetcar, but each driver would shake his head and go on," says Mrs. Thurston. Finally a *carregador*, or "baggage carrier," came along, put their deck chairs on his head and some of their suitcases on top of them, and with the rest in his hands led the newcomers through two miles of crowded traffic to an English boardinghouse. The price there proved prohibitive, and they found a three-room apartment they "hoped to afford."

Right away Elder Thurston began to try to sell the stock of books he had brought along. It was not long until he discovered that there were scarcely fifty families in that great city of 800,000 people who could speak English and, of course, not all of these could be expected to buy books.

These were perplexing times for the new missionaries, but God had a care for His work. Not knowing how they would be able to remain, the Thurstons wrote for the second hundred dollars realized from the sale of the farm and advised the General Conference to recall them. There being no wireless in those days, and cables altogether too expensive, they would have to wait at least two months for an answer.

Then something happened. An Englishman who was conducting a seaman's mission in downtown Rio invited Elder Thurston to conduct the meeting at the mission twice a week. One night after he had spoken on God's tender loving care for His children a Portuguese Bible colporteur came forward to speak to him and invited him to his room. When they got to the room this colporteur opened a little tin trunk and took out



General meeting of believers in Brazil, held in Rio de Janeiro in July, 1897. Seated in the front row is H. F. Graf. To his right are Mrs. Graf and their daughter, Ohne. In front of Elder Graf is their little daughter Minna, and to his left their daughter Lulu. In the second row, third from left, is Mrs. F. W. Spies with her daughter in arms. The fourth is F. W. Spies, for many years director of the work in Brazil; fifth is W. H. Thurston, and to his left Mrs. Thurston and their little son Herbert, pioneers in Brazil. To Mrs. Thurston's left is Herman Preuss, and behind her, Ernesto Schwantes, prominent in the early work in Brazil. Next to the top row, second from left, is John Lipke, and third, Guilherme Stein. Top row, left to right: Albert Berger, A. B. Stauffer, J. Fred Berger.

By W. E. Murray

AMERICA

A *carregador* piled the Thurstons' deck chairs and suitcases on his head and directed them to an English boardinghouse.

THOMAS DUNBERIN, ARTIST



a red bandanna handkerchief in which were tied Brazilian coins and handed it to Elder Thurston, with the question, "Do you need this?" The reply, "I must confess I do," was followed by grateful thanks.

Of this money Mrs. Thurston writes: "This provided us with rice and black beans, which I cooked on a two-burner charcoal stove, with no outlet for the smoke in our tiny apartment. Oranges and bananas were also very cheap, and we supplemented our diet with them. In fact we ate them until my system rebelled, and twenty years passed before they were again palatable. Avocados, pineapples, papayas, and mangoes were abundant, but we could not afford them."

Each time they were about out of food Elder Thurston would meet the Portuguese Bible colporteur and out would come the red handkerchief from the tin trunk, with more coins. Soon the one hundred dollars came from the United States and the colporteur was repaid. The General Conference sent word that the Thurstons should remain and that they would get a salary of seven dollars a week. Writes Mrs. Thurston: "The outlook was much brighter. We moved into a small house out in the suburbs, bought an iron bed with built-in springs that sagged, a rude table and four chairs, and made furniture of our packing boxes. We had a home once more. Vegetables and fruits were brought right to the door, and I cooked them on a two-burner charcoal stove." It is indeed wonderful how God cares for His workers when things go hard. God's providences opened before them a step at a time, as the Thurstons cooperated with Him in Rio.

One of the characteristics of a true foreign missionary is the inspiration to launch out into new activities and new territory. The pioneers in Brazil were no exception to this rule. They were, as it were, the seed sowers. More workers soon came to help in the task. H. F. Graf and family came to join forces with them. One of the first things they did was to call a general meeting of the members and ministers, inviting F. H. Westphal from Argentina. One of the problems studied at this meeting was literature for the Brazilian people. There being no Adventist literature in Portuguese at this time, not even a tract, the Thurstons had worked thus far mainly among the Germans.

After lengthy discussions the three ministers present proposed to publish a little paper in Portuguese which they themselves would finance. Each would give his salary every third month to support the publication. Thus the *O Arauto da Verdade* ("Herald of Truth") was born. The second publication was *Steps to Christ*.

Of their health Mrs. Thurston writes: "Two little sons were born to us, but the second was very frail, and the heat of Rio was hard on him. We took him to São Paulo where it was cooler, but he passed away and we buried him there. The angels will bring us our babe in the resurrection morning. During the hot season yellow fever was rampant in Rio and funeral trains, with hearses or with coffins carried on shoulders, were everywhere. Smallpox raged. We both had yellow fever, Elder Thurston being seriously ill, but the crisis passed and he lived. I was not very ill but

afterward had a very severe attack of malaria. We were in São Paulo, and my husband had to ride ten miles on muleback to get a doctor. I had two sinking spells in the night, but the fever broke and the dear Lord spared my life."

In those days the appropriations to mission fields from the General Conference were not as regular as they are now. Listen to Mrs. Thurston: "I well remember one year, in November, word came from the Mission Board that we would have to curtail expenses as much as possible until the Christmas Offering, as it was then called, came in. At once we began living very simply. Our diet was meager, and oranges and bananas were the only treat for those who could manage them. However, to our delight and in answer to earnest prayer, the last of January brought needed funds. Since then I have always had a tender regard for the annual Week of Sacrifice Offering as it is now called."

Summarizing the work accomplished during their stay in Brazil, Mrs. Thurston writes: "We were in Brazil seven years, and when we left there were 700 baptized church members, which rejoiced our hearts. The Berger brothers had come from the Pacific Northwest of the United States to augment the colporteur forces, and the work begun for the Brazilians progressed rapidly, though not without hardship and persecution. The work begun in sacrifice has grown marvelously and to our heavenly Father belongs the praise. We hoped and longed to go back to Brazil, but I looked so frail the brethren thought it best for us not to return."

The Thurstons have provided us with a shining example of vision and missionary initiative. They went forward even when advised that they would have to support themselves, and the Lord opened the way for them to remain in their appointed field for seven years.

The Brazilian publishing work for which those three ministers gave their salary every third month has now grown to the place where there are 538 colporteurs. In the São Paulo Conference of the South Brazil Union, more Seventh-day Adventist books are sold than in any other local field in the world outside of North America. The same is true of the South Brazil Union. How the Berger brothers, A. B. Stauffer, and other pioneers would rejoice if they could see the modern publishing house in São Paulo with its staff of 139 workers and the army of colporteurs carrying Adventist books to every nook and corner of Brazil!

The report has just reached us that
(Continued on page 24)

News From Home and Abroad

A New Light Bearer for British Columbia

By R. Allan Smithwick

THE mission launch *Northern Light*, recently built for the British Columbia Conference, was dedicated at Fishermen's Terminal, Vancouver, on Sunday, May 23. Hundreds of Adventists and friends gathered on the wharf to witness the ceremony.

The problem of bringing the gospel to the more remote and inaccessible parts of the province has always been a difficult one. Correspondence in the conference files for the years 1935-1937 reflects the efforts of such former leaders as M. N. Campbell, E. A. Beavon, W. G. Turner, and others to solve this problem. Ministers, executive boards, and lay members of the conference have long felt the need of a boat to reach the otherwise inaccessible thousands along the rocky and dangerous coast of western British Columbia, scattered in small settlements on numerous islands and inlets and remote alike from regular steamship and airplane routes. The *Northern Light* is built to traverse the entire coast and to weather its characteristic winter storms and inclement weather.

In the years gone by, the brethren dreamed dreams and talked of a boat on union and local conference committees, but the project was finally laid aside and almost forgotten.



Elder and Mrs. Reimche chat with Elder Smithwick, British Columbia Conference president, aboard the *Northern Light*.

Eventually a layman, Clyde Gildersleeve, the son of an immigrant logger from Oregon, took a bold step forward. He sold his home and bought a boat, which he named the *Sea Gypsy*. Here, with his family, Brother Gildersleeve lived and went from island to island selling books and Bibles both to the Indians and white people. As the *Sea Gypsy* grew old in service some of our leaders and members once more began to agitate for a conference-owned mission boat. Finally, the Gen-

eral Conference appropriated \$10,000 toward this project, and this sum was matched by an outright gift from Willard Johnson, a layman. The British Columbia Conference appropriated \$6,500 additional funds, and the order to build was given.

Out of Canada's northern wilderness of mighty rivers, majestic peaks, glaciers, and giant forests came Elder and Mrs. Ronald Reimche to answer the call of this new and exciting mission venture. This consecrated couple have sold literature among the Haida tribes of the Queen Charlottes and the Naas and Skeena River Indians of northern British Columbia. Elder Reimche raised up and built a church at Hazelton, British Columbia, which was dedicated in the fall of 1957.

The purpose of the *Northern Light*, as pointed out at the dedication ceremony by W. A. Nelson, president of the Canadian Union Conference, is "not just to ply the waters in isolated places, but to convey a minister of the Lord Jesus Christ to the places of need. The boat itself cannot preach, the boat cannot heal, nor can it minister to the sick or place gospel literature in the homes of the people. The servant of the Lord alone can do this." Our medical workers, physicians, dentists, and nurses have volunteered for medical service as opportunity and need may arise.

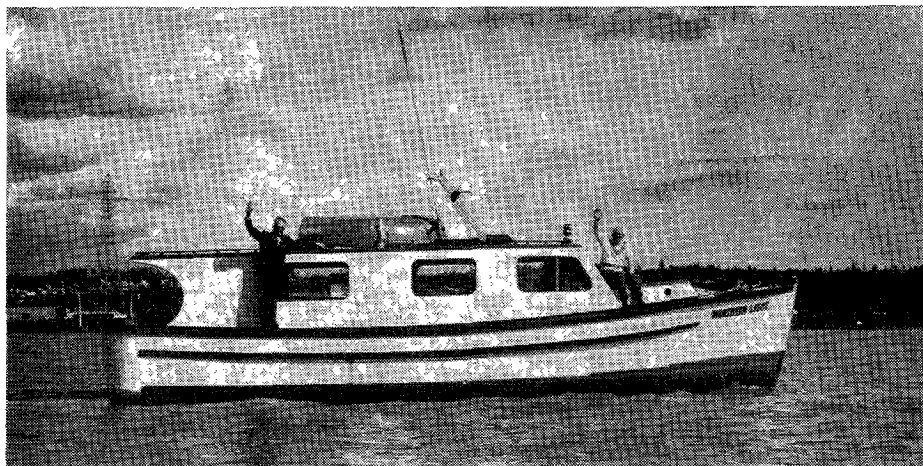
The boat is powered with a General Motors diesel motor of 87 horsepower and it cruises at nine knots an hour. Its length is 37 feet, and its beam 11 feet. A chapel for meetings and pictures has been supplied, and a ship-to-shore telephone is installed for safety and convenience.

The boat has been dedicated to the service of the living God. A dream of 50 years has been fulfilled, and the prayers of God's people the world around will mean much as the *Northern Light* goes forth on its mission.

Spring Meetings in Alaska

By B. M. Preston

On our recent visit to Alaska, the forty-ninth State, we found our brethren and sisters of good courage in the Lord and the work advancing in a most encouraging way. George Liscombe, Home Missionary secretary of the North Pacific Union, and the writer were invited to assist in a series



The *Northern Light*, a new mission ship entering service along the Pacific coast of British Columbia.

of meetings known in Alaska as the spring meetings. These meetings are held each year in place of an annual camp meeting, and our believers in Alaska look forward with anticipation to them.

We arrived by plane in Ketchikan, Friday, May 22, and were met by A. L. Zumwalt, president of the Alaska Mission, who accompanied us throughout our trip, and Harold Dawson, pastor of the Ketchikan church. We have a strong and growing work in Ketchikan, with approximately 100 members worshipping in their beautiful new church. This new church, which was made possible only by the loyalty and sacrificial gifts of money and donated labor on the part of its faithful members, has greatly strengthened our work in southeastern Alaska.

For a number of years the Ketchikan church has operated a splendid two-teacher church school. Early Friday evening, the day of our arrival, an MV Investiture and eighth-grade graduation were conducted, and these

were followed by the regular evening meeting. The Sabbath services—with afternoon and evening meetings—as well as a Sunday night meeting, were all well attended. Our members greatly appreciated the meetings, and God richly blessed in all the services.

Our next stop was at Sitka, the site of the old Russian capital of Alaska, where we met with our believers on Monday and Tuesday evenings. We were thrilled to see our church in Sitka nearly filled. The work is growing there under the leadership of William Jensen, who pastors the two churches of Sitka and Juneau. On Wednesday morning we flew over to Juneau, the capital of Alaska, and held meetings with our believers that evening and Thursday evening. On Friday afternoon we went by plane to Anchorage, about 700 miles to the north.

At Anchorage we observed the most noticeable changes since our previous visit about seven years ago. At that time Anchorage had about 35 members in a city with a population of

about 25,000. Today it is estimated that the population of greater Anchorage is close to 100,000. The Anchorage church was filled to overflowing for all the Sabbath services, including the Saturday-night meeting, with an estimated 200 in attendance. During the Sabbath school, visitors from other churches in Alaska were invited to report on their Sabbath school work. Representatives from Palmer, Dillingham, Aleknagik, Ketchikan, Fairbanks, and Selawik were present and gave interesting reports of the onward progress of God's work in each place. The entire series of meetings from Friday night to Sunday night resembled a small camp meeting. Sunday afternoon the Anchorage church members held their annual church picnic, as the Ketchikan church had done the previous Sunday. It was a wonderful privilege to fellowship with our members at these outings.

On Monday and Tuesday evenings we met with the growing Fairbanks church, which has been under the

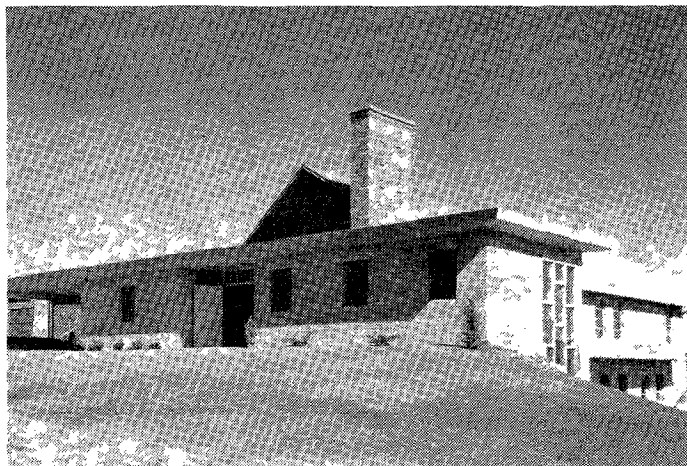


Ground Breaking, Oshawa Missionary College Church

Civic leaders and denominational officials are pictured above at the ground-breaking rites for a new church at Oshawa Missionary College, Canada. According to Victor W. Collins (left), pastor of the church, this will be the largest Seventh-day Adventist church in Canada, providing adequately for the nearly 500 members in this growing city.

Mayor Lyman A. Gifford (center) presented the good wishes of the council and citizens of Oshawa. He mentioned the cordial relations that have ever existed between Adventists and their fellow citizens of Oshawa. The invocation was offered by C. D. Cross (second from left), an Anglican minister and president of the Oshawa Ministerial Association, who also conveyed the greetings of the clergy and the other churches in the city. Fourth from the left is Henry D. Henriksen, president, Ontario-Quebec Conference; and on the extreme right, Charles G. Maracle, representing the Canadian Union Conference.

DARREN L. MICHAEL



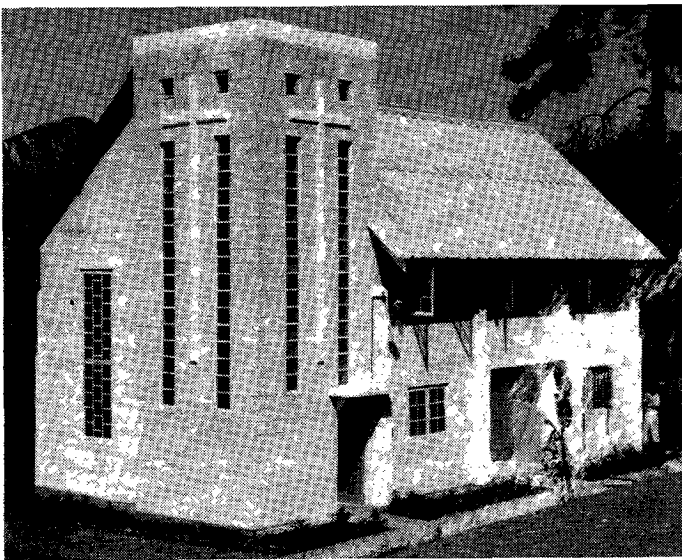
Endicott, Washington, Church Dedication

On Sabbath afternoon, May 9, 1959, the new church at Endicott, Washington, was dedicated to the worship and service of God.

In the year 1893 Elders G. F. Haffner and Oswald Cook first visited Endicott, where they found a number of families studying the Sabbath truth. Among the charter members were such well-known families as the Ochses, Schiermans, Weitzes, and Smicks. In 1911 the Philip Rudy family were baptized. In 1912 the first church building was erected, and services were conducted in German and English. After more than 30 years the congregation decided to erect a new building, with a seating capacity of 160. The pastor, E. R. Priebe, deserves much credit for bringing the project to completion.

More than 200 young people who have attended the Endicott church school, going on to Walla Walla College and other institutions, have become ministers, physicians, dentists, teachers, nurses, and workers in other professional fields.

H. L. RUDY



Kalimpong, India, Church Dedication

The Kalimpong church in India was filled with members and visitors at its dedication, Sabbath, March 28. M. E. Kemmerer, treasurer of the Southern Asia Division, presented the dedicatory sermon and A. R. Appel, secretary-treasurer of the Northeast Union, offered the dedicatory prayer. R. J. King, who is in charge of our medical and evangelistic work in Kalimpong, was master of ceremonies.

A. Maberly, who started our medical work in this area and held evangelistic meetings that built up the work to its present strength, could not be present for the dedication, having left on furlough a few days before.

W. F. STORZ



One Million Pennies in Alabama

More than a thousand persons watched the presentation of a million pennies for Bass Memorial Academy, in Alabama, on April 5. At the roll call the youth representing 60 churches came forward and poured their share of money on the ever-mounting pile. The 1,241,850 pennies heaped together were transported by a unit of the National Guardsmen to the armory where they were counted by the Lamar County Bank.

The photograph shows H. V. Leggett (left), pastor of the Mobile, Alabama, church, and L. J. Leiske, president of the Alabama-Mississippi Conference, adding Mobile's contribution of 100,000 new 1959 pennies.

OSCAR L. HEINRICH

leadership of LeRoy Moore. The Fairbanks members have been working on a building fund and have definite plans for a new church within the next year or so. Pastor Moore has done excellent evangelistic work, and God has richly blessed his ministry with several new members. They have a good church school taught by Betty Montgomery, a consecrated, capable teacher.

It seemed strange indeed to be in a land where the sun sets at 10:16 P.M. and rises at 1:29 A.M., and where at midnight one can read easily without artificial light. It never gets dark there at this time of the year.

God is truly blessing the work in Alaska under the leadership of Elder Zumwalt and his splendid corps of workers. At all of the meetings, the workings of the Holy Spirit upon the hearts of His dear people was in evidence. Our believers in Alaska love this message. The hope of the soon-coming Saviour burns brightly in their hearts. Every phase of the work is most encouraging. Alaska leads the entire division in its Sabbath school Investment. This summer seven Vacation Bible schools are scheduled. Remember our believers and the work in Alaska in your prayers.

"It Is Written" in Eastern Canada

By Phillip Moores

One cannot go farther east than Cape Breton, Nova Scotia, and still be joined to North America by road, yet in this area God's message was presented recently through the It Is Written television program. The impact of the message brought hundreds from town and country to hear G. E. Vandeman when he made a personal appearance in the city of Sydney. Since many had been following the TV program for months, they attended the meetings like old friends and seemed eager for more of God's message for this hour.

Church members rallied to the support of the program. First they enrolled hundreds in the Take His Word Bible course. Then they helped keep the public meetings rolling smoothly.

The average week-night meeting saw 300 persons eagerly drinking in the truths, and on Sunday evenings about 600 came to listen thoughtfully. Dozens of people began to keep the Sabbath. Ministers found many inter-

ests and friendly openings for the presentation of the messages.

Pastor H. Ward Hill testified: "Public response to the decision meetings was most gratifying. The well-attended services consisted of a group of serious-minded people whose hearts had been conditioned by weeks and months of viewing the It Is Written telecast. The seeds of truth sown will provide a continual harvest of souls for considerable time to come."

The local pastor, W. M. Mercer, said: "Undoubtedly the greatest religious impact of the third angel's message ever made upon the hearts of men and women in this small corner of the Lord's vineyard came about as a result of the It Is Written crusade by Elder Vandeman. Immediate and prospective results in souls won are most gratifying and encouraging. A large baptism is planned in the immediate future."

One woman who had smoked for thirty years decided to give up the habit. She struggled with it for three days, then came forward to take her stand on the Lord's side. Immediately God took away the craving.

The first woman we met in the theater was one of the caretakers.

Now she is a Sabbathkeeper and has pledged faithful support to God's work.

The It Is Written crusade continues with Fred Crump leading the program.

Shreveport, Louisiana, Fund-raising Campaign

By L. C. Evans, *President*
Southwestern Union Conference

A most encouraging experience has come to the Shreveport church, as its members combined their spiritual and financial strength for a significant forward move in strengthening the work of the church in that great city.

The following letter from E. H. Lehnhoff, district pastor, came to my desk recently to indicate his joy and happiness over the successful fund-raising campaign recently conducted in that city by W. J. Hubert of the General Conference and Cyril Miller, who is in charge of the Seventh-day Adventist Church Development Service in the Southwestern Union:

"The Shreveport, Louisiana, church has recently completed a successful campaign under the supervision of the Seventh-day Adventist Church Development Service directors—a campaign that we consider to be a momentous milestone in local church history.

"We are happy to report that the dream of many years of having a new church school building and recreational center is well on the way to becoming a reality, for construction has already begun under the supervision of Alva J. Dixon as general chairman of the fund-raising project, Herman Griffin as initial-gifts chairman, and W. M. Tyner as superintendent of construction.

"We are indebted for this forward stride to the assistance of the Seventh-day Adventist Church Development Service directors, W. J. Hubert of the General Conference, and Cyril Miller of the Southwestern Union Conference. Under their direction, a group of laymen were trained, and with the cooperation of the membership as a whole our church was able to pledge well over \$43,000 within a two-week period, an amount six times greater than the church had been able to raise within the previous two-year period by other methods.

"The fund-raising program as outlined by the directors draws its impetus from the fact that it is based upon principles set forth by God through the writings of the Spirit of Prophecy. These principles embody systematic and sacrificial giving.

"This program of sacrificial giving does not ask the impossible of the individual church member, for it is

based on his capacity to give plus his willingness to make a covenant with the Lord through sacrifice. And with the sacrifice comes a great blessing, both spiritually and financially. This has been demonstrated in a very marked manner in the Shreveport church, and we feel that not only the individual but the church as a congregation has been signally blessed in a manner far beyond expectation.

"There is nothing complicated or resembling high pressure about this financial plan. Naturally, the success of the campaign depends largely on the example in sacrificial giving demonstrated by the pastor and his leading church officers. They set the pace for the entire congregation, molding the thinking of the whole church, including every member, no matter what his financial status may be. Most of us have found that sacrificial giving results in a pledge for a larger amount than we thought would be possible for us.

"The type of program the fund-raising directors have to offer helps to increase interest in the church and, even more important, the spiritual life of the individual. It also draws the church members closer together in a bond of Christian fellowship."

This letter from Elder Lehnhoff brought cheer to our hearts here at the union office, and we hope that it may inspire others to attempt even greater things for God.

Home Nursing Course at Bella Vista Hospital, Puerto Rico



Nineteen home nursing certificates were issued recently by the Medical Department to a group of young men and women who completed the denominational course in the care of the sick and injured at the Bella Vista Hospital in Mayaguez, Puerto Rico, under the direction of Florence Hansen and Mrs. Talitha Rogers. The picture shows the students wearing bathrobes made out of sheets for class practice.

RUTH MCADAMS

From Home Base to Front Line

D. H. Powell left Sydney, Australia, on the *Polynesia*, May 1, en route to the New Hebrides, where he will take up work as headmaster of Parker Missionary School at Aore. Brother Powell completed a term of service in teaching in Tonga prior to his transfer to the New Hebrides.

Mr. and Mrs. R. W. Richter and two children, having completed their furlough, left Sydney by air on May 4 for Rabaul, on the island of New Britain. Brother Richter, who has given ten years of teaching service in the Solomon Islands, has now been transferred to the Jones Missionary College at Kambubu, near Rabaul, where he will continue in teaching work.

Pastor and Mrs. H. A. Dickins left for New Guinea by air on May 12, following furlough. Pastor Dickins is a departmental secretary in the Bismarck-Solomons Union Mission.

Pastor and Mrs. L. T. Greive and two children returned to New Guinea by air, May 14, after furlough. Pastor Greive is district director at Tari in the Central Highlands country of New Guinea.

Mr. and Mrs. Mervyn McLaughlin sailed from Sydney on the *Malaita*, May 25, en route to Port Moresby, Papua. Brother and Sister McLaughlin have just taken their first furlough and now will resume work at Bautama, near Port Moresby, where Brother McLaughlin serves as principal of the Papuan Missionary School.

Mr. and Mrs. L. H. Barnard and child flew from Sydney to Goroka, New Guinea, May 25. Brother and Sister Barnard furloughed in New Zealand. Brother Barnard will continue his work as a district director in the Eastern Highlands Mission where he is pioneering the work of the church in the Mount Michael area.

Mr. and Mrs. Lance Waddington and two children left Sydney by air, June 4, for Mount Hagen in Central New Guinea. Mr. and Mrs. Waddington have given two terms of service in the Solomon Islands and now will be attached to the Hansenide Colony at Mount Hagen.

Leonie Radley, Patricia Rabe, and Daphne Moss sailed June 9 on the *Strathaird* for Beira in Portuguese East Africa. All three are graduates of the Sydney Sanitarium and Hospital and are under appointment to the Southern African Division. Miss Radley will locate at the Yuka Hospital in Northern Rhodesia; Miss Rabe at Kanye in Bechuanaland; and

Miss Moss at Malamulo in Nyasaland.

A. C. Thomson flew June 10 from Sydney to New Hebrides to take up his responsibilities as president of the New Hebrides Mission. Pastor and Mrs. Thomson have recently been laboring in the Gilbert and Ellice Islands, but at the time of their furlough were transferred to the New Hebrides.

Mr. and Mrs. Robert Wood and three children left Sydney by air, June 18, for Lae, New Guinea. Brother Wood is under appointment to the Hatzfeldhaven Hansenide Colony on the north New Guinea coast. Both he and his wife are graduate nurses of the Sydney Sanitarium.

Arlie McDougall flew from Sydney to Lae, New Guinea, June 25, to begin nursing service. Miss McDougall will be working at the Hansenide Colony at Togoba, Mount Hagen.

Pastor and Mrs. A. D. Pietz and child flew from Sydney to Lae, New Guinea, June 29. This family has completed furlough in Australia, and returns to the Central Highlands of New Guinea. Pastor Pietz serves as president of the Eastern Highlands Mission with headquarters at Goroka.

W. R. BEACH

New York Adventist Home for Senior Members

By W. C. Moffett

Four years ago it was my privilege to share with the laity of the churches of the Greater New York Conference, in close cooperation with the conference leadership, in establishing the Adventist Home at Livingston, New York. Recently Mrs. Moffett and I visited the home, and were pleased to observe its successful operation under the wise management of Howard A. Munson with the evident approval and blessing of God.

Operating as a nonprofit organization, with minimum charges, and with no cost to the conference, the institution has paid its way from the start, and has regularly met its payments on the mortgage.

At present 35 women and 7 men, including two couples, are enjoying the blessings of the home. Ages range from 64 to 91; the average is 80. One of the residents, a retired teacher, began attendance at Sabbath school 73 years ago, and is still active in Sabbath school work.

Every resident has a single room, and it was interesting to observe the keepsakes that adorn rooms and preserve sacred memories. Through the old-age assistance provided by State, city, and county, members without



Mrs. C. Lauer, a resident of The Adventist Home, Inc., in her private room.

means enjoy the same privileges as those who pay their way.

One of the striking features of the home is the way residents voluntarily help out with the necessary work. Some assist in the kitchen and dining room. Others help keep the home tidy and neat. It is a model in that respect. We noted one sister arranging the bouquets for the lovely reception rooms, chapel, and dining room. Another sister was wheeling a cripple to the dining room. Still another was writing down the sermon for one who can no longer hear it.

When Mrs. Bowdish, one of the residents, missed the music she had enjoyed in her own home, her son Lewis promptly presented to the home a piano and an electric organ, whose beautiful strains add greatly to the pleasure of the family.

The varied talents of young and old, staff members and residents, provide enjoyable programs, supplemented by presentations by nearby churches. The monthly birthday celebrations are always cheering occasions with the personal touch.

Exhibits from the garden won twelve prizes at the county fair. The Dorcas Society, under the active leadership of 82-year-old Addie Pulis, puts on one of the best displays at camp meeting. And the Adventist Home church is proud to be one of the first to get its annual Ingathering Minute Man goal.

Here is a sort of United Nations, with people born in ten countries enjoying the blessed fellowship of the great Advent family. One senses that the old feeling of loneliness, of being in the way and unwanted, is gone. In its place is a sense of belonging. Gone too is the feeling of insecurity, of worry about the future. One sister said to us, "It is wonderful here. Everyone is so kind." Another said, "This is truly a foretaste of heaven."

A. B. Heiser, retired architect, chairman of the board, and his associates, spare no effort to make this a little heaven on earth. They are carrying out the instruction from the pen of Ellen G. White, found on page 331

of *Selected Messages*, book 2: "Let every family take care of its own relatives, making suitable provision for them. If this is not possible, then the church should bear the burden. . . . If the church cannot do this, then the conference must take it up, and make provision for the Lord's needy ones."

Congo Union Constituency Meeting

By A. L. Davy

Missionaries from Norway, Sweden, Germany, Switzerland, Holland, Belgium, France, England, Canada, the United States, South Africa, and Rhodesia were in attendance at the third Congo Union constituency meeting held at Gitwe, February 25 to 28, 1959. Delegates also came from the Banandi, Walengola, Wahemba, Waluba, Barundi, and Banyarwanda tribes, representing all fields in the union. The believers at Gitwe worked a seeming miracle by housing all the visitors, and Elder and Mrs. Mattingly and their crew of willing helpers did a wonderful job of feeding the crowd in two of the seminary classrooms.

J. G. Evert conducted two story hours and two play periods daily for the children, and Gloria Davy used her accordion to good advantage at these meetings. The young people will long remember Elder Delafield's talks about Sister White. The MV Investiture planned by Elder Evert and Miss Wightman, the church school teacher from the Ngoma station, climaxed weeks of diligent work. The boys and girls were proud and happy as they received their insignia.

W. E. Murray and D. A. Delafield of the General Conference, R. H. Pierson and W. D. Eva of the division, and R. H. Wentland of the Congo Union presented Spirit-filled messages.

In the report of the nominating committee all the former field officers were re-elected, except that Yusto Gasana, formerly bookkeeper of the Rwankeri Mission Station, was appointed treasurer of the East Congo Mission. An enlarged union committee was also elected, with four African representatives instead of two, as formerly. At an ordination service conducted by Elder Pierson five earnest young men were consecrated to the work of God. During the workers' meeting that followed the constituency meeting, plans were laid to advance all phases of the work, with special emphasis on evangelism.

As the group dispersed at the close of the session, all felt that the effort and expense had been well repaid by the spiritual blessings received during the time spent at Gitwe.

REVIEW AND HERALD

Southern Luzon Mission Biennial Conference

By Arturo Geniblazo

A grand spiritual feast for God's people in Bicolandia, Southern Luzon, began on the evening of April 21 at the mission compound. About two thousand of our Bicolano brethren and sisters attended the meetings. As the meetings continued others pressed in to fill the tabernacle beyond its capacity. It was necessary to have separate meetings for the young people at times, so that the adults might be accommodated in the tabernacle.

At the first evening meeting our untiring president, Elder Gil de Guzman, gave a picturesque report of the rapid progress of the work in Southern Luzon for the past two years. While the different departmental secretaries were giving their reports the brethren listened attentively.

The secretary-treasurer reported that tithes and offerings showed a big

increase over the previous two years. After this report was given, the president of the mission made an earnest appeal to the delegates and brethren for faithfulness in tithe paying, that the finishing of the work in Southern Luzon might be hastened. The brethren manifested their wholehearted support and cooperation by their public testimony. The report from the Book and Periodical Agency also showed a good increase.

As the home missionary secretary went to the pulpit to give his report, the Dorcas Society—a group of active women in uniform—followed him. They were responsible for the colorful Dorcas exhibition that was so much appreciated by the delegates and visitors. The energetic and courageous lay preachers are not to be forgotten. They have done much for the advancement of the work in this mission. Even the physically handicapped among them are zealous in working for their Master.

With the music of "Onward, Chris-

tian Soldiers" as a background the presidents of the MV Societies from different districts marched to the platform with banners flying high.

Sabbath morning at seven-thirty the Sabbath Meditation began. Musically gifted young people sang solos and participated in ensembles. At the second service many consecrated themselves to God after the union president had given a timely message. In the afternoon eleven were invested as Master Guides and many more were honored for completing requirements in other classes.

Five district leaders of the mission gave interesting and encouraging experiences from their respective fields of labor. Before that memorable Sabbath day came to a close about 30 persons manifested their desire to join the remnant church by baptism. Many eyes filled with tears as the laborers rejoiced over the fruits of their efforts. Surely there was joy among the angels as these precious souls entered the fold of safety.



Raymond Memorial Training School Falakata, India

The Raymond Memorial Training School at Falakata has just completed another successful school year. Closing exercises were conducted by D. S. Laursen, educational and MV secretary, and W. F. Storz, president of the Northeast India Union, and E. A. Streeter, principal.

Two hundred twenty-five students enrolled this year, coming from Nepal on the north and from the many tribes of Bengal, Orissa, and Bihar. Ninety students were employed in the various school industries during the summer. The picture shows students stripping hemp (jute) at the school. Last year 40 students earned all their expenses, and 20 others a portion, by cutting and stripping hemp. The 450 acres of school land provide food and labor for the entire student body. A dairy and press teach vocational work and also yield good financial returns. On Sabbath afternoon, March 21, 1959, 15 students were baptized.

DUANE JOHNSON



CME Accredited for Public Health Nursing

CME has recently received approval for the course in Public Health Nursing, which makes graduates of the School of Nursing eligible for certification in this field. CME accordingly becomes one of seven California institutions thus accredited.

Included in the new course is a 12-week field assignment to a nearby county public health department, where, under CME supervision, emphasis is placed on disease prevention and health teaching. This practical experience with community and home health problems is important as a foundation for mission work at home and overseas.

The first nurse to complete the P.H.N. requirements is Ella May Stoneburner, who is now returning to India for another term of missionary service.

Pictured above (left to right) are P.H.N. students Norma Eldridge, Lois Atteberry, Nancy Jo Berkeley, and Thelma Okumura.

MAXINE ATTEBERRY, *Dean
School of Nursing*

Pioneering Missions in South America

(Continued from page 17)

there are now 50,000 baptized members in Brazil. How our hearts praise God for the strong work in Brazil, with its 50 million inhabitants. We thank Him for the six training schools and the three medical institutions that have been founded by the providence of God to minister to those in need of medical care.

Elder and Mrs. F. W. Spies, John Lipke, Guilherme Stein, Elder and Mrs. H. F. Graf, and the Thurstons all gave their best in service. They were seed sowers in the fullest sense of the word, and their one great vision was to be consecrated so that God could use them. All have now gone to their rest except Mrs. Thurston. Their works do follow them. We thank God and take courage for the finishing of the work of God in Brazil and in all the earth.



NORTH AMERICA

Atlantic Union

- One student from the Atlantic Union Conference is among the more than 40 who have been accepted for the fall class of the School of Physical Therapy at the College of Medical Evangelists. He is Robert Geddis.

- R. C. Mills, administrator of Highland Sanitarium, Fountain Head, Tennessee, has accepted a call to be secretary-treasurer of the New York Conference.

- Pastor and Mrs. Willis G. Lowry were among a sizable group of Seventh-day Adventist missionaries who arrived in New York on the S.S. *United States* recently. The Lowrys are home on furlough after ten years of pioneering in the Lushai Hills of Northeast India. Mrs. Lowry was the former Helen Meleen, and attended Atlantic Union College. Her parents, Elder and Mrs. E. M. Meleen, were also missionaries to India for many years.

- The celebration of the fourth anniversary of the founding of the Adventist Home at Livingston, New York, was held on Thursday evening, June 25. The celebration began with a banquet, at which A. B. Heiser, chairman of the board, welcomed the guests. H. A. Munson, superintendent, acted as master of ceremonies. H. M. S. Richards and the Voice of Prophecy quartet were special guests.

- Norman Hepner, Jr., formerly of the West Virginia Conference, has accepted a call to serve as assistant publishing secretary in the Northern New England Conference.

- Twelve members of the Intervale Spanish church, New York, recently completed the Light Bearer's Training Course and received certificates in a special graduation service conducted by Jamile Jacobs, Greater New York Conference home missionary secretary, assisted by H. S. Mendez, pastor of the church. Pastor Mendez has already organized another larger class.

- On Sabbath, June 20, a memorial service was held in the Roosevelt, New York, church commemorating its dedication 100 years ago. It was in this church in 1862 that the New York Conference was organized. R. H. Ferris, pastor of the Oswego district, presented the history of the church and L. E. Esteb of the Atlantic Union Conference was the guest speaker.

- Parkview Memorial Hospital, Brunswick, Maine, opened Sunday, July 12. This is the first Seventh-day Adventist hospital erected in the Northern New England Conference. It has facilities to receive 35 patients. Dr. Ronald A. Bettel and his associates have worked hard to make this project a reality.

Central Union

- Elder and Mrs. A. L. Dickerson have come to the Missouri Conference from the Alabama-Mississippi Conference, and they are located in the Kirksville district.

- Five young men were ordained at a sectional meeting in College View, Nebraska, on Sabbath, June 20. Those ordained are Vernon L. Chase, J. Ray Bailey, Arthur L. Page, Max H. Thames, and Eugene E. Johnson. Theodore Carcich, Central Union president, gave the sermon and the dedication prayer was offered by Andrew Fearing of the General Conference. The hand of welcome was extended by N. C. Petersen, Nebraska Conference president.

- On June 10, Mr. and Mrs. John Conkell and children arrived on the campus of Enterprise Academy. Brother Conkell assumes the responsibility of farm manager. He has been associated with the farm at La Sierra College.

- M. G. Johnson is the pastor of the Fort Collins-Loveland, Colorado, churches. He with his wife and daughter came to Colorado after laboring for five years in South Bend, Indiana.

- Elder and Mrs. E. F. Irish and two daughters have recently come from the North Dakota Conference to Denver, Colorado, where Elder Irish is chaplain of the Porter Sanitarium and Hospital.

- After thirty-two years of service in the ministry Elder and Mrs. J. A. Nordstrom have retired in Colorado. The Colorado Conference has invited them to assist in the Longmont district.

- Mr. and Mrs. Eugene R. Taylor have recently moved to Kansas City, Missouri, from the Columbia Union. Mr. Taylor will be principal of the Kansas City school. At present he is assisting R. E. Brewer, pastor of the church.

Columbia Union

- George White has been appointed new accountant and business instructor at Garden State Academy, Plainfield, New Jersey. He succeeds Laurence Sufficool, who has accepted a similar position with Mount Aetna Academy in the Chesapeake Conference.

- William Joost is the new principal of Mount Aetna Academy, near Hagerstown, Maryland. He succeeds J. M. Davis, who has been elected principal of Union Springs Academy in the New York Conference.

- Ruth McGinnis is the new dean of girls at Blue Mountain Academy, Hamburg, Pennsylvania. She takes the place of Helen Metz who has accepted a call to Monterey Bay Academy in California. Roland Ferguson, of Wilmington, Delaware, is the new science and math instructor at the academy, and Mr. and Mrs. John Edison will join the music department.

- For 43 years W. H. Jones has served in the Columbia Union Conference as a secretary-treasurer. At the end of June he retired from active service, his last post being secretary-treasurer of the Potomac Conference. He was honored for his many years of service at the time of the dedication of the W. H. Jones Cafeteria at Shenandoah Valley Academy during the Potomac camp meeting at New Market, Virginia.

- Richard Dickinson, pastor of the Portsmouth district in the Ohio Conference, has accepted a call to become Bible teacher at Mount Vernon Academy. He replaces Charles Dart who is now principal of Blue Mountain Academy.

- A series of tent evangelistic meetings are now in progress at York Springs, Pennsylvania, conducted by E. F. Koch, East Pennsylvania Conference evangelist, and Harry Robinson, pastor of the Carlisle-York Springs district.

- Richard Barnett is the associate minister of the Harrisburg-Hershey district in the East Pennsylvania Conference. He will assist John Kroncke, pastor.

- A total of 19 evangelistic campaigns were in progress at one time this spring in Ohio, the largest number of efforts going on at one time within recent years.

- A new church has been organized at Coatesville, Pennsylvania, in the East Pennsylvania Conference. The church began as a branch Sabbath school several years ago and recently was formed into a company. Adam F. Ruf is the pastor.

- H. C. Morgan, from the Texas Conference, has accepted the invitation of the West Pennsylvania Conference to become publishing secretary. He replaces R. C. Thomas who is going to the mission field as secretary of the publishing department of the Korean Union Mission.

- Eugene Kilgore, of Takoma Park, Maryland, has been named manager of the Book and Bible House of the New Jersey Conference. He replaces Oliver Pitts who has joined the Review and Herald Publishing Association to work in the book department.

● The new pastor of the Johnstown-Indiana-Somerset district in the West Pennsylvania Conference is E. A. Roberts, formerly of Logan, West Virginia. Elder Roberts replaces Robert Knox, who accepted a call to the Illinois Conference.

● William Woodruff, of Beckley, West Virginia, has been named new pastor of the Huntington-Point Pleasant district. He replaces George Mowry who is now pastor of the Danville-Bloomsburg-Northumberland district in the East Pennsylvania Conference.

● William Carpenter, district pastor of the Potomac Conference, has been named new secretary of the Sabbath school and public relations departments of the Potomac Conference.

Lake Union

● The new Grand Ledge Academy in the Michigan Conference, which opened its doors to students for the first time last fall, has now received word that it has been placed on the list of secondary schools accredited by the University of Michigan for a two-year period beginning July 1, 1959. Ralph Bailey, the principal, and the conference education leaders have been working on this for several months. Last year 88 students were enrolled. Facilities are being increased to care for 100 to 125 students this year.

● Elder and Mrs. Ray Van Voorst and three sons have arrived in Brookfield, Illinois, where Elder Van Voorst is to serve as publishing secretary for the Illinois Conference. Elder and Mrs. Van Voorst were brought into the message by the Venden brothers at Grand Rapids, Michigan, a number of years ago. Shortly thereafter Brother Van Voorst entered the literature ministry. In 1949 he became publishing secretary of the Upper Columbia Conference, and later went to California. He was serving in the Northern California field when called by the Illinois Conference.

● Approximately 200 members attended an all-day district meeting at Merrill, Wisconsin, on June 6. Donald Albertson, pastor of the Rhinelander district, was the morning speaker. At two-thirty in the afternoon the pastor, L. D. Herr, baptized 14 candidates. Two joined the Merrill church and twelve became members at Wausau. Five of these were baptized as a direct result of the Wausau crusade held this spring by R. D. McGann, of LaCrosse, and Elder Herr.

● Gary Schneider and his family have accepted an invitation to serve in the Illinois Conference. He completed his ministerial training at Emmanuel Missionary College this spring, and will attend the Seminary for one year before beginning his internship in Illinois.

● City officials at Geneva, Illinois, invited Broadview Academy to prepare a booth for the recent fair. A beautiful display was prepared using many pictures. Two themes were featured. First, education of the heart, head, and hand, as given at the school. Second, the work of the Voice of Prophecy and Faith for Today. Hundreds of pieces of literature

were carried away, and several persons enrolled in the Bible courses.

Northern Union

● Five Red Cross first-aid instructors' schools have been held in Iowa at Des Moines, Burlington, Waterloo, Council Bluffs, and Cherokee.

● The Missionary Volunteers of the Leola, South Dakota, church, with the assistance of the Aberdeen young people, conducted an evangelistic program in the Leola church with more than 30 non-Adventists present.

● W. A. Sowers has accepted a call to the Iowa Conference as principal of Oak Park Academy. Elder Sowers comes to Iowa from the West Indian Training College in Jamaica.

● Richard and Henry Barron, assisted by N. M. Harlan and Jerry Coyle, pastors of the St. Paul churches, conducted a three-week evangelistic campaign in St. Paul, after which 20 persons were baptized. Sixteen joined the St. Paul First church and four the Eastside church.

● On June 21 ground was broken for the new Minot, North Dakota, church. K. D. Johnson, conference president, and Paul Frederick, Minot's city manager, spoke at the services. It is hoped that the schoolrooms will be ready for use in September. R. G. Lucht is the pastor.

North Pacific Union

● K. Eldon Baker reports that six believers were baptized in Butte, Montana, on June 27, following the Anaconda evangelistic series. Other recent baptisms included a family of three from Deer Lodge, and a young mother in Butte.

● The Lewiston-Clarkston effort in the Upper Columbia Conference has resulted in 71 souls baptized or added by profession of faith. These meetings were conducted by George E. Knowles, conference evangelist, assisted by Jim Hiner and the local pastors, R. F. Alderson and Don Jacobsen, and their wives. This fall and winter the evangelistic team expects to conduct meetings in the Pullman-Colfax-Endicott area.

● Norman Leon Cavasos, who will graduate from Walla Walla College this summer, has been elected to teach science and mathematics at Walla Walla College Academy beginning this fall. He will replace G. B. Griesse, who is leaving to accept a teaching position in California.

● Cecil Reed, who graduated from WWC this spring, has moved to Anchorage, Alaska, to connect with the Alaska Mission as Book and Bible House manager and mission accountant. As of September 1, Mrs. Robert Lowe will begin her duties as office secretary in the mission office, and Mr. Lowe will teach in Anchorage after having taught in Ketchikan the past three years.

● Fifty-six Walla Walla College seniors will receive Bachelor's degrees the evening of August 15. Class president is John Siphens of Paradise, California; vice-president is Mrs. Reginald Mattison of Mexico City; secretary-treasurer is Eleanor Brady of College Place; chaplain

is Paul Rice of Dayton, Washington; and sergeant-at-arms is James Smith. Commencement weekend speakers are H. G. Stoehr of the WWC faculty, consecration; G. W. Chambers of Great Falls, Montana, baccalaureate; and H. L. Rudy, recently elected president of the Oregon Conference, commencement.

Pacific Union

● M. J. Sorenson has joined the La Sierra College faculty as assistant professor in the religion and history departments. A graduate of Union College and the University of Nebraska, where he received his M.A. and Ph.D. degrees, Dr. Sorenson has also had experience in the mission field. Recently he spent a number of years as president of the West Indian Training College in Mandeville, Jamaica. Also joining the LSC staff is Lee A. Davis, who will be instructor in agriculture and in charge of the dairy cattle of the school. He received his B.S. degree from Emmanuel Missionary College and his M.S. from Washington State University. Mr. Davis has held the position of dairy manager at Sunnysdale and Pishah academies.

● John T. Hamilton, present professor of voice and director of choral organizations at La Sierra College, will direct public relations at the college this fall. Don Dick, currently assistant director of public relations, will give full time as an instructor in the speech department, where he has been serving part time since 1957. Professor Hamilton will continue as director of the college choir and co-conductor of the La Sierrans, choral-orchestral organization. Albert Mayes, minister of music at the White Memorial church of Los Angeles, will give private instruction in voice on a part-time basis at LSC and continue his work at the White Memorial church.

● W. C. Whitten, secretary of the Central California Conference publishing department, has joined the Northern California Conference as publishing secretary. He succeeds Ray Van Voorst who accepted a call from the Illinois Conference to serve in the same capacity in that field.

● W. D. Kieser, for many years a pastor in the Texico Conference, has been called to serve as pastor of the Fallon, Nevada, church and district. He succeeds Henry I. Miller, who has accepted a call to the Texico Conference.

● On June 28 R. C. Baker cut the ribbon at services which officially opened the new \$60,000, two-story Youth Recreational Center of the San Diego Broadway church. Others participating in the ceremony were J. A. Bishop; Philip Dunham, pastor; Beverly Cales, representing the youth of the church; and Dr. Harry C. Mattison. The lower floor consists of nine classrooms which will be used for Sabbath school, Pathfinder activities, and Dorcas Welfare work. The upstairs auditorium has a seating capacity of 300.

● On June 27 a new church was organized at San Marcos, near Escondido, in the Southeastern California Conference, with R. C. Baker, conference presi-



First Quarter's Report

Our first quarter's world Sabbath school report shows that we have 21,359 Sabbath schools in 185 countries, speaking 787 languages.

We have 1,530,527 Sabbath school members. The largest number of Sabbath school members is found in the North American Division, 324,757, and the smallest number is found in the Middle East, 3,393.

In North America, in proportion to the population, the North Pacific Union has the most Sabbath school members, one Sabbath school member to every 137 of population; the Canadian Union has the least, one to every 1,362. In the North American unions, the proportion of Sabbath school members to total population is as follows:

Union	1 member to
North Pacific	137
Pacific	222
Northern	556
Central	563
Lake	593
Southern	594
Southwestern	874
Columbia	1,006
Atlantic	1,285
Canadian	1,362

Among the divisions of the world, Australasia has the most Sabbath school members in proportion to the population—1 to every 171. Here is the proportion of Sabbath school members to the total population in each of the world divisions:

Division	1 member to
Australasia	171
Southern Africa	209
North America	528
South America	872
Central Europe	1,506
Southern Europe	1,876
Northern Europe	1,885

Far East	1,986
U.S.S.R. (estimated)	4,276
Inter-America	4,806
Southern Asia	17,671
China (estimated)	24,496
Middle East	31,214

What a challenge there is in these figures!

Our first quarter's world Sabbath school offering was \$1,620,902.12. This equaled \$124,684.78 every Sabbath, or \$17,812.11 each day. At the end of the quarter, March 31, 1959, the cumulative total offerings for missions since 1886 was \$126,413,507.66. The first-quarter overflow for the Good Hope Training School in South Africa amounted to \$56,661.79.

The number of Sabbath school members baptized during the quarter was 9,376. Southern Africa reported the most—2,812. North America came next in line with 2,013; and Inter-America was third with 1,721.

I am so glad I belong to the Sabbath school family! Aren't you too?

ERIC B. HARE

dent, leading out in the ceremony. The church with 43 charter members will be pastored by Perry Green, who also pastors the Escondido church.

Southern Union

● Members and friends of the Greensboro, North Carolina, church met recently for a ground-breaking ceremony. Present for the occasion was George Roach, mayor of Greensboro, who gave a brief address.

● Three ministers were ordained at the Florida camp meeting this year. They are Joseph C. Greene, A. C. McClure, and Warren C. Strawn. Participating in the ordination were R. R. Figuhr, General Conference president; Don R. Rees, president of the Southern Union Conference; and H. H. Schmidt, president of the Florida Conference.

● Fifty-one Master Guides were invested on the last Sabbath afternoon of the Florida camp meeting. L. M. Nelson of the Southern Union MV department joined F. W. Foster, secretary of the Florida MV department, in officiating at the ceremony.

● Brookside Junior Academy was the name adopted recently for the new ten-grade school serving Plant City, Zephyrhills, and Dade City, Florida. The principal is A. M. Amundson.

● On May 30 of this year in the Tampa, Florida, First church, R. K. Cemer baptized the 2,000th convert of his 15-year ministry in full-time evangelism. Converts 2,000 and 2,001 were Mr. and Mrs. Harold Deutch. Elder Cemer is the evangelist for the Florida Conference.

● A new church was recently dedicated at Brunswick, Georgia. The church in this seaside city of 30,000 was built dur-

ing the ministry of Ben Wheeler, who now serves in Kenya as a missionary. N. C. Wilson, president of the Georgia-Cumberland Conference, delivered the dedicatory address.

Southwestern Union

● Ruth C. Nelson, head of the secretarial department at Atlantic Union College for the past nine years, has accepted a call to join the staff at Southwestern Junior College where she will serve in the same capacity.

● Plans are under way to build a new girls' dormitory at Ozark Academy in the Arkansas-Louisiana Conference. This academy is fully accredited by the Board of Regents of Seventh-day Adventist Colleges and Secondary Schools, and also by the Arkansas State Department of Education.

● James Anderson, associate pastor of the Dallas First church, has accepted an appointment to be pastor of the Austin, Luling, and Elgin district in the Texas Conference.

● Dudley Tomblinson, hospital administrator for the Santa Anna and Menard hospitals of the Texas Conference, is going to the College of Medical Evangelists where he will serve on the public relations staff.

● The Texico Conference reports that the Abilene congregation has purchased a church complete with all equipment and furnishings. This structure, valued at \$37,000, was secured for \$22,500.

● Wesley Spiva, pastor of the Grand Prairie church, has been appointed by the Texas Conference to serve as an evangelist for dark-county areas.

● Herbert Morgan, who has served in the Texas Conference as assistant pub-

lishing secretary for the past four years, has accepted a call to the West Pennsylvania Conference, where he will serve as publishing secretary. Albert Walters, assistant publishing secretary of the Texico Conference, has accepted an invitation to the Texas Conference where he will serve in a like capacity.

1959 Camp Meetings

Canadian Union

Newfoundland	
St. John's	August 12-16

Columbia Union

West Pennsylvania	
Somerset	August 6-16

Southern Union

South Central	August 14-22
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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	October 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. LDWE
Associate Secretary, General Conference Sabbath School Department

FOR SABBATH, AUGUST 29

Love, the Crowning Virtue

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

THE story of God's dealings with Israel is written across the Old Testament in such words as: "I have loved thee with an everlasting love" (Jer. 31:3). In the New Testament the story of God's love becomes universal: "God so loved the world, that he gave his only begotten Son" (John 3:16). The saving love of God, seen at its greatest in the historic event at Calvary, begets a response in man that involves absolute, exclusive service: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matt. 22:37; compare Deut. 30:6). To love is synonymous with obedience. See Deuteronomy 10:12.

1. God's Love Outflowing

MATTHEW 5:43-47. "Love your enemies." When spies were seeking a pretext for the condemnation of Christ, "He responded by giving them an evidence of His love for humanity" (*The Desire of Ages*, p. 265). Most men love their friends, but it takes the great heart of redeeming love to embrace all men, especially His enemies: "His heart of divine love and sympathy is drawn out most of all for the one who is the most hopelessly entangled in the snares of the enemy."—*The Ministry of Healing*, pp. 89, 90.

1 JOHN 4:8-10. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." "What love is this, that, distasteful, uncongenial, unloving, unlovely as we must have been in His sight, He did this great thing for us!" (Ellicott). "In the contemplation of Christ, we linger on the shore of a love that is measureless."—*The Acts of the Apostles*, p. 334.

"Propitiation" in the mythological sense of appeasing the gods into a favorable disposition not normal to them, is unknown in the New Testament. God provided the propitiatory or expiatory, vicarious sacrifice of Christ, that every believing sinner may lose his guilt, find remission of sin, and justification before God.

HEBREWS 12:6-8, R.S.V. "The Lord disciplines him whom he loves." This passage closely associates the legitimacy of sonship with the necessity for correctional guidance. In this setting the Christian accepts what are sometimes baffling vicissitudes in life, and the Father-son relationship is strengthened. The man outside of Christ meets the storms of life

either rebelliously or fatalistically. "God is able and willing 'more abundantly' to bestow upon His servants the strength they need for test and trial."—*Prophets and Kings*, p. 164. It was this secret that enabled the apostle in tribulation to write the grand passage on God's love and fullness, Ephesians 3:17-21.

2. God's Love in Man's Life

JOHN 3:19. "Men loved darkness rather than light." Verses 19-21 make clear that the lover of darkness is the doer of evil, whereas "he that doeth truth cometh to



the light." When the light of the Bible is accepted or rejected widely, then we have either reformation or reaction, or both, as seen in the countries of Europe during the sixteenth century. See *The Great Controversy*, pages 265-267.

1 JOHN 2:15. "If any man love the world, the love of the Father is not in him." What is love of the world? It is right to love the beauty of the world that God made (Acts 17:24). But the world as touched by sin knew not the Lord Jesus (John 1:19), though He became the propitiation for "the sins of the whole world" (1 John 2:2). Jesus sharply differentiated between a world antagonistic to God, and His Father's world "from above" (John 8:23). Therefore anything worldly—companions, amusements, evil thinking, the love of "filthy lucre," and all that is sinful—is called "the love of the

world" and is in antithesis to "the love of the Father." Read *Patriarchs and Prophets*, page 458.

1 JOHN 5:3. "This is the love of God, that we keep his commandments." "When the principle of love is implanted in the heart, when man is renewed after the image of Him that created him, the new covenant promise is fulfilled, 'I will put My laws into their hearts, and in their minds will I write them.' And if the law is written in the heart, will it not shape the life? Obedience—the service and allegiance of love—is the true sign of discipleship."—*Steps to Christ*, p. 60.

3. Love as a New Way of Life

1 JOHN 4:19-21. "If a man say, I love God, and hateth his brother, he is a liar." When we lose our love for our fellow men, we are losing our love for God. "Love cannot long exist without expression" (*The Ministry of Healing*, p. 360), whether toward God or man. A correct understanding of this word revolutionizes our relationship to God and to our fellow men, including especially our own families. Paul admonished believers to be kind, tenderhearted and forgiving to each other, all consequent upon God's love for us in Christ (Eph. 4:32).

MATTHEW 19:19. "Thou shalt love thy neighbour as thyself." "He who loves his neighbor has fulfilled the law" (Rom. 13:8-10, R.S.V.). We are to love neighbors, unbelievers, enemies (Matt. 5:44), and especially to love the brethren (1 Thess. 4:9), or "all the saints" (Col. 1:4).

LUKE 10:30-37. "He [the Samaritan] that shewed mercy on him [the wounded man]." The inhuman conduct of priest and Levite was a breach of the law (Lev. 19:16-18). A Samaritan was the last person from whom a Jew would expect mercy and love, yet this man lived by the golden rule, and "represents a class who are true helpers with Christ and who are imitating His example in doing good" (*Testimonies*, vol. 3, p. 512).

4. The Superlative Gift

1 CORINTHIANS 13:1-3. Love is the greatest gift because "God is love" (1 John 4:8-16). Both of these references enjoin love on the part of believers. "As he is, so are we in this world" (v. 17). Love was a way of life with Jesus—the "more excellent way" of 1 Corinthians 12:31. "Every human being" is the object of His love, and should be of ours (see *The Ministry of Healing*, p. 162).

1 CORINTHIANS 13:4-8. A noted Puritan preacher used to say that substituting our individual name for "charity" in this passage would make us all blush to think how far we fall short in the practice of Christian love. Only the name of Jesus Christ, the God-man, is synonymous with love. In Christ "we shall not take neglects or slights to heart. We shall be deaf to reproach, and blind to scorn and insult [1 Cor. 13:4-8, quoted]."—*Thoughts From the Mount of Blessing*, p. 16.

1 CORINTHIANS 13:9, 10, 13. "The greatest . . . is love" (R.S.V.). When partial things give place to "that which is perfect," love still remains "the greatest." See the similar tribute to the superiority of love in Romans 5:1-5. Of how much worth are all other things if they are not the outgrowth of Christian love?

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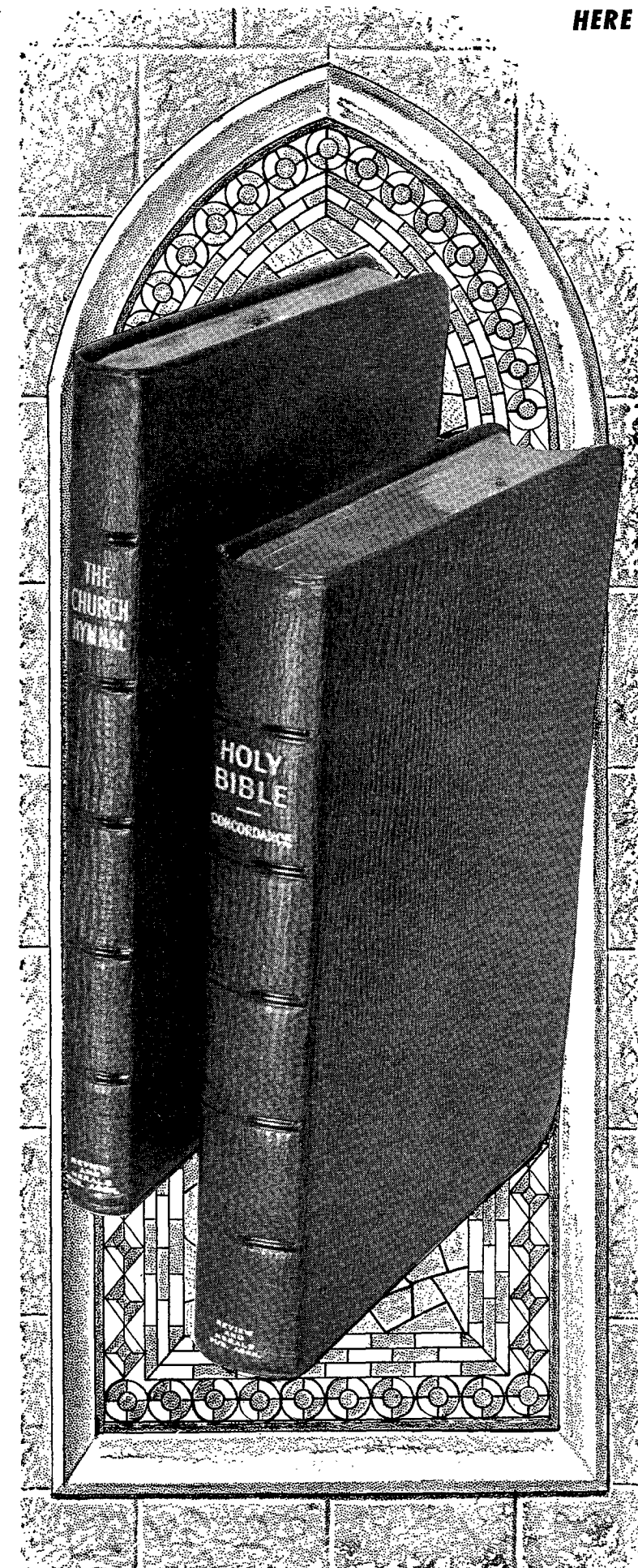
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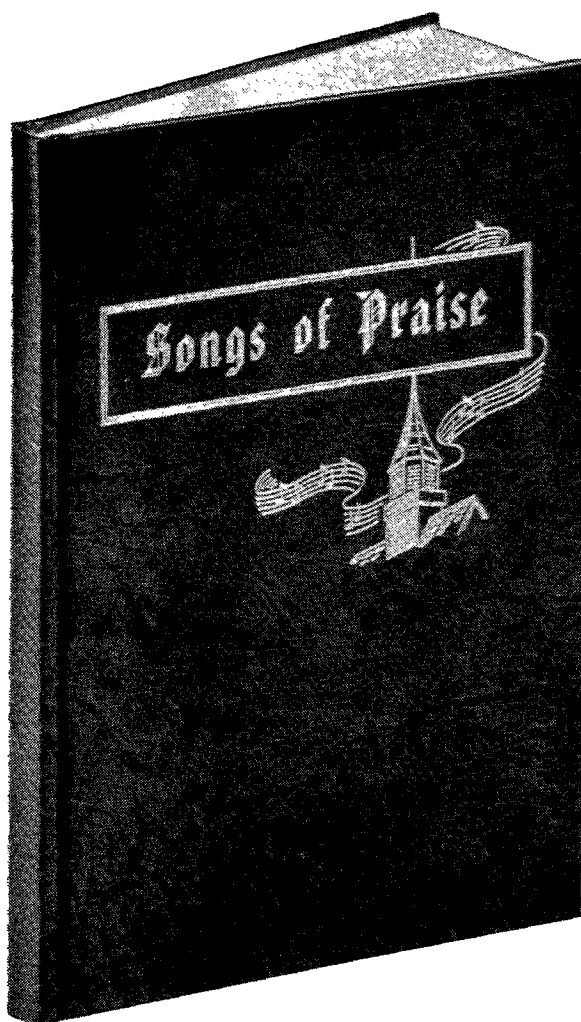
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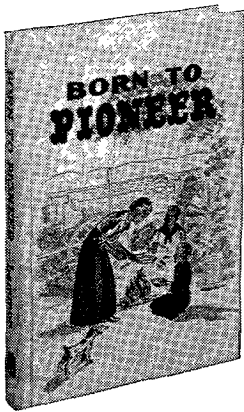
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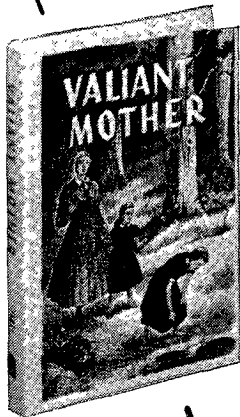
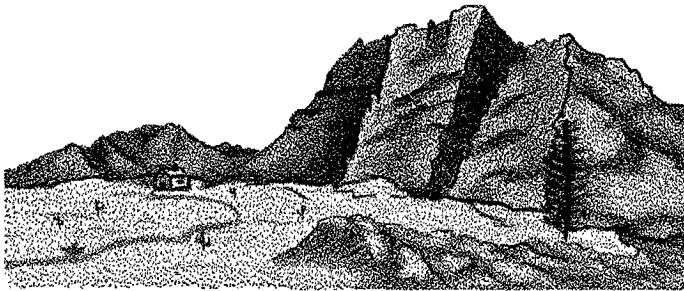
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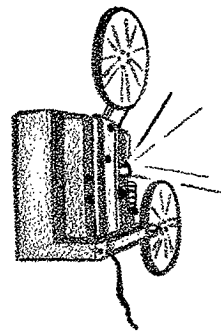
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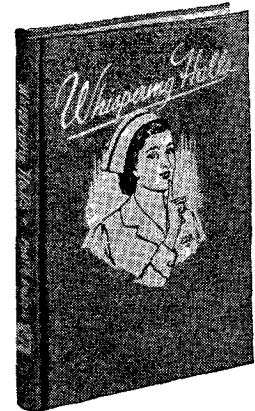
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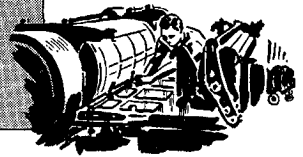
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SOUTHERN PUBLISHING ASSOCIATION

As We Go to Press



H. L. Rudy Accepts Call to Oregon

On July 23, the constituency of the Oregon Conference elected H. L. Rudy as president of the conference. Since 1950 Elder Rudy has served as one of the general vice-presidents of the General Conference, coming to that post from the Canadian Union, where he was president. In the General Conference office, and in many parts of the world where he has traveled and has represented the General Conference, his service and counsel have been greatly appreciated. The blessing of God will surely continue to attend the labors of Elder Rudy as he takes up the leadership of the Oregon Conference.

W. P. BRADLEY

Two Veteran Workers Pass Away

Sad word concerning the death of Elders John Oss and W. B. Mohr, two veteran denominational workers, has been received.

Elder Oss passed away following a heart attack, July 15, in Berkeley, California, while doing research on a book he was writing. As many of our readers know, Elder and Mrs. Oss served as missionaries in China for some 32 years.

Elder Mohr died in Trenton, New Jersey, July 21, while he and Mrs. Mohr were on a vacation trip. From 1917 to 1956 Elder Mohr served as treasurer of local and union conferences in North America.

We extend to the bereaved loved ones our deepest sympathy. A life sketch of these brethren will appear next week in our "In Remembrance" column.

Ellen G. White Articles

As most of our readers know, when Ellen G. White died she left many manuscripts that had never been published. Some of the manuscripts were in the form of letters written to individuals or institutions in regard to personal or denominational problems. Others dealt with general questions of significance to the church.

All of these manuscripts, along with

other materials, were left, by the terms of Mrs. White's will, to a board of trustees. Release of any of the manuscripts for publication is through the united action of this board and a standing committee set up by the General Conference and known as the Spirit of Prophecy Committee.

Recently certain manuscripts were released that will find their initial presentation to our people through the columns of the REVIEW. The first of these, entitled "How to Study the Bible," appears on page 5 in this issue; the second, "The Grace of Courtesy," will appear next week.

Wichita, Kansas "It Is Written" Meetings

George Vandeman will be holding a three-week series of It Is Written reaping meetings in Wichita, September 19 through October 11. Those having names of backslidden Adventists or relatives in the Wichita, Kansas, area, who might be reached, are asked to send their names and addresses immediately to A. R. Hagen, c/o It Is Written, P.O. Box 63, Wichita, Kansas. Invitations to attend the meetings will be sent to all whose names are submitted.

E. E. HAGEN

Total Abstinence Gaining in Favor

Recently I attended an institute on alcoholism in North Conway, New Hampshire, sponsored by an interdenominational group but composed largely of Episcopalians. Fifteen denominations were represented, including Catholics and Jews.

The emphasis at this institute was on the rehabilitation of the alcoholic. The majority of those present were not total abstainers. I was much interested to see, however, that even in the Catholic Church and the Episcopal Church there is a growing interest in total abstinence, and particularly in caring for the alcoholic. Not long ago the Episcopalians took a stand on drinking for the first time, though an extremely broad stand, to be sure, from our viewpoint.

A growing concern exists in the minds of many of the clergymen with whom I associated regarding the prob-

lem of drinking. It was gratifying to see that they are at least beginning to think along lines that eventually may lead to a wiser course of action.

JESSE O. GIBSON

Parkview Hospital Opens in New England

The 35-bed Parkview Hospital in Brunswick, Maine, was opened on Sunday afternoon, July 12. By July 15, 23 patients had been admitted.

It took three years of planning, working, and praying to develop this hospital in northern New England. Situated about 50 miles north of Portland, it fulfills the counsel of the Spirit of Prophecy writings which indicated more than sixty years ago that there should be a medical institution near Portland.

The Parkview Hospital is a self-supporting institution, established by a nonprofit corporation composed of loyal Seventh-day Adventist physicians and others. Total cost of the project amounts to \$430,000, much of which was donated by the people of the community. Among the contributions was one anonymous gift of \$25,000.

One of our conference workers in visiting the institution recently, said, "This is a miracle." And so it is, a miracle of God in answer to the prayers of faith from the hearts and lips of a band of men and women who would not let go until the blessing came.

WESLEY AMUNDSEN

Membership in Korea Passes 10,000 Mark

A most encouraging cable has come to us from Chris P. Sorensen, president of the Far Eastern Division. He reports on the rapid development of the work in the Korean Union, as follows:

"Davis cables from Seoul, Korea's largest baptism, 266, took place July 18. Union baptisms to date this year, 1,248—almost 14 per cent increase. Membership is now more than 10,000."

We thank God and take courage for the wonderful manifestation of His power in Korea.

C. L. TORREY