

THE ADVENT SABBATH

# REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

## Hong Kong

## Taiwan

## Okinawa

*Okinawa  
September 29, 1959*

FOR the past several days I have lived on islands, each of them significant in our present world. I have been in Hong Kong, in Taiwan, and now I'm in Okinawa. The islands are not much in square miles, but they're large in current history.

A week ago today I landed in Hong Kong. That word stands for two different things—a small island of 32 square miles and also a British colony. Hong Kong colony is not only the little island just off the coast of China, it is also the peninsula directly across the narrow strip of water from the island. The part of the peninsula nearest to Hong Kong island is known as Kowloon, a populous area. Behind that lies open country that runs directly to the border of Red China. In addition, the colony includes an array of little islands nearby.

Hong Kong, like Singapore, has long symbolized British colonial power in the Far East. It is still British controlled, although the population is overwhelmingly Chinese. How long the British will hold Hong Kong island and the small peninsula on the mainland no one knows. It is generally agreed that the territory is al-

most indefensible against heavy armed attack. Yet, strange as it may seem, Hong Kong is enjoying an amazing growth in population and in building. Land is at a prohibitive price.

But international and economic matters are hardly the subject of my letters. I came to Hong Kong not to look over the real estate, but to visit with our believers. I found the Advent Movement is enjoying prosperity also, and great growth. At the end of 1958 we had 1,700 members. Almost all of the large increase made in the past 10 years represents new converts.

W. A. Hilliard, in charge of the mission, took me in his little car to visit our centers, particularly our South China Training College. They have five schools with a total enrollment of 1,700. These are very emphatically mission schools with 75 per cent of the enrollment non-Adventists. Every year we reap gratifying returns in young students baptized into the faith. Day after day young Buddhists and Confucianists, for example, sit in these schools, singing hymns of praise to our Lord, and studying the Book of God. I have watched them from the platform, not only in Hong Kong but in other parts of the mission field. They sing with fervor and, I think, with understanding. Who knows what long-range effects are produced in the souls of these impressionable youth. If we are to sow beside all waters, then part of the sowing needs to be done in mission schools.



I found the same cheering report here of mission fervor that I have found elsewhere. In Hong Kong there was a Chinese cook and washer woman employed by a group of our school teachers who were living together in a large house. They invited her to church. The result? Her baptism. Immediately, in the glow of her first love, this humble Chinese servant remembered that she had for-

merly worked for two non-Adventist women who were conducting their own private schools where they had 300 youth enrolled. And so she went off to tell them of her faith and to bring them to church. When she got them to the church she introduced them to the pastor. The result? Both were baptized.

Immediately they stopped holding regular school classes on Sabbath. Instead, they called all their students together for a Sabbath school. They invited the young minister who had brought them into the truth to come to their school building and hold evangelistic meetings. We now have there a well-organized, large branch Sabbath school. And all this as a result of the missionary zeal of a simple, but fervent, Chinese servant who, having been saved herself, sought to bring salvation to others.

In one of our schools on the island were two students from a Buddhist home. They learned, of course, that they should not worship idols, and so they pleaded with their mother to let them burn up the paper god on the kitchen wall, an idol to which she made daily obeisance. Finally she agreed reluctantly. So they burned the idol one evening as she cooked rice for the family. Immediately after supper both boys suffered stomach distress. The mother, alarmed, said to them: "It is the old devil getting you because you burned the idol."

The boys remembered that at the mission school they had been taught to pray when in trouble, so they went to their room and prayed earnestly. The pain and distress immediately disappeared. When they told this to their mother she was impressed and soon became interested in knowing about the Christian faith. Not too long afterward she, with the older of the two boys, was baptized. The second boy is a little young yet for baptism, but is preparing for that rite.

Part of the time on the island I traveled with R. M. Milne, publishing and home missionary secretary and pioneer missionary. He, with his wife, came out to the mission field in 1920. With the exception of a few years dur-

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## TO OUR CONTRIBUTORS

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

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## THE ADVENT REVIEW AND SABBATH HERALD

111th Year of Continuous Publication

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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.]

### Juvenile Delinquency Sets New Record in '58

✓ Juvenile delinquency set a grim new record in 1958, the Federal Bureau of Investigation reported in Washington, D.C. Arrest statistics collected from police departments in 1,558 cities with a population of more than 2,500 showed 480,615 arrests involving persons under 21 years of age. In 1953, 283,400 arrests were reported of persons under 21. In 1958, a total of 284,213 arrests involved boys or girls who had not yet reached their 18th birthday. The comparable figure five years before was 149,806.

### Protestants Warned Not to Convert Jews

✓ A prominent American rabbi has warned against aggressive Protestant efforts to convert Jews to Christianity, labeling such efforts as an embarrassment to both U.S. foreign policy and interreligious relations at home. Dr. Arthur Hertzberg of Temple Emanu-El, Englewood, New Jersey, describing Jewish-Christian cooperation as a "chief glory" of America, declared it might be threatened by "a revived Christian evangelism reasserting its 'great commission' to convert, and hence to dissolve, all other faiths."

### East German Regime Cracks Down on Teachers

✓ The Communist East German regime is taking steps to ensure that Soviet Zone teachers will no longer perform any functions in the religious life of their communities. According to reports reaching here, all teachers will be requested, under disciplinary threats, to resign from any church positions they may hold, such as organists, choir leaders, or elders, by October 1. "It is irreconcilable for a teacher to play the organ on Sundays or perform other church services, while teaching scientific socialism in the school for the rest of the week," Red authorities stated.

### Religious Liberty Parley to Feature Churches and Taxation

✓ Churches and the American tax policy will be the subject of the fourth annual religious liberty conference to be sponsored in 1960 by the Baptist Joint Committee on Public Affairs, it was announced in Washington, D.C. The conference will consider the problem involved in unlimited tax exemptions for church and church-owned business enterprises. Discussion will cover the whole area of taxation as related to the churches, the clergy, and church institutions. Previous conferences have dealt with the problems of the use of public funds by church institutions, and the place of religion in education.

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Circulation Manager . . . . . R. G. Campbell  
Subscription rates:  
In United States, Canada, and U.S. possessions . . . . . One year Six months  
All other countries . . . . . \$7.50 \$3.90  
8.50 4.40

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

Published by the Seventh-day Adventists. Printed every Thursday by the Review and Herald Publishing Association at Takoma Park, Washington 12, D.C., U.S.A. Second-class postage paid at Washington, D.C.

Vol. 136, No. 44.

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REVIEW AND HERALD



# • EDITORIALS •

## A Lesson From Singapore

To Lee Kuan Yew, prime minister of the newly independent island-nation of Singapore, "colonialism" is synonymous with sin. Accordingly, he has initiated a vigorous campaign to stamp out those particular varieties of sin with which a nominally Christian culture had infested the former colony. His goal, he says, is to clean up "a degraded colonial society" and to replace it with one of "vigor and high moral standards." We wish him every success. The direction his reforms are taking could well arouse those who lament juvenile delinquency in Western lands to dispatch an observer team to this great metropolis at the southern tip of the Asiatic continent.

Prime Minister Lee's first step in the effort to reform the morals of his people was to ban eight "pornographic" newspapers and magazines whose offense was that they featured pin-up pictures of movie stars, and advice to the lovelorn. Then he revoked the license of a strip-tease show at the "Plum Blossom." Next on his list are rock 'n' roll music, juke boxes, and pinball machines. The new Government, Mr. Lee explains, is sick and tired of seeing the young people of Singapore "waste their precious time playing billiards and listening to sexy songs."

We doubt not that other societies than ours have their own brands of sin and depravity. But to find the leaders of a Government that makes no pretense at being Christian outlawing some of the accepted practices of so-called Christian peoples, is enough to give any thoughtful person pause for serious thought. We could wish that some of our leaders might pause to think also. There seems to be a perverse unwillingness on the part of some otherwise intelligent people to recognize that the perverted moral diet so long provided by Hollywood, Broadway, and the various communications media of the land is one basic cause for the rising deluge of lawlessness. We as Seventh-day Adventists cannot do much to change the situation in the world about us, but it is within our power to protect our own young people and to help them to recognize these snares of the evil one for what they really are.

R. F. C.

## Cooperation, Not Do-It-Yourself

Many early enthusiasts for the Do-It-Yourself craze are giving the whole idea a second look. Some have decided that when the time, tools, and medical expenses (for strained backs, falls from ladders, cut fingers, et cetera) have been added up, they could have hired professionals to do the job for less. Others, still enthralled by the fun and rewards of painting, building, repairing ("You really should see the paint job I did on my garage!"; "My home-made hi-fi cost me only \$275. The manufactured ones are \$279.50!") are urging their neighbors and friends to join the army of Do-It-Yourselfers.

We have no recent statistics on whether this army is growing or dwindling. Nor have we any information as to how much money is saved annually by amateurs who attempt everything from unstopping the kitchen sink to building a house. We do know one thing: a rather sizable literature has been produced to provide informa-

tion for those who desire to launch out into new and untried areas.

One library has the following titles under its "how to" file: *How to Build a Baroque Concert Harpsichord; How to Build Patios, Terraces, Barbecues, Walks, Fences, and Gates; How to Become a Successful Manufacturer's Representative; How to Install and Service Intercommunications Systems; How to Grow Fuchsias; How to Make a Cactus Flower; How to Take Trout on Wet Flies and Nymphs; How to Read and Understand Business and Financial News; How to Write 240 Words per Minute in Pitman Shorthand.* No doubt these volumes have been of great assistance to readers with specialized interests along these lines.

### A Different Bibliography

What many Christians are looking for, however, is a bibliography of a different kind. They are looking for a "how to" shelf containing books with the following imaginary titles: *How to Develop a Strong Christian Experience on Ten Minutes of Bible Study a Day; How to Be a Good Christian Without Giving Up Anything the World Offers; How to Save the Heathen Without Exercising the Spirit of Sacrifice; How to Be a Seventh-day Adventist Without Being Conspicuous; How to Avoid Trials; How to Build Character Without Stern Effort; How to Enter the Kingdom Without Being Born Again; How to Stay Well While Violating Nature's Laws.*

Needless to say, these mythical best-sellers do not exist. Nor will they ever be written. The formulas called for are impossible. For example, one cannot become a strong Christian without spending substantial amounts of time on the project. One cannot belong to Christ and the world at the same time. One cannot disregard the laws of nature and still keep in health.

In recent years increased emphasis has been given to the doctrine of righteousness by faith. This emphasis has been helpful. It has brought new hope to discouraged Christians whose eyes formerly had been focused largely on their own feeble efforts to "do right." It has removed the legalistic thinking from a large number of people. It has exalted Christ as never before, making plain the great truth that Jesus is all in all in the plan of salvation.

But let us be sure that we understand what righteousness by faith really involves. Let us not make the mistake of thinking that since it is through Christ's righteousness that we are saved, it makes no difference what kind of lives we live. Nor let us conclude that since salvation is by grace through faith, there is nothing for us to do in the matter of developing character and overcoming sin.

Years ago the servant of the Lord warned: "Let no man present the idea that man has little or nothing to do in the great work of overcoming; for *God does nothing for man without his cooperation.* . . ."

"But though Christ is everything, we are to inspire every man to unwearied diligence. We are to strive, wrestle, agonize, watch, pray, lest we shall be overcome by the wily foe. . . . Never leave the impression on the mind that there is little or nothing to do on the part of man; but rather *teach man to cooperate with God,* that he may be successful in overcoming. . . ."

"Effort and labor are required on the part of the

receiver of God's grace; for it is the fruit that makes manifest what is the character of the tree. Although the good works of man are of no more value without faith in Jesus than was the offering of Cain, yet covered with the merit of Christ, they testify [to] the worthiness of the doer to inherit eternal life."—*Selected Messages*, book 1, pp. 381, 382. (Italics supplied.)

"Cooperation" is a key word in understanding righteousness by faith. God takes the initiative in leading us to repentance. He gives us desires for righteousness. He gives us the new birth. He sets before us both the strong meat and the milk of His Word, that we may grow. He points us to ever higher objectives and standards of Christian living.

But if Christ's righteousness is to become ours, we must cooperate. We must repent when He offers us repentance. We must reach out and feed on His Word. We must pray for victory over our weaknesses. We must exercise our will, when temptation comes, trusting in divine power to overcome.

All of these activities come under the classification of works. No one will be saved by them, yet no one can be saved without them. They represent our part in cooperating with God's loving effort to rescue us from sin.

In the matter of salvation there is no such thing as Do-It-Yourself. "*Man's efforts alone are nothing but worthlessness*;" but cooperation with Christ means a victory."—*Ibid.*, p. 381. (Italics supplied.) On the other hand God will not save us without our cooperation. No true Christian will ever be able to write a volume titled *How to Be Saved Without Cooperating With God*.

God wants to save man. Man needs saving. May our words and acts make plain the "how to" of salvation so that our neighbors and friends can join us in welcoming the King of kings and Lord of lords. K. H. W.

## A Voice in the Sky

A reader in St. Louis recently sent us a news story about an instrument called the Stanford Air-stream Modulator, whose stentorian tones can be made loud and clear enough to be understood by the population of a whole city. This new device works on the same principle as the human voice—a stream of controlled air, modulated to produce sound. For its air stream this device burns rocket fuel, and the escaping jet of gas has been found to be just as good as a stream of air for producing loud talk, which it is able to reproduce on a big scale from a tape recording or a radio receiver within its assembly.

It is envisioned that this device might someday be used to warn people of an impending nuclear attack, to tell them just what to do and where to go. Obviously, it would be much superior to the loudest air-raid siren. Other suggested uses are for directing troops in battle, fire fighters in action, and motorists in miles-long traffic jams. It is thought also that this idea might be useful in controlling smog, since intense sound makes molecules dance vigorously and mix more readily than when they are comparatively calm.

As we read this interesting news item our thoughts naturally turned—as would those of any Seventh-day Adventist—to the great voice from God's throne that, one day in the not-distant future, will rend the skies with the proclamation, "It is done." We thought also of the three angels whom John saw winging their way through the heavens, bearing God's last message of mercy to this earth and warning men of the fact that the hour of His judgment is come. Conditions in the world should lead us to pray earnestly that the great day may soon dawn when God's voice will be heard,

not by the people of a single city, but around the world, proclaiming in stentorian tones that sin has run its course and that the hour is at hand for a new order of things in the universe. R. F. C.

## The Robe

From July 19 to September 22 devout Catholics in a steady stream filed through a cathedral in Trier, Germany, to view a robe displayed in a glass case on the wall. For a Deutsche mark (24 cents) each visitor received a metal lapel badge, a devotional book, and a tiny card that had been touched to the tunic. In all, some 1,800,000 pilgrims viewed the relic. Although this was considerably below the 4 million expected by some church authorities, it still represented Roman Catholicism's biggest pilgrimage of 1959. The last time the tunic was put on display—26 years ago—the total visitor tally was 2 million.

Why is the Trier tunic of interest to so many? Because supposedly it is the seamless robe worn by Christ, for which the Roman soldiers cast lots at the foot of the cross. Known as the *Tunica Domini*, legend says that the cotton robe was presented to a Trier bishop more than 1,600 years ago—in A.D. 330—by Empress Flavia Helena, whose son, Constantine the Great, was the first Christian emperor of Rome. Helena claimed to have found it, together with three mud-covered crucifixion trees and some nails, while on a journey to the Holy Land.

Like many other relics of doubtful authenticity, the robe has been accorded a place of respect in Roman Catholic tradition. When it went on display this year, Pope John declared that the pilgrimage to Trier formed "an honorable part in the preparation by prayer" of the Ecumenical Council he has called. The Pontiff's message said the seamless coat is a symbol of the undivided Christian church.

We doubt that the robe is the actual garment worn by our Saviour as He climbed Golgotha's hill. And the pronouncement by Trier's Bishop Matthias Wehr that the tunic "has been sanctified by the prayers of centuries" does little to change our conviction. Neither the prayers of saints or the passing of centuries can make an unauthentic article genuine.

### A Weak Argument

The argument used on behalf of the tunic is similar to that put forward for the sanctity of Sunday—the object in question dates back to ancient times, hence must be genuine. In either context, it is entirely too weak to be convincing.

This year's pilgrimage to the *Tunica Domini* points up anew the fact that the religion of untold thousands of people in the world is heavily grounded in tradition and superstition. Millions—both within the Roman faith and in heathen religions—feel that there is spiritual power in relics, amulets, and images.

But true religion is far removed from superstition. It is grounded in an intelligent understanding of the Almighty, as He is presented in His Word. It is founded on faith in the character of God—His goodness, His love, His justice, His mercy—and on the knowledge of His provision to save sinners. It is based on a firm belief that righteousness is by faith, not works, and that the garment needed by lost mankind is not the *Tunica Domini* but the robe of Christ's righteousness. This robe is available to all, regardless of race, color, nationality, or geographical location. Its blessings are not reserved for a few pilgrims. May every REVIEW reader know for himself the joy of wearing this robe, which is the only garb that can fit us to stand in the sight of a holy God. K. H. W.

# Offerings and Sacrifices

By M. V. CAMPBELL

THE offering of sacrifices to God was one of the earliest requirements made of man after sin entered the world. They indicated the confidence of the penitent sinner in a coming Redeemer, and to a limited degree showed his realization of the infinite cost of salvation.

In the ceremonial law very specific instructions were given regarding each sacrifice so that it would properly point forward to the "Lamb of God which taketh away the sin of the world." All sacrifices were made at considerable financial cost.

Throughout the Bible it is clear that God expects gifts from us; not just small donations, the giving of which would not be felt, but gifts that mean real sacrifice. These offerings are to come not only from the wealthy, but also from the poor. Said God to ancient Israel, "Three times in the year you shall keep a feast to me. . . . None shall appear before me empty-handed" (Ex. 23:14, 15, R.S.V.).

It is not difficult to understand why God desires to lead His followers through the experience of sacrifice, for the foundation of salvation was laid in sacrifice. "God so loved the world, that he gave his only begotten Son" (John 3:16). Even in eternity we will never fully understand what this gift cost our heavenly Father. Abraham, when about to offer his son Isaac, perhaps understood it more clearly than anyone else. God will never call upon any of us to make a sacrifice comparable to His own, but He does ask us to sacrifice—for our own good.

People of our day are ready and willing to give up what life holds dear in order to serve their Lord. Missionaries leave their homeland and loved ones to labor for God. Many go to savage countries to work for the conversion of heathen people. In accomplishing this task some even live among lepers to bring physical relief and salvation to their souls. God takes note of these sacrifices.

Jesus was no stranger to sacrifice. He "who gave himself for our sins" (Gal. 1:4) said, "Freely ye have received, freely give" (Matt. 10:8). He also said, "It is more blessed to give than to receive" (Acts 20:35).

Why does God love a cheerful giver? Because there is something Godlike about giving. It is contrary to ordinary selfish human nature for a man to take something he owns and likes and wishes to keep and give it to someone else.

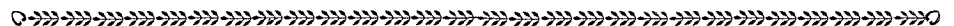
God sees in the cheerful giver something of Himself. He emptied heaven of its most cherished possession. He made this gift to, and for, us. He did so cheerfully. He continues to bestow His gifts upon us. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. 8:32).

Yes, in observing a cheerful giver, God catches a glimpse of Himself mirrored in that soul, for God Himself is, and ever has been, a cheerful giver. Never has God given grudgingly.

He gave and gives all, and gives lovingly, fully, and freely. Thus when a man gives, and does so wholeheartedly, he reflects God in this respect and wins the approval and love of his heavenly Father.

When Jesus was on earth 1,900 years ago, He was interested in the donations made at that time. "Jesus sat over against the treasury, and beheld how the people cast money into the treasury" (Mark 12:41). From this account we find that Jesus not only observed which people made contributions, He also noticed the amount of each gift.

Not only does the Saviour take note of the amount each person places on the collection plate or in the offering envelope, He also notes whether one is rich or poor and He sees the amount left after the donation is made. This is indicated in the following two verses: "And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:



## *Autumn*

By Myrtle Leora Nelson

When summer flowers are gone and autumn embers  
Burst forth in splendor with a golden glow,  
Oh, I am thankful for the joy of living  
When pensive Autumn makes her gorgeous bow!

The air is crisp, the maple leaves are yellow,  
Their trunks are storing sugar sweet and good;  
The squirrels and other tiny woodland creatures  
Have found a place to hoard their winter's food.

The trees are dropping apples in the orchard,  
The moon's a golden lantern up above,  
And everywhere we look we see reflected  
The goodness of our gracious God of love.

for all they did cast in of their abundance; but she of her want did cast in all she had, even all her living" (verses 43, 44).

Our Saviour realized that while this poor widow was putting in only a meager offering compared to the large sums given by the rich, she was making the greatest sacrifice of all. It would have been impossible for her to make this same sacrifice every day, but for some special reason her heart overflowed with thanksgiving to God. She did not expect anyone to know of her gift, but she did want to give

to God everything she owned, and all that she had were these two small copper coins. It was the greatest sacrifice she could make, but she made it gladly.

Occasionally it is a good thing for us to make an unusual financial sacrifice to God. The regular weekly offerings are usually not sacrificial—they are in our regular family budget. Many have experienced marked spiritual blessings following sacrificial giving. Why not, like the widow of old, come to the Lord with a gift that constitutes true sacrifice?

In the Background of Fulfilled Prophecy—2

## The Increase in Population

By R. E. Finney, Jr.

FOR they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty" (Rev. 16:14).

The picture presented here shows us that the final events of history will be of world compass. The expression "kings of the earth and of the whole world" plainly points this out.

In the first article of this series we saw that such breadth of action would have been impossible before the beginning of the time of the end and the coming of the industrial revolution. Global wars would have been impossible because of the sheer logistics involved. The transportation did not exist to make possible the movements of armies at speeds and over distances that would have been necessary for such conflicts.

Furthermore, we have seen that not only transportation but also communication is necessary for one country to make its influence felt on another. Two hundred years ago, or less, nations did not know enough about one another—if they were separated by much distance—to have cause for war. Indeed, some modern thinkers have felt that the rapidity of transportation and communication may actually, today, help to bring on conflict. Instantaneous communication and rapid transportation keep the world on edge, whereas, if ideas could not be transmitted so fast, men's minds might have time for reflection, and tempers might cool off.

As if to demonstrate to the world the effect that modernization and industrial revolution have had upon

the world, Japan was successful in resisting the influences of the West until decades after Europe and America had begun the great changes of modern history.

It was not until 1854 that Admiral Perry succeeded in "persuading" Japan to open her doors to the West. At that time the government of the country was feudal in nature and medieval in its folkways, industry, and commerce. Generally, the situation was equivalent to fifteenth-century Europe. The population was 30 million.

The Japanese were, and are, apt pupils, and the transformation of the material nature of life in Japan was startling in the extreme. By 1940 Japan was a front-rank industrial nation. That may not impress us as it should. But when we realize that the Japanese who made the motion, in the Diet, to adopt rifles as weapons for the Japanese Army, instead of bows and arrows, lived until about the time of the outbreak of World War II, we begin to sense the tremendous rapidity of the change that came to Japan.

To properly sense this fact and its real meaning one needs to realize that today some 90 million people are pressed into an area about the size of California. This in turn means a density of nearly 3,000 souls per square mile of arable land. If you are a farmer, think of having only about one fifth of an acre of ground for each person in your family. That is the plight of Japan.

That this fact of Japanese life has been a major factor in her history during the past four or five decades cannot be overlooked. The pressing

problem of providing land for her multiplying people has certainly had a part in her foreign policy-making, and may well do so again.

Japan certainly is not unique in this respect. But the fact that the problem is general and is becoming more and more critical in many parts of the world needs notice and comment. It was not always this way. The problem of population is a new problem. It has not been recognized as a problem by many people until recently.

Why this is so can be illustrated by the case of Europe. From as far back as we know there was not much change in the population of Europe from century to century, until modern times. In 1650 Europe had an estimated population of 150 million. In the next century there was practically no change in the figure. Fifty years more passed and the figure then was 188 million. The year was 1800—the turn of the nineteenth century. Now watch the figures. In 1850—just fifty years later—the figure was larger by 78 million. By 1900 the total was 401 million. It had *more than doubled* in a single century. By 1957 the total population of Europe was 412 million!

It is no accident that these gains occurred when they did. We are not saying here that this growth is a matter of prophecy. What is being said is that the growth is a factor which has had a good deal to do with the fulfillment of prophecy, for crowded, hungry nations very easily become dangerous, warlike nations. The prophecy reads, "And the nations were angry."

Why, from the human standpoint, did this increase come as it did and when it did? Let us think back to the industrial revolution. The growth in population followed the industrial revolution for easily explained reasons. Machines made it possible for men to produce many more times the amounts of consumer goods than they had ever produced before. More food can feed more people, and history has demonstrated that population follows food supply.

But there is more than this that needs to be noticed. Thinking of the industrial revolution in broad terms, we must include in it scientific advances. Knowledge of hygiene and the real birth of medical science greatly reduced mortality, especially infant mortality, and at the same time the birth rate rose. The average life span in ancient Rome was 30 years; in some countries it is now 70.

This is the human explanation, and it is valid. But we should not let this obscure the fact that this factor was taken into account by God. He knew all about the industrial revolu-



tion and when it would occur. He knew that one of its results would be an explosive rise in the population of the world and that this, in turn, would be a contributing factor in the cause of wars. Thus we have the prophecies that our age would be one of turmoil.

The end is not yet. The industrial and scientific revolutions have not reached some of the largest areas on earth, or are just reaching them. What may happen when the full impact of the revolution reaches them staggers the imagination.

Some idea of the possibilities can be gained from the fact that the population has gone from 600 million to 1.554 billion in Asia in the past 150 years. South America has increased from 15 million to 131 million in the same length of time. It is certain that neither of these continents has much more than begun to feel the results of the revolution.

Probably a much more adequate idea of the urgency of the situation can be reached in another way. It has already been stated that Japan has nearly 3,000 people for each square mile of arable land. While the situation is not as bad in Europe, it is still serious. Those who read these words may remember that one of Hitler's rallying cries was *lebensraum* (living room) for the German people.

This was not idle talk, for today there are 368 people to the square mile in West Germany. There are over 700 per square mile in Holland, and over 800 in Belgium. The traveler in the Rhine Valley, or along the shores of the Mediterranean in Italy, soon gets accustomed to seeing the terraces mounting from the water level high up the sides of the hills, some of them large enough to hold only one fruit tree or a half dozen grape vines. Or, in the low countries, one sees the most intensive and skillful farming making use of every square foot of soil. These expedients are not the result of personal whims or national folkways; they are resorted to through the bitter necessity of trying to feed an expanding population.

Daniel the prophet, writing of our day, said, "And there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book" (Dan. 12:1).

There are many ways in which this prophecy of trouble is being fulfilled, but it is certainly apparent that never has this globe been so crowded with people, and never have the people of the world been as restless as they are now. Population pressure naturally brings unrest. The abundance of in-

formation that now reaches all corners of the world exhibits the vast difference in the standards of living between the "haves" and the "have nots," and it is not likely that the "have nots" are going to be content with their underprivileged lot.

It is not necessary to point out the extreme danger confronting all of us in case of war. We could not be ignorant of it if we would. Without the promises of God intelligent men

would be overwhelmed with despair.

There are two facts that we should keep firmly in mind. One is that as surely as the sun rises, prophecy is being fulfilled with greater and greater speed. The other is that the child of God has no more to fear now than he ever had, and that means that he should have no fear at all, for "at that time thy people shall be delivered, every one that shall be found written in the book."

#### The Significance of the Sabbath—2

## A Sign of Allegiance to God

By Robert Leo Odom

THE press some time ago reported an international incident in which a very wealthy person, it was alleged, was expelled from a certain country simply because he became angry and knocked from a cafe table onto the floor the nation's flag in the form of a little paper napkin, then stepped on it.

Now what was the significance of that act? Was it a case of showing contempt for a mere piece of tissue paper? Indeed not! The act was interpreted not only as disrespect but even as an insult to all that the little paper flag stood for. Why? Because a flag's value lies chiefly in what it represents.

The Sabbath has been given to God's people as a sign of allegiance to God. He says: "Hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God" (Eze. 20:20; see also verse 12).

I didn't devise my country's flag. I had nothing to do with the choosing of its colors or its design. The Government of my country did that. It gave me and my fellow citizens that banner, and it expects us to respect it.

Likewise, I had nothing to do with the choice of the day that is the Sabbath. The Sovereign of the universe chose the seventh day of the week to be His holy day. He had ample reason and authority for so doing. The Lord of the Sabbath has given to us, the citizens of His kingdom, that sacred day to be a sign between us and Him. He intends that by keeping it holy we shall let it be known that He is our Maker and our Redeemer.

God says, "Hallow my sabbaths." Who is the God who has said, "Hallow my sabbaths"? He says to men:

"Remember the sabbath day, to keep it holy" (Ex. 20:8). And He adds in the plainest language possible that "the seventh day is the sabbath of the Lord thy God" (verse 10). It is clear, therefore, that the seventh day is not the sabbath of the Jews. Neither is it Moses' sabbath; nor that of the Seventh-day Adventists. "The seventh day is the sabbath of the Lord thy God."

Moreover, the New Testament Christian knows for certain who is the Lord of the Sabbath. Christ was chided by His enemies concerning the manner in which He kept the Sabbath. There never arose any dispute between Him and His opponents about which day was the Sabbath. On that point they were in complete agreement. The day of the week that they kept as the Sabbath was also the day that He kept as God's holy day (Luke 4:16, 31; Mark 1:21).

But they did disagree about the manner in which it should be kept. When they accused Him of disregarding their man-made rules for the observance of God's holy day, He let them know that they were talking to One who knew more about the Sabbath than they did! He said, "The Son of man is Lord even of the sabbath day" (Matt. 12:8). Thus He let it be known that the Sabbath is indelibly stamped with His own name, declaring it to be His holy day—the Lord's day! The Holy Spirit inspired three different men to record that remarkable statement in the New Testament Scriptures (Matt. 12:8; Mark 2:28; and Luke 6:5).

Seventh-day Adventists observe the seventh-day Sabbath because it is Christ's holy day, the Lord's day, the only day of which in Holy Writ He ever declared Himself to be the Lord.

Furthermore, there is a very wonderful reason why Christ is the Lord of the Sabbath, why the Sabbath is the Lord's day. When I became a Seventh-day Adventist I learned as never before the wonderful truth contained in these words: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. *All things were made by him; and without him was not any thing made that was made*" (John 1:1-3). "He was in the world, and the world was made by him, and the world knew him not" (verse 10).

The fact that the Creator of this planet—who could merely speak the word and set a new world spinning in space; who could say, "Let there be light: and there was light" (Gen. 1:3)—could love sinful me enough to die on the cruel cross the death that I deserved was love that I could not resist. I surrendered my heart to the God and Saviour with love like that.

The keeping of the seventh day as the Lord's day is but an expression of heartfelt love, devotion, thanksgiving, and loyalty to the Lord of the Sabbath, who is the Lord Jesus Christ. He says: "If ye love me, keep my commandments" (John 14:15). I love my God and Saviour. Therefore, I keep His commandments out of gratitude and love to Him. I would be ashamed to disobey His word after He has done so much for me.

Christ made the Sabbath for man and gave it to him to be kept holy as a sign or banner of His sovereignty over this world. Down through the ages it has been passed from one generation of His worshipers to the next to be kept sacredly displayed because of the truth. During the dark ages of the Christian Era, when the black night of apostasy settled down upon Christendom, many things came in to supplant those things that Christ anciently gave to His people. Among them was an ecclesiastical festival that certain churchmen, and not God, wrongly called "the Lord's day." By various means, even by the use of state laws and penalties, they succeeded in inducing millions of men to observe it as such.

### Never Haul Down the Colors

When I was a young man in naval service, we were instructed that in case of a daylight engagement with an enemy, our flag would be flying at the masthead, and that we were never to strike—haul down—the colors at the enemy's command.

In this critical hour when lawlessness is rampant in the world, God has in "every nation, and kindred, and tongue, and people" those whom He describes as "they that keep the com-

mandments of God, and the faith of Jesus" (Rev. 14:6-12). We must never strike the colors before the enemy of truth. Christ says to every one of His followers, "Be thou faithful unto death" (Rev. 2:10). We must be willing to die for the truth's sake.

What would it mean to you if one of your fellow citizens should go to the flagpole in front of one of your country's public buildings, pull down its flag, trample it under foot, and run up the banner of an enemy nation in its place? Would that make any difference to you? If so, how much? Suppose that he should urge you and even attempt to compel you to follow his example in showing contempt for the legitimate flag? Would that make any difference to you? In Isaiah 58:13, 14, man is told to take his foot off God's holy day, to cease to misuse it.

Some time ago I watched the ceremony of the burial of two more unknown soldiers in Arlington National Cemetery near Washington, D.C. When the military pallbearers were about to set the coffins in place for lowering, they reverently lifted up the edges of the flags draping the biers and folded them back so that no part of them would be pressed by the rollers as they turned.

So also the edges of the Sabbath should be guarded. The middle part of the Sabbath is no more sacred than the first or the last parts of the day. Let us not forget this. At one time I talked with high officials concerning a Seventh-day Adventist young man who had been trying to keep the Sabbath faithfully while in military service. One officer said: "We will grant him permission to attend church services every Saturday morning. But in the afternoon he must drive the gasoline truck or do any other work assigned to him in the camp."

I explained to the officer that while people of other denominations often go to church on Sunday mornings and spend the rest of the day fishing, golfing, attending ball games, weeding their yards, or doing repair jobs and other work at home, we Seventh-day Adventists conscientiously believe that the first minutes of the Sabbath, and also the last ones, are just as sacred as the middle ones. All the hours of the Lord's day are holy. God has "sanctified" the entire seventh day. He commands us to remember and to keep holy the Sabbath day; not merely part of it but all of it. I am happy to say that the officers saw the point and gladly gave the young man the whole day off from common work.

Yes, we must keep the Sabbath as good loyal Christians, remembering all that Christ's holy day stands for.

To do otherwise would be, for the truly enlightened person, an act of treason against his Saviour, Jesus Christ, the Lord of the Sabbath.

Some people do not know the real truth about the Sabbath. God will judge them according to the privileges and opportunities that they have had. We cannot and dare not be conscience for others. We must leave to God's judgment those who disregard the Saviour's holy day. "For we must all appear before the judgment seat of Christ" (2 Cor. 5:10).

### What Difference Does It Make?

Now let us consider the error of the argument that it makes no difference which day one keeps as long as it is one day in seven. Let us suppose, by way of illustration, that a Mr. Smith calls his ten-year-old boy and says to him, "Jimmie, please go to Woolworth's store and get two pounds of six-penny nails for me."

"Yes, Dad, I'll be glad to do that for you," says Jimmie. And away he goes to do his father's bidding.

When the lad arrives at the store, he sees an attractive pile of peanut candy on the candy counter. After pondering the matter a few moments, the boy decides that insofar as his preferences go, two pounds of peanut candy are more to be desired than an equal quantity of six-penny nails. So he buys two pounds of peanut candy, watching the clerk weigh out on the scales the exact amount called for.

Returning home, Jimmie says to his father, "Here's the purchase, Dad, exactly two pounds!"

Mr. Smith opens the sack and looks inside. Then he remarks, "Jimmie, you have not done what I told you to do!"

"But you told me to go to Woolworth's store, didn't you, Father?" asks the boy in pretended innocence.

"Yes, son, I did ask you to go to that store," replies the father.

"Indeed, and that is the very place I made the purchase, Dad," the boy answers.

"Granted that you did go to Woolworth's store, still you have failed to do as I bade you," remonstrates the father.

"And you told me to go to Woolworth's store, didn't you?" asks the youth.

"Yes, two pounds, no more and no less," Mr. Smith replies.

"I got two pounds for you, exactly the quantity that you told me to buy. If you do not believe it, then take it and weigh it, and see for yourself that there are two pounds," explains Jimmie.

"Yes, my boy, I doubt not that the quantity is two pounds. But I still maintain that you have disobeyed me. I told you not only to get two pounds



but also informed you very plainly what it was that you were to buy two pounds of. However, instead of buying two pounds of six-penny nails you have bought two pounds of peanut candy. That is nothing less than sheer disobedience. I must hold you accountable for your misconduct," concludes the parent.

Do you suppose that Jimmie could clear himself before his father by simply asking, "What difference does it make, as long as the amount is two pounds?"

In God's sight, willful partial obedience is gross disobedience. (See 1 Sam. 15:13-22; Matt. 7:21-23.) God has not only told men to keep one day in seven but He has told them also *which day of the seven* is to be kept holy. "*The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed*

it" (Ex. 20:8-11). The Scriptures make it unmistakably clear that the seventh and last day of the week, and no other, is the Sabbath day. (See Gen. 1:5, 8, 13, 19, 23, 31; 2:2, 3; Mark 15:42; 16:12; Luke 23:54, 56.)

Therefore, I explained to the minister mentioned in last week's article that when an enlightened person willfully keeps "one day in seven" other than that particular day which God has specifically designated as the one to be kept as His holy day, it does make a difference—the difference between obedience and disobedience.

The Lord of the Sabbath says to His followers: "If you love me, keep my commandments" (John 14:15). "For this is the love of God, that we keep his commandments; and his commandments are not grievous" (1 John 5:3). Let your observance of Christ's holy day, therefore, be faithfully displayed as a banner of loyalty and devotion to Him because of the truth that He is your Creator and Redeemer!

others of our ministers to put their light under a bushel and to cease to bear witness, thus escaping trial, imprisonment, and worse. But they live in the finest tradition of God's great men.

I should add this for the benefit of some who might think of sending money, clothing, or food to China. The best evidence I could gather was that it is very uncertain whether the money would reach the person for whom it was sent; likewise the food. As regards goods sent in, I was told that the recipient is required to pay 100 per cent tax, and needy recipients would most certainly not have the money to pay such a tax.

The general conclusions that I drew from the evening's talk with our Chinese workers were re-enforced, and in some parts amplified, by a long conversation I had with the Hong Kong U.S. Consul General, Julius Holmes—a quiet, courtly gentleman, and one of the finest examples of consular or embassy personnel I have found in my travels. He told me of his interest in our mission work, and particularly in our sanitariums. I've found repeatedly that ambassadors and consuls in these distant lands are much aware of the medical work that we are seeking to do. I am glad that our doctors and our sanitarium personnel have created so fine an impression.

A two-and-a-half-hour air ride took me north to Taiwan, formerly known as Formosa. The island is only about 240 miles long, and not more than 90 miles wide. It acquired the name Formosa when the Portuguese discovered it in the sixteenth century. The word means "beautiful," and it is a beautiful island. The hills and valleys are all green. Much of the island is rather mountainous and thus hardly fitted for cultivation or dwelling places.

On this island are more than 10 million people, divided into three groups. There are about 188,000 aborigines. Don't ask me where they came from. I think even the anthropologists are not sure. The best guess is that they are closely akin to the Malays. They are known generally as the "mountain people." There are little villages of them here, there, and elsewhere all over the island. Their culture is primitive. Their features are sharply different from the Chinese. But, thank God, they respond gloriously to the gospel. Some of our most successful work is being carried on among them.

Then there are some 8 million Taiwanese. These are people who reveal by their features that they are Chinese, but they have lived apart on this island for long centuries. The first of them, according to the best knowl-

## Hong Kong, Taiwan, Okinawa

(Continued from page 1)

ing the war—they escaped from Hong Kong in the early days of the war—they have been steady in mission service. He told me they hoped they could put in a total of 45 years.

While in Hong Kong I tried to learn something about the state of our work in Red China. On the lawn one evening at the mission compound I talked with all the workers—they are mostly Chinese—as to any fragments of news they might have from China. Most of them have close relatives there. All the fragments of information didn't add up to a great total. There is rigid censorship in China. This much I concluded from the meager information given me:

Our people in China suffer a great fight of affliction, sore oppressed on every side. Sometimes the government has attempted to combine all the Protestant churches in one, which has left our Adventist ministers without means of support. The best evidence warrants the conclusion that it is not lawful to take up tithes and offerings in the church service, although our people are permitted to give gifts to the church if they so desire. Again, the result is great financial stringency for our ministers, for often our people fear to be known as strong financial supporters of the church—Christianity is hated in China.

Numbers of our leading ministers have suffered imprisonment. The Chinese leader of our work, Hsu Hwa, was for years imprisoned, but now is free. In April, 1958, the secretary of the division, David Lin, was imprisoned. None of our believers, so far as we can discover, has been permitted to visit him in prison. The chief charge against him was that he was translating Mrs. White's works into the Chinese language. His prosecutors established to their satisfaction that such an act was traitorous because Sister White encouraged the youth to honor God above all else, and especially to be faithful in Sabbath-keeping.

Of course, a man who is determined to take the Sabbath day for religious services rather than working for the state is by Red Chinese philosophy hostile to the state. Because David Lin, as the testimony at his trial indicated, is most loyal in upholding the Spirit of Prophecy, he has been given a long sentence. But just how long none of our brethren seem to know exactly.

We had only to talk with these dear Chinese workers in Hong Kong for an hour or so to realize that the days of persecution for the faith, of trial, imprisonment, and torture did not end with the Dark Ages. How easy it might have been for David Lin and

edge, came here in the sixth century. As a result, they have developed a culture and customs of their own. They speak a dialect of their own, and it is with difficulty, and only after some association with them, that our missionaries, schooled in Chinese, can converse with them. The Tower of Babel continues to cast its long, baleful shadow over the islands of the earth, as well as the great land masses of the continents.

The third group consists of about 2 million Chinese, or mainlanders as they are often called. These have come to the island largely during the past ten years, or since the mainland came under the control of the Communist regime. Some 600,000 of these are the military—the foot soldiers, air police, and air-force personnel—disciplined, well-trained, and constantly on the alert. Here lives Generalissimo Chiang Kai Shek, whose name is known the world over.

Here, perhaps, is one of the most explosive spots in all of our inflammable world. Here, any day, as most conservative statesmen will admit, the third world war could break out. I am not making a loose statement for sensational effect. I had a long talk only yesterday afternoon with the very affable U.S. ambassador, the Honorable E. F. Drumright, who has a long background of Far Eastern diplomatic and consular service. He was for years Consul General of Hong Kong. I will not turn aside here to recount what he told me. The ambassador talked with me freely with the understanding that what he said was "off the record." He talked quietly and restrainedly, but what he said only re-enforced what I had already learned—that the situation here is inherently explosive and that no one can safely predict what a day may bring forth.

At the airport E. L. Longway met me. He introduced himself by name. He didn't need to. I certainly ought to know Brother Longway. He and his faithful wife have been in the Far Eastern mission service since 1918, a total of 41 years. I am told by the other missionaries that he talks Chinese like a Chinese, and that his Chinese vocabulary is very rich. He has been doing my translating. He is president of the South China Island Union Mission, which has its headquarters in Taiwan. The union includes Taiwan, Hong Kong, Macao, and a group of small islands known as the Pescadores. Associated with him in service are W. I. Hilliard and his wife, who have a total of 43 years of mission service.

These comparative figures about membership growth in Taiwan will warm your heart. The Taiwan Mission was organized in 1949 following

the arrival of two or three of our missionaries in 1948. The work had to be started from the ground up. In 1949 there were fewer than 20 members. On June 30, 1959, the membership was 1,804. I asked Brother Longway whether a large part of this great growth might not be explained by refugees—Adventists coming over from the mainland. He answered No, that only a few such refugees have come to the island. Membership growth is almost wholly from new converts—converts won by the time-tried methods of evangelism, mission schools, medical work, and the Voice of Prophecy with its Bible correspondence course.

### The Medical Work

Prominent on the mission compound is the Taiwan Sanitarium and Hospital. It was opened in 1955. In charge is Dr. Daniel A. Mitchell, Jr. Associated with him is Dr. R. O. Heald. And for the last three or four years, for a part of each year, Dr. A. N. Nelson has come over from California at his own expense to help carry the medical load at the sanitarium. Dr. Nelson and I were at Pacific Union College forty years ago. I had not talked long with him before he said, "Tell the doctors back in the States that there is no experience so worth while as making a contribution of at least a part of their time to some mission hospital." The three doctors are CME graduates. When I talked with them they were full of stories, not about special surgery they had performed, but about the spiritual results of the sanitarium. Here is one story they told me.

An 11-year-old girl had surgery. A lingering convalescence provided a good opportunity for the presentation of the truth. In time she was baptized. Her parents had become somewhat interested while they were caring for her at the sanitarium and staying at the home of one of the missionaries. The now-baptized girl returned home and conducted family worship each day. After a while her mother and one of her sisters were baptized. The sister is now out at our school preparing to be a nurse. Two or three others in her village also were baptized as a result of her Christian witness. A small company now meets regularly each Sabbath in that village.

Sabbath morning just preceding my preaching at a union service of the Taipei churches a half dozen newly baptized persons were voted into membership. One of these had undergone surgery at the sanitarium and been converted. Two others of the newly baptized ones had come in by the Voice of Prophecy broadcasts of Milton Lee, son of Frederick Lee.

And two more had come in by the Voice of Prophecy Bible correspondence school.

I drove with Brother Longway 130 miles south from Taipei to visit some of our churches and our Voice of Prophecy correspondence school office. There is much rain, which means much verdure on the island. Unfortunately, last month over an area of some 2,500 square miles, incredible as it may seem, there was a tropical downpour of 60 inches of rain in 18 hours. I could not believe my ears when Brother Longway told me. I made him repeat it two or three times. He assured me that this was the report of the weather bureau.

Since I have driven through the area and have seen the flood devastation I am less incredulous. Some of our dear believers suffered sorely. But between the aid that the state and the mission gave them, they have been quite rehabilitated. What impressed me was the respectable and substantial character of our church buildings in the little towns along the way. It is always worth while to erect such buildings. What's more, these church buildings, all of them built in the last few years, will hold two or three times their present membership. The brethren believe that they must build with a view to growth.

At one of these churches I witnessed an unusual sight. There were many villagers coming with small bags and sacks to receive flour, powdered milk, and corn meal. On the large sacks of flour from which these people were being served were printed prominently these words: "Donated by the people of the United States. Not to be sold or exchanged." The United States Government is using Christian churches on the island as distributing agencies for them. Every month from this church 700 families are served, representing a total of some 4,000 people. Here, I thought, was a beautiful illustration of the church cooperating with the state without any entangling alliance.

In the Voice of Prophecy Bible correspondence school office I found a half dozen or more folks busily correcting lessons. We have nearly 4,000 correspondence school students taking the Chinese Bible course, and a few hundred, the English—the English-speaking people are a small minority. As I looked at one of the lessons in Chinese I could only marvel anew over the resourcefulness of our God who makes effective the gospel even through the medium of the strangest-looking characters in print. Last year more than half of those baptized on the island had their first contact with Adventists through the Bible correspondence school.

I asked one of the group of workers to tell me a good story of definite results in the very recent past. Here's the story. About two weeks ago they received a letter from one of their students, a man who owned a little printing office not far from Taipei. He said he had had his shop closed every Saturday for the past six months and wanted to know if there were any other Sabbathkeepers nearby. There were—many hundreds.

I should add that we not only have a Bible correspondence school but are able, on this island, to purchase time each week on the radio.

On this trip we also stopped at the home of M. C. Warren. He and his wife were in Hong Kong right then for special Ingathering work. They have spent 46 years in mission service!

Our round trip southward on the island covered some 260 miles. We struck no cyclist and no pedestrian, which is another way of saying that Brother Longway seemed able to read the minds of the hosts of people who always cover the roads in and around every village, and who apparently have a carefree contempt for sudden death. Believe me when I say that driving in Oriental lands is hard on your blood pressure! The city of Taipei, with nearly one million population, has the highest automobile accident rate, I am told, of any large city in the world.

Okinawa was not in my original itinerary. But by squeezing my schedule a little I found 24 hours for a stopover on this isle that lies directly in the path from Taiwan to Tokyo. Though only 67 miles in length, and only about four to five miles wide, Okinawa looms large in American military strategy. Here, in 1945, the Japanese made one of their last desperate stands, losing more than 100,000 men. They well knew that when Okinawa fell Japan was open to direct attack.

I looked up at a sheer bluff quite near our mission, where some of the fiercest fighting occurred. It is only a short distance from where the Japanese had their command headquarters. Over the edge of this bluff, Desmond Doss, frail in body but stout in godly valor, lowered 75 wounded American soldiers. That he was all the while exposed to Japanese fire only highlighted the rare quality of his sustained courage. It takes a long while and a steady hand to lower 75 men safely over a cliff. Desmond Doss, who later received the Congressional Medal of Honor for his breathtakingly valorous exploit, helped dramatically to demolish for all time the cynical view that those who refuse to kill are therefore cowards.

Our work on this island began in

January, 1950, when E. E. Jensen landed, alone—his wife and babe came some months later. From nothing, the work has grown to 349 members in mid-1959. There are three organized churches, housed in church buildings, and a fourth to be organized very soon. Besides, there are two other companies. I asked Brother Jensen how he got the work under way. His reply was direct: "I began preaching the message in the nearby villages, and after a time the people began to accept the truth and ask for baptism."

In 1950 he knew no Japanese—the official language of Okinawa. So he hired, part time, an Okinawa university student to translate for him. The translator's interest grew. Brother Jensen persuaded him to go to our Japan Missionary College. There he was baptized in 1951. He became one of the first workers added to the mission. He translated for me last night. I asked him about his conversion. "As I listened to Elder Jensen preach, I became impressed," he explained. "Then I got a copy of the Japanese *Signs of the Times* and read an article on the signs of Christ's coming. I could see that those signs were being fast fulfilled. The more I pondered the matter, the more convinced I became."

In November, 1953, medical work was begun in a simple way. A nurse conducted an outpatient clinic. In 1955 Dr. George M. Tolhurst, one of our medical school graduates, came to Okinawa. The clinic is now caring for outpatients at the rate of 15,000 visits

a year. Immediate steps are being taken to add a wing to the clinic building for 15 beds. Evidently the standing of the clinic must be high—the Chamber of Commerce is giving \$3,000, and the Lions' Club \$3,000, to aid in building the wing. The rest of the money needed is being raised by public subscription. The new unit should be ready for use early in 1960.

In 1953 a mission school was started. The same year the colporteur work was organized. Unquestionably, one of the reasons why the work on Okinawa has grown so encouragingly is that the various time-tested Adventist activities were launched. We must have schools, literature work, medical missionary work.

The Voice of Prophecy Bible correspondence school is busy here. It has about 2,000 students. There are also weekly broadcasts.

As the believers came in for the union service last night, they left their shoes in the entryway and put on slippers. The ministers, just before they went on the platform, took off their slippers and stood only in stocking soles. It is a Japanese custom, I'm told. Moses would have understood it, and followed it. That's what he did at the burning bush. These dear Okinawans are most reverent people.

You hear repeatedly the roar of jet planes—Okinawa is a great military outpost of the United States. Preparation for war—how often I have seen it on this journey. Our mission program is to prepare men for a world beyond war.

F. D. NICHOL

## Parents' Fellowship of Prayer

"I will save thy children."—Isaiah 49:25

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

### Husband Converted After Many Years

Regular readers of this feature know that this is a *Parents' Fellowship of Prayer*. It is made up of parents who pray for their children—and the children of others—who have grown indifferent to salvation and whose thoughts and affections are on the world. It is natural that God-fearing parents should feel a deep concern for these dear ones, for time is short and the coming of Jesus is at hand.

Occasionally requests other than for children come to the Fellowship; sometimes for unbelieving wives or husbands. The following letter from California is of this kind. "Dear Friends: I wrote to you several months ago asking that prayer be offered for my husband, my children, and me. That prayer has been answered."

The letter then tells how the husband has become an Adventist through the combined efforts of pastors, evangelists, and others after having known the truth some 43 years. "Previous to his conversion," his wife writes, "I had never seen him read his Bible. Now he reads it daily. He has finished *Steps to Christ* and has started reading *Patriarchs and Prophets* and *Bible Readings*. We study our Sabbath school lesson together. I can scarcely realize what has happened."

There is much more to the letter, but space forbids our quoting it all. We rejoice with this sister in the joy that has come to her. May her experience be duplicated in many other Adventist homes where at present only the husband or wife is in the church.



# OUR HOMES

HOW TO KEEP THEM  
HAPPY  
AND HEAVENLY

CONDUCTED BY PROMISE JOY SHERMAN

## Someone Saw Possibilities

By Sharon Boucher

[Parents and friends sometimes lack vision concerning the great work young people may do if they are given encouragement and support to obtain an education. The article that follows recounts some of the results that have accrued from sending one young man to college. It should inspire every church member to see that other youth be given similar opportunities. How much might be accomplished for the cause of God if every Adventist youth could be adequately trained for service!—Editors.]

**H**ERBERT," Mrs. Moore said, "how would you like to go to college?"

The young man thought of his six-dollar-a-week salary, three dollars of which went for room and board. A little mental arithmetic easily disposed of the other three.

"It's impossible!"

"But if your friends in San Francisco make up a purse," Mrs. Moore protested, "would you go?"

"I'd love to," he said impulsively, then lost no time in scouting the Oakland campground in search of J. N. Loughborough to ask his advice.

Elder Loughborough's sincere decision was that Herbert was too fond of the girls to make a serious student. But Mrs. Moore recognized an enthusiasm that could be a positive influence in the Lord's work. All it needed was a nudge in the right direction.

Application was made to attend Healdsburg College, and neither Herbert Dexter nor Mrs. Moore ever regretted the arrangements that were made. She and her friends got together money, bedding, and clothing. And he, fun-loving though he was, applied himself to his studies during the school year and assisted in evangelistic meetings during summer vacations.

His second summer as assistant evangelist, when he was twenty-one, was spent in Paso Robles, California. Here he chalked up a "first" in denominational history.

T. H. Okohira, a young Japanese, was employed by a large hotel in Paso Robles. He attended the evangelistic meetings regularly and Herbert studied the Bible with him three or four times a week. Before the summer was over he gave his heart to the Lord and was the first Japanese to become a Seventh-day Adventist.

W. C. Grainger, then president of old Healdsburg College, was sent to Japan soon after this. Teru Okohira went with him to act as interpreter. Their first convert in Japan became a minister and has won souls for Christ for more than sixty years.

As a fledgling minister, young Dexter had to prove himself. In the summer he held tent meetings; in the wintertime he held meetings in schoolhouses. Two years after leaving school, in 1895, he and his young wife were on their way to Tahiti aboard the missionary ship *Pitcairn*, on their first overseas adventure.

Pastor Dexter, as a child, had been brought up on Tahiti. His father, an adventurer, lived on this South Pacific island but had sent Herbert to the States when he was fourteen years old. Three or four years after coming to America, Herbert learned of the Adventist faith and accepted it. He worked at the Pacific Press and made the first drawing for the first *Our Little Friend* ever printed.

Then came college. Now he was headed back to the place of his early youth where he had learned to drink and smoke. This time he was going to teach the islanders the message that had cleaned up his own life.

Later Pastor Dexter labored in Fresno, California, and in nearby Aubry Valley, where a young man by the name of Estell Boger accepted Christ as his Saviour and later served in the West Indies and in Africa, helping to widen the radius of the spiritual influence started by the San Francisco church members who helped a boy through college.

When Pastor Dexter was asked to go to France he accepted that call. A young boy attended the meetings he held at Lyons and became a Christian. Then he enrolled in our school at Gland, Switzerland. In time he became a minister and went to the islands of Reunion and Madagascar. He was M. J. Bureaud, who at the time of his death this year was director of the Saint Lawrence Mission, which includes the French populations in the territories of Ontario, Quebec, New Brunswick, and Nova Scotia.

In 1910 the Dexters went to Switzerland, and while there God used Pastor Dexter as a means of teaching Miss Rosa Le Mème the Sabbath truth. When she returned to her home on Mauritius in the Indian Ocean, many books and tracts went with her.

As president of the French-Swiss Conference, Pastor Dexter was a member of the committee that sent Paul Badaut as the first missionary to Mauritius. Today there is a member-



A. DEVANEY

Is there any better investment for the Lord than helping some young person gain a Christian education?

ship of more than 1,000 Seventh-day Adventists in the island area.

Retired now, at the age of eighty-seven, Pastor Dexter lives in the small town of Orange, California. He still retains his boyish eagerness, and has returned to his boyhood hobby—art. Gardening is another hobby. He shares flowers, fruit, and vegetables with old friends and new. But his greatest joy is looking forward to meeting his Master and all those whose lives, directly or indirectly, were changed because of his ministry.

Someone had faith in his possibilities and backed it up with financial help. How worth while an investment!

## Little Sister

By Lucia Mallory

"Run along now, Dot. I don't need you to set the table." Helen's annoyed voice came from the kitchen, where she was putting the vegetables on to cook.

"But I want to help you get dinner for Aunt Lucia," a childish voice protested.

I heard the clink of silver and china in the dining room as the small hands went on with their work.

Helen's determined steps came in from the kitchen. "You aren't doing it right, Dot. See here! The knives and forks are all crooked and you didn't put the napkins in the right places!"

I could hear Helen moving about the table, doing her little sister's work over again. The back door slammed and Dot wandered out into the yard.

What a pity for big sister in that superior way to take away little sister's chance to help! There wasn't much that I could do about it, since Helen had invited me to share the birthday dinner she was preparing for her mother.

She had stopped in to see me at the library on her way home from school. "Today is mother's birthday, Aunt Lucia," she had whispered. (All the children of my friend, Flora Barron, call me Aunt Lucia.) "I'm going to have dinner ready for her this evening when she comes home from substituting at the Cole school. I want you to be there as part of my surprise!"

Of course I had told Helen that I would be happy to come. In my position as special guest I could not very well go out and insist that she let her little sister help her prepare the birthday surprise. I could only call Dot around to the front porch and tell her about some attractive new children's books that had just come into the library.

Dot was sitting on the porch steps, looking a bit forlorn, when Flora came up the walk.

"Why, Lucia," she exclaimed, "this is a surprise! You must stay and have dinner with us! Look, Dot. I found some fine peaches and grapes at a fruit stand over by the schoolhouse. You can take them out into the kitchen and wash them well. Then get the big green dish and see how nicely you can arrange them. We'll put them on the buffet."

Dot went off happily, carrying the basket of fruit. Her mother seemed to understand that she was longing to have a part in the work of the home.

"My being here is Helen's idea, to celebrate your birthday," I said to Flora. "She insisted that I stay out here with my knitting while she was busy in the kitchen."

"Oh, yes, she knew I would enjoy having you to dinner, and she likes to put into practice the cooking lessons she has had at school," Flora replied. "I doubt that she needs any help from me, but I'll go in and see how she's

coming along. Maybe I can do something."

A few minutes later Flora returned to the porch.

"Helen is having a fine time all by herself," she told me. "Dinner will be ready by the time daddy and Jack get here. It's nice to come home after such a busy day as I've had and find dinner almost ready! Helen likes to do things for me, but it's hard for her to realize that Dot is old enough to want to help me too. I'll have to talk to her about that. We'll arrange it so Dot can share in the work."

I might have known that such a good mother as Flora Barron would understand the big-sister-little-sister problem and solve it wisely. Both of her daughters greeted us with smiling faces when we went in to dinner a few minutes later. Dot was as happy about the dish of fruit she had arranged as Helen was over the truly delicious dinner she had prepared.—*National Kindergarten Association.*



## Greedy Man Made Generous

By Arthur S. Maxwell

Not only did Jesus heal the sick, cleanse lepers, restore cripples, open the eyes of the blind, make the deaf hear, feed the hungry, save the drowning, and raise the dead, He somehow got right inside people's minds and hearts and made them think and act like new men and women. He was indeed the Prince of healers.

As He came out of Jericho one day with a great company of people about Him, His keen eyes caught sight of a very short man running ahead of the crowd. It was Zacchaeus, the chief tax collector of the district, and very rich.

Zacchaeus ran on till he got to a sycamore tree. There, forgetting his importance, he climbed the tree like a boy and made himself comfortable in the branches.

Jesus was glad that such a man as this was interested enough to go to all this trouble just to catch a glimpse of Him as He passed by.

The crowd moved slowly on, with some people shoving hard to get closer to Jesus, and others calling loudly to Him for help.

At the sycamore tree Jesus stopped and looked up into the face of Zacchaeus.

The tax collector was delighted. Here was the great teacher of Galilee right below him, looking up at him—yes, smiling at him!

Something began to happen inside him. Surely, he thought, Jesus couldn't

be interested in *him*. Not in a tax collector. Everybody hated tax collectors.

But Jesus *was* interested in him. Very much so.

Then, to the surprise of Zacchaeus and everybody else around, Jesus said, "Zacchaeus, hurry up and come down. I want to stay in your house today."

"My house?" asked Zacchaeus, his eyes opening wide in surprise and a smile wreathing his face. "My house?"

The next moment he had slid down the tree and was standing beside Jesus.

"Do come! You are so welcome," he said, and proudly led Jesus to his home.

I wish I knew all that Jesus said to Zacchaeus as they sat together in the living room, or maybe on the porch that day. But I don't. Nobody does. All we know is that before the afternoon was over, Zacchaeus made public his repentance for his wrongs, and confessed that he was already seeking to make restitution.

"Jesus," he said, "I'm giving half of all I own to the poor, and wherever I've taken money from anybody unlawfully, I'm repaying it four times over."

Jesus was delighted. "This day is salvation come to this house," He said.

Then He uttered those words that have brought so much blessing to millions of people ever since: Jesus came "to seek and to save that which was lost."

Yes, rich and poor, high and low, sick and well, old and young, the tax collector and those who are taxed—in fact, anybody who is lost, who wants to find the way home to God and heaven—may know that Jesus is seeking him and will save him if he wants to be saved.

Dear boy or girl, wherever you are—up a tree, in a boat, on a city street, or in your own little bedroom—Jesus is looking for you.



## Behind the Mask

By Harold E. Fagal

THE doorbell rang in the early evening, and upon opening it I found standing on the front steps a group of masked figures dressed in garish costumes. A simultaneous chorus rang out in the autumn air, "Trick or treat!" In the group were a clown, an Uncle Sam, a gaily dressed Mexican with wide-brimmed hat, and the inevitable tramp. Each small figure wore a mask so as to hide his identity, and yet I knew that behind each one was a pair of bright eyes.

These were young people from my own neighborhood. If I had seen them under other circumstances I would have recognized them in an instant, but now they were in disguise. They were trying to be something they really weren't. A mask and a costume effectively concealed their individual identities, but it didn't change what they really were. They were my neighbors whom I saw almost every day, but now they were pretending to be someone else.

Their very presence at my door with the threatening chorus, "Trick or treat," was out of character. They were trying to be desperadoes when in reality they were normal, wholesome young people. I invited them into my living room and tried to guess their real identity. It was not an easy task, but they soon took off their masks. After putting in their bags as many of the goodies we had provided as they felt they could conscientiously take, they remasked, bounded out the door, and were on their way to the next house to repeat the same performance.

We are amused at behavior such as this, for we can remember when masks and costumes fascinated us too. Now we are prone to look upon this as childish behavior, but often even when adults outgrow childhood they play a similar game. They do not go down to the dime store and buy a face mask, but they have various masks that they put on from time to time to hide their real identity—even from themselves.

There is an old saying to the effect that every person is in reality three

selves—the one he thinks he is, the one others think him to be, and the one he really is. The ultimate goal in life is to be yourself—the self you really are. But so few are successful in reaching this goal. It is a common thing for a person to mask his true identity from himself and others.

Here, for example, is a teen-age boy walking down the street with a swagger in his step and a note of bravado in his speech, trying to appear very much the man about town. He is trying to look very sure of himself, very much a man of the world. But it is all a sham and a cover-up. Instead of being sure of himself he is very unsure of himself. He is putting on a mask to hide his feelings of insecurity, and he pretends to be something he really isn't.

I once knew a person who was a gifted braggart. Anything you could do he could do better. There was no place he had not visited, nothing he had not done, nothing he could not do. His circle of friends grew smaller and smaller. Being in his presence was not pleasant because he monopolized the attention of the group by his loud talking and much bragging. Those who knew him casually, thought he had a superiority complex, for that was the way he appeared on the outside.

The truth of the matter was that this was only a mask, a device he used to cover up his true feelings of

inferiority. So effective was the mask that it kept his friends from finding out that he was a person of sensitive feelings who felt so insecure around others that he overcompensated for his feelings by becoming a braggart.

It is a pleasure to see a young person genuinely interested in the church and in spiritual things, but I knew one young man who wore a mask in that regard. He was always in church and he always seemed religious. However, this was only a mask he was wearing to cover up his sinful practices. No one would ever have imagined that he was guilty of the things he was really doing, for he seemed such a good boy. For a time he got away with what he was doing, but eventually the mask began to slip and people saw him for what he really was.

These are but three examples of the many ways people disguise themselves and their true feelings. But such behavior is always dangerous. Why? In the first place, it is dishonest. It is an attempt to be something you are not, and one cannot be honest with the world and with himself as long as he is living a lie.

In the second place, it is dangerous because it keeps a person from reaching the highest and best achievements of which he is capable. A person works his best and lives his best with his fellow men as he achieves acceptance in his group for what he is, not for what he is pretending to be.

In the third place, disguised behavior is dangerous because it is a sin against God. He who created man placed within each individual certain talents and certain responsibilities, and He gave to each his place on earth and a work to do. Failure to be what God wants you to be and to do what God wants you to do, is a sin.

The world in which we live is hostile in many respects. Life at its best is not a bed of roses. The sins of the world surround us on every hand, and there are soul-destroying forces at work within and without. These hostile, soul-destroying forces cause us to put on the masks that hide us from ourselves and from our friends. We try to be what we really aren't. There is only one source of help to which we can turn in our endeavor to rip the masks from our lives and be our true selves—and that source is Christ.

The apostle Paul wrote these words to the Romans: "And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:2).

It is possible to have your life re-





newed in Christ Jesus. It is possible, through His power, to build your life anew. By His grace you can remove whatever mask is hiding your real self, and through acceptance with Him achieve acceptance with your fellow men.

The experience of conversion is the most wonderful experience that can come to a human soul. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5:17). Christ will transform your life. The old man of sin within you will be crucified daily as you live anew in Christ Jesus your Lord.

Trick or treat? It's up to you. You can live behind a mask that keeps you from acceptance with God and man, or you can live your life to the fullest and achieve the highest and best that God has planned for you as one of His children. The choice is yours.

## Junior Talks

### Blind Captain Khanga

By D. A. Delafield

Captain Muluda Khanga was born in Portuguese East Africa nearly 60 years ago. Captain Khanga is a blind evangelist—chaplain of the Malamulo Hospital, Nyasaland, Africa. Born a member of the Mlomwa tribe, and a pagan, he accepted Christianity when he was a little boy.

When Muluda was a young man he prayed for a Christian wife, and God led him to a young woman named Agnes. They were married, and to them ten children were born. Two died, but eight are living—seven girls and one boy. All are Seventh-day Adventists. Isn't that wonderful?

Agnes and Muluda worked for small wages. Agnes earned only two shillings and sixpence a month, Muluda just six shillings. That means that she earned about 45 or 50 cents, and he only about 90 cents a month.

After six years of teaching they worked at the Mwami Mission in Northern Rhodesia, and in 1930 he became an evangelist. Then gradually he lost his sight. In 1934 he retired.

Muluda naturally worried about the future. "But I am still young" he said, "and I am going to be happy and work for Jesus." One night he had a dream. In the dream he saw the Saviour come and stand on Malanga Mountain, a beautiful mountain that can be seen from the Malamulo Mission.

As It Looks to Me—12

## For God Forever

By Albert Hamilton Watson, Dean of Men, Newbold Missionary College

I have a little scrapbook in which I put things that I want to keep but which cannot be classified in some file. I was leafing through it the other day, and I came across these thoughts I had written down several years ago:

"Yesterday, as I sat musing about my life, it seemed to me a record of failure. What had I accomplished? Who had been blessed by my life? What had I done for God? When I was younger, the life that stretched out before me seemed bright with promise, and my ambitions knew no bounds. But now those ambitions seemed to mock at me. My life story so far seemed one of failure and defeat.

"Just now, in my devotional period, I have been reading the story of the resurrection as recorded in the twentieth chapter of John. To me it is one of the most impressive chapters in Scripture. The closing words are: 'These [things] are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.'

"Here is God's answer to my mood of yesterday. When Christ burst asunder the tomb, He opened the prospect of an eternity to man's gaze. It is not true that our only chance of enjoying life is this brief spell of today. Endless ages stretch before us. All that matters now in this life is that we shall make sure of *that* life. What matter now the failures of this vale of tears? What matter now its

disappointed hopes and bitterness? They may merely become steppingstones into that resplendent and enduring life. This revelation has brought a wonderful thrill. Life begins again.

"I vow here and now that the current of my thoughts shall be no longer directed toward the attainment of personal ambitions. That has consumed too much of my energies. Henceforth my consuming passion shall be to serve Him who has given me this new life (May 23, 1956)."

I have never regretted that vow. I only wish that years before I had seen more clearly life's true meaning! I would have been more profitable to God, and I would have had the profound satisfaction that has come to me since.

I remember a student who passed through this college with the aim of becoming a minister of the gospel. Before he finished his studies, however, it had become clear to me that his aim was not the result of a vow to give his life to God. He wanted the prestige that goes with the ministry. Today he is a minister, but not in the Seventh-day Adventist Church. He does not know the joy of fulfilling a high and holy calling. He is simply earning a livelihood. Would to God that he had seen the light that has been given to me!

What are you doing with your life, dear reader? Are you giving it to God? Are you?

In the dream the Saviour's head was crowned with a crown of thorns. There was a kind and sympathetic look on His face. He spoke and said to Muluda, "Forget about your eyes, but take care of your life."

Jesus assured the evangelist that God would take care of his blindness; it was his business to use his life to win souls and build up the kingdom.

In the past 20 years or more Captain Khanga has been winning souls for Jesus. He has forgotten about his eyes; he is taking care of his life.

As we sat in the Malamulo school he said to me: "There is not a thing in my heart that I love more than to tell my dear people about Jesus. Pray for me that I may win more people to Jesus."

As I looked into the sweet face of this man, made luminous with a light from heaven, and into his eyes, glazed with disease, I said, "God, help me to forget my infirmities, and to take care of my life, that I may use it for Jesus."

The experience of Captain Khanga should bring courage to the crippled, the blind, the deaf, and the dumb.

With his white-and-red-tipped cane tapping before him, Captain goes up and down the halls of the Malamulo hospital. While I was there he had prayer with the wife of an important chief. Captain believes that she will give her heart to Jesus and become a Seventh-day Adventist. I want to work for Jesus faithfully as Captain Khanga is working, don't you?

# Ups and Downs

## While Traveling in the Congo

By R. H. Wentland, *President, Congo Union Mission*

**M**OST of our traveling in the Belgian Congo is done by car, and sometimes we travel over roads where even an experienced ox would hesitate to venture.

On a recent trip we were rolling along, four of us in the car, at 35 miles an hour. Any speed above that is unwise, because deep ruts, rocks, and holes have a way of unexpectedly appearing. However, on this particular road the sandy soil was smooth as we approached the large Luembe River. Here a long, narrow, wooden bridge, minus railing, spanned the torrent. The approach to the bridge had been recently repaired, and this gave confidence that all was well.

It was impossible to see the entire bridge when we started over it, but at the highest point we were shocked to note a large section of the bridge

was not there! I immediately applied the brakes and managed to bring the automobile to a stop exactly nine feet from the end.

We trembled as we viewed the rocks and water some twelve feet below us and tried not to imagine what condition we and the poor car would have been in had we continued a few feet more. What if the boards had been wet from a recent rain? Or what if we had not noticed the break in time? These questions came and went, round and round, in our minds.

On another day not long ago several of us were traveling together, again in the Belgian Congo. We had spent the night in a small hotel near the road, and two of our traveling companions, very new in the mission field (we'll call them John and Mary), wanted to leave at three in the morn-

ing so as to arrive at our next stop in plenty of time the following day. They left at three, as planned, but we did not leave until five.

Slowly, safely, we worked our way down the one-way road as full daylight broke around us. We breakfasted along the road as usual, wondering how far ahead of us John and Mary were. It was about 11:30 A.M. before we found out! On a rather straight stretch of road we noticed an object off to one side of the road. As we approached we discovered it was John and Mary with one of the mission nurses.

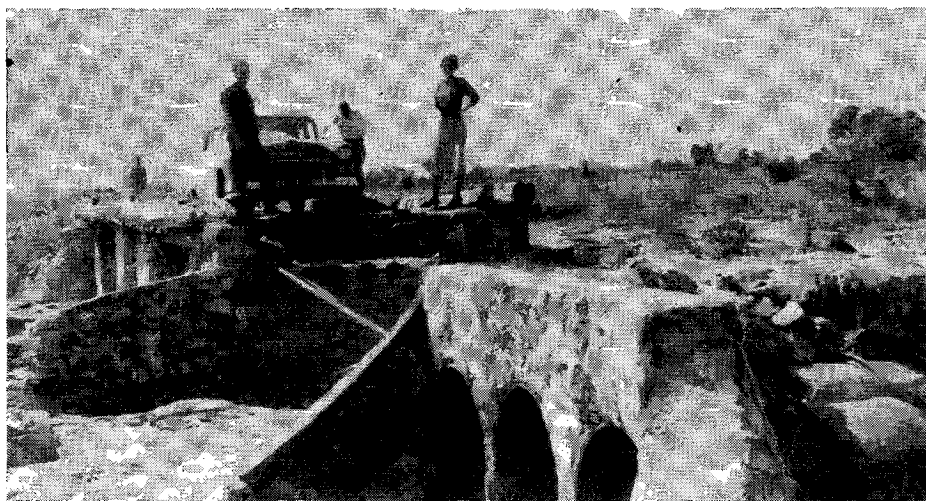
"What's the trouble?"

"Broke the left rear bearing," was the reply, with a tone of disgust mingled with perplexity. Soon we were busy taking out the rear axle and all the broken parts, hoping to be able to find replacements in the next town, which was 192 kilometers (120 miles) down the very rough road.

We were hungry, and for good reason, since it was past time for our noon meal. So we improvised shade by using several poles and a small tarpaulin to protect us from the burning noon sun. We also hoped to discourage millions of sand flies, some of which had taken up residence in our ears, eyes, necks, and noses. We lost that battle—sandflies are determined "tenants."

After lunch was over and the dishes washed, my wife, the nurse, Mary, and our union treasurer's wife (for she and her husband were traveling in my car) climbed into my auto, and we set out for the next town.

Our treasurer, F. H. Thomas, stayed



One section of the bridge was missing.



A drunk African driver met us coming around the corner, bumped us, and carried our car around with him to the far side of the road.

with John while I started out to obtain parts. If parts could be had I would immediately return to make the repairs. In any event, I would come back, even without the parts, and bring the men in where they could get food and shelter until parts could be found somewhere.

At six o'clock the women were comfortably installed in a small hotel, and I (having been unable to get parts) started back for the men, dreading the ordeal of that rough road again so soon. It wasn't as bad as I had thought—it was far worse, for between the time I had left and my return there had been a heavy shower of rain. I suddenly found myself slipping all over the narrow road.

By ten-fifteen that night I was back by the ill-fated new-model car. We packed all the baggage in mine and were off on our way back over that road. At sunrise the next morning we arrived back at the hotel, having been on duty steadily for more than 24 hours. But poor John had been on duty 26 hours!

### Improvised Repairs

Six days passed, and no parts were to be found anywhere. So the men improvised what they needed, with the help of willing and able railroad mechanics. Finally they got the car in working condition, and three days later John and Mary arrived at their first mission station. They thought this was to be home for a long while. But no. Soon they were transferred to another post of labor.

Shortly after this I arrived in my car to accompany John and Mary to

their second mission station. Both cars were loaded and headed for the north. "You take the lead," I said. "I'll follow far enough behind so I won't get your dust." Off we went. After about five hours the dust cleared, and John's car was again alongside the road!

"Now what's the trouble?"

Without a trace of a smile the case was accurately diagnosed as: right rear bearing broken, brakes burned out from dragging and overheating, a new tire ruined when the wheel ran out against the rear fender. Parts were scattered along the road for a hundred yards or more.

Now what? We still had about 260 kilometers to go. After an hour's drive we came to, a friendly Greek trader, who gave us shelter for the night, and the next morning made available his new pick-up truck. We transferred all the baggage to it and drove on to our intended destination. Parts were received by air in response to telegrams, and the car was again put in first-class shape. How fortunate is the missionary with the know-how to do his own repair work, for that is the way it is most often done.

This time my car was giving a little trouble, so I suggested that I go ahead and John follow. Again allowing considerable distance for dust, we started out. John had not gone far when his newly replaced tire went flat (some tube defect), and he had to stop. I was watching carefully in my mirror and thought that occasionally I saw John's lights behind me, and accordingly drove on.

However, John was sitting out in the dark night alone, with no jack, for it was in the car ahead. After all, we were traveling together! Just one little mistake—I mistook low western lightning for signs of John's approaching car, so kept on driving. Finally I

decided to stop; I waited a long time, then drove back for one hour. Again the tire was repaired and we arrived at the station at daybreak.

Not long afterward a woman was brought to the dispensary with advanced symptoms of tetanus. The nurse on duty immediately administered the proper first aid, but the father came along to take the woman to an approved witch doctor. Anticipating such, a strong guard was placed at the dispensary to keep the man from kidnaping the patient.

This angered the berserk man and he decided to kill the station nurse. By the intervention of John and some of the station helpers the man was overpowered and finally persuaded to go home. A sigh of relief could be heard as he finally wandered off.

Immediately following this experience some carriers brought in a woman who had attempted suicide with D.D.T. We helped the nurse save this poor woman's life. This took a lot of work, as did every other case of the day, and poor John was weary as darkness came upon him. He went to the little building that housed the private electric light plant to fill the tank with gasoline for the evening. But as he was filling the small can from the large drum the gas caught fire and everything went up in flames. Luckily, there was a large tarpaulin nearby, and he used this to smother the fire.

When the lights finally went on, it was found that the woman with tetanus was somewhat better and still in the dispensary, constantly guarded. The woman who attempted suicide also was better.

As John was enjoying the fine supper Mary had prepared I asked him, "Did you think that life in a mission field was anything like this?"

"Not quite," was his quiet reply.

# News From Home and Abroad

## Branded by a Witch Doctor in Ghana

By Lionel Acton Hubbard

AS THE man came into the office of the director of nursing services of Kwahu Hospital, Ghana, one could not help noticing his pleasant face and mischievous, twinkling eyes. He turned his head slightly as he came to my desk, and then I saw it—an ugly scar over the left cheekbone.

Having somewhat of an interest in tribal markings, I was soon asking him how he acquired the scar. As he unfolded the story, time turned back twenty years or more—

The night is hot and humid. There is the perpetual, almost rhythmic, splash, splash, as water drips from the eaves onto the sodden earth beneath. A large rat runs along the top of the mud wall, and a cascade of mud falls

to the ground. In the distance a lone dog yelps and a night bird makes its eerie cry, which echoes out from the jungle depths.

Inside the house the people sleep upon mats that have been thrown down on the hard mud floor. Sleeping cloths are pulled over their heads as if to shut out the night and its sounds.

A woman moves, and as she does so the child beside her moves toward her. She wakes, puts out her hand, and places it on the hot, bare abdomen of her child. The woman's eyes become wide with alarm. She raises her tensed body on her elbow and turns up the kerosene lantern that has been burning low. She looks again at the child. Her hand runs over the head and

chubby limbs. She tries to lift the child, and as she does so the little body stiffens, the face quivers, the head turns sharply to one side, and a little muffled cry is heard.

The man wakes, and in the faint light looks upon the form of his convulsing child and then into the wide, frightened eyes of the woman. Without a word he is on his feet. He takes the lantern and disappears into the night.

Now he is pounding on the door of a small mud house. The beam of the door is decorated with a weird assortment of bones, feathers, and evil-smelling objects wrapped in cloth. From the doorway protrudes a head almost as grotesque as the emblems above it. The eyes are reddened, the skin drawn tight over the hard cheekbones. His hair hangs in long muddy tails. Charms, bangles, and bones create strange sounds with every movement.

The man on the outside exchanges a few words with the person behind the door. A bony hand on an almost fleshless arm comes out into the night. A



### Ingathering in India

The first months of 1959 found workers and laymen united in the greatest Ingathering effort in our history in Southern Asia. In many places conditions seemed foreboding. Restricted imports left many business houses uncertain about their income and how to meet their financial responsibilities. However, workers and laymen went forward in faith, claiming God's promises.

Every union has now gone over the amounts raised in any former year. The Northeast Union reports that it has doubled its goal. From reports coming in during the first six months, it appeared that the division total at the end of June would stand at more than Rs. 425,000. Cooperation and teamwork has paid big dividends in 1959.

Above are pictured Misses Khan and Benjamin, new members of the church at Jodhpur, India, who collected Rs. 300 for Ingathering in one day.

O. W. LANGE



### Youth Baptized at Norway College

This fine group of 25 young people were baptized at the end of the first school year, just completed, at our new junior college in Norway.

The new college, named Tyrifjord Høyere Skole, was filled beyond capacity with 110 students. For the coming year so many students have applied that every third student has had to be turned away. This tragic situation will be remedied as soon as possible. At present the college has only one dormitory, which houses both boys and girls. When the necessary means are in hand another dormitory will be built, so that no Adventist boy or girl need be refused admittance because of lack of room.

In the above picture the principal, Elder Trygve Aasheim, is seated to the far right in front row. Teacher Oivind Gjertsen, who instructed the baptismal class, is at the far left.

ALF LOHNE

small piece of cloth containing some coins drops into the hand, and it disappears within the fetish hut.

Two forms hurry through the night. One carries the lamp; the other follows, muttering beneath a black cloth.

The door of the house where the mother and child wait is reached and pushed open. The dark form bends low over the stricken child and, mumbling, proceeds to prod and pinch its little form.

The child convulses again. The form withdraws for a moment, mumbling all the while, then returns.

The child is laid across the father's knees, and from beneath the black hood a hand appears, clasping a sharp, short knife. A quick movement, a little scream, and blood flows freely from the gaping wound in the child's left cheek.

The hand disappears only to reappear holding an evil-smelling compress of herbs and burned things. The wad of filth is pushed into the wound. Then more mumbling and signs, and the form steals away into the night.

Somehow the child survives; the fever abates, and several days later the man returns with the woman to the hut with its strange decorations over the door. More coins change hands, and a cock screeches in protest as it is thrust within the fetish house. The man and the woman go to a withered tree stump in a small clearing within the jungle, and there pour out an offering to placate the evil spirits.

The mists of time are dispelled as a shaft of bright sunlight streams through the window and lights upon my desk. I look up. The man is still there smiling broadly. The ugly scar remains.

A few days ago, while I was helping in the busy outpatient department of the hospital, a small boy of nine or ten years was carried in and laid upon the examination bed. The skin was tightly drawn over the bones of his little face, the eyes were yellow-tinged and sunken, his breath came rapidly and with great difficulty, and the abdomen appeared ready to burst.

I placed my hand upon the abdomen and felt the liver that was so grossly enlarged. The spleen also was swollen and tender. And then I felt something else!

I drew back the cloth and saw all over the drumlike skin of the abdomen many marks—the marks of a knife. I heard the doctor's voice. "I'm sorry. Too late. We can do nothing for the child. He will die." I saw the look of hopelessness on the face of the father, who had carried his child so far to the hospital.

It is true that the twentieth century has brought progress and emancipa-



The witch doctor's mark on a young man's face.

tion to the peoples of West Africa. It has brought modern roads and transportation, beautiful schools, hospitals, and government buildings; and yet there remains much to be done—much that only Christian missions can do.

The Advent Movement began with men and women who knew what it meant to sacrifice—to sacrifice self and means for the cause they loved. The Lord still calls for heroes such as these.

## North American Division Sabbath School Convention

By N. W. Dunn

In his keynote address at the North American Division Sabbath School convention held in Denver, Colorado, August 30 to September 1, Theodore Carcich, president of the Central Union Conference, said: "The Sabbath school is the sleeping giant among us. This giant must be awakened. Our task is not alone to raise money for missions and to minister to the spiritual needs of our own church members but also to win disciples for Christ.

"Our aim here in the North American Division should be to gather a million members into our Sabbath schools within the shortest possible time. The command should go forth from this council for the North American Sabbath schools to move energetically toward this objective. No organization among us has the potential for effective, modern-day evangelism that the Sabbath school has. Let this idea catch fire at this Sabbath school council."

His address brought an enthusiastic response from the 77 General, union, and local conference secretaries in attendance. It also served effectively to

point up the main objective toward which the convention moved as the various items on the agenda were considered. G. R. Nash, secretary of the General Conference Sabbath School Department, served as chairman, and kept the program moving forward promptly and efficiently. His able helpers in the department—W. J. Harris, E. B. Hare, Louise Meyer, and Mary Ogle—sat beside him at the director's table, ready at all times to give information, offer suggestions, or discuss agenda items.

The delegates were seated at 12 tables, one for each union, one for the representatives from the publishing houses, and one for the General Conference representatives. W. R. Vail and O. W. Lange, Sabbath school secretaries of the Southern African and Southern Asia divisions, respectively, sat with General Conference representatives W. E. Murray, R. H. Adair, J. E. Edwards, C. E. Moseley, E. R. Walde, E. W. Pedersen, and N. W. Dunn.

The high spiritual tone of the convention was reflected in the wholehearted devotion with which the Sabbath school men addressed themselves to the items on the agenda. All seemed to sense deeply that "the object of Sabbath school work should be the ingathering of souls" (*Counsels on Sabbath School Work*, p. 61). This basic objective was the focal point of the agenda.

Though many resolutions of great importance were adopted, the following are worthy of special mention:

1. *Pastors' Bible Class.* A special class is to be organized in Sabbath school to be taught by the pastor, where the basic doctrines of our faith may be presented to non-Adventist members of the Sabbath school, with a view to preparing them for baptism.

2. *Branch Sabbath Schools.* During 1960, which is designated as Branch Sabbath School Year, every church will endeavor to organize one or more branch Sabbath schools.

3. *Sabbath School Visitors' Day.* The Sabbath following the autumn Home Missionary Visitation Day is to be designated as Sabbath School Visitors' Day, when interested persons who have been reached with literature the previous Sabbath may be given a Visitors' Day invitation to attend Sabbath school. It is expected that many will gladly accept.

The council in Denver closed with a high note of courage and enthusiasm. It seemed indeed that a "sleeping giant" is stretching and yawning, about to wake up and apply himself vigorously to his task. The church will be enlarged whenever the Sabbath school exerts the influence of which it is capable. In the words of



Elder Carcich, "Here you have the church membership broken up into small, mobile units under the direction of competent leadership. Like a military regiment, resplendent with officers and equipment, it awaits the command to move forward into battle."

## The White Memorial Hospital and Clinic

By Erwin Remboldt  
Administrator

In the early days of the development of the College of Medical Evangelists, it became apparent that students enrolled in the School of Medicine should have opportunity for clinical study during their finishing years. In 1914, a small dispensary was established for this purpose in Los Angeles, 60 miles from Loma Linda. This one-room clinic in a rented store building was inadequate from the standpoint of teaching, but was successful in patient response.

Realizing the large need and the advantage of continuing the clinic in a metropolitan location, leaders of the medical work purchased land in a suburb of Los Angeles just east of the city for the construction of a clinical hospital. Thus construction began on the first Ellen G. White Memorial Hospital and Clinic building, which was finished and dedicated in April, 1918.

The large increase in population in southern California and the growth of CME's training program within the next two decades, however, necessitated planning for larger facilities. To meet the increasing demands for good hospital service, construction of a five-story steel-and-concrete building was begun. This new hospital building was completed in 1937, and for many years served the community, establishing the name "White Memorial Hospital" as an important medical education center.

Again in later years the increasing population and the need for enlarging the teaching facilities of the College of Medical Evangelists caused the trustees to plan for enlarging the hospital. In 1953 work was begun on a new \$2.5 million seven-story hospital wing, which added 128,800 feet of floor space to the building and increased the bed capacity to more than 300. This impressive modern addition was finished and dedicated in 1955.

In the new wing modern equipment and facilities are provided. Among these, a radiation laboratory, electroencephalograph unit, medical-record library-storage facilities, dictating pool, complete service to handle

emergency cases, and other up-to-the-minute facilities have placed the White Memorial Hospital and Clinic among the leading institutions of the area.

In the 40 years of its existence the hospital and clinic have grown steadily in the extent of their activities as well as in their physical plant. Since its beginning more than 200,000 patients have been admitted to the hospital and 33,000 births have been registered. Outpatient visits in the past ten years total more than 1,375,000. In this decade alone, the cost to the college for service to charity and part-pay hospital clinic patients is in excess of \$1.5 million. Today the clinic records 140,000 patient visits annually. This provides a valuable training center for students enrolled in the schools of the College of Medical Evangelists.



The medical team of the hospital numbers 360 physicians, 134 registered nurses, and 300 nursing assistants, as well as dietitians, physical therapists, and X-ray and laboratory technicians. The total number of employees for the entire Los Angeles campus is more than 1,400.

The present addition to the hospital is only a part of an over-all plan to increase the capacity and medical-

service potential of the institution. Future development plans call for construction within the next few years of a new \$2.5 million outpatient clinical service and teaching center. In addition to housing medical services, the new structure will also contain departmental offices for the College of Medical Evangelists' School of Medicine and research laboratories.

Such plans are in keeping with the institution's aim of providing the finest facilities as it continues to serve in its dual role of giving medical education and medical service. Thus through the avenues of ministering to physical needs, the souls of men are reached and touched for God.

## President of El Salvador Purchases 15,000 Magazines

By D. A. McAdams

During my recent visit to the Central American Union in the Inter-American Division I had the pleasure of visiting several local fields in the union with Jorge Escandon in the interest of the publishing work. One day Brother Escandon related to me the following experience:

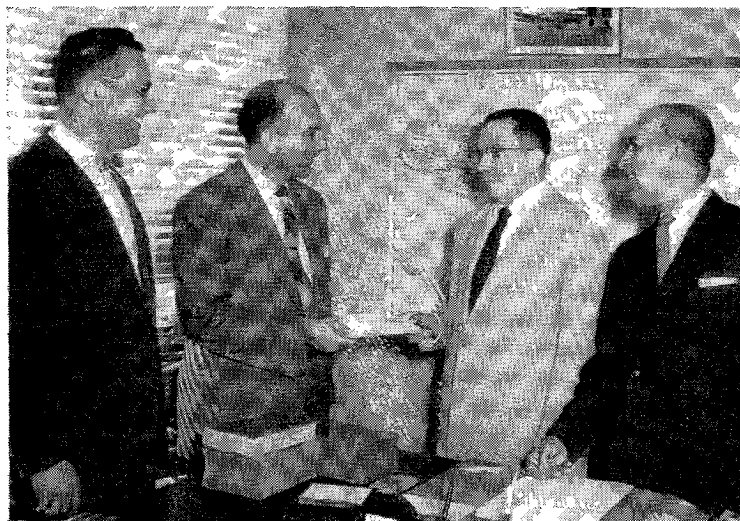
Having heard Lt. Col. José Maria Lemus, constitutional president of the Republic of El Salvador, deliver his inaugural message to his people, Hector Pereyoa Suarez and Brother Escandon interviewed this prominent public figure on the subject of temperance. When an article describing the interview was published in a special issue of *El Centinela*, the president purchased and gave 5,000 copies to his fellow government workers as Christmas gifts.

Then the two brethren suggested to President Lemus that he authorize the publication of 10,000 copies of *Alerta*



The 300-bed White Memorial Hospital is owned and operated by the College of Medical Evangelists on its Los Angeles campus. In addition to caring for more than 10,000 in-patients annually, it also serves as a teaching facility for the CME Schools of Medicine, Nursing, Dietetics, Medical Technology, Physical Therapy, and X-ray Technology. It is named for Mrs. Ellen G. White. Inset: Erwin J. Remboldt, administrator.





At left: Fernon Retzer, president of the Central American Union, looks on as Jorge Escandon, publishing and temperance secretary of the union, receives a check for \$1,000 from José Jovel, consul of El Salvador to Costa Rica. At right: Guillermo Machon de Paz, ambassador of El Salvador to Costa Rica.

to be distributed among his people. This request was granted immediately. A short time after this, Fernon Retzer, president of the Central American Union, and Brother Escandon, as president and secretary of the Antialcoholic League of Central America, had the pleasure of receiving from the ambassador and consul of El Salvador in San José, Costa Rica, a check for \$1,000, written personally by President Lemus, as payment for the magazines and a liberal donation for our temperance work.

This is certainly an excellent achievement, and we pray that God will bless these 15,000 magazines as they go into the homes of the people in El Salvador.

## From Home Base to Front Line

Elder and Mrs. Elton H. Wallace and two children sailed September 16, 1959, from Seattle, Washington, on the S.S. *Oregon Mail*, returning after furlough to the Philippines. Sister Wallace's name prior to marriage was Evelyn Edwina Kraft. She is a daughter of Mr. and Mrs. E. J. Kraft, who served as missionaries in Japan for several years. Brother and Sister Wallace are returning to the Far East for a third term of service. During the time of their furlough Brother Wallace obtained a B.D. degree from the SDA Theological Seminary. He will resume his work as Bible teacher in Philippine Union College.

Mr. and Mrs. James W. Zackrison and three children, of Takoma Park, Maryland, left Miami, Florida, September 17, for Aruba, Netherlands Antilles. Before marriage, Sister Zackrison's name was Alta Lucille Taylor. She attended Emmanuel Missionary

and La Sierra colleges. Her experience has been as a nurse aid. Brother Zackrison attended La Sierra College, and recently obtained an M.A. degree from the SDA Theological Seminary. In addition, he has had experience as a teacher and training in medical laboratory work, and has served as an assistant chaplain. They have accepted an appointment to Aruba, where he will serve as a pastor-evangelist.

Shake Nalkranian sailed September 18, on the S.S. *Concordia Capo*, from New York City, returning to Ethiopia. Miss Nalkranian's original home base was Turkey. She has spent 12 years in nursing service in various places in Ethiopia. While on this her third furlough she came to the United States and took additional studies in public health nursing. She will continue her service as a nurse in the Ethiopian Union Mission.

Mr. and Mrs. Mario N. Soto and three children, of Arlington, California, sailed from Los Angeles, California, September 20, on the S.S. *Santos Maru*, going to Argentina. Brother Soto recently graduated from La Sierra College. They are returning to their homeland, Argentina. Brother Soto is to serve as secretary-treasurer in the North Argentine Mission.

Dr. and Mrs. Marshall A. Rockwell and daughter left Seattle, Washington, September 21, en route to India. Two members of the family remained in the United States and plan to attend college. Sister Rockwell's maiden name was Virginia Louise Garrett. She obtained a B.A. degree from Pacific Union College. Doctor Rockwell completed the medical course at the College of Medical Evangelists in 1940. He has had three-and-one-half years' residency in orthopedic surgery, and served three years in Army general hospitals. During the past year he has been in private practice. He has accepted an appointment to connect with the Vellore Christian Medical College for a short term of service.

Prof. and Mrs. Gustave Wm. Streifling and four children, of Kelowna, British Columbia, sailed from Mont-

real, Quebec, September 22, on the S.S. *Empress of England*, going to England and on to Ihié, Nigeria. Prior to marriage Sister Streifling's name was Grace Eleanor Nelson. She has a B.S. degree in nursing education and has served as a nurse and supervisor. Brother Streifling is a graduate of Walla Walla College and Northwestern University, having obtained an M.A. degree in mathematics and education. He has had 15 years' teaching experience. Recently he served as principal of Okanagan Academy. His call is to teach mathematics in the Nigerian Training School.

Elder and Mrs. D. Louis Venden and three children, of Manteca, California, sailed from San Francisco, California, September 23, on the S.S. *City of Alma*, en route to Japan. Sister Venden's maiden name was Marjorie Elizabeth Lewis. She attended Walla Walla and La Sierra colleges, and has had secretarial experience. Brother Venden attended La Sierra College, and obtained a B.A. degree. He served several years as a pastor and ministerial intern in California. In 1958 he obtained an M.A. degree from the SDA Theological Seminary. Brother Venden will teach Bible in Japan Missionary College.

Elder and Mrs. Daniel Chávez and two children, of Wilmington, California, left Key West by ferry, going to Cuba, September 25. Sister Chávez' maiden name was Ana María Rodríguez. She is a registered nurse, with nursing experience. Brother Chávez has served as a pastor-evangelist in Mexico, and an evangelist in California. He received a B.D. degree from the SDA Theological Seminary. The appointment to which he has responded is to serve as a teacher in Antillian College, Santa Clara, Cuba.

Mr. and Mrs. James Wendell Lacy and two children, recently of Takoma Park, Maryland, left Miami, Florida, September 28, going to Colombia. The maiden name of Sister Lacy was Barbara Grace Neil. She attended La Sierra College, and has had experience as a nurse aid and practical nurse. Brother Lacy has had evangelistic experience, and recently obtained an M.A. degree from the SDA Theological Seminary. He will serve as a pastor-evangelist in the Upper Magdalena Mission.

Peter Cooper, of Reading, Pennsylvania, sailed on the S.S. *Queen Mary*, from New York City, September 30, en route to England and later to India. Brother Cooper attended Newbold Missionary College and Atlantic Union College. He majored in theology, and has had evangelistic experience. His appointment is to Calcutta, for service as a pastor-evangelist.

E. W. DUNBAR

## • In Brief •

### OVERSEAS

#### Southern African Division

● P. W. Willmore, manager of the Sentinel Publishing Company at Kenilworth in the Cape, the division publishing house, reports that a new wing has recently been added. It increases the pressroom floor space by 75 per cent and gives room for a welcome rearrangement of the present machines and space for other much-needed equipment. A new Nebiolo press, German-designed, made in Italy, installed in July, is already operating. A Roland offset press, now on its way to South Africa, will enable the house to produce its own high-quality color work. A six-station gang stitcher will ease pressure in the bindery and help work to flow swiftly and smoothly through the whole factory.

● T. W. Staples, president of the North Congo Mission, reports that the summer evangelistic program in the villages of the North Congo Mission is in full swing. Thirty-five efforts are in progress, with 65 workers and 182 laymen assisting. They have set their goal for souls at 740.

● John M. Staples, in charge of ministerial training at Bugema Missionary College in Uganda, reports that as a result of an effort being held at Kyanga six miles from Kampala, there is a wide interest in the whole area. People are

traveling many miles on bicycles to attend. After an appeal in connection with the Sabbath truth 62 signed cards indicating that they believed the Sabbath truth and intended by the grace of God to keep the Sabbath and obey all of His commandments.

● J. D. Harcombe, president of the Southern Rhodesia Mission, reports that on Sabbath, July 18, the large new church at Inyazura Mission was dedicated. The same afternoon the Umtali company of believers was organized as a church and their beautiful building was dedicated. There are now 74 organized churches in the Southern Rhodesia Mission with a total membership of 18,500.

● It is expected that by the end of the year, a total of 50 efforts will have been held in the Southern Rhodesia Mission. Nineteen have already been completed, with 490 souls having taken their stand for Christ. Three hundred twenty-eight people have been baptized thus far this year. In the first six months of 1959, book sales in the mission have almost doubled.

### NORTH AMERICA

#### Atlantic Union

● More than 30,000 pieces of literature were distributed at the New York State Fair, September 4 to 12. These included some 5,000 *Listen*, 2,000 *Life and Health*, 1,000 *Signs of the Times*, and thousands of temperance leaflets. The number of Faith for Today enrollments this year almost tripled those of a year ago.

● Nearly 100 young people attended the fourth senior camp held by the Northeastern Conference over Labor Day week-

end. L. H. Davis, director of the camp, states that this camp was the best so far.

● Camp Lawroweld, Weld, Maine, completed its five-week summer training program with more than 150 campers attending, including 84 in the primary camp—the largest single camp in the history of Lawroweld. The campers enjoyed the new steel pier and diving board and the many other improvements in the water front.

● A new church school has been opened at 10 Fairview Street, Keene, New Hampshire. Mrs. Everett Crandall is the teacher. She formerly taught at Camden, Maine.

● R. J. Hammond, principal of Greater Boston Academy, Boston, Massachusetts, reports an enrollment of 101.

● Religious liberty was the theme of this year's project at the Rutland, Vermont, fair, sponsored by the church members of the Rutland, Bennington, and Vergennes-Bristol Seventh-day Adventist churches. More than 8,000 of the General Conference fair leaflets and the special religious liberty tract, "Sunday Laws and Your Freedom," were given out, along with 1,025 Bible correspondence course cards. R. Lenbert Cheney, district leader, feels that the exhibit had a far-reaching influence, as several good contacts were made and many who attended were from out of State.

● South Lancaster Academy reports the largest enrollment in its history—230. This represents more than a 10 per cent increase over last year, according to L. S. Davis, academy principal.

#### Central Union

● At a recent workers' meeting in the

### CHURCH CALENDAR FOR 1959

# I Gave, I Gave My Life for Thee...



HOW often, perhaps even from childhood we have repeated these familiar words in song: "I gave, I gave My life for thee, What hast thou given for Me?"

What of their meaning? Certainly they denote sacrifice. *Sacrifice*. What does this word mean to you? To some it may denote a passive resignation to something that is inevitable, or on the other hand it may suggest a joyful sharing in a high and noble cause. How is it with you? Perhaps neither interpretation does violence to the meaning of the word, which according to Webster is "the giving up of some desirable thing in behalf of a higher object, or devotion of it to a claim deemed more pressing."

To the true follower of Christ *sacrifice* can have only one meaning—a heart overflowing with gratitude for God's

infinite mercies, and a burning desire to give all, that His work may continue to go forward toward rapid completion.

May this well-known verse be the sentiment of our hearts as we are again brought face to face with the realities of our mission through the Week of Prayer and Sacrifice, November 7-14.

"Were the whole realm of nature mine,  
That were a tribute far too small;  
Love so amazing, so divine,  
Demands my life, my soul, my all."

Shall we not make this complete surrender on Sabbath, November 14?

Central States Conference, W. W. Fordham, the new conference president, along with his co-workers laid plans for the remainder of 1959 and for 1960. The goal for new members is 600 in '60. A 25-dollar-a-member goal was set for this year in Ingathering.

● A. L. Page, publishing secretary for the Nebraska Conference, led his group of consecrated literature evangelists in record deliveries in July. During this month alone more than \$31,000 worth of truth-filled literature was delivered in Nebraska. This is the highest achievement as far as dollar records go in the history of literature ministry deliveries in the conference.

● J. F. Kent, Central Union publishing secretary, reports that the literature evangelists of the union have delivered, for the first eight months of 1959, more than a quarter of a million dollars' worth of literature. This is a gain of more than \$42,000 over the same period a year ago. Student literature evangelists delivered \$95,457.39 during the summer.

### Columbia Union

● A conference-wide clothing drive was conducted in mid-October in the Potomac Conference. It was directed by W. M. Buckman, secretary of the home missionary department.

● A report of his 50,000-mile round-the-world trip was given by F. D. Nichol, editor of *THE REVIEW AND HERALD*, at special meetings conducted at the Sligo church in Takoma Park, Maryland, October 17.

● On the weekend of September 11-13 the doctors of the Ohio Conference gathered for their annual meeting at the Round Lake Christian Assembly campgrounds. Speakers included H. E. Rice, of the medical department of the General Conference; Dr. Gordon Hadley, of CME; and William Bornstein, pastor of the Mansfield, Ohio, church.

● Glenn Hill, pastor in the Ohio Conference, was recently ordained to the gospel ministry at a workers' meeting at Mount Vernon. The ordination address was given by J. Ernest Edwards, of the General Conference; the prayer was offered by D. W. Hunter, president of the Ohio Conference; and the welcome was extended by Thomas Roy Gardner, secretary-treasurer of the Columbia Union Conference.

● Elaine Schander, of Lincoln, Nebraska, has been named elementary educational supervisor of the Ohio Conference. She takes the place of the former Anna Kwapiński who recently became the bride of Robert Daniels. Miss Schander comes from Union College, where she has served on the staff of the department of education for the past seven years.

● A State-wide youth rally was conducted at Parkersburg, West Virginia, in mid-October by the MV department of the West Virginia Conference. Speakers included T. E. Lucas, MV secretary of the General Conference; J. R. Shull, principal of Mount Vernon Academy; and Lester Harris, of Washington Missionary College.

● The golden anniversary of the founding of the Smithsburg, Maryland, church in the Chesapeake Conference was held October 10. Speakers for the special all-day meeting included A. B. Butler, president of the Chesapeake Conference; and Dr. B. G. Wilkinson, who spoke at dedication services of the church 50 years ago.

● The quarterly training school of the publishing department of the Columbia Union Conference was held in September at the Review and Herald Publishing Association. It was directed by Bruce Wickwire, secretary of the union publishing department.

● Nicholas Klim is the new pastor of the Blackstone and Ford churches in the Potomac Conference. His brother, John Klim, is pastor of the Fredericksburg, Virginia, church.

### Lake Union

● The elementary school at Holly, Michigan, enrolled 122 students—a record—according to district superintendent Donald Mackintosh. This school, which serves the Fenton, Linden, Holly, and Academy churches, employs four teachers. Jack Stiles is the principal, Mrs. Leona Glidden teaches the first two grades; Mrs. Edith Ernst, grades three and four; and Mrs. Lenna Wright, grades five and six.

● Reports from two of the summer evangelistic efforts conducted in the Lake Region Conference have come in. As a result of the effort by Earl Moore and his assistants in Belleville Heights, Michigan, 26 were baptized and 20 more are preparing for baptism soon. In Grand Rapids, Michigan, M. L. Eagans and his helpers were successful in bringing in eight new believers. Eight others are looking toward baptism later.

● More than 100 have made decisions for Christ during the past year as a result of the ministerial field training program conducted by Emmanuel Missionary College, under the direction of Bruce Johnston. A short effort was held in Elkhart, Indiana, last fall; another in Berrien Springs during April and May; and one in Allegan in June. Aside from these, four young men who attended the field schools conducted efforts during the summer. Jim Thomas and John Cameron held a short series in Hartford, Michigan; and Jim King and Bob Thompson conducted a three-week tent effort in Knox, Indiana. Both of these efforts were outstanding in attendance and results.

### Northern Union

● J. C. Zollbrecht recently baptized six persons who joined the Anoka, Minnesota, church or the conference church.

● W. D. Beaman and C. L. Beason, pastors of adjoining districts in Iowa, are conducting evangelistic meetings at Guthrie Center.

● Mr. and Mrs. Lowell Barger are teaching at Sheyenne River Academy in North Dakota this school year. Mr. Barger is head of the music department and Mrs. Barger of the home economics department.

● Alfred Bernhardt has accepted a call

to the South Dakota Conference and will teach at the Indian school at Red Shirt.

● On August 1 six new believers were baptized at Clearwater Lake. The baptism took place near the close of the Barron brothers' evangelistic crusade at St. Cloud, Minnesota.

● Norman Sharp reports six persons baptized at services on August 15 and 19. Five joined the Waterloo, Iowa, church, and one joined the Grinnell church.

● Raymond High Wolf, one of our Indian laymen, is conducting the meetings in the town of Porcupine, South Dakota. The response has been good, with an attendance of up to 60 persons.

● Thirtieth anniversary services were held at Faribault, Minnesota, September 19. L. H. Netteburg, secretary-treasurer of the Northern Union Conference, and C. H. Lauda, president of the Minnesota Conference, were the speakers at the services held in the morning and afternoon. Of the 19 charter members of the church, two are still members there.

### North Pacific Union

● More than 100 students and teachers left Mount Ellis Academy the morning of September 16 on the annual Ingathering field day. Ralph Gladden, home missionary secretary for the Montana Conference, reports a total of \$751.43 from contributions and sale of produce. To this will be added the wages of students who stayed on the campus to work for Ingathering.

● Opening school reports include the following: Gem State Academy, 130 students; Laurelwood Academy, 369 students; Upper Columbia Academy, 295 students. Latest registration figure from Walla Walla College, as of September 29, is 1,312 as compared with 1,264 a year ago. The 366 dormitory men are an indication of the need for additional space in Sittner Hall. Excavation for a new wing has already started, and plans are ready for construction to begin, says Dr. R. H. Brown, dean of administration.

● Saturday evening, September 19, the Bresee-Jones evangelistic series was launched in the new Kelso-Longview church in the Oregon Conference. The faithful members who had filled the building with their friends, joyfully opened the church for inspection after the meeting.

● The church members at Juneau, Alaska, are hopeful of an increased membership now that they have begun to provide church school facilities for the children. Frank Owens has been hired as teacher of the school, and he also serves as assistant pastor. The district pastor, William H. Jenson, lives in Sitka but flies to Juneau frequently to keep in touch with the work there. The Alaska Mission owns office space in Juneau that could be made available for medical or dental offices.

● President P. W. Christian of Walla Walla College was a delegate to the seventh national conference of the United Nations Education, Scientific, and Cultural Organization in Denver, Colorado, September 29 through October 2. He was

assigned as a delegate to the section on education that dealt with problems in elementary, secondary, and professional fields in Latin-American history as well as with the student exchange problem.

● Follow-up reports from the various Vacation Bible Schools reveal some encouraging items. Caldwell, Idaho, reports six non-Adventist children in regular attendance at Sabbath school; two went to JMV Camp, and six are enrolled in the church school. Issaquah, Washington, reports four children in Sabbath school, and the parents of three of them are attending church regularly. Snoqualmie, Washington, is making plans for the establishment of a Sunday school.

#### Pacific Union

● Special ceremonies at Pacific Union College on Tuesday, September 29, commemorated the dedication and the opening of classes at the college's location at Angwin 50 years ago. Speeches given by C. W. Irwin, then president of the college, Ellen G. White, and other college and conference officials on that memorable occasion in 1909 were taped and presented in a re-enacted program of the chapel services held 50 years ago. Adding a personal note to the event, three members of the student body of that year, Alice Taylor Lagreide, Charles Utt, and Lloyd Lukens, returned to give firsthand accounts of college life in those early days at Angwin.

● On September 5 the Quincy, California, church was dedicated, with F. W. Schnepfer, president of the Pacific Union Conference, delivering the address. Other special features during the dedication weekend included a praise and thanksgiving service conducted by J. Gordon Paxton, pastor, on Friday evening; the reading of messages from former pastors; the Sabbath worship service at which E. R. Osmunson, president of the Nevada-Utah Conference, spoke; and a Sabbath potluck dinner enjoyed under the tall pines at the rear of the church.

● On Sabbath, September 12, the Wadsworth congregation in Los Angeles held their first services in the large church that has recently become their new church home, and they renamed their church the University Seventh-day Adventist church. Speaking to the nearly 1,000 persons who attended the services was Alvin G. Munson, secretary-treasurer of the Southern California Conference. J. W. Allison, Jr., is pastor of the 780-member church.

● Hawaiian Mission Academy has opened its doors to an enrollment of 275 students, reports Harvey E. Voth, principal. The academy is a home-mission field, as approximately 38 per cent of the students come from non-Adventist homes, while 28 per cent profess no religion at all.

● F. D. Nichol, editor of THE REVIEW AND HERALD, was a guest of the Southern California Conference over the weekend of October 10. He spoke in the Long Beach church at the eleven o'clock service on Sabbath and at a mass meeting in the White Memorial church in the afternoon.

● Pacific Union College registration figures had passed the 900 mark by September 28, and latecomers are expected to

bring the total enrollment up to the 1950 all-time high of 919.

#### Southwestern Union

● The Dallas, Texas, Oak Cliff church has successfully completed its first Vacation Bible School with an enrollment of 75 children, 35 of whom came from non-Adventist homes.

● Plans are under way to build a new sanctuary for the Beaumont, Texas, congregation, reports Pastor B. K. Mills. They have recently conducted an every-member canvass, which resulted in surpassing their building fund goal by \$5,000.

● M. D. Hannah and C. H. Betz have launched a city-wide evangelistic crusade in the Dallas First church. These meetings are a part of Operation Lone Star sponsored by the Texas Conference.

● The company of believers at Hobbs, New Mexico, were organized into a church, September 12. For the past several years, it has been the objective of the Carlsbad church to raise up a sister church in Hobbs. This has now been realized.

● A 10-week evangelistic effort was recently conducted in the New Orleans, Louisiana, district, with about 40 of the local young people participating. Each sermon was delivered by from three to five laymen. As a result three souls made their decision and were baptized.

● The largest single Birthday-Thank Offering ever received in the Okeene, Oklahoma, Sabbath school was turned in by Mrs. Julia M. Shultz. The amount was \$81—a dollar for each year of her life.

● The Texas Conference reports 42 baptisms during the month of August. During the same month the tithe increased \$16,643.76, compared with the same month of last year.

● D. M. Winger, MV secretary of the Arkansas-Louisiana Conference, reports that 25 juniors responded to an invitation to accept Christ and be baptized during the junior camps this past summer.



ALLAN.—Thomas Allan, born Dec. 30, 1881, at Turtle Creek, Pa.; died at Bakersfield, Calif., Aug. 30, 1959. He was married in 1914, and became a church member in 1944. He is survived by his wife, who lives in Bakersfield; a son, Thomas Richard, of Battle Creek, Mich.; a daughter, Mary Steward of Bakersfield; eight grandchildren; two brothers and one sister, who live in Pennsylvania.

ARMSTRONG.—Harvey Armstrong, born Feb. 23, 1873, in Harrisonville, Mo.; died in Escondido, Calif., Aug. 24, 1959. In his youth he sought to relieve distress and rescue those in danger by visiting the Philippines during the Spanish-American War, North China at the time of the Boxer uprising, and South Africa in the days of the Boer insurrection. Later he united with the church. He was married in 1904 to Anna Way, a Battle Creek Sanitarium nurse. Those left to mourn are his wife and three sons.

BARATTO.—Olga Katerina Baratto, born Jan. 23, 1902, in Prague, Bohemia; died Sept. 7, 1959, in Los Angeles, Calif. Her parents, Dr. and Mrs. John P. Lorenz, were serving at the time of her birth as our first missionaries in what is now Czechoslovakia. She was educated at Union College and Clinton German Seminary. Then she became matron at Campion Academy, followed by a period at Inter-mountain Academy. Later she served in the Glendale Sanitarium and Hospital and in others of our California institutions, including the Voice of Prophecy. In 1932 she married Richard J. Baratto and moved to Frazier Park, Calif., where she published a com-

munity newspaper and operated a gift shop. Left to mourn are her husband, and a sister, Alma Millegan.

BROWN.—Chauncy Albert Brown, born Sept. 25, 1877, in Iowa; died Sept. 12, 1959. In 1902 he married Jennie Ann Clark. He became a member of the Hermiston, Oreg., church in 1952. The survivors are three sons, Wendell of Hermiston, Oreg.; Meryle of White Sulphur Springs, Mont.; and Kenneth of Garden Grove, Calif.; one daughter, Leonne Matheson of Hermiston, Oreg.; 13 grandchildren; 16 great-grandchildren; a brother, Ernest, and a sister, Ella Bain, both of Sacramento, Calif.

BURKSHIRE.—Margaret Burkshire, born July 31, 1910, near Marysville, Calif.; died Aug. 11, 1959, at San Francisco, Calif. In 1950 she joined the Grass Valley, Calif., church. Left to mourn are her husband, B. J. Burkshire; a daughter, Florence Steinmetz; two sons, James and Robert Jeske; four grandchildren; three brothers; and a sister.

CANTRELL.—Lewis William Cantrell, born Sept. 1, 1892, at Dandeville, Mo.; died at Metz, Mo., Aug. 1, 1959. He accepted the truth in 1936, and at the time of his death was a member of the Nevada, Mo., church. Left to cherish his memory are his wife, and three sisters, Mrs. Etta DeWan of San Leandro, Calif., Mrs. Alex Kohlfarber of Gaston, Oreg., and Mrs. Alice Bass of Sedalia, Mo.

CURRIE.—Timothy Currie, born in Presque Isle, Me.; died Aug. 12, 1959. He was baptized June 6, 1959, and became a member of the Presque Isle church. Those who cherish his memory are his parents, John and Pansy Currie; three brothers, Jonathan, Nathaniel, and David; one sister, Noreen; and his paternal grandmother, Mrs. John T. Currie of South Lancaster, Mass.

CURRY.—Arsino Allen Curry, born March 20, 1878, at Evansville, Ind.; died Sept. 14, 1959, at Redwood City, Calif. At an early age she joined the church. She worked for the Southern Publishing Association. About 50 years ago she moved to California and spent 42 years in Tulare. Left to mourn are a son, George Curry; a granddaughter, Karen; a sister, Florence Wilson; and a brother, Lyman Allen.

DAVIDSON.—Albert H. Davidson, born in Ill.; died in Napa, Calif., Aug. 22, 1959, at the age of 64. Surviving are his wife; three sons; two daughters; 12 grandchildren; and two sisters.

DUNSCOMBE.—William C. Dunscombe, born Jan. 10, 1881, in Portland, Me.; died in Mayaguez, Puerto Rico, Aug. 24, 1959. As a youth he attended services with Sister White and other pioneers. He obtained his B.A. degree at Atlantic Union College, his M.D. degree at the American Medical College, and his L.R.C.P. and S. in Edinburgh, Scotland. In 1907 he was united in marriage with Hattie Hanson. They became medical missionaries to Kobe, Japan. Their second term was spent in South Africa. After a few years of practice in LaFayette, Ind., they went to Puerto Rico as self-supporting missionaries. There they spent 39 years, first in Ensenada, then in Mayaguez, where they first established the Dunscombe Hospital, and later the Bella Vista Hospital and the Polyclinica. He sacrificed in building churches and the Puerto Rico Academy, and assisted in placing the medical work on a firm basis. Those who mourn are his wife; daughter, Dr. Dorothy Prince, of Long Beach, Calif.; and son, Dr. Colby Dunscombe, of Lodi, Calif.

DUXBURY.—Robert Joy Duxbury, born in Lee-burg, Mo.; died Sept. 20, 1959, in Ardmore, Okla. At the age of 17 he was baptized. He is survived by his mother, Lillie Duxbury; and his sister, Mrs. Melvin Starr.

EHLERS.—Raymond L. Ehlers, born Dec. 5, 1889, in Iowa; died Jan. 9, 1959, at Washington, D.C. His second marriage was to Rose Marie Hudon in 1956. He was baptized in 1957. Left to mourn are his companion and a brother, Fred Ehlers. [Obituary received Aug. 28, 1959.—Ens.]

FRENCH.—Ruth G. French, born Jan. 5, 1887, in Tex.; died at Battle Creek, Mich., Aug. 29, 1959. She was married in 1911 to Thomas M. French, educator and missionary. They spent several terms of service in Africa. An accomplished musician and music teacher, she spent several years teaching at Newbold College in England. Upon returning to the United States, she and her husband spent many years at Atlantic Union College, Emmanuel Missionary College, and Walla Walla College. Elder French was also president of the West Virginia and East Pennsylvania conferences. Those left to mourn are her daughter, Mrs. Oliver L. Jacques of Battle Creek, Mich.; two sons, Harold T. of Stearns, Ky., and Frank B. of Washington, D.C.; and two sisters, Mrs. Lotibel Cretzer of California, and Mrs. E. W. Dunhar of Washington, D.C.

FRY.—Orpha Fry, died July 1, 1959, at Carthage, Mo., where she had lived for more than 80 years. She was a member of the Carthage, Mo., church.

GARRETT.—Mitchell Robert Garrett, born Nov. 3, 1900, in Clay Co., Ala.; died Sept. 6, 1959, at Orlando, Fla. In 1921 he married Icie Jean Chambliss. Through the efforts of a colonporter they accepted the truth and he became a colonporter. He became publishing secretary of the Mississippi-Louisiana Conference and the Kentucky-Tennessee Conference. In 1927 he moved to Collegedale, Tenn., where he studied for the ministry. He held evangelistic efforts in many cities in the Kentucky-Tennessee Conference. In 1932 he was ordained and served four years as MV secretary in the Kentucky-Tennessee Conference. Then he entered pastoral work and

labored in many large cities of the South. Through his efforts more than 1,200 accepted the message. Left to cherish his memory are his wife; four daughters, Mrs. Theo Bosarge of Tampa, Fla.; Mrs. T. Clint Nelson of Glendale, Calif.; Mrs. H. J. Carubba of Charlotte, N.C.; and Mrs. K. R. MacKintosh of Glendale, Calif.; two brothers, Onis of Tuscaloosa, Ala., and Whitman of Panama, Canal Zone; nine grandchildren; and two sisters, Vivian Garrett of Tuscaloosa, Ala., and Mrs. Iris Tubbs of East Durham, N.Y.

**GIEBELL**.—Olive M. Giebell, born Jan. 14, 1864; died in Washington, D.C., Feb. 11, 1959. She was the last of the charter members of the East Liverpool, Ohio, church. Her home was in Columbus, Ohio. Two daughters, Lois E. Giebell and Ruth E. Allison, and a son, Floyd R. Giebell, survive. [Obituary received Aug. 28, 1959.—Eds.]

**HAHN**.—Alice Hahn, born April 9, 1859, near South Bend, Ind.; died at Sedalia, Mo., Sept. 3, 1959. In 1876 she married John Hahn, and three children were born to this union, none of whom survive. As a young woman she was a Baptist, but later united with the Seventh-day Adventist Church. She is survived by five grandchildren and several nieces and nephews, among whom are Mabel Rasa of Otterville, Mo., and Otto Eldenburg of Florence, Mo.

**HALLOCK**.—Frank Glenn Hallock, born Jan. 18, 1881, at Fountaineau, Iowa; died Aug. 6, 1959, at Loma Linda, Calif. He graduated from the Boulder-Colorado Sanitarium and Hospital School of Nursing in 1910. In 1916 he married Eunice Crawford, who was educational secretary for the Kansas Conference. He became the first laboratory technician at the College of Medical Evangelists. Left to mourn are his wife, of Loma Linda, Calif.; two sons and a daughter.—Dr. Glenn C. Hallock of Wasco, Calif.; Robert L. Hallock of Arlington, Calif.; and Carol Mayes of Glendale, Calif.; six grandchildren; two brothers and two sisters.—Richard T. Hallock of Boulder, Colo.; Fred A. Hallock of Oberlin, Kans.; Mary Wammack of Oberlin, Kans.; and Anna Gilbert of Garland, Wyo.

**HARRISON**.—Velma Snow Wright Harrison, born July 8, 1903, in Gillman City, Mo.; died Sept. 8, 1959. In 1923 she married John Garth Harrison. As a child she became a Baptist. She and her husband joined the Adventist Church in 1945 in Des Moines, Iowa. Later they moved to Board Camp, Ark. She is survived by her husband; two daughters of Des Moines, Iowa; two grandchildren, Mary Elizabeth and Paul Garth Sloan; her mother, Lena Wright, of Long Beach, Calif.; and two brothers, Raymond Ross Wright of Gillette, Wyo., and W. E. Wright of Chicago, Ill.

**HAUCK**.—Leon Charles Hauck, born June 2, 1894, at Battle Creek, Mich.; died Sept. 20, 1959, at Los Angeles, Calif. In 1948 he became a church member. Survivors include his wife, Mary Esther Nicola Hauck of Pasadena, Calif.; four sons, Dr. Dale Hauck of Pasadena, Calif.; Willis R. Hauck of Pomona, Calif.; Ray Nicola Hauck of Sanger, Calif.; and Leon C. Hauck, Jr., of Phoenix, Ariz.; a daughter, Mrs. Charles Lindsay of Los Angeles, Calif.; and eight grandchildren.

**HAYES**.—Elmer G. Hayes, born May 3, 1869, in Ogle Co., Ill.; died Sept. 4, 1959, at Glendale, Calif. He accepted the truth at the age of 11, before his father accepted it. Brother Hayes attended Battle Creek from 1885 to 1890, and later completed the ministerial course at Union College. In 1896 he entered the ministry in the South Dakota Conference. He was ordained in 1900, and in the same year was married to Ira Randolph Hare, known as Dolphy. He labored 25 years in the Northern Union, 5 years in the Southern Union, 12 years in the Central Union, and 22 years in the Pacific Union. He served in various capacities, as pastor, chaplain, conference president, and Bible teacher in such schools as Elk Point Academy, S. Dak.; Plainview Academy, S. Dak.; Maplewood Academy, Minn.; and Union College, Lincoln, Neb. After his wife's death, in 1950 he married Mrs. Verna Rubendall. Left to mourn are his wife, of Lynwood, Calif.; two daughters, Winifred Durm of Portsmouth, Va., and Margaret Vanda Mere of Berrien Springs, Mich.; two step-daughters, Vivian Christiansen of Fresno, Calif., and Vesta Harr of Lynwood, Calif.; and six grandchildren.

**HISCOX**.—Margaret Jane Gable Hiscox, born Jan. 10, 1866, in Tehama Co., Calif.; died Sept. 15, 1959. At the age of 17 she accepted the truth. She gave Bible studies in San Francisco and Oakland, Calif. In 1896 she married Alfred Hiscox. Survivors include five children, Alice Dail of La Crescenta, Calif.; Dr. Elizabeth Hiscox of Nuzvid, So. India; Alfred Hiscox of Sunao, Neb.; Priscilla Dewey of Monrovia, Calif.; and Elfreda Humble of Arlington, Calif.; and a sister, Mrs. Milton Rapp, of San Francisco, Calif.

**HOUSTON**.—Evalyn Houston, born Nov. 15, 1909, at Lebo, Kans.; died June 26, 1959. She was a member of the Jerico Springs, Mo., church. Survivors include her husband, Virgil Houston, and one sister.

**HUNT**.—Pauline Roberta Hunt, born Oct. 16, 1917, in Alhambra, N.C.; died in Niles, Mich., March 30, 1959. She was a graduate of Cedar Lake Academy, Cedar Lake, Mich., and completed nurse's training at the Hinsdale Sanitarium and Hospital. Then she received her B.S. in Nursing Education from Emmanuel Missionary College. She was a fourth generation Adventist, and was office nurse for Drs. Garrett, Fatic, and Peskha of Niles, Mich. The mourners include her mother, Lucy Hunt of Free-

land, N.C., and her brother, Roger, of Highland Academy, Portland, Tenn. [Obituary received Sept. 6, 1959.—Eds.]

**JOHNSON**.—Ramona Edna Parker Johnson, born Sept. 13, 1896, in Minneapolis, Minn.; died July 11, 1959, in Yucaipa, Calif. She was the only child of Elder and Mrs. Calvin H. Parker, early missionaries to Fiji and pioneers of our work in the New Hebrides Islands. She attended Australasian Missionary College and then taught school in Fiji. Later she served with her parents in the New Hebrides. She took nurse's training at the White Memorial Hospital, graduating in 1929. For several years she and her husband operated a nursing home in Yucaipa, Calif. Her husband, Clarence W. Johnson, is left to cherish her memory.

**KELLAR**.—Anna Kellar, born Oct. 27, 1890, in Cleveland, Ohio; died June 5, 1959, in Bakersfield, Calif. She chose nursing for her career and trained at the New England Sanitarium and Hospital. She married Elder Carlton C. Kellar. In 1913 they were called to India, where they labored 22 years. Returning to the United States in 1935, she spent the remaining 24 years of her life in a wheel chair. Left to mourn are her companion; two sons, Doctors Robert and John Kellar; two daughters, Virginia Cooper and Helen Smith; nine grandchildren; and her brother, Henry de Fluiter. [Obituary received Sept. 14, 1959.—Eds.]

**KIMBLE**.—James Norman Kimble, born July 4, 1886, at Fero, N.Y.; died at Takoma Park, Md., Aug. 13, 1959. He graduated from high school at Corning, N.Y., and subsequently took the normal course at South Lancaster Junior College. Then he taught in two of our Adventist academies, namely, Fernwood, N.Y., and Bethel, Wis. From 1915 to 1917 he attended Washington Missionary College, receiving his B.A. degree. For one year he was dean of men and assistant in the department of science and mathematics at Washington Missionary College. From 1918 to 1928 he was head of the department of science and mathematics at the same institution. He obtained his M.A. degree from Ohio State University, and in 1924 became a member of the Sigma Chi scientific society. In 1917 he was united in marriage to Mary Alice Miller. He trained as a physician at the College of Medical Evangelists, graduating in 1932. He had charge of the Washington Sanitarium and Hospital Department of Radiology from 1932 to 1958. He was radiologist for the Eugene Leland Memorial Hospital from 1943 to 1959. In 1940 he became a member of the American Board of Radiology, and in 1945 was president of the Montgomery County (Md.) Medical Society. Left to cherish his memory are his companion; a son, James E. Kimble; a granddaughter, Mary Lou; a grandson, James E. Kimble, Jr.; and two brothers, Charles of New York, and William D. of Takoma Park, Md.

**KING**.—Lasavious Harrison King, born Oct. 21, 1880, in Port Byron, N.Y.; died Aug. 24, 1959, in Santa Monica, Calif. He was a graduate of Fairfield Military Academy and Seminary, but chose journalism for his work. Elder J. C. Stevens interested him in the beliefs of the denomination, and he was baptized in 1913. He decided to study for the ministry, and with the encouragement of Dr. D. H. Kress and Elder E. C. Gilbert, he became an evangelist, serving the denomination 47 years. He spent 20 years in the New York Conference, holding pastorates in all the large cities, then he served as a pastor in Pittsburgh, Pa., and later in Baltimore, Md. He was president of the West Virginia Conference, then of the West Pennsylvania Conference, and finally of the East Pennsylvania Conference. For a short period he was pastor of the Roanoke, Va., and Newport News, Va., churches. Left to mourn are his wife, Katherine C. King; two daughters, Mrs. J. S. J. Hobbs of Santa Monica, Calif., and Mrs. E. C. Johnson of Zanesville, Ohio.; and two sisters, Mrs. E. D. Russell of Syracuse, N.Y., and Mrs. Willoughby Waterman of Spring Lake, N.Y.

**KNUDSON**.—John Immanuel Knudson, born Dec. 14, 1888, in Ruthven, Iowa; died in Battle Creek, Mich., Aug. 25, 1959. He graduated from Keene Academy in 1914, and from Washington Missionary College in 1917. He entered the ministry in Northern Illinois Conference, later becoming dean of men and heading the history department at Broadview Seminary. He received his Master's degree at Chicago University and his Doctor of International Law degree at Geneva University, Geneva, Switzerland. For the past 25 years he taught at Brooklyn Polytechnic Institute, heading the departments of history and economics. He retired in 1955. Survivors are his sisters, Mrs. A. P. Petersen of Battle Creek, Mich.; Mrs. J. F. Jago and Mrs. G. D. Larkin of Paducah, Ky., and Mrs. W. E. Bosch of Miami, Fla.

**LAMOREAUX**.—Leal Lamoreaux, born Oct. 2, 1883, in Comstock Park, Mich.; died Aug. 21, 1959, in Brawley, Calif. For a number of years he operated a battery business in Peoria, Ill. Later he opened a hospital in Salem, Ill. In Angwin, Calif., he developed the Christian Memorial Association. Left to mourn are his wife, Gladys, of Farmington, N.M.; two sons, Dr. Lester Lamoreaux of Farmington, N.M., and Jean Lamoreaux of Glendale, Calif.; two daughters, Grace Sherman of Angwin, Calif., and Margaret Driscoll of San Diego, Calif.; and six grandchildren.

**LIGHT**.—Ellsworth Light, born Oct. 1, 1861, in Staunton, Ind.; died Aug. 13, 1959, at Olney, Md. In 1890 he married Rose Belle Hearn. To this union were born six children, four of whom survive—Paul, of Tucson, Ariz.; Frances Plata of Los Angeles, Calif.; Hildah Clark and Robert Light of Takoma Park, Md. His wife died in 1927, and five years

later he married Mary Mikso. He was baptized at the age of 29. Besides his wife and children, there are a stepson; six grandchildren; and three great-grandchildren.

**MC CLAIN**.—Harold E. McClain, born Oct. 3, 1895, in Idaho; died at Portland, Oreg., March 30, 1959. He was a member of the Lents church in Portland, Oreg. Besides his wife, Marjorie, he leaves to mourn seven children; 15 grandchildren; three brothers; and one sister. [Obituary received Sept. 8, 1959.—Eds.]

**MORRIS**.—Callie Dora Jennings Morris, born Feb. 12, 1876, at Greenville, Tex.; died Aug. 19, 1959, at Paradise, Calif. At the age of 12 she was baptized. In 1893 she married Charles Carl Morris. Left to cherish her memory are a son, Guy C. Morris of Paradise, Calif.; a daughter, Velma Kerwin of Mill Valley, Calif.; 17 grandchildren; and 42 great-grandchildren.

**MORROW**.—Virginia Silkwood Morrow, born Jan. 31, 1893, in Garden Grove, Calif.; died Aug. 30, 1959, in Modesto, Calif. With her husband, Ernest, she labored in mission service in India during World War I. Later they labored in evangelistic work in Arizona and northern California. Her husband, one son, and one daughter survive.

**OSBORNE**.—Jessie Barber Osborne, born May 9, 1872, in Kent, Ohio; died in Angwin, Calif., Sept. 9, 1959. She accepted the truth while living with an Adventist family in Ann Arbor, Mich. A few years later she left public school teaching to join the faculty of Battle Creek College. She was instrumental in bringing two nieces, Marie Marchus and Dr. Ora Barber, into the church. In 1900 she moved to California, where she taught at Healdsburg College. In 1904 she married Howard Osborne, one time secretary of the General Conference. Together they taught at Healdsburg College and then at San Fernando Academy. He passed away 51 years ago. She headed the normal training course at South Lancaster Academy. In 1915 she became normal director of Pacific Union College, and served there until 1933. In 1957 she went to make her home with her daughter, Mrs. Henry Westphal, recently returned from foreign service and living in Miami, Fla. Left to cherish her memory are her daughter; three grandchildren, Mrs. Keith Rhodes of San Jose, Calif., Arthur Westphal of Angwin, Calif., and Melbert Westphal of San Diego, Calif.; two great-grandchildren; and her niece, Dr. Ora Barber of Angwin, Calif.

**PADFIELD**.—Winifred Padfield, born in Pittsburgh, Pa., died March 27, 1959, in Scranton, Pa. She resided in the Roaring Brook area of Pennsylvania for 40 years and was a member of the Scranton church. From 1940 to 1953 she lived with her family in Jersey City, N.J. Surviving are four sons, Edward of Newark, N.J.; and David of Mountaineer, N.J.; three daughters, Josephine Smith of Philadelphia, Pa.; Ruth Elief of Jersey City, N.J.; and Naomi Padfield of Summit, N.J.; 12 grandchildren; five great-grandchildren; two brothers, David Richards, Pittsburgh, Pa., and Albert Richards, West Palm Beach, Fla.; and a sister, Sadie Hawkins, Pittsburgh, Pa. [Obituary received Sept. 2, 1959.—Eds.]

**PAYNTER**.—Margaret Ollie Paynter, born April 14, 1887, in Nodaway, Mo.; died Sept. 5, 1959. In 1908 she was married. She and her husband made their home in St. Joseph, Mo., for 25 years. Left to mourn are a daughter, Ruth Phillips of Ottawa, Kans.; a granddaughter, Juli Ann Phillips of Denver, Colo.; two sisters, Elizabeth Augustine of St. Joseph, Mo., and May Arp of Van Nuys, Calif.; and two brothers, Jess Noble of Manor Meadows, Wash., and Robert Noble of St. Joseph, Mo.

**PHIPPS**.—Selena Laura Walters Phipps, born April 15, 1869, in Tonawanda, N.Y.; died at Takoma Park, Md., Aug. 17, 1959. She married Ryan Henry Phipps in 1888, and in 1895 accepted the truth through the efforts of a colporteur. The family moved to Takoma Park, Md., in 1911. Mourning their loss are three sons, Walter H. Phipps, Stockton, Calif.; Burton H. Phipps, Berrien Springs, Mich.; and Arthur H. Phipps, Takoma Park, Md.; two daughters, Gladys V. Phipps, Takoma Park, Md., and Ruth P. House, Indiana, Pa.; an adopted daughter, Jeanne Springer, Takoma Park, Md.; 11 grandchildren; 18 great-grandchildren; and five great-grandchildren.

**POLI**.—Olga Marchi Poli, born Jan. 2, 1910, in Italy; died May 31, 1959, in Modesto, Calif. She is mourned by her husband Frank, and three sons. [Obituary received Sept. 11, 1959.—Eds.]

**ROSE**.—Sandra Jean Rose, born Sept. 12, 1942, in Battle Creek, Mich.; died Aug. 16, 1959, in Fremont, Mich., as the result of an automobile accident. Two years ago she was baptized. The survivors are her parents, Mr. and Mrs. Floyd Rose of Battle Creek, Mich., and her maternal grandparents, Mr. and Mrs. Alonzo Page of Ferry, Mich.

**SAIN**.—James Albert Sain, born Aug. 12, 1876, in Cleveland Co., N.C.; died July 25, 1959. He was a member of the Hildebran, N.C., church for 40 years, and helped to pioneer our message in the Hildebran area. The survivors are a son, Ira Sain, Hildebran, N.C.; a foster son, J. C. Noggle, Hickory, N.C.; four grandchildren; four great-grandchildren; three brothers; and five sisters.

**SEYBOLD**.—Fred William Seybold, born Jan. 3, 1900, in Argenta, Ill.; died July 2, 1959, in Modesto, Calif. He devoted time and leadership to the construction of the school plants for Modesto Union



## Selecting Sites for New Churches [Sabbath Schools]

When established church groups decide to build new churches, who should decide where they are to be erected?

The policy generally followed in the denomination is one of cooperative planning. The local church chooses a special committee to find a location and they, in cooperation with an advisory group from conference headquarters, work together until a suitable site is found.

Long-range planning is desirable, because when the site can be purchased at acreage prices before the land is subdivided, there is a great financial saving to the local church. Also, generally speaking, there is a better choice of ideal plots.

In order to do this one must work closely with the city planners and know in what direction the city seems to be developing.

The church can pay for the site and later, when ready to build, the members will not have to worry about the \$10,000 to \$30,000 that the land may cost.

With this cooperative approach by a competent local committee and experienced conference leaders, the church usually can keep from making the mistakes often made in locating Seventh-day Adventist churches of yesteryear.

A good lot well situated—even at a reasonably high price—can prove to be one of the cheapest expenditures as far as the project is concerned.

The following may prove helpful when choosing a new site:

1. It should be in a representative residential location, preferably on a corner, with due consideration being given to the general approach to the site.

2. Select a prominent location for continuously keeping the church in the eyes of the public (seek counsel from the city fathers on the future growth of the city).

3. Build in a place to which it is easy to give directions.

4. Make sure the property is readily accessible by city bus or other forms of public transportation.

5. Ascertain if area is zoned against churches and schools.

6. Consider the size of the lot—is there room for a good yard for beauty, and plenty of space for off-the-street parking? (One parking space for every four members is considered satisfactory.)

7. Take into consideration the ease or difficulty of turning into the church lot from the highway and getting out into traffic again. Also take into consideration highway noises during church services.

8. Where possible, select a lot that is high or higher than the surrounding territory.

9. When planning for a new church edifice see that proper room is provided for all the different departments of the Sabbath school. Counsel with your local conference Sabbath school secretary. Tell him the proposed seating capacity of the main auditorium and he will give you advice as to the size the rooms should be for each division of the Sabbath school. Make ample provision for adult classes.

All these points should be considered when planning your future church.

G. R. NASH

Academy and Modesto-Salida elementary school. Left to cherish his memory are his wife, Blossom, and a son, Theodore.

**SILVERS.**—Lauretta Fitzhenry Silvers, born Oct. 22, 1881, in Jersey City, N.J.; died Sept. 16, 1959, in Arcadia, Calif. She accepted the message under the ministry of Elder W. C. Moffitt. She is survived by her husband, Selah G. Silvers, D.D.S., of Arcadia, Calif.; three sons; and two daughters.

**STAAB.**—Rose Staab, born July 1, 1874, in Wisconsin; died May 6, 1959. She was a member of the Modesto, Calif., church for 30 years. One sister is left to mourn. [Obituary received Sept. 11, 1959.—Eps.]

**STAFFORD.**—Margaret Arminta McPeck Stafford, born Dec. 31, 1865, near Stockton, Ill.; died June 13, 1959, in Statesville, N.C. In 1892 she married Samuel Lucien Stafford, and was baptized the same year. In 1905 the family moved to Statesville, N.C., where she resided ever since, with only a slight interruption. She is survived by two sons, Howard M. Stafford, Woodland, Calif., and Errol Stafford, Statesville, N.C.; four grandchildren; and five great-grandchildren.

**TAYLOR.**—George Mosser Taylor, born Oct. 30, 1897, in London, England; died Sept. 1, 1959. At the age of 16 he was baptized. He earned his way through Cedar Lake Academy in Michigan by working on the farm. During two years of premedical work at Emmanuel Missionary College he worked in the print shop, and in the summers sold books in the South and also in Cuba. He received his B.S. degree from Emmanuel Missionary College in 1922, and his M.D. degree in 1924 from the College of Medical Evangelists. In 1927 he married Esther Lois Brown. In 1925 and 1926 he was a resident at the White Memorial Hospital in bacteriology, pathology, general medicine, and surgery, and from 1929 to 1932 in orthopedic surgery. He was assistant to the dean of the College of Medical Evangelists, Los Angeles Division, 1925 to 1930. He was assistant professor of orthopedic surgery 1933 to 1934, and associate professor 1935 to 1943. Since 1943 he was professor of orthopedic surgery at the College of Medical Evangelists. He became chairman of the department in 1947. In 1936 he received his Master of Science degree at the University of Iowa, and in 1937 initiated postgraduate courses at the College of Medical Evangelists. He originated and obtained board approval for the Student-Faculty Association. He instituted the contest for the design of the school seal, and was the first to show professional motion pictures in the school. The George Mosser Taylor Memorial Fund is being set up under the auspices of CME. He wrote many scientific articles, was senior attending staff surgeon at Los Angeles County General Hospital since 1943; was a diplomate of the American Board of Orthopedic Surgery, Fellow of the American Academy of Orthopedic Surgery, member of the Western Orthopedic Association, had membership in the American, California State, and Los Angeles County medical associations, Rotary International, and the Jonathan Club. He was writ-

ten up in *Who's Who in America*, *Who's Who in Men of Science*, *Who's Who in the West*, and *American Men of Medicine*. In 1951 he married Bernice Blanche Dixon. Besides five children, he leaves two grandchildren; and a sister, Mrs. Elmer A. Nelson.

**WALLACE.**—Clyda Bowen Wallace, born June 16, 1888, near Norcross, Ga.; died at Sacramento, Calif., June 29, 1959. She took nurse's training at Madison College. In 1914 she married William C. Wallace. In 1918 they were employed at the Southern Publishing Association in Nashville, Tenn., and in 1921 they went to serve in the Adventist publishing house, Buenos Aires, where they remained seven years. Those who mourn include two sons, Felix Eugene, Placerville, Calif., and William Carlyle, Niles, Calif.; and five grandchildren.

**YOUNG.**—Bessie Victor McBee Young, born Nov. 20, 1890, in Alto, Tex.; died in National City, Calif., Aug. 3, 1959. She was a member of the Paradise Valley church. At the age of 12 she was baptized. Mourning their loss are three children, William C. Young, Mary Ellen Bertuleit, and Claude M. Young; also seven grandchildren.

## NOTICE

### Literature Requests

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

A continuous supply of literature including S.S. supplies, old Bibles, songbooks, *Signs, Instructor, Guide*, small books, *These Times*, *Little Friend*, tracts, *Message*, *Life and Health*, *Listen*, *My Bible Story*, temperance papers, and *Primary Treasure* is desired by the following:

Betty Tayo, Philippine Union College, Box 1772, Manila, P.I.

Norma Pallasa, Philippine Union College, Box 1772, Manila, P.I.

Estelita Villafior, Philippine Union College, Box 1772, Manila, P.I.

Saw Eng Chuan, SDA Mission of Malaya, 166 Bukit Bintang Rd., Kuala Lumpur, Malaya, Singapore

Bartolome P. Pilotin, Labu, General Santos, Cotabato, P.I.

Paulina Pilotin, Lagao, General Santos, Cotabato, P.I.

Marciano San Juan, Nueva Estrella, Pantukan, Davao, P.I.

Casimero Sotes, Calatrava, Negros Occidental, P.I.

Visita de la Cruz, Philippine Union College, Box 1772, Manila, P.I.

**WANTED:** Any 1959 S.S. *Workers*, S.S. *Quarterlies* for 1959, primary and junior teaching aids, any missionary periodicals, by S. Y. Mensah, P.O. Box 123, Nkwakaw, Ghana, West Africa.

Clement Hinds, The Garden, St. James, Barbados, would appreciate old reading course books for the MV Society.

Spanish literature in any quantity, a little in Chinese, but none in English, is desired by Minka L. Schult, Apartado 986, Caracas D.F., Venezuela.

For Sioux Indians: Send a generous supply of *Signs, These Times, Listen, Guide*, especially to Raymond Wolf, 3622 1st Ave., La Crescenta, Calif.

Send tracts, *Review, Go, Signs, Listen, Life and Health, Liberty, Instructor, Guide*, S.S. supplies, *Primary Treasure, These Times*, to:

Loreto Sedenio, Bala, Bansalan, Davao, P.I.

Hipolito L. Rabanes, Southern Mindanao Academy, Managa, Bansalan, Davao, P.I.

Cesar Reyes, Guinatan, Kidapawan, Cotabato, P.I.

Philip G. Bitra, Colasihan, Bugcaon, Malay, Bukidnon, P.I.

Emilio de la Cruz, No. 2 Gloria St., Paghilao, Quezon, P.I.

**WANTED:** *Signs, Message, These Times, Life and Health, Instructor*, old Bibles in good condition, songbooks, *Guide, Little Friend*, by the following:

Remy C. Catolico, Tinagacan, Gen. P. Santos, Cotabato, Mindanao, P.I.

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Ethel Yip, Box 221, Port-of-Spain, Trinidad, B.W.I., desires *Little Friend, Guide, Instructor*, for work among children.

## Church Calendar FOR 1959

Review and Herald Campaign	October 17-November 14
Witnessing Laymen	November 7
Home Missionary Offering	November 7
Week of Prayer and Sacrifice	November 7-14
Week of Sacrifice Offering	November 14
Gathering Campaign for 1960	
Home Missionary Day and Offering	November 21-January 9
Thirtieth Sabbath Offering (Southern Asia Division)	December 5
	December 26



# Sabbath School Lesson Help

By HARRY W. LOWE, General Conference Field Secretary

FOR SABBATH, NOVEMBER 14, 1959

## Stewardship Recognized in Worship

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

**W**ORSHIP gives expression to a relationship between man and God. Our form of worship indicates to some extent our conception of the Godhead, and our attitudes in worship express our regard for the Deity. It follows that worship should always be dignified, as befits man's respect for his God; it should be reverent, as indicating the holy awe which the Infinite begets in the finite; and last, it should never be, either in public or in private, the occasion for self-glorification.

It was because the Pharisees contrived to be in public places at prayer times, where they could recite formal prayers audibly, that Jesus was so forthright. "Such worship, offered merely for self-glorification, called forth unsparing rebuke from Jesus."—*Thoughts From the Mount of Blessing*, pp. 83, 84.

### 1. God's Great Favor

PSALM 96:8, 9. "Worship the Lord in the beauty of holiness." To give God "the glory due unto his name" is to acknowledge that He is the one true, supreme God. To "bring an offering" is a token of submission and loving obedience. As the priests could approach God only in holy attire (Ex. 28:2, 3), so must God's people now be clothed with holiness. There could be no approach to God on man's part unless the Lord permitted the approach.

PSALM 95:2-6. "Let us kneel before the Lord our maker." In Psalm 97:7 we read: "Worship him, all ye gods." One of the constituent parts of worship has always been prayer or meditation, carried out by prostration, kneeling, or standing. These physical attitudes betoken humility of mind before God. In this psalm the reasons for worship are God's greatness, His superiority over earthly rulers and heathen deities, His creatorship.

ISAIAH 6:1, 5-8. "Woe is me! . . . for mine eyes have seen the King, the Lord of hosts." This passage is commended for our reading in *Testimonies*, volume 7, page 154, because it reveals the experience of "a vital connection with God, of being sanctified through the truth." Without this we "lose the ability to discriminate between the sacred and the common." True worship shuts out the common things of life, and lives in the atmosphere of the sacred. In that sense, worship can become a habit of life.

### 2. The Promise and Example of Jesus

MATTHEW 18:20. "Where two or three are gathered together in my name, there am I in the midst of them." The consciousness of Christ's presence was the binding link that led to church organization in New Testament times. "Those who in any place were by his [Paul's] labor led to accept Christ as the Saviour, were, at the proper time, organized into a church. Even when the believers were but few in number, this was done. The Christians were thus taught to help one another, remembering the promise [Matt. 18:20 quoted]."—*The Acts of the Apostles*, p. 186.

LUKE 4:16. "As his custom was, he went into the synagogue on the sabbath day." It was here in Nazareth that "often in the synagogue on the Sabbath day He was called upon to read the lesson from the prophets."—*The Desire of Ages*, p. 74. This is a precious glimpse of the almost complete obscurity of Christ's youth as a humble worshiper, during which His soul was strengthened by devotional habits that lasted throughout His life on earth. What Jesus learned in worship and devotion from home, church, and the Holy Spirit He communicated as a sacred trust to all mankind.

LUKE 6:12. "He went out into a mountain . . . and continued all night in prayer to God." This was not just a unique habit. It was the soul of the Master leaning upon God for strength from above. We need this Heaven-sent power that comes to every believer who accepts the prayer life as a sacred stewardship. "Relying upon that Power, he [the believer] is enabled to present the message of salvation so forcibly that it vibrates in other minds."—*The Acts of the Apostles*, p. 362. Private devotion, and particularly importunate prayer, is one of the most difficult and most vital forms of Christian stewardship.

### 3. Public Devotion

ISAIAH 56:7. "Mine house shall be called an house of prayer for all people." "God intended that the Temple should be a house of prayer (1 Kings 8:30, 38, 41-43), but the Jews had made it a 'den of robbers' (Jer. 7:11; cf. Luke 19:46)."—*The SDA Bible Commentary*, on Isa. 56:7. God's house of worship is a place where people of all classes submit their minds to meditation, public exegesis, exhortation, and where the soul is exalted by song, prayer, and praise.

LEVITICUS 19:30. "Reverence my sanc-

tuary." If every member of the Seventh-day Adventist Church would read, mark, and learn to practice the splendid counsels in *Testimonies*, volume 5, pages 491-500, headed "Behavior in the House of God," there would be some sorely needed changes in many of our church services, and improvement in reverence in all of them.

"To the humble, believing soul, the house of God on earth is the gate of heaven. The song of praise, the prayer, the words spoken by Christ's representatives, are God's appointed agencies to prepare a people for the church above, for that loftier worship into which there can enter nothing that defileth."—*Testimonies*, vol. 5, p. 491.

### 4. The Spirit of the Worshiper

EPHESIANS 5:25. "Christ . . . loved the church." Paul refers here to the body of believers, the people called out of the world and gathered into a group for the worship service of God. Christ's love is reflective. It begins in Him, is reflected in His church, and is returned to Him. We must love the church that Christ loved, and for which He "gave himself." See *Testimonies to Ministers*, p. 50.

ACTS 23:5. "Thou shalt not speak evil of the ruler of thy people." Compare Ex. 22:28; Deut. 25:1, 2. Why Paul did not recognize the dignitary is not clear. Perhaps it was a hurried, informal meeting with no official robes in evidence; or Paul may have been nearsighted, or his view obstructed. But as soon as he realized his mistake he offered a dignified apology without surrendering his case. "It is hardly possible for men to offer a greater insult to God than to despise and reject the instrumentalities that He has appointed to lead them."—*Testimonies*, vol. 3, p. 355.

HEBREWS 10:25. "Not forsaking the assembling of ourselves together." This solemn exhortation not to absent ourselves from corporate worship grows more clamant as we draw nearer to the day of judgment.

"The indispensable means of cultivating Christian fellowship and renewing Christian strength is by communion with Christ and one another. Thus the first disciples met either daily (Acts ii. 46) or weekly (Acts xx. 7) to 'break bread.' To such 'assembling together' Christ has attached the promise of His special presence (Matt. xviii. 20). The neglect of the opportunity of such blessing may be the prelude to indifference leading to apostasy."—W. H. G. Holmes, *Hebrews*, p. 373.

EPHESIANS 5:19, R.S.V. "Addressing one another in psalms and hymns and spiritual songs, . . . making melody to the Lord with all your heart." This is not emotional effervescence, but deep joy in the victorious life.

MATTHEW 7:21. "Not every one that saith unto me, Lord, Lord. . . ." Entrance into God's Kingdom is not based on words. "The test of sincerity is not in words, but in deeds. . . . Words are of no value unless they are accompanied with deeds."—*Christ's Object Lessons*, p. 272. Salvation is wholly by grace, but grace accepted produces consecrated living that is expressed in gracious deeds.

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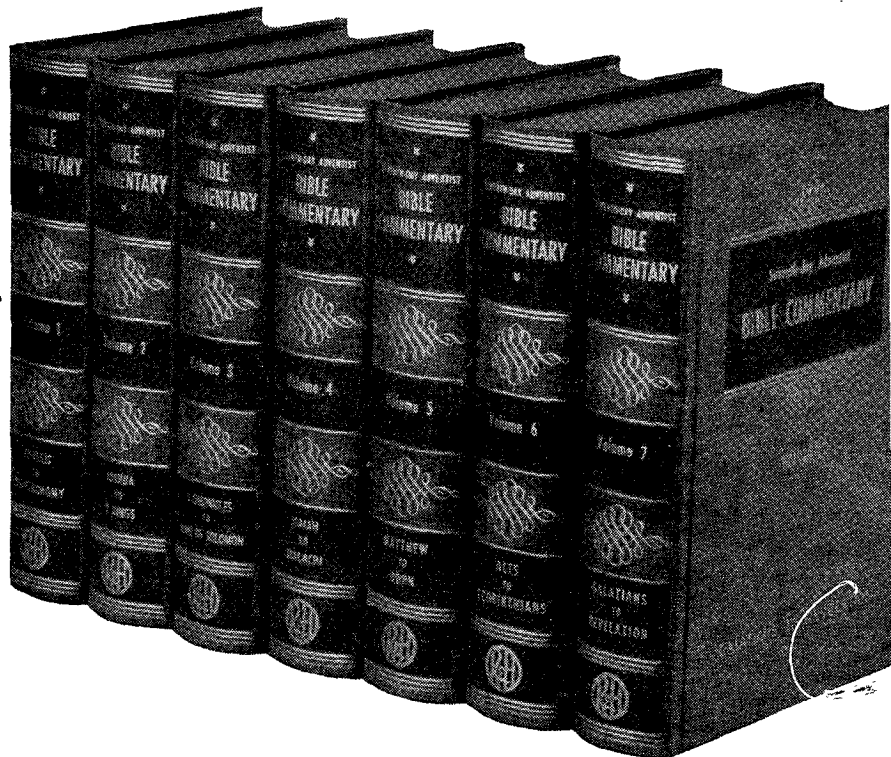
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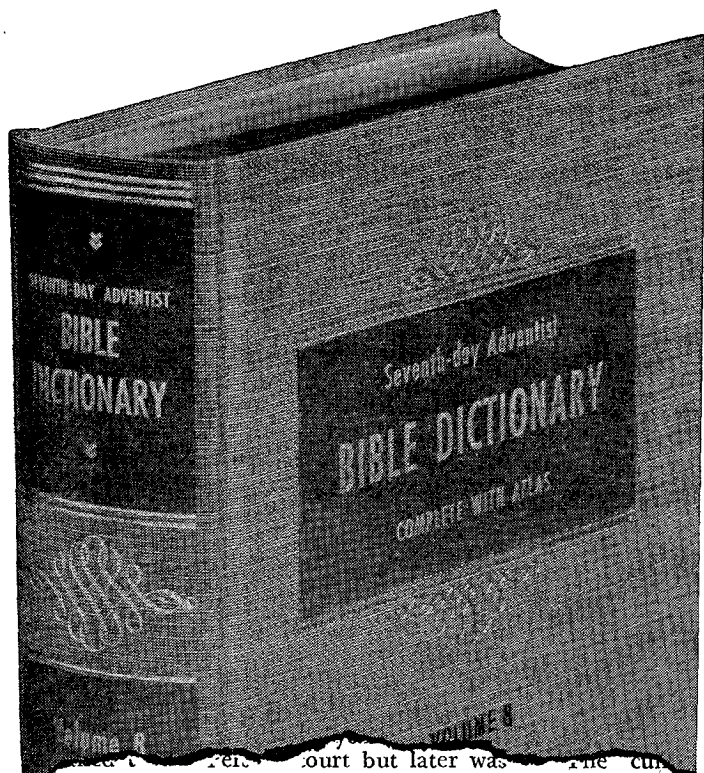
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... court but later was allowed to serve a second term (chs 5:14; 13:6, 7). The arguments in favor of identifying the Artaxerxes of Ezr 7 and Neh 1 and 2 with Artaxerxes I are discussed in the *SDACom* 3:369-374, 399, 400.

**Artemas** (är'tē-mās) [Gr. *Artemas*, a contracted form of *Artemidōros*, "gift of Artemis," a name attested by inscriptions.] A Christian worker whom Paul desired to send to Titus (Tit 3:12).

**Artemis** (är'tē-mīs), KJV *Diana* (dī-ān'ā). [Gr. *Artemis*, named *Diana* by the Romans.] A goddess worshiped at Ephesus (Acts 19:24, 27, 28, 34, 35), more or less equivalent to Cybele, or to Magna Mater, the Great Mother, one of the many forms of the mother goddess of the Orient. As a goddess of fertility, a worshiper of as

The cult taken away as part of t. 3:3).

**Artillery**. [Heb. once in the sense of weapon not be construed artillery. In the and arrows as

**Artisans**. Persons crafts. The KJV, and only but the concept in Scripture. decreed that Adam was Jesus was a Society

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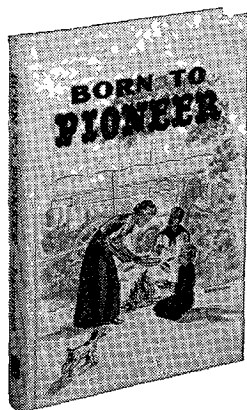
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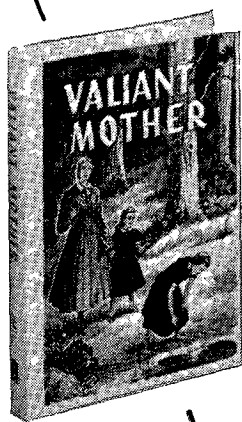
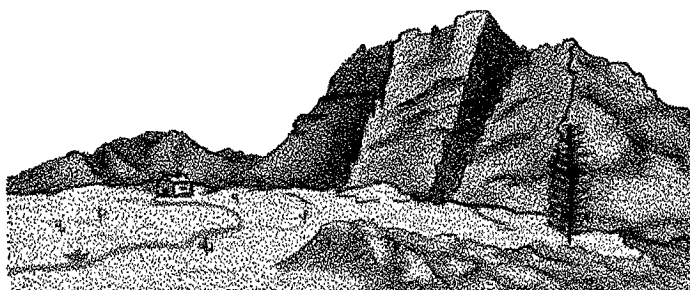
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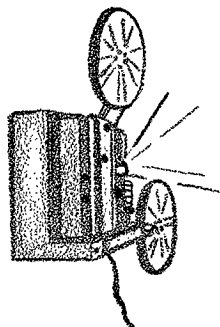
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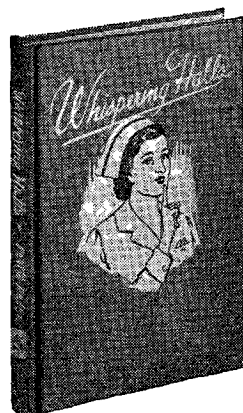
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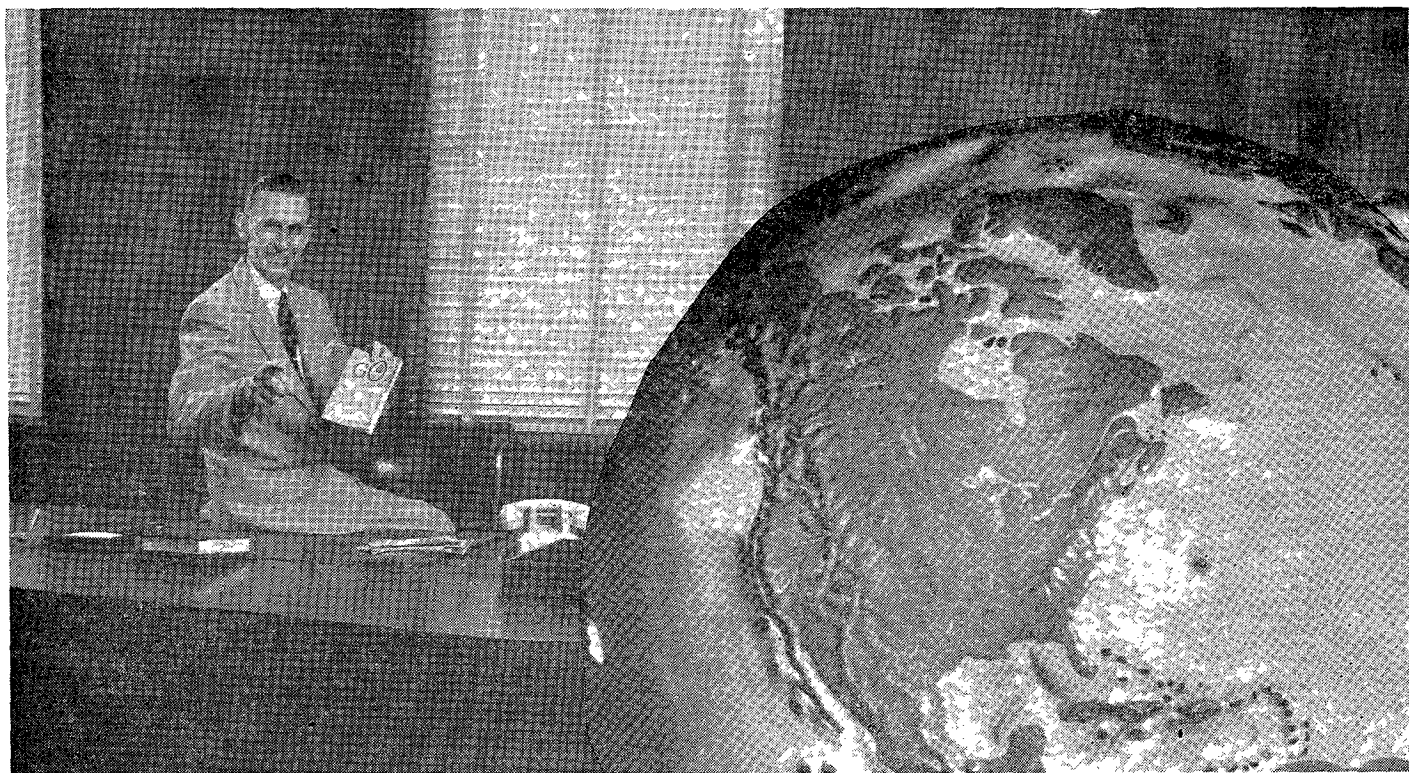
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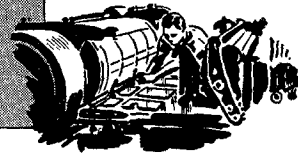
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# As We Go to Press



## Week of Sacrifice Offering

The annual Week of Sacrifice Offering is to be received on Sabbath, November 14, this year. Throughout the years this offering has been a real blessing, not only to those who have given a week's earnings for the advance of the world work but also to the needy fields that have benefited.

In 1958 the Week of Sacrifice Offering in all the world totaled \$515,465.78.

In 1959 can we not all make a greater sacrifice for God's onward cause?

From the messenger of the Lord we read:

"I saw that God could send means from heaven to carry on His work; but this is out of His order. He has ordained that men should be His instruments, that as a great sacrifice was made to redeem them, they should act a part in this work of salvation, by making a sacrifice for each other, and by thus doing show how highly they prize the sacrifice that has been made for them."—*Spiritual Gifts*, vol. 2, p. 245.

"If there was ever a time when sacrifices should be made, it is now."—*Testimonies*, vol. 6, p. 450.

May the Lord richly bless and reward all who give a sacrificial offering on November 14. O. A. BLAKE

## Bible Emphasis Year for MV's

"Spotlight on the Bible" is the 1960 theme for Missionary Volunteering, chosen by the MV Advisory Committee, meeting in Denver, September 28 to October 2. The plan features a ten-point program for increasing interest in Bible reading.

A new Bible reading plan is to be introduced the first of the year. A system of Bible marking will be one of the features to aid our youth in personal study and in sharing their faith. Young people are to be organized into Bible quiz teams. A Bible memory plan also is being offered. Scripture portions for convenient any-time reading are being made available. MV community-survey teams will probe the spiritual tone of the area the MV Society serves. Soon in all our churches a new color poster will appear, showing the youth of the world

with their attention focused on the open Bible.

The Missionary Volunteer Department will devote its major emphasis in 1960 to new exploration of the Book of books. THEODORE LUCAS

## Evangelism in Singapore

Word has come to us from Daniel Guild concerning a series of meetings he recently held in Victoria Memorial Hall, Singapore. These meetings were in English two nights a week, and translated into the Chinese language two other nights each week. To date, 33 of the 104 who made decisions for the message have been baptized. Brother Guild leaves soon for Borneo where he will hold an evangelistic meeting in Jesselton Community Center. A. C. FEARING

## Public Relations Seminar at PUC

Some of the top-ranking men of the public relations profession have agreed to participate in the first West Coast Public Relations Seminar, the third in a series being sponsored by the General Conference Bureau of Public Relations and the Department of Education.

Opening at Pacific Union College, October 27, the 10-day seminar will feature James G. Shea, general public relations director for the Southern Pacific Railroad, president of the national association of railway public relations directors, and a leader in the Public Relations Society of America.

Also participating will be Dr. Berton J. Ballard, public relations director for the California State Bar Association, Dr. Eugene E. Rebstock of San Francisco State College, and other persons of specialized skills in various aspects of public relations work.

These specialists will add their services to those of denominational public relations leaders to make the seminar a practical training program for pastors, institutional workers, and others interested in the more effective use of good public relations methods in many phases of denominational endeavor.

HOWARD B. WEEKS

## College Enrollment Shows Good Gain

There has been a large increase in enrollment in our colleges in North America this year. Approximately 650 more young people are enrolled this year than last. The college showing the largest gain is Emmanuel Missionary College with a gain of 165. Next is Atlantic Union College with a gain of 106. Walla Walla College reports a freshman class of more than 500. The enrollments by colleges are as follows:

Atlantic Union College	572
Canadian Union College	95
Emmanuel Missionary College	1098
La Sierra College	925
Oakwood College	305
Oshawa Missionary College	61
Pacific Union College	909
Southern Missionary College	588
Southwestern Junior College	201
Union College	775
Walla Walla College	1314
Washington Missionary College	818
Potomac University	234

Total 7895

It is a source of great joy to realize that so many thousands of our young people are finding their way into our colleges and dedicating their lives to service in the cause of God. We pray earnestly that God will greatly bless our teachers and young people as they go forward this coming year.

E. E. COSSENTINE

## Sabbath School Evangelism in Korea

Unprecedented advance, exceeding all expectation, is reported from Korea in the Vacation Bible School work for the summer of 1959. More than 25,000 children were enrolled in nearly 200 Vacation Bible Schools. Sabbath school workers were overwhelmed with the marvelous interest in this type of soul-saving work.

Songs and lesson material were translated from the lessons issued by the General Conference Sabbath School Department. Although some 20,000 booklets were printed, they were insufficient. With a strong follow-up program it is hoped that many will be gathered in and saved in God's kingdom. WILLIAM J. HARRIS