

THE ADVENT SABBATH

REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



Tomorrow

By Virginia Vess

If faintly now we see His face
Upon the molds of beauty traced
By nature's earthly loveliness,

What will heaven's spheres reveal
To perfect eyes, where, unconcealed,
His love is throned in Godliness?

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 An out-of-date report is not news, and is not acceptable.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

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ON THE Religious Front

[These news items are taken from Religious News Service, Ecumenical News Service, and other sources. We do not necessarily concur in statements made in these items. We publish them simply to give our readers a picture of current religious developments.]

Southern Baptists Launch Teletype Network

✓ A Southern Baptist Convention teletypewriter network, believed to be the first leased wire communications system operated by a religious denomination, began operating in U.S. cities March 1. Included in the network are Texas, Oklahoma, Kansas, Missouri, Arkansas, Louisiana, Mississippi, Tennessee, Alabama, Georgia, North Carolina, and the District of Columbia. The system operates from 9:00 A.M. to 5:00 P.M. EST Monday through Friday, with costs shared by each participant.

Tax Deductions Urged for Religious School Tuition

✓ Income tax deductions for religious school tuition as an alternative to Federal aid for parochial schools was urged in Houston, Texas, by the Central Lutheran Activities Council of Harris County. "Parents with children in church schools pay taxes to support public schools," declared the Reverend Fred Pankow, council spokesman. "The plan would eliminate their having to pay double for education." The Missouri Synod operates the largest elementary school system of any Protestant denomination in this country. It maintains some 1,285 parochial schools, with more than 144,000 pupils.

POAU Says Manual Violates First Amendment

✓ Protestants and Other Americans United for Separation of Church and State charged in Washington, D.C., that the Air Force has violated the First Amendment by publishing a manual containing an attack against the National Council of Churches. Dr. Glenn L. Archer, POAU executive director, called the prompt repudiation of the manual by Defense Secretary Thomas S. Gates, Jr., and his apology to the National Council, a "reassuring development" in church-state relations. "When military officials . . . start espousing one group against another," said Dr. Archer, "they are out of their proper orbit."

Vatican Paper Asked Charity for Chessman

✓ In an editorial said to have been inspired by Pope John XXIII, *Osservatore Romano*, Vatican City newspaper, pleaded for the life of convict-author Caryl Chessman on the eve of his scheduled execution in San Quentin penitentiary for kidnapping and robbery. The paper's plea came shortly before Governor Edmund G. Brown of California, a Catholic, granted the 38-year-old prisoner a reprieve of 60 days only ten hours before he was to have been taken to the gas chamber. "The court, which can still revise its negative decision, and the Governor, who will then have to decide," *Osservatore* continued, "must render account to God."

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• EDITORIALS •

Telephone Habits and Prayer

Statistics for 1958 released by the American Telephone and Telegraph Company show that Alaska, our largest State, is the most talkative place in the world. Hawaii, our newest State, ranks second. Each held the same position the previous year. Alaskans averaged 609 telephone conversations a person in 1958; Hawaiians, 536. Canada came third.

We will leave it to the statisticians, the anthropologists, and the sociologists to probe into the whys and wherefores of the world's telephone habits. In our opinion the important thing is not whether one talks little or much so long as what he says can pass the test of these three well-established questions: Is it true? Is it necessary? Is it kind?

But let us make sure that not all of our talking is directed to one another on earth—either face to face or via the telephone. Much of it should be to God.

If statistics were kept on the number of times each year that we lift our hearts to God in prayer, would we rank first, second, one-millionth, or . . . ? K. H. W.

Common Objections to Seventh-day Adventists

From time to time subscribers write to ask for brief answers to charges against Adventists. We set forth here certain of the most common charges, with our answers.

1. *Adventists are legalists because they preach that people should keep the Ten Commandments, and hence they are not Christians.*

Most of those who say this are members of the great religious bodies whose creeds explicitly declare that Christians should keep the Ten Commandments. We kindly suggest that they read the creeds of their churches, and for good measure, the writings of such men of God as Wesley and Moody.

2. *Adventists teach that a man must keep the Ten Commandments to be saved.*

We believe that a man is saved by grace through faith in the atoning sacrifice of Christ, thus being transformed from a man guilty before the bar of God to one who is pardoned by God. We believe that we should keep the Ten Commandments, not to be saved but because we are saved. If an earthly judge pardons a criminal, should the pardoned man feel free to go on breaking the law of the land? No. Neither should the sinner pardoned by the grace of God. "If ye love me, keep my commandments" (John 14:15).

3. *Adventists are always setting a time for the end of the world.*

The background of the Seventh-day Adventist Church is this: In the early decades of the nineteenth century certain segments of Protestantism, both in America and in Europe, experienced a great revival of interest in the prophecies regarding the coming of Christ. In America this interest was led by a man named William Miller, a

Baptist. With him were associated many ministers of many denominations. They made a mistake in looking for the end of the world in 1844. Incidentally, all their church critics predicted that the immediate future would witness an end to the world, as we know it, by the gradual transformation of the world into a kind of heaven on earth! Now, Seventh-day Adventists, as a religious body, did not begin until after the close of the Millerite movement, and differed from it in various ways. While holding that Bible prophecy makes clear that the end of the world and the second advent of Christ are near at hand, they have explicitly declared from the outset that we cannot know the time of the end. We take literally the words of the Lord regarding the end, that we can know when "it is near, even at the doors," but that we cannot tell the day or the hour.

4. *Adventists sprang from a wildly fanatical group who, in 1844, wore ascension robes.*

No myth is more firmly fixed in the mind of the public than this, and no myth has less foundation in fact. Through the years different awards have been offered for proof of this charge. None has been presented.

5. *Adventists are so interested in heaven and the end of the world, and so sure the world won't get better, that they don't do what they might to improve the present world.*

We are certain, from the Bible, that the world will not get better; nevertheless we engage in many activities that we trust will help to alleviate tragedy and hold back the forces of evil. For example, we send medical missionaries to every corner of the earth to aid the sick and needy. We carry on a most active campaign to fight the liquor traffic—source of much woe. We carry on an extensive welfare and disaster-relief program. Do our critics do more?

6. *Adventists hold the doctrine that our loved ones don't go to heaven at death, but lie in the grave till the resurrection day; and so their religion is a doleful one.*

The general view is that loved ones—the good ones—go to heaven at once, and look down in loving concern on those of us who are left behind. But what if a mother in heaven must watch a wayward son go down the road to perdition and finally end in the electric chair? And what about the loved ones who, according to the generally held view, go immediately to hell fire?

7. *Seventh-day Adventists are not Trinitarians.*

We believe in God the Father, God the Son, and God the Holy Spirit.

8. *Adventists hold fanatical views on diet and other matters of health.*

That indictment seemed to have some weight years ago, but not now. We have long advocated that the original diet God gave to man—a diet free of flesh foods—should be the goal of the Christian as far as it is possible to find adequate, wholesome, nonflesh foods. There was a day when men laughed at "grass eaters," as we were waggishly called, and declared that a person would be sickly and anemic if he did not eat meat. That day has passed. What's more, the prime importance of green

leafy vegetables now stands clearly revealed. Adventists used to be called "bran eaters" because they held that whole-wheat products were better than highly refined ones. Now it has been clearly proved that some of the most important food elements are lost in the refining process, and so we witness many foods being enriched. Adventist medical institutions have increasingly good standing in the scientific world.

9. *Adventists, in opposing Sunday laws, are giving support to the enemies of righteousness.*

Superficially it might appear that we aid and abet evil elements. But superficial resemblances can be very deceiving. Sunday-law advocates, for example, may seek passage of a bill to close theaters on Sunday. We oppose all Sunday-law endeavors because we believe that the state should not dictate to men on the matter of what they may do on the holy day of a certain segment of the population—that this is uniting church and state. But do we therefore give aid and comfort to the theater business? Hardly! If everyone became an ardent Adventist the theaters would have to close seven days in the week, because they wouldn't have any patronage!

10. *Adventists teach that only they will be saved.*

We do not thus believe. Speaking personally, we find good reason to believe we shall meet, in heaven, St. Francis of Assisi, a Catholic; Martin Luther, a Lutheran; John Wesley, a Methodist, and many others who never heard of Adventism. We believe that God judges men in terms of their faithful acceptance of all the light that has shone on their pathway. Only God can be the final judge of any man's fitness for heaven.

11. *Adventists are calamity howlers.*

That indictment seemed to have much force in an earlier day when everyone believed that the world was getting better and better in every way, every day, and that social legislation would gradually make this world into a heaven on earth. In contrast, we consistently declared that the world would continue to lie in wickedness until the soon-coming day when Christ would return to blot out all sin and sinners and take the righteous to heaven. Even in those earlier days the so-called calamity howling of Adventists was directed only at those who should decide to continue on in iniquity. Now, behold, the beautiful idea that the world is gradually getting better, and that social legislation can hasten that day, is gone—gone—gone! Even the scientists, who formerly were pictured as the messiahs of the new and better world, are uttering the most doleful of forecasts that make one's flesh creep. The idea of world progress is bankrupt. If we may believe the scientists, we stand a large chance of all going up in an atomic blast—good and bad alike—thus bringing an end to this poor earth. We prefer the Adventist view, that God is in control, that He will give time to all men to make an eternal decision, and then at the great day will take to a better world all who love Him, destroying only those who are determined to go on in their iniquity.

F. D. N.

What Is Bigotry?

Already in the warm-up period for the forthcoming Presidential campaign partisans of one aspirant to the highest office in the land are branding as bigots those who raise questions about his fitness on the basis of his religion. In this country, of course, a candidate's religion does not normally affect his eligibility for office. But when the official policy and practice of the church to which he is in conscience beholden stand categorically opposed to the traditional American principles of reli-

gious liberty and the separation of church and state, those who cherish these ideals can hardly be expected to remain silent. Now, Seventh-day Adventists do not engage in political debate. But any potential threat to religious freedom is, after all, an affair of vital concern to us; and when those who believe as we do with respect to it are charged with bigotry we find ourselves included in the indictment. Accordingly, it becomes appropriate for us to ask what bigotry really is.

—Most people rightly look upon bigotry as a form of intellectual leprosy. "Bigot" is generally considered to be a superlatively derogatory epithet; in fact, it is one of the ugliest words in the English language. The dictionary defines a bigot as "one obstinately or intolerantly devoted to his own church, party, belief, or opinion." The distinguishing characteristic of a bigot, we suggest, is an attitude of mind that stoutly denies to others the same rights and privileges he claims for himself. Bigotry may thus be identified, in the last analysis, as failure to practice the golden rule—to do as one would be done by—particularly in matters of religious belief and practice.

In the Realm of Opinions and Beliefs

A bigot's intellectual processes are dominated by his emotions to the extent that he becomes either unable or unwilling to reason solely on the basis of factual evidence. He proceeds on the assumption that his own opinion—or that of his church—is necessarily without flaw and that differing opinions are, *ipso facto*, fallacious. Indeed, the door to his mind is bolted and barred against all facts that might require him to abandon preconceived opinions.

From another point of view bigotry is a symptom of intellectual immaturity. It is a provincial attitude that, to paraphrase Tennyson, mistakes the rustic murmur of one's own intellectual bourg for the great wave of truth that echoes round the world. The bigot assumes the narrow circle of his own thinking processes to be the sum and substance of knowledge, understanding, and wisdom. He is unwilling to consider the possibility that anything of importance lies beyond the low hills that rim the horizon of his little valley, and in his Ptolemaic naïveté he looks upon his own little world of experience and opinion as the focal center around which all other minds must be brought into orbit.

The spirit of bigotry often takes men down from a sober consideration of objective facts to the so-called *ad hominem* level of argument, that is, to a personal attack on one's opponent in an attempt to bury him beneath an avalanche of ridicule or invective. The bigot is ever ready to hurl gratuitous insults right and left at any who dare to disagree with him. By way of illustration, a certain Congressman recently sponsored a joint Congressional resolution proposing that the United States establish diplomatic relations with the Vatican. In a supporting statement he termed "ridiculous" the charge he anticipated some would make that his proposal would in any way constitute favoritism toward his particular religion. He branded it "unthinkable that any reasonable man" would raise an objection to his proposal, and labeled as "wholly fantastic" any arguments that might be raised against it. The bigot has utter contempt for any point of view other than his own. Confirmed bigotry is a closed mind in a state of rigor mortis—and, we might add, in desperate need of extreme unction.

Too often bigotry poses as a superior form of piety. As with the Pharisee in the parable, the spirit of bigotry also leads one Christian to assume that he is more righteous than his fellows, to engage in conspicuous and sometimes erratic practices he supposes will set him apart as more pious than they, and to censure all who fail to follow his example. It makes him adamant and vocal about his

own interpretation of Scripture and intolerant of the views of others to the point of preventing, if possible, objective consideration of points of view that differ from his own.

In the Realm of Authority and Coercion

As long as the bigot conceals his real attitude by avoiding demeanor, words, or conduct that would reveal it, his attitude is of no practical concern to others. But bigotry, by its very nature, cries for expression. It cannot be content with an inarticulate existence, and therefore seeks to silence all men of contrary opinion—by force wherever possible and by vilifying them and branding them as bigots or heretics whenever coercive measures are not possible or expedient. It was bigotry that led the early bishops of Rome, for instance, to arrogate to themselves authority over the church universal. At one and the same time the bigot may present himself as a great champion of what he calls religious freedom, the while he surreptitiously seeks for himself a dominant position in a pluralistic society and brands as bigots those who challenge the unfair tactics he uses to attain this status.

Furthermore, it always takes a bigot to persecute. It was bigotry that led to the twelfth-century crusade to exterminate the Albigenses, and later to root out the Waldensian Christians from their Piedmont valleys. It was bigotry that precipitated the Spanish Inquisition under Torquemada, the massacre of Saint Bartholomew in France, and the reign of blood under the Duke of Alba in the Low Countries. On a lesser scale in more recent years, religious bigotry has reaped its gory harvest in Colombia and other lands.

Where there is not overt persecution there is often covert oppression. It is bigotry that leads men to attempt to impose their particular brand of religious belief and practice upon others by law—by coercion or constraint. It calls for Sunday laws, and for its own religious festive days to be made legal holidays. It leads devotees to put their religion on parade and to erect cultic statues and monuments in public places, in an indirect attempt to force their religion on others. In lands where bigotry characterizes the religion of the majority it denies to members of other religious groups the right to a free and open practice of their religion, and sometimes even to the elemental right to get married, to educate their children, or to have the solace of Christian burial.

Let Us Practice the Golden Rule

The golden rule summons us to do to others as we would be done by, to take the same attitude toward them that we would like them to take toward us, to speak to, and concerning, them as we would like them to speak to, or of, us. It leads us to refuse, even in our thoughts, to pass judgment on other men. "Who art thou that judgest another man's servant?" inquires the apostle Paul in Romans 14:4, and then replies, "To his own master he standeth or falleth." We are individually responsible to God, and the Creator has delegated to no man the right to interpose between Himself and any of His creatures. Bigotry, whatever its form, is utterly incompatible with the golden rule.

On the one hand, let us not timidly retreat into silence when accused of bigotry because we raise valid questions in an objective spirit, and on the other, let us not be guilty ourselves of that gross error. First, last, and always, let us practice the golden rule in all dealings with our fellow men, whether it be toward members of the family circle, the church, the community, or toward those of differing religious convictions—even though they be confirmed bigots. May God ever give us the grace to maintain emotional equilibrium, especially when others lose theirs!

R. F. C.

Taking the Tax Test

Americans will soon turn in their annual national examination papers on honesty—their income-tax report. Some will pass the test; others will not. Some, even though scrupulously honest, will wail bitterly as they discover what a large bite taxes have taken out of their income. They will complain, "I could have doubled my contributions to the church," or "I could have saved that money for a rainy day." Thoughtful and tenderhearted husbands may even sigh, "I could have provided my wife with more labor-saving devices, or hired help to assist her with the housecleaning."

We think, however, that there is an important side to the tax question that is given too little consideration. If it were pondered occasionally, it might change, somewhat, the attitude of people who now begrudge paying taxes. We have in mind the generally worthy purposes for which tax money (municipal, county, State, and Federal) is appropriated. Surely we are thankful for our splendid roads and highways, are we not? Surely we are happy to share our abundance with the people of underdeveloped and underprivileged countries. Surely we are grateful for our law-enforcement agencies—our police force and our courts.

And think of our libraries; our hospitals, some of which (for example the National Institutes of Health in Bethesda, Maryland) are doing research to unlock the mysteries of certain diseases; our public school system; our prisons; our watchdog agencies that endeavor to assure us of pure food, honest weights and measures, and truthful advertising. Would we want to give up these things?

No. Yet, these services are maintained by tax funds. If this were kept clearly in mind, most people would find their resentment toward taxes diminishing somewhat. Perhaps they still would not part with tax money ecstatically, but they might at least do so cheerfully—and honestly.

The latter aspect was mentioned in a hard-hitting, penetrating editorial that appeared in the *Saturday Evening Post*, December 12, 1959. The editorial was devoted to a discussion of the numerous evidences of moral rot infecting our national body, and covered the gamut rather thoroughly—from television scandals to the gyp repairman; from ambulance-chasing lawyers to the automatic promotion system in grade school; from union featherbedding and thuggery to universities that invest more money in a stadium than in a physics building. "The income tax? Cheating on it is now a national game. New loopholes are greeted with hosannas, passed from willing lip to eager ear. Executives openly boast of living off their expense accounts. Too often the status symbols of the successful are the credit card and the company yacht used for private entertainment."

"Nothing but That Which Is True"

Back in the days of ancient Israel, King Ahab asked Micaiah the prophet, "How many times shall I adjure thee that thou tell me nothing but that which is true in the name of the Lord?" (1 Kings 22:16). This question might be repeated with even greater force today by Uncle Sam as he receives the filled-out income-tax blanks from his nieces and nephews on April 15.

The true Christian will render an honest report. He will state the total amount of his income. He will claim only the allowable number of exemptions. He will deduct only the expenses provided for in the law. He will follow Paul's counsel: "Whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ" (Col. 3:23, 24).

K. H. W.

The Christian Label

By Charles R. Beeler
Public Relations Secretary
Florida Conference

"Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!" (John 1:47).

AN ANTIQUE DEALER was rummaging through the attic of an old home, the contents of which he had bought to add to his wares. Among the musty, dusty things that had been stored and forgotten, he found an old violin case. He opened it, and in the dim light saw that it contained an old violin. Downstairs, in better light, he examined the instrument more closely and discovered a label inside, bearing the name Stradivarius. Here was a fortune!

Leaving the rest of the attic's contents for the time being, he hastened to the shop of a dealer in musical instruments, an expert on violins. Trying to conceal his excitement, he inquired as to the worth of his violin. The musician put strings on the violin, took a bow from a hook on the wall, tightened it, and rubbed it over a piece of resin a time or two. Then he played a few notes on the old long-silent instrument.

"It's worth about five dollars," he said as he loosened the bow, hung it back in its place, and laid the violin down.

The finder was amazed. "But you must be mistaken!" he said. "Look at that label. That's a Stradivarius!"

Without a word, the musician again took the bow and listened carefully as he played a classic melody. Then, shaking his head, he said deliberately, "It takes more than a label to make a Stradivarius violin."

The label on a package does not always indicate true value. Quality is indicated, rather, by the nature of the contents, and is confirmed by satisfactory use of them. The label itself takes on significance as we look for it again on the basis of satisfaction. Some brands have become world famous for consistent quality.

It once was my work to paste labels on brooms. About four different qualities of brooms were produced. The best were called College Maid, and the cheapest, which we called the junk broom, had no name. If I had mistakenly put College Maid labels on a shipment of junk brooms, it would not have improved their quality in the least. Unobserving people might have bought them, expecting the usual high quality, but their confidence in our quality product would have been seriously damaged.

Christians are not produced merely by the pasting on of a label. Labels are exteriors; the proof is in the character. To wear the quality label of "Christian" in order to cover evil contents is hypocrisy. Deliberate hypocrisy, like counterfeiting, is criminal. False labels are deceit. There is danger of self-deception with reference to Christianity. Satan tempts us to be



enamored with the Christian label without being concerned about the quality of the character it covers.

"Seventh-day Adventist" is a label that has gained great respect. The world knows the high standards it represents. When one bears this name and lets down the standards, the world either is disappointed or points the finger of scorn. Everyone despises hypocrisy.

Counterfeits are not adequate substitutes for the genuine. A false Stradivarius may pass as a violin, but it is no Stradivarius. A counterfeit twenty-dollar bill is not bad money; it is not money at all. A hypocrite is not a bad Christian; he is not a Chris-

tian at all. There is no such thing as a false Christian.

A genuine Stradivarius is identified by the beautiful, mellow, singing tone it produces when played by a real musician. A genuine Christian is recognized when the Master's life is lived out within, unhampered by any perversity in the human will. "There is no limit to the usefulness of one who, by putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God."—*The Desire of Ages*, pp. 250, 251.

Christianity is not just a name, it is a life. The name symbolizes character, but does not bestow it. Jacob reached a point in his life when the deceit that was his nature gave way to consecration. When his victory was demonstrated as he wrestled with the Angel, "his name was changed from one that was a reminder of his sin, to one that commemorated his victory."—*Patriarchs and Prophets*, p. 198. "Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed" (Gen. 32:28). It was because Jesus could truly describe Nathanael as a man "in whom is no guile" that He called him "an Israelite indeed." A true label on a product of genuine value is a mark of distinction.

Marriage is not only the assumption of the title of Mr. and Mrs.; it is a mutual commitment of love in a personal relationship for life. Likewise, being a Christian is not merely the taking of the name of Christ, it is a commitment to a lifelong personal relationship with Christ. His life and righteous character become ours. This commitment countenances no reservation: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matt. 22:37). Only thus will the product suit the label.

Recognition day is coming when many, like Nathanael, will be designated as "an Israelite indeed, in whom is no guile." John saw them with the Lamb on Mount Zion—"an hundred forty and four thousand, having his Father's name written in their foreheads. . . . These are they which follow the Lamb whithersoever he goeth. . . . And in their mouth was found no guile: for they are without fault before the throne of God" (Rev. 14:1-5).

Now is the time when the seal of God is being placed upon His people. Those who are loyal and true will be thus marked as God's faithful ones. "Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. . . . It [the seal of God] will never be placed upon the forehead of men or women of false tongues or deceitful hearts. All who receive the seal must be without spot before God—candi-

dates for heaven."—*Testimonies*, vol. 5, pp. 214-216.

The worthless human life without Christ is different in one glorious way from the worthless, falsely labeled violin. Nothing significant could be done about the quality of that cheap instrument. A master musician could doubtless produce better sounds from it than an amateur, but even under his hands it would still be only a cheap violin.

On the other hand, the Master's touch remakes the human instrument. His every work is a masterpiece. He wants you to bear His name. If you will allow Him to do so, He will "make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ" (Heb. 13:21).

Yes, it takes more than a label to make a Christian. Will you *be* a Christian and in honor faithfully bear the label?

believer will acknowledge this to be true. It was the Holy Spirit, the apostle Paul tells us, that was to bestow spiritual gifts to be used in the church in carrying forward the great worldwide program of preaching the everlasting gospel to every nation, kindred, tongue, and people. At the close of 1958—the latest year for which complete figures are available—we were giving this message in printed form in 218 languages. It has also been given orally in 791 languages to people living in 189 of the 213 countries recognized by the United Nations, representing 98.96 per cent of the world's population. This could never have been accomplished without the Holy Spirit's direction.

Much has already been accomplished, but it is my conviction that the outpouring and infilling of the Holy Spirit is promised in far greater measure than we have yet experienced. This fact should give the church and every individual member serious concern. Are we as concerned about this as we should be? Must we wait for persecution to awaken us to our great need? Are the following words a description of the attitude of many?

"There are some who, instead of wisely improving present opportunities, are idly waiting for some special season of spiritual refreshing by which their ability to enlighten others will be greatly increased. They neglect present duties and privileges, and allow their light to burn dim, while they look forward to a time when, without any effort on their part, they will be made the recipients of special blessing, by which they will be transformed and fitted for service."—*The Acts of the Apostles*, p. 54.

We fear that this is a correct picture of not a few but many in our churches today. We do not improve "present opportunities" and we "neglect present duties and privileges," yet ask, Why do we not see today a manifestation of Pentecostal power?

What are some of these "present opportunities"? The first essential to a bright Christian experience is confession of sin—reconciliation to God. There must also be a full surrender—not a halfhearted surrender, but a constant, consistent, day-by-day complete dedication. Like the apostle Paul, we must "die daily" and live daily the life of victory. Paul said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

There are many opportunities for the Christian to make this surrender

The Promised Blessing—2

It Can Be Ours

By A. L. Ham

THE gift of the Holy Spirit promised to the first disciples by the Master is for us today also. "The promise belongs to us as much as to the first disciples."—*The Desire of Ages*, p. 672.

Do we have the Holy Spirit in the church today? The answer is Yes; the church today does have the Holy Spirit. Yet we do not see the mighty manifestations of the Spirit that it might be our privilege to witness. The Spirit has blessed us, but we cannot be satisfied with our present situation.

"He shall guide you into all truth." The Holy Spirit guided the minds of the pioneers of this movement in their search for truth. Especially was this evident after the 1844 disappointment. As those godly men and women searched their Bibles and earnestly prayed for light, the Spirit led them to see clearly the truth of God.

The Spirit has influenced our lives too. He revealed the truth to us; He pointed out our sins and led us to confess them and obtain forgiveness. He brought us to acknowledge Christ, the Son of God, something no one but the Spirit can do. "No man can say that Jesus is the Lord, but by the

Holy Ghost" (1 Cor. 12:3). Also we pray by the "inspiration of the Holy Spirit. This explains what is meant when it is said that the Spirit 'maketh intercession for us, with groanings which cannot be uttered.' Rom. 8:26. Such prayer God delights to answer."—*Christ's Object Lessons*, p. 147.

None can deny that the Spirit has led and guided us and blessed the work of this movement. Surely every

Spring

By Myrtle Leora Nelson

Mother Earth's singing a song of spring—
Fruit trees in blossom,
Birds on the wing.
The branches are swaying
So fragrant and green;
Mother Earth's saying,
"Spring's here again."

Life pushes forth from the humid sod,
And colorful flowers lifting faces to God
The Creator of all that is lovely and fair,
Speak of beauty eternal prepared over there.

and dedication. For example, during seasons of personal Bible study and prayer, which are all too often neglected. Also at the family altar, which should be erected and constantly maintained in every Christian home. There are the church services, such as the Sabbath school, the service of public worship, the prayer meeting, and youth services. In these meetings the gifts of the Spirit are employed to foster spiritual growth and power to overcome evil and witness for Jesus.

But sadly we must admit that these opportunities are often seriously neglected. It will be well for all who are careless in church attendance, but who profess to be looking for the outpouring of the Holy Spirit, to give consideration to these missed opportunities for preparation to receive the promised blessing.

It is becoming increasingly hard to secure capable, qualified persons to accept offices in the church, positions as teachers and department heads in the Sabbath school, and leaders in the youth divisions. Why is this? Does it not seem strange that this situation exists when we are a people who are looking for the Saviour's soon return, at which time He will require from His servants a report on the use of the talents He has distributed to them by the Holy Spirit?

Other Aspects

And think of the missed privileges to bear witness to the power of the gospel in our own salvation and that of others who have yielded to the impressions of the Spirit. Think also of the various church endeavors, such as evangelistic efforts, Ingathering, the giving of Bible readings, the holding of cottage meetings, the distributing of literature—have we neglected these duties in which the Holy Spirit could use us? Is it reasonable for us to say we are looking for the outpouring of the Holy Spirit when we are indifferent to the very duties in which the Spirit could use us and manifest His power?

Consider our financial responsibilities as members of the church. Individually and as a church are we performing these duties as fully as we ought? What about the faithful payment of our tithe into the treasury of the Lord, the giving of our funds for the advance of the cause of God in various ways? God has in the past withheld His blessings and protection from His people when they were unfaithful in these matters. Israel was defeated at Ai because of the covetousness and deception of Achan. Ananias and Sapphira were punished for deceit in their financial obligations to God's cause. These incidents show how the Holy Spirit views dishonesty.

Such failures in duty are not compatible with the expectation of receiving the Holy Spirit's promised blessing for the finishing of God's work in the loud cry of the message. We are inconsistent to pray for the latter rain while neglecting such essential requirements. The Holy Spirit cannot use us in the manifestation of His great power if we continue to "neglect present duties and privileges."

We are told that "when we bring our hearts into unity with Christ, and our lives into *harmony with His work*, the Spirit that fell on the disciples on the Day of Pentecost will fall on us."—*Testimonies*, vol. 8, p. 246. (Emphasis supplied.) We must consider the gift of the Holy Spirit in Pente-

costal power our most essential need, and urgently make preparation for it.

Would to God that we could learn fully that the most important need of this church today, in the midst of great prosperity and growth and financial strength, is for the latter-rain experience and power. If we fully realized our need, would we not heed the following statement? "Only to those who wait humbly upon God, who watch for His guidance and grace, is the Spirit given. The power of God awaits their demand and reception."—*The Desire of Ages*, p. 672. Without question, this promised blessing may be ours if we will only pay the price and make the necessary preparation to receive it.

(To be continued)

"My Grace Is Sufficient"

By Bertha E. Parmentier

Some months ago I wrote a letter to a friend who has been suffering because of an affliction to her only child. In an effort to give her courage, and to strengthen her faith, I wrote in part as follows:

"I only wish I could put into words what I have in my heart pertaining to these situations that God permits to come into our lives. Sometimes Christians feel they should be exempt from suffering in this world. But if God spared His loved ones the sufferings common to those who do not serve Him, many would serve Him for the material advantages to be gained; perhaps I should say the physical advantages to be gained.

"We are told in 1 Corinthians 4:9, 'We are made a spectacle unto the world, and to angels, and to men.' If this be so, and I know it is, then we must be part of the drama going on in this world in the vindication of God's government. Satan claimed to have a better way, but time proves more and more that he is the author of nothing but sin, suffering, and superlative misery. Perhaps if God emptied His faithful children from the devil's attacks, those looking on might not know the extent of Satan's wickedness; they might reason that the disobedient had suffering coming to them as their just lot; they would never know that Satan would bring suffering to innocent people, those who were living to do only good in this world.

"Some are caused to suffer through afflictions that come to their children. Perhaps God looks about and decides whom He can trust to share, with Jesus, the sufferings Satan brings to this world. Perhaps some would give up and lose out under the weight of the load. But here and there He finds one of His children

who will be true to Him, trust Him, and honor Him through any suffering, even unto death. Job was one of these. I believe people like this are the best witness against Satan's diabolical government before the intelligences of other worlds and before God's children everywhere. They will be insurance against the problem of sin ever rising up again.

"So my dear——, perhaps you are part of this wonderful trust that God imposes upon those who He can be sure will be true to Him under all the vicissitudes of life.

"I have for the basis of these thoughts the following quotation from *The Desire of Ages*, page 225: 'And of all the gifts that Heaven can bestow upon men, fellowship with Christ in His sufferings is the most weighty trust and the highest honor.'"

Shortly after writing this letter to my friend, I was called upon to spend about five weeks in a sanitarium with an affliction that came upon me very suddenly. I did not know what the future might hold for me. As I lay in my bed I would think about what I had written to my friend. I began to see a broader interpretation of the familiar statement, "Ye are my witnesses." I realized that those who are called upon to suffer can be witnesses to the goodness of God and the malignity of Satan. I found that for the asking there was more than sufficient grace for each circumstance as it presented itself.

Let us not be fearful of submitting wholly to God, for if we are called upon to witness for Him through suffering before men and the intelligences of other worlds in this drama of sin in the vindication of God's goodness and love, He will give abundant grace to sustain us.

The Intercessory Ministry of Christ

By H. L. Rudy

HAVING secured title to all dominion and being "appointed heir of all things" (Heb. 1:2), Christ qualified Himself to be man's High Priest and Intercessor in heaven (Rom. 8:34). His life means as much to the Christian as His death on the cross. Through His death we were reconciled to God; by His life we are saved. "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life" (Rom. 5:10). It is what Christ is now doing for His children that assures their eternal salvation.

Having entered into heaven itself, Christ appears "in the presence of God for us" (Heb. 9:24). Through His presence we are brought into the greatest possible nearness to God. Writing to the Ephesian Christians, Paul said, "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Eph. 2:13). Having taken upon Himself man's nature, and suffered in the flesh, Christ is able to represent us in the presence of the Father. We are assured that "he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25).

"There is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5). The devil would have the world believe that there are many mediators. He would have men pray to departed saints or celestial beings of various kinds, to mediate for them. But there is only *one* Mediator, the "man Christ Jesus." He is the only one in whom both divine and human nature are united.

Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). In His own person and work Jesus became the only way by which any could have access to God. This language implies a priest, one acting in a representative capacity. "No man cometh unto the Father, but by me." This shows Him to be a high priest, a mediator, holding a position that cannot be affirmed by any prophet or apostle that ever lived. Only *He* has "re-

deemed us to God" by His blood, "out of every kindred, and tongue, and people, and nation" (Rev. 5:9).

"Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people" (Heb. 2:17). Christ is a "merciful and faithful high priest in things pertaining to God."

As the prophet spoke for God, so the priest ministered in behalf of men before God. This is true of Christ, our great High Priest. He ministers "for men in things pertaining to God" (Heb. 5:1). As the Son of God He has the closest relationship with the Father, and understands Him perfectly. As the Son of man He is acquainted with our infirmities and innermost desires and is able to represent us before God more effectively than we could personally.

Remission of Sins

As our great High Priest and only Mediator between God and men, Christ deals with sin. This work is summed up in these words: "All have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set

forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus" (Rom. 3:23-26).

The words "being justified freely" introduce the redemptive act of God through grace. The word translated "freely" is the same one translated "*without a cause*" in John 15:25, where we are told that Christ was hated without cause. There was nothing in Christ to call forth hatred. He was hated "freely," that is, "without a cause." He spent His life helping others and doing good. He did not commit one wrong act. All the hatred that was heaped upon Him was unmerited.

Now, we are told that a man who has faith is freely justified, or acquitted, in the eyes of God "through the redemption that is in Christ Jesus." In other words, we who are unrighteous, and deserving of punishment, with not the slightest righteousness in us, are declared righteous by His grace. Grace means that all that is done for our justification, or acquittal, has been the work of God. It was God who set forth His Son "to be a propitiation through faith in his blood," and to "declare his righteousness for the remission of sins that are past."

"Remission," wherever it occurs in both the Old and the New Testament, implies deliverance from all punishment. Through Christ all punishment for sin, whether temporal or eternal, has been paid in full. The penalty that Christ paid for the remission, or forgiveness, of sin fully satisfied divine justice called for by the law.

"Remission" implies cancellation of sin, acquittal of the sinner, deliverance from all punishment due. Christ's blood was shed, or offered, for the remission of sins. It is the procuring cause; remission is the effect, or direct result, of the sacrifice. Moreover, the blood of the new covenant is the foundation of a new relation between God and man. By Christ's atoning blood, as shed for the remission of sins, God becomes our God and we His people.

Christ was made High Priest "by his own blood" (Heb. 9:11-14). His own sacrifice qualified Him to occupy this position. Now as "mediator of the new covenant" (Heb. 12:24), He offers His own blood as the atoning sacrifice for sin. "This," He says, "is my blood of the New Testament, which is shed for many for the remission of sins" (Matt. 26:28).

God has set forth His Son "to be a propitiation through faith in his blood, to declare his righteousness...: that he might be just, and the justifier

Strength to Live for Thee

By Roberta Palmer Sharley

Dear Lord,

Today a test has come to me,
And I have failed utterly;
Now Thou dost know my heart's despair—
The unwept tears enshrouded there.

Oh, I'm sick of sin's long reign,
And fettered oft with Satan's chain;
I ask Thee, once again forgive,
And give me strength for Thee to live.

Thou art the Great Physician dear,
And Thou canst heal from sin and fear.
I give Thee this poor life of mine—
Oh, take and cure me, make me Thine.

of him which believeth in Christ" (Rom. 3:25, 26). God declares righteous everyone who has faith in Jesus and accepts the provisions of salvation. The realization that Christ's righteousness is ours through faith brings unspeakable joy. Justified souls discover themselves at peace with God and accepted in the name of the Beloved. They are not merely pardoned sinners; they stand before God as fully righteous as though they had never sinned.

The gospel of Christ is the "power of God unto salvation to every one that believeth" (Rom. 1:16). Men are not automatically saved, nor will all men be saved. Only those who believe will be saved. Righteousness by faith in Christ is the gift of God to the believer. Just as the wrath of God comes down upon the ungodliness of men (Rom. 1:18) so, too, the righteousness of God comes down from above and is given to everyone who has faith in Christ.

Eternal life cannot be purchased, or earned by our good works. Man has nothing of sufficient value to give in exchange for everlasting life. It must be received as a gift of God. By accepting Christ and His righteousness we become the recipients of eternal life and all other gifts of salvation. For "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). Therefore, by accepting Christ we are already in possession of life and all things pertaining to our eternal inheritance.

An Illustration

Someone has illustrated the reception of this inestimable gift in this way: "A small boy comes to the Washington Monument with his life's savings clutched in his hand. He goes to the guard and offers to buy the monument. Unclasping his fist, he shows 30 cents. The kindly guard must explain. First, some things are not for sale. Second, if the monument were for sale, 30 cents would not be enough to buy it. Most important of all, the child does not need to buy the Washington Monument, he already owns it." So it is with eternal life. By accepting Christ, who is our life, we are already in possession of all good things that come with Him.

However, salvation must be desired and diligently sought after. Even the God of mercy will not force a man to be saved against his will. The gospel invitation says, "Whosoever will, let him take the water of life freely" (Rev. 22:17). Man must want salvation, and go after it, like the merchant "seeking goodly pearls" (Matt. 13:45).

In a little town there was an old preacher who was not learned, but full of good sense and sincere. He often preached on predestination. A local politician said to him one day, "I hear you preach a lot about predestination, and those who will be the elect in heaven. What about me? Do you think I will be elected?" To this the preacher replied, "Well, sir, you ran for city council once, and you got elected. Then you ran for mayor, and you got elected to that office. Then you ran for Congress, and you got elected to that. And now you ask me

if I think you might get to be among the elect in heaven. I don't see how you can expect to get elected to something you aren't running for."

So it is with eternal life. It must be sought after with all the heart, mind, and strength. Although salvation cannot be bought or earned, it is received on condition of faith in the goodness and power of God. By trusting God fully and entering into covenant relation with Him through Jesus Christ, full and free salvation will be received.

(To be continued)

Am I Sure of My Calling and Election?

By Van Gatewood Vroman

HOW confident of salvation would any of us feel if we should suddenly realize that probation had ended? How soon that may happen no one knows, but one of these days mercy's door will close. With what startled fear will the awful truth dawn upon us that we no longer have a Mediator to plead our case—that the great day of God's wrath has come! Facing each of us will be the all-important question: "Am I ready to stand?"

Recently a large congregation was shocked when one of its church officers, a member of long standing, lamented, "I do not know whether I have ever been converted, and I think the same is true of many other church members." Perhaps he was right. But dare any of us remain in doubt about a matter of such vital importance? Said Jesus, "Except a man be born again, he cannot see the kingdom of God" (John 3:3).

Conversion is not a once-in-a-lifetime experience, but should be re-experienced daily. One should die to self, and be constantly growing in grace each day. We must know of a certainty that we are approved of God.

The five foolish virgins made the mistake of assuming they were ready for the coming of the bridegroom. This they did to their sorrow and eternal loss. These foolish virgins represent members of the church who are looking for the coming of the Lord and fully expect to be saved. Of them it is written: "The class represented by the foolish virgins are not hypocrites. They have a regard for the truth, they have advocated the truth, they are attracted to those who believe the truth;

but they have not yielded themselves to the Holy Spirit's working."—*Christ's Object Lessons*, p. 411.

In the mad whirl of our busy activities do we take time to know God? Do we stop to meditate, pray, and study God's Word? Often we need to make a checkup on our spiritual health. Are we bored when we attempt to read from the Scriptures? Do we have the feeling that the Bible contains nothing we do not already know? Has God become so remote that prayer seems a useless exercise? And are we so impatient to see the next television program that it seems a waste of time to meditate?

Has our love for God and His plan to redeem souls lost in sin grown so cold that we give grudgingly even the smallest amounts to proclaim the gospel? Do we say not only in our heart but quite openly in both word and action, "My Lord delayeth his coming"; in fact, He may not come for another thousand years or so"? And is that thought a welcome one? Are we eager to put off our Lord's return?

If the gospel were to make progress in the future at the same rate it has progressed in the past, we might logically reason that the coming of Christ is a long way off. During the period in which the membership of the Seventh-day Adventist Church reached one million, the population of the world more than doubled. By mid-year 1958 the world population was estimated at 2,852,000,000. And of this number, only 848,659,038 are accounted as Christians. The task of reaching so vast a number with the gospel and third angel's message seems so stupendous as to be overwhelming.

But here our logic fails, because the power of God through the operation of His Holy Spirit is without limit and beyond all human calculation. What a great work was accomplished by only a few following the outpouring of the Holy Spirit at Pentecost! And again in the 1844 movement the Holy Spirit was manifested in a remarkable way in the proclamation of the first and second angels' messages.

In about 1903 we were told by the Lord's messenger: "If all who had labored unitedly in the work of 1844 had received the third angel's message, and proclaimed it in the power of the Holy Spirit, the Lord would have wrought mightily with their efforts. . . . Years ago the inhabitants of the earth would have been warned, the closing work would have been completed, and Christ would have come for the redemption of His people."—*Testimonies*, vol. 8, p. 116.

When the General Conference was organized in 1863 there were only 3,500 members. The task set before them required work, hardship, privation, and great sacrifice. But the greatness of the undertaking did not cause them to turn from it. They knew that before Christ should come, the solemn warning of the third angel must be given to the world.

As an example of how those pioneers gave themselves to the work, I cite the case of my grandfather, Jefferson Giles Bartlett. When the message came to him in 1868, he was the pastor of a community church that provided well for him, his wife, and family of seven children. But when he accepted the truth and began to preach the Seventh-day Adventist message, he found himself without any means of support. It was necessary for him to learn a trade to provide for his family. By day he worked at his trade, and at night he preached the Word. In those days the cause suffered from no lack of love or zeal.

Why the Delay?

But why are we still pilgrims and wayfarers here upon earth? Why are we not in the kingdom? Why has the Lord delayed His coming all these years? Let the Lord give us the answer. "Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain" (James 5:7).

We may question, "Since it is God who gives the showers of the early and the latter rain, why is He waiting? Why doesn't He just pour them down upon us?" From the Spirit of Prophecy comes the answer: "Do not rest satisfied that in the ordinary course of the season, rain will fall. Ask for it. . . . We must seek His favors with

the whole heart if the showers of grace are to come to us. . . . Let us, with contrite hearts, pray most earnestly that now, in the time of the latter rain the showers of grace may fall upon us. . . . As we seek God for the Holy Spirit, it will work in us meekness, humbleness of mind, a conscious dependence upon God for the perfecting latter rain. If we pray for the blessing in faith, we shall receive it as God has promised."—*Testimonies to Ministers*, pp. 508, 509. Read also Zechariah 10:1 and Joel 2:28, 29. "The Lord expects us to ask Him. We have not been whole-hearted in this work."—*Ibid.*, p. 512.

Under the benefits of the former rain "all dissension, all differences and faultfinding, should be put away, with all evil speaking and bitterness; kindness, love, and compassion for one another should be cherished, that the prayer of Christ that His disciples might be one as He is one with the Father may be answered. The harmony and unity of the church are the credentials that they present to the world that Jesus is the Son of God. Genuine conversion will ever lead to genuine love for Jesus and for all those for whom He died."—*Testimonies*, vol. 5, p. 279.

That our receiving the former and

the latter rain is vital to our salvation is made clear by this statement: "If we do not place ourselves in an attitude to receive both the former and the latter rain, we shall lose our souls."—*Testimonies to Ministers*, p. 508.

"The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9). Nevertheless, there is a limit even to the forbearance and patience of God. He warns, "My spirit shall not always strive with man" (Gen. 6:3). Then let us no longer procrastinate, but make our calling and election sure.

It is time we realized that the work of God will not be accomplished by the strength of man's wisdom nor by the power of his might in all his devices and inventions, but "by my spirit, saith the Lord of hosts" (Zech. 4:6). "For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth" (Rom. 9:28). It is to those who "look for him," to whom He brings salvation (Heb. 9:28), and to those who "love his appearing," to whom He brings a crown of righteousness (2 Tim. 4:8).



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

"Just the Lift I Needed"

Fathers and mothers who are united in the Advent message little realize the problems and tensions faced by some of our people who live in divided homes. For example, mothers who want to send their children to our schools often have to do so against the stern opposition of the father. In many cases they must also be responsible for all school expenses.

A letter from this kind of home in Pennsylvania came to us some months ago. It said in part: "Almost a year ago I sent in a request for prayer for myself and family. I was very worried and confused because of the many problems I had to carry by myself. Your letter and prayers gave me just the lift I needed. I received the strength and wisdom needed to face my situation more clearly than I had been able to for some time. The tension at home lessened, our boys are still in our schools, and my husband is not as bitter as he was. Whenever he criticizes the schools, the boys defend them, so he is beginning to see the situation in

a different light. Words cannot express my appreciation for the united prayers and counsel that I received. . . .

"Now I have another request to make. Recently I became ill and had to have major surgery. As a result I shall not be able to go to work for a few months. My job is very hard. Many times I have felt that it really is too much for me. Yet, I must work, or else our boys will not be able to go to our schools—that is just about all my money goes for. . . . Would you please join me in prayer that I might be able to get the type of work that I could do without being so exhausted all the time? . . . How thankful I am for the Parents' Fellowship of Prayer! How wonderful to know that we, as members of a large family, are praying for one another! It brings an unexplainable feeling that makes Sabbath truly the happiest day of the week."

May God hear the prayers offered on behalf of this sister and others whose situation is similar to hers.



OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE JOY SHERMAN

Mrs. Spaulding's Spyglasses

(Concluded)

By Irene Butler Engelbert

New neighbors had moved in across the street from Mrs. Spaulding, and she had become very much interested in watching their unusual behavior in relation to the days of the week. Her new binoculars, purchased for observing and identifying birds, had assisted her. Finally she decided to go over and straighten out the newcomers, taking with her a jar of fresh raspberry jam.

AFTER introductions and a little pleasant conversation about the jam, the neighborhood, and the weather, Mrs. Spaulding got down to the subject.

"Mrs. Pennington, I've been watching, er—I mean I've noticed—well, what I mean is, aren't you just a bit mixed up about what day it is?"

There, she had got it out, and not too tactfully at that! "You see, well, with your moving and all, I believe you have become confused on the days of the week. Today is Sunday."

Mrs. Pennington looked at her with a puzzled expression. "Yes, I know it is," she answered gently. "What made you think I was confused?"

"Oh, you *knew* it was Sunday?" Mrs. Spaulding was amazed. "But I thought it looked as if you were going to church yesterday, and—"

"Oh, yes," Mrs. Pennington smiled. "We *did* go to church yesterday. We are Seventh-day Adventists."

"Seventh-day *what*?" Mrs. Spaulding questioned in surprise.

"Seventh-day *Adventists*," Mrs. Pennington repeated. "We always go to church on Saturday."

"Well, I *never*!" exclaimed Mrs. Spaulding. "Well, I *never*! I never heard of such a thing!"

Her righteous indignation was aroused. She saw her duty clearly now, and threw all tact to the wind.

"Mrs. Pennington," she said, pointing a commanding finger at her neighbor, "now I am sure you are mixed up. And I see it is my Christian duty to set you straight!"

Instead of being upset at this outburst Mrs. Pennington smiled and answered quietly, "I have an open mind, so you are welcome to try. My husband and I just haven't found any-

thing in the Bible yet that tells us to keep Sunday, though both of us have read it through several times."

"Well, it's there!" Mrs. Spaulding answered decidedly. "I can find it for you. You just let me go home and get my Bible. I can find it for you."

"All right," Mrs. Pennington agreed. "And I'll call my husband in to listen to you, too, for if we are mixed up he also will want to know the truth about it."

Mrs. Spaulding went home for her Bible. "I'll just look up that text before I go back," she told herself. "It will be easier to find here at home. I might get nervous looking for it with them watching me."

She thumbed quickly through her Bible. "Well, I can't seem to find the text right offhand. Perhaps the minister can help me."

"Reverend Jones," she said on the phone, "this is Mrs. Spaulding. Would you please tell me the text in the Bible that tells us we should keep Sun-

day holy? I can't seem to find it right now."

There was a long pause at the other end of the line. Then Reverend Jones answered, "Mrs. Spaulding, there really isn't any verse that specifically tells us to keep Sunday."

"But, Reverend Jones, there must be!" Mrs. Spaulding was shocked. "At least, I always thought there was."

"We keep Sunday because our Lord rose on that day," Reverend Jones continued. "But there really isn't any text that commands us to keep Sunday holy. Has something happened to get you agitated about it?"

"It's my new neighbors," Mrs. Spaulding answered. "They are all mixed up and keep Saturday for Sunday. I thought I could get them straightened out. They are Seventh-day Adventists."

"Now, Mrs. Spaulding," Reverend Jones answered with an edge of irritation in his voice, "don't let those people get *you* all mixed up. Seventh-day Adventists are always trying to get people to keep Saturday. If you try to prove something to them, you may end up by being misled yourself. My advice is to keep away from them."

Mrs. Spaulding left the phone feeling rather annoyed with her minister. "A fine help he was!" she com-

Boundaries

By Jessie Wilmore Murton



I harvest pearls from green ears of corn
Into a dish of gold;
I knead brown loaves, whip ivory cream,
And clean sheets smoothly fold.

I wash the dishes and brush the floors,
And budget hours with thrift;
Mouths must be fed three times each day,
And the feet of time are swift.

Beds must be made, and seams be sewed,
And tiny prayers be heard;
Smiles must be made to gleam again
In wide eyes teardrop blurred.

O let who will have his silver ship,
And journey his road to Rome;
More precious this world God bounded
for me

With four small letters—*Home!*

—Unity

REVIEW AND HERALD

mented. "He must not know his Bible as well as I thought he did."

A glance out the window told her that Mr. and Mrs. Pennington were on their front porch waiting for her, each holding a Bible.

"If Reverend Jones can't find that text, I can, and I will," Mrs. Spaulding stated with determination. With her Bible in her hand she crossed the street to explain things to her new neighbors.

Mr. Pennington brought out his concordance to help Mrs. Spaulding find all the texts about the first day of the week. It was an embarrassing experience for Mrs. Spaulding, but the Penningtons were so kind and tactful that soon her agitation gave way to an attitude of genuine inquiry. She looked Mrs. Pennington straight in the eye and said, as much to herself as to her neighbor, "Could it be possible that I am the one who is mixed up?"

"Perhaps it is too soon to tell for sure," Mr. Pennington said. "Why don't we study this thing through together for a few Sunday afternoons and see what we come up with?"

Mrs. Spaulding was agreeable with the idea, and for several weeks she studied the Sabbath and other phases of Adventist doctrines, on the Pennington's front porch. She did a lot of studying about these questions alone at home too.

Then one Thursday evening Mrs. Spaulding studied her Bible and Bible study pamphlets by herself for several hours. Soon after midnight she told herself, "Caroline Dean Spaulding, you must make up your mind tonight. Is tomorrow going to be preparation day for you, or will it be just another Friday?"

She solved the problem on her knees, then went peacefully to bed.

After a quick breakfast the next morning she went to her living room window and lifted her spyglasses to her eyes. "They're at morning worship," she said aloud. "This would be a good time to tell them." In her eagerness and earnestness she forgot to lay her spyglasses on the table, but carried them across the street with her.

Joe Pennington answered her knock on the door, and as she entered he saw the spyglasses in her hand and asked, "Been out bird watching already this morning, Mrs. Spaulding?"

"No," she answered, amused and somewhat startled to see they were still in her hand. "I've been using these to spy on my neighbors—and what I have seen has opened my eyes."

Taking Mrs. Pennington's hand in hers, she announced to the whole family, "Today is truly the preparation day, and tomorrow I shall keep my first Sabbath with you!"

OUT OF THE Mouth of Babes

[Parents are invited to send to the REVIEW unusual comments in the field of religion or religious principles made by children under ten years of age. When you write, be sure to give the setting for the statement and the child's age.—EDITORS.]

A Four-year-old's Faith

For ten years Elder C. D. Wellman's wife had a severe type of arthritis, at times having to walk and work bent over and unable to straighten her knees.

"I'm so sorry for you, Mommy," little four-year-old Joyce often said as she witnessed her mother's sufferings. She seemed to grieve more and more as Mrs. Wellman's condition worsened.

One day as Joyce's mother was helping can tomatoes in the kitchen of the Southern Missionary College cafeteria, the little girl sat on the floor nearby. No one noticed her bowed head and moving lips.

On the way home Joyce asked, "Mommy, how are your knees now?"

"Why," exclaimed her mother in sudden realization, "they are not paining at all. I'm walking as I used to!"

"I know why. While you were canning tomatoes I asked Jesus to take the arthritis away," joyfully asserted the baby girl in confident voice.

Mrs. Wellman has not had a touch of arthritis for all the seventeen years since that prayer of faith.

INEZ STORIE CARR

THE Children's Story

Meanest Man on Earth

By Arthur S. Maxwell

To teach an important spiritual lesson, Jesus told this story about a man who had been forgiven a very large debt.

A certain king, He said, decided to check up the accounts of his servants to see if they had paid all their taxes.

On doing so he discovered that one of them owed 10,000 talents of silver—a fabulous sum of money, such as 5 million dollars might mean to you or me today.

So he sent for the man and asked him how much he could pay on his debt.

"Nothing," said the man, "I don't have a penny."

He had spent it all.

So the king gave orders that the man, his wife, and his children should be sold as slaves "and payment to be made."

At this the man fell on his knees and begged the king for mercy. If only he could have more time, he said, he would pay the debt.

"Have patience with me," he said, "and I will pay you all!"

The king, moved with compassion for the poor man, decided to let him off. So he forgave the whole huge debt and set him free.

How surprised and happy the man must have been! But as he walked out of the gate he happened to see a friend of his who owed him some money. It wasn't much—just a few pence.

"When are you going to pay that debt?" he asked.

"Sorry, but I can't pay it," said his friend, who must have been very poor indeed. "I simply don't have the money."

"Pay me what you owe me!" cried the man, seizing his debtor by the throat.

"I can't! I can't!" gasped the poor man.

"All right, then," snarled the one who had just been forgiven 10,000 talents, "we'll see about that. It's prison for you."

"Have patience with me!" cried the other man, "and I will pay you all."

You would think that the first man would have recognized those words. They were the very ones he had used to plead with the king to have mercy on him. But he didn't. Instead, he hurried the man off to prison and said he could stay there till he had paid the whole debt.

Fortunately somebody saw what happened and told the king about it. The king couldn't believe that anyone could be so mean. So he sent for the man.

"You wicked servant!" he said. "I forgave you all your debt because you asked me. Shouldn't you have had mercy on the one who owed you money, as I had mercy on you?"

Then he gave orders that this meanest of men should be put in prison and kept there till he had paid all the 10,000 talents he owed.

So the story ended. Now, looking solemnly at the people about Him, Jesus said, "So shall my heavenly Father do to you, if you do not from your hearts forgive your brothers."

It was a great lesson in forgiveness, and one so simple that everybody standing there could understand it.

We can understand it too. In His great mercy God is willing to forgive us all our sins, to blot them out and forget them. He is willing to treat us as though we had never done anything wrong. But then with like mercy we are to forgive others.

The man who was forgiven 10,000 talents and then put his friend in jail because he couldn't pay 100 pence was surely the meanest man who ever lived. But was he any meaner than someone today who, having been forgiven all his sins by God, keeps a grudge in his heart toward a fellow man?

How is it with you? Have you forgiven everybody who has hurt you or annoyed you, as God has forgiven you? In any competition to find the meanest person on earth today—the meanest man, the meanest woman, the meanest boy or girl—where would you stand?

She Learned Too Late—2

Wedding Bells, With a Sour Note

By Josephine C. Edwards

The year was 1892. Against her parents' wishes, Molly was planning to marry John, a young man not of her faith. One evening he persuaded her to attend the theater in Capital City, promising her that in exchange he would let her study the Bible with him.

THE night was far gone before Molly and John returned from Capital City. Mother could not sleep. She remembered a little verse she had heard years before, about the long, long hours when you lie awake and await a child's return. Molly had been so good, she had never thought she would have to worry over her. Not Molly.

Mother got up, and heard the young couple talking in the sitting room. Not that she wanted to eavesdrop—she didn't, but she couldn't help hearing all they said. She heard the murmur of Molly's soft voice, then John's voice in a snicker. "Read the Bible the whole evening tomorrow night? Honey, you must be joking."

"You promised you would, John. You said if I went to the play, you would study the Bible with me. I did my part, and you must do yours."

"But I forgot that tomorrow night is the night pa and I go to lodge meeting. He's a Mason, and he wants me to be one, and it's a fine thing, Molly. They're religious too. You be an Adventist, sugar, and let me be a Mason."

Molly said something else that mother could not hear, and John laughed at her heartily.

"Don't let that worry your little head for a minute, precious. Just think, in a month you'll be mine, all mine."

A few minutes later John left, and mother heard Molly climbing the stairs to her room. She followed, in a few minutes. The girl was taking the hairpins out of her heavy, beautiful hair, preparatory to brushing it the usual hundred strokes, to keep it live and gleaming. Molly's face showed the weariness and worry she felt.

"Molly," began mother, tears starting to course down her cheeks. She had not intended to let go of herself, but to see the girl so weary, so worried, and so apparently defeated was

somewhat more than she could bear.

Molly turned almost angrily on her mother.

"I almost know what you're going to say, Mother, and I suppose I deserve it. I was almost wild tonight, for I thought again and again, What if the theater were to burn, and I die in the fire? What if the train were wrecked, and I died in the wreck? I know I was wrong, but I won't go again; I told John so. But he told me he would let me study the Bible with him, since he had coaxed me to do something against my conscience. So maybe some good will come of it. I pray so, anyway."

"Good never comes out of evil, for good is from God, dear," mother said gently. "Oh, darling, father and I pray for you. But we greatly fear you will have a home 'where the shadows are never lifted.'"

"Mother!" Molly turned, the usually sweet lines on her face suddenly gone hard and stubborn. "You know our case is different. When I felt condemned on the train coming home, and was sad, John told me that I was the only good influence in his life. He

told me he supposes that before we've been married a year he'll be convinced of what we believe, and will be baptized. He told me that I was the only person in the world who was interested in his being good, and he would try to quit smoking for me. Mother, how can you be so cruel when you can see how much I love John?"

"But the play, tonight, dear. Why were you so weak? You seem to be putty in John's hands. You know what we have read to you again and again about the theater. You should have been witnessing tonight, if you want to save John. Compromising with evil will never save him."

Molly threw herself into her small rocker and covered her face with her hands. Tears rained through her white fingers. Her mother wept with her.

"Mother, I know you're right. I've failed, failed, failed. But when John comes and talks with me it seems so reasonable to do it his way. I keep thinking that if I keep him in good humor, he'll be more willing to let us show him how wonderful it is to be an Adventist. John would make a wonderful Adventist, Mother. He's kind and good, and—well, I can almost see him going to church with us and taking part."

The Wedding

The wedding was held in early summer. The church was thronged with guests from both families. Molly's folks sat on one side, and John's on the other, and it was a contrast that nearly everyone saw, and commented on. "It ain't time to separate the sheep from the goats, but I shore seed it to-



Mrs. Carlock was almost rude to Molly's mother. When she saw the homemade wedding cake, she laughed in her coarse, throaty voice, "If I had only known. We could have had one made at Volney's."

night," Si Turnip Seed was heard to remark.

John's father sat there, almost disdainfully, for it was known he never went into a church unless it was for a wedding or a funeral. And his mother was known to be worldly and skeptical. She was fond of laughing at Molly, and telling her that she would help her grow up and get away from the Dark Ages.

After the wedding there was a reception on the lawn at Molly's house. Mother had done all she could to make it as lovely as possible. Japanese lanterns were strung from tree to tree, and the tables looked beautiful. Mother had done her best.

Mrs. Carlock was almost rude to mother. When she saw the wedding cake, baked by Mrs. Hegstadt's dear hands, she laughed in her coarse, throaty voice, "If I had only known. We could have had one made at Volney's."

Molly was hurt, then furious at that, but of course she could not flare out at her mother-in-law on her wedding night. "What baker's cake could be as lovely as one made with the love and sweetness that mine is made with?" she asked innocently, kissing her mother on the cheek.

"Of course, of course," Mrs. Carlock conceded, smiling disagreeably. "I guess sentiment is worth something, and it does have a good flavor, at least."

Old Mr. Carlock refused nearly everything, taking only a dish of the homemade ice cream.

"Father is a dyspeptic, and won't eat much away from home," John explained. "He nearly lives on coffee. You don't happen to have any, do you?"

"No," Molly answered worriedly. "We don't use coffee."

"I know, I know, I told him so," John answered. "Well, he can have a cup when he goes home, the old duffer."

The farm that John's father offered the newlyweds was about six miles from Molly's home place, and about three and a half miles from the Carlocks'. A hundred acres of fine, tillable land, and a big woods. A stream ran through the pasture, a good stream, so the cattle and the sheep had plenty of water the year around. The house was old, but John had it completely papered, and painted inside and out. The senior Carlocks went to town and picked out all the furniture. John resented that, and told them he thought it was mean of them, not letting Molly pick out her own furnishings.

"Don't be silly, John," Mrs. Carlock had said. "What could that green country girl possibly know about what she ought to have? We'll surely have

to take her in hand and get a lot of the fool notions out of her before we can introduce her to society."

So Molly went into a house wholly of Mrs. Carlock's taste and choosing. It reminded her of the angular old woman, stringy, bony, and false, though it was not that way at all. It was just that she saw things slightly colored by resentment. But once she had brought the wedding gifts in, and the articles from her hope chest, her own personality began to show in the place.

The House Furnishings

There was wall-to-wall carpeting, tacked over oatstraw, and stuffed chairs, and tall rockers, with crocheted antimacassars. A shelf above the red velvet sofa held a chime clock that Aunt Patience gave them. Mother gave her the big green jardiniere, to hold the huge fern, and she set it in front of the double windows in the parlor. John gave her a piano. He knew she loved music, and he thoughtfully let her pick out the one she wanted.

Then, there was the dining room, with the pretty new table and chairs and a place to put dishes and plates, called a sideboard. Old Grandpa Woodring called it a boardside, and though they corrected him every time he said it, he never got it right.

Molly thought the kitchen was very convenient, with its large new cookstove, a dish cupboard, and a new table and a couple of cane-bottom chairs. A long pantry, with shelves on all sides, had a window at one end, and was light and cheerful. The pump for drinking water was on the back porch, but there was a cistern pump right in the kitchen. No one in the whole neighborhood had it so nice.

Upstairs there were three fine bedrooms, furnished with the heavy, bulky furniture that was in style. Molly would have chosen bird's-eye maple, but Mrs. Carlock wanted carved mahogany, dark and glowering. So that is what Molly got. She suggested that Molly have a hired girl so she would be able to go with John whenever he wanted her to go.

"Johnnie is spoiled, the dear—" the old woman laughed. "Now maybe I can have a rest. I have run with him to dances, and almost danced my old legs off. It's your turn now, dear. I'm reprieved," and then she laughed her harsh, coarse, and unmirthful laugh. Molly wondered if she would ever like her, much less love her.

"And plays, Molly. You'll simply have to overcome your silly feelings toward going, for it's the *cultured* thing to do. No one who is anyone refuses to go to places of *culture*."

Mrs. Carlock's thin lips (that reminded the girl of rinds of some old dried piece of meat, in spite of herself) were spread again in a condescending smile that pushed her old saggy cheeks off into a million wrinkles in the general direction of her ears, while her brows stuck up in two angles the shape of pyramids.

Molly suddenly was furious. She did not want to start fighting with her mother-in-law, in the traditional way. She was determined *not* to, for, as the saying goes, "it takes two to make a quarrel." She calmed herself down a minute before answering. "Oh, I think you overestimate the value of theatergoing," she said, as pleasantly as she could. "I know a lot of very fine people, well-educated people, who do not go. They consider it a waste of time."

(To be continued)



● Fred Brandt has been appointed chief engineer at WGTS-FM, radio station for Washington Missionary College. He takes the place of Jerry Keith. Linda Miller will become director of music.

● A. L. Page, Nebraska temperance secretary for 1959, presented Becky Conrad, a Union College freshman, with a check for \$25 for being the National ATS Jingle Contest winner. Becky was a senior in the Union College Academy when she wrote the jingle for the contest. She is a resident of Lincoln, Nebraska.

● Six Walla Walla College students and one graduate are among those accepted by the school of dentistry at the College of Medical Evangelists for next year: Noel Bixel, Rollie Skreslet, Ivan Holm, Edward Johnston, Claire Cook, Robert Huether, and Donald Jeffries.

● Five senior ministerial students of Union College began Sunday night revival meetings, March 6, in the Lincoln, Nebraska, city church. These meetings will continue for ten Sunday evenings, ending May 8. Speakers are David Sharpe and Bob Miller; associates, Albert Beierle and David Lea. Myron Voegelé is the music director.

● The students of Garden State Academy are conducting a series of Friday night Voice of Youth evangelistic meetings at Plainfield, New Jersey. The young people take charge of public meetings on Friday night and the pastor, Floyd Strunk, speaks on Sunday night.

● Eleven seniors of Washington Missionary College have been accepted at the College of Medical Evangelists. They are Charles Franz, Albert Butler, James Habenicht, Lawrence Hess, Charlotte Chi-Lai Ho, John Mace, Kenneth Mathiesen, Clive Possinger, Norman Sooy, David Stout, and David Walther.

News From Home and Abroad

Adventist Relief on the West Coast of Mexico

By Harold F. House

Medical Coordinator, Mexican Union Mission

ON OCTOBER 26 and 27 cyclonic winds of unprecedented fury struck the Pacific Coast of Mexico, especially in the state of Colima, producing extensive damage. The port city of Manzanillo was practically destroyed, and the Mexican newspapers reported that only three out of every one hundred homes in that city were spared.

The heavy rains and stormy weather continued for several days, causing flood conditions and leaving thousands of people homeless and without food.

On the thirty-first, David Baasch, president of the Mexican Union Mission, telephoned to Guadalajara requesting that I organize a brigade of medical students immediately to enter the devastated areas with whatever supplies and medical aid could be mustered. Our philanthropic organization, Asociación Civil Filantrópica y Educativa, was authorized to spend up to 10,000 pesos.

Two brigades of medical students were organized and many preliminary preparations made.

The medical school of the Autonomous University of Guadalajara prepared a letter of introduction, stating that certain medical students would be available to the military

authorities to assist in the emergency. This letter was written at the instigation of Eldon Robins, a senior Seventh-day Adventist medical student there. This letter prompted the military authorities to accept the help offered by our Adventist students, who were then mobilized into two groups.

By noon of the following day the Adventist medical brigades were ready to depart, one for the city of Colima, which is the capital of the state carrying the same name, and the other for the coastal city of Cihuatlán, in the state of Jalisco. There were two cars in each group. All four cars were well equipped with camping supplies and food, as well as with all kinds of emergency medical supplies.

There were five medical students in each group. The first group, which left for Colima, was under the direction of Manuel Elías, a senior medical student; his close associates were Harold Hebard and James Twing. Two other assistants were Henry Davis and Andy Lind. The second group left for Cihuatlán, and was directed by Eldon Robins and Gilbert Tunco, both seniors in medicine. Their assistants were Robert Townsend, Richard Chavez, and Myron Eberhardt.

Owing to the difficult terrain and to

many detours over mountain roads, both groups were delayed in reaching their field of operation until around noon on Monday, November 2. One group made Colima its center of operations. Two of the medical students were assigned the task of taking a census of the many injured people found in the two city hospitals. It was discovered that practically all the patients had been brought in from the coastal mountain village of Minatitlán, which lost more than 800 of its 1,500 inhabitants.

The second medical brigade began its activities in the city of Cihuatlán, in the state of Jalisco, under the instructions of the governor. Governor Prof. Juan Gil Preciado spent several days with his afflicted people, endeavoring to provide the homeless with emergency food and shelter. He requested that our second brigade work in several small towns near Cihuatlán, caring for the sick and by vaccinating and inoculating the people. Finally they were instructed to cross the river by canoes in order to reach El Chavarrín. This small town became a medical center for treating hundreds of disease-exposed inhabitants of nearby villages.

At our invitation, Herbert Fleenor, administrator of our Montemorelos



Medical students of Guadalajara with the Montemorelos airplane in Colima, Mexico.



Dr. Gilbert Tunco conducts improvised clinic at El Chavarrín with helpers from Montemorelos.

Hospital, came with his Piper Tri-Pacer plane to assist in coordinating the activities of our two medical brigades. We suggested that he bring with him one of the Montemorelos nurses and any medicines that he could gather for such an emergency. He arrived with two nurses, an extra supply of medicines, and Dr. Wilbur Schneider, also from the Montemorelos hospital.

Daily Plane Flights to Supply Medicines

After two days in Colima our brigade was sent out to the two small villages of La Salada and El Periquillo. From there they assisted in the small towns and villages along the partially destroyed highway down to Manzanillo and beyond, until they made contact with the second brigade. Herbert Fleenor made daily flights to Colima to keep us supplied with medicines and vaccines. These were delivered, in most cases, to the very spot where the supplies were needed. Brother Fleenor was the only pilot who would attempt landings on the portions of undestroyed highway in and near the towns where medical aid was being administered.

Others who responded to the invitation to help in our campaign were Dr. Ernest Von Pohle of Tempe, Arizona, who flew down with a supply of emergency medicines, and Prof. C. B. Harris, in charge of flight training and ground school at Thunderbird Academy, Scottsdale, Arizona. Also Dr. and Mrs. Bernard Pierson of Harlingen, Texas, flew a liberal supply of select emergency medicines down to the city of Cihuatlán in their Piper Apache plane.

Letters of appreciation were written by officers of the official general coordinating committee in behalf of the cyclone victims commending our medical men for their excellent, efficient, and timely service. They were signed on behalf of the governor of Colima, Ing. Arq. Rodolfo Chávez C., and Dr. Enrique A. Voges.

A second feature of the campaign was the arrival of a truckload of used clothing from the Texas Conference of Seventh-day Adventists. There were five tons in nearly 200 large cartons. The wife of the governor of Colima, Sra. Lucía P. de Chávez Carrillo, received the shipment and personally supervised its distribution. To assist the governor's wife, two women from our Guadalajara Dorcas Society were flown down in the Piper Tri-Pacer, Sra. Felicates D. de Ponce and Sra. María de Zúñiga. With the two nurses from Montemorelos and with Mrs. Barbara Hebard, a nurse from Guadalajara, we successfully completed our mission of mercy.

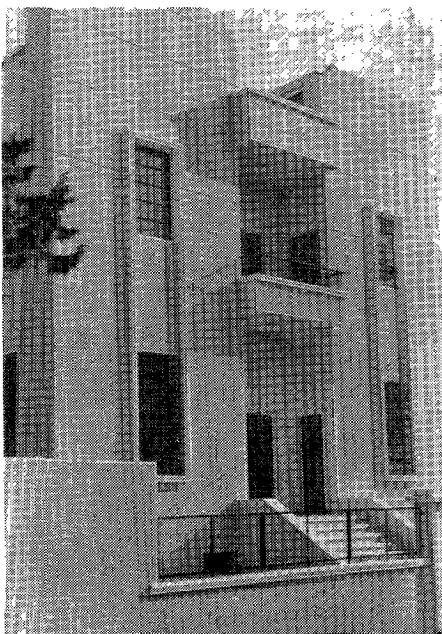
Maluti Hospital in Basutoland

By T. R. Flaiz

Secretary, General Conference Medical Department

During recent history the smaller tribes of South Africa have been gradually crowded out of the lowlands and valleys into the higher, rugged mountains of the southeast by the larger tribes, the Zulus, the Matabeli, and other Bantus. This mountainous area, now known as Basutoland, thus is inhabited by the proud remnants of the earlier populations of the south.

New Beirut Arabic Church Dedicated



More than 30 years ago a church was erected in the Musseitbe district of Beirut for our Arab believers. A school also was built, and for many years these quarters served our Arabic members in Beirut. The membership grew until a new church was planned. Two major crises interrupted construction—the 1958 civil war in Lebanon and a severe stroke suffered by the contractor.

It was a happy group of believers that dedicated their new church on the second day after Christmas, 1959. Dr. Farid Awde, president of the Supreme Council of Evangelical Churches in Syria and Lebanon, was the main speaker. Others who took part were the president of the division, the division secretary, the church pastor, our first Lebanese-Arabic pastor, and the writer.

Mission offices are on the second floor of the building.

ANEES A. HADDAD, *acting-president Lebanon Section*

Snowfalls on the upper levels in the June-to-August winter months and beautiful fields of barley and wheat and pastureland from November to March are evidences of substantial prosperity according to African standards. But overland communication is poor. Few roads and rough trails leave much to be desired in this country. The principal means of transport even today is by horseback.

By request of the chiefs of this area their New Jersey-sized territory was placed directly under the protection of the Crown rather than under the Union of South Africa. It is administered by the colonial office of the home government and is known as the Protectorate of Basutoland, an island of British territory in the South African Union.

Catholic missionaries were early at work among these people, but though the population has largely turned to Catholicism, pagan custom and ritual is still strong. The press of the world has in the recent past carried reports of the many ritual murders of Basutoland. Not until the British firmly punished the offenders did the practice subside.

French Protestant and Seventh-day Adventist missions are the other religious forces at work in this area. Our Emmanuel Mission and school has witnessed to the truth in this land for nearly 40 years. Results have been slow. Ten years ago a site formerly used by a German doctor was assigned to us for the development of a hospital. Blessed with an excellent water supply, fruit trees, gardens, and numerous pine trees, the Maluti Mission Hospital compound is an oasis of productivity in an otherwise dry and nearly treeless area. The 130-bed hospital itself is well up to standard for mission hospitals and is a real credit to the South African Union Conference, under whose control it operates.

For the African young women of this union conference a school of nursing is operated in this hospital. Because of the scattered and sparse nature of the population our medical staff has found it desirable to take medical service to outlying centers. Traveling in their rugged four-wheel-drive Land Rover over mountain trails more suitable for mule-back travel, these physicians and helpers conduct clinics in six communities, from ten miles to more than 100 miles distant from the hospital. The more critical cases in these clinics are bounced back over the rough trails in the Land Rover to the hospital for special care.

To the nurses and physicians who come into this lonely outpost for serv-

ice in the hospital, the intense work program permits little time or occasion to contemplate their isolation from the outside world. Even so, it is only stalwart Christian workers who stay by in such places. Though hot in summer, this 5,000-foot-high tableland is uncomfortably cold in winter. Water froze each night of my visit there in the month of August last year. No heat is provided in the homes, and keeping warm in the winter months presents problems of clothing, bedding, and physical activity.

Leadership personnel for such institutions comes from widely scattered areas. At the time of my visit the two physicians, Dr. Holbrook and Dr. Clifford, were from the universities of South Africa. Nursing personnel were from widely scattered points—D. W. Bothma from Johannesburg, Rachel M. Anderton from the East Coast of America, Francis Nelson from the West Coast, Mrs. Mackett from England, as was also her husband, C. H. Mackett, who, though on sustentation, is keeping the accounts of the hospital.

Two of the African nurse super-

visors are graduates from our Kanye hospital school of nursing 600 miles to the northwest in Bechuanaland. The president of the board of this growing institution is G. S. Stevenson, president of the South African Union Conference, for many years a missionary in various of Africa's mission fields and a resident and citizen of the Union of South Africa.

So, in many lands devoted ministers, nurses, physicians, business personnel, teachers, publishing house workers, Bible workers, and technical personnel from widely scattered home bases join their talents and efforts in the development of the institutions and organizations that carry the Advent message to the out-of-the-way places of earth.

Working for Armenians in the Middle East

By Manoug Nazirian

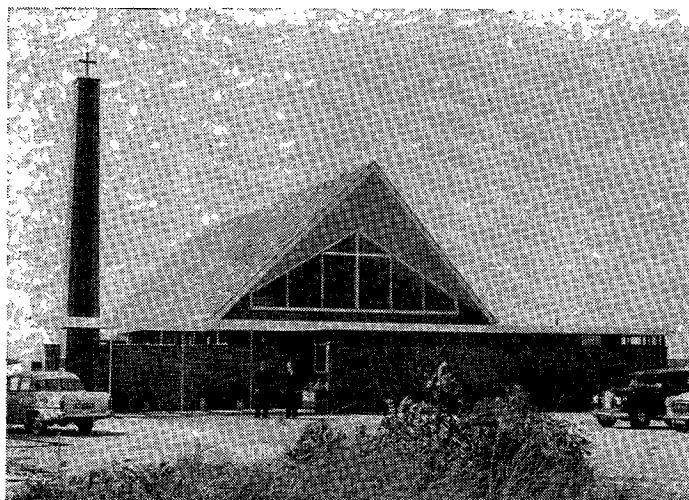
A recent estimate places the Armenian population of the world at 3.5 million. Of these, 2.5 million are

in the Soviet Union, while the remaining one million are widely scattered all over the world. Most of them are in North and South America, Europe, and the Middle East.

Within the confines of the Middle East Division there are about half a million Armenians, of whom 400 have accepted the Advent message. There are many more Armenian Seventh-day Adventists in other parts of the world. In a letter received from Soviet Armenia we are informed that there is an Adventist church in Erevan, the capital city of Armenia.

The main religious bodies among the Armenians are the Armenian Orthodox or Gregorians, the Armenian Catholics, and the Armenian Protestants. But the overwhelming majority are Gregorians, belonging to the Armenian National Gregorian Church. The Armenians also call their church the Armenian Apostolic Church.

This people has a fascinating history. According to tradition, in the first Christian century, long before the destruction of Jerusalem in A.D. 70, two of Jesus' disciples—Thaddaeus



First European Adventist Church in Northern Rhodesia

On Friday, October 23, 1959, the first service was held in the first European Seventh-day Adventist church in Northern Rhodesia, at Lusaka. The 27 members of the congregation worked long and loyally to obtain this church. The fund-raising program was begun by W. Christensen, the first minister to care for the needs of the European people in the territory. In a way, he also completed the church, for when he left on furlough he sold his car and gave the proceeds to the building fund—the final amount needed to erect the church.

The 455 members in Northern Rhodesia are scattered from Livingstone in the south to Kitwe in the north, some 600 miles apart. There is only one minister to care for their needs. Nevertheless these faithful members operate a boarding school and a youth campsite.

LYNDON K. McDOWELL



Ground Breaking for Hutchinson, Minnesota, Church

Pictured at the ground-breaking ceremony for the new church at Hutchinson, Minnesota, are (left to right): L. E. McClain, associate pastor, and principal of Maplewood Academy; C. E. Felton, pastor; C. H. Lauda, president of the Minnesota Conference; Irvin Burich, mayor of Hutchinson; Earl Hansen, chairman of the building committee; L. L. Murphy, former pastor under whose ministry plans for the new church were begun; Fred Bitzer and Henry Krussow, members of the building committee.

Plans for the new church call for a sanctuary with a seating capacity of 520 on the main floor, and room for an additional 200 in the balcony. This will adequately care for the present membership and allow for growth in the church and academy.

IRMGARD S. HOOPER

and Bartholomew—went to Armenia and succeeded in establishing the first Armenian Christian churches.

About the beginning of the fourth century, Gregory the Illuminator, or Evangelist, who was educated in Hellenistic theology at Caesarea in Cappadocia, returned to Armenia and carried on an enthusiastic evangelistic program for several years. As a result of his vigorous efforts, the heathen king and all his subjects accepted Christianity. This occurred ten years before the so-called conversion of Constantine. Thus Christianity became the state religion of the Armenians in A.D. 303. The Armenians were the first group of people in the world who as a nation accepted Christianity.

The Armenian National Church has a fully developed hierarchy whose founder was Gregory the Illuminator. The Catholicos, or patriarch, holds the highest office in the church, and is generally elected from among the archbishops or bishops, and remains in that position until his death. Besides the Catholicos, several archbishops, bishops, and doctors belong to the higher clergy. All of these men are taken from the monasteries, and remain celibates. To the lower clergy belong priests, archdeacons, deacons, subdeacons, estiaris, lectors, exorcists, and lampadaries. The archdeacons are monastic celibates. The other lower clergy are allowed to marry once.

Doctrinal Beliefs of the Armenian Church

The church annually celebrates numerous feast days. It recognizes seven sacraments: (1) Baptism—infant baptism by immersion; (2) marking—after baptism the child is anointed with sacred oil; (3) repentance; (4) communion; (5) marriage; (6) extreme unction—anointing the sick; (7) ordination—of those dedicated to preaching the gospel and performing the sacraments.

The Armenian Gregorians believe in offering prayers for the dead, although they reject the doctrine of purgatory. They accept the veneration of saints and their intercession. They practice triune immersion and communion of infants. The laity, as well as the priests, partake of wine in the communion service. They do not attack the use of images but ordinarily use instead pictures of Christ, Mary, and certain saints in their churches.

The Armenian Orthodox Church accepts only three ecumenical councils: the Council of Nicaea in A.D. 325, the Council of Constantinople in 381, and the Council of Ephesus in 431.

At present the Armenians have two

patriarchs who are opposed to each other. One is at Etchmiadzin, Armenia, and is recognized as the Catholicos of all Armenians; the other patriarch has his residence at Antelias, Lebanon. The latter patriarch is not recognized by the patriarch of Etchmiadzin.

In working for the Armenian people we should have a clear understanding of the problem of suffering. For centuries the Armenians suffered terribly, especially at the hands of

Mrs. Yu's Branch Sabbath School

About four years ago Mrs. Yu, of Korea, was cast out of her home because of her Seventh-day Adventist faith. Through this experience she had to depend on the Lord more than previously, and she dedicated herself more completely to His work than ever before.

She began literature-evangelist work a year ago, and though she did not immediately obtain the results she desired, she continued. At present she is a good colporteur in her mission. The women welcome her and buy well from her, because her calm, sweet appearance radiates the love of Christ to all she meets.

For some time Mrs. Yu has had a burden to win her relatives and the people of her home village to Christ. Recently she decided to visit her sister and brother-in-law once again, although previously they had always objected to her religion. This time it was different. Mrs. Yu asked them if she might bring a minister to study with them, and they agreed to this.

Mrs. Yu went back to her church and told the story of the interest in her home village. Pastor Kim Chang Soo agreed to go with Mrs. Yu to the village. It takes five or six hours by bus and then a long walk over a hill to get there, but they arrived in time for Pastor Kim to preach to 40 people that evening.

Every Sabbath now those people gather to hear more of the Advent message. The speaker is different each week, but Mrs. Yu always attends. The second Sabbath there were 80 people present, and now 150 worship together each week.

Because of the shortage of workers the mission could not send a minister to care for this interest, but a young woman with only a middle-school, or ninth-grade, education has gone there to lead out in MV work and branch Sabbath school work.

Until Mrs. Yu began to witness for the Lord there was no Adventist work in that community, but now a light shines in the darkness, and the villagers are responding to it.

R. S. LEE

*Sabbath School Secretary
Korean Union Mission*

Mongol invaders; and during the first world war 1.5 million Armenians were massacred. If God is merciful and almighty, they often ask, why didn't He protect our Christian nation? In order to be able to answer their delicate question correctly, we should in the light of God's Word study the causes and reasons of suffering.

We should never discuss politics with Armenians. The Armenians very much like to talk about politics. There are several political organizations among them. Even the church is not free from the dominating influence of political organizations. If we show the least partiality to any political group, we weaken our influence. The Armenians should know that Adventists have nothing to do with politics.

We should try to agree with them on points of common interest. There are a number of beliefs that both Adventists and Gregorians hold in common. For example, the inspiration of the Bible, the second coming of Jesus, the Ten Commandments, the resurrection, the judgment, the Trinity. We can freely talk on these subjects, thus opening a way for presenting the remaining important teachings of our church.

Interest in the Sanctuary Service

We should be able to understand well and explain clearly the ancient sanctuary and its services. The Armenian Church is a ritualistic church and has a system of priesthood similar to the Levitical priesthood. Therefore, a thorough knowledge regarding the sanctuary and its services is essential. This will help us to show that the ancient sanctuary with its services and priesthood represented a better work—the priestly ministry that our great High Priest is now carrying out on our behalf in the true sanctuary in heaven.

We should distribute Armenian literature widely. The Armenians love to read. Especially in the educated class there is a strong desire for reading material.

We should strengthen our educational program for Armenians. Armenian parents are much concerned about the education of their children. And I am glad to say that our schools have made a good impression on them. They like to send their children to our schools. Our mission school in Beirut is reaching hundreds of Armenian families. Through the years many have been baptized as a result of the fine work of this humble school. The mission school, elevated to the level of high school, with a well-arranged program based on the Spirit of Prophecy and under the care

of consecrated teachers, will accomplish a great work.

We should encourage welfare ministry through our Dorcas Societies. There are thousands of sick and needy Armenians that need our sympathy and help. In order to meet this challenge our Dorcas Societies should be better organized, and actively engaged in doing good for the needy. The love of Christ shown in good deeds will win the confidence of many, leading the people to a right idea about the character of the Adventist Church.

Whenever possible well-planned public efforts should be held. The Armenian people respond to public meetings. If I remember correctly the effort with the largest attendance (800 to 1,000 persons attending each night) in our division was an effort held some years ago for the Armenians in Beirut. The effort held in the church this year was also very well attended. Public meetings, accompanied with systematic follow-up work, will give a bountiful harvest of souls, but nothing can take the place of personal work. Both the ministry and laity should be encouraged to do more personal work.

The results achieved thus far have convinced us that the Armenians are a productive field for soul winning. Let us, under the power of the Holy Spirit, go forward to preach the everlasting gospel to these people, with greater vigor and fervor.

From Home Base to Front Line

Australasian Division

Mr. and Mrs. Mervyn Blyde and three children left Sydney, Australia, February 2, on the *Monowai*, en route to New Zealand and Fiji. Brother Blyde has recently accepted a call to serve as accountant at Fulton Missionary College, in Fiji. He formerly served as a secretary-treasurer in the Solomon Islands Mission, and in more recent times has been engaged in accounting work for the Sanitarium Health Food Company.

Mr. and Mrs. R. K. Wilkinson and two children left Sydney on the *Monowai* February 2, en route to New Zealand and Fiji. Brother and Sister Wilkinson have completed their furlough, and on return to Fiji, Brother Wilkinson will serve as director of teacher training at Fulton Missionary College. Prior to taking furlough, this worker was headmaster of the Vatuvonu Training School, in East Fiji.

Pastor and Mrs. J. H. Newman and two children left for New Guinea on

February 18, after having taken a furlough in Australia. This family has given many years of faithful service in the mission field. Pastor Newman will resume his duties as president of the Western Highlands Mission, with headquarters at Mount Hagen.

North American Division

Mrs. A. J. Patt and four children, returning after furlough, left Los Angeles, California, February 23, for India. Sister Patt's name prior to marriage was Donna Belle Courville. During their short furlough from Vellore Christian Medical College, where they have served one term, Dr. Patt has taken postgraduate work. He is remaining to complete his work, and will soon rejoin the family in India.

Elder and Mrs. Clarence Goertzen and three children, of Grande Prairie, Alberta, Canada, sailed February 23, on the S.S. *Iberia*, from Vancouver, British Columbia, en route to Ceylon. Sister Goertzen's maiden name was Alice Jeanette Berg. She graduated from Canadian Union College in 1946, and has had experience as a teacher and colporteur. Brother Goertzen graduated from Canadian Union College in 1947. Since that time he has served in various locations in Canada as a pastor-evangelist. His appointment is to serve as a pastor-evangelist in Ceylon.

Dr. and Mrs. Leslie A. Smart and three children left Los Angeles, Cal-

ifornia, February 23, en route to Hong Kong. They are returning after furlough. Sister Smart's name before marriage was Elizabeth Rose Duncan. She is a registered nurse. Since 1956, Dr. and Mrs. Smart have served in Guam. They are being transferred to Hong Kong where it is planned to start a medical clinic.

Olive Nellie Vaughan sailed from New York City on the S.S. *Constantia*, February 25, for South Africa, returning after furlough. Miss Vaughan has a B.S. in Nursing Education. She has served four years in Africa, first at the Malamulo Mission Hospital, in Nyasaland, and later in the Mwami Mission Hospital, Northern Rhodesia. She is to continue her work as director of nursing education in the Mwami Mission Hospital.

Elder and Mrs. T. M. Ashlock and three children, of Lakewood, Ohio, sailed from New York City, February 25, on the S.S. *Constantia*, for South Africa. Sister Ashlock's name before marriage was Bettie Clydene Zollinger. She is a graduate nurse. Brother and Sister Ashlock were missionaries in India from 1950 to 1957. He has recently served as a district pastor in the Ohio Conference. Their appointment is to the Zambesi Union Mission, where he is to be a departmental secretary.

Mr. and Mrs. Winston H. McHenry and three children sailed from San Francisco, California, on the S.S.



Ordination in the Bahamas

One of the high lights of the first Bahamas Mission camp meeting last summer was the ordination of the first two Bahamian ministers to be ordained on Bahamian territory. Brethren Silas McKinney and Neville Scavella (shown above with their families) completed the theological course at West Indies College about four years ago. Ever since, they

have had great success in their ministry. These two brethren are cousins, and are from a missionary family. Their aunt, Sister E. H. Someillan, and her husband were among the first pioneer workers to take the message to the Windward Islands of the Bahamas.

Participating in the ordination service on Sabbath afternoon, May 23, 1959, were F. A. Mote, field secretary of the General Conference, who gave the message; C. O. Franz, secretary of the Inter-American Division, who offered the ordination prayer; and A. C. Stockhausen, president of the West Indies Union, who gave the ordination charge. R. M. Mote, president of the Bahamas Mission, welcomed the two brethren to the gospel ministry. M. G. Nembhard, home missionary and Sabbath school secretary of the West Indies Union, joined these brethren in the ordination service, and in welcoming them to the fellowship of ministers.

Silas McKinney is at present serving as secretary-treasurer of the Bahamas Mission, and Neville Scavella is home missionary, Sabbath school, and Missionary Volunteer secretary of the mission. We wish them abundant success in their ministry.

M. G. NEMBHARD



Columbia Union Publishers Meet

The annual advisory council of the Columbia Union Conference Publishing Department met at Atlantic City early in November to discuss plans for an expanding publishing program in 1960. Bruce M. Wickwire, secretary of the department, directed the four-day meeting. Guest speakers included D. A. McAdams, associate secretary of the Publishing Department of the General Conference; T. R. Gardner, union treasurer; and C. E. Palmer, general manager, Review and Herald Publishing Association. The entire group of publishing department workers is shown above.

D. A. ROTH

*Director of Public Relations
Columbia Union*



Buena Vista, Virginia, Church Dedicated

The new Buena Vista, Virginia, church and parsonage, combined with the old church, were dedicated Sabbath, November 21, 1959. The dedicatory sermon was preached by L. E. Lenheim, president of the Columbia Union Conference. The new building was the climax of two years of sacrificial work by J. H. Toppenberg, pastor, and the church members. Practically all labor was donated, from cutting the timber from the Blue Ridge Mountains to laying the shingles. Previous pastors of the church were M. J. Shanko, R. F. Woods, G. N. Roberts, and S. M. Young.

WILLIAM E. CARPENTER

*Director of Public Relations
Potomac Conference*

Marine Lloyd, February 26, returning after furlough to India. Before marriage, Sister McHenry's maiden name was Ruby Florine Truitt. Brother McHenry is a son of Elder and Mrs. W. H. McHenry, who have given many years of service to the cause in India. This family has been connected with the work in India since 1945. Upon return, Brother McHenry will continue his work as an accountant in the Southern Asia Division office.

Elder and Mrs. R. E. Stahlnecker and five children, of Portales, New Mexico, sailed from New York City on the *S.S. Steel Chemist*, February 26, for India. Sister Stahlnecker's maiden name was Ruby Louise Kahler. During the years 1953-1958 Brother and Sister Stahlnecker served in India. While in the homeland Brother Stahlnecker has been a district pastor in the Texico Conference. Their appointment at this time is to the Roorkee High School, where he is to serve as principal.

Mrs. David H. Hughes and little daughter sailed from New York City on the *S. S. United States*, February 26, returning to West Nigeria after furlough. Brother Hughes with their son returned in November, 1959. Sister Hughes's name prior to marriage was Henrietta Jane Phillips. Brother and Sister Hughes have served in West Africa, with the exception of furlough time, since 1953. Brother Hughes is radio secretary and director of the Voice of Prophecy in the West Nigerian Mission.

W. R. BEACH

Library Expansion at Fulton Missionary College

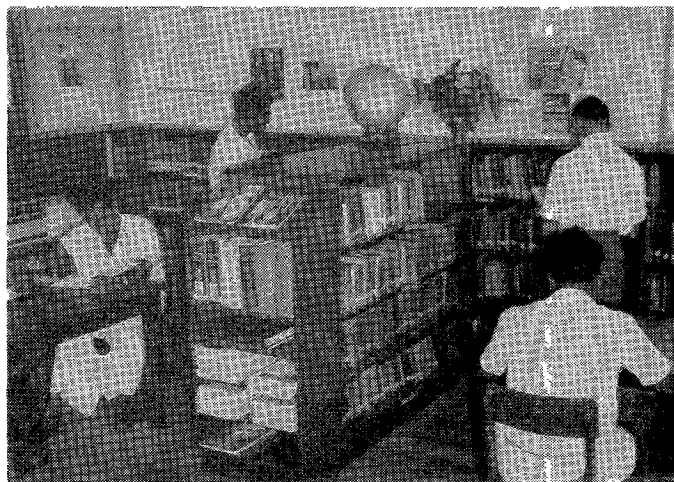
By B. H. R. Townend

Librarian

Fulton Missionary College, in the Fiji Islands, is the training school for mission workers in the Central Pacific. For years it has struggled to raise its status and extend its training facilities, including the library. Imagine a school with 150 students in grades nine to fourteen but with a library of only 700 books! We dreaded to have visitors see the library, for we could show them only two small cupboards of mostly out-of-date books in a corner of a crowded classroom. There was not even a full set of the writings of the Spirit of Prophecy, and few reference works on secular subjects.

But in recent months the picture has changed. Now we are pleased to lead visitors to our neatly arranged library that has expanded nearly four-fold. Seldom is a student turned away without some book to answer his query, assist in his study assignments, or provide interesting leisure reading.

How did this change come about? To some extent by slightly increased budgets, but mainly through the love and interest of distant friends. Late in 1958 *THE REVIEW* and *HERALD* printed a request for Adventist books of all kinds, one of many such requests in the Notices column. Our need caught the attention of friends in North America, Australia, and New Zealand. Soon, parcels of books began to arrive. With interest we opened these and found just the kinds of books we were needing—Spirit of Prophecy books, devotional and Bible study books, and particularly story-books of the MV Book Club type that could supply the demand for interesting, helpful, and inspiring reading for our young people.



Library of Fulton Missionary College, Fiji, showing shelves containing books received in response to a request printed in the *REVIEW*.

Some friends wrote to inquire if we could use certain nonreligious books, and as a result we have also increased our general reference section considerably, even to the extent of a complete set of the latest edition of the *Encyclopaedia Britannica*. Many parcels have revealed the loving interest of children and elderly folks who have sacrificed for our benefit. All the books on the shelves in the accompanying photograph came to us as a result of the REVIEW request. Duplicate copies of smaller books were distributed to young native ministers and teachers.

Our students are most grateful, and rejoice for the response of God's people.

[The Fulton Missionary College library is still in need of Bible commentaries and dictionaries, devotional books, missionary narratives, and other books for children and young people. Address B. H. R. Townsend, librarian, Fulton Missionary College, Private Mail Bag, Suva, Fiji.—EDITORS.]

Inca Union College

By D. A. McAdams

*Associate Secretary, General Conference
Publishing Department*

In the year 1919 a school was founded in Peru to educate and train Seventh-day Adventist young people to be workers in the church. The school is now situated on 50 acres of land a few miles from the beautiful city of Lima, and serves Peru, Bolivia, and Ecuador, the countries that comprise the Inca Union. Today Inca Union College is a recognized junior college, giving a three-year ministerial training course.

During the present school year 341 students have enrolled in the college, and 34 Christian teachers, under the efficient leadership of President D. W. Holbrook, are now training these young men and women for Christian service. Elder and Mrs. H. C. Morton, who have given years of service in South America, also are on the staff. He is business manager and Mrs. Morton is dean of women.

Several successful industries are

operated by the college; namely, a dairy, bakery, printshop, laundry, carpenter shop, mechanic shop, and a food factory. W. E. Koenig, who has charge of the dairy, told me that since 1952 the number of milk cows has doubled and the production per cow has increased from 1,200 to 3,600 liters of milk a year. In recent years some of the stock from the college dairy have won high honors at the Lima farm. The farm of 36 acres produces from three to four crops of corn a year. The land is irrigated, and often two days after a crop has been harvested a new crop has already been put in.

The total investment at this college is equivalent to about \$110,000 U.S. At the present time a beautiful new building is under construction. It will house a chapel with a seating capacity of approximately 1,000, as well as music rooms and other much-needed facilities.

During the two weeks I spent on the campus of this wonderful college, a training school was conducted for the publishing department leaders of the Inca Union, and the annual institute for the Peruvian colporteurs was held. Nicolas Chaij, South American Division publishing secretary, and Jose Galante, Inca Union publishing secretary, assisted me in leading out in these meetings. Professors Altino Martins, M. E. Aguilar, and Mrs. W. C. Hein also gave valuable assistance in the special classes for the publishing leaders.

The Mill City, Oregon, Company

By Miriam Horner

Press Secretary

On January 23, 1960, at three o'clock in the afternoon H. L. Rudy, president of the Oregon Conference, and V. J. Jester, secretary, met with the Mill City, Oregon, group of believers to organize them into a company. All 27 baptized members were

in attendance to become charter members, with D. M. MacIvor of Lebanon as pastor.

On a beautiful Sabbath morning in June, 1955, two families met for Sabbath school at the Norris Thomas home three miles east of Gates, Oregon. While they were singing, another group of believers from the neighboring ranch joined them, inviting them to their home for the following Sabbath.

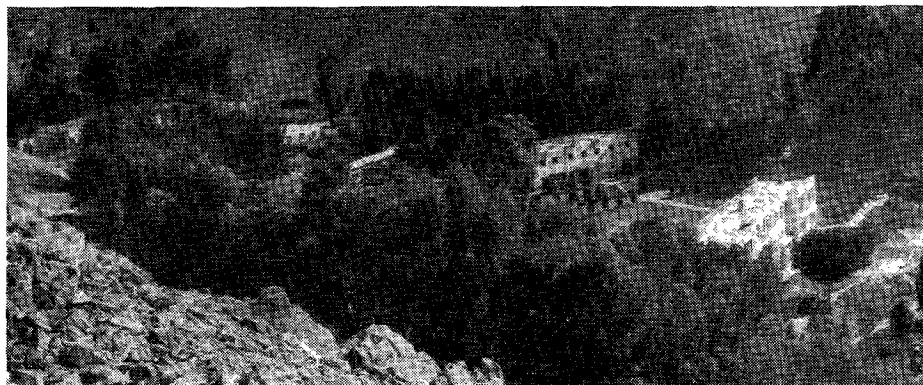
On June 18, the infant Sabbath school was organized with Edna Ross as superintendent and Mary Thomas as secretary. Later others joined the group.

As the group grew the American Legion Hall was rented for the services. One of the remarkable features of the little Sabbath school was that there were so many children attending.

In the fall A. O. Sage held an evangelistic series in Salem, assisted by Ed Bryon and Cliff Walter. These young men then held a seven-week series of studies at Mill City. At the close of their effort seven new believers were baptized. One of those baptized at that time was Brother Thomas. He felt that the Legion Hall was a poor environment for our dear children, so when a suitable old house was located he purchased it and turned it over to the conference. Unfortunately, within a little more than a year both he and his faithful wife died. A little later Mr. and Mrs. Elmer Hadland joined the group and began to help out, not only in speaking but in building. An addition 22 by 28 feet was built on for a chapel.

Since the inception of our Sabbath school, Christian education has weighed heavily on our minds. In the spring of 1959, three large lots in a lovely setting of trees were purchased and the brethren built a schoolhouse. Miraculously a way was opened to sell the old church building for the original price, after we had been urged to sell it for one third that amount. This will be a big help in building a new church this year.

The Sabbath school membership at present numbers 22 adults and 38 children.



Inca Union College near Lima, Peru.

• In Brief •

OVERSEAS

Southern African Division

• Daniel Mukasa, a layman in the Nawanende district of Uganda, conducted an effort during October and November, 1959, in which, unaided by any mission

worker or mission funds, he won 120 converts. The extent of hard work involved is indicated by the fact that in connection with the effort 1,680 visits were made by Brother Mukasa and his lay helpers.

- Present as delegates at the Kenya Lake Mission held at Gendia Mission, January 22-27, 1960, were 22 lay members who together during 1959 won a total of 129 converts. Each brought at least five persons to the Saviour. In the South Kenya Mission session that followed, 24 of the lay delegates to the session had together won more than 500 converts, and 20 laymen attending the Tanganyika session reported that they had won 296 persons to the truth. At the Central Kenya Mission session in Nairobi 18 lay delegates reported that they had won a total of 89 souls.

- F. G. Thomas, president of the South Kenya Mission, reported to the session of the mission on January 28 that there are 54 organized churches and 150 companies of believers in the ten districts of the mission. At the end of 1959 there were more than 14,000 baptized members. Early in 1959, 140 of these were commissioned as members of the "120." In May, led by their workers, they conducted 45 efforts, resulting in 1,648 decisions for Christ. A similar strong program is planned this year.

- The Narok African District Council has recently given approval for the establishment of an Adventist dispensary in that section of the unentered Masai country forming part of the South Kenya Mission. This means the establishment of organized work among these the wildest and bravest tribesmen of East Africa. There has been some determined opposition to our entry into this country, but the providence of God has opened the way. There are indications that other calls for similar help will come.

- The attractive and well-built middle school at Ntusu Mission Station in Tanganyika was officially opened on Monday, February 8. Built at a cost of Shs. 47,000 (U.S. \$6,500) of which no less than Shs. 30,000 (U.S. \$4,200) were raised by the people, it is a monument to the spirit of earnest cooperation and healthy independence of the people. Led by Pastor Aaron Kija they have done a fine job in every way.

NORTH AMERICA

Atlantic Union

- Five persons were baptized Sabbath, January 30, when members of the Glens Falls, New York, district gathered for an all-day meeting. Those baptized were: Richard Wielt; Ronda Limbacher; William Wielt, Jr., and his wife, Sherry; and Charles Davis. Harry Oliver, a layman, was instrumental in leading the group to Christ through his Sunday night cottage meetings.

- On February 13, L. H. Davis, MV secretary of the Northeastern Conference, gave certificates to four adult members of the Nyack, New York, church, who had read the Bible through a combined total of 39 times. Two of these persons had read the Bible through each year for the past ten years.

- Eight persons were baptized in Pawtucket, Rhode Island, on December 26, by the pastor, Floyd Hilliard. They were: Mr. and Mrs. Donald Kellerhouse, Phyllis Wood, Anne Nolan, Joan Howe, Vivian Barlow, Susan Grimley, and Robert Beardwood.

- Alice Kuhn from Loma Linda, California, has arrived at the New England Sanitarium and Hospital to take up her new duties as nursing service director. Miss Kuhn was born in Hankow, China, where her parents served as missionaries for 22 years. She entered Pacific Union College and the College of Medical Evangelists in Loma Linda, then continued her studies at the University of Southern California and La Sierra College, where she received her B.S. degree. Later she obtained a Master's degree in Nursing Education and Administration at the University of Washington and completed her public health nursing at the University of California in Los Angeles.

- The new chief of the X-ray Department of the New England Sanitarium and Hospital is David Stone, Jr. He attended Greater Boston Academy and Stoneham High School and continued his studies at Northeastern University and Massachusetts General Hospital. He is a member of the American and Massachusetts Societies of X-ray Technicians. He is also one of the three X-ray instructors in the Massachusetts civil defense.

Central Union

- Reuben Beck, manager of the Nebraska Book and Bible House, reports that their offices have been enlarged and redecorated. More space for storage and display of books for those who visit the conference office and Book and Bible House, is now available. The new facilities will make possible better and quicker service to the Nebraska Conference members.

- For some time the Broken Bow, Nebraska, district has been using the Presbyterian church building for services, and recently purchased it. I. H. Helm has moved to Broken Bow to build up our work in that district.

Columbia Union

- Enrollment for the second semester at Washington Missionary College has been increased by 75 students. The first semester ended with 823 enrolled. The total enrollment now stands at 900, the largest student body the school has ever had.

- Alice Smith, chairman of the WMC department of nursing, received a Presidential citation recently from the National Civil Defense Council for her work in the field of civil defense and disaster preparedness. This was presented to her at a special breakfast session by Senator Carl T. Curtis, of Nebraska.

- Opening services in the new Fairmont, West Virginia, church, were held on Sabbath, February 27. The speaker at the initial service was Arthur J. Patzer, president of the West Virginia Conference. The pastor, R. E. Wallace, and members have worked for many months for the new church opening.

- New members of the executive commit-

tee of the Potomac Conference include M. E. Dawson, Takoma Park, Md., S. E. Patton, Roanoke, Virginia; Vernon Rees, Washington Sanitarium; and Dr. Wendell Malin, Wytheville, Virginia. Re-elected were H. J. Capman, R. G. Burchfield, John Osborn, Leslie Mansell, C. H. Dougherty, C. B. Hirsch, S. R. Jayne, J. L. Price, and J. R. Johnson. The committee was selected at the biennial constituency meeting of the Potomac Conference at the Takoma Park church.

- A new church group has been organized at Covington, Virginia, with 17 charter members. Organizational procedures were directed by H. J. Capman, president of the Potomac Conference.

- Charles D. Brooks has been appointed the new pastor of the Glenville church, Cleveland, Ohio, in the Allegheny Conference.

Lake Union

- R. W. Pratt, who has served at Adelpian Academy in Michigan for ten years, first as dean of boys and then as principal, has accepted an invitation to become educational secretary of the Michigan Conference. He succeeds H. R. Nelson, who served in this department for about 12 years, and is now doing similar work in the Oregon Conference.

- Three new workers have joined the Michigan Conference staff. Jody Ketterman, a former Michigan worker, and now from Philadelphia, will be associated with W. W. White in Detroit as a Bible instructor. Robert Habenicht, who has been teaching church school at Ann Arbor for a few years, is the new pastor at Howard City. Gordon Weidemann, who will complete his college work at Emmanuel Missionary College this spring, will be located at Paw Paw.

- Every fourth Thursday night of each month a teen-age program is conducted at the David Paulson Auditorium in Hinsdale, Illinois. This Chicagoland Teen-age Night is sponsored for the purpose of providing Christian fellowship for the young people in that area. This gives them the opportunity of becoming acquainted with the young people in other churches; and the few who attend public schools have the privilege of associating with other Adventist young people. Anthony Castellano is the director of this program.

North Pacific Union

- S. W. Hiten recently moved to the Washington Conference where he will serve as pastor of the Olympia district. He and his family previously labored in the Pacific Union.

- The Kretz-Jones evangelistic team recently completed a series of meetings in Newport, Oregon. Eleven people joined the church, and others are preparing for baptism. The team has begun a new series in Toledo, Oregon.

- Dr. Richard B. Paine, currently an associate professor of mathematics at Stephen F. Austin State College, Nacogdoches, Texas, has been named head of the mathematics department at Walla Walla College for next school year. An

alumnus of WWC with a major in mathematics in 1952, Dr. Paine received both his M.S. and Ph.D. degrees from the University of Washington.

- Three theology majors have received appointments after a year of study at the SDA Theological Seminary. They are Dale Brusett to the Montana Conference, Perry Parks to the Upper Columbia Conference, and Norman Versteeg to the Washington Conference.

- The Sabbath School Investment Fund received \$26.25 through a plan proposed by Mr. and Mrs. James Pratt of Bozeman, Montana, to their three children. For Investment in 1959, the parents promised each child five cents for every Bible verse memorized. Terry, age 12, memorized 207 verses; Sally, age 10, 180 verses; and Danny, age 8, 138 verses. In all, 525 verses were memorized.

Pacific Union

- W. B. Ochs, a vice-president of the General Conference, gave the dedication sermon for the new addition to the Glendale city church on Sabbath afternoon, February 6. F. F. Bush, pastor, officiated at the dedication ceremonies, and R. R. Bietz, president of the Southern California Conference, offered the dedication prayer. The new addition contains the Chapel of the Good Shepherd, which is being used regularly for youth services and prayer meetings, and will be available for weddings. The large Fellowship Hall is planned for socials, wedding receptions, and committees. Convenient Dorcas workrooms, two Pathfinder rooms equipped for vocational classes, four light and commodious Sabbath school rooms, and a choir rehearsal room also are in the new section.

- Lawrence W. Botimer, presently head of the chemistry department at Washington Missionary College, will join the La Sierra College staff this fall in the same capacity. He took his college work at Emmanuel Missionary College, completed his Master's degree at the University of Maryland, and from the same institution received the Doctor of Philosophy degree in 1959.

- Castle Memorial Hospital is the name chosen for the hospital to be built by Seventh-day Adventists in Hawaii. The hospital administrator is working with the architect in the development of building plans, and a fund-raising drive will be launched April 9, reports Cree Sandefur, president of the Hawaiian Mission.

- The Southern California Conference churches are presenting The Adventist Hour each Sunday morning on television. This is a regular eleven o'clock church service video-taped for this purpose.

- A. C. Cortez, pastor of the Phoenix, Arizona, Spanish church, has accepted a call to serve in the Southeastern California Conference, where he will be pastor of the Brawley Spanish church.

Southwestern Union

- Luther Talley has recently joined the staff of Southwestern Junior College as plant superintendent of the College Press. Mr. Talley comes from Union College

where he was teaching printing and employed in the Union College Press, reports Don Anderson, College Press manager.

- Every one of the district leaders and pastors of the Oklahoma Conference will be engaged in revivals and evangelism this spring and early summer.

- The Ingathering goal for the Valley Grande Academy in the Texas Conference was set at \$10,000. The students and teachers brought in a total of more than \$25,000. This announcement was made by I. V. Stonebrook, education and MV secretary of the Texas Conference.

- Vinson Bushnell, an honor graduate of Southern Missionary College, has joined the music faculty of Southwestern Junior College. Mr. Bushnell comes to the college from the Eastman School of Music, Rochester, New York, where he has been studying for his Master of Arts degree in piano and music theory.

- The Dallas City Temple church of the Southwest Region Conference recently celebrated its fortieth anniversary. Seven of the former pastors were present for this occasion. The purpose of the celebration was to report at least another \$10,000 on the remaining balance of the cost of their present church.



To Our Beloved

By Nedra Dudley Dean

I wept for you today,
You did not hear,
You did not know,
For death had taken you away.

Though my heart is oh so heavy,
No more shall I weep;
For now you are at rest,
In Jesus you sleep.

When this earth is at an end,
And in heaven all shall meet,
I shall search each face
Until I find yours, so sweet.

I will clasp your hand;
Our joy will be complete.
We will walk together,
And worship at Jesus' feet.

How wonderful 'twill be—
No more pain or fears,
Suffering, weeping, or death—
For God will wipe away all tears.

ALLEN.—Benjamin Franklin Allen, born Nov. 24, 1885, in Mitchell, S. Dak.; died in Los Angeles, Calif., Jan. 14, 1960. He was a graduate of the University of Arkansas, and taught school. He took a law course and entered politics, serving as assistant secretary of State for Arkansas. During World War I he served overseas and rose to the rank of captain and judge advocate. In 1926 he embraced the truth in Little Rock, Ark., under the efforts of H. M. S. Richards. Later he joined Elder Richards in evangelistic work in southern California. He was one of the founders of the Pre-deluge Society. The mourners are three sisters, Ruth Irwin, of Phoenix, Ariz., Ruby Bromwell, of Longview, Wash., and Cora Heading, of Spearfish, S. Dak.

AUSTERA.—Nida Isabelle Austera, born Jan. 4, 1904, at Cedar Rapids, Iowa; died Jan. 26, 1960, at Hinsdale, Ill. In 1922 she married Edward Austera. She was a member of the La Grange, Illinois, church. The survivors are her husband; a son Marvin; a daughter Betty; three grandchildren; her twin sister, Vida Veldman; another sister Ethel Ursick; and three brothers, Charles, Forrest, and Richard Hewitt.

BABCOCK.—Claude Elliott Babcock, born Aug. 12, 1907; died in Los Angeles, Calif., Jan. 26, 1960. He was a member of the Hillcrest church of Bakersfield, Calif. He held the post of lecturer at the White Memorial Hospital, and was medical director of a Kern County sanitarium. He was responsible for the development of a successful surgical method

in the treatment of tuberculosis. Left to cherish his memory are his wife; two children, Janice and Karen; his mother, Josephine Grogan; and a brother, Jess Babcock.

BARNHARDT.—Arthur M. Barnhardt, born May 9, 1895, in Shortsville, N.Y.; died in Portland, Maine, Oct. 4, 1959. In early manhood he accepted the Advent message. For 22 years he was a colporteur, and served as publishing secretary for the Florida and Northern New England conferences. Surviving are his widow, the former Helen Powers; a daughter, Wanda Butterfield, of Los Angeles, Calif.; and two brothers, Roscoe M., of National City, Calif., and Dewitt M., of Camden, N.Y. [Obituary received Feb. 8, 1960.—Eds.]

BEAMAN.—Roy C. Beaman, born March 15, 1904, in Des Moines, Iowa; died in Lincoln, Nebr., Jan. 21, 1960. He married Eva Rohrer, and they made College View, Lincoln, Nebr., their home for most of the married life. In 1914 he was baptized. He is mourned by his wife; three sons, Richard, of Lincoln; Willard, of Greenfield, Iowa; and Donald, of Denver, Colo.; five grandchildren; and a sister, Mrs. Cecil Adams, of Springfield, Mo.

BINDING.—James Franklin Binding, born Oct. 21, 1880, at White Oak, Mich.; died at Redondo Beach, Calif., Jan. 29, 1960. He was united in marriage to Lulu Wemple in 1905, and they accepted the faith in 1918 under the labors of C. G. Bellah in Missouri. He leaves to cherish his memory two sons, Kenneth W. and Norris E.; a daughter, Beulah Grace Babcock; six grandchildren; one great-grandchild; and two sisters, Grace Roos and Ella McCullum.

BOWMAN.—A. Ronald Bowman, born June 14, 1908, in Los Angeles, Calif.; died at Ventura, Calif., Jan. 30, 1960. In 1953 he was married to Pat Bowman. In 1955 he was baptized. He leaves his wife; a daughter, Margie Troup; his mother, Caroline Bowman; and a sister, Ruth Moising.

BROWN.—Nancy T. Owens Brown, born Oct. 14, 1857, at Nashville, Tenn.; died at Arbuckle, Calif., Jan. 7, 1960. In 1877 she married James B. Brown, and they accepted the message in 1888 in North Dakota. Her husband preceded her in death in 1925. Left to mourn is a son, Ralph, of Arbuckle, Calif.

BRUCE.—Freeman C. Bruce, born Jan. 23, 1892, in Nashville, Tenn.; died in Atlanta, Ga., Jan. 5, 1960. He was one of the pioneer workers in the Southern Publishing Association and served as treasurer of the Kentucky, Tennessee, and Mississippi conferences. Left to cherish his memory are his wife, three daughters, and one son.

BURG.—Clara Couey Burg, born June 20, 1867, in Wis.; died Feb. 20, 1960, near Arcata, Calif. When she was 18 years of age she moved with her family to Fresno, Calif. She attended Healdsburg College, and in 1894 married Frank M. Burg. Previous to her marriage she was employed in the conference office. During the many years of Elder Burg's ministry in capacities as evangelist, pastor, conference president, and college Bible teacher she joined her husband in service. Their fields of labor took them to Fortuna, Calif., to Portland, Oreg., British Columbia, Canada, Washington State, Union College in Nebraska, southern California, the College of Medical Evangelists, and again to Walla Walla College, where they resided during the last 21 years. After retirement in 1946 they lived in San Diego, Calif., until Elder Burg's death in 1949. Since that time she made her home with her eldest daughter, Verda Becraft, of Arcata, Calif., who with her sister, Tressa Cornell, of Ensenada, Puerto Rico, survives her. Other survivors are seven grandchildren and 16 great-grandchildren.

CARLTON.—Lonnie Carlton, born April 21, 1917; died Dec. 31, 1959. He was a successful colporteur in the Georgia-Cumberland Conference for many years. The mourners are his wife, Mildred Thompson; two children; his mother, Besse Carlton; a sister, Martha Hand; and two brothers, Lee and Ray.

DALE.—Minnie Evelyn Ritchhart Dale, born Sept. 15, 1878, near Creston, Iowa; died Jan. 21, 1960. In 1905 she was united in marriage to Dudley Ambrose Dale, and they made their home for several years in Monroe, Iowa. In 1912 she joined the church in Council Bluffs, Iowa, and her husband joined a few years later. Then they moved to Colorado and later to La Sierra, California. The mourners are three daughters, Mildred Lenore Chase, connected with the Glendale Sanitarium and Hospital, Grace Eletha La Duke, of Frazier Park, Calif., and Evelyn Ruth Hockenberry, of Hawthorne, Calif.; five grandchildren, Lucille Near, of Palmdale, Calif., Ruth Callison, of Los Angeles, Calif., Kenneth La Duke, of Santa Monica, Calif., and Lewis and Darryl Hockenberry, of Hawthorne, Calif.; and five great-granddaughters.

DAVIDSON.—Marion Redlon Davidson, born Dec. 12, 1863, in Plainfield, Wis.; died at Arlington, Calif., Jan. 18, 1960. She became a church member many years ago. She is survived by one son, Rodney, a missionary in Simla, India; and four daughters, Gertrude Jordan, Alice Davidson, and Dorothy Weaver, of La Sierra, Calif., and Lulu Baldwin, of St. Helena, Calif.

DIXON.—Abbie Anna Dixon, born Sept. 7, 1872, at Independence, Mo.; died Jan. 13, 1960, at Hanford, Calif. She accepted the Advent message a number of years ago under the ministry of H. M. S. Richards in Alhambra, Calif. She is survived by a daughter, Virginia F. Francis, of Hanford, Calif.

EDDY.—Orville A. Eddy, born Jan. 21, 1900, in

Hoopston, Ill.; died in Blythe, Calif., Dec. 26, 1959. He is survived by his wife, Gresswell, and a daughter Joyce, of Blythe, Calif.; also a son, Robert, of Los Angeles, Calif.

EHRLICH.—Bernard Ehrlich, born Aug. 13, 1886, in Lehigh, Kans.; died Jan. 13, 1960, in Costa Mesa, Calif. In 1940 he and his wife and a daughter were baptized and became charter members of the Newport, Oreg., church. He is mourned by his wife, three daughters, and four sons.

FREIBERGER.—James William Freiburger, born May 30, 1883, in Westmoreland, N.Y.; died at Marlboro, Mass., Feb. 5, 1960. In 1905 he married Frances Onyan and soon afterward they accepted the Advent message. In 1921 he completed the theological course at Atlantic Union College and became an evangelist and district leader. In 1925 he was ordained. His wife died in 1931, and the following year he married Electa Bollivar, who survives. Also surviving are a son, two daughters, ten grandchildren, and eight great-grandchildren. Dr. Morris Taylor, head of the music department of Southern Missionary College, is one of the grandchildren.

GARNETT.—Lewis S. Garnett, born May 25, 1889; died Jan. 8, 1960, at Coatesville, Pa. He was baptized in 1950 and became a charter member of the Coatesville church when it was organized in 1959. Besides his companion, Mary C., he is survived by three sons and three daughters.

GINTHER.—Rosamond D. Ginther, born May 29, 1875, in Ashland, Pa.; died Feb. 3, 1960, in Portland, Oreg. She had a record of 46 years of service in the denomination. From 1900 to 1902 she did office work at Walla Walla College; from 1902 to 1905 she served in the Upper Columbia Conference; from 1905 to 1906 she was employed at the Portland Sanitarium and Hospital, and from 1906 to 1909 in the North Pacific Union. She was called to the California Conference in 1909 and remained until 1912; then she returned to Walla Walla College. In 1913 she began service in the Oregon Conference. The following year she was called to the Sabbath School Department of the General Conference, where she served as assistant secretary of the department until 1946. From 1915 to 1946 she was also associate editor of the *Sabbath School Worker*. Those who mourn are three sisters, Mrs. Willard G. Benawa, Mrs. Ben L. Beard, and Mrs. Francis L. McGahney, all of Oregon City, Oreg., a sister-in-law, Mrs. Raymond Ginther of Portland, Oreg., a brother-in-law, Martin Nielson of Bend, Oreg.; and several nieces and nephews.

GUNNERSON.—Jennie Knudson Gunnerson, born May 4, 1870, in Denmark; died near Johnstown, N.Y., Feb. 12, 1960. As a young girl she came with her family to the United States. In 1892 she married Andrew Gunnerson, and they made their home at Proctor, Vt. She was a church member for many years. Mourning their loss are two grandsons and two granddaughters.

HAAG.—Sophia Seigle Haag, born June 30, 1874; died at Doylestown, Pa., Dec. 24, 1959. In 1901 she was united in marriage to John Christian Haag. They came to the United States in 1902. She was baptized in 1919 by Elder O. F. Schwedrat and joined the Philadelphia German church. Later she transferred her membership to the Philadelphia Chestnut Hill church. In 1924 her husband joined her in the message. The mourners are three children, Emily Lusse, Dr. Edgar Haag, and Edmond Haag; and eight grandchildren.

HONEYWELL.—Guy Stephen Honeywell, born May 5, 1883, in Pueblo, Colo.; died Oct. 7, 1959, in Modesto, Calif. In 1911 he was baptized in Chicago, where he was a member of the South Side church for 37 years. Upon his retirement in 1948 the family moved to California. Those who survive include his wife, Hulda; a daughter, Mildred McConnell; and two grandchildren. [Obituary received Feb. 12, 1960.—Eds.]

LANGILLE.—Nancy Jane Langille, born in Fort Kent, Maine; died Dec. 24, 1959, in Milltown, Maine. She was married to Nathan S. Langille, and they lived together for 68 years. In 1934 they united with the Milltown church, being charter members. The survivors are four daughters and one son.

LAW.—Dora Alma Heisterman Law, born Aug. 16, 1892, in Hanover, Germany; died Oct. 31, 1959, in Blythe, Calif. In 1922 she came to the United States as the bride of George Law, an American soldier who had been stationed in Germany. She joined the Blythe, Calif., church in 1949 under the ministry of A. B. Huengardt. Her husband preceded her in death in 1957. [Obituary received Feb. 8, 1960.—Eds.]

LEMON.—Gavin J. Lemon, born in 1876, in Ontario, Canada; died June 14, 1959, in West Covina, Calif. He studied at Battle Creek College and later worked in several of our medical institutions. He is survived by his wife, Mary; a daughter, Rachel May Lemon, Bible instructor for the Southern California Conference, both of West Covina, Calif.; two sons, Philip F., president of the Congo Mission, Africa; and Ernest A., a pastor-evangelist in the Oklahoma Conference. [Obituary received Feb. 15, 1960.—Eds.]

LINDQUIST.—Frans Edward Lindquist was born July 24, 1875, in Gardveda Smoland, Sweden. Funeral services were held at Troy, Idaho, Dec. 29, 1959. In 1902 he married Anna Johanson. They migrated to the United States in 1906 and settled in

Omaha, Nebr. In 1911 they united with the Scandinavian church of Omaha through the efforts of Elders L. A. Thorpe and Fred Johnson. He is survived by three sons, Elder George Lindquist of Ardmore, Okla., Victor of Troy, Idaho, and Conrad of Harper, Wash.; nine grandchildren; two great-grandchildren; and two sisters in Sweden.

MACPHERSON.—Verah MacPherson, born Nov. 28, 1877, near Grand Rapids, Mich.; died Oct. 17, 1959, in Mountain View, Calif. At the age of 12 he was baptized. He attended school at Healdsburg, Calif., Battle Creek College, and Olivet College in Michigan, after which he taught at Walla Walla College for three years. He then became head accountant and cashier at the St. Helena Sanitarium and Hospital. In 1905 he married Pearl Johnson. When the Northern California Conference was organized, he became the secretary-treasurer. Later he transferred to the Western Canada Union as auditor and treasurer. He spent five years as business manager of the New England Sanitarium and Hospital and one year as business manager of the Hinsdale Sanitarium. Upon retirement he settled in Mountain View, Calif., and operated a grocery store. Left to cherish his memory are his wife; two sons, Carroll Carr of Loma Linda, Calif., and Burton Verah of Vancouver, Wash.; an adopted daughter, Mrs. Augusta Bobst of Stockton, Calif.; and three grandchildren. [Obituary received Feb. 8, 1960.—Eds.]

MAY.—Florence May, born in 1877, in southern England; died in Branchville, N.J., Jan. 18, 1960. For 31 years she was a member of the Franklin, N.J., church. Her husband preceded her in death seven years ago. The survivors are two adopted sons.

MECKLING.—Emma K. Meckling, born June 25, 1874, in Oberkirch, Württemberg, Germany; died Oct. 12, 1959, in Philadelphia, Pa. She came to Philadelphia at an early age. In 1897 she was united in marriage to Frank Meckling. They were baptized in 1919 by Elder J. H. Wierts and became members of the Philadelphia Poplar Street German church. Her husband died in 1956. They were the oldest members of the Philadelphia German church. Left to cherish her memory are two sons, Frederick and Dr. Frank E., professor of history, Walla Walla College. [Obituary received Feb. 8, 1960.—Eds.]

MOORE.—Mable Wyman Davis Moore, born Aug. 19, 1880, at Hutchinson, Minn.; died Feb. 7, 1960, at Seattle, Wash. In 1902 she was graduated from the Portland Sanitarium and Hospital nurse's course. She married Elder Levi S. Davis that same year. He died in 1937, and in 1943 she married Alfred Moore. The survivors are four children: Genevieve Davis of Seattle, Wash.; Lloyd Davis, principal of South Lancaster Academy, South Lancaster, Mass.; Gordon Davis of Ketchikan, Alaska; Prof. Melvin Davis of Walla Walla College; a brother, Elder Frank Wyman of Anacortes, Wash.; and two sisters, Mrs. Homer Bissell of Auburn, Wash., and Bernice Warnell of Portland, Oreg.

PROUT.—Chester Simons Prout, born Jan. 27, 1890, in Starr, Idaho; died in Glendale, Calif., Jan. 21, 1960. As a youth he had a strong conviction that God was calling him to the ministry, and at the age of 14 he was baptized. He entered the work as Missionary Volunteer secretary of the Colorado Conference. In 1912 he married Lucile Feldkamp, and they taught church school for a time in the San Pasqual Valley of California. Later he was called to Reno, Nevada, to assist in an evangelistic program. Then he became pastor of the Boise, Idaho, church. For many years he was engaged in evangelism in California and he raised up the church in Eagle Rock. In 1926 he became president of the Arizona Conference. He was an associate secretary of the Home Missionary Department of the General Conference, and later was president of the East Pennsylvania Conference; also of the Southeastern California Conference. After that he accepted the pastorate of the Oakland, Calif., church. He was called to serve as superintendent of the Hawaiian Mission, and then accepted a call to be pastor of the Colorado Springs, Colo., church. The last two churches he served on a full-time basis were in New York City and San Francisco. After giving 41 years of service, he retired in Glendale, Calif. He is survived by his wife; a son, Milton C. of San Jose, Calif.; a daughter, Mrs. William H. Raley of Los Altos, Calif.; five grandchildren; a sister, Ruth Eldner of Glendale, Calif.; and three brothers, Ralph B. of Glendale, Calif., R. John of Hemet, Calif., and Clyde D. of Glendale, Calif.

ROSEN.—Alice Mae Scott Rosen, born Sept. 20, 1900, at Rural Bear Lake, Chetek, Wis.; died Nov. 23, 1959, at Clear Lake, Wis. In 1920 she was married to Melvin Rosen. She taught first-aid classes in many parts of her home county. She also held a missionary license for her work as a church school teacher. Survivors include her husband and three children.

SMITH.—Eva Holmes Smith, born Dec. 24, 1862, in Mich.; died Jan. 20, 1960, in Mountain View, Calif. In 1890 she married Charles Asa Smith, and they connected with the Pacific Press Publishing Association, in Oakland, Calif. When the Press moved to Mountain View, Calif., in 1904, the Smiths also went to Mountain View, where he continued working until his death in 1939. For about eight years she lived in Glendale, Calif., near one of her daughters. She is survived by a son, Harry I., of Mountain View, Calif.; two daughters, Jessie L. Wentworth, of San Francisco, Calif., and Esther S. Irvin, of Glendale, Calif.; three grandsons; four great-grandsons; and a sister, Nettie D. Brainerd, of Angwin, Calif.

SMITH.—Mary Ella Smith, born Sept. 16, 1869, in Willsville, Md.; died at Arlington, Calif., Feb. 10, 1960. In 1888 she was united in marriage with Emery Smith. She became a church member in Maryland. Surviving are six of her ten children; 17 grandchildren, one of whom is Ada B. Williams, a missionary in Assam, India; 37 great-grandchildren; one great-great-grandchild; and one brother.

SMITH.—Richard Bradley Smith, born Sept. 10, 1894, in Cass Co., Nebr.; died Jan. 26, 1960. Most of his life was spent in the Yakima Valley in Washington. The mourners are his widow, Leone Smith; one son, Richard L.; four daughters, Elinore Wells, Rosemary Goodridge, Beverly Smith, and Barbara Fehrer; six grandchildren; and a brother, V. R. Smith.

STEEVES.—Wart G. Steeves, born July 24, 1877, in Shenshene, New Brunswick, Canada; died Dec. 14, 1959, in Redlands, Calif. He joined the church as a young man and was bitterly opposed. For eight years he was farm superintendent at Williamsdale and Memramcook academies in the Maritime Conference of the Canadian Union, and for many years was a member of the conference committee. For 30 years he was a member of the Redlands, Calif., church. Left to mourn are his wife, Olivia; a daughter by a former marriage, Julia Seams, of Van Nuys, Calif.; and a granddaughter, Shirley Henderson, of North Hollywood, Calif.

STONE.—Jewel Potter Stone, born Oct. 16, 1879, in Bowling Green, Ky.; died Nov. 6, 1959, at Little Rock, Ark., where she lived for over 40 years. As a child she united with the church. For 25 years she taught in a junior high school in Little Rock. The survivors include a son, Tom, of Shreveport, La.; a daughter, Mrs. Raymond Beem, of Little Rock and Malvern, Ark., who for several years has been a church school teacher in Little Rock, Ark.; six grandchildren; and three great-grandchildren. [Obituary received Feb. 23, 1960.—Eds.]

STOOPS.—Sarah Venita Butler Stoops, born June 29, 1880, in Texas; died Dec. 17, 1959, in Bakersfield, Calif. In 1899 she married William Jesse Stoops, and in 1920 they settled in California. She became a church member in Shafter, Calif. The mourners are two sons, Dr. Dee and Merrill, of Bakersfield, Calif.; three daughters, Edith Collier, Lucy Hodge, and Veda Kite, all of Bakersfield, Calif.; nine grandchildren; and a brother, Howard Butler, of Memphis, Tex.

SHELDON.—Ernest L. Sheldon, born April 1, 1882, near Alexandria, Minn.; died Jan. 20, 1960, in Arlington, Calif. In his youth he was baptized. After graduation from Maplewood Academy in 1910 he entered the ministry. Eleven of his 18 years in the Minnesota Conference were spent as secretary of the MV department. In 1926 he married Clara A. Holm, a graduate nurse and Bible instructor. Then he labored in Nevada, Iowa, where he was pastor of the church and taught Bible in the school of nursing at the sanitarium. He served as district leader for five churches in the Carolina Conference, and also was chaplain of the Mountain Sanitarium, Fletcher, N.C., and Bible teacher in the school of nursing. After spending two years in the Michigan Conference, he returned to the Carolina Conference and engaged in the same work. Ill health forced his retirement in 1942 from full-time work, but he continued working in the Minnesota Conference until 1947. Then he was appointed chaplain of the Azusa Valley Sanitarium, Azusa, Calif., and also pastoral assistant. They made their home in La Sierra, Calif., in 1952. His memory is cherished by his wife; brother, Elder Harold J. Sheldon, of Temple City, Calif.; two nieces, Mrs. Dorothy Froeschle, of Los Angeles, Calif., and Mrs. Verma Danek, of New Effington, S. Dak.; and one nephew, Lynn Hounsell, of Duluth, Minn.

STROMGREN.—Segrid Peterson Stromgren, born Sept. 30, 1880, in Sweden; died Jan. 25, 1960, in Loma Linda, Calif. When she was six years old she came to the United States. She was baptized at the age of 21. In 1907 she married Gustaf Stromgren. The survivors are two daughters, Helen Blanco and Pearl Stringer; and three grandchildren, Edward, Kenneth, and Marjorie Stringer.

TRAUTMANN.—Frederick George Trautmann, born Sept. 7, 1888, in the German sector of the Volga, in Russia; died Dec. 25, 1959, in Philadelphia, Pa. At the age of 17 he went to Texas to live with an uncle, and while there learned the truth from an aunt, who had been baptized by Elder Miller. He, too, soon was baptized. In 1919 he married Dee Huengardt. He was graduated from Union College, Clinton Theological Seminary, and the University of Nebraska. He also attended the University of Pennsylvania. He developed a method of staining slides for use in the study of parasitology which is used in many universities. After World War I the family moved to Philadelphia, where he practiced physiotherapy until his death. Even though blind, he was active in giving Bible studies. He leaves his wife to cherish his memory.

WALGREN.—Anna W. Oberholtzer Walgren, born Dec. 21, 1891, at Mexico, Pa.; died at La Sierra, Calif., Feb. 5, 1960. Left to mourn are her husband, Elder Clarence Walgren; five sisters: Sally Reed, La Verne, Calif., Ella Hinkson, Winter Park, Fla., Minnie Hinkson, Takoma Park, Md., Mary Sonneviller, Florham, N.J., Mae Moliter, Chitman, N.J., and three brothers: Jacob of Baltimore, Md., John and Joseph, of Wolsdorf, Pa.

WILLIAMSON.—Lula Adella Hahn Hutton Wil-

Williamson, born June 5, 1861, in Iowa; died June 8, 1959. At the age of 18 she married William R. Hutton, who passed away in 1925. In 1928 she married John H. Williamson. She worked until the age of 92 and was able to make a missionary visit at the age of 94. She was a church member 68 years. She is survived by two daughters and grandchildren to the fifth generation. [Obituary received Feb. 23, 1960.—Eds.]

NOTICES

Thank You!

A few months ago the REVIEW printed a request for copies of *The Great Controversy* to be used by the Voice of Prophecy Bible Correspondence School of the Southern Asia Division. C. R. Bonney, director of the school, writes that the response has been excellent. More than 200 copies were received. He requests that the REVIEW express to all who answered his appeal, his heartfelt appreciation. He writes: "These books will help us to place this course in the hands of about 400 more families, and this, we feel, will do much to help many of our students to come over the line and become members of the church."

Literature Requests

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

WANTED: A continuous supply of *Signs, These Times, Listen, Life and Health, Instructor*, tracts, and small books by the following:

F. H. Hoxie, Box 775, Empire St., Cortez, Colo.
Ruby Chambers, c/o Telephone Exchange, May Pen, Jamaica, W.I.

Thomas E. Adams, Cantaro Extension Road, Santa Cruz, Trinidad, W.I.
Voice of Prophecy, Box 22, Mandeville, Jamaica, W.I.

Life and Health, Instructor, Little Friend, Memory Verse Cards, Junior Guide, These Times, Signs, Listen, Alert, Primary Treasure, small books, leaflets, and other denominational papers are desired in a continuous supply by:

Malcolm Wilson, c/o Rose Hill Post Office, Port-of-Spain, Trinidad, W.I.

Louise S. Phelps, Montpelier P.O., Jamaica, W.I.
S. C. Moolman, 7 McLeod Place, Moseley, Natal, So. Africa.

Rebecca dela Cruz, Box 1772, Philippine Union College, Manila, P.I.

Cesar Glorioso, Glorioso St., Pagbilao, Quezon, P.I.

Violeta Cruz, Box 1772, Philippine Union College, Manila, P.I.

Cecilia Tiosan, 886 Baesa St., Calacanan, Rizal, P.I., wishes magazines, songbooks, old Bibles, *S. S. Worker*, Bible games, and Sabbath school supplies.

Ruth Sciler, R. 2, Hemmingford, Quebec, Canada, wishes: *Our Little Friend, Junior Guide, S. S. Worker, Zeichen des Ze* in German, beginning with No. 1, old issues of *Primary Treasure, Instructor, Signs*, and other German papers.

Paz Cesista, Philippine Union College, Box 1772, Manila, P.I., needs old Bibles, *Review, Instructor*, and *Signs*.

Old Bibles, songbooks, *Guide, Life and Health, Signs, Little Friend*, picture cards, *Liberty, These Times*, finger plays, color books, *Review*, and other papers are wanted by:

Estelita David Villafior, c/o Mrs. D. Gensoli, Aguisan, Him., Negros Occ., P.I.

Ben Dann Bautista, Box 1772, Philippine Union College, Manila, P.I.

Mrs. L. M. Nicholas, Cacaoon Dist., Dias P.O., Hanover, Jamaica, W.I.

The following need a continuous supply of literature such as *Review, Signs, Life and Health, S. S. Quarterly, These Times, S. S. Worker, Liberty, Go, Instructor, Listen, Message, Guide, Little Friend, Primary Treasure*, old Bibles, songbooks, small books, tracts:

Simeon Marticio, No. 2-B, Gloria St., Pagbilao, Quezon, P.I.

Roberto Macatogob, Railroad, Pagbilao, Quezon, P.I.

Emy Imperio, Box 1772, Philippine Union College, Manila, P.I.

Cely Pulmarit, Box 1772, Philippine Union College, Manila, P.I.

Cedric Morgan, Lysons Postal Agency, St. Thomas, Jamaica, W.I.

Mrs. Ombelina Sacay, Mlang, Cotabato, P.I.

Jose Fontamillas, Taglaya Samal, Davao City, P.I.

Old Bibles, songbooks, *Review, S. S. Worker, Instructor, Little Friend*, children's stories are needed by:

Mrs. Erena Arellano, New Sagay, Neg. Occ., P.I.

Mary Lou Bulotano, Lopez Jacna, Sagay, Neg. Occ., P.I.

Dorothy Hansen, Rt. 2, Salem, Ohio, desires *Signs, Life and Health, Liberty, Listen*, and other suitable literature.

E. L. Provost, Lionel Town, Jamaica, W.I., needs a continuous supply of *Signs, Message, Instructor*, small books, old Bibles, picture cards, and other literature.

All denominational papers in English including *Review, MV Kit*, and *Go* are desired by James Ajide, SDA Mission Hospital, Box 23, Ille-Ife, Nigeria, West Africa.

Robt. A. White, Diamond Village, San Fernando, Trinidad, W.I., has a continuous need for small books, especially for children and youth.

Levito Olvez, 1943 Leveriza St., Pasay City, P.I., wishes a continuous supply of *Life and Health, Liberty, Guide, These Times, Listen*, small books, songbooks, old Bibles, and other literature.

Teresta Montales, Miranda, Pontevedra, Neg. Occ., P.I., desires *Review, Signs, Instructor, Life and Health*, and pamphlets.

WANTED: Old Bibles, *Signs, Guide*, songbooks,

small books, *Instructor, S. S. Quarterlies*, and *Go* by the following:

Cherrie M. Pelesco, New Central Commercial, Dadiangas, Gen. Santos, Cotabato, P.I.
Damian Pelesco, c/o Samuel Aralan, Mahayag, Mahaplag, Leyte, P.I.
Peninah Vidal, Camindangan, Canayan, Neg. Occ., P.I., wants old Bibles, *Review, Signs, These Times*, songbooks, *Instructor, Little Friend, MV Kit, Go, Life and Health, Liberty, Guide, S. S. Quarterly, Worker, Present Truth*, tracts, small books, *Listen*, and other literature.

Church Calendar FOR 1960

Literature Evangelism	April 2
Church Home Missionary Offering	April 2
<i>Signs of the Times, These Times, Message Magazine</i> Campaign (Special prices during April and May)	April 1-30
Dorcas and Welfare Evangelism	May 7
Church Home Missionary Offering	May 7
Servicemen's Literature Offering	May 14
Spirit of Prophecy Day	May 21
College of Medical Evangelists' Offering	May 28
Church Home Missionary Offering	June 4
North American Missions Offering and Offering for the Blind	June 18
Thirteenth Sabbath Offering	June 25
Medical Missionary Day and Church Medical Missionary Offering	July 2
Midsummer Missions Service and Offering	July 9
Enlightening Dark Counties	August 6
Church Home Missionary Offering	August 6
Educational Day and Elementary School Offering	August 13
Oakwood College Offering	August 27
Literature Evangelist Rally Day	September 3
Church Home Missionary Offering	September 3
Missions Extension Day and Offering	September 10
JMV Pathfinder Day	September 17
Thirteenth Sabbath Offering	September 24
Neighborhood Evangelism	October 1
Church Home Missionary Offering	October 1
Voice of Prophecy Offering	October 8
Sabbath School Visitors' Day	October 8
<i>Review and Herald</i> Campaign	October 15-November 12
Temperance Day Offering	October 29
Witnessing Laymen	November 5
Church Home Missionary Offering	November 5
Week of Prayer	November 12-19
Week of Sacrifice Offering	November 19
Ingathering Campaign for 1961	November 26, 1960-January 14, 1961
Home Missionary Day	December 3
Church Home Missionary Offering	December 3
Thirteenth Sabbath Offering (Christmas Offering)	December 24



Isolated, but Not Forgotten

"Please help me, mister, and God will bless you," appealed a small ill-clad orphan on a cold city street. Being a skeptic, the man replied, "Why doesn't God help you? He must have forgotten all about you."

"No, mister, I think God has told somebody about me, and they forgot me."

Perhaps there are people who think the church has forgotten them. They may be sick, lonely, aged, or lack the means to go to Sabbath school and church. They would gladly go if they could. In practically every church there are some people like this. They are good people—just as good as those who are privileged to attend regularly. And they should be included in the Sabbath school.

Have you ever been isolated? I have.

When a young boy I remember how mother, my younger brother, and I had Sabbath school at home. We didn't see another Adventist often. The conference president would stop to see us whenever he was in the vicinity—about once a year. But we made good use of the literature sent to us.

Members who *cannot* attend Sabbath school should be enrolled in the extension division of the Sabbath school. The extension division secretary or Sabbath school secretary should send them a *Lesson Quarterly, Missions Quarterly*, and a record and offering envelope each quarter. Don't forget the children either. These isolated members are loyal to the church and send in their offerings at the close of each quarter. They read with much interest the literature sent to them.

Some time ago I was visiting the Sabbath school in Rutland, Vermont. It was right after the thirteenth Sabbath. I noticed on their goal chart that a large percentage of their Sabbath school membership were isolated. More than half of their Thirteenth Sabbath Offering came

from these faithful extension division members.

Also I discovered that they had an efficient extension division secretary. Esther Jane Lewis wrote letters faithfully once a quarter, or oftener, to these folks. She included nonmembers who were Bible correspondence students or were otherwise interested. She told them about the church and Sabbath school program and activities. Consequently, they felt as though they belonged. She even invited them to send in a report of their missionary activities.

No wonder they sent in such good offerings! They knew that they were an integral part of the Sabbath school. They wanted to do their part to extend the gospel of Jesus Christ into all the world.

If you are isolated and not a member of the Sabbath school, write to your conference office or district pastor and ask to be enrolled in the extension division of the Sabbath school.

HAROLD E. VOORHEES

Sabbath School Secretary

Northern New England Conference

Sabbath School Lesson Help

By HARRY W. LOWE, General Conference Field Secretary

FOR SABBATH, APRIL 16, 1960

The Sacrificial System Restored

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

OF THE long desert journey of the exiles we know little or nothing, save that it was accomplished successfully under the governorship of Zerubbabel, of Davidic descent, appointed by Cyrus. Palestine was not an empty land at this time. Some Jews had remained behind, and many strangers had settled in the land. None of these residents seem to have been anything other than a hindrance to the work of restoration. They lacked the inspiration of loyalty to ancient religious ideals. But the repatriates went about their work with rejoicing and zeal.

1. Home Again

EZRA 3:2. "Then stood up Jeshua, the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren." "Upon Zerubbabel, a descendant of King David, Cyrus placed the responsibility of acting as governor of the company returning to Judea; and with him was associated Joshua the high priest. The long journey across the desert wastes was accomplished in safety, and the happy company, grateful to God for His many mercies, at once undertook the work."—*Prophets and Kings*, p. 559. In Haggai 1:14 it is said that the Lord "stirred up . . . the spirit of all the remnant of the people," and in Ezra 3:1 "the people gathered themselves together as one man to Jerusalem."

EZRA 2:68, 69, R.S.V. "Some of the heads of families . . . made freewill offerings for the house of God, to erect it on its site." "The people, following their example, gave freely of their meager store."—*Ibid.*, p. 560. These chiefs of the fathers were consumed by the spirit of sacrifice because they had seen and felt a great need. Wherever the sacrificial spirit is lacking it is obvious that the people do not sense the great need in the world, in the church, and in their own souls.

2. Restoring the Altar, the Feasts, and Sacrifices

EZRA 3:1. "When the seventh month was come, and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem." This gathering actually took place during the sixth month (see verse 6), so that all were ready when the most sacred month of the Jewish religious year began. This seventh month began with "a memorial of blowing of trumpets, an holy convocation," followed by the Day of Atonement

ten days later. Five days later came the Feast of Tabernacles (Lev. 23:24, 27, 34-44).

EZRA 3:2. "And [they] builded the altar of the God of Israel, to offer burnt offerings thereon, as it is written in the law of Moses the man of God." "As speedily as possible, an altar was erected on the site of the ancient altar in the temple court. To the exercises connected with the dedication of this altar, the people had 'gathered themselves together as one man;' and there they united in re-establishing the sacred services that had been interrupted at the time of the destruction of Jerusalem by Nebuchadnezzar."—*Ibid.*

EZRA 3:3. "They set up the altar upon his bases; . . . and they offered burnt offerings thereon unto the Lord, even burnt offerings morning and evening." The burnt offering "symbolized the entire surrender unto God, whether of the individual or of the congregation, and His acceptance thereof."—A. EDERSHEIM, *The Temple and Its Services*, p. 99. This adds significance to its restoration as soon as these exiles had set up the temple altar, for it was an act of dedication repeated daily. "The setting up of the altar of daily burnt offerings greatly cheered the faithful remnant."—*Prophets and Kings*, p. 560.

EZRA 3:4. "They kept also the feast of tabernacles." This was the most joyful festival of the year, coming after the harvest had been gathered and the land was awaiting "the softening and refreshment of the 'latter rain,' to prepare it for a new crop."—EDERSHEIM, *The Temple and Its Services*, p. 232. It pointed "back to the wilderness sojourn, . . . and . . . forward to the great day of final ingathering."—*Patriarchs and Prophets*, p. 541. It came close after the Day of Atonement, when sins had been forgiven, and "it was the crowning festival gathering of the year."—*Ibid.*, p. 540.

EZRA 3:5, 6, R.S.V. "After that the continual burnt offerings, the offerings at the new moon and at all the appointed feasts of the Lord, and the offerings of every one who made a freewill offering to the Lord." Three things are here involved: (1) the feast of the new moon as set forth in Deuteronomy 28:11-15; (2) the three fixed and obligatory feasts—Passover, Weeks, Atonement—mentioned in Deuteronomy 16:16; Exodus 23:17; 34:23; (3) the regular presentation of freewill offerings. In general, these constituted the essential framework of Levitical ritual.

3. God's House Begun

EZRA 3:7-9. "Then stood Jeshua with his sons and his brethren . . . together, to set forward the workmen in the house of God." Verse 7 shows that the Jewish workmen, many of whom had acquired constructional skills in Babylonia, were paid in cash; the Phoenicians, as in Solomon's day (see 1 Kings 5 and 2 Chron. 2), were paid in goods. "Phoenicia was a narrow strip of coastland and had to import food-stuffs (see Acts 12:20)."—*The SDA Bible Commentary*, on Ezra 3:7.

EZRA 3:10, 11, first part. "When the builders laid the foundation of the temple . . . they set the priests in their apparel with trumpets, and the Levites . . . with cymbals, to praise the Lord. . . . And they sang together by course in praising and giving thanks unto the Lord; because he is good, for his mercy endureth for ever toward Israel." The garments were beautiful (Ex 28:40), the trumpet sounding was a priestly right (Num. 10:8; 31:6), and the cymbals were played by Levites (1 Chron. 15:16, 19). The ancient Hebrew liturgy was beautiful both to see and to hear. Their massed choirs, at their best, numbered thousands, and their music was a high part of the Hebrew thanksgiving and rejoicing.

4. The Enemy at Work

EZRA 3:11, last part. "And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid." This was exultant singing that expressed the pent-up feelings of people who had suffered and been redeemed. Compare the singing "with a loud voice" in Revelation 5:12 and the victory "shout," or "word of command" with which the Lord will come, in 1 Thessalonians 4:16.

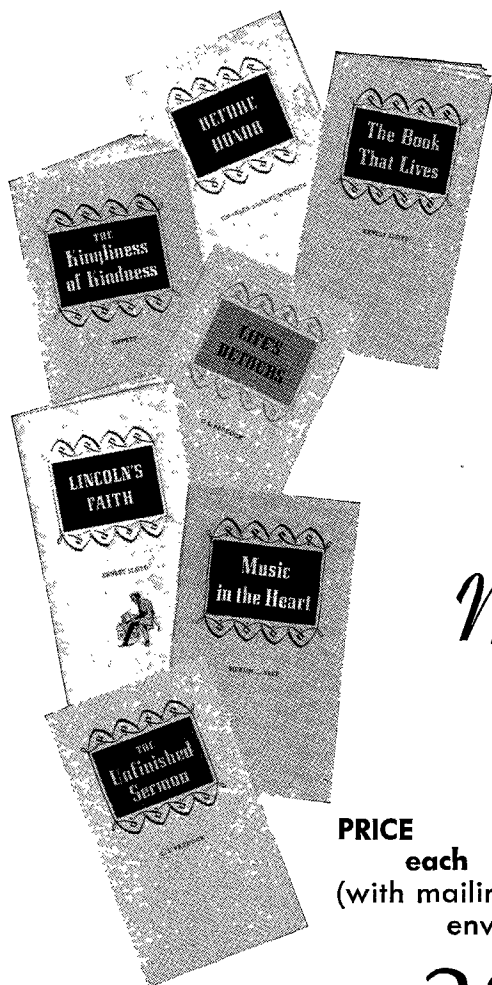
EZRA 3:12. "But many . . . that had seen the first house . . . wept with a loud voice; and many shouted aloud for joy." The "ancient men" could remember the glories of Solomon's Temple, which was built when the kingdom was at its best, and which was destroyed only some 50 years before this. The repatriated Jewish remnant had only their own skills and those of local residents, and their treasury was limited. Weeping and joy were strangely commingled in these oppressed people.

EZRA 3:13. "The people could not discern the noise of the shout of joy from the noise of the weeping of the people." The act of Cyrus, under God's guidance, in aiding the Temple rebuilding "should have called forth expressions of profound gratitude. But some failed of discerning God's opening providences. . . . They had seen the glory of Solomon's temple, and they lamented because of the inferiority of the building now to be erected."—*Prophets and Kings*, p. 564.

ZECHARIAH 4:10. "Who hath despised the day of small things?" A depressed people expecting to do big things ought to have welcomed the day of small things. Every big thing begins small. The mountain of difficulties before Zerubbabel would "become a plain" if only God's remnant would remember His way of achievement: "Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zech. 4:6, 7).

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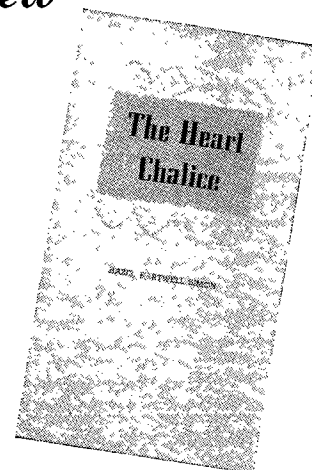
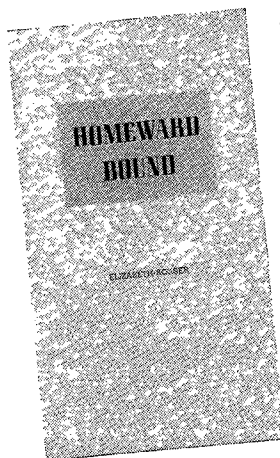
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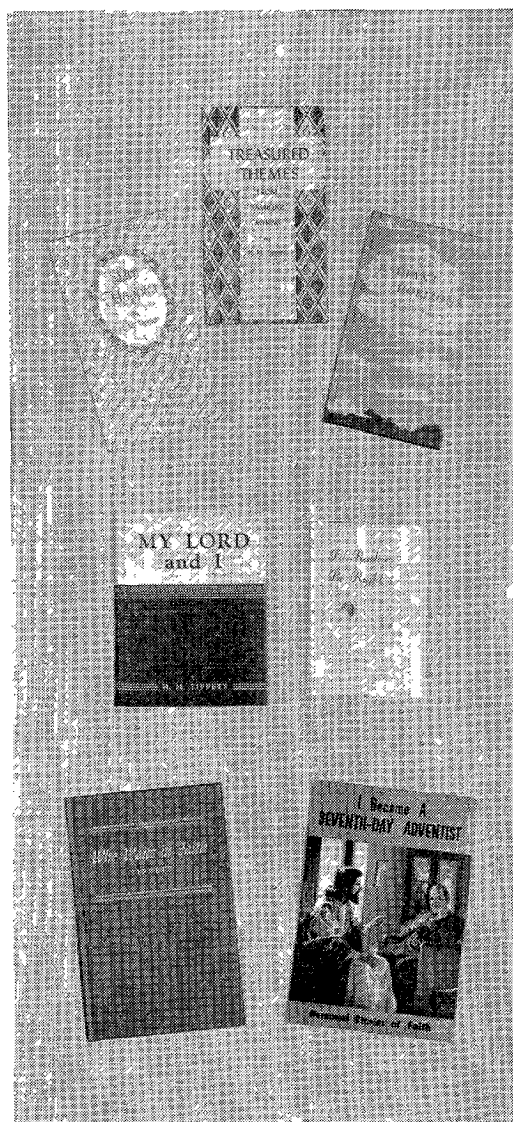
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- Nearly 200,000,000 people will make their decision either for or against Christ.†
- Nearly 2,000,000 people will die who have passed beyond the reaches of the gospel.*
- Nearly 2,000,000 new homes will be established that need the saving influence of the gospel.*
- Over 4,000,000 homes will experience the joy of a newborn baby.*
- Over 400,000 divorces—broken homes and hearts that need to know about Jesus.*
- Nearly 25,000,000 people will be admitted to hospitals, all of whom should have the light.*

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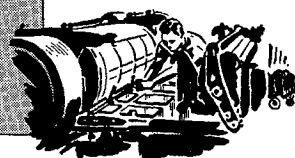
Effective April 1 to June 30, 1960.

† Approximate population of the United States and Canada.

* The above information for the United States is based on the 1959 World Almanac.

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As We Go to Press



New Conference Presidents in Canadian Union

Philip Moores, president of the Maritime Conference for the past two years, was elected to the presidency of the Manitoba-Saskatchewan Conference at a recent meeting of the executive committee of that conference, held in Winnipeg, Manitoba.

The vacancy that he was called to fill was created when R. Allan Smithwick, president of the British Columbia Conference, retired. George O. Adams, president of the Manitoba-Saskatchewan Conference, was called to take Elder Moores's place.

At a recent meeting of the executive committee of the Canadian Union Conference Rene Devins, minister of the French Mission church in Montreal, was named director of the Mission du St. Laurent (St. Lawrence Mission). This post has been vacant since the death of Michael J. Bureaud nearly two years ago.

W. A. NELSON, *President*
Canadian Union Conference

Church Buildings in Korea

The 1959 Autumn Council made a special appropriation of \$30,000 for much-needed church buildings in Korea. The Korean Union committee distributed the funds to places where the need seemed most urgent. In the Central Korean Mission 11 places received assistance, but Y. S. Oh, the president, said, "There are 54 more groups that urgently need help." The same might be said of other areas in Korea.

The special appropriation was a godsend to Korea. It was allocated on a local matching basis, and more than 20 church edifices will be built as a result.

Truly great things are taking place in Korea. Writing recently about the present situation, C. H. Davis, president of the union, said: "We expect that thousands more will be added to our church membership this year." Then speaking of the sacrifice of our Korean believers that they might be able to match the funds received in the special appropriation, Brother Davis adds: "You will be interested to learn that to match the appropriation, some of our Korean believers

have sold their clothes in order to present an offering to the Lord. Others have been going into the mountains to cut down trees and provide lumber. They have carried the logs on their shoulders. Still others helped with labor on the buildings, and sacrificed in many ways."

What a wonderful privilege it is to help such faithful people as they press forward with the task!

W. R. BEACH

New Hospital in Indonesia

The ground-breaking ceremony for our new hospital in Bandung, Java, marked Tuesday, March 1, as a high day for our work in that important field. Java, the most thickly populated island of this size in the world and one of the most beautiful, has been quite responsive to the gospel message, more particularly in recent years. A humble but busy and effective hospital in the city of Bandung has contributed in no small measure to the excellent advance of our work in that field. Young people are being trained in this hospital to go out and serve in other parts of the field. Few could realize how much has been accomplished in the very inadequate physical plant in which the hospital has been housed during the past 15 years.

An excellent site was obtained for a new hospital some five or six years ago, and we all rejoice with our people in Java that the new hospital now being built on this adequate and beautiful site will soon be serving in a stronger, growing medical-missionary endeavor.

T. R. FLAIZ

Sydney Institute of Scientific Studies

The first session of the Sydney Institute of Scientific Studies for the Prevention of Alcoholism, conducted on the campus of the University of Sydney, attracted more than 60 full-time students from all parts of Australia and New Zealand. The part-time students boosted the average daily attendance to about 75.

Dr. Andrew C. Ivy, president of the International Commission for the Prevention of Alcoholism, was the featured lecturer during the first week.

The panel discussion, as well as the field trips that included a visit to

Magistrate A. E. Debenham's court, attracted the interest and attention of the public. Magistrate Debenham has kept accurate records of all offenses brought before his court during the past two years. He presented figures indicating that more than 95 per cent of all street offenses tried in his court were due to alcohol.

Every session of the institute was attended by newspaper reporters. Dr. Ivy appeared on several TV and radio programs, which stirred up a tremendous interest as well as discussion that will continue for many months. Dr. Beaven's radio programs and lectures before businessmen's clubs in Sydney and Newcastle were much appreciated.

The opening reception was held in beautiful University Hall, under the chairmanship of Dr. W. Hugh Frazer. More than 200 attended the opening ceremonies to hear the introductory speeches by the officers of the institute and the formal welcome by the chancellor of the university.

W. A. SCHARFFENBERG

1960 Board of Regents

With the full membership in attendance the Board of Regents of the General Conference convened in Washington, D.C., March 1-2, to consider the evaluation of our secondary schools and schools of nursing in the North American Division.

Accreditation status of the four-year secondary schools with the Board of Regents as a result of this session may be tabulated as follows:

Approved	4
Approved with commendation	7
Approved but counseled	23
Approved but warned	22
Provisional approval	3
Deferred action	1
Dropped	2
Academies	66

The board is happy to announce that the Northeastern Academy in New York City is now on the accredited list of academies for the first time and, therefore, was awarded its first year of provisional approval. Eleven other academies that have not yet been accredited are endeavoring to upgrade their school programs for denominational accreditation.

T. S. GERATY