

THE ADVENT **REVIEW** AND **HERALD** SABBATH

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

The Voice of the Good Shepherd

By Taylor G. Bunch

[We believe that all our people who have been recipients of papers, pamphlets, and letters harshly critical of the church, will appreciate this excellent article.—EDITORS.]

IN HIS parable of the shepherd and his sheep Jesus declared that "he goeth before them, and the sheep follow him: for they know his voice." In explanation He not only said, "I am the door of the sheep," but also "I am the good shepherd, and know my sheep, and am known of mine." "My sheep hear my voice, and I know them, and they follow me." "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (see John 10:1-28).

Here it is made clear that the safety of the sheep depends on their ability to recognize the voice of their shepherd. Only when they fail in this respect are they in danger of being led astray by false shepherds. Jesus then makes the application to Himself as the Shepherd, and to His followers as the sheep of His fold and flock.

It is not difficult to recognize the voice of an intimate friend, whether it is heard audibly over a telephone or heard through a letter, article, tract, or book. Diligent students of the Bible become so well acquainted with its great Author, as well as with the prophets and apostles who did the writing through the prophetic gift, that they learn to recognize their voices. In fact it was largely on this basis that those who made up the canon of Scripture were able to eliminate the apocryphal books—they lacked the necessary internal, self-authenticating proof of being divinely inspired.

In discussing this subject, Simon Greenleaf, the noted legal authority on the law of evidence acceptable in courts, declared that it is impossible for an impostor to succeed in imitating the writings of another when they are subjected to the test of scientific and historical investigation. See his book, *Testimony of the Evangelists*, pages 28-54.

Jesus said: "If ye continue in my word, then are ye

my disciples indeed; and ye shall know the truth, and the truth shall make you free" (John 8:31, 32). Sincere Christians who are students of the Word of God will be able to recognize the voice and writings of an apostate, or would-be leader, in contrast to that of the Good Shepherd, and will therefore not be deceived. With an intelligent knowledge of "the truth as it is in Jesus," one

only needs to hear a few words or read a few lines to determine the source of the message. The chief determining factor is in the tone of the voice or in the spirit of the writings, rather than in what is said or written.

The reason the contents must sometimes take a secondary place in the decision is because the message may be made up chiefly of scriptural and Spirit of Prophecy quotations that are true in themselves but may at the same time be deceiving because of their false setting and application. The devil quoted the Scriptures in an effort to deceive Jesus, but He recognized the voice as that of the great deceiver.

Let us never forget that counterfeit money is dangerous in proportion to its likeness to the genuine, and the same is true of false teachings. This fact should put us on our guard even more diligently when the teachings

contain a large amount of truth. A multiplicity of quotations from sources we accept as of divine origin should arouse our suspicions that the message might be counterfeit. Since we possess these truths in their original and approved forms, it is unnecessary to read and study them in a questionable literary setting, even when the false claim is made that the writer has quotations others do not possess.

In the light of these facts the following warnings are to the point: "There will be messages of accusation against the people of God," (Continued on page 10)



A. SOORD, ARTIST

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TO OUR CONTRIBUTORS

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

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

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ON THE Religious Front

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

Average Minnesotan Spends \$183 Annually for Liquor

✓ The average adult Minnesotan who drinks spent \$183.38 for alcoholic beverages in the year ending June 30, 1958, the Pastors' Action group in Minneapolis was told. Jack Puterbaugh, State liquor control commissioner, said the per capita expenditure was based on retail sales of liquor, wine, and beer totaling \$245,356,906 for that year. During the 12-month period, Minnesotans consumed 4,088,175 gallons of distilled spirits, 1,542,655 gallons of wine, and 1,701,641 barrels of beer, he said, for a total of 7,232,471 gallons, or an average of three and a half gallons for every man, woman, and child in the State.

Sees Christianity Losing Ground in Asia

✓ Pastor Erik Nielsen, general secretary of the Danish Missionary Society, a Lutheran organization, declared in Copenhagen that Christianity is rapidly losing ground in Asia "because missionary work there is often regarded as a form of imperialism." Mr. Nielsen made the statement after returning from a tour of Japan, India, Ceylon, and Indochina. He said his opinion was that Western missionaries would have to be withdrawn from many Asiatic countries and their work transferred to the Asiatic churches. "The old form of missionary work cannot continue," he said. "A growing tension between European missionaries and the Asiatic churches has been noted in many countries."

Tucson Survey Discloses 74,000 Unchurched

✓ In a Southern Baptist survey of Tucson, Arizona, researchers found 74,000 out of a total 185,500 persons without church affiliation. Nearly 34,000 of the unchurched were found to be non-Christians over nine years of age. According to survey findings, Tucson has 41,601 Roman Catholics, 18,580 Baptists, 12,538 Methodists, 7,736 Presbyterians, 7,098 Lutherans, and 6,646 Jews. The study showed a need for 15 missions, which State and city Baptist leaders plan to start by 1964.

Catholic Church Charged With "Political Interference"

✓ Senator Claro M. Recto charged in Iloilo City, Philippines, that the Roman Catholic Church in the Philippines was "plotting through political interferences to acquire control of public affairs and establish a theocratic state." The senator made the indictment in a speech accepting an honorary degree of doctor of humanities conferred on him by Central Philippine University, a Protestant institution. He warned that unless the hierarchy withdraws "this plan," the Philippines will "eventually find itself sucked into the maelstrom of a religious-political war."

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REVIEW AND HERALD



THE
GENERAL CONFERENCE
PRESIDENT
SPEAKS TO THE
CHURCH

The President's Page

SEVENTH-DAY ADVENTISTS have, through the years, been attacked, criticized, misrepresented, and, at times, ridiculed by writers and speakers alike. We have grown accustomed to such treatment. But recently a book—*The Truth About Seventh-day Adventism*, by Walter Martin—has come out, written in an entirely different vein. The author has endeavored to discuss Adventists and their beliefs in a calm, friendly manner, even though not agreeing with them on many points of their teaching.

Some time back he undertook an assignment of writing on the so-called cults. Adventists were classed among them. Investigation on his part, however, as well as personal contact with representatives of our church, led him to take Adventists out of this class. He came to the conclusion that Seventh-day Adventists are true Christians; that they and their teachings have been misrepresented and unfairly treated by many former writers. A series of pointed questions in written form were asked us about our doctrines. We, in turn, gave written replies. (These questions and answers now appear in the book *Seventh-day Adventists Answer Questions on Doctrine*.)

The author's evaluation of a number of our doctrines can hardly be expected to be acceptable to Seventh-day Adventists. This should come as no surprise, for he did not set out to defend Adventist beliefs, but to state frankly what they do believe and to give his opinion of them and their teachings.

We had nothing to do with his undertaking to write a book about Seventh-day Adventists. It was part of a larger plan of the author's. But we do appreciate his sincere endeavor to correctly set forth our teaching.

This is no attempt to argue with the author's conclusions, though we must say there is much to argue about. In our opinion, he dealt with facts at so close range as to be oblivious to larger overshadowing truths. An instance of this is his evaluation of Mrs. White and her work. His repeated declaration that she was an honest, upright, and sincere Christian is gratifying. A fair evaluation of her can hardly lead to less than such a conclusion, especially as her vivid and tender depictions of her loved and honored Lord are portrayed in such of her writings as *The Desire of Ages* and *Steps to Christ*.

Sister White lived a long and very active life of nearly 88 years. During her lifetime, from her first vision in 1844, 71 years were devoted to public labors. In this period of three score and eleven years, she gave many thousands of public addresses, and produced thousands of pages of manuscript, much of which then and later appeared in our periodicals and books. The author of *The Truth About Seventh-day Adventism* dwells at length on a few passages of what he describes as her "mistakes," and thus makes a faulty evaluation of her and her work. Let us remember that often Peter and others had a difficult time with beloved Paul's literary contributions, which the apostle states were difficult to understand and twisted by some to their destruction.

The author has overlooked one all-overshadowing fact, which seems to us weighty, namely, that few authors have written so widely, so well, and on such a great variety of important subjects as did Mrs. White. Only in the light of her over-all contribution to all phases of our denominational activity can her labors be correctly
(Continued on page 6)



• EDITORIALS •

High Membership—Low Living

The *Saturday Evening Post*, in common with a great host of journals, has taken note of the TV quiz scandal, but it uses this seamy revelation simply as a text for a sermon on the general moral state of the country. In a remarkable editorial, which fills a whole page, the *Post* describes the quiz scandals as only a symptom—"a symptom of the declining standards of moral behavior in the United States, that twinge in the national belly that warns of deep-seated malignancy in the body politic."—December 12, 1959.

The editorial immediately adds: "The issue before the republic, therefore, is not merely how to police the airways. . . . Ours is a far more difficult task. The first stone has been cast. Now all of our treasured institutions are called to account for their stewardship—each determining for itself how riddled with the cancer of moral indifference it may be."

Then the *Post* begins to cite cases: "In our colleges responsible educators now estimate that perhaps as many as one third of all students cheat 'rather regularly' on their examinations." The *Post* thinks this not strange, in view of the fact that "their more celebrated classmates, the football team," were probably recruited by some questionable methods—questionable at least as far as scholastic standards go.

"On the labor front we are assailed by the dismal memory of Dave Beck and the spectacle of a Hoffa triumphant over the majesty of Federal authority. We see featherbedding and thuggery upheld in cynical disregard of the national welfare."

Learned Professions Indicted

Nor do the learned fraternities escape indictment: "Medicine? After years of tongue-clucking by the American Medical Association, fee splitting goes on as always." The *Post* declares that health-insurance plans continue to increase in cost because, among other reasons, "doctors and patients conspire to chisel on the terms of the contracts." "Alongside the honest attorneys slinks that grimy fringe of ambulance chasers, shysters and mouth-pieces—the flouters of justice whose special skill is to teach the willing pupil how to beat the law."

And what about 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."

As a climax to the exhibit, the editorial focuses on the city of Washington. The attitude under two administrations that has made famous "the home freezer," "the mink coat," "the vicuña coat," "the Goldfine rug, the innocent phone calls of Sherman Adams, the Congressional payrolls stuffed with relatives." And for good measure the question is asked: "And how many members of Congress accept campaign contributions from donors whose obvious, if unspecified, purpose is to compromise the vote of the successful candidate?"

The *Post* doesn't even spare its own profession, the public press: "Some of the publications that trumpeted television's derelictions most loudly are themselves guilty of questionable practice. . . . Some see no ethical reason

why their editors should not accept the free travel, free liquor, free entertainment offered by public-relations firms in pursuit of favorable mention for their clients. Some angle their editorial content with the advertiser, not the reader, in mind."

Mercilessly it adds: "And all of us—newspapers and magazines alike—are wide open to the charge that we have abetted the national delinquency by helping to foster a phony value system in our country. By glamorizing sports we so inflated the football star that colleges felt justified in buying him to fill the stadium that costs more than the physics building. By our preoccupation with the bosomy starlet, the sweetly smiling faces of television, we encouraged our readers to accept phony standards of success, helped the creatures of publicity to rewards that their contributions do not merit."

Most Evident Comment

The first and most evident comment to make on this extended editorial is that there is little comment left for us to make on the moral state of the country. To say the least, there must be something sorely the matter with society when withering strictures like these can be made without the writer feeling it necessary to provide much documentary proof for his statements. He knows that his indictments will hardly be questioned, the facts are too evident.

Does our memory deceive us, or do we recall that in the years of our youth religious leaders in general were sure that progress, morally and spiritually, as well as scientifically and every other way, was steadily being made! No, we are sure that our memory has played no tricks. The record is in black and white. Well, if the development that has taken place in society through the decades is to be described as progress, may we be delivered from any more of it!

But there is another aspect of this matter even more startling. We have been assured by many religious publications and sometimes by the secular press, that America has experienced a religious revival. And, of course, each year religious spokesmen have noted with great satisfaction the rather rapidly rising curve of church membership in the country. Today, church membership is at the highest percentage in relation to population in all the history of America. Not only is the church membership rising rapidly but also the Sunday school membership.

But why is it that the country experiences such a high church membership and such low-level living? Would anyone be so foolish as to affirm that all the sorry moral picture, such as the *Post* presents, is confined to the steadily decreasing per cent of the population who are nonchurch members? We hardly think so. This strange situation seems to fit startlingly the forecast of the apostle Paul, who said that in the last days men would have a form of godliness but deny the power thereof.

What Kind of Preaching?

We do not doubt the validity of religious statistics that show such a high percentage of church membership in the country. Instead, we feel we should doubt the quality of the religion imparted to these members in their churches. This is the only conclusion that it seems rea-

sonable to reach. If religion is to have power to fortify men against low-level living, it must stress, before all else, that there is a great, a personal God, Author of our lives, who placed us here in this earth and who will, at a last great judgment hour, call us to account for the deeds done in the body. Coupled with that must be a clear presentation of the truth that there is such a thing as sin, a violation of God's moral standards, and that it is sin that will bring us into condemnation before God. But an effective religion must go one step further and make clear and real to men the gospel, the power of God unto salvation to everyone that believeth.

Man must never be left in the mood that there is nothing he can do about his sorry state. Such a mood can lead only to his condoning and excusing his evil ways. True Christianity endeavors to do two things for man: first, to bring him into the presence of a holy God that he may see how vile he is; then to show him the way of salvation, the gospel of Christ that will cleanse him from sin and empower him to lead a holy life in the future.

Now, it is one of the sad facts of religion in modern times that it has become warped in its view of God and of man as a result of wrong theories concerning the origin of man and wrong theories concerning the whole operation of natural law. God has been pictured more and more as a Being entangled in the whole evolving process of the universe. Many make bold to say that God could not even work a miracle, because that would violate natural laws—as though God were the servant of the laws of the universe, rather than their Author. Men do not long feel the need of fearing or obeying such a God. Indeed, the very idea of a personal God soon disappears.

Again, sin has been increasingly pictured as a kind of residual savagery that we have not yet been purged from in the evolutionary cycle upward. Hence, we need not become too concerned about it. What is more, the very idea of a final judgment day seems archaic to most people today. How could it be otherwise when so many religious leaders, as their conception of the supernatural has waned, have described heaven as a condition rather than a place. The net result is a blurring of all sense of moral values and of the conviction that we must stand before God in the judgment day to answer for all of our deeds, deeds that are indeed sins and not merely a holdover of some evolutionary process.

Stained-glass windows and harmonious choirs cannot make men holy, or ward off the forces of evil that would ever press in upon them. It is the message that comes from the pulpit that determines whether church membership leads men upward from the valley of low living.

F. D. N.

Eating Our Way to the Cemetery

In volume 2 of *The Nation's Children*, a publication prepared for the 1960 White House Conference on Children and Youth, March 27 to April 1, Dr. Stanley M. Garn, of Antioch College, an authority on physical growth, comments dismally that contemporary Americans begin eating their way to the cemetery while still in the crib and perambulator. Reviewing the typical diet of American teen-agers, Dr. Garn was struck by its close resemblance to the diet prescribed in research laboratories for creating obesity in rats. The nation's caloric intake, he says, is at an all-time high, and as a result an increasing proportion of our juvenile population is growing fat, soft, and more prone to disease.

Young America, Dr. Garn warns, is now gorging itself on a diet some have called "one great big milk shake." Such a diet may be good for the farmer, he con-

cedes, but adds that it is bad for nearly everyone else except the undertaker. In particular, he blames such items as sugared and carbonated drinks, rich foods, rich desserts, and between-meal snacks.

To make matters even worse, while young America's caloric intake has been increasing by leaps and bounds, opportunities for strenuous work or play now scarcely exist for millions of youth in our crowded cities. Dr. Garn reasons that the nation should consider overweight juveniles as being "of more than passing importance" to the nation because heart and artery diseases, particularly the hardening of the arteries, "far from being exclusively adult predispositions, actually begin with overweight in childhood." In a diet where as much as 35 per cent of the caloric intake comes from fat in one form or another, junior may be preparing for a coronary occlusion while he is still in nursery school. Dr. Garn's sober recommendation is, "Keep the six-year-old from eating his way into a premature grave at 60, even if it means making life less joyous in the childhood period."

Inspired Counsel

It is worthy of comment that, on each of the points concerning which Dr. Garn sounds a note of warning, inspired counsel began coming to Seventh-day Adventists nearly a century ago. For instance, we are reminded of statements such as these:

"Far too much sugar is ordinarily used in food. . . . Especially harmful are the custards and puddings in which milk, eggs, and sugar are the chief ingredients. The free use of milk and sugar taken together should be avoided."—*Counsels on Diet and Foods*, p. 113.

"All mixed and complicated foods are injurious to the health of human beings. . . . The richness of food and complicated mixtures of food are health destroying."—*Ibid.*

"Regularity should be the rule in all the habits of children. Mothers make a great mistake in permitting them to eat between meals. The stomach becomes deranged by this practice, and the foundation is laid for future suffering."—*Ibid.*, p. 242.

"Children are frequently indulged in eating what they choose and when they choose, without reference to health. There are many children who are educated gormands from their babyhood. Through indulgence of appetite they are made dyspeptics at an early age. Self-indulgence and intemperance in eating grow with their growth and strengthen with their strength. Mental and physical vigor are sacrificed through the indulgence of parents."—*Ibid.*, p. 235.

"Many a mother sets a table that is a snare to her family. Flesh meats, butter, cheese, rich pastry, spiced foods, and condiments are freely partaken of by both old and young. These things do their work in deranging the stomach, exciting the nerves, and enfeebling the intellect."—*Ibid.*, p. 236.

"They That Be Wise"

It was less than 50 years ago that the modern science of nutrition was born, and that even the medical profession began taking serious interest in the vital relationship between diet and health. But over the past half century science has been confirming, point by point, the validity of the inspired counsels God graciously sent us long before scientific investigation had advanced to the point of being able to demonstrate their validity.

Sometimes there is a tendency to look upon the principles of health reform set forth in the Spirit of Prophecy as more or less arbitrary restrictions that have, at best, only an indirect bearing upon one's physical, mental, and spiritual welfare. But such an attitude now stands scientifically condemned as sheer folly. "They that be wise"

—all who are seriously preparing for heaven—will seek to glorify their Creator in what they eat, in what they drink, and in all that they do. The counsel that has come to us is for our good, and if heeded will, even in this world, make it possible for us to enter upon the more abundant life the Saviour promised. “Come, let us walk in the light of the Lord” (Isa. 2:5, R.S.V.).

“True temperance teaches us to dispense entirely with everything hurtful, and to use judiciously that which is healthful. There are few who realize as they should how much their habits of diet have to do with their health, their character, their usefulness in this world, and their eternal destiny. The appetite should ever be in subjection to the moral and intellectual powers. The body should be servant to the mind, and not the mind to the body.”—*Patriarchs and Prophets*, p. 562. R. F. C.

Operation Stragglers

Newspapers late last year carried the surprising word that several Japanese soldiers in the jungles of Lubang Island, Philippines, apparently had not yet heard that World War II ended 15 years ago. Various attempts had been made to contact the holdouts and persuade them to surrender, but without success. Once last year officials of the Japanese Embassy in Manila tried to locate the men from a helicopter, and appealed to them over a powerful loud-speaker. Still no results.

In December the Japanese Ministry of Welfare in Tokyo and the Philippine constabulary launched Operation Stragglers, a joint effort to effect the peaceful surrender of the holdouts. The plan called for sending a searching party into the jungles. In the group were to be psychological warfare experts and a woman radio announcer whose voice resembled that of “Tokyo Rose,” familiar to so many during the war.

Whether this latest attempt to persuade the soldiers to surrender was successful, we do not know. We are rather certain, however, that if not, continued efforts will be made until the island is clear of holed-up holdouts.

The Christian's Problems

The problems for the authorities, created by these left-over soldiers from the war, are not unlike those that face the Christian. Though the enemy may have been defeated by Christ at Calvary, though one may have surrendered his heart to Christ, though public announcement of victory may have been made by baptism, stragglers and holdouts often remain in the life—evil traits of character that must be rooted out one by one, often with great effort. The “straggler” of some Christians may be an evil temper; of others, a tendency to dishonesty; still others may be troubled by jealousy or evil surmising.

These remnants of the old life of sin may plague one for years, but the true Christian will not be satisfied until the last one has yielded to the power of Christ. He will put forth constant effort throughout life, if need be, to clear the soul of evils. “Wrongs cannot be righted, nor can reformations in character be made, by a few feeble, intermittent efforts. Sanctification is the work, not of a day, or of a year, but of a lifetime. The struggle for conquest over self, for holiness and heaven, is a lifelong struggle. Without continual effort and constant activity, there can be no advancement in the divine life, no attainment of the victor's crown. . . . It is by unceasing endeavor that we maintain the victory over the temptations of Satan.”—*Testimonies*, vol. 8, pp. 312, 313.

Salvation is a free gift of God. Divine grace and power are available to give us victory over sin. But character is not a gift. It is not inherited. It is not free. It is developed only by struggles, battles, and tests.

Let us, then, not give up the pursuit of perfection in Christ. Nor let us become discouraged if hitherto-unknown sin stragglers are discovered in our life's island. With the apostle Paul, let us say, “This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus” (Phil. 3:13, 14).

K. H. W.

The President's Page

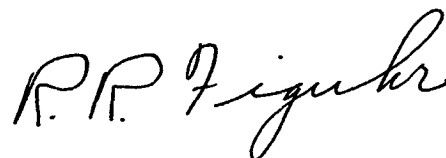
(Continued from page 3)

evaluated. We might almost say that no other religious body carries forward more lines of religious activity, and all so smoothly integrated, than do Seventh-day Adventists. The inspiration and guidance for all of this has largely been Mrs. White. When still active, she continuously spoke and wrote, giving advice here and counsel there, as situations demanded. Now that she has passed to her rest we search and give heed to the writings left us as we make ever-larger plans for the prosecution of the work she so devoutly assisted in nourishing in its humble beginnings.

We can but briefly mention here some fields in which she wrote. Though practically without formal education, she nevertheless wrote much upon the subject of education in its varied aspects. The great principles she outlined have been to Seventh-day Adventists a blueprint for educational planning and activity that, in many lands, have evoked admiration and commendation from educators. They have spoken in the highest terms of her educational philosophy. Space forbids going into detail, but the same can be said of her influence in our publishing work. Here she has given counsel on the actual running of publishing houses and has also outlined in amazing detail how to attain success in the circulation of the finished product. She has also written extensively on health, and on the home. She has given valuable counsel to pastors, to evangelists, to temperance and Sabbath school workers, as well, on the general features and conduct of our work. What a wealth of material has come from her pen to this people!

Not long ago I was in conversation with a retired minister of another church. He called my attention to the fact that his church and ours began about the same time. “We,” he said, “have now about 60,000 members here in America. We have practically no institutions. You have members around the world, with fine institutions of various kinds.” His explanation was that, in his opinion, we had better trained workers and leaders. The real answer, as every Seventh-day Adventist well knows, is the instruction, guidance, and inspiration given this people through the messenger of the Lord, Sister White.

So while we sharply disagree with Mr. Martin in a number of his evaluations of our doctrines and believe him to be mistaken in his conclusions, we nevertheless welcome this new spirit of friendliness in disagreement that he has introduced. It is something new and certainly Christian.



Right Objectives in Seeking the Holy Spirit

By A. L. Ham

WHAT are acceptable objectives in our quest for the Holy Spirit? We should never seek for this precious gift for selfish purposes. Some may desire it to enhance their popularity and make themselves great in the eyes of others. Human beings like power, for power brings many advantages.

Power may be used for great good or for great evil. Simon, the sorcerer, "bewitched the people of Samaria, giving out that himself was some great one" (Acts 8:9). He wanted the power of the Holy Spirit for personal aggrandizement (verses 19, 20). This deplorable experience illustrates the need for having correct objectives in seeking the power of the Holy Spirit.

It is altogether proper and right for one to seek the promised power of the Holy Spirit in his life for good purposes. Today, as in days of the early disciples, the Christian has disappointments, perplexities, and discouragements; many suffer persecution, and some are called upon to suffer long, severe illnesses. Others give their lives for the cause of God. For such experiences the Holy Spirit brings courage and endurance and comfort. He imparts peace of mind to those who must pass through the valley of death, and quiet confidence and solace to the bereaved.

At all such times the Holy Spirit is a faithful comforter today as He was to Jesus' disciples. The Holy Spirit comes to give us courage and power for difficult tasks we must perform for the Saviour. This fact has been experienced by many who have had to meet the enemy of righteousness in the dangerous and trying places of earth.

The Holy Spirit points out our personal weaknesses and sins and pleads

with our hearts to repent and ask for forgiveness. Then He presents our prayers and makes "intercession for us with groanings which cannot be uttered" (see *Christ's Object Lessons*, p. 147).

The Holy Spirit is given to enable us to live the victorious life. Just how does He accomplish this? Here is a precious thought in this connection: "The impartation of the Spirit is the impartation of the life of Christ. It imbues the receiver with the attribute of Christ. Only those who are thus taught of God, those who possess the inward working of the Spirit and in whose life the Christ-life is manifested, are to stand as representative men, to minister in behalf of the church."—*The Desire of Ages*, p. 805. Thus we may have the "mind of Christ," which

A Sabbath Prayer

By L. J. Fritz

We come to Thee, Lord, at the close of the week;

Again for a Sabbath day's blessing we seek.

May we, in the joy of transgression forgiven,

Experience anew a foretaste of heaven. Oh, fill us again with Thy wonderful grace;

May nothing obscure our view of Thy face.

Be with us throughout this day Thou hast blessed;

May we truly know Thy spiritual rest. And when from life's labors at last we are free,

May we keep Sabbath forever with Thee.

will govern our every activity in harmony with His Word of truth.

This is the experience every Seventh-day Adventist needs and may have. Paul's formula was: "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).

This Christ life is what we need personally—every one of us! Let us pray and prepare for such an experience. Then we shall be able to witness powerfully for our Lord and Master. "There is no limit to the usefulness of the one who, putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God."—*Christian Service*, p. 254.

The message to the Laodicean church is most solemn and important. It is a message to our church, and we must heed it. While it is true that the book of Revelation is the revelation of Jesus Christ, it is also true that we often encounter such words as, "He that hath an ear, let him hear what the Spirit saith unto the churches" (see Rev. 2:7, 11, 17, 29; 3:6, 13, 22), indicating that the Holy Spirit was an active agent in the giving of these messages. All have important lessons for us today, but the message to the last church period—the present period—is of special significance.

Warning Must Be Heeded

The warning of this message cannot be ignored or minimized. It must be heeded. We believe the church is heeding it, but doubtless not as completely as it must before the end comes. The Spirit that inspired the messages to the seven churches is the same Spirit that must lead us to accept the warning and repent and do our first works.

There is danger of trusting too much in our great progress as a denomination, in our financial strength, in our excellent organization, and in the unity of our people in faith and doctrine. These great blessings testify to the presence of the Holy Spirit among us, but they do not take the place of sincere and personal acceptance of the warnings in the message to Laodicea.

In his book *Why I Am a Christian*, Dr. Frank Crane says concerning the Christian church: "I like the kind of people that go to church. Of course, they are faulty as all human beings are faulty. Some of them are disagreeable, but on the whole they are not vicious, cruel, profligate, or idle. There may be some bad people in the church, but the great mass of crooks, perverts, and lawbreakers, also the great majority of cynics, pessi-

mists, and intellectual mountebanks, are outside the church. There may be some intolerance and pharisaism among the people who call themselves Christians, in fact I have found quite a deal, but I have found a thousand times more intolerance, provincialism and malice among the wild creatures that gather in the jungle outside the church and look at its lighted windows."—Page 334.

Compare this with the following from the Spirit of Prophecy; "During ages of spiritual darkness, the church of God has been as a city set on a hill. From age to age, through successive generations, the pure doctrines of heaven have been unfolding within its borders. Enfeebled and defective as it may appear, the church is the one object upon which God bestows in a special sense His supreme regard. It is the theater of His grace, in which He delights to reveal His power to transform hearts. . . . God's church is the court of holy life, filled with varied gifts and endowed with the Holy Spirit. The members are to find their happiness in the happiness of those whom they help and bless."—*The Acts of the Apostles*, p. 12.

The church is not perfect, but it is nevertheless said to be "endowed with the Holy Spirit." The Holy Spirit, by the use of the "varied gifts," will eventually present to the Saviour a holy body, a perfect church, without spot or wrinkle or any such thing. It is essential, therefore, that we become fully acquainted with this promised blessing in His fullness and come to recognize not only His presence with us but also the need to live holy, devout lives to be fully used by the Spirit.

Every member and every worker in this movement should earnestly seek for the early and latter rain experience. It is clear that in the last days, before the coming of Christ, there will be a far greater demonstration of the Spirit's power than we have ever witnessed.

Power for Witnessing

We are told, "The Holy Spirit will come to all who are begging for the bread of life to give to their neighbors."—*Testimonies*, vol. 6, p. 90. From this statement and many similar ones it is clear that we should experience a great heart burden for the conversion of those who may be within our ability to reach. Like the disciples of old, we should be weighted with the burden for souls. What a tragedy it is that while souls are perishing in the world around us we seem unable to save them as we should. Regretfully we are told, "There are many who long to help others, but they feel they have no spiritual strength or light to

Spring Tidings

By Harry Silbaugh

When brooks and streams have drunk
their fill,
And Spring green-fashions every hill,
Then there shall be a bluer sky
Than that in which the birds now fly.

As if from Eden's bowers, are spread
Sweet scented blossoms overhead;
Then brown fields splashed with April
rain
Are made to look all new again;

And flowery trees are nesting shrines
Where buds burst forth in leaf designs;
And then, oh God, we thank Thee too,
For spring in hearts by Christ made new.

impart." Such are exhorted to "plead for the Holy Spirit" (*Christ's Object Lessons*, p. 147).

Great power is promised to the remnant church. Should we not seek most earnestly for that power? "The angel who unites in the proclamation of the third angel's message, is to lighten the whole earth with his glory. A work of

world-wide extent and unwonted power is here foretold. The Advent Movement of 1840-44 was a glorious manifestation of the power of God; the first angel's message was carried to every missionary station in the world, and in some countries there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; but these are to be exceeded by the mighty movement under the last warning of the third angel. The work will be similar to that of the day of Pentecost. As the 'former rain' was given, in the outpouring of the Holy Spirit at the opening of the gospel, to cause the upspringing of the precious seed, so the 'latter rain' will be given at its close, for the ripening of the harvest."—*The Great Controversy*, p. 611.

The promised blessing is for us as well as the early disciples. Our task is as great as theirs. Let us arise and claim the promised blessing that brings all other blessings in its train. Let us fulfill the conditions upon which it is promised and be sure that our objectives are worthy. Then the Spirit will surely come in His fullness.

(To be continued)

Essential Truths of Salvation—5

Reconciliation Through Christ

By H. L. Rudy

AND you, that were sometime alienated . . . hath he reconciled in the body of his flesh" (Col. 1:21, 22). The bridging of the gap between the holy God and man alienated by sin is comprehended in what the gospel terms "reconciliation," of which the incarnation of the divine Son of God is the foundation. It was "in the body of his flesh" that this redemptive work was accomplished. Both Father and Son were engaged in the covenant of peace, or work of reconciliation, which was sealed with the blood of the cross.

Now, in the first place, we find that reconciliation was effected by virtue of the Sonship of Jesus Christ. This was the initial step in the process. He came to the world as the Son of God, and when He took human nature He became also the Son of man. He belonged both to heaven and to earth;

He was at once divine and human.

There was only one way by which unassailable evidence of the union of divinity with humanity could be given, and that was the way of perfect obedience in the flesh. "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him" (Heb. 5:8, 9).

As the Son of man, Christ had to begin where Adam, the first man, failed. "As by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" (Rom. 5:18, 19).

Therefore, when Jesus came it was incumbent upon Him "to fulfil all righteousness." At the river Jordan, where He entered upon His appointed mission, He gave this as the reason why He should receive the rite of baptism at the hands of John. In response the Father's voice was heard declaring, "This is my beloved Son, in whom I am well pleased."

It was as Son of man that the Son of God fulfilled all righteousness. Standing thus in the sinner's place, though He Himself had no sins to confess and thus no need of repentance, He entered into covenant relation with God, wholly submitting Himself to God. Even as the sinner, having confessed and forsaken his sins, rises from the watery grave to walk in newness of life, so Jesus came forth from His baptism to live a life that would measure up to every standard of righteousness. The Spirit of God, in the form of a dove, rested upon Him, and the Father voiced His approval in the hearing of the people.

Transfigured on the Mount

Eventually the time came for Jesus to make His final visit to Jerusalem where He was to "suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day" (Matt. 16:21). When Jesus announced this to the disciples they protested, and in order to impress upon them the certainty of what He had foretold, He was transfigured before them. "His face did shine as the sun, and his raiment was white as light." A white cloud overshadowed them on the mountain and again a voice was heard declaring, "This is my beloved Son, in whom I am well pleased; hear ye him" (Matt. 17:1-8).

But the glorious moment passed. They were still on the earth, and Jesus, who was soon to make His way to the cross, was still with them. Many years afterward Peter, looking back to this experience, wrote the believers for their encouragement: "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount" (2 Peter 1:16-18).

At His baptism Jesus had been surrounded by sinners, but now He was in the company of Moses and Elijah amid the glory of heaven. From the Jordan He had gone into the wilder-

ness to be tempted of the devil; now He was setting His face toward Jerusalem to die and be raised to glory the third day. Only then would the disciples fully comprehend what they had seen; therefore when Jesus came down the mountain He charged His disciples: "Tell the vision to no man, until the Son of man be risen again from the dead" (Matt. 17:9). The vision was indelibly fixed in their minds, but they must witness the resurrection before they spoke of the vision to others. Then the glory of the vision would become a reality. Then their testimony would stand confirmed. And thenceforth their eyes were to be fixed by faith upon the coming of the Son of man "in the glory of his Father with his angels."

The third time the Father spoke audibly on behalf of His "beloved Son" was in the Temple courtyard three days before the crucifixion. Some Greeks had come to the feast and wanted to see Jesus (John 12:20-22), and their manifest interest brought Him great encouragement. He saw in their visit a preview of the spread of the gospel beyond the bounds of the Jewish nation. So encouraged was He that He said, "The hour is come, that the Son of man should be glorified" (verse 23). A little later He prayed, "Father, glorify thy name." Then, for the third time,

the voice came from heaven, this time saying, "I have both glorified it, and will glorify it again" (verse 28).

On the two previous occasions the Father audibly owned His Son, both as the Son of God and the Son of man, who had come into the world to do His Father's will. "This voice," He said, "came not because of me, but for your sakes" (verse 30). This time the Father was to be glorified by the sacrifice of His beloved Son. The Son, being "lifted up from the earth," on the cross, would "draw all men" to Himself (verse 32), and His sacrifice would be of sufficient merit to save the whole world.

The First-born Among Men

Forty days after the resurrection Christ ascended into heaven, still bearing man's nature. As the second Adam, He was the first-born among men to enter heaven against whom Satan had no claims. Satan could find no legitimate charge to bring against Jesus (John 14:30).

When Moses was raised to life the devil disputed the right of the angel to take his body (Jude 9), because Moses had sinned. Not so with Christ. For that reason He could be the true first-born among men to enter heaven, the undisputed head of a new humanity.

Paul wrote concerning this head-



"Mother Ruf"



"Mother Ruf," as she is affectionately called by all who know her, accepted the Adventist faith in 1894 in Holstein, Russia, and in the face of bitter opposition. Together with "Father Ruf," she was baptized that

year by J. Loeb sack. In 1898 they migrated to the United States, and since 1902 have been members of the Shattuck, Oklahoma, church. They enjoyed doing missionary work among their neighbors and friends, and had the joy of seeing several of these families join the church. Father Ruf passed away in 1943. Of their ten children, seven attended our advanced schools, usually four at a time.

The Lord rewarded the efforts and sacrifices of the faithful parents. All the

children remain loyal church members. Two sons are ordained ministers. A. F. Ruf is serving in the East Pennsylvania Conference, and G. F. Ruf, who provided the material for this sketch, was a missionary in South America for 23 years. He now serves in the Southern California Conference. Three daughters of Father and Mother Ruf are graduate nurses, and one is a teacher. Three grandchildren are doctors, graduates of the College of Medical Evangelists. Two more are ordained ministers, and several are graduate nurses.

Although she had little schoolroom education, Mother Ruf has been a great reader, and above all a faithful student of the Bible, which she has read through more than ten times. She is still able to recite from memory whole chapters and many psalms. She brought her children up on Bible stories, which she knew how to tell in an interesting way. She does not speak much English, yet she understands it. Mother Ruf greatly enjoys reading the *Review*, and much of this without glasses at the age of 92! She crochets rugs as a pastime. The "blessed hope" is becoming more and more precious to her, and she longs to go home to that better land. Mother Ruf makes her present home with a daughter, Mrs. Allen Deal.

ERNEST LLOYD

ship of Christ: "He is the head of the body, the church; who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence" (Col. 1:18). Jesus became the Pattern as well as the Prince. Now in the family of the saints He is the first-born. He has become the Head of a new race.

Through the sonship of Christ those who believe are reconciled and made "partakers of the inheritance of glory." In grateful words the apostle wrote concerning this new status in Christ: "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the firstborn of every creature" (Col. 1:12-15).

"Made us meet," meaning liter-

ally, "made us sufficient," that is, qualified us, not of ourselves, for it is a grant to those who accept Christ as Lord and Saviour. "Redemption through his blood" was the ransom that delivered us from the kingdom of darkness. Not only is the believer delivered from the power of darkness, but provision is made for him to be "translated into the kingdom of his dear Son."

After Adam sinned his descendants were born in his image (Gen. 5:3). They inherited sinful nature, and were unable of themselves to change their condition. Now, through the sonship of Christ and the provisions procured through His sacrifice, those who believe in Him are "to be conformed to the image of" Christ (Rom. 8:29). They are to become new creatures in Christ. "Therefore," we read, "if any man be in Christ, he is a new creature: . . . all things are become new" (2 Cor. 5:17).

(To be continued)

The Voice of the Good Shepherd

(Continued from page 1)

similar to the work done by Satan in accusing God's people, and these messages will be sounding at the very time when God is saying to His people, 'Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee.'

"It will be found that those who bear false messages will not have a high sense of honor and integrity. They will deceive the people, and mix up with their error the 'Testimonies' of Sister White, and use her name to give influence to their work. They make such selections from the 'Testimonies' as they think they can twist to support their positions, and place them in a setting of falsehood, so that their error may have weight, and be accepted by the people. They misinterpret and misapply that which God has given to the church to warn, counsel, reprove, comfort, and encourage those who shall make up the remnant people of God."—*Testimonies to Ministers*, p. 42.

"Those who start up to proclaim a message on their own individual responsibility, who, while claiming to be taught and led of God, still make

it their special work to tear down that which God has been for years building up, are not doing the will of God. Be it known that these men are on the side of the great deceiver. Believe them not. They are allying themselves with the enemies of God and the truth. They will deride the order of the ministry as a system of priesthood. From such turn away, have no fellowship with their message, however much they may quote the 'Testimonies' and seek to intrench themselves behind them. Receive them not; for God has not given them this work to do. The result of such work will be unbelief in the 'Testimonies,' and as far as possible, they will make of none effect the work that I have for years been doing."—*Ibid.*, p. 51.

"'God has a church upon the earth, who are His chosen people, who keep His commandments. He is leading, not stray offshoots, not one here and one there, but a people.'"—*Ibid.*, p. 61. Read the entire chapter.

These statements are too clear to be misunderstood. The warning is against those whose evident purpose is to break down confidence in the leadership and management of the Advent Movement. The fact that the messages are filled with quotations from the writings of Sister White

should not deceive us. The source of these messages is easily detected by their tone and spirit and the evident lack of meekness and humility on the part of the writers. These characteristics prove beyond question that the voice is not that of the True Shepherd, who is "meek and lowly in heart," but rather that of "the accuser of our brethren." Whether they acknowledge it or not, the tone and language of these false shepherds indicate that they think they have the prophetic gift. Here is the test: "Now if any man have not the Spirit of Christ, he is none of his" (Rom. 8:9). The overmastering delusion will be when Satan, the great false shepherd, attempts to impersonate Christ, the Good Shepherd, but we are assured that none of those who are faithful in all things will be deceived.

About 35 years ago the writer told the chief apostate leader of that time that he would not read the contents of the paper he published, even though all his criticisms of our leaders might be true, because the voice and spirit were not those of the Lord. More recently, after receiving scores of circulars and several personal letters from an offshoot leader covering a period of six years, I told him that none of them had been read except the first one, because it contained all the evidence needed to prove that it was not the voice of the Good Shepherd.

Selections from the constantly increasing stream of literature arriving through the mails are quickly judged and discarded on the same basis. Time is too precious to waste in listening to the voices of false shepherds when the True Shepherd is ever seeking to attract attention to His messages. If we are as well acquainted with Him as we should be, we will always recognize His voice, and therefore also that of the great deceiver.

Pointing out the faults of others, including ministers, requires no special talent or wisdom, since even the most godly saint possesses weaknesses and is not yet ready for translation. "Although there are evils existing in the church, and will be until the end of the world, the church in these last days is to be the light of the world that is polluted and demoralized by sin. The church, enfeebled and defective, needing to be reprov'd, warned, and counseled, is the only object upon earth upon which Christ bestows His supreme regard."—*Ibid.*, p. 49. See also *Selected Messages*, volume 2, page 396. Not only are these reproofs, rebukes, and warnings needed but every minister is divinely commissioned to administer them, but in the spirit of Christ and "with all longsuffering and doctrine" (see 2 Tim. 4:1-4).

We are warned that just before the end "every wind of doctrine will be blowing"; that there will be multitudes of false brethren"; and that "many a star that we have admired for its brilliancy will then go out in darkness." "God will arouse His people; if other means fail, heresies will come in among them, which will sift them, separating the chaff from the wheat." (See *Testimonies*, vol. 5, pp. 80, 81, 707.) It is only the "chaff" that is separated from the "wheat" in these apostasies, and the sifting is therefore a blessing in disguise. "All things work together for good" not only to the individual but also to the church as a whole. We have the assurance that "we can do nothing against the truth, but for the truth."

Note the following: "Some are not in harmony with the body, and while they continue to occupy the position they now do, they will be subject to the temptations of Satan and will be affected with fanaticism and the spirit of error. Some have fanciful views which blind their eyes to important, vital points of truth, leading them to place their own fanciful inferences upon a level with vital truth. The appearance of such, and the spirit which attends them, makes the Sabbath which they profess very objectionable to the sensible unbeliever. It would

be far better for the progress and success of the third angel's message if such persons would leave the truth."—*Ibid.*, vol. 1, pp. 413, 414.

"Such stand directly in the way of sinners; their influence is effectual to keep others from accepting the Sabbath. Such will be rewarded according to their works. Would to God they would be reformed or give up the Sabbath! They would not then stand in the way of unbelievers."—*Ibid.*, p. 419.

We must ever remember that we are a prophetic people, who are proclaiming a prophetic message, and are connected with a world-embracing prophetic movement. We must therefore permit nothing to cause us to cast away our confidence in its leadership, organization, and ultimate triumph. Naturally we do not have equal confidence in all individuals or leaders, but that should not be the deciding factor. We must not lose confidence in the message and movement and the accomplishment of its divinely appointed mission. We are told that those who do so "draw back unto perdition."

We are told that "the message to pronounce the Seventh-day Adventist Church Babylon, and call the people of God out of her, does not come from any heavenly messenger, or any human

agent inspired by the Spirit of God," and that "the church may appear as about to fall, but it does not fall. It remains, while the sinners in Zion will be sifted out—the chaff separated from the precious wheat. This is a terrible ordeal, but nevertheless it must take place."—*Selected Messages*, vol. 2, pp. 66, 380. "I am encouraged and blessed as I realize that the God of Israel is still guiding His people, and that He will continue to be with them, even to the end."—ELLEN G. WHITE in *General Conference Bulletin*, May 27, 1913, p. 164.

Those who read 1 Corinthians 10: 1-11, and many more statements in the writings of the Spirit of Prophecy, know that the experiences of ancient Israel in their journey from Egypt to Canaan are typical of those of modern Israel in the great Second Advent Movement, from the call out of the darkness of Egypt and deliverance from modern spiritual Babylon till we reach the heavenly Canaan. Both are one-prophet movements in which the one with the prophetic gift dies before the end of the journey but not until after all the instruction needed for the remainder of the journey has been given. Both movements have been plagued and delayed by many apostasies and offshoot movements, but the original movements finally reach their destinations without change of organization or leadership.

On the final triumph of the Second Advent Movement we can depend with absolute certainty. Speaking of the experience of ancient Israel in their journey to the Promised Land, Paul wrote: "Now all these things happened unto them for ensamples ["types," margin]: and they are written for our admonition, upon whom the ends of the world are come."

It is because the experiences are similar that the members of modern Israel will repeat "the song of Moses" and "the song of the Lamb" when they reach the "sea of glass," or the pavement of the throne room of the universe. We are told that this "song does not belong to the Jewish people alone," but that "it points forward to the destruction of all the foes of righteousness, and the final victory of the Israel of God," and that "we are repeating the history of that people." (See *Patriarchs and Prophets*, p. 289, and *Testimonies*, vol. 5, p. 160.)

The same prophetic movement which began with the announcement to the world that "the hour of his judgment is come," will climax in the outpouring of the Holy Spirit in the latter rain, when the earth will be lightened with the glory of God and "every truly honest soul will come to the light of truth."—*The Great Controversy*, p. 522.

Parents' Fellowship of Prayer

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

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

Two "Impossible" Situations Are Changed

A Pennsylvania mother wrote us some months ago: "I want to thank all of you for your prayers on behalf of my son. I know you will rejoice with me to learn that the Lord has heard; my son has now turned around and is started in the right direction. He is now in [a Pacific Coast SDA] college. I wrote you almost two years ago telling you that he had left the truth and discarded his Bible. Now he has sent for his Bible. . . . I am so happy to know he is back in college and studying his Bible again. I thought it almost impossible, but the Lord 'moves in a mysterious way His wonders to perform.' All things are possible with Him."

Another letter—this one from Oklahoma—brought similar news. The mother wrote: "Some time ago—I believe it was in 1956—I requested prayer for my two daughters [names given], that the Lord would make it possible for them to be in our church schools. The two daughters and I are members of the church, but my

husband is not. The Lord has answered the prayers for my oldest daughter. She graduated from high school in May, 1959, and enrolled in [an Adventist] college in September. When I requested prayer this seemed an impossibility, but the Lord has made this possible; He has made her father willing for her to attend our schools. I am glad I am a member of a church that is so interested in our children."

Note that both of these mothers said their desires for their children seemed impossible of fulfillment when they began to pray. "But with God all things are possible" (Matt. 19:26). So let us take courage even when the outlook is dark. God, who is infinite in wisdom and power, hears our prayers and is working mightily to bring to pass that which is in harmony with His will. The world-wide appointment for united prayer is at sunset Friday night, wherever one may be.



OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE JOY SHERMAN

Springs of Happiness

By Inez Brasier

THERE are springs of happiness welling up from the depths of God's love all along our trail of life. These springs are never far apart. Our Father has planned it so that the weary soul may find refreshing. We may drink deep and go singing on our way.

"Therefore with joy shall ye draw water out of the wells of salvation" (Isa. 12:3). One of these wells is the well of knowing Jesus as our Elder Brother, our Saviour, our never-failing Guide around the pitfalls of discouragement waiting for our unwary feet. When we trust Him we shall know happiness. All the crises and trials of our days will fail to still the grateful song as we travel what may seem a darkened way.

Happiness that stems alone from sources of earth is never stable or lasting. It changes with circumstances and environment. But that which comes from God's springs is constant as we stoop to drink. "In his favour is life: weeping may endure for a night, but joy cometh in the morning" (Ps. 30:5). It may endure, but with it comes the joy, the happiness of His presence. If only we could remember this on the way we go, not only at the far end when morning becomes eternal day! Then let us pause at each spring to renew our hearts, and songs will be on our lips as naturally as the words we speak.

Not long ago I read of a watchmaker who put this sign in his window: "Clocks converted to chiming." Passers-by paused and smiled as they read the words. Among them was one who asked about the change.

"No, no special clock; just ordinary everyday ones. But when I have worked on them they ever after chime out the sweetest tune as the hours go by."

So with us. By the alchemy of His love Jesus puts a song in our hearts, and its music chimes through our days. This blessing is not only for us when we have rested at His springs, but that we might bring happiness to all with whom we associate.

For happiness is born a twin and

remains to become joy only when shared. We are not meant to be strangers, aloof and alone. We belong to one another. We have claims, each on the other.

Long ago there was a small pagoda in a garden of China. Around its eaves hung little silver bells that chimed the sweetest music when touched by a breeze. People passing along the narrow crooked street heard it. Their tiredness lifted and peace calmed their restless hearts. So, at His wells, God sets the golden bells of happiness ringing in our hearts.

There is, in the Luray Caverns of Virginia, an electronic device that, operating somewhat like a player piano, contacts stalactites of various sizes in the cave. When it is turned on there rings out from the recesses of this cave the tones of that great hymn, "A Mighty Fortress Is Our God."

Deep in our hearts are imprisoned songs by which we may glorify Him. Oh, then let us allow Him to change the chords that ever after they will be attuned to heavenly melodies—melodies of joyful praise for His daily companionship with us and His sustaining grace from spring to spring. Let us say with the psalmist David, whose way from the sheepfolds of Bethlehem hills to the throne of a kingdom was through heart-breaking difficulties, "He hath put a new song in my mouth, even praise unto our God" (Ps. 40:3).

On Keeping House

IN APRIL



By Carolyn E. Keeler

April—the month of silver showers and rainbow skies. "The flowers appear in the earth; the time of the singing of birds is come."

Each day some new bird friend arrives from the south. We get out our bird lists and jot down another name. There is a tangle of wild roses and

lilacs and mock orange and sumac bordering the lawn and the lovely Oswayo Creek that flows back of the house where we live in Shinglehouse, Pennsylvania. This makes a paradise for birds.

There is one old dead branch that sticks out like a sore thumb, and my husband has threatened to cut it down, but each time I intercede for it. One day last winter a whole flock of evening grosbeaks settled down on that branch. And on a silvery, frosty morning a blue jay perched on one branch, making a veritable symphony in blue and silver.

The piece of suet tied to the post of the back porch now resembles a stringy old dish rag, and it sways a little in the spring breeze. Now and then a nuthatch or a chickadee comes and pecks at it. On winter days there was always some bird pecking away at it—a hairy or downy woodpecker, a nuthatch, a chickadee, or a blue jay; and in the feeder below where I placed bread and corn-bread crumbs, the juncos and other birds came to feast. The cardinals came to a flat place out by the rose tangle where we spread corn-bread crumbs. And a fox sparrow came, and a tree sparrow and a purple finch!

I think of that morning when the world was new. It was very early on the fifth day. The sky was coloring in the east. The breeze made music in a clump of white birches, the waves lapped the shore. Then the voice of God, like the sound of many waters, spake, and suddenly the air was filled with the singing of birds. Hear the "pretty, pretty" of the cardinal, the "ee-o-lay (holy)" of the wood thrush, the plaintive call of the mourning dove, the cheerful "dee, dee" of the chickadee, the lovely song of the white-throated sparrow, and the dear, delightful call of the bluebird. And God saw that it was good.

How peaceful was Eden until sin made its ugly appearance. And so with our little feeding station. The songbirds yielded the right of way to any other bird that came to the suet, even though they were there first. But when the starlings came, a horde of black birds that looked like a bevy of villains, there was quarreling and fussing. They were gluttons, and cleaned up a whole day's supply for the songbirds, in short minutes. I know, of course, that starlings do a vast amount

of good; the mother starlings are tireless in finding destructive insects to feed their young. But why can't starlings behave like songbirds!

Can we yield the right of way gracefully? Are we songbirds or are we starlings? Something to think about.

"We Never Have Worship"

* * *

OUR primary division Sabbath school lessons had for several weeks been covering once more the beautiful story of Creation, with which the children in my class were fully as familiar as I. We had come to the temptation and Fall of our first parents, and in an effort to make the narrative personal to each child and practical for our day, I asked, "Do you think we might meet a temptation something like that?" They all agreed that we might.

"How can we keep from doing wrong things when we are tempted?" I pressed. "What can we do in the morning, even before we go to school?"

"We can pray," said bright-faced Margaret, aged eight. "We always have family worship every morning." This was just what I had been hoping for, and knowing this little girl, I was not surprised that this was a habit in her home. But it was really disappointing to have winsome little blond Jeannie, sitting next to her, say, "We never have worship at our house."

I suppose I should not have been surprised, for the same lass once remarked when we were discussing Bible study: "My mother doesn't have time to study the lesson with me. She wants to watch television"; or when Sabbathkeeping was the topic under discussion: "My daddy reads the newspaper on Sabbath. He cleans his shoes too." Daddy, incidentally, is a deacon in the church!

A primary class of eight-year-olds is priceless. Their parents think so, too, I am sure, if they stop to ponder long enough. If anything should happen to bring physical harm to their children, how heartbroken they would be! But somehow the spiritual values do not seem so clearly defined as regular visits to the family doctor and taking the proper vitamins.

Family worship as an institution in the home can become a real part of the life of even a very young child. On one occasion our little boy had been reprimanded for some small mistake, and sent to his room for a while. We heard him sobbing, "I don't want to miss my worship." This seemed to be the thing he minded most. Needless to say, he did not stay in his room long enough to miss that beloved hour when the family is together.

Sometimes, in order to make wor-

ship a happy occasion for the children the parents may have to make a few changes in schedule. At our house daddy, who often teaches a Sabbath school class in the senior division, does his lesson studying at some other time. Worship is devoted to the children's lesson and stories for their age level. Memory verses are mastered, and it is here that they learn to pray.

It is most interesting to watch the development of a child's prayers, from that of the two-year-old: "Dear Jesus, Bless daddy and mommy and all the other people, for Jesus' sake, Amen," to the really mature, by comparison, prayer of the same little boy, now eight years old! It comes naturally to



Two Boys and Their Dad

By Arthur S. Maxwell

Another story Jesus told was about two boys and a job their father wanted them to do.

One day this father came to one of his sons and said to him, "I want you to work in the vineyard today."

"I won't!" said the boy, and walked off in a huff. He hated working in the vineyard and anyway there were lots of other things he would rather do.

But as he thought things over he began to feel sorry for the way he had spoken to his father. "Poor old dad!" he may have said to himself, "I shouldn't have gotten angry with him. He has an awful lot to do around here. Why didn't I offer to help him?"

Presently the boy decided to go to the vineyard after all, and off he went.

The other son was different. When his father came to him and said, "I want you to work in the vineyard today, son," he answered, "Certainly, Dad. I'll go right away." But he never went. In fact, he never intended to go.

"Which of these two boys," asked Jesus, "obeyed his father? The one who said No and went, or the one who said Yes and didn't go?"

"The first," cried everybody.

"Of course," said Jesus.

Then He pointed out the lesson of His story.

It is much better in God's sight to repent and begin to live right than to make a pretense of doing right and still keep on in one's old, bad ways.

"Some of you," He said, in other words, "went to hear John the Baptist. He preached righteousness and called upon you to repent. Some of you said you

pray at school and Sabbath school after learning to do it aloud at home.

It is true that it is not always easy to find time to have worship, and there may be occasions when both parents cannot be present. Daddy may work an unusual shift of hours so that he is not at home for both morning and evening worship, but surely in that case it is next best if mother acts in daddy's place.

A recent advertisement for a well-known breakfast cereal urges sending your child off to school with a hug, a kiss, and a good hot breakfast. Important, to be sure. But let us also send him off fortified spiritually by family worship.

would, but you didn't. It was all a pretense. But a lot of poor sinners did repent. They may have been the worst people in the land but they'll go into heaven before those who just pretend to be good.

Thus once more did Jesus try to get the people to see the importance of true repentance. He wanted them to understand that if they desired to enter heaven and belong to His kingdom of love they must turn from their wicked ways and do the will of God.

It would not be enough for them just to say they were going to repent and be good. They would have to mean it in their hearts. To say, "I repent" and go on living the same old sinful life would be acting a lie—just like the boy who said he would work in the vineyard and never went near it.

There's a lesson in this story for us too. It's very easy today to make a pretense of being a follower of Jesus. Lots of people claim to be Christians who are not really Christians at all. They say they are on their way to heaven because it sounds nice, but they much prefer to go on enjoying themselves in this old world.

People who act like this will never get to heaven. They just don't belong there. For the kingdom of God is not only a kingdom of love, but of honesty, sincerity, purity, goodness, truth.

If we want to belong to that kingdom we'll have to fit into God's plans for it. And the only way we can do that is to follow the example of the first boy in the story—the one who repented. He said, "I won't" but on second thought turned around and said, "I will."

Maybe sometime lately you have said, "I won't," to God. "I won't" obey His commandments, or "I won't" go where He asks me, or "I won't" give my heart to Him.

If so, think it over. Remember how dearly God loves you. "Like as a Father," the Bible says. Then why not turn to Him at this very moment? Just say, "I'm sorry, Lord; I'm coming after all; I'll do as You say."

She Learned Too Late—3

Deception Begins

By Josephine C. Edwards

Against her parents' wishes, Molly married John, a young man not of her faith. John's parents, the Carlocks, were well off financially, and after the wedding gave the young couple a farm of their own. Unfortunately, the Carlocks were domineering and refused to let Molly make any decisions. They even picked out the furniture for the house. Mrs. Carlock was determined that Molly would give up her peculiar religious beliefs, being particularly unpleasant over Molly's aversion to theater attendance. She started an argument on the subject.

JOHN had come into the room now, and the subject being discussed was evident to him at once. As his mother began ridiculing again, he spoke to her sharply. Molly was shocked at the hateful way he talked to both his mother and his father. There was no attitude of respect, or even liking, in his tone of voice, and certainly not in his harsh words.

"Mind your own business, Mother. I've told you to keep your nose out of my affairs. Now, you do it."

"John, to your mother!" Molly was fairly trembling. Such rude words she had never heard, much less between a mother and son. The tears welled up in her eyes. But she need not have been distressed—the old woman could feign injured innocence as well as anyone. She got up, and pressed a red silk handkerchief against her sunken eyes.

"That's the way I'm treated," she whined. "You raise up a child, and you toil and moil, and you fend for it, and when you're old it shouts you down." Then she whirled around on John, angrily.

"All right. Don't say I didn't warn you. I told you you'd rue this—I——"

"Mother," shouted John. "Mother, go home and don't insult my wife any more. Do you want to spoil everything?"

Molly had gone to the bedroom. Her first week in her new home. Mother Carlock had come by on her way to town and had brought a bundle of quilts she said she wanted John to have. That was why she had stopped in. When she went raging out of the house Molly noted that she did not leave the quilts, and she was glad. She did not want them. She cried for a long time, and John sat on the side of the bed to comfort her.

"Don't mind the old fool, Molly.

She was born with the sense of a goose. I've never listened to her in my life."

Molly sat up, and dabbed at her swollen eyes.

"John, you'll have to promise you won't talk that way about your mother," she said. "It makes me sick to hear you. I just wonder how long it will be till you talk that way to me. John, she's your mother, and you owe her respect. It's not right to talk that way. I never talked to my parents that way in my life."

"Yes, but you don't have the kind of parents I have," he countered, his arms around her, pushing back her hair, and kissing her small, shell-like ears. "Honey, you'll have to let me deal with them in my own way. If I didn't take mother in hand, she would be in here telling you where to hang your frying pan. She may try it anyway. But I'll handle her."

He had to go then, for the farm-work was heavy. Molly had a bushel



Molly stood there a long time and looked at the note, and wondered. Surely John—John who loved her—would make no underhanded plans to keep her from going to church.

of early apples in the kitchen she was going to use for sauce and pies. There were three hired men now, and they ate a lot. A neighbor girl was in the kitchen cleaning up from dinner. In the bedroom Molly leaned over the washbowl, threw water on her eyes, and patted them dry on a snowy wedding-present hand towel. All around her were the signs of opulence, even elegance. The bedspread was of heavy brocade. The pitcher-and-bowl set was of imported china. John's things on the chiffonier were of ebony, and very expensive.

Molly thought of her room at home, only six miles away, and of how happy she had been in the plain walnut bed, with its homemade sheets and pieced quilts, and comfortables. "It's not things that make a person happy," she philosophized, feeling very, very old, as she descended the stairs.

The first Sabbath in her home Molly got up early. She had had the girl help her the day before, so the cooking for the hands had all been done. She had told the girl to take it easy, and she would help her, to make the Sabbath work as light as possible. She was going to church, and she would be back in time to take care of the dishes or help clean up the kitchen.

Hilda, the hired girl, laughed. "I'll do it all, Miz Carlock. You made it the easiest Sat'day I ever had as 'tis. I ain't ever had no one as nice as you. You just go on to church. I been to that church afore now, myself, and wish I could go with you. Is Mr. Carlock goin' with you?"

"No, Hilda, he doesn't belong to my church," Molly answered crisply.

"I call that a burnin' shame, you agoin' off alone, and you a bride like that. And you didn't go on a weddin' journey. We all thought you might go to Niagary Falls, where so many newlyweds go."

"We're going as soon as the crops are laid in, in the fall," she told the girl, as she put on her pretty hat over her shining pompadour. "I was the one who told John we hadn't ought to go, with the season as advanced as it is. You have to be sensible, even when you're starting life together," she added, in her sweet, dignified way. She went to get her umbrella, and told the girl to see if John had her buggy hitched up, as he had said he would do, at breakfast.

Hilda soon came back with a sheet of paper torn out of the front of the account book John always carried in his shirt pocket.

"Honey," he had scrawled, "Bill Hensley just came by, and I had to take the buggy and go see his Morgan horse I wanted to buy. I'm terribly

sorry. You just rest at home, and I won't let this happen again." It was signed, "Love, from your John."

She stood there a long time and looked at the note, and wondered. Surely John—John who loved her—would make no underhanded plans to keep her from going to church. Why did he want to keep her from seeing her mother and father, and miss church? She hadn't missed church for as long as she could remember. Molly loved the Sabbath, and attending church.

"Now, I can't go," she whispered to herself. "I can't go, and they'll be waiting for me and expecting me. Mother'll watch the door, and father will go and look out every little bit. Oh, I can't stand it. John can't know how much it means to me, or he wouldn't do this to me!"

It was her first Sabbath in her own home. She thought more than once that day of what her mother had said, and how it had irritated her. "Unless you would have a home where the shadows are never lifted, do not unite yourself with one who is an enemy of God."

She went up to her room and sat down. She couldn't go and do the kitchen work just as on any other day. She was determined that this marriage would not do what they had said it would do—lead her away from God. She would show them she could be a good Adventist and still be married to an unbeliever. It would be a struggle, a hard one, but she would be strong; she would.

In spite of herself Molly thought of the many things her mother had said even about that. She had said that the path to eternal life is steep and rugged, and if she took on unnecessary weights, they might make her fall; they might retard her progress.

Resolving to Be Faithful

She picked up her Bible that lay on the small table by her bedside. A determination crystallized in her mind. No matter how hard she might have it, no one would know. She would keep her troubles to herself. So she sat and read in her Bible for an hour or so, and then went to the bookcase to get the copy of *Early Writings* her mother had given her. As she began reading, a message came up from the fields for her to bring some water or cold buttermilk out to the men. It always took both her and Hilda to do it, for there were two jugs and they were heavy. Hilda came and said, "You just stay right here, Miz Carlock. I'll make the two trips. Mr. John has forgot it's your Sabbath; I know he has!"

Molly looked up quickly.

"Why, didn't he go away with Bill

Hensley?" she asked. "He said he was going. He said Mr. Hensley was here, and he wanted to see about a horse."

Hilda looked indignant. In her heart a battle was raging. Should she tell her new mistress what she knew? Or should she cover up for Mr. Carlock?

The words spilled out in spite of her better judgment. "He cheated you, Miz Carlock, and I'm pure mad about it. He just didn't want you to go to church, he didn't. I heard him and his pa talkin'."

"Why Hilda, what do you mean?"

"I heard his pa tell him he'd give him a five-dollar bill if he could keep you away from church, and I heard Mr. John take him up on it."

Molly went to her room again, slowly undressed, and put on a cool afternoon dress. Surely, she was not going to have to face this duplicity in her husband; surely not. How could she let John know she knew without involving Hilda, and turning John's anger against her? Her heart was in a turmoil.

She could hear the shouts of the men in the potato field. The wet field was almost all plowed. They all said they would knock off at noon, and she had been happy about that, for she had told John she would stay at mother's and he could come over. He had agreed, but she remembered he had not said much. He probably did not intend to do it when he promised. Then, in her innocence and love for her young husband, she decided it was his father and mother who were making him different, and if they would stay away, John would be as he was before she married him. There was nothing he would not do for her then.

When John came in he acted contrite, and tried to tell her that he had to go with Mr. Hensley; but something about the look on Molly's face stopped him in the middle of his explanation.

"You didn't go, John, and I know it," she said, the tears starting to trickle down her cheeks. "You did this to keep me from going to church, and it's hurt me more than I can tell you."

"Oh, honey, I just didn't want you chasing off to your folks the first weekend we were married. I'm selfish, I guess, but I want my wife near me, and I—I—well—I—"

"John, I want to believe you. I don't want to have to be wondering whether the things you say are so or not. Oh, John, I thought I would die when I saw you didn't go. I have been taught that no life can be based on any other foundation than truth."

He kissed her then and told her he was sorry. "If you ride to town with me, I'll get you as pretty a piece of

dress goods as there is anywhere. You won't have to get out, sugar," he said. "You just stay in the rig or go over to mother's, and I'll get my affairs done as fast as I can and bring you back home. I hate to go to town the first time without my pretty wife."

"Why, John, I can't," she said, horror in her pretty eyes. "Not on the Sabbath. It's bad enough that I didn't go to church—but to go to town—"

"All right, sugar," he conceded graciously enough, "but I can't see for the life of me what harm it would do for you to take a ride with your husband. You're not working; you're not doing a thing but just riding along. I think it's a little fanatical myself, but you do as you think best."

The next Sabbath John pleaded a headache, and didn't even go to the field. He went and lay down on the lounge in the living room, with a wet cloth over his eyes. Molly wondered whether he was really sick, or if this was just another ruse. It was terrible to be suspicious, but she couldn't help it after he had lied to her the week before. He kept asking her to keep the cloth cold, and to bring him drinks of water. He hadn't eaten a bite of breakfast, only drunk a cup of hot coffee.

"Do you have these headaches often, John?" she asked.

"Not often," he murmured, holding tightly to her hand.

"Do you think it was the sun?" she asked worriedly.

"Could be. I can't take the sun, that is, too much of it," he answered vaguely.

(To be continued)

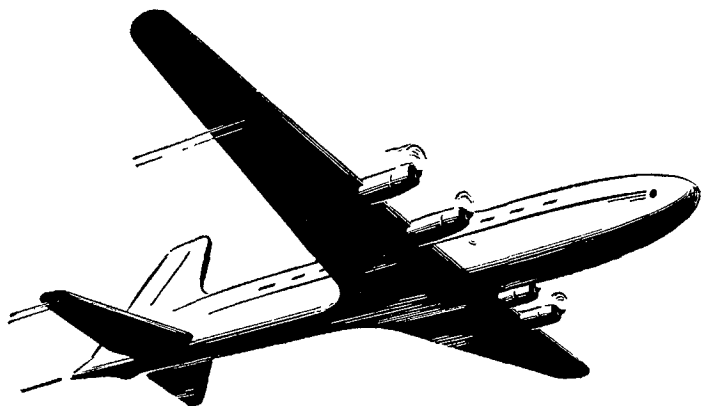


● Young people from the northern West Virginia area not long ago took an intensive Pathfinder Leadership Course at the Clarksburg, West Virginia, church.

● For many months Middle East College students have been going with Brother George Gott in his car to visit people in a mountain village and the surrounding area. They have held Bible studies and shown pictures. Now one woman has made her decision to keep the commandments and become a member of the Adventist family. Others are in the valley of decision.

● Student Religious Emphasis Week was held February 8-12, 1960, at Atlantic Union College, according to James Londis, Student Association spiritual vice-president. "Grow in Grace" was the theme of the series. Some of the speakers were Edmond Cassano, Nelson Evans, Christof Kober, James North, Ronald Halversen, Norman Frost, Fred White, and Mario Collins.

... Everywhere



Preaching the Gospel

By *W. R. Beach*
Secretary, General Conference

THE world today is caught up in mounting tensions and turmoil. The first five decades of this century have witnessed a steady march toward this unprecedented situation. Yet the past half century may appear quiet and calm compared with that which may lie ahead.

Does this forbidding future promise good or evil for the Christian church? Religious leaders presently are giving considerable thought to the question. Enormous upheavals, they say, can be creative or catastrophic. To substantiate this view, the decline of the Roman Empire is recalled. In Europe this decline gave Christian forces an opportunity to establish a new home base—an accomplishment which, from a human viewpoint, was to save the church from disaster. At the same time a great new culture was born. In Asia and Africa the Roman decline opened the way to the Moslem conquest and to Christianity's greatest defeat to date.

One thing is sure, the enormity of the present crisis can be matched only by the enormity of the dangers and opportunities we face. We believe the future will bring the church of God the greatest victories ever recorded since apostolic days. The outer stress and strain will produce inner strength. Crippling limitations upon the work of God ultimately will praise and glorify Him. Outside evils can and have hurt the Christian church. We cannot forget that twice in China and once in North Africa long-established churches were destroyed. Here as elsewhere the providence of God is mysterious. However, confident in the prophetic picture of a glorious tri-

umph, we believe that the messengers of God's last work will continue on the march until the "earth be filled with his glory."

The year 1959 justifies this confidence. Our mission to the world has been pursued with unabated vigor. The field has remained the world in a real sense. In fact, six world divisions (five in addition to North America) were home bases from which 461 faithful workers marched into lands beyond. The record shows that 280 workers (60.7 per cent) left the shores of North America, and 181 (39.3 per cent) were placed under appointment by other division committees. In addition, six workers in North America for advanced training, returned to their homelands as national workers. In all, this was one of the best years for the church, and we thank God for it.

The summary and complete month-by-month record for 1959 are given in the columns that follow.

From Home Base to Front Line During 1959			
	New Workers	Returning Workers	Total
Australasia	41	36	77
Northern Europe	13	21	34
South America	8		8
Southern Africa	20	13	33
Southern Europe	13	16	29
North America	152	128	280
Totals	247	214	461

FROM THE AUSTRALASIAN DIVISION

January

Sergio Amprimo, to New Guinea.
Mr. and Mrs. Colin Fraser, to New Guinea.
Mr. and Mrs. Ronald Pahl, to Fiji.
Mr. and Mrs. J. K. Bailey and two children, to Fiji.

February

Helen Fogarty, to New Guinea.
M. J. Polley, to New Guinea.
Pastor and Mrs. H. M. Pascoe and child, to New Guinea (returning).
Mr. and Mrs. Ralph Murray and two children, to New Guinea (returning).
J. M. Sherriff, to New Guinea.
Marion Barlow, to Singapore.
Pastor and Mrs. Rex Cobbin and four children, to Pitcairn Island.

March

Pastor and Mrs. C. R. Stafford and four children, to Solomon Islands (returning).
Mr. and Mrs. Ken Pengelly and child, to New Hebrides (returning).
Dr. and Mrs. A. A. Jones, to Viet Nam.
Mr. and Mrs. D. B. Mitchell, to New Guinea.

April

Erna McCoy, to Samoa.
Mrs. J. M. Sherriff, to New Guinea.
Pastor and Mrs. T. R. Potts and two children, to India.
Marion Snelling, to India.
Dorothy Piper, to New Guinea.
Pastor E. L. Martin, to New Guinea.
Mr. and Mrs. Colin Winch and two children, to New Guinea (returning).

May

D. H. Powell, to New Hebrides (returning).
Mr. and Mrs. R. W. Richter and two children, to New Guinea (returning).
Pastor and Mrs. H. A. Dickens and four children, to New Guinea (returning).
Pastor and Mrs. L. T. Greive and two children, to New Guinea (returning).
Mr. and Mrs. Mervyn McLauchlan, to New Guinea (returning).
Mr. and Mrs. L. H. Barnard and child, to New Guinea (returning).

June

Mr. and Mrs. Lance R. Waddington and two children, to New Guinea (returning).
Leone Radley, to Africa.
Patricia Rabe, to Africa.
Daphne Moss, to Africa.
Pastor A. C. Thomson, to New Hebrides.
Mr. and Mrs. Robert Wood and three children, to New Guinea.
Arlie McDougall, to New Guinea.
Pastor and Mrs. A. D. Piez and one child, to New Guinea (returning).

July

Pastor and Mrs. Rex Tindall and three children, to New Guinea.
Pastor and Mrs. S. A. Stocken and four children, to New Guinea (returning).
Pastor J. R. Martin, to New Guinea (returning).

August

Mr. and Mrs. Ellis Gibbons and two children, to New Guinea.
Mrs. D. H. Powell and three children, to New Guinea.
Mrs. A. C. Thomson and child, to New Hebrides.

September

Pastor and Mrs. D. I. Jenkins and two children, to Samoa (returning).
Mrs. E. L. Martin and child, to New Guinea.

October

Pastor and Mrs. W. L. Pascoe, to Singapore (returning).
G. F. Smith and child, to New Guinea (returning).

November

June Gersback, to New Guinea.

December

Mrs. G. F. Smith, to New Guinea (returning).
Pastor and Mrs. R. N. Heggie, to Cook Islands.
Mrs. J. R. Martin and child, to New Guinea (returning).
H. Bais, to New Guinea (returning).

FROM THE NORTHERN EUROPEAN DIVISION

January

Pastor and Mrs. D. M. Swaine and daughter, to Southern African Division (returning).

February or early March

Pastor and Mrs. E. Bjaanes and three children, to Ethiopia (returning).

March

Inga-Lis Ornehult, from Sweden, to Southern African Division.

May

Mary P. Nygaard, to Malaya (returning).

June

Mr. and Mrs. D. A. Leigh, from Britain, to Sierra Leone.

July

Pastor and Mrs. W. Eijkelenboom and son, from the Netherlands, to West Nigeria.

August

Mr. and Mrs. H. I. Dunton and son, to Ghana (returning).
Mr. and Mrs. A. M. Webster and two children, to Nyasaland (returning).

September

Mr. and Mrs. F. C. Barfoot and two children, to Ghana (returning).
Dr. and Mrs. D. H. Barham, from Britain, to Ghana.
Mary Magnusson, to Ethiopia (returning).
Alice Lind, to Ethiopia (returning).
Dr. and Mrs. W. E. Staples and three children, to Southern African Division (returning).
Pastor and Mrs. M. E. Lind and son, from Norway, to East Africa.
Randi Brekke, from Norway, to Ethiopia.

October

Pastor and Mrs. J. Brinkman and son, to Surinam, Dutch Guiana (returning).
Margot Spanghagen, from Sweden, to West Nigeria.
Mr. and Mrs. Pieter Klop and four children, to New Guinea (returning).

November

Pastor and Mrs. A. J. Anderson and daughter, from Britain to Sierra Leone.

December

Mr. and Mrs. J. Rigby and two children, to Ghana (returning).

FROM THE SOUTH AMERICAN DIVISION

April

Yolanda Reduzzi, from Argentina, to Peru.
Ilse Hort, of South Brazil, to Northeast Brazil.

May

Jorge Riffel and family, from Argentina, to Bolivia.
Moises Gutierrez, from Chile, to Bolivia.

July

Jose Galante, from Argentina, to Peru.

August

Itamar Paiva, from Argentina, to North Brazil.

November

Olival Costa, from South Brazil, to North Brazil.

FROM THE SOUTHERN AFRICAN DIVISION

January

Dr. and Mrs. A. Raubenheimer and family, to East Africa.
Mr. and Mrs. H. Smith and family, to Northern Rhodesia.
Mr. and Mrs. T. V. Gorle and family, to East Africa.

March

Pastor and Mrs. J. M. Staples and family, to East Africa.
Miss M. Bosch, to Southern Rhodesia.
Mr. and Mrs. R. C. Thompson, to East Africa (returning).

April

Mr. and Mrs. S. P. Olivier and family, to Northern Rhodesia.
Pastor and Mrs. H. W. Stevenson, to East Africa (returning).

August

Mrs. M. Botes, to Southern Rhodesia (returning).
Pastor and Mrs. J. W. Haarhoff and family, to Nyasaland (returning).
Mr. E. J. van der Colff, to Nyasaland.

September

Pastor and Mrs. A. Bristow and family, to Nyasaland (returning).
Mr. and Mrs. A. Webster and family, to Nyasaland (returning).

October

Pastor and Mrs. G. Pearson, to Nyasaland.

December

Miss O. Bredenkamp, to Northern Rhodesia.
Mr. and Mrs. J. W. Christensen, to Southern Rhodesia.
Mrs. S. Matter, to East Africa.
Mr. and Mrs. J. C. Schoonraad and family, to East Africa (returning).
Mr. and Mrs. H. G. Stevenson, to East Africa.

FROM THE SOUTHERN EUROPEAN DIVISION

March

Mr. and Mrs. A. Bodenmann and two children, of Switzerland, to Cameroun (returning).

April

Mr. and Mrs. Antonio Baião and three children, of Portugal, to the Azores Islands.

May

Mr. and Mrs. José de Sa, of Portugal, to Angola (returning).
Miss Theodora Zurcher, of Switzerland, to Angola.

August

Mr. and Mrs. Joao Chaves and child, of Portugal, to Angola.

September

Mr. and Mrs. Antonio Mauricio, of Portugal, to Mozambique.
Mr. and Mrs. Alberto Nunes, of Portugal, to Mozambique.
Miss Hélène Milhorat, of France, to Cameroun.
Miss Hanny Hoffman, of Switzerland, to Cameroun.

October

Mr. and Mrs. K. Scheidegger and two children, of France, to Cameroun (returning).
Mr. and Mrs. R. Collin and two children, of Belgium, to Madagascar, Indian Ocean (returning).
Mr. and Mrs. L. Burkhardt and three children, of France, to Madagascar, Indian Ocean (returning).
Mr. and Mrs. J. Kempf and three children, of Morocco, to Cameroun.
Mr. and Mrs. R. Berkstrom, of Sweden, to Cameroun (returning).
Mr. and Mrs. E. Ludescher and two children, of France, to Cameroun (returning).

November

Mr. and Mrs. A. Paradis and four children, of France, to Madagascar, Indian Ocean (returning).

FROM THE NORTH AMERICAN DIVISION

January

Elder and Mrs. R. C. Williams and three children, to Philippines (returning).
Elder and Mrs. Clarence L. Powers, to Cuba (returning).
Ella M. Blackeney, of Glendale, California, to West Pakistan.
Mr. and Mrs. Jack E. Gibbons and daughter, of Madison, Tennessee, to Brazil.
Florence Hansen, to Puerto Rico (returning).
Mr. and Mrs. Dale Collins to Cuba (returning).
Mrs. Ira Bailie and three children, to Paraguay (returning).
Muriel Howe, to Taiwan (returning).
Florance Sackett, to Uruguay (returning).
Mr. and Mrs. Leland R. Shultz and son, of Loma Linda, California, to India.
Mr. and Mrs. H. R. Hooper and three children, to India (returning).

February

Dr. and Mrs. L. G. Steck, of Chehalis, Washington, to Korea (short term).
Dr. and Mrs. G. H. A. McLaren, recently of Takoma Park, Maryland, to Jamaica (previously served in Far East).
Mr. and Mrs. H. F. Rieseberg and two children, to Nigeria (returning).
Elder and Mrs. Andrew H. Farthing and three children, to India (returning).
Naomi E. M. Chapman, to Trinidad (returning; previously served in Puerto Rico).
Mr. and Mrs. W. E. Nelson and three children, to Brazil (returning).
Elder Philip F. Lemon, to Belgian Congo (returning).
Elder and Mrs. Arthur E. Gibb and three children, to Singapore (previously served in Philippines), (returning).
Mr. and Mrs. Peter Fritz, of College Heights, Alberta, to Argentina.
Elder and Mrs. G. C. Winslow and two children, of Takoma Park, D.C., to Nigeria.

March

Elder and Mrs. Oswald Krause, to Peru (returning).
Dr. and Mrs. Benjamin H. Westphal and two children, of Santa Barbara, California, to Puerto Rico.
Irene Wakeham, to Philippine Islands (returning).
Mr. and Mrs. Ivan C. Peacock, of Madison, Tennessee, to Iran.
Ruth Lust, of Lynwood, California, to Argentina (returning to South America as a national worker).
Elder and Mrs. R. J. Wieland and three children, to East Africa (returning).
Mrs. Thelma Smith, to Taiwan (returning).

April

Mr. and Mrs. Frank Araujo, Jr., and daughter, of Takoma Park, Maryland, to Japan.
Lydia M. Delhove, to Belgian Congo (returning).
Edith L. Gillham, to Belgian Congo (returning).
Elder and Mrs. Max J. Church, to Belgian Congo (returning).
R. E. Potterton, of Ceres, California, to Puerto Rico.
Elder A. G. Zytoskee, of Willowdale, Ontario, to Egypt.
Elder and Mrs. R. C. Skinner and three children, to Iran (returning).
Elder and Mrs. D. K. Short, to East Africa (returning).

May

Dr. and Mrs. R. B. Maddox and two children, of Chehalis, Washington, to Korea (short-term appointment).
Alma Binder, to Ethiopia (returning).
Annie Laurie Gifford, to Burma (returning).
Mrs. Marie Anne Owens, to Southern Rhodesia (returning).
Elder and Mrs. L. G. Storz and two children, to Saigon, Viet Nam (returning).
Bethel Yvonne Wareham, of Loma Linda, California, to Belgian Congo.
Mr. Chas. H. Tidwell and four children, to India (returning).
Elder and Mrs. Peter G. Crestakos, of Blythewood, South Carolina, to Cyprus.
Mr. and Mrs. Marvin V. Larson and three children, to Costa Rica (returning).

June

Elder and Mrs. Kenneth S. Brown and two children, to East Pakistan (returning).
Elder and Mrs. Edward Niemann, of Irvington, New Jersey, to Indonesia.
Edna E. Stoneburner, of Los Angeles, California, to India.
Ella May Stoneburner, to India (returning).
Prof. Chas. H. Tidwell, to India (returning).
Mary Nygaard, to Malaya (returning).
Elder and Mrs. Garth D. Thompson and four children, to Indonesia (returning).
Dr. and Mrs. Kenneth V. Gard and three children, of Corcoran, California, to Nigeria.
Dr. and Mrs. A. G. Coude and four children, of Hopkins, Michigan, to East Nigeria.

(Continued on page 24)

News From Home and Abroad

Australasia Holds Three Laymen's Congresses

By C. C. Weis

*Secretary, Home Missionary Department
Australasian Division*

THE three laymen's congresses conducted in the Australasian Division—one in New Zealand, another in Brisbane, and the last one in Melbourne—are now history. No one who attended these congresses will ever forget them. As J. E. Edwards, home missionary secretary of the General Conference, brought the last congress to a close he said, "This is the greatest meeting that has ever been held in the Australasian Division," and a chorus of hundreds of Amens assented. T. C. Lawson and David Sibley, who spoke at the final meetings held in their areas, expressed similar thoughts.

I wish that every one of our church

members in the Australasian Division could have been present at one of the three congresses. Perhaps the greatest moment of inspiration was in the closing service, when Pastor Edwards lighted the torch and handed it down from the General Conference to the division, to the union, to the local conference, then to the pastor, church officers, and laymen. As the torch was handed down, Pastor Edwards challenged every layman to go back to his church to light the torch of every other layman.

Using the large torch which Pastor Edwards had brought with him from America—the torch made from the branch of a tree standing next to the

first Adventist church, in Washington, New Hampshire—he lighted the torch of the home missionary secretary of the Australasian Division. The division secretary lighted the torch of the union president, the union president that of the union home missionary secretary, the union home missionary secretary those of all the local presidents in his union, the local presidents those of their home missionary secretaries, and they in turn the torches of their pastors, the pastors those of their church elders, the elders those of the deacons, and the deacons those of everyone else. In less than two minutes there was a dazzling brilliance of light.

After the closing prayers of dedication by a number of laymen and the division home missionary secretary, church members, with their hearts solemnized by the Spirit of God and a greater determination to do their part in the finishing of the work of God, returned to their homes with eager anticipation to put into practice the things they had learned at the congresses.



Peace River, Alberta, Baptism

This is believed to be the largest group ever baptized in the Peace River district of Alberta. C. Goertzen stands at the far left, and a lay worker, G. Smedley, at the far right. Sixty-one precious souls were added to the conference membership through baptism and profession of faith in 1959. Of these, 16 were in the Peace River area. Membership of the conference now totals 3,043.

J. W. BOTHE, President
Alberta Conference



Ordination in Saskatchewan

G. O. Adams (right) welcomes Nicholas Trynchuk to the gospel ministry. At the far left is James Campbell, who was ordained at the same time. The ordination service took place in Saskatoon, Saskatchewan. W. A. Nelson (second from right) preached the ordination sermon; G. R. Nash (center) gave the charge and offered the ordination prayer.

G. O. ADAMS, President
British Columbia Conference

We have come to a turning point in the finishing of the work of God in this great division field. We have come to the final scenes of earth's history, and we are participating in the closing program. We trust that every layman may capture that thought as the challenge is presented to each local church to participate in the great closing moments of earth's history. We want to make 1960 the greatest year in soul winning that this division has ever seen. It should be an outstanding year in our work in the Australasian field as we are celebrating the seventy-fifth anniversary of the beginnings of the Advent Movement in this beautiful country. A goal for baptisms of 5,000-plus has been set, and by the grace of God it will be attained.

East Jamaica Conference Session

By F. L. Peterson

Secretary, General Conference Regional Department

The fifth biennial session of the East Jamaica Conference was held December 4-8, 1959, in the Temple church in the city of Kingston. More than 300 delegates came together representing 120 churches with 13,979 members. Eager interest was manifested by the delegates, and a spirit of unity was evident.

Six new churches were voted into the sisterhood of churches. In addition to the 69 workers in the conference a large number of laymen were responsible for these new churches and the 2,611 persons baptized during the biennium.

The tithe showed a substantial increase over the previous biennial period. More than £81,928 of tithe was received and over £21,518 in mission offerings.

The educational work in the conference is providing Christian education for a large number of young people. Seven church schools are being operated, with an enrollment of 1,215. Kingsway High School provides for the secondary needs of 405 young people. The school's facilities are too limited to accommodate all who wish to attend.

The MV department has a well-organized program for the children and youth. Pathfinder Clubs and Voice of Youth evangelistic efforts are being conducted. A seven-acre plot of land with a 50-foot sea beach has been purchased for a camp site, and the money is in hand with which to erect a pavilion.

Every department of the conference is headed by capable, God-fearing



Group of members who received Jasper Wayne awards for their participation in the recent Ingathering campaign in the Central States Conference. Each raised \$130 or more.

men. The delegates voted unanimously to return to office E. H. Schneider, president, and V. T. Boyce, secretary-treasurer. An executive committee also was elected to give competent assistance to the officers in the work of the conference.

The officers, workers, and members of the East Jamaica Conference are of good courage and in faith they go forward challenged by the motto of the conference session: "Someday He Is Coming; Let Us Help Make It Soon."

Ingathering and Evangelism in the Central States

By W. E. Murray

General Vice-President, General Conference

Conference workers and laymen of the Central States Conference celebrated an interesting and inspiring Ingathering victory in Kansas City, Missouri, on the evening of January 18, 1960. As a missionary effort the recent campaign brought great rewards to those participating and to the churches as a whole. The total raised was \$30,149.24, compared with \$17,132.14 the year before.

P. C. Winley, conference home missionary secretary, furnished a list of 36 workers and laymen who had won the Jasper Wayne award. Twenty-three of these were present, including four ministers: D. B. Reid, C. A. Lynes, G. H. Taylor, and W. C. Scales; and three wives of workers—Mrs. Reid, Mrs. Meyers, and Mrs. Scales.

A young man who was recently

converted while in the Army also took part in Ingathering and won the Jasper Wayne award. From St. Louis came the Whites—father, mother, and three children, who I am told raised more than \$500. One of the most notable examples of Christian service was that of Sister Ida Lucas, of Wichita, Kansas, who is 102 years old. Taking an active part in the campaign, she raised more than \$130.

The highest amount raised by any district in the conference was that of St. Louis. Directed by C. S. Myles, the members raised a total of \$6,500. In the larger cities the highest per capita was reached in Wichita, Kansas, \$27.11; and in the smaller cities by Sikeston, Missouri, with a per capita of \$28.07.

Expressions of gratitude to God for the blessings of the campaign were given by local workers, laymen, and guest speakers. Many rejoiced for the opportunity of bringing funds into the treasury to support our foreign mission endeavors unto "the uttermost part of the earth."

On January 19 and 20, in the same location, the Central States Conference conducted a ministerial institute. Theodore Carcich, P. M. DeBooy, J. F. Kent, and D. E. Reiner, all of the Central Union, were in attendance, as well as J. E. Dykes, newly appointed editor of the *Message Magazine*, and Eric Ward from the Southern Union. M. E. Loewen and the writer were present from the General Conference.

W. W. Fordham, president of the Central States Conference, led out in the meetings, assisted by H. T. Saulter, treasurer, and the departmental sec-



The Seventh-day Adventist Welfare Center, Korean Union Training School branch. Some recipients of relief, loads balanced on their heads, are shown ready to return home.

retaries of the field. Public and personal evangelism were first on the agenda.

Elder Fordham presented an aggressive program of advance for 1960, introducing "Operation Central." Each minister, including the president and secretary-treasurer, is taking a baptismal goal of 25. Several of the larger churches are also taking goals for soul winning, namely Omaha, 50; St. Louis, 75; Wichita, Denver, Kansas City (Missouri), and Kansas City (Kansas), 25 each. The combined goal for baptisms is "600 in '60."

Ten-day series of evangelistic meetings are to be held in all the churches in an effort to bring to decision those who have had instruction, or who have attended meetings but have not yet taken their stand for the Lord Jesus. There will be a general baptism on June 4, to climax the first phase of the plan.

Welfare Work at Korean Union Training School

By Donald S. Lee

Educational Secretary, Korean Union Mission

Korean Union Training School, 12 miles from the center of Seoul, is in the center of 13 small farming communities. There are 1,066 homes in these villages, with a total of 6,343 persons, many of whom are refugees from the north.

During the course of a year very little money passes through the hands of the farmer class. Most live on what

they can raise on their small plots of ground and on what they barter with neighbors at the community market every fifth day. Many of the persons surrounding our college are destitute, having neither proper shelter, food, nor clothing.

To care for these unfortunate people the college set aside a building to be used as a community Welfare center. In this building are stocked clothing, flour, corn meal, cheese, powdered milk, and other dietary essentials.

A careful survey was made of each home to determine the need. Then a ration card bearing the picture and name of each person, as well as a statement of his need was given to all who required help. To prevent recipients from selling relief foods, all containers had to be returned at the next appointed time for relief distribution. During the past few months our Welfare center workers have distributed food and clothing to 1,414 persons.

In connection with the Welfare center, a trained nurse is on call to help in the medical emergencies that arise constantly. Mrs. Im, the home economics teacher, conducts weekly classes in health and Christian homemaking for the women of the villages. This is part of a joint attempt by the Welfare center and the college to raise the mental, physical, and spiritual level of the villagers. Tangible and gratifying are the results of this type of work. More than 40 men and women have already indicated a desire to join the church.

The time has come when we must

begin to aid those that are outside the church fold. This work is in its infancy. Please pray for its success.

Annual Meeting of the Lebanon Mission

By R. H. Hartwell

Secretary, Middle East Division

On December 9, 1959, the members of the Lebanon Section committee met in their new office building for the annual committee meeting. R. A. Wilcox, president of the Middle East Division and of the East Mediterranean Union, took charge of the morning devotional meeting, calling special attention to the fact that there are 3,000 villages throughout Lebanon that are without memorials of this message. He counseled all to pray earnestly, "Please get me ready to receive the latter rain."

In the absence of the president, Salim Noujaim, who is on a three-month leave of absence, the acting president, Anees Haddad, reported that in the five churches and one company of Lebanon we have a total of 445 baptized church members. In our four mission schools, at least two of which are teaching up to the tenth grade, 27 teachers are employed in teaching 571 students. Besides these 27 teachers, the Lebanon Mission has nine other workers, including the office workers.

George Khoury, publishing secretary for the mission, reported that eight colporteurs are now working every week in the city of Beirut. Four of these are regular full-time colporteurs, and four are student part-time colporteurs. Their average monthly sales amount to L£1,500, or approximately \$500 in U.S. currency.

Aram Aghassian, the home missionary secretary, told of home missionary work in the summer camps of Lebanon, noting also that Lebanon has the only Dorcas Federation operating in the Middle East. Their Arab leader, Sister Aboujaude, has been promised a special room for Dorcas work. He told of children doing Ingathering work. In one mission school the children have already raised more than L£400.

Salim Hasbanny told of the summer camps that had been held. He also mentioned that the Lebanon Minister of Education had given permission for us to show our temperance films in all government schools. In the realm of public relations he reported that thousands of copies of *Your Friends the Adventists* in the Arabic language have been distributed throughout Lebanon and its villages during the past few months.

The mission treasurer, George Yared, presented an encouraging financial picture up to October 31, 1959, stating that L£32,800 had been paid in tithes, and L£15,000 in offerings during this ten-month period. Since that date at least L£10,000 more has been received in Ingathering donations. To translate the value of this Lebanese money into U.S. dollars, one may divide by three.

All were thankful for the progress represented by this series of reports, and a goal was set for 80 baptisms in 1960. This would be double the number baptized in 1959.

Kanye Medical Mission Hospital, Bechuanaland

By T. R. Flaiz, M.D.

Secretary, General Conference Medical Department

Dr. Jack Hay arrived late for supper, distressed that every one of the 120 beds of his hospital was full. Every spare mattress had been brought from the storeroom to accommodate patients on available floor space, but still more beds must be improvised.

While Dr. Hay was snatching a bit of supper, the matron, Thelma Ogren, hastily entered the Hay home, seeking emergency help. She had just begun the Friday evening Bible study

in the tuberculosis ward when the lamp in the projector burned out. The old bulb simply refused to be removed to permit insertion of the new lamp. Could the doctor please come and lend a hand? Glad for the opportunity to be of help, I took flashlight and pliers and followed this young woman to the TB ward. The lamp was quickly adjusted and the interrupted sermon resumed.

I shall not soon forget the following half hour. The patients in their beds assumed whatever position was necessary to be able to see the pictures projected on the wall at the end of the ward. In the semidarkness I was able to see the interest with which these tubercular patients followed the earnest Bible study by this young woman. The study was an appeal to the students and the patients to obey the truth they had studied during the previous weeks.

As I continued watching this young woman preaching to her African students and patients, I was inspired. This American girl in her late twenties, character marking every feature of her radiant countenance, stood in the near darkness of this frontier African hospital ward appealing to her students to surrender their hearts to the Master. She was appealing to the patients that as healing of their bodies was progressing day by day they let the Lord heal their souls. From the

picture projected on the wall illustrating her study this missionary nurse drew lessons concerning obedience and preparation for the coming of the Lord.

The parents of this young woman would surely have rejoiced at the sight. Her teachers in academy, college, and nursing school would surely have been rewarded to observe the manner in which this young nurse was using the training she had received at their hands. Miss Ogren had the satisfaction next day of seeing several of her students, along with others, take their stand for the truth in the Sabbath morning service of the camp meeting of the Bechuanaland Mission.

Thelma Ogren is representative of more than 200 nurses sent out from the home bases of America, Australia, England, Europe, South Africa, South America, and from newly developing bases in mission lands. Some of our hospitals are short staffed. Nurses are still needed in South Africa, in West Africa, in the Middle East, in Southern Asia, the Far East, and in Central and South America. Ours is a growing work, and we expect the needs of this work to continue at a high level. These young people holding forth courageously in needy mission stations are a noble and valiant advance guard of Advent missionary work in some of the more difficult fields.



Medical-Ministerial Fellowship at Hoberg's Resort

Some 800 doctors and ministers and their families, from Northern California Conference territory, gathered at Hoberg's Resort in Lake County for a weekend of Christian fellowship, January 14 to 17. Speakers included: W. B. Ochs, W. J. Blacker, G. R. Freeman, Arnold Kurtz, W. H. Shephard, G. T. Anderson, Jack Provonsa. There was an enthusiastic response on the part of everyone to the spiritual and ethical challenges presented, calling us to unite in the supreme task of the church.

STANLEY JEFFERSON



Williamston, Michigan, Church Dedication

Dedication services for the Williamston, Michigan, church were held on Sabbath, January 23, marking another advance in the 91-year history of the church. Taking part in the ceremonies were G. E. Hutches (center), who gave the dedicatory sermon, and H. M. Benfield (right), local elder, who gave the dedicatory prayer. Howard D. Burbank (left) read the church history. In the picture they are shown participating in the ceremonial burning of the mortgage. The Williamston church was organized in 1869 by Joseph Bates.

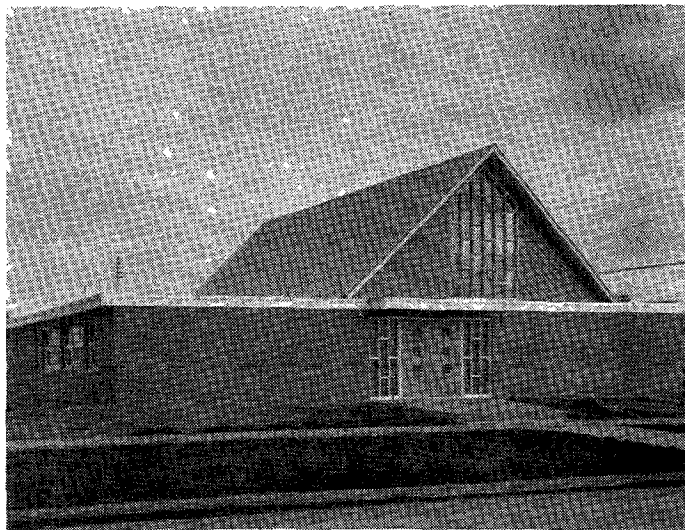
MORTON JUBERG



New Elementary School, Glendale, Arizona

Ground-breaking ceremonies for the new elementary school in Glendale, Arizona, were held recently. Shown participating in the event are (left to right): Lavern Peterson, educational secretary, Arizona Conference; D. C. Butherus, president; Henry T. Bergh, secretary-treasurer; C. M. Christianson, Glendale pastor; Charles Jordan, first elder.

GERALD H. FRIEDRICH, *Secretary
Public Relations Department, Arizona Conference*



Fargo, North Dakota, Church Dedicated

This new church in Fargo, North Dakota, was dedicated Sabbath, January 9. R. H. Nightingale, president of the Northern Union, and K. D. Johnson conducted the service. Mayor Herschel Lashkowitz voiced appreciation for the work of Seventh-day Adventists, especially after a tornado-produced disaster in the summer of 1958. The seating capacity of the new church is 230, and the membership is now 104.

A. M. MATAR, *Pastor
Fargo Church*

Seventieth Anniversary of Union College

By Everett N. Dick
Professor of History

The seventieth anniversary of the decision of the locating committee to establish Union College at Lincoln, Nebraska, was celebrated at a special convocation at that institution, January 28, 1960.

Union, the oldest Seventh-day Adventist college operating under the same name on the original site, was established by the General Conference.

Seventy years ago there were two colleges in the denomination, Battle Creek, the parent educational institution with an enrollment of 534, and Healdsburg in California, supported by a very small constituency on the West Coast and enrolling 223 students.

The area between the Mississippi River and the Rocky Mountains was experiencing a rapid growth and the conferences were anxious to develop schools for the benefit of their young people.

During the summer of 1889, Prof. W. W. Prescott, the educational secretary of the General Conference, held a series of meetings with the brethren in the trans-Mississippi area and suggested that instead of dissipating the strength of the field by supporting a school in each conference, it would

be advisable for a number of conferences to unite in starting one school. As he traveled from camp meeting to camp meeting, the idea grew. Mrs. E. G. White, who was present at the Ottawa, Kansas, camp meeting, was very emphatic in her counsel that through a union of effort all the conferences between the Mississippi and the Rockies should join their energies in support of one school. With the initial step taken at these preliminary meetings, the General Conference Committee on July 12, 1889, recommended "that the conferences in Iowa, Minnesota, Dakota, Kansas, Colorado, Nebraska, Missouri, Texas, and Arkansas unite together and establish a school at some convenient location." This action was affirmed and expanded at the General Conference session on October 30 of the same year.

At this time there were no union conferences in the world field. The association thus formed to launch the college has continued through these seventy years to support the college. Later, when union conferences were established, these fields together with the missions of North Dakota, Oklahoma, and Wyoming were organized into the Northern, Central, and Southwestern unions, and continued their joint support of Union College. The college, in fact, has been a unifying influence in this great area over the years.

Although the new college was to be owned by the General Conference and the construction and direction of the work was largely in the hands of men from headquarters, the board of trustees elected by the General Conference was to select four of its seven members from the conferences involved. The plant was to cost \$50,000, of which the General Conference was to furnish \$20,000 and the conferences involved the remainder.

The locating committee named by the General Conference met January 13, 1890, at Des Moines, Iowa. By this time word had spread that a college was to be started, and a number of cities sent delegations to present inducements to locate in their areas.

Among others, Lincoln, Nebraska, sent a delegation of six men, among whom was one of the professors from the University of Nebraska. These men, by means of charts, pictures, and graphs, effectually impressed the committee with the merits of their locality. When the six men left, they offered to pay the fare of the group to Lincoln to look over their proposition.

The Lincoln citizens made this proposition: A number of farmers would each give a tract of land to the college. The college could then invite families who had children to educate to move in and form a town about the institution. The donated land when cut up into lots would

bring enough money to build the college. The donors would reap bountifully, however, since the remainder of their land would be so enhanced in value that it would sell for much more than it would as rural land.

J. H. Morrison of Iowa was chairman of the committee. The General Conference was represented by W. W. Prescott, the educational secretary; O. A. Olson, president of the General Conference; and A. R. Henry, treasurer of the Review and Herald.

On a snowy day in January the committee visited Lincoln, and the reception committee took them in two-seated sleighs five miles out into the country from Lincoln. On the way as they crossed a creek, the leading cutter plunged off the bridge into the stream bed below, throwing out the occupants and demolishing the vehicle. A. R. Henry, the financial adviser, was so severely hurt that he had to be taken back to Battle Creek Sanitarium for treatment and did not take further part in the location of the institution.

Arriving at a hedge fence near the present site of the college, the men crawled through the fence and walked across a cornfield to the top of an eminence. There at a spot near a row of cottonwood trees, L. A. Hoopes (later president of the college) stuck his heel into the snow and said: "Here is where the southwest corner of the college building should be." Never spoke man more truly, for there it is today.

These founders built substantially with an eye to the future. Within fifteen months, four large brick buildings rose out of that cornfield, and the second school year the enrollment reached 607. In seven decades 35,000 students have passed through Union's doors, and more than 700 have served as missionaries in overseas fields.

Scholarship Fund Set Up at Blue Mountain Academy

By T. E. Unruh

President, Indiana Conference (Formerly of East Pennsylvania)

The Alvin Wetzel Blue Mountain Academy Scholarship Fund was established May 29, 1959, by Alvin and Grace Wetzel. The funds resulted from the sale by the East Pennsylvania Conference of 30 acres of industrial property, the profits of which had been dedicated by Brother and Sister Wetzel to the cause of Christian education. A trip to the Inter-American mission field impressed their hearts with the need of consecrated workers for the vast areas of earth where God is not known.

The net profit from the sale of the property totaled \$56,134.53. Of this amount \$25,000 was used to create the Alvin Wetzel Blue Mountain Academy Scholarship Fund. The balance of \$31,134.53 was placed in the Academy Building Fund and will aid in the erection of an adequate administration building to be started this year.

The scholarship fund is to aid worthy and promising students who are orphans, or who come from broken homes, or whose parents are physically handicapped so that they cannot assist financially in the Christian education of their children. Eligible young people must be consecrated youth who desire to prepare for God's service. They must seek to be self-dependent to the extent of their ability to take advantage of work opportunities offered by the academy, consistent with good scholarship. Their schoolwork must be satisfactory and their conduct conform to the standards of the school.

It is the purpose of Brother and Sister Wetzel to add to the fund as they have opportunity to do so. The money is to be invested, and the income used to aid the students.

It has brought great personal satisfaction to counsel with Brother and Sister Wetzel in the establishment of this worthy plan. The governing board of Blue Mountain Academy, the entire constituency, and the students who will benefit from the fund, are greatly indebted to them.

Adventist Literature Reaches the Dalai Lama

By M. E. Kemmerer

Treasurer, Southern Asia Division

Some weeks ago while a group of our students and one of the teachers of our Vincent Hill School, near Mussoorie, India, were doing Uplift work (Ingathering), they visited one of the shopkeepers in the area near where Tibet's refugee Dalai Lama now lives. The shopkeeper is an Indian Roman Catholic and had been receiving some of the literature that the students had handed out at different times, includ-



T. E. Unruh (left) former president of East Pennsylvania, accepts a check for \$56,134.53 from Mr. and Mrs. Alvin Wetzel of Philadelphia. This large contribution is to be used to set up the Wetzel Scholarship Fund for Blue Mountain Academy, and to aid in construction of a new administration building. At right is V. A. Fenn, secretary-treasurer of East Pennsylvania.

ing a number of issues of the *Signs of the Times*.

From him they learned that shortly after the arrival of the Dalai Lama, members of his household and Tibetans in his immediate group visited this shop to purchase supplies. They noticed some of our literature on a table in the shop and mentioned to the shopkeeper that they would like to read some of these periodicals. The shopkeeper quickly responded, "Certainly, take them along. Take all you wish."

Some days later these customers from the Dalai Lama's retinue returned to the shop and mentioned that they had enjoyed reading the magazines. They wanted to know if he had more copies of the same. He looked around and found a few more copies. Then they remarked that the Dalai Lama also enjoyed reading this material, and suggested that if more of these magazines were available, they would be glad to see that the Dalai Lama received them.

When our students visited the shopkeeper the next time, he told them of the Dalai Lama's desire. Our students responded by leaving several of our books, asking the shopkeeper to pass them on to the Dalai Lama's representatives.

We do not know the effect of reading this good message-filled literature, but we know that God's Word will not return to Him void. We believe it was in the providence of God that our books reached this very influential person in this way. While he was living in the forbidden city of Lhasa, away in the heart of Tibet, it was impossible to reach him personally, but God has permitted events to place

him now within reach of our truth-filled literature. In recent months several of our brethren have had opportunity to meet him personally and talk to him in his temporary home here in Mussoorie.

Two of our students asked to see the Dalai Lama and were granted a half-hour interview. The Dalai Lama was most pleasant and hospitable. He welcomed the boys through his interpreter and invited them to ask questions. They talked on various subjects, then the two boys presented the current colorful issue of the *Signs of the Times* to him with the suggestion that he might like to have his name added to its mailing list and receive it regularly. He consented and appeared pleased at the thought of receiving future issues.

At present the *Signs* is going monthly to the Dalai Lama, being sent to him through the Literature League of our Vincent Hill School. Three men particularly close to him, his aides and interpreters, also are receiving the *Signs*. One of them requested that the paper be sent him, after seeing it in the hands of one of the students. Two new books were presented to the Dalai Lama at the time of this visit, namely, *God Speaks to Modern Man* and *What Jesus Said*.

... Everywhere Preaching the Gospel

(Continued from page 17)

Carrie J. Robbins, M.D., and daughter, to West Pakistan (returning).
Jacquelyn Adams, of Moscow, Idaho, to Brazil (visit to parents).

Mrs. A. G. Zytoske and daughter, of Willowdale, Ontario, to Egypt.
Mr. and Mrs. R. L. Henrickson and daughter, to West Pakistan (returning).

Florentino Aguilar, recently of Takoma Park, D.C., to Philippines (a national returning to his homeland).
Dr. and Mrs. M. H. Schaffner and four children, to Belgian Congo (returning).

Mrs. R. M. Milne, to Hong Kong (returning).
Elder Reginald F. Mattison, to Mexico City (returning).

Dr. and Mrs. Waldo E. Crane and three children, of Lodi, California, to Puerto Rico.
Elder and Mrs. Donald J. von Pohle and two daughters, to Cuba (returning).

July

Mr. and Mrs. Wilson Avila and two children, recently of Arlington, California, to Brazil (nationals returning to their homeland).

Mr. and Mrs. John M. Baker and two children, of Richardson, Texas, to Southern Rhodesia.
Mrs. Philip F. Lemon and three children, to Belgian Congo (returning).

Dr. and Mrs. Neal C. Woods and son, of Lakeport, California, to Japan (short term).

Elder and Mrs. Roger W. Coon and daughter, to West Nigeria (returning).

Mrs. G. M. Ellstrom and two children, to West Nigeria (returning).

Elder and Mrs. Roger A. Wilcox, to Beirut, Lebanon (returning; previously served in South America).
Carolyn Jean Sibley, of College View, Nebraska, to Uruguay.

Ulla Rae Sundell, to East Africa (returning).
Mr. and Mrs. Donald C. Hunt, Jr., and three children, of Charlotte, North Carolina, to East Africa.
Petra Sukau, of Madison College, Tennessee, to Burma.

Mr. and Mrs. Percy Paul and two children, of Lansing, Michigan, to Indonesia.

Celeste Virginia Lewis, of Los Angeles, California, to Nigeria.

Hallie L. Thomas, to India (returning).
Mildred Evelyn Berggren, of Lakeland, Florida, to Viet Nam.

Lila Rae Frederick, to Singapore (returning).
Glenn F. Henriksen, to Venezuela (returning).

Elder and Mrs. Andrew Peters and two children, of Lynwood, California, to Singapore.

Mr. and Mrs. E. C. Christoph and two children, to Ghana (returning).

F. Ruth Mitchell, to West Pakistan (returning; previously served in Iraq).

Elder and Mrs. W. G. Jensen and three children, to India (returning).

Elder and Mrs. Reinhold R. Widmer and two children, of Silver Spring, Maryland, to Jamaica.

Ellen Lorraine Carter, to West Pakistan (returning).

Barbara Jean McDonald, to Puerto Rico (returning).

Mr. and Mrs. Samuel E. Cole and three children, to Costa Rica (returning).

August

Elder and Mrs. R. M. Reinhard, to Southern Rhodesia (returning).

Elder and Mrs. M. T. Battle and two children, to Ghana (returning).

Mr. and Mrs. Darel E. Courser and three children, of Portland, Oregon, to Nigeria.

Mr. and Mrs. Robert R. Greve and two children, of Holly, Michigan, to Guam.

Dr. and Mrs. Robert F. Gloor and family, of Corinna, Maine, to Guam.

Dr. and Mrs. Alfred R. Twiss and two children, of Chehalis, Washington, to Korea (short term).

Elder and Mrs. Ivan T. Crowder and two children, of Takoma Park, Maryland, to Trinidad, West Indies.

Mrs. Ralph E. Potterton and three children, of Ceres, California, to Puerto Rico.

Sheila W. Robertson, of Hinsdale, Illinois, to East Africa.

Dr. and Mrs. Lawrence D. Longo and two children, of Monterey Park, California, to West Nigeria.

Shirley Pauline Spain, of Spokane, Washington, to Jamaica.

Elder and Mrs. Robert R. Drachenberg and two children, to Canal Zone (returning).

Mr. and Mrs. Robert L. McGhee and child, of Arlington, California, to Tanganyika.

Mr. and Mrs. R. C. Thomas and four children, of Pittsburgh, Pennsylvania, to Korea.

Mr. and Mrs. D. W. Curry and three children, to Hong Kong (returning).

Mr. and Mrs. Berthold H. Stickle, of Oshawa, Ontario, to India.

Dr. and Mrs. A. M. Owens and two children, of Warm Springs, Oregon, to Nigeria.

Elder and Mrs. Clinton L. Shankel and two children, of Elma, Washington, to Indonesia.

Elder Orson I. Fields, of Pasco, Washington, to Nyasaland.

Elder and Mrs. John W. Popowich, of College Heights, Alberta, to India.

Mr. and Mrs. E. D. Tetz and two children, of Mission City, British Columbia, to India.

Bertha A. Shollenberg, to West Pakistan (returning; previously served in Ethiopia).

Mr. and Mrs. G. T. Blanford and two children, of South Lancaster, Massachusetts, to Taiwan.

Elder and Mrs. R. C. Darnell and son, to Lebanon (returning).

September

Mr. and Mrs. Gordon E. Bullock and three children, of Arlington, California, to Java.

Mr. and Mrs. L. E. Barber and two children, of Honolulu, Hawaii, to Indonesia.

Elder and Mrs. A. J. Johanson, of College Place, Washington, to India.

Dr. and Mrs. G. R. Rigsby and three children, of Takoma Park, D.C., to Ethiopia.

Elder and Mrs. Alfred Fossey, to Jamaica (returning; previously served in China and Southern Asia Divisions).

A. Ruby Williams, to Beirut, Lebanon (returning).

Mr. and Mrs. Robert Kloosterhuis and two children, to Haiti (returning).

Mr. and Mrs. Nicholas F. Kozachenko, of College Place, Washington, to Southern Rhodesia.

Elder and Mrs. Willis G. Lowry, to India (returning).

Mr. and Mrs. Glenn H. Wheeler and son, of Shelton, Nebraska, to Jamaica.

Mr. and Mrs. Donald E. Wright and son, of Webster, Massachusetts, to Taiwan.

Elder and Mrs. Elton H. Wallace and two children, to the Philippines (returning).

Mr. and Mrs. James W. Zackrisson and three children, of Takoma Park, Maryland, to Aruba, Netherlands Antilles.

Shake Nalkanran, to Ethiopia (returning).

Mr. and Mrs. Mario N. Soto and three children, of Arlington, California, to Argentina (nationals returning to their homeland).

Dr. and Mrs. Marshall A. Rockwell and daughter, of Everett, Washington, to India.

Prof. and Mrs. Gustave Wm. Streiffing and four children, of Kelowna, British Columbia, to Nigeria.

Elder and Mrs. D. Louis Venden and three children, of Manteca, California, to Japan.

Elder and Mrs. Daniel Chavez and two children, of Wilmington, California, to Cuba.

Mr. and Mrs. James Wendell Lacy and two children, of Takoma Park, Maryland, to Colombia.

Mr. Peter Cooper, of Reading, Pennsylvania, to India.

October

Mary Jane Bruce, of Escondido, California, to Singapore.

Elder and Mrs. L. B. Mitchell, of St. Joseph, Missouri, to Liberia.

Celia Marie Clark, of Sedgwick, Kansas, to Guam.

Mr. and Mrs. George Ray Burgdorff and three children, of Arlington, California, to Bolivia.

Mrs. Orson I. Fields, of Pasco, Washington, to Nyasaland.

Elder and Mrs. Edward H. Schneider and daughter, to Jamaica (returning).

Mr. and Mrs. Robert D. Pifer and daughter, of Takoma Park, Maryland, to Tanganyika.

Mr. and Mrs. R. R. Banks and daughter, of Oshawa, Ontario, to India.

Evelyn Platt, of South Lancaster, Massachusetts, to Guam.

Elder and Mrs. Audra M. Hillman and daughter, to South America (returning).

Mr. and Mrs. Ivan R. Toews and two children, of Glendale, California, to Pakistan.

Elder and Mrs. L. E. Tucker and three children, of South Lancaster, Massachusetts, to the Philippines.

Patience May Crump, to Nigeria (returning).

Mrs. R. F. Mattison and two children, to Mexico (returning).

November

Elder and Mrs. O. W. Lange, to India (returning).

Elder and Mrs. Henry Baerg, to Peru (returning).

Ursula Ruth Leichnitz, Ontario, Canada, to Uganda.

Elder and Mrs. Ray L. Jacobs, to Cuba (returning).

Dr. and Mrs. Ronald D. Van Arsdell, of Bourbon, Missouri, to Thailand.

Dr. and Mrs. George C. Bergman, Jr., of Montebello, California, to Ethiopia (short term).

Mr. and Mrs. Eugene W. Rau and two children, of La Crescenta, California, to Singapore.

Elder and Mrs. Joseph N. Hunt and two children, to South Africa (returning).

Elder David H. Hughes and child, to West Nigeria (returning).

Mrs. Alma Wiles, of Takoma Park, D.C., to Nigeria.

Dr. and Mrs. Louis R. Erich and two children, of Bakersfield, California, to Korea.

Elder and Mrs. C. D. Christensen, to Curaçao (returning; previously served in Panama and Mexico).

Elder and Mrs. Harold Paul Bohr and four children, to Venezuela (returning).

Julia Hoel, to Belgian Congo (returning).

Elder and Mrs. Leclaire E. Reed and daughter, of Pittsburgh, Pennsylvania, to Hong Kong, China.

Mr. and Mrs. D. R. L. Astleford and three children, of Forest Hills, New York City, to Kenya, East Africa.

Mr. and Mrs. Lloyd D. Cleveland and small son, of Denver, Colorado, to Paraguay.

Mrs. Harry and Velda Weber, of Berrien Center, Michigan, to Puerto Rico.

December

Mr. and Mrs. Robert L. Sheldon and two children, of Takoma Park, D.C., to Korea.

Elder and Mrs. William L. Fitch and two children, to Venezuela (returning).

Elder and Mrs. B. A. Larsen, to Peru (returning).

Elder and Mrs. Wm. T. Collins, to Colombia (returning).

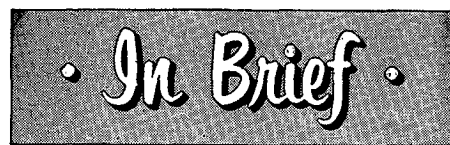
Anna May Vaughan, to Nyasaland (returning).

Margaret Benedict, to Nyasaland (returning).

D. Lois Burnett, of Takoma Park, Maryland, to the Philippines.

Dr. and Mrs. Leif Kr. Tobiassen, of Lincoln, Nebraska, to Jamaica.

Mr. and Mrs. Douglas C. Robertson, of Takoma Park, Maryland, to Puerto Rico.



OVERSEAS

Middle East Division

● In the Kingdom of Jordan two generals and eight other high-ranking military officers attended a temperance rally conducted by the officers and workers of the Jordan Mission of Seventh-day Adventists. They were so impressed with the temperance films that they have arranged for ten large showings to be given in camps on both sides of the Jordan River.

● Pastor Wayne Olson is visiting our workers in Egypt and Libya. He has just completed an evangelistic effort in the Beirut Center. Meetings continue on Sunday nights at the Center, and soon another full-scale series will be opened.

● Two of the division officers, R. A. Wilcox and R. H. Hartwell, recently spent about a week in Iran. The Iran

Training School has plans for accepting some girls as students in the future. Plans are also under way for improving and enlarging the school. Special attention was given to arrangements for the opening of physiotherapy treatment rooms in the city of Teheran.

- Brother Salam Aboujawdi has shipped his household and personal belongings to Mosul, Iraq, some five miles from old Nineveh. Brother Aboujawdi is a ministerial intern, and he will be the pastor of the Mosul church. Once before he was a missionary outside of his own country when he responded to an urgent call to go to Cyprus for eight or nine months as pastor of the Nicosia church.

- Pastor Manoug Nazirian, who recently assisted with Elder Walter Schubert's evangelistic meetings in Milan, Italy, has reported six baptisms in his Beirut Armenian church in the brief period since his return home.

NORTH AMERICA

Central Union

- Connie Wells, a member of the 1960 Union College graduating class, will be the new dean of girls at Enterprise Academy at Enterprise, Kansas, this fall.

- During the month of February 38 persons were baptized by 4 Nebraska district pastors. Those having the baptisms were M. W. Deming, W. H. Elder, E. V. Schultz, and R. G. Wertz.

- The Nebraska MV Department held a four-district youth rally, March 18 and 19, in the Scottsbluff church. R. A. Tyson, newly elected MV secretary, led out in the rally. He was assisted by Paul M. De Booy, of the Central Union office. J. L. Dittberner, conference president, and Reuben Beck, Book and Bible House manager, also took an active part in the weekend rally.

- In February, O. F. Locke, pastor of the Denver South district, held a baptism for those who decided for Christ as the result of the It Is Written series of meetings held by George E. Vandeman. As Reuben Schneider, conference evangelist, Elder Locke, pastor, and Richard Fahl, Bible instructor, visited these families, they found that varied avenues had led these persons to attend the meetings. Our TV programs were a big factor in creating the first interest in several. Medical ministry work started the first interest for some, and others formerly were church members who were desirous of making a new start.

Columbia Union

- Dr. Delbert Dick has been elected new medical secretary of the Potomac Conference. Associates in the department are Dr. Glenn Reynolds and Dr. Walter Dorn. Dr. Dick is a graduate of Washington Missionary College and the College of Medical Evangelists. Election took place at the conference biennial constituency meeting held at the Takoma Park, Maryland, church.

- Dr. Lawrence Derthick, United States Commissioner of Education, Department of Health, Education, and Welfare, spoke

at a special convocation March 23 in the Sligo church, Takoma Park, Maryland, when Dr. C. B. Hirsch, the ninth president of Washington Missionary College, was formally inducted into office. Presiding at the meeting was L. E. Lenheim, chairman of the board of trustees, and president of the Columbia Union Conference.

- Members of the Sligo church in the Potomac Conference raised \$9,105.16 in the Sabbath school Investment program in 1959, reports E. F. Willett, Investment secretary of the Sligo church last year. During the past six years members have contributed a total of \$50,772.17 to the Investment Fund.

- Station WWOD, Lynchburg, Virginia, recently began broadcasting the Voice of Prophecy radio program.

- Two young men are being sponsored by the Ohio Conference at the Theological Seminary. They are Clifford Black and Robert Thompson. They will join the ministerial force in the Ohio Conference upon completion of their studies.



A Brand From the Burning

By Alcyon Ruth Fleck

Pacific Press Publishing Assn., \$4.50.

The early chapters in this biography of a Roman Catholic priest who became an Adventist are redolent with the romance of Old Spain, the boyhood home of Andres Diaz, about whom the story is written. Reared in a happy home under the loving watchcare of a devout Catholic mother, Andres was sent, at an early age, to a training school for novitiates preparing for the priesthood. After five years here under the strictest of disciplines, he spent another six years in a seminary, leading up to his consecration as a priest. His experiences provide a firsthand glimpse into the almost incredible austerities endured by these young acolytes of the Roman Church, yet all is presented with such charity that the reader's sympathy is aroused rather than abhorrence of the injustices. As a full-fledged priest Andres is sent to China as a missionary, where he endears himself as a true pastor to his people. A brief visit home in Spain provides only an interlude to his next appointment, to Costa Rica and then to Guatemala. Read how he preached sermons from *Steps to Christ*, long before he became an Adventist. His great struggle to leave the communion in which he was trained and identify himself with the remnant church is a saga of spiritual triumph. Dramatic in treatment, compelling in human interest, this book will fascinate all who peruse its pages.

- Two faculty members of Washington Missionary College were granted Doctor of Philosophy degrees recently from the University of Michigan: Edith Stone, chairman of the department of English; and Stephen S. Hiten, chairman of the department of speech.

- Leslie Hardinge, chairman of the WMC department of religion, will go to Newbold College, England, in September. He will serve a two-year term there and then will return to Washington Missionary College. He is the fourth faculty member to serve on the faculty of Newbold, which has an affiliation with Washington Missionary College.

Lake Union

- Fred Lee, a junior religion major, won first place in the annual American Temperance Society oratorical contest at Emmanuel Missionary College, February 21. Daniel Russell, a freshman premedical student, took second place. Barbara Johnson, a sophomore speech major; James Purple, a freshman religion student; and John Sholly, a sophomore religion major, tied for third place. Among the judges were Lieut. J. E. Van Antwerp, commander of the naval reserve division, Benton Harbor; Probate Judge Julian E. Hughes; and Robert L. Hammond, executive director of the Michigan Temperance Foundation, as well as prominent educators in the area.

- The North Street Seventh-day Adventist church in Flint, Michigan, was dedicated, Sabbath, February 13, in a service conducted by the pastor, Russell W. Bates. Jere D. Smith, president of the Lake Union, delivered the dedicatory sermon, and F. N. Crowe, secretary-treasurer of the Lake Region Conference, offered the dedicatory prayer. The guest of honor was W. D. Forde, a former pastor, now retired. A. L. Kirk, who pastored the church during the time the superstructure of the church was put up, and O. E. Gordon, under whose ministry the debt was liquidated, also were present.

- A dedicatory service was held for the new \$150,000 church at Waukegan, Illinois, toward the latter part of 1959. The dedicatory sermon was given by Jere D. Smith, president of the Lake Union, and the dedicatory prayer was offered by the late W. B. Hill, at that time president of the Illinois Conference. This church operates a ten-grade school, and a Vacation Bible School in the summer. During 1959, 13 members were added by baptism, thus making their membership now 171.

Northern Union

- A. M. Matar has accepted a call to the Montana Conference. He has been pastor of the Fargo, North Dakota, district for four and one-half years, and is now stationed at Butte, Montana.

- The nine members of the Beavers, Pathfinder group of Burlington, Iowa, won second place with their float during the city's holiday parade. They chose the theme, For the Needy.

- A. R. Klein has accepted a call to the Iowa Conference to take charge of the Fort Dodge district. He has been publish-

ing secretary of the Minnesota Conference.

● Delbert Snow has joined the evangelistic crusade at Mobridge, South Dakota, assisting R. M. Whitsett as music leader. He was a recent convert in similar meetings held in Des Moines, Iowa.

● On January 2 the first Sabbath service was held in the youth recreation room of the new Minot, North Dakota, church. R. G. Lucht, pastor, reports that the church is nearing completion. Since the beginning of the year the church school has been conducted in the new building.

● Alfred Bernhardt is the teacher at the 20-student Red Shirt Table mission school in South Dakota. He also helps in pastoring the two churches for our Indian members in this district. Recently he was able to get some new-type desks for our school from the Government school. Mrs. Bernhardt prepares the noon meal for the children.

North Pacific Union

● W. D. Bresee, a minister in the Illinois Conference, recently joined his brother Floyd Bresee for evangelism in the Oregon Conference. At present the latter is holding an effort at Cedar Creek, near Woodland, Washington, assisted by Mrs. Etta Gage, as Bible instructor. Follow-up meetings are also being conducted in Kelso-Longview, where a substantial interest has continued since last fall. In April a concurrent two-week series of meetings will be held at Meadow Glade.

● On February 20, nine people were baptized in Newport, Oregon, thus bringing the total to date to 11 as the result of the evangelistic effort held by R. L. Kretz. Recently Monty Jones joined Elder

Kretz as music director and Bible instructor. On March 20 they began a series of evangelistic meetings at Toledo, Oregon, while at the same time following up the interest at Newport.

● New workers in the Upper Columbia Conference include Don Gray and his family, from the Theological Seminary in Washington, D.C., who have located in Kennewick, Washington, and will open an evangelistic series there early in April; and G. D. O'Brien and his family, from Little Rock, Arkansas, who have located in Spokane. On March 5 Elder O'Brien opened an effort in Colfax.

Dr. John O. Waller, of the Walla Walla College faculty, has accepted a position as professor of English at Potomac University and Emmanuel Missionary College.

Pacific Union

● C. S. Bendrell has transferred from the Southeastern California Conference to the Central California Conference, where he is pastor of the Bakersfield Spanish church, replacing Frank Martinez, who accepted a call to the Texas Conference.

● The Walter Brothers evangelistic team, of Arizona, recently concluded meetings in Buckeye and Coolidge, with good results. On April 16 they plan to begin a series of meetings in Yuma, Arizona.

● The Newbury Park Academy dairy, under the direction of Earl E. Dupper, manager, and Dale Anderson, assistant manager, provides valuable work experience for 16 boys.

● F. A. Mote, general field secretary of the General Conference, spoke in a num-

ber of Southeastern California Conference churches during the week of March 16 to 26.

● I. F. Minick, formerly of Kingman, Arizona, has joined the Thunderbird Academy staff to serve in the maintenance department.

Church Calendar FOR 1960

<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
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
JMY 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 for 1961	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



Sabbath School in Ethiopia

In the southern part of Ethiopia, about 2,000 baptized and unbaptized believers faithfully attend Sabbath school from week to week. Each Sabbath morning the characteristic antiphonal singing ascends to heaven from scores of small and large Sabbath school groups scattered over the gently rolling mountain slopes. The people have no hymnbook in their own language, and most of them are not able to read. What are they singing this Sabbath morning?

"The Word of God is open,
You have opportunity to go in.
If you do not go in,
You might never go in."

Simple words, but ones that express a great fundamental truth in our Sabbath schools.

Yes, the Word of God is open in Ethiopia but, as already stated, very few of the people are able to read. They have no Bibles, no *Sabbath School Lesson Quarterlies*. Only the workers and elders and a few others are able to read and understand Amharic. Nevertheless, these folks are studying the Sabbath school lesson and are drinking in the Word of God. From their experience the significance of the words of John in Revelation, "Blessed is he that readeth, and they that hear the words of this prophecy," has taken on new meaning for me. These people know how to listen and have wonderful memories in which to store up the truths of the Bible. In many places among these primitive believers, the Sabbath school is the only source of regular and systematic instruction in the Advent message.

Let us enter into one of the round hut-churches. There are many of them scattered among the banana groves on the mountainside. They are built of sticks and mud, and thatched. Two low doors, one for men and one for women, lead into the half-lighted room where

the people are seated, either on low benches or on the clay floor. The order of the Sabbath school is exactly the same as in the homelands. The people are very quiet and reverent, but all are eager to take part in the study of the lesson. They have no pulpit, no pictures, no windows. However, the Word of God is the same and their needs are the same.

These people love the Sabbath school because here they find food for their souls.

Is there anything more important in the Sabbath school than to teach the love of Christ and to turn sinners to the Saviour? When the Sabbath school does this, it is a successful Sabbath school. Let us ever remember that "the object of Sabbath school work should be the ingathering of souls."—*Counsels on Sabbath School Work*, p. 61. "The influence growing out of Sabbath school work should improve and enlarge the church."—*Ibid.*, p. 9.

This is what the Sabbath schools have done for thousands of souls in Ethiopia.

A. VARMER, President
Ethiopian Union Mission

Sabbath School Lesson Help

By HARRY W. LOWE, General Conference Field Secretary

FOR SABBATH, APRIL 23, 1960

The Rebuilding Hindered

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

AFTER Sargon, of Assyria, had destroyed the kingdom of Israel, he settled people of Canaanite descent in the land. Among these were remnants of the Cuthites, Sepharvites, and Hamathites, who intermarried with Israelite remnants left in the land. They found the country infested with lions, whose depredations they attributed to the vengeance of "the God of the land" (Jehovah), of whom they were ignorant. The king of Assyria therefore sent a captive "priest" to instruct them. The result was a hybrid religion and adherents who often plagued the people of God. See 2 Kings 17:24-34. These Samaritans became "the adversaries of Judah and Benjamin" at this period of rebuilding. They tried to serve both God and the gods of the land. See Ezra 4:2.

1. The Samaritan Plan

EZRA 4:1, 2. "Let us build with you: for we seek your God, as ye do." The words were friendly, but verse 1 indicates that the Holy Spirit considered them "enemies." They were idolaters, hence their help would have brought abomination into the ranks. "Help gained through an alliance with these men would be as nothing in comparison with the blessing they might expect to receive by following the plain commands of Jehovah."—*Prophets and Kings*, p. 568. The attitude of Israel to neighboring peoples was set forth in Deuteronomy 7:2-4; 14:2.

EZRA 4:3. "Zerubbabel, and Jeshua . . . said, . . . Ye have nothing to do with us to build an house unto our God." This rejection of partnership with idolaters was the result of bitter experience in captivity, which need not have happened if Israel had heeded Deuteronomy 28:64-67. "The principles set forth in Deuteronomy for the instruction of Israel, are to be followed by God's people to the end of time. . . . Never can we afford to compromise principle by entering into alliance with those who do not fear Him."—*Ibid.*, p. 570.

2. The Work Ceases

EZRA 4:4-6. "Then the people of the land weakened the hands of the people of Judah, and troubled them in building, and hired counsellors against them, to frustrate their purpose, all the days of Cyrus." "Encouragement is spoken of as 'strengthening the hands' (Ezra 6:22; Isa. 35:3; Jer. 23:14; etc.)."—*The SDA Bible*

Commentary, vol. 3, p. 343. "By false reports they aroused suspicion in minds easily led to suspect. But for many years the powers of evil were held in check, and the people in Judea had liberty to continue their work."—*Prophets and Kings*, p. 571.

EZRA 4:7-16. "Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city." This complete passage shows that anti-Jewish agitation extended even to the court of King Artaxerxes. "Rehum the chancellor" bore a Semitic name (Ezra 2:2), suggesting that he was a Samaritan of Semitic or Aramaean stock. The charges of rebellion, though untrue now, were founded on several revolts during the reigns of the last kings of Judah—Jehoiakim, Jehoiachin, and Zedekiah, ending in captivity.

EZRA 4:17-22. "This city of old time hath made insurrection. . . . Give ye now commandment to cause these men to cease, and that this city be not builded, until another commandment shall be given from me." An answer to Rehum by the king instead of to higher officers is strange. It showed that search, probably in the records of Nebuchadnezzar, had revealed the history of David, Solomon, and a few other rulers perhaps till Josiah's day. See 2 Samuel 8; 1 Kings 10. Their conquests, and the insurrections of the last kings of Judah, evidently scared the Persians, though the possibility of rebellion by these few and weak expatriates was absurd.

Many Jews had been halfhearted, and "in the day of God's power, many proved unwilling. The opposition of their enemies was strong and determined, and gradually the builders lost heart."—*Ibid.*, p. 572.

EZRA 4:23, 24. "Rehum, and Shimshai the scribe, and their companions, they . . . made them to cease by force and power." "For over a year the temple was neglected and well-nigh forsaken. The people dwelt in their homes, and strove to attain temporal prosperity; but their situation was deplorable. Work as they might, they did not prosper."—*Ibid.*, p. 573.

3. The Inspiration of the Prophets

EZRA 5:1. "Then the prophets, Haggai . . . and Zechariah . . . prophesied unto the Jews. . . . Then rose up Zerubbabel . . . and Jeshua . . . and began to build the house of God . . . : and with them were the prophets of God helping

them." Compare Haggai 1:1; Zech. 1:1. "This is the first mention of the work of prophets among the Jews after their return from exile. Prophecy seems to have been silent for about 16 years, ever since the 'third year of Cyrus,' when Daniel uttered his last message (Dan. 10:1)."—*The SDA Bible Commentary*, vol. 3, p. 352. Further reading: *Prophets and Kings*, pp. 573, 574.

HAGGAI 1:2. "This people say, The time is not come, the time that the Lord's house should be built." The difficulties encountered had demoralized the people, who now concluded that their calculation of the seventy years was wrong. See *The SDA Bible Commentary* for further discussion of this point. They ignored the outstanding providence of the decree of Cyrus and the fact that the orders of the now dead Smerdis stopping the work had been canceled by the present ruler Darius. The real trouble was the spiritual lethargy of the people, to cure which God had raised up His prophets Haggai and Zechariah.

HAGGAI 1:3, 4. "Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste?" This is God's rebuke to the people for neglecting the Temple while they had provided themselves with comfortable homes. Times were too hard for them to build God's house, but not too difficult to look after their own homes.

HAGGAI 1:6. "Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes." For all selfish human labors there comes an emptiness, a dissatisfaction. The inevitable reward for leaving God out of our reckoning is expressed in Leviticus 26:26: "Ye shall eat, and not be satisfied."

The words "to put it into a bag with holes" is a striking metaphor expressing "the general prevalence of poverty. Scarcity necessitated high prices so that money 'ran away' as fast as it was earned."—ELLCOTT. Selfishness had closed the windows of heaven—and always does—whereas faith and liberality open them. See Malachi 3:7-11.

HAGGAI 1:9-11. "Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord." They were to go to the highlands where the best timber grew, and set to work earnestly on the Temple. "The message of counsel and reproof given through Haggai was taken to heart by the leaders and people of Israel. They felt that God was in earnest with them. They dared not disregard the repeated instruction sent them—that their prosperity, both temporal and spiritual, was dependent on faithful obedience to God's commands."—*Prophets and Kings*, p. 575.

The reason for the plight of the people is seen in verse 9. They had become consumed by selfishness, so God took away material goods by means of drought. Corn, wine, oil, general produce, cattle, and all the labors of men were affected. They now could move forward only by the exercise of even greater faith.

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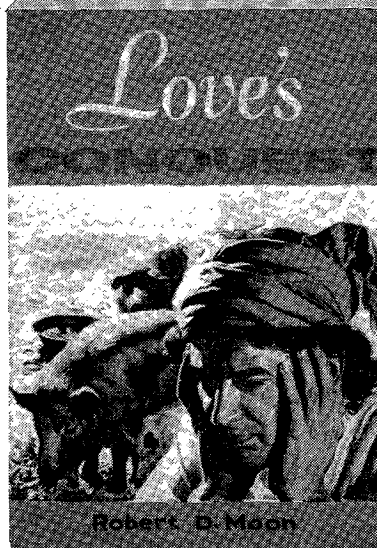
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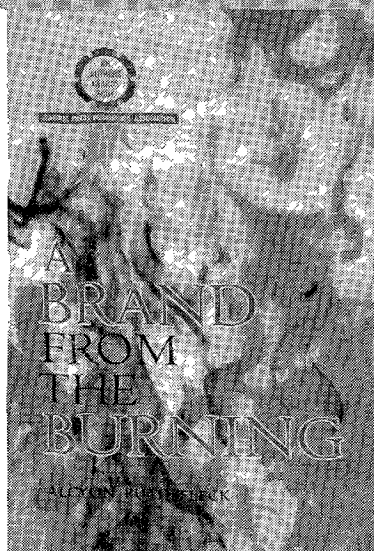
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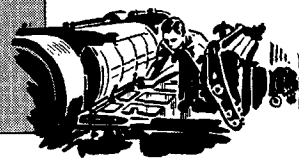
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Death of Frank Frederick Oster

The hand of death has snatched away Frank Frederick Oster, who gave many years of devoted and sacrificial work in the cause of God overseas. After receiving his education and training in the United States and in Germany, in 1911 Elder Oster was called to pioneer our work in Persia. He continued in that land as the leader of our cause until 1938 when he was asked to take charge of our work in Turkey. He served there until 1943 when he was returned to the United States, his homeland. Elder Oster spent many years abroad without a furlough to his home country. Many in the lands in which he labored remember him and his family with gratitude and high esteem.

ERWIN E. ROENFELT

L. L. Bock Elected President of Maritime Conference

Word has been received that L. L. Bock, home missionary and Sabbath school secretary of the Ontario-Quebec Conference, has been elected president of the Maritime Conference. This fills the vacancy created when Philip Moores was elected president of Manitoba-Saskatchewan. We believe that Elder Bock will serve the conference well, in view of his excellent record in evangelism and departmental activities.

W. B. OCHS

[In a back-page note last week reporting the election of Philip Moores as president of the Manitoba-Saskatchewan Conference, we stated that George O. Adams had taken Elder Moores' place as president of the Maritime Conference. This statement was in error. Elder Adams is president of the British Columbia Conference, having been elected to that office upon the retirement of the former president, R. Allan Smithwick.—EDITORS.]

Loma Linda Institute of Scientific Studies

The eleventh annual session of the Loma Linda Institute of Scientific Studies for the Prevention of Alcoholism will be conducted at Loma Linda, California, July 11-22. Dr. Andrew C. Ivy, distinguished physiologist from the University of Illinois, will again be one of the featured lecturers. Dr. Thomas J. Shipp, who has been successful in salvaging at least 250 alcoholics, will give a number of lectures on "Counseling the Alcoholic."

Dr. Winton H. Beaven, dean of Washington Missionary College, and associate secretary for the National Committee for the Prevention of Alcoholism, will again serve as director of the institute. Herbert H. Hill, executive director of the Alcohol Problems Association of the State of Washington, will be associate director. For an announcement, an application form, and further information, write to National Committee for the Prevention of Alcoholism, 6840 Eastern Avenue NW., Washington 12, D.C.

W. A. SCHARFFENBERG

India VOP Spurs Demand for Bibles

In unprecedented numbers, Bibles were in demand in the central area of South India. Seeking the reason, officials of the India Bible Society wrote to various Christian organizations. Someone replied that the Seventh-day Adventists were promoting a plan of Bible study by correspondence. Thereupon a representative of the Bible Society visited our Bangalore Voice of Prophecy office, where he found a well-organized program of Bible teaching on a massive scale. Lessons by the thousands, in three languages, were being graded, and returned with new lessons, to interested Hindus, Moslems, Christians, and those of no faith. Upon leaving he exclaimed, "Now I know why there is a greater demand for Bibles than ever before."

JAMES E. CHASE

Southern Asia Says "Thank You!"

Early this month I received the good news from Brother E. B. Hare [of the General Conference Sabbath School Department] that the 13th Sabbath overflow for the fourth quarter of 1959 was the largest that has ever been given in the history of our Sabbath school work by at least \$8,000. Since this overflow comes to the Southern Asia Division to assist in meeting some of our most pressing needs, such as the construction of churches and the strengthening of our medical program, I desire to take this opportunity to express the deep appreciation of the workers and believers of Southern Asia to all of you who have made this wonderful overflow possible.

This overflow will bring great rejoicing to thousands of our people who worship under trees, under humble thatched sheds, or crowded into some little room of a private home. It will also bring physical relief to thousands who would not receive relief were it not for your sacrifice. To all we say Thank You!

O. O. MATTISON, *President*
Southern Asia Division

Publishing Progress in Viet Nam

In a recent letter Le Cong Giao, manager of our Viet Nam Signs Press in Saigon, writes:

"The year 1959 produced the best report of the publishing work in the history of literature evangelism in Viet Nam. For the first time our colporteurs were able to enter into practically every army camp and government office. In those places our colporteurs harvested good results in soul winning as well as in literature sales. We have received many wonderful letters from army officers and soldiers expressing their great interest in the Adventist message. We are indeed thankful for the many faithful colporteurs we have here in Viet Nam. We are of excellent courage in spite of the many difficulties we are continually facing."

In this country six of our regular colporteurs have lost their lives while in the line of duty. May the gospel seed that they have sown be watered by their sacrifice and bring forth abundant fruit for the kingdom. Pray for our consecrated literature evangelists.

GEORGE A. HUSE

Ohio Conference Biennial Constituency Meeting

At the twenty-second biennial constituency convention of the Ohio Conference, held in the Mount Vernon, Ohio, church on Sunday, March 27, all conference officers were re-elected for another two-year term.

Reports given by the officers and other staff members indicate the Lord's blessings in the past two-year period. May God continue to bless this large conference.

L. E. LENHEIM