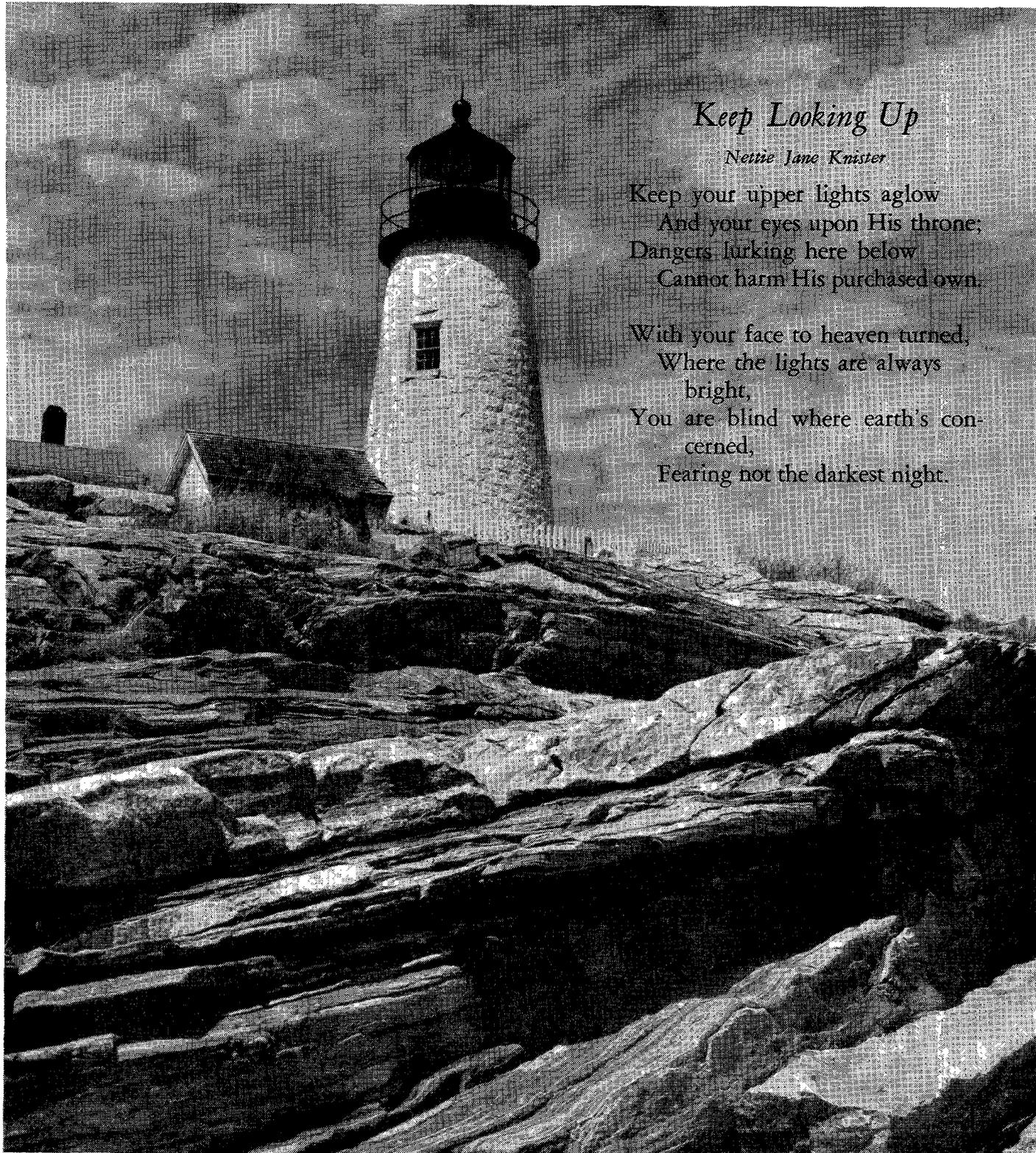


THE ADVENT SABBATH

REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



Keep Looking Up

Nettie Jane Knister

Keep your upper lights aglow
And your eyes upon His throne;
Dangers lurking here below
Cannot harm His purchased own.

With your face to heaven turned,
Where the lights are always
bright,
You are blind where earth's con-
cerned,
Fearing not the darkest night.

A. DEVANEY

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TO OUR CONTRIBUTORS

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 An out-of-date report is not news, and is not acceptable.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

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Editor: FRANCIS DAVID NICHOL

Associate Editors: Raymond F. Cottrell, Kenneth H. Wood, Jr.
 Consulting Editors: R. R. Figuhr, H. L. Rudy, W. E. Murray
 Editorial Secretaries: Promise Joy Sherman, Idamae Melendy

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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.]

Memphis Group to Launch Moral Information Program

✓ In a new all-out drive against immoral influences, the Memphis Moral Leadership Council announced it will launch this spring a program to provide information to the public "on the things that are leading to the moral decay of America."

Aged Missionary Spurns Bid to Leave China

✓ An 88-year-old Danish Lutheran missionary to China has refused a renewed invitation from the Danish Missionary Society to return to her homeland. She is Miss Ellen Nielsen, the only Lutheran missionary still in Red China, who remained in Manchuria after it was taken over by the Chinese Communists in 1948. Miss Nielsen has served in China since 1899, acting for many years as a leader of the girls' school and the women's training college in Takushan, where she lives. For more than 20 years she has been registered as a Chinese citizen.

1959 Country's Worst Crime Year

✓ The year 1959 was the worst for crime in the history of the United States, Director J. Edgar Hoover of the Federal Bureau of Investigation said in Washington, D.C., in releasing a preliminary report on crime statistics for the past year. A 5 per cent increase in juvenile arrests occurred, the FBI chief said. The percentage of increase was the same for large cities as for small. Arrests of adult offenders showed virtually no change from 1958.

POAU Assails "Hysterical" Anti-Catholic Literature

✓ Anti-Catholic literature being distributed in Wisconsin and elsewhere in connection with primary elections in which Senator John F. Kennedy is a candidate was denounced as "fallacious and hysterical" by Protestants and Other Americans United for Separation of Church and State. Three items being sent to voters in packets of "hate" literature were particularly criticized by Dr. Glenn L. Archer, executive director of POAU. They are an alleged biography of Maria Monk in a Montreal convent, a pamphlet blaming a Roman Catholic conspiracy for the assassination of Abraham Lincoln, and a fraudulent oath which the Knights of Columbus are alleged to take.

"The old Knights of Columbus oath has been proved to be incorrect in court several times," Dr. Archer said. "The Maria Monk book is largely mythical; the lady has a very active imagination and many sincere Americans have been deceived by her exciting narrative. . . . Fair play demands that we reject such fallacious and hysterical tracts."

SPECIAL CONTRIBUTORS

C. H. Watson, W. H. Branson, Frederick Lee, W. R. Beach, C. L. Torrey, V. G. Anderson, M. V. Campbell, W. B. Ochs, Presidents of all Divisions

CIRCULATION DEPARTMENT

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EDITORIALS

Auto Accidents and Religion

It is a long time since the REVIEW has carried an editorial on the subject of automobile accidents. The subject is certainly worthy of some space. Automobile accidents have significance not only for statisticians, insurance companies, and undertakers but also for everyone who seeks to live out his religion.

First, a few facts to bring the picture of stark tragedy clearly into the foreground. In the year 1958 in the United States 37,000 people were killed in automobile accidents, and 1,350,000 suffered what are called disabling injuries.

Now it is always hard for us to visualize large numbers. Let us look at it this way. The average local conference in the United States and Canada has about 5,400 members. So if all those killed in the United States were Seventh-day Adventists, seven conferences would be completely wiped out. Over the whole world we have nearly 1,200,000 members. If all the disabling injuries in one year in the United States had struck Seventh-day Adventists, every church member we have in the whole world would have been injured, with a surplus of 150,000 injuries to be distributed on the luckless people of other faiths or no faith.

Yes, the death and accident total is appalling, and we need hardly add that it is not confined to the United States. We recall on our journeys being told that a certain great Far Eastern city had the highest per-capita accident rate of any city in the world. We can quite believe it. We have never seen any worldwide figures on automobile accidents, but they must be staggering.

Causes of Accidents

And the causes of accidents? They are many. The greatest cause, according to a table before us, is driving above the speed limit. Then there are such causes as driving on the wrong side of the road or without the right of way. Under the general head of "reckless driving" and "miscellaneous" comes a gory total of deaths and injuries.

Why do people violate the rules of the road? Again there is a variety of reasons. Alcohol, of course, stands in the forefront. Then there is what psychologists call exhibitionism, the "show-off" mood, that so particularly afflicts teen-agers, and some who are much older. Also, according to the experts, there are the emotionally disturbed people. Perhaps they have had an upset at the office or at home, and coming onto the highway tense and confused, their judgment impaired, they sometimes become an automobile accident statistic before they have gone far. Then there are just plain rudeness and selfishness, which explain many accidents. The driver feels that his interests are before all others, that it is far more important that he get down the road quickly than that others do. The results are often disastrous. Add sickness and age, defective hearing, and poor sight, which can play a part in accidents.

Incidentally, the insurance statisticians tell us that women do not have a high accident rate compared with men, masculine opinion to the contrary notwithstanding. The common charge about women drivers is

but a modern mechanical manifestation of Adam's ancient and disreputable attempt to escape responsibility by blaming "the woman whom thou gavest to be with me."

Perhaps the most startling fact of all that comes to light in the cold figures of the automobile insurance companies is that ministers, irrespective of their particular religious affiliation, are not good risks, at least they are much poorer risks than a whole long category of other professions and trades. Many are the explanations that have been offered. We doubt that all of them together are wholly adequate. We simply mention the embarrassing fact here to alert our fellow preachers to the unhappy company to which they belong in the matter of automobile tragedies. And remember, speeding stands at the top of the list of causes of accidents. Unquestionably the King's business requireth haste, but not the kind of haste that kills or maims. Perhaps no man has ever had a larger progeny than King Jehu.

We have been asked at times on our travels: "Don't you feel a little nervous riding in all the different kinds of planes over the world?" We have always replied: "No, but sometimes I feel a little nervous riding with some of my brethren down to the airfields." We mention this, not to produce a smile, but rather the reverse. We *have*, indeed, felt nervous at times driving with some good Adventist brethren. And we don't think it is because we are unduly nervous by nature—if we were we wouldn't have enjoyed our jungle rides in rickety little planes.

Should Be Safest Drivers

Seriously, Adventists ought to be the best drivers in the world from the standpoint of safety and freedom from accidents. Our abstinence from alcohol should in itself be enough to enable us to have an amazingly high safe-driving record. Granted, there are some accidents we cannot avoid, such as when a drunken driver suddenly swings over into our lane. But most accidents can be avoided. That is the considered judgment of those who specialize in this field of tragedy.

We have not only a social but a religious reason for being good drivers. The sixth commandment is still in force when we are behind the wheel of our car. It reads: "Thou shalt not kill." Certainly if you strike someone with your car and kill him, he is just as dead as if you shot him with a gun. And certainly his family is as wrapped in black sorrow. If our killing of someone with our car might have been prevented if we had been more obedient to the laws of the road, we must accept an accountability for that person's death.

But there are some other texts of Scripture that come to mind in this context. We are told that we should love our neighbor as ourselves. But do we always, when we are driving our car? Do we act when behind the wheel quite differently from the way we would act if we met a neighbor on the sidewalk? Certainly we would not want to crowd him off the sidewalk. But are we willing to crowd someone off the road? What makes some of us become little monsters, rude and dangerous, when we get inside the modern gadget called an automobile? Doesn't our religion follow us into the driver's seat of our car? These are good questions for us to ask ourselves if we really wish to be 24-hour-a-day, working Christians.

We think Adventists ought to have the reputation in their community of being the most courteous drivers on the streets. But are we always?

The Bible also tells us that we are our brother's keeper. That has a peculiar force in relation to a certain type of accident, the injury and death of little children. Children have not yet developed fully a sense of caution. They can be more easily carried away with a game in which they are engaged and not sense that a street can be about as dangerous as a battlefield. And what light can go out of a home where a little child has been maimed or killed—perhaps an only child. When we see children along the edges of any street, we must think both for them and for ourselves. Even if we don't see the children, we must ever remember that any street filled with houses is almost sure to have one or two children ready to dart out from behind a parked automobile. If ever we need to be scrupulously careful of keeping within speed limits, it's in the heavily populated areas of cities and towns.

No lifetime is long enough to blot out the memories of the shock and the horror of having maimed or killed someone on the road, particularly a child. If we would avoid having to think of such a tragedy through long years, let us concentrate while we drive, remembering that we are accountable before man and God for the way we steer our automobiles. There is good religion in good car driving.

F. D. N.

“More Bite and Scratch”

In a recent issue of the *Christian Century* the author of the Simeon Stylites column laments the current “soft tones” trend in the churches. As an example of this drift he cites “present-day softening up and toning down of the harsh passages of the New Testament.” This practice reminds him of Benjamin Franklin's complaint against an editor who had softened down one of his articles: “He has drawn the teeth and pared the nails of my paper, so that it can neither scratch nor bite. It seems only to paw and mumble.”

The columnist goes on to say: “Sometimes, alas, the actions of some of the churches have a good deal of ‘paw and mumble’ in them, especially on questions that might be termed remotely controversial. The churches could stand quite a bit more bite and scratch.”

It is evident that Simeon Stylites is not particularly enchanted by some aspects of today's religious climate. He feels that the churches would be advantaged by a willingness to take a positive stand on various questions even though controversy might be awakened by so doing.

We think his point is well taken. In Christendom as a whole today there is little of the deep conviction, vigor, and courageous drive that characterized the churches several generations ago. Simeon Stylites' list of attitudes and actions that illustrate this truth probably would not parallel ours in many respects, but from our point of view we would cite as one example of this trend the fact that whole denominations seem willing to sacrifice truth on the altar of unity. Inspired by the slogans of the ecumenical movement, they are willing to de-emphasize even cherished beliefs, in order to achieve doctrinal and organic merger with churches having semicommon origins. The urgency of mission endeavor also has been greatly dissipated in some churches by the liberal view that there is salvation in all religions, that people will be saved merely by “living up to the light that they have,” even if not confronted by the gospel of salvation through Christ. Another common evidence of today's timid witness is the fact that preachers sometimes soften their sermons lest various groups within the church be offended:

the social drinker, the moviegoer, the jewelry wearer, the covetous, the fashion lover, the adulterer. Nor are the issues affecting church-state separation always set forth courageously and clearly.

All of this is tragic, for if the church does not bear a positive witness on these matters, and “seems only to paw and mumble,” who will do it? There is no other organization called by God to the task.

“Pick a Church Fast”

Simeon Stylites calls attention to a paragraph penned in *Life* magazine by Harry Golden, famous American Jewish author and editor: “If I were faced today with the decision my ancestors faced—become a Christian or die—I would pick a church fast. There is nothing to offend me in the modern church. The minister gives a talk on juvenile delinquency one week, reviews a movie next week, then everyone goes downstairs and plays bingo. The first part of a church they build nowadays is the kitchen. Five hundred years from now, people will dig up these churches, and wonder what kind of sacrifices we performed.”

Mr. Golden has made an important point. Most people today “would pick a church fast” if sufficient pressure were applied. Why? For two reasons: (1) personal convictions concerning truth are seldom considered worth dying for in the twentieth century; (2) to join many churches today would not require any drastic change in one's mode of living. A complete break with the world, formerly considered essential to fellowship with Christ (which position is fully supported by Scripture; see 1 John 2:15-17), is not demanded in many churches. Consequently, the sharp line that once divided the church from the world has become somewhat blurred.

This is a disaster both for those within the church and those without. The danger to church members is that, with the dividing line difficult to find, gradually they become more and more like the world, until finally they see no great necessity for being separate, peculiar, and distinct, denying self and making sacrifices. The danger to the unconverted person outside the church is that he sees no need for salvation and reformation of life, since he already is apparently as upright as many so-called church members. Why should he “step over the line” when the line is so indistinct and many of those who claim to be “over the line” give little practical evidence of the fact?

According to John the revelator the time in which we live is one in which the dragon is wroth with the woman (Rev. 12:17). With the dragon there is plenty of “scratch and bite.” He is working in devious ways, in subtle ways, in undercover ways, to destroy the church. He is not attempting this so much in a physical sense as he did in the early centuries. At that time he discovered that there is a better way: mix truth and error, mingle the church with the world, obscure the standards. When the witness of the church has thus been sufficiently blunted, and the professed body of Christ “seems able only to paw and mumble,” then his objective is achieved.

In the perilous times to which we have come, in this hour when the great controversy between Christ and Satan is about to reach its climax, in this day of growing apostasy, may the remnant church bear the decided testimony called for! Though its witness must always be given kindly and in the spirit of Christ, let the sword of the Spirit cut deep wherever necessary. Temporary pain is better than eternal loss. Let the message be sounded so clearly that it will produce a people distinct from the world, a people the angel will have no difficulty identifying when he declares: “Here are they that keep the commandments of God, and the faith of Jesus” (Rev. 14:12).

K. H. W.

Are We Living in a "Post-Protestant" America?

In the March 5 issue of the Jesuit publication *America*, Editor in Chief Thurston N. Davis declares that "America has entered a post-Protestant era." "Two hundred years ago," he says, "this was a Protestant country. A half century ago we were Protestant still. As a matter of fact, we remained overwhelmingly Protestant in temper and tone up to and even after 1928. . . . However, in the years since the Depression and World War II, a series of shifts have little by little changed the religio-political face of America. Today, in 1960, we are certainly not a Catholic country, nor are we on the way to becoming one. But we have virtually ceased to be Protestant. . . . Suddenly, as though empowered to recognize it for the first time, we can perceive the difference the years have made. Thus, it is dawning on us today that America has entered a post-Protestant era."

Nearly a year ago we took editorial note of the phenomenal growth of Roman Catholic membership in the United States in recent decades, particularly since the beginning of World War II 20 years ago. Over this period it has risen from a little more than 21 million to almost 40 million, or from 16.2 per cent of the total population to 22.4 per cent. It is this impressive fact that provides Editor Davis with a solid basis for his recent observations in *America*.

Projecting this same rate of increase into the future, we estimated a year ago that, by 1970, 33 per cent of the population would be Catholic, and that this would rise to 51 per cent—a numerical majority—by 1978. Earlier this year Monsignor Henry C. Bezou, a prominent Roman Catholic educator, told 3,000 Catholic elementary school teachers of the New York Archdiocese that American Catholics, who now constitute less than one quarter of the nation's population, would account for one third, or 60 million, by 1970. The precise correspondence of his estimate with ours naturally struck us as more than accidental. As an educator Monsignor Bezou must lay plans to accommodate the anticipated increase in parochial school enrollment over the next few years, and his figures doubtless are based on reliable estimates.

When Catholics Attain to Majority Status

The prospective increase in the proportion of Catholics to the total population is a matter of vital concern to Protestants, particularly in view of the fact that Catholics always claim special, exclusive privileges for themselves when they become a numerical majority. This policy has been unequivocally stated by many spokesmen for the Church. For instance, Catholicism's most influential American editor, Monsignor Matthew Smith of the *Denver Register*, chief diocesan newspaper in the United States, declares that "where the Catholics are in overwhelming majority, it is theoretically better to have an official union of Church and State, with the state participating from time to time in public worship and using the machinery of government, when needed, to help the church."

In similar vein Heinrich A. Rommen maintains in *The State in Catholic Thought* that a Catholic majority would mean the official "recognition of the Catholic religion as the religion of the people" and legal status for it as the "exclusive public cult." This, he says, would require that all higher state officials be Catholics, and that the state provide financial support for the church.

Clearer yet is a definitive statement on the Catholic philosophy of tolerance and freedom for non-Catholics, from the Jesuit fortnightly review *Civiltà Cattolica* of

April, 1948, published in Rome, which reads in part as follows: "The Roman Catholic Church . . . must demand the right of freedom for herself alone, because such a right can only be possessed by truth, never by error." In a country where Catholics constitute a minority they "will be obliged to ask full religious freedom for all, resigned at being forced to cohabit where they alone should rightfully be allowed to live. But in doing this the Church does not renounce her thesis, which remains the most imperative of her laws, but merely adapts herself to *de facto* conditions, which must be taken into account in practical affairs." But "in a state where the majority of the people are Catholic the Church will require that legal existence be denied to error, and that if religious minorities actually exist, they shall have only a *de facto* existence without opportunity to spread their beliefs. . . . The Church cannot blush for her own want of tolerance, as she asserts it in principle and applies it in practice."

This policy, openly avowed by the Church and consistently practiced in Catholic lands today, is the prospect that would seem to lie in store for free America within our generation. As Protestants let us never forget that Catholics advocate religious freedom and the separation of church and state, as understood by Protestants, only as temporary concessions in non-Catholic countries. There is no reason to believe that once they attain to majority status in the United States they will not carry their declared policy into effect here as they consistently have done in other lands where they are in the majority—despite such seemingly innocent disclaimers as John A. O'Brien's deceptive article, "Can Catholics Separate Church and State?" in the February 16 issue of *Look* magazine.

While the waning sunlight of religious freedom lingers, let us maintain unwearied vigilance against the devious words and ways of those who tolerate freedom only until they are able to destroy it. Let us labor diligently while it is yet day, for "the night cometh, when no man can work."

R. F. C.

Elected

For a number of weeks national interest has focused on State primary elections. Candidates for the Presidency have campaigned hard trying to persuade the electorate to vote for them. Each has hoped to show sufficient grass-roots strength to persuade his party to nominate him. Next comes the major hurdle—getting enough votes in November to be elected.

How fortunate it is that salvation is not dependent on primary elections, nomination by a party, and national elections. We have already been elected! As the apostle Paul contemplated this truth, he exclaimed: "Blessed be the God and father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world" (Eph. 1:3, 4.)

Yes, full provision has been made for each son of Adam to become a son of God. All can become "heirs according to the promise" (Gal. 3:29).

But not all will enjoy the pleasures of eternity, because not all are interested. Not all will make the personal choice necessary. Not all will surrender fully to the Saviour.

How sad this is! If candidates for political office make strenuous and determined efforts to be elected, should not we human beings who have been offered a place on Christ's throne (Rev. 3:21) follow Peter's counsel: "Give diligence to make your calling and election sure" (2 Peter 1:10)?

K. H. W.

Are You Listening?



By E. D. Calkins
Pastor, Trenton, New Jersey

"To day if ye will hear his voice, harden not your hearts" (Heb. 3:15).

YEARS ago an elderly man with thinning hair but heavy beard, sat on a rocky ledge gazing out over the blue sea before him. His tunic, gathered about the waist, rippled gently in the breeze. His chin rested upon one hand. He seemed lost in thought, intent upon something afar off.

If you had been there, you might have said, "John, what are you doing?"

His reply would have been, "I am listening."

You, too, begin to listen, but hear nothing save the lapping of the waves upon the rocks along the shore. Then, making bold, you say, "But, sir, I hear nothing. For what are you listening?"

He answers, "To hear what the Spirit saith unto the churches; for seven times in the book which I have just finished writing for the Lord, He has said, 'He that hath an ear, let him hear what the Spirit saith unto the churches.'"

In chapters two and three of the book of Revelation is contained the messages to the seven churches. These seven churches represent the seven periods of the church from the days of the apostles to the second coming of Christ. Every message closes with the appeal, "He that hath an ear, let him hear what the Spirit saith unto the churches." Thus in every age the Spirit is represented as speaking to the church.

"If ye will hear his voice." Often we conclude that God speaks to others—the apostles, the prophets, or some great church leader—but He would never speak to us! Here is where we make a mistake. God is no respecter of persons. Whosoever you are, God speaks to you. He speaks to you as though you were the only person with whom He holds converse.

As a church we do not believe that sacerdotal authority is vested in any

priesthood or holy office in a way that would deter God from speaking directly to the heart of every man. We do not believe in apostolic succession. Yet we believe that Christ may speak to us through His chosen agents. Every man, ordained or unordained, who gives an invitation to a wayward soul to come to Christ for salvation, is an effective voice for God, and may be said to be the voice of God speaking to the heart. Jesus said, "It is not ye that speak, but the Spirit of your Father which speaketh in you" (Matt. 10:20). "He that heareth you, heareth me" (Luke 10:16).

How often the voice of God has been heard through the lips of men.



"Holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21). Thus it was when Paul spoke. Thus it was when he wrote. Thus it was with James, and Peter, and John, and Isaiah, and all of the authors of Holy Writ.

Having read the Word we are to search its pages for truths hidden below the surface. Even the prophets who wrote the Sacred Oracles, searched diligently to understand what "the Spirit of Christ which was in them did signify." The searching was not in vain, for the next verse states that a revelation was made to them. This is the effective voice of the Holy Spirit. Jesus added, "When he, the Spirit of truth, is come, . . . he shall receive of mine [word], and shall shew it unto you" (John 16:13, 14). Thus the Word of God is as current as this present moment, for the Spirit

speaks it anew to the hearts of men.

We have pointed out that the Spirit speaks to us through holy men and also through His Holy Word. Let me now add another avenue. If you are confronted with the temptation to purchase some item or service on the Sabbath, who is it that tells you that this is a transgression? "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left" (Isa. 30:21). The voice of conscience may thus be the voice of God speaking to you.

"If ye will hear. . ." The danger of steeling one's heart against the voice of God is recognized by the placing of the little word "if" in our text. Could it be true that a man would refuse to hear the voice of God? It is even so.

Think of the sorrow and disappointment that filled the heart of Christ during the last week of His ministry. He had done all that He could for His people. He healed their sick. He raised the dead. He fed the multitudes. He forgave their sins. But continually they refused to accept Him.

Finally He put His disappointment into words. He said: "And ye would not!" (Matt. 23:37).

Could this also be said of us today?

Back in the tragic days of Israel when Ahab was king in Samaria, Jehoshaphat, king of Judah, came to visit him. Ahab saw his opportunity to invite this neighbor to join with him against Syria in an endeavor to regain Ramoth-gilead. Jehoshaphat was somewhat cautious. He inquired if there might not be a prophet in Israel who could give them the counsel of the Lord before they ventured into battle.

In response Ahab called about 400 prophets together. The question was placed before them: "Shall I go against Ramoth-gilead to battle, or

shall I forbear? And they said, Go up; for the Lord shall deliver it into the hand of the king. And Jehoshaphat said, Is there not here a prophet of the Lord besides, that we might enquire of Him? And the king of Israel said unto Jehoshaphat, There is yet one man, Micaiah the son of Imlah, by whom we may enquire of the Lord: but I hate him; for he doth not prophesy good concerning me, but evil" (1 Kings 22:6-8).

From this experience it is clear that one notable reason why men do not hear the voice of God more often is that they do not desire to hear what He has to say. His counsel is often a reproof to our way of life. We do not hear Him because He does not commend us for our evil ways.

A second reason why we do not hear is that we are preoccupied. In the beginning of Wesley's ministry in England, whenever he came to a city to hold a meeting, his opponents would gather the drummers and trumpeters in the market place and raise such a din that the voice of the preacher was drowned out.

Today's distractions may not be so obvious as were the episodes in Wesley's day, but none the less if we are kept from listening to the voice of God, the purpose of Satan is as surely served. It is irrefutable that men and women today spend more time listening to the voice of contention, the voice of pleasure, and the voice of TV, than they do to the voice of God.

We may even spend time listening to voices that may not be evil in themselves, but which distract our attention from hearing God's voice. You will recall that after the Mount Carmel experience Elijah fled into the wilderness region to the south of Judah. One day as he stood in a sheltered place in the side of a mountain, a devastating wind tore through the area with such force that Elijah feared for his life. This was followed by a violent earthquake, and then a fire. Elijah was filled with wonder and amazement, but God was in none of these demonstrations.

Then came a "still small voice." This was the voice of God.

I have been tempted to wonder whether in this our day some of the people of God are spending so much time listening to the sound of rockets and satellites; the tumult of strikes and crime; and the frightening roar of flood, tornado, and earthquake that they do not hear the still small voice. Certainly Christ is about to return again. The signs proclaim that fact in thunderous tones, but do we know Him who is to return?

"To day if ye will hear his voice." Our text had a vital import in the day it was first written by David. It

still had an important application in Paul's day. But it also has a forceful application and appeal for our day. "To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts" (Heb. 4:7). The day is now far spent. The night is coming on. Soon probationary time shall end.

How precious today is! Tomorrow may never come. Tomorrow God's voice may not speak to you. It may never be heard in the same way again. Listen! Does He speak to you today? Then hear Him. Heed Him. Receive Him. Serve Him.

Has He ever said to you on Sabbath morning, "Get up. Take the family to church and Sabbath school"? Did you respond?

Has His voice ever said to you, "Make certain that your child is in a Christian school this year"? Did you heed?

He has also spoken to remind us

that our tithes and offerings belong in the divine storehouse, the treasury of the Lord. Do we hear?

To hear and heed the voice is to be classed by Christ among the wise men, but to hear and not heed is to be classed among foolish men who lose all in the time of the storm.

"God works by the manifestation of his Spirit to reprove and convict the sinner; and if the Spirit's work is finally rejected, there is no more that God can do for the soul. The last resource of divine mercy has been employed. The transgressor has cut himself off from God; and sin has no remedy to cure itself."—*Patriarchs and Prophets*, p. 405.

Today, will you heed His voice? "He that hath an ear, let him hear what the Spirit saith unto the churches."

Thus far we have noted the application of this text to individuals; now, briefly, note what it says to the church.



Dr. and Mrs. Vahan Pampaian

Dr. Vahan Pampaian and his wife live in Glendale, California. The doctor is now 86 years old. He was born in Asia Minor, of Armenian parents and also learned the Turkish language. Leaving his home in 1891, he came with a brother to America. It was in Cambridge, Massachusetts, while working in a rubber factory, that he met a Greek who, coincidentally, came from Vahan's home town in Asia Minor. This Greek was an Adventist, and he soon interested Vahan in the Advent message.

After accepting the light of present truth, young Pampaian went to our academy in South Lancaster and studied for several years. Then he connected with the old American Medical Mission-

ary College in Battle Creek, Michigan, graduating from that school as a physician in 1902. Dr. Pampaian married a young Armenian Adventist woman, who had fled to America some years before from terrible persecutions resulting in the death of her doctor parents.

Soon the General Conference sent Dr. and Mrs. Pampaian to southern Russia to work among the Armenians there. They also learned the Russian language and held meetings here and there among the people. In one town where the interest was excellent, the priests of the local monastery began their opposition and incited the mob spirit against the doctor and his wife. A mob attacked their home. It was very evident that wicked men intended to kill the Pampaian family, but they escaped by means of friendly help. On another occasion they were returning home, when a man came out of the house with a sword intending to kill, but friendly intervention provided by the Lord prevented a tragedy. Later the Pampaian family were robbed of all their possessions, but they carried on faithfully for God. They were transferred to Constantinople (now Istanbul) and helped for some years in the training school that had been begun for young denominational workers. Dr. Pampaian translated into the Turkish.

The family returned to America in 1914, and lived in New Jersey. Later they moved to California, where the doctor engaged in medical practice in Bakersfield and Los Angeles. Dr. and Mrs. Pampaian are still earnest and faithful in "bearing witness unto the truth," doing all they can to advance the work that became so dear to them through sacrifice and persecution.

ERNEST LLOYD

God has spoken to this church, of which you are a part, in very definite words, with a very definite message for *today*. This message is recorded in Revelation 14. So important is the message that God sends it by special delivery. Three angels bear the tidings. So vital is their announcement that they proclaim with "a loud voice" the stirring news. The church must hear, heed, and act. This is a divine summons.

God loves His people. He loves His church. To it He has spoken through His Word and by the mouth of all His

holy prophets; but He did not stop there. To the remnant church He has given an incomparable gift in the voice and pen of the Spirit of Prophecy. O that today we might hear this voice more often, and heed!

Beloved, great blessings are in store for the church and each member as together we listen to God's voice. The counsel of Mary, the mother of Jesus, given to the servants at the wedding feast in Cana is good for us today: "Whatsoever he saith unto you, do it" (John 2:5).

"He that hath an ear, let him hear."

ness can be restored in us as we receive this wonderful gift. "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (2 Peter 1:2-4).

Some theologians set law over against grace and claim that these terms are mutually exclusive, that they are in constant warfare with each other. They further teach that those who recognize the binding claims of the law of God have fallen from grace, and those who accept freely of this grace will no longer be under obligation to law.

This is a mistaken idea and is a misinterpretation of New Testament teaching. The apostle Paul does not set forth grace as the opposite of law but explains the true relation between grace and law. Grace does not mean that we have license to live without law; rather, having received grace, we are enabled to live in harmony with the law. We gladly and willingly consent to follow the instructions of the law. It is our delight to do so.

Grace Makes Obedience Possible

With the law as a guide we appreciate more the gift of grace, which assists us in obeying the law. Only those who have accepted grace are able to keep the law. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be" (Rom. 8:7).

"Without the grace of Christ it is impossible to take one step in obedience to the law of God. Then how necessary that the sinner hear of the love and power of his Redeemer and Friend! While the ambassador for Christ should plainly declare the claims of the law, he should make it understood that none can be justified without the atoning sacrifice of Christ."—*Selected Messages*, vol. 1, p. 372.

Apart from Christ we are nothing and we can accomplish nothing. Any effort we put forth to try to do for ourselves what He alone can do brings a separation from God, and is a falling from grace. In speaking of legalizing Jews of his day Paul said, "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace" (Gal. 5:4). The same is true of all who try to earn salvation today.

We must never get the idea that we

The Grace of God—2

Grace in the New Testament

By W. G. C. Murdoch

IN THE New Testament we have the greatest demonstration of grace ever given—the life and person of Jesus Christ. John rightly said of Jesus that He was "full of grace and truth" (John 1:14). Heaven could have done no more for fallen man. The very floodgates were opened and grace was poured down freely upon the world through Christ. All who will may receive grace. There is no lack—the more we receive, the more there is, like a fountain that never runs dry.

John declared, we receive "grace for grace" (John 1:16), or as the Greek says, "Grace in place of grace." The more grace we communicate to those in need, the more we receive from God. "Each blessing appropriated became the foundation of a greater blessing. To have realized one measure of grace was to have gained a larger measure (as it were) in exchange for it."—B. F. WESCOTT, *Gospel of St. John*, p. 14.

Our store of grace is never depleted but is continually being replenished from the springs of heaven, which can never be exhausted. At all times we can "come boldly unto the throne of grace, . . . and find grace to help in time of need" (Heb. 4:16).

Paul recognized that he owed everything to the gift of grace. "But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I,

but the grace of God which was with me" (1 Cor. 15:10). Paul never tired of speaking of the riches and glories of God's grace. It was this grace that guided him and led him through all his missionary journeys, helping him to endure the many trials and afflictions that beset his ministry. In darkness this grace was his light, in sorrow his comfort, in poverty his riches.

All that Paul ever accomplished he recognized as due to God's enabling grace. By this grace working on his heart he became a new creature in Christ Jesus, and continuing in this grace, he was assured that he would be kept from falling and would one day receive an inheritance among them who are sanctified.

Peter declared that the divine like-

One Life

By Dorothy Bliss

As down through the years I pore
With eyes less dim—though once so
blind—

I see how God tried o'er and o'er
To draw my soul to Him so kind.

I marvel that so long He sought
To disentangle me from sin,
And give Him back the life He
bought—
To make me fit some soul to win.

are saved by acts of obedience to any law; but because we are saved we gladly comply with all of God's revealed will. It is grace alone that saves from sin.

Before his conversion Paul thought that a formal, punctilious observance of the requirements of the Jewish religion would save him, but after having been transformed by divine grace he realized the futility of such an attempt.

"As Saul yielded himself fully to the convicting power of the Holy Spirit, he saw the mistakes of his life, and recognized the far-reaching claims of the law of God. He who had been a proud Pharisee, confident that he was justified by his good works, now bowed before God with the humility and simplicity of a little child, confessing his own unworthiness, and pleading the merits of a crucified and risen Saviour. Saul longed to come into full harmony and communion with the Father and the Son; and in the intensity of his desire for pardon and acceptance, he offered up fervent supplications to the throne of grace.

"The prayers of the penitent Pharisee were not in vain. The inmost thoughts and emotions of his heart were transformed by divine grace. . . .

"The conversion of Saul is a striking evidence of the miraculous power of the Holy Spirit to convict men of sin. He had verily believed that Jesus of Nazareth had disregarded the law of God, and had taught His disciples that it was of no effect. But after his conversion, Saul recognized Jesus as the one who had come into the world for the express purpose of vindicating His Father's law."—*The Acts of the Apostles*, pp. 119, 120.

God has joined together these two great words, *grace* and *law*, but man has attempted to part them asunder and make the one opposed to the other. We could think of nothing more ironic than for a believer who has received God's grace and accepted joyfully the wonderful provision made for his salvation, to turn around and pour contempt and scorn upon God's holy law. The true Christian will desire to render loving and loyal obedience to his Creator at all times.

We must continually be on our guard against the pharisaical error of legalism—the belief that law keeping will save us. On the other hand, we must be equally careful not to fall into the opposite error of antinomianism—that there is no necessity for law of any kind and that belief in grace overrides the Ten Commandments and makes them obsolete, unnecessary.

Once a sinner has been freed from sin by accepting God's grace, he no longer serves sin or tries to earn merit by his own good deeds. "What

the law could not do" (Rom. 8:3) the grace of Christ was able to do.

The Function of Law

The Decalogue cannot justify. This is not its function. It cannot lift from our hearts the burden of sin. It does, however, occupy a very important place in convicting us of sin (Rom. 7:7) and in pointing us to the One who is the Sin-Bearer. This is a helpful and necessary service, and we should ever be grateful that the law does this for us. The signposts along the way serve a useful purpose in guiding us in the right way, but they do not take us to our destination.

To change the figure, we might point out that a mirror brings to our notice spots that need attention, but it does not remove them. Whoever would think of doing away with mirrors because they show us our true selves! Likewise the law is right and just and good, "if a man use it lawfully" (1 Tim. 1:8). But when men assign a function to the law that was never intended by God, it is then that a misunderstanding arises between law as a guide in conduct and grace as the means of salvation. "The grace of Christ and the law of God are inseparable."—*Selected Messages*, vol. 1, p. 349.

Like grace, faith also is not opposed to law. "Do we then make void the

law through faith? God forbid: yea, we establish the law" (Rom. 3:31).

This is another key text in Paul's intricate presentation on the relationship of law, grace, and faith. It sums up or brings to a conclusion one of the most telling arguments setting forth the contrast between the place of faith and the proper function of the law. Faith and grace instead of nullifying the Decalogue make it stronger in the life of the believer. It would be a strange action on God's part for Him to bestow one gift upon us that would thereby excuse us from rendering loving obedience to Him. Anyone who has obtained the gift of grace and of faith longs to render obedience to the Giver, not as payment for the gifts, but as a token of grateful appreciation, out of a heart of love for Christ. Heartfelt love for the Creator and our fellowmen is a manifestation of the great principles of the law.

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

(Continued in May 12 issue)

Once Saved, Always Saved?

By Raymond S. Moore

Professor, Andrews University

NOT long ago I was asked to explain our beliefs to the teen-age young people of a large community church near Washington, D.C. There were Baptist youth, Methodists, Presbyterians, Evangelical United Brethren, and others. It was a precious experience.

In their prayer circle the young people prayed that God might give them "light," and that "if our speaker has new light for us, we pray Thee that Thou wilt touch our hearts and make it clear to us." Young person after young person prayed in this manner.

I, too, prayed for wisdom that night. I explained our deep convictions concerning the divinity of God, His Son, and the Holy Spirit; praised His abiding love; and talked of salvation

through the grace of Jesus. The Sabbath was discussed, and other doctrines.

The close attention of the group indicated that everything apparently went well. But when question time came, there was one problem that seemed to puzzle them above all others:

"Do you believe in 'once saved, always saved'?"

This question is asked so often that I am convinced it is one of the most successful devices Satan is using to rob precious souls of the complete message of salvation. This is the way I was impressed to answer these keen-minded youth:

God has given us the power to choose between good and evil. In other words, we are free moral agents.

If He had not given us this right, He would have been justified in destroying the world and everyone in it as soon as sin entered the world. But God is a God of love. He wants those who serve Him to do so because they want to. He has prepared a home in heaven only for those who specifically choose to be there. (Also, it should be observed, heaven is a land of perfection, the dwelling place of a God whose very nature is opposed to sin. When sin came into His presence in heaven, He cast it out.)

Therefore, God is not going to force anyone to choose His way, that is, He is not going to force anyone to live in heaven with Him. According to the idea of "once saved, always saved" many people who had elected not to go to heaven, would be forced to go there, would be forced to be saved. Let me illustrate.

I have a friend who is one of the most distinguished professors of psychology in the United States, a widely known criminal psychologist, and author of a number of books. He used to be a consecrated Christian, a stalwart church worker. There was no question in anybody's mind about his consecration.

But as he spent more and more time reading the atheistic writings of a number of psychologists, he spent less and less time with God. Instead of looking to God as the author of all true psychology, he allowed modern atheistic psychology to supplant God in his life. Now if you mention Christ, he will ridicule you. When you talk about His grace and His blood, he acts as though you are to be pitied. He is a humanist, with little regard for a personal God or Saviour.

Now what will happen to this distinguished professor friend of mine if he continues in his present way? Years ago he accepted Christ and claimed His covering blood, His grace, His righteousness. Now he will have nothing to do with it. Do you think such a man would be happy in heaven? Do you believe God would force him to live there?

Specific Texts in Proof

In considering these factors I would like to have you note the following texts:

1. John 15 tells us that Jesus is the vine and we are the branches. In calling us His branches He is, of course, speaking of our abiding connection with Him. But He goes on to say, "Every branch in me that beareth not fruit he taketh away." And what happens to such a branch? It is "cast forth . . . and is withered . . . and . . . burned." This hardly sounds as though an unfruitful and unprofitable branch would be taken to

heaven. Paul says of those who formerly were in Christ but later become unprofitable to Him, that their "end is to be burned" (see Hebrews 6:8).

2. You will note that 2 Peter 2 talks about the judgment that will overtake those who are unrighteous. Reading through the chapter to verse 15, you will discover that this is referring to those who have been believers in Christ. It refers to those "which have forsaken the right way, and are gone astray, following the way of Balaam."

Verse 17 tells what the result will be—they will experience eternal darkness. King Saul of Israel is an outstanding example of this type of character. He was a man deeply devoted to God, but later he yielded to sin, finally dying a suicide. Is it likely that God will take to heaven a man who in his last days sought counsel from Satan through the witch of Endor?

3. Romans 5:1 tells us that when we accept Christ we are justified by faith. Our state of justification continues as long as our faith in Christ lasts. This is implicit in the gospel, for we read in Romans 8:1: "There is therefore

now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

Here, two things are obvious: (1) Some who have been in Christ Jesus have chosen later to walk after the flesh. (2) Freedom from condemnation is offered only to those in Christ who walk after the Spirit. In chapter 8:6 Paul tells us that "to be carnally minded is death." In view of this, what is the future for my professor friend? Or for anyone else who has turned from God to follow sin?

Feeding on Christ

4. John 6:53, 63. Here Christ declares that the only way we can have life in us is to eat the flesh of the Son of man and drink His blood. What is His flesh? The sixty-third verse makes this clear. He Himself is our spiritual nourishment. We must have a *continuing* experience of partaking of His life. Without this we will die spiritually just as we would physically if we neglected to partake of food. A person cannot cut himself off from spiritual food and live a spiritual life. This fact alone is enough to persuade me of the falseness of the theory "once saved, always saved."

5. A text commonly used by those who believe in the doctrine "once saved, always saved" is 1 John 3:9. But note the last part of verse 10 which reads, "Whosoever doeth not righteousness is not of God." This indicates that we will be saved only as long as we continue in fellowship with God through Christ.

6. If I were permitted but one Bible text to demonstrate the error of "once saved, always saved," I would probably turn to 1 Corinthians 9:27 (although Matthew 24:13 is also very good). Here Paul specifically describes the Christian's race, the battle against sin. He concludes, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." The cross references in the margin, Jeremiah 6:30 and 2 Corinthians 13:5, suggest that *castaway* might also mean *reprobate*.

If Paul felt that he had to live a consistent life in Christ or risk rejection and abandonment by God, how much more should we!

Writing to Timothy, Paul expressed his confidence that God takes care of the future of those who are constantly committed to Him (2 Tim. 1:12). Paul again reminded his young friend of this in 1 Timothy 6:20 where he pointed out that it was possible for Timothy to sin. Though Timothy was a very thoroughgoing young Christian, yet he was warned of the danger of losing salvation. Paul reminded him still another time of this in 2 Timothy

Healing Balm

By Margaret Locke

So many mistakes o'er which we grieve
We cannot retract, nor the Master deceive.

So many words should not have been
spoken,

Kind deeds were not done, promises were
broken;

Life carelessly lived and little love shown
To the dearest and best, our loved, our
own.

But the past is past, and the scalding tears
On memory's page of the bygone years
Are replaced by a peace that sweeter
grows

As the love of the Saviour brighter glows
In the deep-scarred hearts that He sees
and knows.

For the wounds were soothed with a healing
balm

Applied by the Saviour's nail-pierced
palm,

And love of self and the world has died,
Replaced by the love of the Crucified.

And the yearning heart cries out, How
long

Until we can join the ransomed throng
And view the scenes of the glory land,
And kiss the prints of the nail-pierced
hand—

The hand that has soothed and healed
and blest,

The hand that leads to the land of rest,
The hand that gives to His own what is
best?

1:14 where he pointed out the necessity of keeping that which God has committed to us by His Holy Spirit. 2 Peter 1:10, 11 also points out that *diligence* to do good is required by our heavenly Father.

Though we fall we will not be utterly cast down—as long as we keep our eyes on the Lord. The psalmist David makes this plain in Psalm 37.

It is only when we turn to deliberate sin and wickedness that we “shall be cut off.” For “when it is in the heart to obey God, when efforts are put forth to this end, Jesus accepts this disposition and effort as man’s best service, and He makes up for the deficiency with His own divine merit.” —ELLEN G. WHITE, *Selected Messages*, vol. 1, p. 382.

showed by Elijah] is needed in the world to-day,—faith that will lay hold on the promises of God’s word, and refuse to let go until Heaven hears. Faith such as this connects us closely with Heaven, and brings us strength for coping with the powers of darkness.”—*Prophets and Kings*, p. 157.

Paul connects hope with faith and love, designating it as a great virtue needed to build character. He says, “We are saved by hope” (Rom. 8:24), and that it is “an anchor of the soul, both sure and stedfast, and which entereth into that within the veil” (Heb. 6:19).

Hope is also closely connected with courage, a virtue that God especially urged Joshua to exercise as he led Israel into the Promised Land (Joshua 1:6, 7, 9). “Hope and courage are essential to perfect service for God. These are the fruit of faith.”—*Ibid.*, p. 164. Since they are “essential to perfect service for God” they are also essential to the building of a perfect character, and must be packed into our hearts to make our inventory of virtues more complete.

We come now to steadfastness, a virtue that the apostles recognized as extremely important, especially at a time when we are called upon to stand against the onslaughts of the wicked one. Paul writes, “My beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord” (1 Cor. 15:58). Peter warns, “Beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness” (2 Peter 3:17). Again Paul writes, “For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end” (Heb. 3:14).

We are told that only half of those who begin to live a Christian life have fortitude and stamina of character sufficient to remain true to what they have learned to be truth. No wonder the apostles urge upon us the need of steadfastness in order to stand firm, though the heavens seem to fall and there is chaos all about us.

Another virtue we need is patience. After we do the *will* of God we need this attribute to receive the *promise* of God (Heb. 10:36). “The purest joy springs from the deepest humiliation. The strongest and noblest characters are built on the foundation of patience, love, and submission to God’s will.”—*The Acts of the Apostles*, p. 319.

We all appreciate a person of sound principle because principle is the foundation of all virtues. Someone has said, “Principle is the rock upon which the house of character is built.”

Are these virtues among the things you are gathering together for your journey to heaven?

Packing for Heaven

By F. R. Isaac
Retired Minister

JUST as surely as we pack into our bags various articles to be used on a trip to some distant land, so surely must we pack into our hearts certain virtues for our trip to heaven. The sooner we learn what preparation for heaven involves and how the virtues needed may be obtained, the more intelligently we can prepare for the heavenly journey.

Let us bear in mind that preparation for heaven necessitates imbibing virtues that saints can take through the portals of the city of God with them. “Those who are under the instruction of Christ in this world will take every divine attainment with them to the heavenly mansions.” —*Christ’s Object Lessons*, p. 332.

We are told that “a character formed according to the divine likeness is the only treasure that we can take from this world to the next” (*ibid.*) and “it is now that we are to form characters for the future, immortal life” (*ibid.*, p. 342). This plainly states that character is *formed* (not inherited, or purchased, et cetera). The forming of character is the process of “packing” virtues that God can admit into heaven.

In *The Acts of the Apostles*, page 319, we read, “As a precious treasure, it [love] will be carried by its possessor through the portals of the city of God.” So love is one of the greatest virtues to put into our character.

There are many evidences that show whether we have love in the heart. “The two great principles of the law of God are supreme love to God and unselfish love to our neighbor.” —*Testimonies*, vol. 3, pp. 511, 512. “Love not only bears with others’ faults, but cheerfully submits to whatever suffering or inconveniences such forbearance makes necessary”—*Ibid.*, vol. 5, p. 169.

“Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude” (1 Cor. 13:4, R.S.V.). Love is the first essential to pack into our hearts as we contemplate our journey to the land where the saints shall gather to celebrate their glorious victory over sin.

“The great moral powers of the soul are faith, hope, and love.”—*Ibid.*, vol. 3, p. 187. Faith we might term the second great virtue to pack into our hearts for our heavenward journey. It links up with love, since “faith and love are golden treasures, elements that are greatly wanting among God’s people” (*ibid.*, p. 255). It was faith that enabled Enoch to be taken from this world to the next. “By faith Enoch was translated that he should not see death; and was not found, because God had translated him” (Heb. 11:5).

“Faith such as this [the kind

Tempest Faith

By Lawrence Eldridge

Look up, O soul who needlessly repines,
Whose heart is stooped to grieve, lips
bent to sigh!
Above the black-robed clouds the sun
still shines
And casts its beams unfettered through
the sky!

Each gale whose foam-capped fury rends
the sea
Is just the herald of a rainbow’s plume;
And every blood-tinged, cross-crowned
Calvary
Blends with the splendor of an empty
tomb!



OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE JOY SHERMAN

Little People and You

By Iris Dahlberg

HOW can I find more time for the children when every day is so full?" Mrs. Josy asked her husband one day.

"Let them help you more—do things together," he replied in that offhand way that men have. "I remember when I was a little boy—" Mr. Josy leaned back from the dinner table, put his hands behind his head, and succumbed gently to a nostalgic mood. "Whenever I was told to do something in a fussy way, or was made to feel that I was in the way, I resented it. I was a very stubborn boy and—"

"You did, dear? Go on."

"Well, don't all children react that way? As I was saying, or meant to say, children are *people*; they like to be treated with respect; they like to be included in things. Naturally, they aren't concerned about messing up the house if mother always cleans it and does every little thing herself. They get the feeling that they are merely in mother's way and that the house is her big concern in life. Let them help—teach them to help."

"It's so much easier to do it yourself!"

"Yes, but once they learn, it will mean much to them and you too. I don't mean that they should work all day long—that would be too hard all the way around. Often they are only watching and think they are helping as they putter around with their toys and imitate what you are doing. But as they grow older they can do more. Instead of feeling that it is necessary to drop everything to be with the children, *include* them in what you do."

Mrs. Josy thought about this sage advice and tried to put it to use.

"Mamma, do the beans need stirring?" Little Ann was perched precariously on a stool, dangling a pot-holder over an open flame.

"No, dear, please move away from the stove." There is a moment's silence, and then—crash!

"Mamma, the cat tripped me and I dropped the big bottle of milk. Shall I let him lick it up?" It's Janie this time.

"The cat *didn't* trip her," protests little Ann. "She jumped over the cat—I saw her!"

"Harold Josy," calls Mrs. Josy, on the verge of tears, "I've had enough of this—you teach them something while I fix supper."

"All right, girls," Mr. Josy agrees, "Mommy is right. You are too small to handle food and you may get burned running about under her feet. But you can set the table and fold the napkins; then I will read you a story while we wait for supper."

This proved to be a good solution for the Josy preschoolers. In fact, they

have become so adept at setting the table that when Mrs. Josy has guests on Sabbath these two little girls have the table all set in a short while, and Mrs. Josy can concentrate on preparing the food. Of course, the forks are sometimes upside down and the napkins aren't folded just right, but a mother must remember what God Himself remembers about us all: perfection is progressive.

A Sense of Belonging

More than anything else, children seem to need a sense of belonging. There is a lot to be said about security, but one of the simplest, wisest remarks I've heard on the subject was this: "When my girls were little, they worked right alongside of me and they loved it, because we did it *together*. Now they are grown—one is married to a minister and one to a doctor. They've both had some years of

mighty hard work getting through school and all, but they didn't mind it. They both tell me that they always appreciated the way we used to work together back on the farm; they learned to work fast and enjoy it, because we did it *together*."

But is work the only thing that binds a family closely together? Of course not! If all work and no play makes Jack a dull boy, it will also make a dull mother, a dull father. It's easy to share play—fun on the beach, picnics in parks, walks through the woods. These are the times when parents relax and give a rest to commands such as "Stop that," "Don't," and "Be still."

One little fellow I heard of was just learning to talk. He knew three



H. A. ROBERTS

It's fun to sweep when mother's sweeping.

things: "Stop that," "Don't," and "Shut up!" Obviously his daddy and mother needed to leave the dishes in the sink, if necessary, or the paper under the door, and go out into the sunshine more often.

Summertime, especially, is full of wonderful opportunities for binding the family closer together. The days are long and warm—a picnic supper can be all ready to go when dad gets home from work—and one doesn't have to be rich to get a change of scenery and enjoy some simple family fun. All members of the family enjoy these outings. Did you ever see a baby who didn't like to dig in sand or splash in water? And what mother will fail to appreciate the luxury of sitting in the sun!

Family Traditions

A certain spirit, something akin to patriotism but stronger even than that, should prevail in a home where hearts are bound together from the earliest years. A school with much school spirit always has certain traditions that are repeated from year to year: the annual picnic, the formal banquet, the seniors' coming-out day, et cetera. So do clubs and churches. And so must families. We eat together, play together, rest together, and most of all—worship together.

"I'll always remember the Sabbaths at my childhood home," a middle-aged woman told me wistfully. "Ah, the rolls—the Sabbath rolls—I miss them yet. The table was set pretty, and mother played records. You know, it's funny, but after all these years I still miss those Sabbaths." And then she added in a philosophical vein: "It's a good thing, I think, when there are some little traditions to remember, something to *miss* when you have left—like mother's Sabbath rolls."

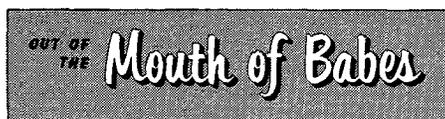
Every family has certain small sayings, jokes that have meaning to no one else, made-up words that mean more than whole sentences. These are the invisible possessions of which the spirit of the home is woven. The little nonsensical matters, and the deeply religious feelings, the laughter, and the tears shared—all these things bind hearts together.

For it seems to be the *sharing* of experiences, rather than what is done, that means the most. Every family is different, and must be so. "My father was an evangelist," one well-adjusted college student told me. "I always had to sit on the front row and keep the baby quiet while mother played the piano. We moved around a lot and were always going to meetings." She was smiling as she related this, almost beaming—becoming quite enthusiastic, in fact.

"You didn't resent this?" I queried.

"Resent it! Why—we were *part* of it. I didn't want to be left out for anything. Mother always said I was as much help to dad as she was. Now, when I go home on vacations, I play the piano and mother takes a rest."

I thought about this awhile and decided that I'd quit worrying about spending more time with my children. All the children actually crave is to spend more time with *you*, being a part of your plans, your work, your life. They must, simply must, identify themselves with you, copy you, follow you about, watch you, look over your shoulder, go where you go, and do what you do. It isn't possible to brush them off a hundred times a day and then try to make up for it by merely devoting an occasional hour to their amusement. Just let them be what they are: part of the family, little *people*, respected and loved, helping to lift the load, sharing the fun, and kneeling with you in prayer. This is all they want; is it too much?



Faith in God

My little son was not quite three, but I had reprimanded him for some minor thing that he had done, although it had happened while I was not present. He said, "Mamma didn't see Johnny do it." I explained that he shouldn't do it anyway, whether mamma could see him or not, because God could *always* see him. He thought this over for a moment, then answered, "God can fix the naughty things back."

LETHA DE BLAISO



Homes for the Homeless

By Arthur S. Maxwell

There was so much the disciples wanted to know about the future! Like you and me they wanted to see tomorrow as clearly as today.

Once Peter said to Jesus, "We have forsaken all, and followed thee; what shall we have therefore?"

Jesus had just told His disciples how hard it is for rich people to enter His kingdom; so Peter wanted to know what reward there would be for those who had given up everything, as he and his friends had done. He was thinking of their boats, their fishing nets, their little homes. They had left everything for Jesus. Now they were poor, with some-

times not even a place to sleep, save on the open hillside.

Was it always going to be like this? Would they never have a home again?

"Truly, I say to you," He said, "in the new world, when the Son of man shall sit on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel. And every one who has left houses or brothers or sisters or father or mother or children or lands, for my name's sake, will receive a hundredfold, and inherit eternal life" (Matt. 19:28-30, R.S.V.).

I can see Peter, James, John and the rest of them smiling at each other as Jesus made this promise. To think that they, just humble folks from Galilee, would be the chief judges of Israel! How wonderful! Yes! And at last they would all have nice houses to live in. Never again would they have to wander from place to place, hungry, thirsty, and homeless.

But there was something else they wanted to know. For some time Jesus had been dropping hints that He wouldn't be with them much longer.

"Little children," He said to them once, very tenderly, "I shall only be with you a little while now, and where I am going you cannot come."

Peter was worried. Lonesomeness clutched at his heart.

"Lord, where are you going?" he asked.

"Where I am going you can't follow me now," said Jesus. "But you shall follow me afterward."

"Why can't I follow you now?" asked Peter.

He was puzzled. So were the rest of the disciples. They could not bring themselves to believe that in "a little while" their beloved Master would leave them. And if He did, what would happen to all His promises of houses and friends and loved ones and life everlasting?

"Let not your heart be troubled," He said to them, in words that will live forever. "Ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

He could not have spoken more plainly. He was going far away—to His Father's house.

Maybe He was looking up at the stars as He spoke. Somewhere at the heart and hub of this great shining universe He would meet the One who had sent Him, whom He so dearly loved.

But no matter how far He went or how long He stayed away, He would never forget His disciples. No indeed. He would prepare a place for them and make it lovelier each passing day.

She Learned Too Late—6

Rebuilding Life With God

By Josephine C. Edwards

Against her parents' wishes, Molly married John, a young man not of her faith. Almost immediately difficulties developed. John's parents interfered in their lives, and other influences produced tensions. Hoping to free themselves from meddling by the Carlocks, the young couple stayed several days at the home of Molly's parents. Meanwhile, Mr. Carlock offered John \$1,000 if he would leave Molly. John wanted to leave for a month or so, collect the \$1,000, then come back. One morning when Molly woke up, John was gone.

THE days went by, but no word from John. Not a word. Molly figured that must be one of the conditions Mr. Carlock had imposed. No communication, no effort to see her or get in touch with her.

About two weeks later one of the Carlock neighbors said John and his folks had gone to Capital City and that they might stay a month.

In a few days mother and father decided to send Molly to see Aunt Carla, who lived in a village some 300 miles away. They knew Molly was suffering agony. She broke down one night and told them what had happened.

The last straw came when a letter arrived from old Mr. Carlock's lawyer. He said he had been instructed to let Molly know the terms on which her husband would return. They were listed and numbered, cold as wedges of ice. She must cook anything she was asked to. She must not attend churches having beliefs that would humiliate her husband and his family. She must not have two rest days a week. She must not have her folks eating and living off the family all the time.

Molly laughed and cried alternately. It was all so absurd. She packed her trunk for an extended stay with Aunt Carla, and the next morning father took her to the train.

One night two weeks later John drove up in his buggy. He looked haggard and sad. Arden met him at the door. John got out of the buggy, and stood, a little embarrassed, his hat in his hand. His eyes roamed all over the house, garden, and the porches.

"Where's Molly?" he asked.

"She's not here," Arden answered, looking John straight in the eye.

"Where is she? I need to see her for a few minutes, at least," John said

nervously. "I must go on, but I want to talk with her."

"I'm not going to tell you where she is, John, and I don't think it's any use for you to talk to her. You've been gone from her without a card or a letter for more than a month. I don't think you deserve any information."

John stood looking at his brother-in-law for a minute, his face as red as a beet. Several times he started to say something, but seemed to think better of it.

Finally he spoke.

"You think I'm a cad," he said. "I probably am. But Molly is kind, and I think when I explain, that she will understand. Tell her I want to see her."

"I tell you, John, she's not here, and hasn't been for more than two weeks; and she won't be here for some time to come."

John turned away. It was the last

time he ever stopped at the old home.

In about three weeks Molly came home, healed somewhat in spirit, for she needed the distance and the calm of her aunt's home to quiet her heart and to prepare her for what must come. She reread the lawyer's absurd letter, but decided not to answer it.

Just about then, the *Health Reformer* came, a magazine issued by the Battle Creek Sanitarium. In looking it through, Molly decided to go to Battle Creek and enroll in the nurse's training course.

"My life won't seem spoiled if I do a work for the Lord like that," she told her mother. "I don't feel that the Lord has cast me off just because I did one foolish thing. I can try to salvage something."

"Of course you can, dear," mother said. "I am more than glad. You will be far enough away so that you won't be bothered by John or his folks. But really, dear, you ought to get a legal separation, or he may come and give you trouble."

"He may want to marry again," Molly said. "I should not want to stand in the way of what he calls happiness. I think I can find mine; I hope he can find his."

So Molly sued for divorce. Her lawyer told her he would have no difficulty getting it, but he had not counted on the Carlocks. They protested the decree, and there was a trial that lasted for three days.

Through it all, Molly was sick at heart. It was hard to be discussed by



SE. Bohmann

Kind, gay, and clever, Molly was all over the big, beautiful sanitarium, being a blessing everywhere she went. The patients loved her.

everybody, and have one's thoughts and feelings argued about, even laughed at by a few.

The decision went to Molly. The proof was all on her side. The sheriff and Henry told of the gun incident, and Hilda told of John's folks coming every weekend. The drunken episodes and John's unexplained absence several weeks in length—all were considered.

Scarred, but Free

At last the judge granted the decree, and Molly was free—scarred, yes, but free to start building a new life. The alimony the judge demanded was granted, and with it as a nest egg Molly headed for Battle Creek. She donned the stiffly starched uniform and started in on a long, long service for the sick and suffering that was to last through 53 years of bedside ministry.

She was cute, gay, and clever, and soon was as popular as any girl in the

sanitarium. But she would not look at the young men. Many a young swain yearned for even a smile from her, but she was unresponsive. It was as if one portion of her heart was dead.

Perhaps it was. But the rest was alive. And she was all over the big, beautiful sanitarium, busy, a blessing everywhere she went.

Once when she went home, by chance she saw John on the train. He had been to Capital City on business. Molly was gracious, but it was hard to believe that this man, smelling of tobacco smoke, and faintly of liquor, had once been her husband. Common, even a little coarse, he was, and grossly selfish. She wondered why she had not seen it before it was too late.

"Arden tells me you've married again," said Molly.

"Yes, but she is not you. . . . I can never be as happy with her as I was with you."

"How can you say that, John? We

were terribly unhappy, as you know."

"Yes, but it was not entirely our fault. And the folks are pestering Bertha and me till we could almost die."

"Well——"

"Molly," his voice almost caressed the name, "Molly, Bertha is not in good health. She is terribly sickly. If she——"

"No, John, never. No. And if you will excuse me, I am going into the next car. You have a wife, and I would not for the world add a straw to her burden. I know what it is. Good-by."

She left him in a dignified way, and he looked after her with the longing in his eyes so characteristic of those whose years of dissipation have left them weak willed and futile.

Rich in Service

She never saw him again. But she did see lovely things. She nursed in the beautiful Orlando Sanitarium in Florida, and walked down lovely avenues of orange trees and blooming oleander. She took patients to Atlantic City, to Boston, to the Gulf coast. Her life became rich in service for others. She often said that the Lord had brought some good out of evil; her sorrow had driven her to face the issue of making her own way in the world.

Many times in the years that followed, men, fine men, asked her to share their lives, but she always shook her head. When those not of her own faith attempted to court her, she reminded herself of the Bible counsel, "Be ye not unequally yoked." She also told herself: "The path to eternal life is steep and rugged. I will take no additional weights to retard my progress. I know all too well how heavy those weights can be."

Molly studied music, took French and Spanish, and her life became rich in worth-while achievements. Her lovely voice was in great demand, and her compositions, though few, were beautiful. Now, after many years of service and of reflection on the wisdom found in the Bible and the Spirit of Prophecy, she often gives this counsel to those who are contemplating marriage with one who is not dedicated to Christ and who does not share a love for the precious truths of the Advent message:

"To connect with an unbeliever is to place yourself on Satan's ground. You grieve the Spirit of God and forfeit His protection. Can you afford to have such terrible odds against you in fighting the battle for eternal life? 'Unless you would have a home where the shadows are never lifted, do not unite yourself with one who is an enemy of God.'—*Testimonies*, vol. 5, p. 363."

[The End]



● Daniel Russell, from Norfolk, Virginia, recently placed second in the annual temperance oratorical contest at Emmanuel Missionary College. When he was a student at Pine Forge Institute he placed first in the oratorical contest there.

● William Nordgren, a sophomore social welfare major at Union College, was the winner of the 1960 oratorical contest sponsored by the American Temperance Society. Other contestants were Estelle Ramirez, Lloyd Thompson, Noel Fraser, and Eugene Hermanson.

● The MV Society of the Corning, New York, church recently presented a program entitled "Reformation of the Remnant," portraying the self-dedication of all gospel pioneers. Events in the lives and works of such stalwarts as John Wycliffe, Martin Luther, John Wesley, Roger Williams, William Miller, and the Scandinavian child-preachers were depicted. Taking part in the program were: George and Danette Choban, Debbie and Larry Knowles, Ellen Marie Brasted, Dwight Hogencamp, Carra and Vicki Howard, Faith Brown, and Lauren and Sharon Simkin.

● The Union Springs Academy temperance team, under the direction of H. K. West, Bible instructor, presented their program in the Wayland, New York, church, February 13, and in the Binghamton, New York, church, February 26. The program included the winning orations of the temperance oratorical contest by Juddy Butterfield and Allan Gates, and special music by the academy trio.

● Senior student Gordon Hoppe attended the Massachusetts Conference on Children and Youth at the University of Massachusetts, February 2, 3. This was a State-wide citizens' conference held in preparation for the Golden Anniversary White House Conference in Washington, D.C. Gordon Hoppe was one of two students who represented the college at the White House conference. The other was James Yong, a junior theology student, who attended as an international guest. From Penang, Malaya, he formerly attended Southeast Asia Union College in Singapore. He was a student teacher there and also publicity secretary of the temperance society. He also canvassed in Borneo, Thailand, and Malaya.

● ". . . His Steps" was the theme of the Week of Devotion announced by Eugene Gascay, sponsor, and Tom Robinson, spiritual vice-president of the Associated Student Body at Campion Academy in Loveland, Colorado. The morning speakers were: Sandra Kier, Verla Liggett, Steve Kohler, Eddie Rouse, Merrill Schidler, and Bob Bird. Evening speakers were: Jim Gardiner, Tom Arany, Wayne Hardaker, Paul Gibson, Wesley Cooper, Mary Enoch, Margaret Wall, and Roger Bradley. Each student was given a *Steps to Christ*, by Ellen G. White, and a small door poster for his room stating, "Wait! Did you Pray?"

● At present the boys in the Iran Training School are all in grades seven to nine. These boys are showing a definite interest in student colporteur work. Recently, some of the boys were permitted to visit their homes. When they returned to the school it was learned that two of them had tried to sell books from house to house, and the Lord had blessed their willing efforts.



Layman Yun Chi Sung and Lee Won Woo join Missionary George Munson and his teen-age son as they travel to Peaceful Nod Island by motor launch.

us to the porch of his grass-roofed home. As we sat cross-legged on the wooden floor I explained to my teenage son, Lloyd, that the kind-faced, curious group of men, women, and children who had gathered around us had never seen a blond American boy before. They discussed his blond hair and long legs, and my age, and after a while a little girl piped up, "These white people have five fingers on their hands. I wonder whether they have five toes on their feet?"

Nine Pigs to Market

Mr. Lee brought a large dish filled with cool slices of watermelon. As we refreshed ourselves Mr. Yun Chi Sung, our lay preacher and guide, told us a story about nine pigs that went to market.

"It was a cold, windy day in March when I first visited the island of Peace-

farm. His friends were surprised, for they knew he was planning to do business there that day. 'I have a feeling I should go back to the farm,' he explained, refusing even to eat breakfast.

"When he arrived he was happy to meet me. As we greeted each other with deep bows I put out my hand and gave him a good old Adventist handshake. I learned that he was a retired professor from a Seoul university. Five years ago his father died, leaving the farm to his son's care. Along with his farming he had an interest in a local brewery. With a twinkle in my eye I told him, 'I have a plan to present to your people here on this island that will make their families happier, their farms prosperous, and their hearts peaceful.'

"This interested Mr. Lee, for he was active in community development

From Animism to Adventism

By *GEORGE MUNSON*

Secretary, Ministerial Association, Korean Union Mission

I FELT like a modern explorer as I walked down the rickety gangplank of the old motor launch onto the island of Peaceful Nod, off the southern coast of Korea. Several passengers whose home was on the island followed our party onto the beach. With a basket of yellow melons on her head, the last passenger disembarked gracefully onto the pebbled beach; a barebacked sailor pulled the plank; and with a shout to the passengers to go to the stern of the boat, the Korean captain worked the bow of the launch off the beach. Its horn tooting triumphantly, the boat chugged off, leaving us there on the island of Peaceful Nod.

Turning inland we followed the footpath that led over the hill to the little village of Ko Nam. Along the way, groups of well-dressed young people met us. Their deep bows and words of welcome made us feel at home. As we neared the village several small boys came out to shout at us in broken English, "Hello! O.K. Gum hav'a'yes?" I thought, "That's proof we are not the first white men to land here."

Our host, Mr. Lee Won Woo, led

full Nod," he began. "After giving a series of Bible studies in the church at Taechon, a town on the mainland, the deaconess there asked me to preach to her relatives living on this island. I agreed to spend a few days with her on the island, so we boarded the old launch and made the two-hour trip. As we were stepping into a tiny sampan both of us lost our footing just as the boat dropped into the trough of a wave. The day would have ended in tragedy if a strong hand had not reached down and pulled us out of the icy water.

"Going ashore we walked for three miles seeking for shelter and warm food. As the sun was setting we neared the village of Ko Nam. Clutching at our wet clothing, we entered a courtyard intending to ask for lodging, but the smell of native whisky drove us to the next house. There a husky voice directed us to the home of a retired university professor. It was the home of our host, Mr. Lee Won Woo. Mr. Lee was not home, but his wife offered us lodging.

"The next morning Mr. Lee, who was visiting in another town, rose early and prepared to return to his

projects. His father had been a county supervisor for years. After returning to the farm the young college man had given his spare time to teaching the local teen-agers their junior high school lessons. Every night these young people met at his home to study. He



Adults join the children on the grass mats laid on the Sabbath school begins. In the background is the newly erected house with 500 pullets. To the right is the empty pig

even ran for the legislative assembly during the last election.

"Together we studied the Bible. Mr. Lee accepted the truths I presented. Slowly the whole pattern of Adventism unfolded before him. When I first arrived at his home the best dishes of sea food and the savory preparations of Korean gourmets were placed before me.

"With as much tact as I could I pointed out that God's Word shows that Christians should not eat shark's fins, clams, crab meat, and swine's flesh. We studied the doctrines and Mr. Lee accepted each tenet in simple faith. After we studied the Sabbath, we organized a Sabbath school. Soon the mission office in Seoul received tithing payments from far-off Ko Nam village.

Christianity Changes Mr. Lee's Farm

"As the Spirit of God worked on Mr. Lee's heart the whole farm felt the effects of a changed life. All farm hands were invited to attend church services on Saturday rather than to do work. Even the old oxen, used for plowing, spent Sabbath munching on a pile of newly cut grass. Some of the old village elders began to stroke their thin beards and say to one another, 'What's happened to young Lee?'

"One day while Mr. Lee was out in the farmyard supervising certain changes, he found himself standing in front of the pigpen. Suddenly he remembered the words of Leviticus 11: 'And the swine . . . ; he is unclean to you.' Turning to his hired man, he said, 'When is the next market day?' (Market day in Korea is every fifth day.) The answer came, 'In two days.' With conviction in his voice the young farmer ordered the pigs sold."

"The hired man thought he had heard wrong, but Mr. Lee, emphasized, 'Yes, all nine of them. And buy 500 baby chicks to take their place.' When market day came, all the hired help with big switches in hand went down the road urging nine pigs to market."

Sabbath on the Island

August 15, 1959, was a very special day. To Adventists it was the Sabbath, the memorial of Creation. To the people of Korea it was Independence Day, the day when Korea became a nation. To the animists of Ko Nam village, and especially to Mr. Lee's family, this was the anniversary of Mr. Lee's father's death. All good ancestral worshipers would have a special feast and offer their usual sacrifices at the local shrine.

The young village leader came to me for advice. As I counseled with layman Yun, we decided on a short service with a Bible study on the hope of the Second Coming and the resurrection. Instead of the usual tears and wailing a quiet assurance settled over the members of the family. We then joined the family in eating a simple breakfast of rice, fried eggs, and seaweed soup.

Hearing the voices of children singing our gospel hymns, I went to the large courtyard to find a large group gathered to begin Sabbath school. Grass mats had been laid down on the bare ground, and adults and children sat on these, row after row. A young man led the singing as the group followed the words of the song written on a chart hanging in front of the outdoor church.

I was surprised to hear these villagers sing. Knowing that they had left the superstitions of animism only six months before, I was pleased to hear them carry the gospel tunes so well.

Mr. Choi, the Sabbath school superintendent, had prepared a fine program. I asked the lay preacher sitting next to me how they were able to produce such a fine program. He said that Mr. Choi and his wife had gone over to the mainland and spent some time in one of our larger churches learning the songs and getting ideas on church programs.

A Mispronounced Word

More village elders joined the people sitting on the mats as we conducted the church service. As I spoke to the people on the fall of man smiles came over their faces. I had mispronounced a word. Instead of Eve's eating an apple I had her eating a king! Several hands went up as I called for a decision to accept salvation through Jesus Christ.

After the benediction layman Yun announced that the congregation would shake hands with the minister. This was a new custom to people who had seen only Korean customs handed down for 12 centuries here on Peaceful Nod Island. A group gathered at the courtyard entrance to watch the handshaking. Grins crossed the time-etched faces of many a fisherman and farmer.

That afternoon we visited the homes of the villagers. Going into one court I noticed that the gate was lying on the ground, rotting. "Don't they ever close the gates here at night?" I asked our guide. "No, there is no stealing here and the tigers have long since left the mountains of Korea."

While visiting one home I heard singing. It sounded like an ancient dirge. Soon we came to the source of the music. We could not believe our eyes. Six boys learning their Chinese characters! Here was a method of education that dates back to the time of Christ. Two old bearded patriarchs sat on a raised platform, asking questions about the Chinese characters, between puffs on three-foot bamboo pipes.

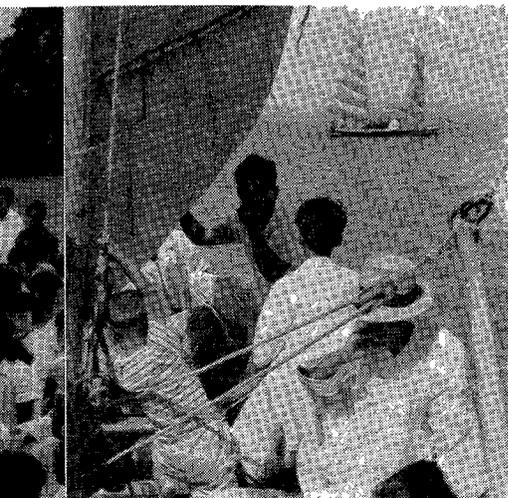
What a contrast to what we had seen earlier. Six boys, steeped in the superstitions of animism, while on the other side of the village that morning more than 100 boys and girls sang the favorite hymn, "Jesus Is Coming Again."

The Village Shrine

That Sabbath afternoon Mr. Lee wanted to show us two plots of ground. One he was planning to dedicate to God for a building lot. As I stood there looking out over the village, with the green hills and island-dotted ocean beyond, Mr. Lee told me of his plans to build a house for God. The other lot was the place his ancestors had set aside for the worship of spirits. The old shrine was on the top of the highest hill with a thick grove of trees hiding the small building.

He turned to me and said, "Pastor Munson, someday I want to convince those people down there in that village that this ancestor worship is wrong. I want to help them turn this grove of trees into a park. We will come here and hold Sabbath school classes rather than offer the heads of oxen as sacrifices to the spirits, as we have always done in the past."

As the sun set into the Yellow Sea we talked of our hope that one day all the groves we could see from the mountain would become shelters for Sabbath schools, when all the villages nestled in the distant mountains on the mainland would receive the gospel story.



nd as
gicken

We ferry across to the mainland on this sailboat. Boats like this have been sailing these waters since the time of William the Conqueror. The sailboat in the distance is ferrying a cow and two calves.

News From Home and Abroad

Sentinel Publishing Company, South Africa

By Bernard E. Seton
House Editor

AND what is this?" asks the proofreader.

"The third-quarter Runyarwanda Sabbath school lessons," replies the African worker, who has come up from the composing room.

"And when do you need it?"

"In an hour's time," is the response.

What would you do if confronted by 13 lessons in a strange tongue? After a while you would do the same as our proofreader. You would take the printed material, carefully compare it, word by word, with the original typewritten copy, and check for every mistake that your uncomprehending eyes could possibly discover. It would not be exciting work; it would be wearying; but it would be essential.

Mrs. Lander, our proofreader and editor's secretary, has to face Sabbath school lessons in eleven languages four times each year. And they are but a small part of the African tower of Babel with which the Sentinel Pub-

lishing Company deals, for it prints books, tracts, Ingathering material, magazines, and pamphlets, in 23 different languages.

This bewildering linguistic array comes from the multiracial nature of the population served by our Southern African Division publishing house. To many people an African is, well, just an African; but to workers in the Southern African Division, with its 11 spacious countries and dozens of different tribes and varied races the problem is by no means so simple. The differences between the Masai in East Africa, the Baluba in the Congo, and the Amaxosa in South Africa are probably greater than those between the French, German, and Italian peoples in Europe. These contrasts are apparent as our printing presses pour out black-and-white messages in a score and more of the strange tongues spoken in our field.

This multilingual work is done in the southernmost tip of Southern

Africa. Here, seven miles from the center of beautiful Cape Town, not far from the Atlantic and Indian oceans, shadowed by the noble bulk of Table Mountain and its close companion, Devil's Peak, stands the Sentinel Publishing Company. Its building and grounds are mildly historical since for more than 50 years they have been denominational property. Within that half-century drastic changes have taken place, but the old building still rises from its grassy surroundings and forms an oasis in the midst of ever-growing residential suburbs.

Within the last year or two the house has been sprouting wings—wings of brick, cement, and steel. The extra floor space they provide is being used profitably by additional machinery and improved dispatch and storage facilities; but it will not be long before more machinery and more space will be needed. A rapidly growing division demands a rapidly expanding publishing house.

As the African is jerked to his feet by the violence of contemporary politics, he needs wise literature to point out the path he should tread. Without it he may run amuck; with it he can follow the road of Christian development. As the European in African territories faces the fears of the immediate present and very near future, he, too, needs the guiding ministry of Christian books and magazines. The Sentinel, working with the division publishing department, believes it can supply those needs.

One of its most ambitious efforts to satisfy the spiritual famine in the field that stretches out from its doorstep turns on the enlargement and modernizing of its monthly missionary magazine, known in English as *Signs of the Times*, and in Afrikaans as *Tekens van die Tye*. The journal, published separately in the two official languages of the Union of South Africa, and prepared specifically for use on the African continent, is reaching beyond the confines of the union.

Within recent weeks we have heard of a church member who had been



The Sentinel Publishing Company at Kenilworth, a suburb of beautiful Cape Town, is adding to its facilities that it may better serve the Southern African Division.



Baptism in Glendale, California

Caesar Bufano, pastor of the South Brand church in the Southern California Conference, is shown distributing baptismal certificates to persons who accepted the truths of the Seventh-day Adventist Church following a recent evangelistic crusade conducted by A. O. Sage and Elder Bufano in a tent on a busy street corner in Glendale, California. A special school of health, nutrition, and cookery was conducted by Dr. and Mrs. H. W. Vollmer for these new believers, to acquaint them more fully with the special emphasis the church places on healthful living. Twenty-two persons were baptized.

HERBERT FORD
Public Relations Secretary
Southern California Conference



A Century of Service in India Since 1921

Here are two fathers and two sons whose mission service in India adds up to a total of 100 years. On the right are O. O. Mattison and his son, W. H. Mattison, and on the left, E. R. Streeter and his son, E. A. Streeter. Both grandsons, in arms, are named Stevie.

In 1921 the Streeters arrived from Australia and the Mattisons from the United States. Both have served in India ever since. Their sons and grandsons were born here also. For many years the two families have labored closely together, beginning their service with language school in Lucknow, and ever since in various lines of responsibility.

O. O. MATTISON
President, Southern Asia Division

sending the *Signs* to her relatives, but had met with so little encouragement that she was thinking of sending the paper elsewhere. Then to her happy surprise she learned that her sister and her husband were studying the Sabbath school lesson together, were receiving visits from the local minister in preparation for baptism, and that the change had all come about through reading the *Signs*. Still more recently we had a letter from a reader of *Tekens* who gratefully told us that his study of the magazine had led him to baptism and membership in one of our Transvaal churches.

A New Day for Our Literature

Those who have their fingers on the pulse of our churches in Southern Africa feel assured that a new day is dawning for the use of our missionary journal. Our leaders recognize the power of Christian literature and are convinced that *Signs* and *Tekens* can be used wonderfully to introduce people to the Advent message. At the year-end committee meeting of the South African Union Conference inspiring plans were laid to lift the circulation of the magazines to 50,000 copies per month.

We realize that much hard and persistent work will be needed to realize this ambition, but we believe it

can be done. And the expansion is not going to stop inside the union. Wherever English and Afrikaans are read—and that embraces the major portion of Southern Africa—our attractive magazines are going to open hearts for the personal ministry of our active evangelists and church members.

This bold vision for our periodicals is also directing the Sentinel's production of subscription books. P. W. Willmore, the manager, believes that Africa should supply Africa's needs, and he has laid far-reaching plans for the publishing house to produce the literature that is required by all races within the division. Such a vision strains a comparatively small institution; but the responsible workers, both inside and outside of the Sentinel, feel that the gain more than justifies the strain.

Africa's troubles are by no means over. Its multiracial, multilingual problems complicate the spreading of the gospel, but the Lord whom we serve knows much more about this than we do, and if He is prepared to cope with the complexities of the sub-continent, we are content to follow His lead. We do so hopefully, believing there are yet many in Africa who will gladly accept the three angels' messages.

The Review Restricted From Military Posts?

By J. R. Nelson

Director, General Conference War Service Commission

Our beloved church paper, THE REVIEW AND HERALD, may never reach thousands of our youth now in uniform, and not only the REVIEW but the *Youth's Instructor* and other denominational periodicals as well! We cannot stand idly by while this takes place. How would you feel if suddenly you were notified that you had received your last issue of the REVIEW and that other church papers would also cease to come? Naturally you would feel concerned.

Our youth now in the armed forces, numbering nearly 3,000, are receiving and enjoying the REVIEW, the *Youth's Instructor*, *These Times*, *Signs of the Times*, *Message Magazine*, *Listen, Life and Health*, and other periodicals. Here is one of hundreds of testimonials from our youth in uniform:

"To a soldier nothing is so welcome as a letter from home—news of the happenings in the inner circle of the family, words of strength and hope, impressive parts of the Sabbath sermon, news of social activities, news of the gospel's progress, words of admo-

nition for those straying from the light, articles concerning questions in the minds of the family. Oh, how often I've heard that phrase of endearment, yes, and how often I've expressed it and felt it myself—"The good old REVIEW." Whenever I go to mail call and find the denominational periodicals waiting for me, I get that thrilling feeling—"A letter from home"—and especially when the REVIEW arrives. How often my mind has dwelt on certain questions and then here comes the REVIEW and in that issue is the answer—the very answer I've been seeking."

It would be tragic to deny our youth in uniform the continual blessings of the REVIEW. The situation would be tantamount to padlocking the Review and Herald Publishing Association, as far as our servicemen are concerned. "But," you ask, "what is the crisis? Is there a bill before Congress designed to do this, or has the Department of Defense taken such a drastic action?"

You are entitled to the facts, that you may be able to give assistance at this critical time. Every member of the church can help. You need not write letters to Congressmen. In fact, no letters are necessary.

Here is the situation: Every two years an offering is taken in our churches to supply our servicemen with the REVIEW and other church papers as well as literature for missionary purposes. The cost for us to supply a serviceman for the two years is \$25. Our next offering comes May 14. Our last offering in 1958 was insufficient, and our youth in uniform have been denied much of the literature we had hoped to send them.

Unless our offering on May 14 is adequate, the REVIEW and other church papers may be denied our men in service. Let us not place a ban on the church papers going to our youth in the armed forces! Remember May 14, and give.

The Southern Union School of Bible Prophecy

By E. L. Cardey, *Director*

The School of Bible Prophecy conducted by the Southern Union Conference has now completed nine years of service and has enrolled one million applicants. Millions of copies of lessons and books have gone out to those who have asked for the lessons, and hundreds of thousands of dollars have come in through the mail to carry on this work. Best of all are the results obtained in definite baptisms and the large number awaiting further work.

During the eight years that have followed the first year of seed sowing baptisms have averaged more than 800 a year, or about 25 per cent of all baptisms in this union. More than 10,000 names of people who have consented to the Sabbath truth are in our files. We are sure that large numbers of these will unite with the church through baptism.

A young girl about sixteen years of age was visiting in her grandmother's home some distance from her own home. She found one of our cards in her grandmother's dresser drawer and wrote in for the lessons. She and her sister studied them and went through a great deal of persecution because of their determination to keep the Sabbath. She attended Southern Missionary College, took the nurse's course, and is now a supervisor in one

of our sanitariums. Her entire family are now baptized members.

Not long ago a woman in Atlanta told us a similar story. She found one of our Bible lessons in her home and wrote in for the lessons. She studied and within a few months was fully convinced of the truth. When she was visited and invited to church, she gladly attended and within a few weeks was baptized. She is now an active member of the church.

We received the name of a doctor who had once been a Seventh-day Adventist, but who for some years had not been following the truth, and sent him the lessons. Recently he told us this very stirring experience: Eight lessons had reached his home but he had laid them aside. One Friday evening after coming back from his office he began to look through the first lesson. It interested him so much that he began to study. He got out his Bible and studied until two o'clock in the morning and finished the first eight lessons he had on hand.

We met him shortly after this, and with tears in his eyes he said, "I was never converted, but I joined the church when I was a boy. However, as I studied these lessons the Spirit of God came upon me and I found the Lord Jesus as a personal Saviour. I want to unite now with the church and walk in this wonderful light, which I know is God's truth."

We rejoice over the 7,000 others who have been baptized as a result of our Bible school lessons in these few short years. We are now hoping to register not less than a quarter of a million students in 1960.

Literature Evangelism in the Allegheny Conference



Reports from the literature evangelists of the Allegheny Conference, tabulated for the year by the Publishing Department of the General Conference, show that colporteurs in this conference delivered \$300,437.31 worth of literature in 1959. C. M. Willis (center), secretary of the publishing department of the Allegheny Conference states: "The \$300,000 mark has only been reached by one other conference in the world in a single year." Allegheny also leads the field in the sale of *Life and Health*. To Elder Willis' right is B. M. Wickwire, Columbia Union publishing secretary, and to his left, R. G. Campbell, manager of the Review and Herald periodical department.

At a literature evangelists' institute in Baltimore trophies were presented to the individual workers for their achievements. C. D. Morris of Cincinnati, Ohio, received honors for being the leading sales person. He delivered more than \$23,000 worth of religious books during 1959.

"Although we are happy for the financial success attained by our colporteurs," states Elder Willis, "the 128 persons who accepted Christ as a direct result of our book sales give us the greatest joy of all."

A. V. PINKNEY
Public Relations Secretary
Allegheny Conference

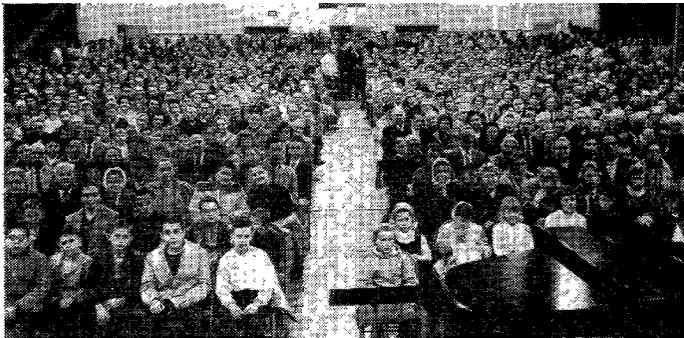
A Fund-raising Service for Our Churches

By William J. Hubert

Director, Church Development Service
General Conference

A national joint conference on church architecture and church building was held in Los Angeles, California, last spring. During a discussion about the financing of church buildings the question was asked, "Should professional fund raisers be used?" While it was acknowledged that many congregations turn to professional counsel to secure their greatest potential, the conference emphasized, "Some denominations have full-time men to run church campaigns. These are conducted strictly at cost, and are best when available."

The 1958 Autumn Council session authorized the establishment of a fund-raising counsel and direction service in each of the union conferences throughout North America, to



Baptism at College Place, Washington

The Spillman-Lyman-Wyman evangelistic team of the North Pacific Union Conference recently spent an intensive two weeks in College Place, Washington. Meetings were conducted nightly for 15 nights, January 9-23. On the last Sabbath 20 persons were buried in baptism. A number of others are studying in preparation for baptism at a later date.

We are thankful to have had the ministry of these men, even for a short time, in between their two large campaigns in the city of Portland, Oregon. The next to the last night (when the above picture was taken) 1,400 were in attendance at the Youth Center with another 200 turned away. Attendance was good each night.

D. L. DAVIDSON
Associate Pastor

give fund-raising assistance to our churches in their building programs. This service was to be available without charge except for incidental local expenses such as printing and postage. The churches appreciate this gesture of good will on the part of the conference, for it helps them to help themselves.

To provide counsel and guidance to the union conferences in training men to serve as directors the General Conference has established a fund-raising office. The 1959 Spring Council of the General Conference Committee adopted the title "Seventh-day Adventist Church Development Service" for this counsel and direction service. A number of union and local conferences have secured men for this work, and it is expected that others will be appointed in the near future.

On each fund-raising project the church has the assistance of an on-the-job director from the Church Development Service of the union or local conference office for several weeks. He is a trained denominational worker assigned to the task.

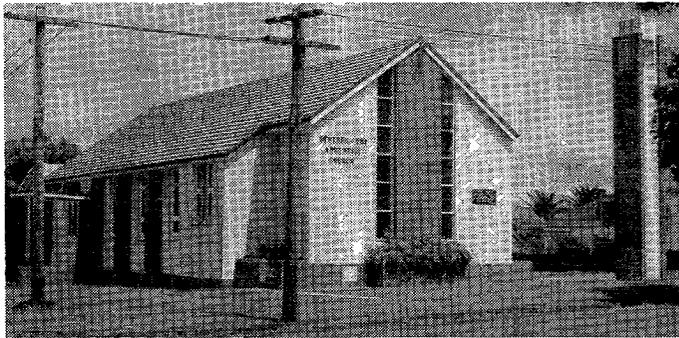
Reports from the field have been most encouraging. Word has reached the office from R. A. Reynolds, director of the Church Development Service of the Pacific Union Conference, that in nine campaigns covering the first 11 months of operation more than \$1 million has been subscribed

by our church members there. Brother Reynolds reports that 24 additional churches are waiting for canvass programs. The tremendous reception of this fund-raising service by our churches has led the Pacific Union Conference committee to call Glenn O. Van Meter as associate director of this new department. Plans are underway to add another man in the near future.

Cyril Miller, Church Development Service director of the Southwestern Union Conference, is also doing outstanding work. He has conducted numerous canvass programs in our churches throughout the Southwest. In the recent program with the Keene, Texas, church, for example, more than \$100,000 was subscribed to complete their new church building. L. C. Evans, president, and H. E. Schneider, treasurer, respectively, of the Southwestern Union have mentioned to me how much they appreciate Elder Miller's service.

In the North Pacific Union Conference the seven churches of Portland, Oregon, are in a combined program to raise funds for a new Portland Union Academy. At the writing of this article more than \$400,000 has been subscribed, and by the time their canvass is completed they will no doubt approach the half-million-dollar mark.

God has been richly blessing our people across the country as they have



Toowoomba, Australia, Church Dedicated

The first electronic carillon and tower in any Australian Seventh-day Adventist church was dedicated December 19, 1959, at Toowoomba, garden city of the fertile Darling Downs, in Queensland. The civic authorities were represented by the mayor of Toowoomba and other officials. In his address J. E. Duggan of the State government said that he had come in contact with Seventh-day Adventists at a very early age and had always found them to be people of the highest integrity, whose word was their bond.

"In regard to the work of the Seventh-day Adventist Church in the mission field," said Mr. Duggan, "all I need to say is this: If all the various missions were able to reach the same standard of missions as you do, there would be no criticism of missions."

BERTHA V. COOK

joined together in a covenant with Him by sacrifice to build new churches and schools. The servant of the Lord has said that the work was begun in sacrifice and it will end in sacrifice. Sacrificial giving is one way we as a people are being fitted up and made ready for the kingdom of heaven.

• In Brief •

OVERSEAS

Australasian Division

- Evangelistic campaigns, in this, Australasia's Diamond Jubilee year, have started well, with large numbers attending opening meetings in capital and provincial cities. In Melbourne 6,700 came to hear A. G. Ratcliffe on March 20 in two sessions. In Perth, A. P. Cooke's effort on the same date attracted 4,300 people in two sessions. Nine hundred were present in Geelong, Victoria, where J. B. Conley is the preacher. And a few weeks ago B. W. Stotesbury opened in Dunedin with an audience of more than 3,000. Other campaigns are still to open, and we are confident that the evangelistic results during 1960 will exceed all past records.

- Dr. and Mrs. R. O. Yeatts left Sydney March 16 for furlough in the United States. Dr. and Mrs. Yeatts, who are American citizens, have been in service at the

Mount Hagen Hansende Colony, New Guinea, for five years, where they have done a wonderful work. When they return to Australasia it is expected that Dr. Yeatts will take charge of a new mission hospital to be erected in the Wabag district in the Western Highlands area of New Guinea.

● G. T. Chapman, manager of the Loma Linda Food Company, is visiting his native land, Australia, after an absence of 23 years. Prior to going to America, Brother Chapman served in the Sanitarium Health Food Company in this division for a period of 21 years, being general manager of the organization at the time he left for his overseas appointment.

● Statistical records for the year 1959 reveal that accessions in the Australasian Division totalled 4,353. In the Coral Sea Union Mission, which includes the Territory of New Guinea and Papua, the greatest number of baptisms took place. Those added to the church totaled 1,370.

● L. T. Greive, district director, Tari, Southern Highlands, New Guinea, reports: "When I went out to our Hamuari outstation this week I found that the chief had gathered his people together to break their bows, arrows, and spears, and bury them in a big hole to signify that they are making a complete break with their fighting past. The Hamuaris have been amongst the 'fightingest' of the fighting Hulis, and as far as I know this is the first time such a thing has happened. We are making wonderful progress among this clan."

NORTH AMERICA

Atlantic Union

● Fire of undetermined origin leveled a barn owned by Atlantic Union College, South Lancaster, Massachusetts, on the evening of March 30, destroying a pickup truck, two tractors, and other farm implements. Damage to the barn was estimated at approximately \$25,000, with damage to the equipment amounting to \$15,000. When flames threatened a dairy barn less than 25 feet away, L. J. Jensen, farm manager, with the help of students, led 60 head of cattle to safety. This barn also houses the pasteurizing and homogenizing equipment for the milk used in the college cafeteria.

Central Union

● "Stacey Day," sponsored by the Foreign Missions Band under the direction of Gene Gerds, was held on the Union College campus March 18. This band, under the sponsorship of Miss Pearl L. Hall, raised approximately \$95 to purchase Sabbath school equipment for use in Central Brazil, where Edward and Lorle Stacey are stationed as missionaries. There are approximately 72 Sabbath schools in their area with no children's Sabbath school equipment. Mrs. Stacey is the daughter of Dr. and Mrs. E. N. Dick.

● Paul M. DeBooy held the spring Week of Prayer at Sunnydale Academy. On Sabbath following the Week of Prayer a district rally for the youth was held at the academy. In the evening a temperance meeting was held. Temperance orations

were given by representatives from each of the five academies in the union. Each student giving an oration was given a Standard of Excellence trophy award and \$15.

● L. W. Wasemiller and R. H. Bradley, who have been carrying on Bible studies in the Nebraska State Penitentiary, were able to arrange for the Union College choir to present a concert for the men. The music was well received by nearly 250 prisoners and penitentiary officials. A similar work is being done at the Nebraska State Reformatory by John Sharp and Lester Birney. They report that approximately 20 men are attending the studies regularly.

Columbia Union

● E. M. Hagele, treasurer of the West Virginia Conference, has been appointed new secretary-treasurer of the East Pennsylvania Conference. He takes the place vacated by Vincent A. Fenn, who has accepted a call to be treasurer of the Middle East Division.

● The new secretary-treasurer of the West Virginia Conference and manager of the Book and Bible House is W. H. Smith, formerly of the Ohio Conference Book and Bible House. He will assume his new responsibilities early in May.

● A new \$40,000 pipe organ in the Columbia Hall of Washington Missionary



CHURCH CALENDAR FOR 1960

They're Our Boys Serving God and Country

To keep them in the love of the truth we must supply them with our church literature—

The Review and Herald, Youth's Instructor

and other papers

The Servicemen's Literature Offering, May 14, is the only source of funds for this purpose. Your help is needed—these funds must meet the expense for two years.

SDA servicemen have many golden opportunities to SHARE THEIR FAITH. They need missionary literature.

Our Boys Need Our Literature

From Iceland to Antarctica, from Western Europe to the Far East come expressions of appreciation like these:

- "Thanks for the literature."
- "I could find only one fault—there wasn't enough."
- "I became an Adventist through the delivery of the church papers."
- "Please send 25 *Signs of the Times* and 25 *These Times*."
- "All you can send me will be put to good use."



OUR BOYS ARE DEPENDING ON US AT HOME

Let's Not Fail Them!

The Servicemen's Literature Offering Will Be Taken May 14

REVIEW AND HERALD

College was officially dedicated at a concert given by Virgil Fox, organist of the Riverside Church, New York City, late in March. The new organ, designed especially for the hall's chapel, has a modern three-manual draw-knob console and two balconies on each side of the chapel for the 25 sets of pipes.

- George Nelson, director of development and future administrator of the Kettering Memorial Hospital in Dayton, Ohio, has been elected a member of the executive committee of the Ohio Conference.

- A new addition to Takoma Academy, Takoma Park, Maryland, is scheduled to get under way late this spring and summer.

- Herbert Haas, pastor of the Norristown district in the East Pennsylvania Conference, has accepted a call to a pastorate in Peoria, Illinois. Taking his place at Norristown is C. M. Pike, formerly of the York district in the East Pennsylvania Conference.

Lake Union

- The Collegians, Emmanuel Missionary College's touring choir, with Minnie Iverson Wood as conductor, recently completed a weekend trip to New York. They filled several engagements en route, and while in New York provided special music Friday evening and Sabbath morning, and presented a complete concert Sabbath afternoon. The following Monday was spent at the Faith for Today studios making films and recordings for future telecasts.

- Hunter Crigler, who has been an assistant publishing secretary of the Lake Region Conference, for the State of Indiana, was recently appointed acting publishing secretary of the Lake Region Conference. He succeeds John F. Lee, who is now engaged in the sale of our literature in the city of Chicago.

- The believers at Plainfield, Indiana, recently purchased a new church home in nearby Brownsburg, at a cost of \$25,000. This building, formerly a Methodist church, is in excellent condition and is in a good location. With the first service in the new church, March 19, a series of evangelistic meetings began. The speaker is Wm. H. Grotheer, conference evangelist. He is assisted by Joseph D. Smith, the district pastor.

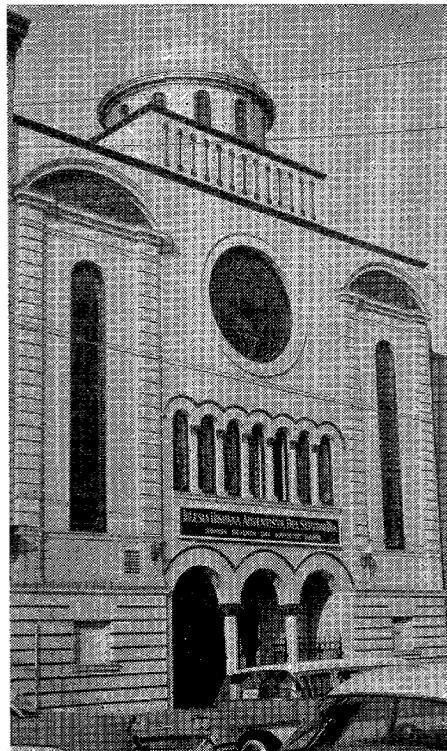
- Two major evangelistic campaigns have opened recently in the Michigan Conference. R. L. Boothby began a series in Jackson. He is assisted by Charles Hendrixson, the campaign director, Mrs. Alyce Cervantez, Bible worker, and Robert Williams, the district leader and director of music. W. W. White opened the Hour of Prophecy evangelistic effort in Detroit. The local pastors in the district are assisting him, and the music is under the direction of Bill Edsell and H. G. Rutherford.

North Pacific Union

- Under the leadership of Claire Bishop the erection of a new church building in Ketchikan, Alaska, was begun several years ago. When he was transferred to the

Idaho Conference in 1957, Harold K. Dawson was sent to Ketchikan to serve as pastor, and he led out in the finishing of the church. On Sabbath, March 19, the new building, with seating capacity of approximately 250 and with adequate rooms for the various divisions of the Sabbath school, was dedicated. Ministers participating in the dedicatory service included C. A. Scriven, A. L. Zumwalt, J. C. Kozel, B. M. Preston, O. W. Herwick, Harold K. Dawson, and K. J. Mittleider.

Dedication of Paterson, New Jersey, Spanish Church



In 1954 a missionary-minded group from the Bronx Spanish church in New York began working for the Spanish-speaking people in Paterson, New Jersey. As a result the late W. B. Hill organized a company of ten. In 1956 25 members were organized into a church. Later that year they purchased and renovated a building formerly used as a Jewish temple.

On Sabbath, February 27, 1960, this church was dedicated. The ceremony included a sermon by R. R. Figuhr, General Conference president. Others who participated were L. E. Lenheim, president of Columbia Union Conference, M. K. Eckenroth, president of New Jersey Conference, T. N. Neergaard, secretary-treasurer of New Jersey Conference, Pedro Geli, of the Paterson Spanish church, and Jose I. Rivera, of the Hoboken Spanish church.

J. A. TOOP
Public Relations Secretary
New Jersey Conference

- As the result of a series of meetings held in Miles City, Montana, last winter by Dean Dudley assisted by Larry Lewis and Mr. and Mrs. Curtiss Dale, 18 persons have been baptized to date. At present Pastor Lewis and the Dales are holding meetings in Baker, Montana, four nights a week. They report from 20 to 75 non-Seventh-day Adventists out each night.

Pacific Union

- Merrill L. Enright joined the ministerial force of the Southeastern California Conference the first of March. He is associated with Charles Teel of the Loma Linda College church, serving as youth pastor of more than 600 young people, and director of Christian education for the church. Elder Enright is a graduate of Pacific Union College and obtained the Bachelor of Divinity degree from Potomac University. He previously served as pastor of several churches in the Southern California Conference.

- The Crusade for Christ evangelistic team, Gerald Hardy and Gordon Henderson, is conducting a three-week series of meetings in Elsinore, California, according to the pastor, Clarence Schram. This team recently completed a series of meetings in Washington, D.C.

- Elder and Mrs. Alfred E. Holst left San Francisco March 29 for Nairobi, Kenya Colony, East Africa, for a two-year visit with Mrs. Holst's daughter, Mrs. Earl Gregg, whose husband is secretary-treasurer of the East African Union Mission.

- Twenty-nine persons have given themselves to Christ as a result of the meetings conducted by the Words of Life evangelistic team in Antioch, California, reports Charles Todd, singing evangelist.

- Elmer Walde, secretary of the General Conference Radio-TV Department, was a recent visitor in Honolulu, Hawaii. He spoke in the Central church, of which he was pastor for a number of years.

- On April 8 meetings were begun in the "Cloud Cathedral" erected in Torrance, California, writes Glenn L. Goffar, pastor. The speaker is David deWaal, Torrance youth pastor.

Southern Union

- J. H. Whitehead, manager of the Alabama-Mississippi Book and Bible House for the past five years, has been named treasurer of the conference. He replaces L. E. Aldrich, who has accepted a call to serve as secretary-treasurer of the Georgia-Cumberland Conference.

- George T. Gott, business manager of Middle East College, has been named to the teaching staff of Southern Missionary College's business administration department. He will assume his new duties on returning from his overseas mission assignment. He formerly was assistant business manager at SMC.

- Everett E. Tetz has been named assistant manager of the Florida Conference Book and Bible House. A graduate of Canadian Union College, he has served in the British Columbia Conference and in the Southern Asia Division. He replaces O. H. Rausch, who recently ac-

cepted a call to manage the Alabama-Mississippi Book and Bible House.

● Mrs. Alice N. Suhrie, widow of Dr. Ambrose L. Suhrie, has placed \$5,000 with Southern Missionary College to be set up as a scholarship fund for elementary-teacher education students. This fund will be kept permanent by interest on the invested amount. Doctor Suhrie spent 65 years in educational service, on every level of teaching from elementary to graduate school. For many years he was on the staff of New York University, and following retirement, became resident educational consultant at Southern Missionary College.



ARMOUR.—Claudia E. Armour, born Feb. 18, 1881, in Sherman, Tex.; died Feb. 20, 1960. She joined the Oswego, Kans., church in 1940. The survivors are a son, Kenneth F. Burton of St. Paul, Minn.; a daughter, Mary M. Ardinger of Kansas City, Mo.; four grandchildren; five great-grandchildren; and one sister.

BAUGHMAN.—Nellie Elwood Baughman, born April 8, 1873, in Marion County, Iowa; died in Canon City, Colo., Nov. 11, 1959. She accepted the truth in 1957 and became a member of the Canon City, Colo., church. She leaves to mourn three sons: Dewey Elwood of Hillman, Mich.; Lester Elwood of Highland Park, Mich.; and Paul Elwood of Miles, Iowa; a daughter, Mrs. Leo B. Taylor of Canon City, Colo.; 22 grandchildren; and 32 great-grandchildren. One grandson, Dwight Taylor, is a missionary in Peru, and a granddaughter, Mrs. J. W. Zackrisson, is a missionary in Curaçao, Netherlands Antilles. [Obituary received March 7, 1960.—Eds.]

BURROWS.—Anna A. Burrows, born Feb. 28, 1871, in Orrville, Ohio; died in Palo Alto, Calif., Feb. 4, 1960. She was brought up in the truth, and at the time of her death was beginning to read the Bible through for the 38th time. Left to cherish her memory are her son, Earl George Fridley; her daughter, La Tella Atkisson; 11 grandchildren; 15 great-grandchildren; and four great-great-grandchildren.

CHAFFEE.—Park H. Chaffee, born Dec. 2, 1881, at Utica, Mo.; died at Brookfield, Mo., Feb. 22, 1960. In 1905 he married Margaret Sturges. His wife died in 1924, and in 1932 he married Ann Ruth Thompson. He accepted the message early in life. The survivors are his wife; a daughter, Mrs. J. C. Curry; and seven sons, Judson, Charles, Melvin, Lawrence, Clifford, George, and Horace.

COOK.—George M. Cook, born Dec. 26, 1868, in Canada; died in Glendale, Calif., Feb. 29, 1960. For many years he was a sea captain. He came to the United States as a young man and made it his home. About 26 years ago he accepted the Advent faith. Left to mourn are his wife, Teresa L. Cook; a daughter, Mary LeCain of Glendale, Calif.; two sons, H. D. Cook of Norfolk, Va., and Albert Cook of Philadelphia, Pa.; four grandchildren; nine great-grandchildren; and one brother, R. I. Cook, of Canada.

CROSS.—Edith Ellen Armstrong Cross, born Aug. 30, 1879, in Hillsdale, Mich.; died in Orlando, Fla., March 10, 1960. She attended Battle Creek College, and after her marriage in 1900 to William Cross she became a Bible instructor in the Michigan Conference in 1916. Later she joined the Indiana Conference. For 37 years she continued this work until her retirement in 1953 in Indianapolis, Indiana. In 1955 she moved to Maitland, Fla., continuing to give studies and helping to establish a church in Apopka, Fla. Left to mourn are two sons, Carroll N. of Maitland, Fla., and Edwin R. of Highland, Calif.; seven grandchildren; seven great-grandchildren; and a sister, Nina Guthrie.

CUMMINGS.—Ida B. Cummings, born in 1874 in southern Minnesota; died in Los Angeles, Calif., Jan. 18, 1960. For 57 years she was a church member. She did Bible work in Minneapolis from 1916 to 1920. In 1900 she married Albert Cummings, and to this union was born one daughter, Myrtle A., with whom she lived since retiring from public school teaching in Minnesota. Other survivors are six stepdaughters, to all of whom she taught the Advent message.

DAVISON.—Lura Ellen Hutchins Davison, born Aug. 10, 1861, in Rockford, Ill.; died Feb. 14, 1960, in Los Angeles, Calif. In 1888 she married Thomas Davison, and they entered the temperance work. She became State secretary of the WCTU. Her husband died in 1901. She was graduated from Washington Missionary College in 1909, and taught

school in 16 different States. For five years she was a self-supporting missionary to Honduras and Panama. Her son, Harold, died in 1935. She leaves two sisters, Ruth Youngquist and Grace Thornton, both in Canada.

ELMLUND.—Gota Wilhelmina Elmlund, born Sept. 9, 1895, in Vesterås, Sweden; died at La Grange, Ill., March 1, 1960. In 1920 she was married to Thage Elmlund, and in 1927 she came to the United States. She was baptized in 1944. The survivors are her husband; a daughter, Alexandra Jones; two grandchildren; four sisters and one brother in Sweden.

FUHRMAN.—Martha Ann Fuhrman, born Feb. 16, 1877, at Roanoke, Mo.; died in Moberly, Mo., Feb. 18, 1960. In 1895 she married Fred Fuhrman. She is survived by four children: Oree of Hannibal, Mo.; Elbert of Huntsville, Mo.; W. H. of Omaha, Nebr., and Mrs. C. D. Bradley of Moberly, Mo.

GABRIELSEN.—Josephine Gabrielsen, born May 10, 1866, at Mandal, Norway; died Dec. 17, 1959, at Arlington, Calif. She accepted the truth in Norway and was baptized in the icy water of the North Sea. For several years she was a colporteur. She was preceded in death by her husband, Her daughter, Mrs. Hans Badendyke of Elsinore, Calif., survives. [Obituary received March 28, 1960.—Eds.]

GALIA.—Fransina Galia, born July 15, 1873, in Rumania; died in Lodi, Calif., Feb. 29, 1960. In 1910 the family came to the United States, and four years later they accepted the truth while living in Warren, Ohio. The first Rumanian church organized in America met for many years in the Galia home. Later she was a member of the Lodi Central church. Survivors include four daughters, four grandchildren, and four great-grandchildren.

GIDDINGS.—Andrew C. Giddings, born Jan. 27, 1864, in Uniondale, Pa.; died at La Sierra, Calif. After his marriage he and his wife left for Australia, where they lived for a number of years. While there he accepted the truth. In 1900 they moved to California, where he became ill with tuberculosis, but was healed by special prayer. He and his family were pioneer residents of La Sierra, locating there in 1922, where he served as baker for the La Sierra Academy. He helped to start the work at Mira Loma. After the death of his wife he lived for some years in northern California with his daughters. The survivors are a son, Merrill F. of Chula Vista, Calif.; two daughters, Lelia Dickerson and Anna Hainline of Hollister, Calif.; a stepson, Dr. O. M. Thorn of Sacramento, Calif.; nine grandchildren; and a number of great-grandchildren.

HAHN.—Minnie May Hahn, born Dec. 2, 1869, in Mount Vernon, Iowa; died Feb. 23, 1960, in Florence, Colo. She lived in Nebraska, in Pueblo, Colo., and in Florence, Colo. At 18 years of age she became a Bible instructor and continued in that capacity throughout her life.

HOUSTON.—Mary Ann Houston, born Dec. 16, 1862, in Fremont, Ohio; died in Oklahoma City, Okla., March 12, 1960. Left to mourn are two daughters, Mrs. A. J. Peters, Cleo Springs, Okla., and Mrs. E. E. Jacobs, Oklahoma City, Okla.; a cousin, Elizabeth Stine of Wayne, Ohio; and many nieces and nephews.

JOHNSON.—Ada Belle Hollingsworth Johnson, born Feb. 14, 1886, in Tonganoxie, Kans.; died in Glendale, Calif., March 3, 1960. In 1892 the family accepted the truth through the labors of Elders J. N. Loughborough and Clarence Santee. In 1904 she married Elder William J. Johnson. She studied music at the University of Iowa and became a music instructor. Her husband graduated from medicine and practiced many years in California. The survivors are a son, Dr. H. B. Johnson of Seattle, Wash.; two grandchildren; and a sister, Mary Brower of Glendale, Calif.

JOHNSTON.—Frank Fred Johnston, born Oct. 14, 1877, in Jefferson County, Mo.; died in Centralia, Mo., Feb. 19, 1960. In 1907 he married Emma Aff. She preceded him in death in 1940. In 1945 he married Mrs. Bessie L. Rhodes. He is survived by his wife; a daughter, Mrs. Ferris of the Central church in Kansas City; five sons, one of whom is Elder Oliver Johnston, of the Michigan Conference; 16 grandchildren; five great-grandchildren; two sisters; and one brother.

KIRVEN.—Mrs. B. P. Kirven, born March 16, 1880, in Scotland County, N.C.; died Feb. 24, 1960, in Florence County, S.C. She spent most of her life near Timmonsville, S.C. In 1928 she accepted the truth. Left to mourn are M. P. Kirven of Timmonsville, S.C.; two daughters, Mrs. R. L. Rogers of Florence, S.C., and Mrs. J. W. Witherspoon of Lamar, S.C.; six grandchildren; five great-grandchildren; and a sister, Mrs. Louie Seneck of Colmar Manor, Md.

LEWIS.—Ray Alley Lewis, born April 19, 1887, in Petersburg, Va.; died Feb. 10, 1960, in Petersburg, Va. In 1906 she married Ashton Lewis and became a member of the Ford, Va., church, which church was founded by her husband's parents in 1895. Left to cherish her memory are five sons, Rupert of Ford, Va.; Luther of Greendale, Va.; Robert of Sutherland, Va.; William O. of Portsmouth, Va.; and Ashton of North Carolina; three daughters, Margaret Dyer of Petersburg, Va.; Ann Duke of Amelia, Va.; and Martha Reames of Church Road, Va.; 19 grandchildren; and seven great-grandchildren.

LIBBY.—Mary G. Libby, born Feb. 3, 1871, in

Waldoboro, Maine; died Dec. 13, 1959. In 1936 she was baptized by Elder C. M. Bunker, and became a member of the White Memorial church in Portland, Maine. She is survived by three daughters, Irene Pridge, Norma Dean, and Vera Hill; six grandchildren; and fifteen great-grandchildren.

LINGHAM.—Gertrude Elizabeth Lingham, born Dec. 28, 1895; died Oct. 16, 1959, at Madison, Tenn. For ten years she served as director of nurses and professor of health at Madison Hospital and Sanitarium, and for four years she served as chief examiner of the State Board of Nurses for Tennessee. Surviving are two sisters and two brothers. [Obituary received March 25, 1960.—Eds.]

LORENZ.—Henry Peter Lorenz, born July 16, 1897, in Buffalo, N.Y.; died Jan. 7, 1960, at Loma Linda, Calif. At the age of 13 he joined the church. He attended school at Clinton Theological Seminary and Union College. He was a successful temperance worker and organized the Inter-State Narcotic Foundation. Several volumes of his poems have been published. The survivors are his wife, Winnifred; two daughters, Marylouise Savage and Joann Carlson; a son, Frederick M.; four grandchildren; a brother, Felix A.; and a sister, Dorothy Lorenz.

MC CORMICK.—Mary Cathryn McCormick, born April 23, 1884, at Ferris, Tex.; died at Keene, Tex., March 20, 1960. She was baptized at the age of nine. In 1901 she married D. D. McCormick. In 1939 they moved to Keene, and she began selling missionary magazines. This type of work she continued for 16 years. Left to mourn are her husband; three daughters; two sons; six grandchildren; and four great-grandchildren.

MC CREADY.—Hazel Knutson McCreedy, born Aug. 5, 1893, at Mona, Iowa; died at Takoma Park, Md., March 21, 1960. In 1916 she graduated from Alberta Academy, and in 1928 from Walla Walla College. She was a teacher for 25 years, mainly on the secondary level, including service in Battleford, Saskatchewan, Yakima Valley, Rogue River, Laurelwood, Gem State, and Plainfield academies. Left to cherish her memory are her husband, Elder W. G. McCreedy, and their daughter, Jeanne Beall, both of Takoma Park, Md.; and two sisters, Myrole Mabley and Helen Rippington of Calgary and Lacombe, Alberta, respectively.

MC NEILL.—Willard P. McNeill, born April 11, 1910, at Takoma Park, Md.; died Dec. 28, 1959, at Takoma Park, Md. He was a graduate of the College of Medical Evangelists, class of 1935. He served as Chief of Emergency Service of Montgomery County, Md., Civil Defense during World War II. He was instrumental in obtaining Congressional action to assist servicemen in obtaining Sabbath privileges. He was a general practitioner until 1948, when he took a course in surgery at CME. This was followed by surgical residences in Washington, D.C., and in Bryn Mawr, Pa. He became a Fellow of the American College of Surgeons and had completed all requirements for the American Board of Surgeons. Those who cherish his memory are his wife, the former Dorothy Beardsley; four children, Judy, Jimmy, Donnie, and Jeanine; and his mother, Mrs. S. E. McNeill.

MERICKLE.—William John Merickle, born July 11, 1878, near Mankato, Minn.; died at National City, Calif., March 15, 1960. He was converted during his first year at Maplewood Academy. During his early years, while colporteur in Tennessee, he was arrested and put in a chain gang because of distributing literature on Sunday. But even there he continued to talk the message, and soon they took the chain off his ankle, saying, "This man will not run away; he is a preacher." Left to mourn are four sisters, Phoebe May Stiles, Grace Rohloff, Mary Hill, and Nellie Merickle; and two brothers, Myron and Arthur Merickle.

MERSHON.—Elizabeth Pickett Mershon, born Feb. 10, 1880, in Rockhampton, Queensland, Australia; died Feb. 27, 1960, in Vale, Ore. Through the efforts of Miss Lizzie Gregg she accepted the truth. She attended Avondale Missionary College at Cooranbong. Before completing college she went to the Sydney Sanitarium in New South Wales to take nurse's training. She became the bookkeeper of the sanitarium instead of completing nurse's training. Soon after 1908 she held the same position in the Washington Sanitarium and Hospital and Washington Missionary College, carrying the work for these two institutions until 1918. She was called to be union mission treasurer in Singapore. In 1919 she married Pastor L. B. Mershon, who had been laboring alone in Borneo about two years. Together they spent ten years in that island field, where they were the only white workers. In 1929 they were transferred to Kuala Lumpur in the Federated Malay States, where they spent three years. Then they were transferred to Mindanao in the Philippines for another three years of service. In 1935 they returned to the homeland, and the next two years they spent in and around Portland, Ore. For the next eight years they were in district work in Montana. From Montana they went to eastern Oregon, locating in the John Day district for five years. From there they moved to the Vale area, where they have lived for the past nine years. She kept the books of the various missions where they served. They labored together for 41 years. Her husband survives, as well as a sister and a nephew, living in Rockhampton, Australia.

MORRIS.—Hazel Dell White Morris, born June 16, 1905, in Colony, Kans.; died March 2, 1960, in Brookings, Ore. She was a graduate of Platte Valley Academy, Shelton, Nebr., and Union College

Normal School at Lincoln. In 1927 she was united in marriage with Wallace B. Morris. She was employed as a teacher. The mourners are her husband of Brookings, Oreg.; a daughter, Darlene Martin; three grandchildren, Gary, Gail, and Tamara Martin, all of Lynnwood, Calif.; her stepmother, Jennie White; and two sisters, Olive Minner of Puerto Rico, and Daisy Chapman of Paradise, Calif.

NELSEN.—Rose S. Nelsen, born Dec. 26, 1894, in Iowa; died in Bellflower, Calif., Jan. 31, 1960. For many years she and her husband resided in Sioux City, Iowa, and were members of the church there. Surviving are her husband, Nels Nelsen of Bellflower, Calif.; four sons, Harold V. of La Puente, Raymond G. of Bellflower, Robert L. of Washington, Clarence E. of El Monte; two daughters, Clara Taylor of Washington, Bonnie Flagg of Washington; five brothers, Chris Christensen of Oakland, Walter of Bellflower, Joe of Oregon, Gilbert of Nebraska, and Donald of New York; and two sisters, Tina Holmes of Michigan, and Esther Bailey of Iowa.

OVERACKER.—Daisy D. Elston Overacker, born Dec. 17, 1873, in Van Hornesville, N.Y.; died March 2, 1960, at Maurertown, Va. For more than 49 years she was a church member. She was a charter member of the Capitol Memorial church of Washington, D.C., where she remained for 35 years. Left to cherish her memory are two daughters, Mrs. Mildred Carey and Mrs. Charles Briscoe; five grandchildren; 15 great-grandchildren; and a sister, Mildred Elston.

PEASE.—William Edgar Pease, born Oct. 21, 1888, in Jersey City, N.J.; died in Los Angeles, Calif., Feb. 22, 1960. In 1927 he was baptized. Left to mourn are his widow, Abbie C. Pease; a stepson, Russell E. Fossett, of Los Angeles; an uncle, Attorney Samuel Pease of Brooklyn, N.Y.; several cousins; and a niece and nephew of Jersey City, N.J.

SANDERS.—Harry Eastman Sanders, born May 5, 1877, at Saybrook, Ohio; died Feb. 28, 1960, at Loma Linda, Calif. After completing nurse's training and two years of medicine, he entered administrative work at the Battle Creek Sanitarium. From there he was called to be manager of the Wabash Valley Sanitarium. For three years he was manager of the Loma Linda Sanitarium and Hospital. With his wife, Grace Lucas Sanders, he established treatment rooms in Los Angeles, where he continued for 18 years. Left to mourn are two sisters, Georgia S. Staines of Loma Linda, Calif., and Marie S. Mahin of Grand Rapids, Mich.

SCOFIELD.—Hazel Lois Scofield, born Jan. 8, 1887, at Suisun, Calif.; died March 11, 1960, in Napa, Calif. In 1925 she accepted the truth through reading the *Signs of the Times*. Surviving are six children, Robert Scofield and Esther Young of Vallejo, Calif., Lois Williams of Modesto, Calif., Rose Shafer of National City, Calif., Elizabeth Broughton and Mary Neely of Napa, Calif.; 12 grandchildren; five great-grandchildren; a brother; and a sister.

SELVIA.—Charles Robert Selvia, born Sept. 12, 1877, in Georgia; died at Longmont, Colo., March 20, 1960. He was a member of the Longmont church for many years. The survivors are his wife, Ada Elizabeth Selvia; a son, John, of Medford, Oreg.; two stepdaughters, Mariette Edison, Lafayette, Colo., and Gladys Marker, Longmont, Colo.; one stepson, Patrick McGee, Florence, Ariz.; several grandchildren and great-grandchildren; and a sister, Nora McKetchin, of Albuquerque, N.M.

SHULTHEISS.—Oral C. Shultheiss, born April 26, 1890, at Walnut, Mo.; died near Goldsberry, Mo., Feb. 7, 1960. In 1909 he was united in marriage with Catherine Ratliff. Eight days before his death he joined the Goldsberry church. He is survived by his wife and one sister.

STOCK.—F. Wayne Stock, born June 13, 1947, in Canon City, Colo.; died as the result of a hiking accident in the mountains, Jan. 24, 1960. In 1958 he was baptized. He attended the church school in Canon City. Left to cherish his memory are his parents, Mr. and Mrs. Fuller H. Stock, and a brother, Joe, who is a student at Union College.

STONE.—Carrie Larson Stone, born Sept. 29, 1867, in Copenhagen, Denmark; died March 21, 1960. She became a church member in her girlhood and was a member of the Fresno, California, Central church at the time of her death. In 1886 she married Fred J. Stone. The survivors are a son, E. J. Stone; two daughters, Opal Stone and Vivian S. Hartley; three granddaughters; two great-grandchildren; two sisters; and a brother.

SWENSON.—Carl Swenson, born June 9, 1874, in Sweden; died Oct. 23, 1959. In 1892 he moved to New York, N.Y., and learned and accepted the Sabbath truth. A year and a half later he met a Seventh-day Adventist. He was baptized and joined the Scandinavian church, which was at that time organized in Brooklyn, N.Y. At once he entered the colporteur work and also held meetings. From 1901 to 1903 he studied at Union College, and then was called to labor in Omaha, Nebr. In 1905 he married Hulda Carlson. His next field of labor was Denver, Colo., where he organized a Swedish church. In 1911 he was called to Minnesota, where he labored seven years, followed by seven years in each of the following conferences: Greater New York, Southern New England, and Illinois. In 1938 he returned to Denver, where he spent his last ten years of service as an evangelist and pastor. Under his labors church buildings were erected or purchased. The family located in Arlington, Calif., in 1948. Surviving are two daughters, Helen, a teacher at La Sierra College, and

Esther, a nurse; his son, Dr. C. Robert; four grandchildren; and one sister in San Francisco, Calif. [Obituary received March 24, 1960.—Eds.]

TODOROVICH.—Marie Mesarovich Todorovich, born Feb. 14, 1893, in Belgrade, Yugoslavia; died March 10, 1960. At the age of ten she was baptized in the Danube River. She had lived in College Place, Washington, for many years. The survivors are her husband, Nicola Todorovich; five sons, Duke of College Place, Wash., Dan of Milton-Freewater, Oreg., Bud of Spokane, Wash., John of Sutherlin, Oreg., and Milan of Kennewick, Wash.; four daughters, Mrs. John Kelchner of Finksburg, Md., Mrs. Carroll Parks of Lafayette, Calif., Mrs. Clayton Avery of Silver Spring, Md., and Mrs. Don Howell of Richland, Wash.; 28 grandchildren; a sister, Helen of Yugoslavia; and a brother, Elijah of New York City.

VAUGHN.—Lulu McDonnell Vaughn, born Sept. 5, 1892, at Wilmore, Pa.; died Jan. 20, 1960, at St. Petersburg, Fla. In 1910 she was united in marriage with Clarence R. Vaughn. In 1911 she became a church member. The survivors are her husband, and four children, Raymond M., connected with the Adelpian Academy Mill in Holly, Mich., Elder Russell L., pastor in Canton, Ohio, Beatrice E. Bayer of Youngstown, Ohio, and Kenneth L., also connected with the Adelpian Academy Mill.

WHITLOW.—May Ann Carner Whitlow, born March 1, 1874, in Allen County, Kans.; died Dec. 28, 1959, in El Cajon, Calif. She attended Lane University in Leocompton, Kans. In 1893 she married Samuel F. Whitlow. In 1909 they moved to Wichita, Kans., where they lived for many years. After her husband's death in 1942, she made her home with her daughter, Fara, in California. Left to cherish her memory are a son, Elder Paul Whitlow of the Wisconsin Conference; two daughters, Fara Mulder of El Cajon, Calif., and Austa Phillips, wife of Elder A. K. Phillips of the Michigan Conference; seven grandchildren; three great-grandchildren; a brother, Thomas G. Carner of Lincoln, Nebr.; and two sisters, Mrs. Raymond Stauffer and Mrs. Charles N. Gay of La Sierra, Calif.

WHITTON.—Pearl Winn Whitton, born March 17, 1885, near Downing, Mo.; died Feb. 14, 1960. In 1907 she married Elbert Whitton. Early in life she became a Christian, and about five years ago united with the church. Left to mourn are two sons, Clarence and Vernon; two daughters, Olive Crouther and Ivalde Crawford; two sisters; and five brothers.

YEOMAN.—Jessie Iona Yeoman, born Aug. 6, 1880, in Atlanta, Nebr.; died March 6, 1960, at Loma Linda, Calif. She received her education at Walla Walla College. In 1908 she married Benjamin F.

Yeoman, and together they gave their lives to the cause of Christian education. At the time of her death she was a member of the Mountain View, Calif., church. Survivors include one son, Ralph of Loma Linda, Calif.; a daughter, Mrs. Hollyce Yeoman of Mountain View, Calif.; six grandchildren; and three sisters.

ZIMMERMAN.—Joseph Christian Zimmerman, born Dec. 15, 1893; died Feb. 26, 1960. He was converted while serving in the U.S. Army, and was baptized in 1921. In 1940 he married Emma Snyder. For more than 35 years his business was printing. Left to cherish his memory are his wife; a daughter, Wilhemina; a brother, Harry; and three sisters, Amelia Ford, Marie Richards, and Helen Vlerbome.

NOTICES

Literature Requests

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

The Prisoners Gospel League, 1224 7th Ave., S.W., Hickory, N.C., desires all types of missionary literature, including old Bibles and small books, to supply 3,500 penal institutions in the U.S., Canada, Africa, British Isles, and island fields. Note change of address.

Mrs. G. C. Smith, 3037 Donner Way, Sacramento 17, Calif., needs a continuous supply of children's papers, and doctrinal tracts or papers suitable for non-SDA people. No other denominational periodicals, please.

Hope A. Maiden, 3102 Grantwood Dr., Parma 34, Ohio, wishes a continuous supply of *Liberty*. Note new address.

Nettie Alexander, Rt. 2, Lula, Ga., wishes *Signs, These Times, Life and Health, Guide*, small books, and tracts.

Urgently needed: A continuous supply of clean, recent issues of *Life and Health, Signs, These Times, Instructor, No Reviews*, please. Mrs. Donald Dickerson, Box 448, Baxter Springs, Kans.

Domie Rusiana, 22 Gen. St., Dipolog, Zamboanga del Norte, P.I., wants *Review, Instructor, Liberty*.

J. H. Monsegue, Box 60, Kingstown, St. Vincent, W.I., needs used Morning Watch books, other small books, tracts, *Signs, Guide, Little Friend*.

Mrs. Guy Butler, Rt. 3, Box 512, Kannapolis, N.C., needs *Signs, These Times, Liberty, Life and Health, Instructor, Little Friend*, and small books, but no *Reviews*, to supply three reading racks.

Any missionary literature desired by the following: Epifanio Neri Ciron, 142 San Francisco, Iriga, Camarines Sur, P.I.

F. U. Wokike, 5 King Jaja St., Umuahia-Ibeku, Eastern Nigeria.

Mina Rampersad, Spring Vale, Forbes Park, Claxton Bay, Trinidad, W.I.

Permin L. Rosalia, Lomapa, Canlaon, Oriental Negros, P.I.

I. London, Kildonan Village, Corenhyne Coast, Berbice, British Guiana.

Charley Callan, 114 Paco Kidapawan, Cotabato, Mindanao, P.I.

Send *Life and Health, Listen*, old Bibles, songbooks, S. S. supplies for children, small books, picture cards, tracts, *Go*, prophetic charts, *Signs, These Times, Liberty, Message, MV Kit* to:

Mrs. Guegonda S. Cabuenas, Matanao, km. 84, Bansalan, Davao, P.I.

Mrs. C. S. Amarello, Matanao, km. 8A, Bansalan, Davao, P.I.

Tiburcito A. Garcesa, Naric, Digos, Davao, P.I. Solomon Salvan, Southern Mindanao Mission, Box 293, Davao, P.I.

Mrs. Mauricia Mananquil, Salug, Liloy, Zamboanga del Norte, P.I.

Miss Te Montales, Miranda Pontenedra, Negros Occidental, P.I.

WANTED: A continuous supply of *Life and Health, Listen, Signs, These Times, Review*, old Bibles, songbooks, tracts, *Liberty, MV Kit*, S. S. supplies for adults and children by:

Victor Billena, Il'ang, Cotabato, P.I.

Bernard Sumagang, Mapang, Rizal, Zamboanga del Norte, P.I.

Arsenio Salazar, Payag, Dimataling, Zamboanga del Sur, P.I.

Elvira Rodriguez, Coryal Village, Tamana, Trinidad, W.I., requests *Review, Signs*, and other papers for distribution by the Carmichael Village church.

Juanita Largo, Mabulay, Tailoring, Rizal, Zamboanga del Norte, P.I., wishes old songbooks.

Jacob Byass, Mt. Sinai, West Canje Berbice, British Guiana, wishes missionary literature including *Review* and youth papers.

Send S. S. *Quarterlies* and other missionary literature, including children's supplies to:

Mrs. Del Cortejo, Sagna, San Pedro, San Jose, Antigua, P.I.

Joaquin Cortejo, Sagna, San Pedro, San Jose, Antigua, P.I.

Consuelo Esmalde, Balutacay, Digos, Davao, P.I. Viola Walker, Rt. 1, Box 230, Fairburn, Ga., would like small books, *Life and Health, Instructor, Guide, Message*, and other magazines.

Pacita C. Fayanes, Manticiao, Misamis, Oriental, P.I., is in need of small books, old Bibles, *Signs*, children and youth papers, *Life and Health*, tracts, and Pathfinder materials.



Children Can Be Taught

By Josephine C. Edwards

Southern Publishing Association, \$2.00.

This is not an academic treatise on child training, but a practical, conversational type of counsel on what works and what does not work in teaching a child manners and morals. The author writes from the viewpoint of both the home and the school, her years of experience as a mother and a teacher serving as her authority. Perusal of the book's contents will convince the thoughtful reader that moral deviation and social delinquency are products of foolish parental indulgence of children's wayward wills, or shameful neglect of their most manifest needs. Many a victim of the electric chair began his unhappy career in an undisciplined high chair. Good parents who would have industrious, obedient, and courteous children must set the example themselves. There is nothing pat or trite about this book, for it is full of sensible observations and telling illustrations. It will prove heartening to every conscientious parent who is dedicated to producing moral and spiritual maturity in his children.

1960 Camp Meetings

[In a few instances, plans have not yet been announced by the conferences. When further information becomes available it will be included in future issues of the REVIEW.—EDITORS.]

Atlantic Union

Greater New York	
Sloatsburg (English)	July 1-9
Sloatsburg (Spanish)	July 10-16
New York	
Union Springs Academy, Union Springs	
(tentative)	June 30-July 9
Northeastern	
Camp Victory Lake, Hyde Park	June 30-July 10
Southern New England	
South Lancaster, Massachusetts	June 30-July 9

Canadian Union

Alberta	
Canadian Union College, Lacombe	July 14-23
Pobida church, Beauvallon	July 27-31
Peace River, Feoria	July 27-31
British Columbia	
Hope	July 21-30
Mantoba-Saskatchewan	
Saskatoon	July 7-16
Clear Lake	July 20-24
Maritime	
Pugwash, Nova Scotia	August 4-14
Newfoundland	
St. John's	August 10-14
Ontario-Quebec	
Oshawa Missionary College, Oshawa	June 30-July 9

Central Union

Central States	
Edwardsville (near Muncie), Kansas	June 9-18
Colorado	
Campion Academy, Loveland	August 4-6
Kansas	
Enterprise Academy, Enterprise	August 10-13
Missouri	
Sunnydale Academy, Centralia	July 13-16
Nebraska	
College View, Lincoln	June 1-4
Wyoming	
Casper	July 8-10

Columbia Union

Allegheny	
Pine Forge, Pennsylvania	June 30-July 9
Chesapeake	
Catonsville (near Baltimore), Maryland	August 12-20
East Pennsylvania	
Wescosville	June 30-July 9
New Jersey	
Kingston (English)	June 30-July 9
Kingston (Spanish)	July 10-16
Ohio	
Mount Vernon	June 30-July 10
Potomac	
Shenandoah Valley Academy, New Market, Virginia	June 9-18

West Pennsylvania	
Somerset	August 4-14
West Virginia	
Parkersburg	June 3-11

Lake Union

Illinois	
Southern, Makanda	August 18-21
Indiana	
Indiana Academy, Cicero	June 9-18
Lake Region	
Cassopolis, Michigan	August 19-27
Michigan	
Upper Peninsula, Escanaba	June 9-12
Grand Ledge	August 4-13
Wisconsin	
Portage	July 28-August 6

North Pacific Union

Idaho	
Gem State Academy, Caldwell	June 23-July 2
Montana	
Mount Ellis Academy, Bozeman	July 1-9
Oregon	
Gladstone Park, Gladstone	July 21-30
Upper Columbia	
Walla Walla College, College Place	June 16-25
Washington	
Auburn Academy, Auburn	July 14-23

Northern Union

Iowa	
Oak Park Academy, Nevada	June 3-11
Minnesota	
Medicine Lake, Minneapolis	June 3-11
North Dakota	
Sheyenne River Academy, Harvey	June 10-18
South Dakota	
State Fairgrounds, Huron	June 10-18

Pacific Union

Arizona	
Prescott	July 21-30
Central California	
Soquel	July 7-17
Nevada-Utah	
Moab, Utah	May 6, 7
Bishop, California	May 13-15
Las Vegas, Nevada	June 3-5
Reno, Nevada	June 17, 18
Salt Lake City, Utah	June 24-26
Northern California	
Fortuna	July 6-10
Southern California	
Lynwood	June 16-26

Southern Union

Alabama-Mississippi	
National Guard Armory, Selma, Alabama	June 3-5
Carolina	
Lake Junaluska Park, Waynesville, North Carolina	May 29-June 4
Florida	
Forest Lake Academy, Maitland	June 3-11
Georgia-Cumberland	
Southern Missionary College, Collegedale, Tennessee	June 2-11

Kentucky-Tennessee	
Highland Academy, Portland, Tennessee	June 3-11
South Atlantic	
Hawthorne, Florida	June 9-19
South Central	
Oakwood College, Huntsville, Alabama	August 11-20

Southwestern Union

Arkansas-Louisiana	
Baton Rouge, Louisiana	May 27-29
Little Rock, Arkansas	July 22-24
Oklahoma	
Bierig Park, Oklahoma City	July 28-August 6
Southwest Region	
Winona, Texas	June 3-11
Texas	
Southwestern Junior College, Keene	June 3-11
Texico	
Sandia View Academy, Albuquerque, New Mexico	August 5-12



<i>Sings of the Times, These Times, Message Magazine Campaign (Special prices during April and May)</i>	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
JMV Pathfinder Day	September 17
Thirteenth Sabbath Offering	September 24
Neighborhood Evangelism	October 1
Church Home Missionary Offering	October 1
Voice of Prophecy Offering	October 8
Sabbath School Visitors' Day	October 8
<i>Review and Herald Campaign</i>	October 15-November 12
Temperance Day Offering	October 29
Witnessing Laymen	November 5
Church Home Missionary Offering	November 5
Week of Prayer	November 12-19
Week of Sacrifice Offering	November 19
Ingathering Campaign for 1961	November 26, 1960-January 14, 1961
Home Missionary Day	December 3
Church Home Missionary Offering	December 3
Thirteenth Sabbath Offering (Christmas Offering)	December 24



Sabbath Schools in the Northern Union

The Sabbath school is no longer on the side lines, for it has found its place in the progressive program of evangelism of every church. Almost without exception the 216 Sabbath schools of Iowa, Minnesota, and North and South Dakota are serving as active evangelistic centers. The number of Sabbath school members baptized during a recent four-year period shows steady progress.

1955—244	1957—289
1956—257	1958—391

This is a total of 1,181 Sabbath school

members baptized. Here are some of the contributing factors for this most encouraging report.

1. Visitors. Stronger emphasis has been placed on bringing visitors to Sabbath school. When we can get our friends to attend Sabbath school for a period of time under proper conditions, many will request baptism.

2. Better teachers and teaching methods. Our teachers have been challenged to adopt better teaching methods. Their study program includes a definite program of research in the preparation of the lessons.

3. Vacation Bible Schools. Through the Vacation Bible School many homes are opened to the message. During 1959 we operated 63 Vacation Bible Schools. At a recent council of the Sabbath school secretaries a goal was set to double this number for 1960.

4. Branch Sabbath Schools. It is ex-

pected that during 1960 we will have at least one branch Sabbath school for each pastoral district. If this goal is achieved, it will mean that during 1960 we will enjoy the added influence of nearly 100 new branch Sabbath schools in the Northern Union.

Throughout the four-State area of the Northern Union there has been a wave of activity. Sabbath school rooms have been redecorated, new furnishings have been supplied, old furnishings have been redone. Division leaders have studied many new ways of presenting essential points.

The Sabbath school can be one of the greatest soul-winning agencies in the church when it opens its doors to the community through branch Sabbath schools and Vacation Bible Schools.

ORDELL R. REES
Sabbath School Secretary
Northern Union Conference

Sabbath School Lesson Help

By HARRY W. LOWE, General Conference Field Secretary

FOR SABBATH, MAY 14, 1960

Further Messages of Encouragement

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

THE third vision of Zechariah is closely connected with the first and second. The first revealed that Jehovah was greatly jealous over Jerusalem, and sorely displeased with the nations at ease and who helped forward Israel's misery (Zech. 1:14, 15). The second showed that God would return "to Jerusalem with mercies" (verse 16) as the visible proof that His house would be restored as the pledge of renewed communion with His people; furthermore, that "a line shall be stretched forth upon Jerusalem" as an indication of its plan and place of importance in the new economy.

"The third vision of the man with the measuring line is an amplification and realistic unfolding of the other 'comfortable words' in the second part of the consoling message in reference to the future of the city, and the land, and the people, when Jehovah, in the Person of Messiah, shall 'return to Jerusalem with mercies.'"—DAVID BARRON, *Visions and Prophecies of Zechariah*, p. 58.

1. The Third Vision

ZECARIAH 2:1. "I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand." The "man" has been variously identified as a mere figure of no importance, as the rider on the red horse in the first vision, "the angel of the Lord" (Zech. 1:8, 11). But the action rather than the person seems to be the important thing here. "God had commanded that Jerusalem be rebuilt; the vision of the measuring of the city was an assurance that He would give comfort and strength to His afflicted ones, and fulfill to them the promise of His everlasting covenant."—*Prophets and Kings*, p. 581.

ZECARIAH 2:2. "To measure Jerusalem." The *measuring line* in the man's hand recalls the *line* to be "stretched forth upon Jerusalem" (Zech. 1:16), though the two do not come from the same word. The measuring of the site is a consoling symbol of the restoration of the city. Ezekiel 40:3 speaks of "a man . . . with a line of flax in his hand, and a measuring reed." A similar figure is used in Revelation 21:15-27 to present the comforting assurance that the God who restored the earthly city will certainly create the glorious heavenly Jerusalem as the permanent home of His people.

ZECARIAH 2:3-5. "Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls . . . : for I . . . will be unto her a wall of fire round about, and will be the glory in the midst of her." "Jerusalem shall not only be restored but greatly enlarged, extending much beyond the boundaries of its ancient walls, 'by, reason of the multitude of men and cattle therein,' it will 'dwell' or 'be inhabited' as *perazoth*, rendered . . . 'towns without walls,' 'villages.' But the word strictly describes 'plains,' or an open country in which there is nothing to circumscribe the inhabitants."—BARRON, *Ibid.*, p. 61. Villages without walls nevertheless would have had a protective "wall of fire," had Israel obeyed the Lord.

2. The Call to Leave Babylon

ZECARIAH 2:6, 7. "Come forth, and flee from the land of the north. . . . Deliver thyself, O Zion, that dwellest with the daughter of Babylon." Compare Jer. 51:6, 45. Jews remaining in Babylonia, some quite prosperous, are now called home to Palestine to escape the uncertainties of exile under Persian conquerors, et cetera. Some of these exiles had "found salvation in the midst of affliction. Many of these were to be numbered among the remnant that should return" (*Prophets and Kings*, p. 599).

ZECARIAH 2:8. "He that toucheth you toucheth the apple of his eye." This is an idiom expressing God's tender love for His people, persisting even in their wanderings. Moses shows how God found His people "in a desert land" and kept them "as the apple of his eye" (Deut. 32:10). David prayed: "Keep me as the apple of the eye" (Ps. 17:8).

ZECARIAH 2:10-13. "Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord." Here is a portrayal of God's people as the light of the world. That such prophecies have not been fulfilled is clear from the Saviour's lament over His people. "If Jerusalem had known what it was her privilege to know, and had heeded the light which Heaven had sent her, she might have stood forth in the pride of prosperity, the queen of kingdoms, free in the strength of her God-given power. There would have been no armed soldiers standing at her gates, no Roman banners waving from her walls. The glorious destiny that might have blessed Jerusalem had she accepted her Redeemer rose before the Son of God."—*The Desire of Ages*, p. 577. But

"the holy land" will yet be holy when it shall be peopled by a "holy people, The redeemed of the Lord" (Isa. 62:12).

3. The Fourth Vision

ZECARIAH 3:1. "And he shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him." This fourth vision was given to encourage a down-trodden people, to assure them that God's purposes are fulfilled not on the basis of His people's merits, but because of His immutable and loving purpose. "Ye shall be unto me a kingdom of priests, and an holy nation" (Ex. 19:6; cf. Isa. 61:6). Joshua, the high priest, had returned some 16 years before, with Zerubabel as head of the first colony—nearly 50,000 returning Jews. Satan, the sworn enemy of God's church, was opposing Joshua as the representative of the people, not only as an individual. Further reading: *Prophets and Kings*, pp. 577, 578.

ZECARIAH 3:2, 3. "And the Lord said unto Satan, The Lord rebuke thee. . . : is not this a brand plucked out of the fire?" Joshua's filthy garments show how helpless men are before a holy God. Once again we see the basis of Israel's salvation: "the Lord that *hath chosen* Jerusalem rebuke thee." "As Satan accused Joshua and his people, so in all ages he accuses those who seek the mercy and favor of God."—*Ibid.*, p. 585. When Satan accuses, the believer in Christ's atonement can cry: "He is near that justifieth me; who will contend with me?" (Isa. 50:8).

ZECARIAH 3:4, 5. "I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." "His [Joshua's] own sins and those of his people were pardoned. Israel was clothed with 'change of raiment,'—the righteousness of Christ imputed to them."—*Ibid.*, p. 584. This is the experience that causes the justified soul to cry: "I will greatly rejoice in the Lord. . . ; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness" (Isa. 61:10).

ZECARIAH 3:6, 7. "If thou wilt walk in my ways, . . . I will give thee places to walk among these that stand by." "Walk in my ways" and "keep my charge" are frequent expressions in the Pentateuch for living obediently before God. See also David's last charge to Solomon: "Keep the charge of the Lord thy God, to walk in his ways." "These that stand by" are the angels, as can be seen from verse 4.

MATTHEW 22:1-14. "How camest thou in hither not having a wedding garment?" "The man who came to the feast without a wedding garment represents the condition of many in our world today. They profess to be Christians, and lay claim to the blessings and privileges of the gospel; yet they feel no need of a transformation of character. They have never felt true repentance for sin."—*Christ's Object Lessons*, p. 315.

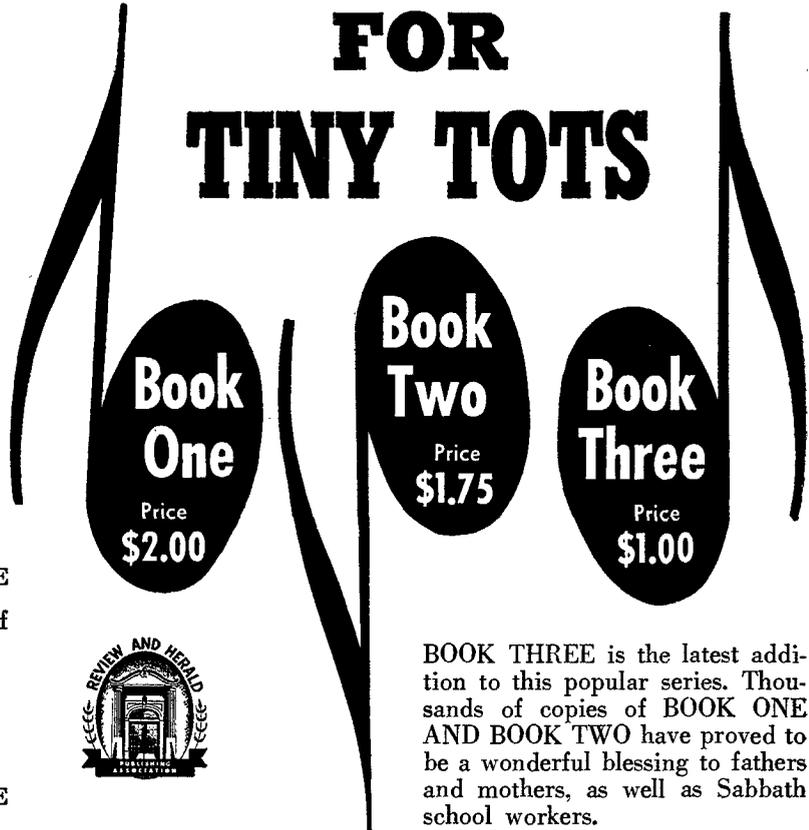
All who follow the Christian life "will be obedient to God's commandments. . . . Clothed in the glorious apparel of Christ's righteousness, they have a place at the King's feast. They have a right to join the blood-washed throng."—*Ibid.*

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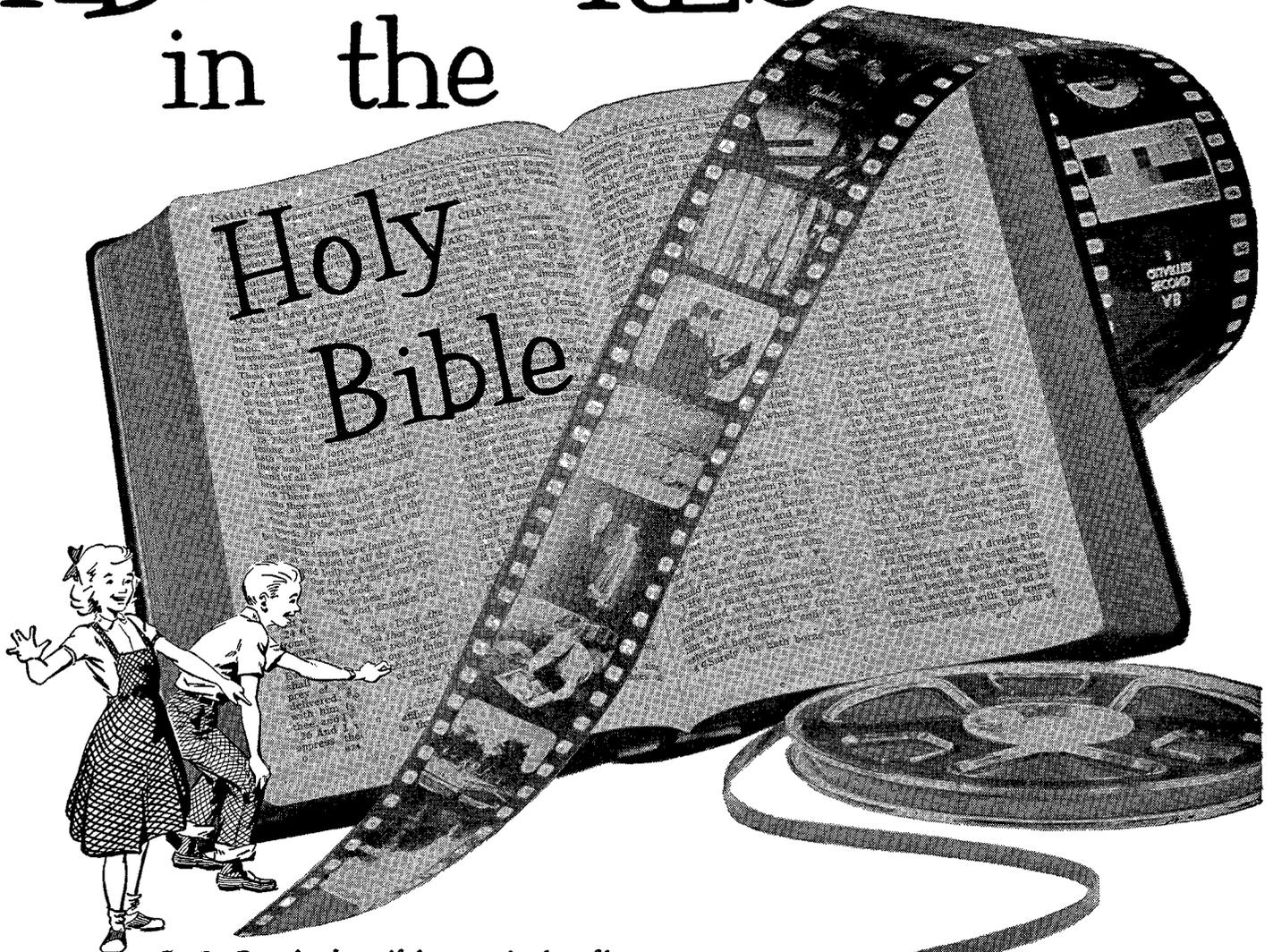
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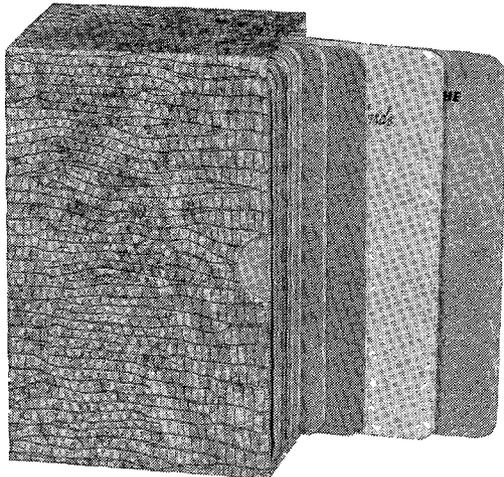
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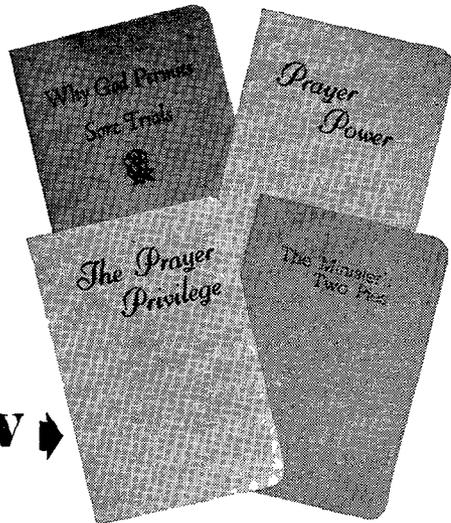
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As We Go to Press



Missionary in Mexico Dies of Heart Attack

On Friday, April 15, Arthur H. Roth, president of the Inter-American Division, called by telephone to inform the General Conference of the sudden death of Carl F. Montgomery, in Mexico. Elder Montgomery has for many years been a missionary in Central America. His death was caused by a heart attack.

At the time of his death, Elder Montgomery was secretary of the education department of the Mexican Union. His passing deprives the cause in Mexico of a devoted, self-sacrificing worker who loved dearly the people of that land, and especially the youth who attended the Mexican Union Training School at Montemorelos when he served as director.

A life sketch will appear later.

N. W. DUNN

All-European Institute of Scientific Studies

At a meeting of the All-European Institute of Scientific Studies board of directors, held in Paris, August 5, 1959, favorable action was taken to accept the invitation of the French Ministry of Health and Population to conduct the sixth annual session of the Institute in Paris. The Institute will be conducted in the newly constructed building of the United Nations Educational, Scientific, and Cultural Organization (UNESCO), June 13-24, 1960. It is expected that approximately 24 countries will be represented at the Institute this year.

Governor Ruben Wagnsson of Stockholm, Sweden, is serving as the chairman of the board of directors; Dr. H. Mueller, medical director of the Gland Sanitarium, Switzerland, is serving as vice-chairman; Archer Tongue is the organizing secretary of the Institute.

Dr. Winton H. Beaven, dean of Washington Missionary College, and associate director of the International Commission for the Prevention of Alcoholism, and Dr. Jaroslav Skala, head of the department for the study of alcoholism at the Karlovy University, Prague, Czechoslovakia, will serve as directors of studies.

Prospective students are invited to make their registrations early, and all inquiries regarding registration for

the Sixth All-European Institute should be addressed to Archer Tongue, Case Gare 49, Lausanne, Switzerland.

W. A. SCHARFFENBERG

The Cry of New Guinea

The Thirteenth Sabbath Offering overflow for the third quarter of 1960 will go to the Australasian Division. An outstanding mission film entitled *The Cry of New Guinea* has been prepared for this quarter. The color and content are superb. Both the photography and the script were produced by Brother Eric Were, who has had wide experience as a photographer and script writer.

It is our hope that each conference organization throughout North America will make this film available to all of our churches during the third quarter of this year.

The price is only \$85 for reel, can, fiber case, and film. Order immediately through the General Conference Sabbath School Department.

G. R. NASH

Moslem Commends Adventist Missions in India

Eight union ministerial institutes throughout India, Burma, Pakistan, and Ceylon have just been concluded. Each night an evangelistic meeting was held for the public. Before an audience of 700 people in one of the finest halls of one large city, a cultured, educated Moslem government official served as chairman. The subject of the evening was "The Awakening East—Its Significance to the World." Presenting the speaker and the subject of the evening, he spoke enthusiastically of what Seventh-day Adventists are doing in the world.

"Their humanitarian service is highly commendable," he declared, "not only in India but in all lands. Here in India they operate more than 30 hospitals and dispensaries. And surely no place on earth needs such help more than our own country." At the conclusion of the meeting he gripped my hand and said, "God spoke to us tonight in that message. Please come and see me tomorrow." When I called at his home the next day he declared that the message of the previous evening had challenged him as nothing ever had in his life.

Scattered throughout all the earth are men and women, leaders of cities and nations, whose hearts can be reached as God's Word is opened to them. Among the inhabitants of earth, in every nation and city, God has a firmament of chosen ones who are waiting to hear His call.

R. ALLAN ANDERSON

Change of Procedure For Literature Requests

Most REVIEW readers know that we publish a Literature Requests column once each month. This is done as a service to our subscribers to assist them in obtaining used literature free for missionary purposes. We have been gratified by the wonderful response made to these requests.

In the past we have accepted literature requests with no endorsement of any kind. The time has come, however, when we feel we should no longer do this. The denomination is large, and it is impossible for us to know personally those who make requests. Hence, *from now on* we are asking that the signature of a conference representative, together with his identifying office (that is, church pastor, president, treasurer, etc.) accompany all literature requests sent to the REVIEW for publication.

This procedure is common with denominational publications. It will assist us in our endeavor to place free literature in channels where it will do the most good; it will also help the local church leadership know of the missionary activities of the members. The cooperation of everyone in following this new procedure will be appreciated.

New Jersey Conference Constituency Meeting

M. K. Eckenroth was elected to his second two-year term as president of the New Jersey Conference, Sunday, April 17. More than 200 delegates attended the twenty-second biennial constituency meeting held in the Trenton, New Jersey, church.

Others re-elected included T. N. Neergaard, secretary-treasurer; Eugene Kilgore, manager of the Book and Bible House; and J. A. Toop, D. K. Smith, and Olen Gilliam, departmental secretaries.

L. E. LENHEIM