

THE ADVENT SABBATH

REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

The Storm

By Elma P. Lawrence

The lightning flashes far across the sky!
The earth is trembling with the thunder's roar!
The clouds, in terror, drop to earth their tears,
And Mother Nature puts them all in store.

What hand can grasp the mighty lightning flash
Or block the thunder as it rolls through space?
No scientist can stop it in its course,
Nor in its journey, following, keep pace!

But God, who to the ocean's mighty waves
Speaks, saying, "Thus far only shalt thou go,"
Commands the lightning and the thunder's roar,
And guards His helpless children here below!

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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 An out-of-date report is not news, and is not acceptable.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

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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.]

Italian Adventists Exempted From Saturday Military Duty

✓ Italy's Ministry of Defense has granted Seventh-day Adventists in the armed forces the right to abstain from all military activities on Saturdays in deference to their religious practice of observing that day as the Sabbath. The decision came after the Italian Union of Adventist Christian Churches appealed a conviction of an Adventist army man who, for refusal to take part in Saturday training routines, was sentenced to 20 days in a military prison. Draftee Cateno La Versa, 23, was released and acquitted. In its appeal the Adventist union pointed out that several civil servants who are members of the group already had obtained the right to abstain from work on Saturdays, making up the lost hours during the rest of the week, and that in state schools Adventist students are allowed to refrain from written examinations on Saturdays.

Montana Hutterite Colonies Incorporate

✓ Eleven Montana Hutterite colonies have incorporated, as required by State law. The State supreme court recently ruled 3 to 2 that the groups are not exempt by their religious affiliations from payment of a corporation tax on their farming operations. There are about 100 members in each colony. The groups follow the teachings of John Huss, fifteenth century Czech martyr who was condemned as a heretic by the Council of Constance and burned there at the stake for his Prague sermons and treatises demanding church reform.

Three Lutheran Bodies Merge

✓ Three church bodies uniting to form the American Lutheran Church at a constituting convention in Minneapolis, Minnesota, April 22 to 24, reported statistics showing a combined baptized membership of 2,258,092 at the end of 1959, a total gain of 66,765 over the previous year.

Ban on Foreign Teachers in Indonesia's Mission Schools

✓ Indonesia's recently announced ban on foreign teachers in the country's schools has created a serious problem for mission schools. Meanwhile, in Central Java, the military commander has issued temporary orders permitting religious teachers from abroad to teach in secondary schools. He explained that their withdrawal would have a serious effect on Indonesian children and is contrary to the country's national interests. Under a new government law nearly all missionaries in Indonesia have applied for naturalization as Indonesian citizens, but the processing has been so slow that so far not a single foreign missionary has yet obtained Indonesian nationality.

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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REVIEW AND HERALD



• EDITORIALS •

Commencement

Commencement time is here again. Throughout the length and breadth of the land the traditional sounds of graduation weekend are heard—oratory, marching feet, expressions of congratulation. It is a happy time, a time for gift giving, a time for mutual admiration, a time for well-wishing.

We feel constrained to add our own best wishes to the graduates. We are proud of them. We are proud of all our Adventist youth. We think they are the finest in the world. They are God's youth, called to represent Him in a difficult world, a world often made more confusing by the example of their elders.

May God bless the graduates as they bask in the momentary glory of commencement weekend. As they receive their diplomas may they determine anew to be among those who one day shall receive the crown of life from the hand of the Master.

K. H. W.

Seventh-day Adventists and the Ballot Box

In the economy of this present world the Christian holds dual citizenship. Though, to be sure, his supreme allegiance belongs to a kingdom that is not of this world, God bids him to "be subject" also to "the powers that be" and to render "to all their dues." He is not "of this world," but he cannot run away from the fact that for the time being he is still "in this world," that a stable state of society is advantageous for him personally and for the gospel mission, and that therefore, as a Christian, he is morally obliged before God to fulfill his duties as a responsible citizen. His allegiance to God demands a personal contribution to the common good. The fact that his own life and aspirations focus sharply on the world to come does not excuse him for taking an out-of-focus attitude toward matters that affect the stability and tranquillity of society in this present world.

"The powers that be are ordained of God" to protect every man in his God-given rights as a human being created in the divine image, to afford him the opportunity of realizing the Creator's purpose in giving him existence, and to provide an environment in which he can cooperate effectively with others for the common good. The intelligent, mature Christian cannot claim that these divinely appointed objectives of human government are irrelevant to his own goals in life, nor can he excuse himself from contributing his share of effort toward realizing them, on the pretext that the concerted endeavors of his fellow citizens toward this end are unworthy of his support.

The prophet Jeremiah counseled his exiled compatriots in Babylon to "seek the peace of the city" to which they had been taken captive, in view of the fact that "in the peace thereof" they themselves might enjoy peace (Jer. 29:7). Of course, they were not to be "of" Babylon, but while "in" Babylonia they were to take a constructive interest in the welfare of the place where they lived.

Caesar's Claims in a Representative Democracy

In a democracy, where ultimate authority resides with the people themselves, "Caesar" calls upon all good citizens to participate in making the laws as well as to obey them, not only as a privilege or even a right but as a duty. In a representative democracy citizens exercise this right and fulfill this duty through representatives chosen at the ballot box. No responsible Christian will argue that there is something inherently wrong about the principles of democratic government; in fact, we believe that this form of government accords closely with Christian principles. Consequently, there can be nothing inherently wrong about a Christian participating in the processes of democratic government. "Have you thoughts that you dare not express, that you may one day stand upon the summit of intellectual greatness; that you may sit in deliberative and legislative councils, and help to enact laws for the nation? There is nothing wrong in these aspirations."—*Fundamentals of Christian Education*, p. 82.

Now if there is nothing intrinsically wrong about standing for election and serving when elected, it cannot be argued logically that there is something intrinsically wrong about casting one's vote in an election. No, intelligent participation in the processes of representative government at the ballot box is one of the "things" Christian citizens may lawfully "render unto Caesar," one way they may discharge their duty to the "powers that be."

In fact, the franchise is the fundamental procedure by which the Christian citizenry of a representative democracy can heed the inspired admonition to "seek the peace" of the local community and the nation. At its third session, in 1865, the General Conference went on record as follows: "*Resolved*, That in our judgment, the act of voting when exercised in behalf of justice, humanity, and right, is in itself blameless, and may be at some times highly proper; but that the casting of any vote that shall strengthen the cause of such crimes as intemperance, insurrection, and slavery, we regard as highly criminal in the sight of Heaven." To our knowledge, this eminently sound counsel has never been rescinded.

This declaration clearly recognizes the responsibility of the Christian citizen to support good government, not only by his personal example and by his influence but also by a discriminating exercise of the franchise. He is not to be censured if he chooses to vote or chooses not to vote, but only if he votes without proper discrimination, in such a way as to advance the cause of evil. Furthermore, in view of the fact that silence tends to lend assent, failure to register one's influence in support of those who have the best interests of the nation at heart, whenever there is opportunity to do so, makes a man responsible, by default, for evils that his influence might have helped to prevent. Certainly in a democratic society one who fails to exercise his franchise has no valid right to be displeased about the state of affairs to which his own silence has contributed. In the *REVIEW* for November 8, 1881, Ellen G. White wrote: "In our favored land, every voter has some voice in determining what laws shall control the nation. Should not that influence and that vote be cast on the side of temperance and virtue?"

Each Must Decide for Himself

With certain noteworthy exceptions—such as temperance and religious liberty—the Seventh-day Adventist Church does not advise its members as to whether or how they should vote. This matter the church has wisely left to each individual member to decide. The official Seventh-day Adventist position may properly be described as “neutrality in politics,” as Uriah Smith stated the matter in a REVIEW editorial for September 11, 1856. With respect to the ballot James White wrote in the REVIEW for August 21, 1860: “We do not recommend this, neither do we oppose. If a brother chooses to vote, we cannot condemn him, and we want the same liberty if we do not.”

That the position of Seventh-day Adventists has not changed over the years is evident from a REVIEW editorial by F. M. Wilcox dated September 13, 1928, in which he said: “It is the privilege of every individual to exercise the right of franchise. No one has authority to deny him this privilege. The Seventh-day Adventist Church does not seek to dictate to its members as to how they shall vote or whether or not they should vote at all. Each is left to act on his own judgment in the fear of God.”

At this point some are doubtless asking about the voter's share of responsibility for the mistakes subsequently made by those elected to office, and the inspired counsel that has come to the remnant people about staying out of politics. To these two questions we shall turn our attention next week.

R. F. C.

(To be continued)

Our Relationship to National Council—3

The Sabbath Sets Us Apart

We continue this week our presentation of reasons why we have not joined the National Council of Churches.

Our whole view of God and man and evil springs primarily from our understanding of the opening chapters of Genesis, at least from our understanding of the Bible in the setting of those chapters. We cannot surrender our belief regarding the beginnings of our world without undermining the whole structure of our faith. Indeed, we cannot minimize or hide that belief without being guilty of a failure to witness for God in an evil world. That is one prime reason why we attach such great significance to the keeping of the seventh-day Sabbath.

We view the Sabbath as the holy memorial of a great event, the making of our world and man as literally described in Genesis. Thus we consider Sabbathkeeping a witness we bear to all men of our belief in Genesis as the foundation of our whole conception of God and the plan of salvation. We view the Sabbath not simply as a convenient occasion once a week to take special time for the worship of God; we view it as a day set apart by God for worshipping Him in the setting of His peculiar relationship to man, out of which view of relationship grow all our other doctrines.

So sincerely and fervently do we hold this belief that we can consistently view Sunday worship, at best, as a forgetfulness of the prime truths of Genesis, and at worst, as a denial of them. Thus we cannot view the matter of a weekly holy day as something casual. On the contrary, we believe that we are duty bound to promote the Sabbath as a memorial of Creation. But such belief, sincerely held and promoted, cannot do other than create a division between us and most Christian people, a division so real and so fundamental as to make quite impossible our sincerely joining hands with them in any long-range, united religious endeavor.

The relation of our belief in Genesis to other great beliefs is evident. Let us summarize. Our belief that God supernaturally intervened at the beginning of human history prepares us to believe that “God was manifest in the flesh” in the person of Jesus Christ. Our belief that mankind fell from a state of perfection prepares us to take literally the words of our Lord: “And I, if I be lifted up from the earth, will draw all men unto me.” Our belief in the Genesis account of Creation causes us to believe that God works miracles at times in man's behalf. And it is only the man who believes in miracles who can believe that Christ was raised literally from the grave the third day.

Now, it is Christ's resurrection that devout Sunday-keepers declare they memorialize by their observance of what they describe as “the Lord's day.” Indeed, they glorify it as vastly superior to the Sabbath. But to memorialize the great event of Christ's resurrection while turning away from the primary events of Creation, which give meaning to His sacrificial death and resurrection, is like glorying in the superstructure of a building while destroying its foundations.

We repeat: We keep the Sabbath and seek to promote it because we believe in the primacy of the truths of Creation. We feel that we can honor our Lord in His death and resurrection only as we believe in the truths set forth in the opening chapters of Genesis. The whole edifice of our belief rests on the foundation of Genesis. We keep ourselves ever reminded of that foundation, ever protected against the temptation to undermine it, by keeping holy God's Sabbath day.

Our differences of view that are symbolized by our keeping of the Sabbath are sufficient to create between us and the National Council a gulf that is too great to be bridged. But that is not the only gulf that separates us.

Our View of Man Creates Gulf

We differ also in our view of the nature of man and his state in death. We do not believe that man is inherently immortal, and that therefore the real man, despite the turning of his body to dust, lives on either in bliss or in torment. We believe that man was made of the dust of the earth, as Genesis declares, and that there was breathed into him the breath of life. We hold that in God we live and move and have our being, and that at death the life-giving breath, the spirit, returns to God, who gave it. That causes us to give great literality to the declarations of Scripture that God “only hath immortality,” and that Christ “brought life and immortality to light through the gospel.”

Our belief regarding man enables us also to give full significance to the great doctrine so vigorously preached by the apostles, the doctrine of the resurrection. Further, this belief that man lies silent in the grave until the resurrection protects us from the fearful doctrine that millions of dead, doomed sinners are now writhing in horrible flames. Our belief permits us to hold that in the last great day, when the wicked are raised from their graves to meet judgment, the consuming fires of God will finally bring them down until they are, in the words of Malachi, but “ashes under the soles of” our feet (Mal. 4:3).

The Danger of Spiritualism

We believe that the generally held view that man is inherently immortal, and that the spirits of the dead may even fellowship with us at times, opens the door for the diabolical deception of spiritualism with all the evil possibilities that can flow from such a deception.

Hence, we cannot view this subject of the nature of man and his state in death as of minor importance. We believe it to be most vital. Accordingly, we feel that we

ought to promote, with vigor, our view of this subject. But the very promoting of our view tends to create a gulf between us and most other Protestant people. Indeed we do not know quite how to join in singing of the present bliss of those who have already died in the Lord, without stultifying our witness on this important matter of the nature of man and his state in death. We love fellowship, but not at the price of denying our witness.

F. D. N.

(To be continued)

The Capital City

Brazil, the world's fifth largest country, has a new capital. On April 21 the seat of government was transferred from Rio de Janeiro, where it had been since 1763, to Brasilia, about 600 miles northwest.

Only a little more than three and one-half years ago the site on which Brasilia rests was a vast, uninhabited plateau, far from civilization. The city was only a dream in the minds of a few men, one of whom was the nation's president, Juscelino Kubitschek. Then came architects and contractors, bulldozers and workmen. Almost miraculously modern skyscrapers began to thrust their outlines heavenward.

Brasilia is ultramodern, its buildings being of futuristic design. Most are of concrete. Though functional in every respect, they are artistic in appearance with tapered columns, domes, and spiral designs relieving the simple, severe lines.

The tallest buildings—twin 28-story skyscrapers that provide space for congressional offices—are part of the Plaza of the Three Powers, the government center. These office buildings are flanked by the dome-shaped Senate and the bowl-shaped Chamber of Deputies. Not far away the \$4-million office of the President faces the Supreme Court building on the plaza. A series of ten-story ministry buildings line the approach to the Plaza of the Three Powers, about a mile and a half from the commercial part of the city. These ministry buildings were erected in record time, one in only 28 days.

At present the population of the new city is about 120,000, but this is expected to rise to a half million within ten years.

In spite of criticism by a vocal minority, the daring move of creating a new capital in the midst of an undeveloped area, far from civilization, has captured the imagination of the entire nation. From all over Brazil people are moving west in search of jobs, land, and opportunity.

The New Jerusalem

We have followed with interest the tremendous feat of constructing a large city in a little more than three and a half years and of moving all the paraphernalia needed for running a modern government from Rio to its new location. Inevitably we have thought of another capital city, the New Jerusalem. Of that city Jesus said, "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" (John 14:2, 3).

We do not know a great deal about the Holy City. We do know that it is real and that it is glorious, far beyond anything our feeble imagination can picture. We know that within the city is a beautiful garden—Eden, the original home of Adam and Eve. We know that the throne of God is in the city. We know that a portion of the city is being readied for the faithful who will be taken there at the second coming of Christ. We know that at the end of

the millennium the city will be transported from its present location to this earth, and that it will pass through the open space in Orion en route. We know that it will rest on a great plain prepared for it by Christ (Zech. 14:4, 5, 9). We know that it will become the metropolis of the earth made new.

What a capital city that will be! Not only will it surpass in beauty anything that eye has seen, but, more important, sin and all that pertains to its reign will have no part there. Its happy citizens will never grow old. They will never be tired, never be sick, never suffer pain. Gone will be the fear that death may snatch away a loved one. Gone will be sinful ambition, the frantic striving for first place. None will fear attack as he walks the streets; none fear robbery. Absent will be the sharp tongues that slash reputations, the lying tongues that misrepresent, the irresponsible tongues that repeat unverified stories.

Disappointment will be gone too; and anxieties; and the unnatural pressures of twentieth-century civilization.

There every hope will be realized, every plan carried out, every faculty developed, every capacity increased.

Best of all, "the people of God are privileged to hold open communion with the Father and the Son. 'Now we see through a glass, darkly.' We behold the image of God reflected, as in a mirror, in the works of nature and in His dealings with men; but then we shall see Him face to face, without a dimming veil between. We shall stand in His presence, and behold the glory of His countenance."—*The Great Controversy*, pp. 676, 677.

A Real City

Unfortunately, some Christians no longer speak with confidence concerning the Holy City. They wonder whether the Bible picture of a heavenly metropolis is merely symbolic. This attitude, we believe, is destructive to faith. If there were no real city in the heavens, would Christ have promised us "mansions" there? Whether the mansions are "mansions" such as we have here is irrelevant and unnecessary for us to know. God calls them "mansions" in order that we may look upon heaven as home, a home of greater splendor and value than any we have known here. Whether the gates are of the same kind of pearl as we have on earth (being produced by an irritant inside a shell) is immaterial. What is important is that the gates will be of a solid substance possessing all the beauty of pearl. Whether the streets are paved with gold of the kind buried at Fort Knox is of no consequence. To John the revelator the streets looked like gold as they reflected the glory shining from God's throne.

In any consideration of the Holy City there are two extremes against which we need to guard: (1) an ultra-literalism that would seek to equate everything in heaven with familiar objects upon earth; (2) an ultrametaphysical approach that would rob us of any real knowledge concerning heaven and thus weaken our desire for a home there.

The Holy City is real. It is more real than earthly cities, for it is made of eternal substances that will never be touched by the forces of depreciation and destruction.

The Holy City exists today on some heavenly body from which God rules the universe. Perhaps even now it is in complete readiness to receive the people of God. Even now its mansions await their tenants. Even now heaven's musicians are ready with the anthem that will make the arches of the Holy City ring when the redeemed enter its gates.

Moving day is past in Brasilia. The city's formerly empty offices and apartments are now filled. Not so with the New Jerusalem. The "many mansions" of which Christ spoke are still empty. How much longer will they remain that way? How much longer will "moving day" be delayed?

K. H. W.

A Divine Saviour

By W. E. Read
Editor, The Israelite



THAT Jesus is man's only Saviour is the astounding claim made in the Word of God. This claim is at the heart of the Christian witness to the world. The heralds of the cross are to go to the ends of the earth and proclaim this revelation from God to human hearts. They must go to the Moslem, to the Buddhist, to the Confucianist, to the Zoroastrian and to others with this message from heaven.

What a message! What a claim! What an impact this will have on those who espouse the cause of Mohammed or of other great religious leaders. Such a message calls for forsaking one's non-Christian faith and pledging one's life, one's future, one's all, to Jesus, the Messiah and Lord.

That Christians claim Jesus to be the only Saviour is evident from one of the earliest messages given to the Christian church. The apostle Peter declared, and did so with no hesitation or question, "There is salvation through no one else; for there is no other name under heaven given among men by which we must be saved" (Acts 4:12, Berkeley).

The same truth was emphasized and with unquestionable conviction by Paul, the apostle to the Gentiles, in his letter to the church at Corinth, "For any other foundation can no man lay, different from that which is laid, which is Jesus Messiah" (1 Cor. 3:11, Murdock's Syriac Translation).

This is in full harmony with the message the Lord gave His people in ancient days, when Jehovah declared that He was their Saviour and that there was none other. Observe the following expressions from Isaiah, the evangelical prophet of the Old Testament: "I, even I, am the Lord, and beside me there is no Saviour" (Isa. 43:11). "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Isa. 45:22).

Matthew in his Gospel emphasizes the same thought when he refers to

the name of the child Jesus. We read, "And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1:21). Notice the expression "for he shall save his people." In the original language the emphasis is stronger; "He *himself* shall save his people from their sins."

The same concept is stressed by the apostle John in the Apocalypse. When the time arrived for the seven seals to be opened, "no man . . . was able to open the book. . . . No man was found worthy to open and to read the book" (Rev. 5:3, 4).

The words here are interesting. In the one case we read, "was able"; in the other, "was found worthy." The former is from the Greek word *dunamai*, the noun form of which is *dunamis*, meaning "power." This is the word used in the formation of the word "dynamite." The expression "was found worthy" is from a word meaning moral fitness. It is the same word we find in the apocalyptic description of our risen Lord: "*Worthy* is the Lamb that was slain" (Rev. 5:12). (Italics supplied.)

In *Barnes' Commentary* we read:



"It was a task beyond their power. Even if any one had been found who had a rank and a moral character which might have seemed to justify the effort, there was no one who had the power of reading what was recorded respecting coming events."—Comments on Rev. 5:3.

Jesus our Lord, the true Messiah, is the *only* Redeemer and Saviour—there is no other.

What are the evidences for such a claim? What is there about Jesus of Nazareth, the Son of man, that is different from Mohammed, Buddha, Confucius, Zoroaster, and others? What qualifications for Saviourhood does Jesus have that they did not have? That there should be, and must be, certain and valid distinctive qualities must be obvious to all; otherwise, how could the claim be sustained?

Let us give consideration to some vital aspects of this question. First of all, *the Saviour must be a member of the Godhead.*

No man, no member of the human race, however devoted to God, could "by any means redeem his brother, nor give to God a ransom for him" (Ps. 49:7). This is evident, for whoever is to be the savior must have no sin of his own for which to die. He could take upon himself vicariously the sins of others *only* if he himself were sinless.

But one may suggest that an angel or an inhabitant of another world who had never fallen might take man's place as substitute and savior. This must be ruled out on another count. Angels are created beings—their life is not their own; they cannot give it away, even in a righteous cause. To do so would be suicide, and that could never be acceptable.

The following observations from Ellen G. White are to the point in this connection:

"The highest angel in heaven had not the power to pay the ransom for one lost soul. Cherubim and seraphim

have only the glory with which they are endowed by the Creator as His creatures, and the reconciliation of man to God could be accomplished only through a mediator who was equal with God, possessed of attributes that would dignify and declare him worthy to treat with the Infinite God in man's behalf, and also represent God to a fallen world. Man's substitute and surety must have man's nature, a connection with the human family whom He was to represent, and, as God's ambassador, he must partake of the divine nature, have a connection with the Infinite, in order to manifest God to the world, and be a mediator between God and man.

"The qualifications were found alone in Christ. Clothing His divinity with humanity, He came to earth to be called the Son of man and the Son of God. He was the surety for man, the ambassador for God,—the surety for man to satisfy by His righteousness in man's behalf the demands of the law, and the representative of God to make manifest His character to a fallen race."—In *THE REVIEW AND HERALD*, Dec. 22, 1891.

"Not one of the angels could have become surety for the human race: their life is God's; they could not surrender it. The angels all wear the yoke of obedience. They are the appointed messengers of Him who is the commander of all heaven. But Christ is equal with God, infinite and omnipotent. He could pay the ransom for man's freedom. He is the eternal, self-existing Son, on whom no yoke had come; and when God asked, 'Whom shall I send?' He could reply, 'Here am I; send me.' He could pledge Himself to become man's surety; for He could say that which the highest angel could not say,—I have power over

My own life, 'power to lay it down, and . . . power to take it again.'"—In *The Youth's Instructor*, June 21, 1900.

Saviourhood calls for one equal with God, one who Himself is the fount of life. Jesus our Lord said: "I lay down my life. . . I lay it down of myself. I have power to lay it down, and I have power to take it again" (John 10:17, 18).

We quote again from the writings of the Spirit of Prophecy: "Since the divine law is as sacred as God Himself, only one equal with God could

make atonement for its transgression. None but Christ could redeem fallen man from the curse of the law, and bring him again into harmony with Heaven."—*Patriarchs and Prophets*, p. 63.

"Justice demanded the sufferings of a man. Christ, equal with God, gave the sufferings of a God. He needed no atonement. His suffering was not for any sin He had committed; it was for man—all for man; and His free pardon is accessible to all."—In *THE REVIEW AND HERALD*, Sept. 21, 1886.

(To be continued)

Hope and Joy

By Hiram Morrell

NOW the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost" (Rom. 15:13).

Many people have only a dim hope and little joy and peace. Perhaps they wonder why. They do not possess the right kind of faith, or true faith. They have the wrong kind of belief.

"When we speak of faith, there is a distinction that should be borne in mind. There is a kind of belief that is wholly distinct from faith. . . . Where there is not only a belief in God's Word, but a submission of the will to Him; where the heart is yielded to Him, the affections fixed upon Him, there is faith,—faith that works by love, and purifies the soul. Through this faith the heart is renewed in the

image of God. And the heart that in its unrenewed state is not subject to the law of God, neither indeed can be, now delights in its holy precepts, exclaiming with the psalmist, 'O how love I thy law! it is my meditation all the day.'"—*Steps to Christ*, p. 63.

Our God is a God of hope, for He has made an infinite sacrifice to redeem us; and He gives us the Holy Spirit that we might resist evil and develop righteous characters. We have every reason to abound in hope, for He "is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us" (Eph. 3:20).

The true Christian has a bright future to look forward to, also, that should cause joy. No wonder we are told to "rejoice in the Lord alway: and again I say Rejoice" (Phil. 4:4). Regardless of our profession, if we are still selfish, living mostly to please self, loving self-indulgence and lust, and being lukewarm, we have a dark future to look forward to; we cannot rejoice in hope.

A person who loves to feed on the Word of God has cause for rejoicing continually. "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of hosts" (Jer. 15:16).

If we "eat" God's Word, it will transform our lives, and we will be filled with self-sacrificing love. Then the joy brought to view in Psalm 126:6 will be ours: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Such joy will last throughout eternity.

Christians have more reasons to re-

A Masterpiece of Art

By Norma Reeser

The tulips grew so straight and tall beside our garden gate,
I pondered a moment just to look down deep into one's face.
My eyes grew wide with wonder at the beauty that was seen,
For this was a beautiful palace, more glorious than for a queen.

The walls were draped with curtains of the brightest scarlet ever,
And soft to touch, like velvet taken from a cardinal's feather.
The seams were deep with a silvery hue and neatly stitched together.

A carpet of white covered the floor with a luster beyond compare,
Like satin taken from the dress of a bride with its symbol of pureness so rare;
And the tiny blue veins that patterned the rug were etched with skill and care.

Slender stemlike pillars centered the floor with the gracefulness of a swan,
And arched the throne of majesty with the softness of the dawn;
They were tipped with blue from an azure sky, a masterpiece from God.

joyce than can be enumerated in one short article. We are to rejoice because our names "are written in heaven" (Luke 10:20). Our most joyful emotion will be found in contemplating "Christ and Him crucified."—*Ibid.*, pp. 103, 104.

In John 16:24 we are told how our joy may be full: "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full." We should also find joy in contemplating the glory of the future world, and all that we will enjoy there. Too, it is our privilege to share the joy of holiness every day.

Surely, real Christians have joy. We all have reason to rejoice if we contemplate the way the Lord has led us all our lives—the dangers seen and

unseen from which He has saved us; the disgrace and ruin from which He has shielded us; and the many blessings bestowed. No wonder the psalmist said, "I will bless the Lord at all times: his praise shall continually be in my mouth" (Ps. 34:1).

When persecuted, Christians are not only to rejoice but be "exceeding glad" (Matt. 5:11, 12). As we near the end, the people of God will have more joy, for trials will increase; and because there is no joy so great as victory under trial, their joy will abound, for victory is sure. God will work mightily for His people during the time of trouble, as they continually call upon Him for help. And before them will lie an eternity of joy in God's everlasting kingdom.

Testament into the vernacular of the German people. The Word of God was the sword of truth that would teach people the truth, and now that weapon was available. That Word whose power is unquenchable was of infinitely greater worth than all the sermons the reformer could ever deliver. Thus, Luther's isolation became the means in the hands of God for bringing the greatest blessing to His people. The doors were not closed after all.

In his lonely vigil Luther drank deeply of the wellsprings of truth. The danger of self-exaltation was rolled away as he sat at the feet of the Master Teacher. "The eyes of men had been turned to Luther as the expounder of the truth; he was removed that all eyes might be directed to the eternal Author of truth."—*Ibid.*, p. 170. By suffering and humiliation God was preparing His servant once more to walk the haunts of men in safety.

God leads us in the way best suited for His righteous purposes and the development of our character. He has a plan for each life. His patterns are not our patterns. He leads us in the way that we should be led, not in the way we think we should go. If we but trust in Him completely He will guide us into pathways that are for our best good.

Oftentimes life's opportunities do not seem to be opportunities at all. Life's greatest goal, life's outstanding dream, seems dwarfed and crushed by some event that befalls us, and we feel that the future is dark and the outlook grim. In such a time we need to cling more closely to the hand of the Almighty as did Martin Luther, Moses, and Joseph. We can learn from these experiences and go forth to new heights, new blessings, and new opportunities. Let us lay hold of every opportunity which presents itself, and if one door of hope is closed to us and another is opened, let us go through the open door to service, whatever or wherever it may be. Let us not feel that some great opportunity, some dramatic incident, must come to us before we can be of service.

It is not necessary for us to do some great deed for God in order to be a blessing to others. Joseph in prison was just as surely serving God as when he sat on the prime minister's throne. The greater service would have been impossible without faithfulness in the lesser calling. If we are faithful to the trust given us now—the duties of life as we find them day by day—we will soon find that our present responsibilities will expand into wider avenues of service and greater opportunities, whereby we may bring ever-expanding blessings to our fellow men.

(End of series)

Life's Closed Doors—3

... And New Opportunities for Service

By Jerome L. Clark

THE doors of life often seem to swing shut. Sometimes this experience comes in the guise of sickness. At other times, as financial chaos, the loss of loved ones, or the cares of this life. But if our faith is strong we will not allow these experiences to discourage us. We will realize that sometimes God opens other doors to bring us new opportunities for service. Man's afflictions are often God's opportunities.

Summoned before the Diet of Worms to answer for his teachings, Martin Luther refused to give up his faith in God's Word. In the strength of Jehovah he declared, "Here I stand; I can do no other; may God help me." "Christ had spoken through Luther's testimony with a power and grandeur that for the time inspired both friends and foes with awe and wonder."—*The Great Controversy*, pp. 161, 162. God had a greater work for His humble servant to do. Enemies of truth plotted his destruction, but in that hour of peril God raised up Frederick of Saxony to spare his servant.

As Luther left Worms to make his way homeward he was seized by Frederick's men and spirited away to the castle of Wartburg. So secretly was the act done that even Frederick himself for a long time did not know where Luther had been taken.

Martin Luther, the fearless monk who had challenged spiritual wickedness in high places, meditated alone in the castle. Well might he have wondered about his future and that of the cause of truth, which he had championed. How could his message be proclaimed while he remained a prisoner, inactive and alone? His voice was silenced, but he possessed a greater weapon—his pen. Though all seemed lost, though his physical voice was muted, his pen was alive and vivid.

From the rocky exile of that castle there issued forth a flood of tracts that confounded his enemies and cheered his friends. That barren fortress became the storehouse from which came a book destined to be one of the greatest of the Protestant Reformation—Luther's translation of the New

Saying and Doing

By G. H. Jeys

Help us, dear Lord, to speak the truth,
For speech, well placed, is golden.
But first, help us to do Thy ways,
For this is love, enfolden.

Things Jesus Would Like to Have Done but Couldn't

By S. R. Jayne

Pastor, Richmond, Virginia

THERE are many things that you and I would like to do but can't. I suppose there isn't a pianist anywhere who at one time or another hasn't wished that he could play the piano like Paderewski; or a violinist who wouldn't like to play like Fritz Kreisler. I am sure there isn't a writer who doesn't wish he could write as a Scott or a Tennyson. And I suppose there isn't a preacher who wouldn't like to have the ability of a Spurgeon or an Alexander MacLaren.

All of us would like to be giants in something. But we don't waste much time brooding over wishes of this sort. There are many things we should like to do, but as sensible people we don't fret about not doing them because we know we don't have the natural ability.

Yet even Jesus wanted to do some



things and couldn't. This sounds strange, doesn't it? for Jesus possessed powers that astonished and amazed the people of His day. He had power over sickness, so that at His touch fevers were cooled, the skin of lepers was made whole, sightless eyes were made to see, and deaf ears were unstopped. He had power over nature, so that at His word the wild waves were hushed to rest. At His word five

loaves and two small fishes became a bounteous meal for a multitude.

So far as sheer power was concerned, there was nothing Jesus could not have done had He wished. For all power in heaven and on earth awaited His command. The failure was not in Jesus, but in the men with whom He had to deal. It was not that He did not possess the power, it was that men would not let the power be exercised.

One of the first instances in the ministry of Jesus when He desired to work in behalf of those He loved, but could not, is recorded in the book of Mark. It took place as Jesus came back to visit His home town of Nazareth. Mark 6:5 says, "He could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them."

Great miracles could have been performed that day if the people would have allowed Him to work. I believe that shadows would have been lifted from every darkened home. But He was not allowed to do that. A few homes were the happier for His coming, but He wanted to bless every home. "He could there do no mighty work."

Matthew puts it rather bluntly: "He did not many mighty works there because of their unbelief" (Matt. 13:58). You see, Jesus had grown up in Nazareth. He had been the village carpenter. They had paid Him to mend their cabinets and broken furniture. They just couldn't believe that this man who had lived among them for almost 30 years was the promised Messiah.

Unbelief in the Wilderness

The apostle Paul, writing in the third chapter of his Epistle to the Hebrews, declares that it was the unbelief of the Hebrew people that kept them a nation of slaves. How often we have used the story of the Exodus with its manna from heaven to feed the people, the pillar of fire to guide them by night, and the pillar of cloud to lead them by day, as evidence of God's providence in caring for and guiding His people. God might have led Israel into the Promised Land in 40 days instead of 40 years, but He could not because of their unbelief. It was not the fearful giants that kept them out, but their lack of faith in God.

In the familiar hymn, "Just as I Am," is this line: "Sight, riches, healing of the mind, yea, all I need, in Thee to find, O Lamb of God, I come." Every need will be supplied if we but have the faith to come. Oh, the sorrow of it, the infinite loss of it, if even today Christ cannot do what He wants to do for us!



Mrs. Mina Hamm Keck



Sister Keck was born in 1870 in the State of Maine, near the old home of Elder James White. At the age of 16 she went with her cousins, William and Guy Emery, to Battle Creek College, where she enrolled

in the teacher training course. While at Battle Creek she met Elmer Keck, who worked in the Review and Herald office, assisting Elder Uriah Smith with work on the *Youth's Instructor*. After their graduation from college, Mina and Elmer were married in 1892 and went to Florida in 1894. They were asked by the General Conference to help Elder G. K. Owen and his wife to open one of the first schools in the South, at Gainesville, Georgia. During the blue-law enforcement against our small group there,

Brother Keck and others spent some time in jail.

At Wauchula, the nucleus of the Florida Conference, Sister Keck acted as the first conference Sabbath school secretary, visiting and helping to organize the scattered groups throughout the State. Carrie Stringer was associated with Sister Keck for a time, and then sailed away on the *Pitcairn* boat to island work in the south seas. The interest in foreign missions was fostered, of course, as Sister Keck traveled with her small girls by horse and buggy to the isolated Sabbath schools.

Brother and Sister Keck moved to Washington, Iowa, where they lived until their five children were grown, and then they returned to Florida. At the age of 50 Sister Keck enrolled in the fourth class of nursing at the Orlando Sanitarium. She saw the institution grow from 20 beds to 275 beds. She filled some key positions there, such as surgical supervisor and keeper of the records office. For two years she was superintendent of nurses at the sanitarium in Chamberlain, South Dakota. Ten years ago, in 1950, Brother Keck died.

Sister Keck now lives with her daughter, Veva, a retired high school teacher. She has a growing confidence in the faith, and looks forward to its glorious consummation and the glad time of reunion.

ERNEST LLOYD

A second time that Jesus desired to help His people but couldn't was when He spoke His farewell words to His disciples. "I have yet many things to say unto you, but ye cannot bear them now" (John 16:12), He said. There were many things that Jesus wanted to tell His disciples, but He couldn't. The difficulty was not with Him but with them. The disciples were, as Jesus Himself put it, "slow of heart."

You remember that time and again He told them He was to die. But they didn't comprehend it. His statements fell on deaf ears. Jesus had a hard time driving the truth home because their hearts were already occupied by indoctrination of Jewish notions and traditions.

The psalmist David at one time said: "The secret of the Lord is with them that fear him" (Ps. 25:14). I would like to alter one word. "The secret of the Lord is with them that love Him." Love is a great gateway to knowledge. Christ can reveal truths to the loving-hearted that He can reveal to no one else.

The third time that Jesus so much wanted to help His people but was prevented was when He wept over Jerusalem as He viewed it from the ridge of Olivet. He recognized that the breach between Him and the city was almost too wide to be bridged. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee," He lamented, "how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. 23:37).

That day, as Jesus beheld the city, He thought of its history, a history of great possibilities and great defeats. Prophets had come unto her, great men with God's Word burning in their mouths; and she had killed them. Every prophet opened up vast possibilities for Jerusalem. But she strangled each newborn opportunity in its cradle. It was not fate, but man's will that blocked the flow of God's power. Jesus called to Jerusalem and her children as a hen calls her brood to herself. Have you ever wondered what would have happened if the people of Jerusalem had taken inventory and listened to Him? God only knows.

The Choice Is Ours

The future is never so mortgaged as to foreclose human freedom. The book of Jonah was written to make it clear that God will not destroy a repentant city in order to vindicate a prophet's professional reputation.

Had Jerusalem but listened, had Caiaphas, Herod, and Pilate but

We Shall Be Changed

By Gladys A. Carmichael

This sick and gnarled old body
So hard to look upon,
Changed someday shall be,
With all deformities gone.

No pain or limitations
Will handicap me then;
The fetters that bind me now,
As though they had not been.

My wheel chair and my glasses
I'll leave upon this earth,
For in that heavenly land
They'll surely have no worth.

The gift of God is eternal life,
Through Jesus Christ our Lord,
Which is obtained by those who love
Him
And heed His blessed Word.

I plan to claim this promise
Through Jesus' lovely name;
Won't you, my friend, my dear one,
Plan to do the same?

arisen from their evil dreams and opened the door to opportunity, what a history the world would have made by now!

But Judas betrayed Jesus; not because he was bound by prophecy or fate, but because he chose to do so. Caiaphas, Herod, Pilate, each in his own way, did as he willed. They chose sin as their god.

"O Jerusalem, Jerusalem, . . . how often would I . . . and ye would not!" This very Jerusalem that now was about to add the Son of God to the long list of her victims again heard the mothering cry of the Eternal One calling her and all her children to take shelter under the wings of God's mercy. But they rejected the appeal. They preferred to be orphans of that mercy.

How about you? Will you today listen to God's mothering cry and come under His eternal wings? Will you permit Christ to do what He has the power to do? You are one of God's risks. May you—and I—be converted into one of His opportunities.



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

Good News From Canada and Indiana

In April of 1956 we received a letter from a brother in Canada asking that we place his wife and one of his sons, whom he named, on our prayer list. The wife was ill with cancer, and the son had given up the truth and had become a confirmed alcoholic.

Recently we received another letter from this brother. In it he wrote: "About a week after receiving your letter we followed the Bible counsel to call for the elders to anoint the sick. Several ministers came, including the union and local presidents. God saw it would be best to let my dear wife go to sleep, and on April 15, 1956, she passed to her rest. But just before she died the son came home to say his last good-bye to her. He promised her that he would meet her in heaven. Since that time he hasn't taken a drink; also he has gotten the victory over the tobacco habit. About a year and a half ago he was baptized and married to a fine Christian girl. He is now living a happy life."

The writer of this letter closes by mentioning the fact that all six of his children are now in the truth. "I am looking forward to meeting my dear wife soon, and I must have all of them with me." Let us pray that this brother and his dear ones will be reunited with-

out the loss of one on the great resurrection morning. This prayer can also be prayed appropriately for thousands of other Adventist families.

A recent letter from Indiana carried a heavy cargo of joyous news. The happy wife and mother wrote: "Almost two years ago I asked the Parents' Fellowship of Prayer to pray for my husband, son, and daughter and her family. On July 10, 1958, my husband was baptized. Oh, what a blessed thought to think that through the Fellowship of Prayer his heart was touched! I wanted to make sure that he would be true before writing to you, hence have waited until now. Thank God for this answer to prayer. I am so glad I didn't give up until he was converted. Now my daughter and three of her children have been baptized. I ask prayer that my son and son-in-law will be converted. I have faith that God will answer. May God bless you as you pray."

We are sure that every reader will say, "Thank the Lord that these dear ones have responded to the blessed invitation of the Spirit!" Results such as these should bring courage to all who are praying earnestly for the salvation of unconverted members of the family. Never give up! God hasn't.

The Golden Rule

By Dale A. Strawn, M.D.

A LITTLE more than nineteen centuries ago the greatest Teacher of all time was seated on an eminence surrounded by a multitude of eager listeners. Around Him was the peaceful countryside; above, the canopy of blue skies. The people were receiving a series of lectures the like of which the world had never heard before, nor has it since.

Near the close of the discourses there was enunciated what has been called through the centuries the golden rule. From the lips of Jesus Himself came the words: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets" (Matt. 7:12).

Did Christ mean that the teaching embodied in the golden rule covers the whole ten-commandment law and everything the prophets wrote? Yes! It includes everything in the Bible.

We have heard of the golden rule all our lives. We assent to it. We believe it. We know everyone should follow it. But how many of us *really* follow it every day of our lives? How many of us really apply it to our daily living?

How about the way we drive our automobiles, for example? Is it possible to drive an automobile in a big city and still practice the golden rule? Yes, but it's not easy. Perhaps you've heard it said, "Believe me, sometimes it you don't get in there and elbow your way around through the traffic you soon find yourself pushed out to the curb talking to yourself."

Let's consider the business world and its terrific competition. The merchant lies awake nights trying to see how he can get ahead of the other fellow. He tries continuously either to outwit his competitor in some way or to "beat him to the punch." And if he finds his competitor in a tough spot he steps on him, or says, "Sure, I'll loan you money to get out of this bind; but it'll cost you 20 per cent interest." And the unfortunate neighbor has no choice.

If you're a teen-age girl, perhaps for various reasons you don't like a certain girl. Maybe she is ugly, has a repelling personality, or lacks good clothes. So you snub her. You give her a hard time. Or maybe you decide

you'll try to hurt another girl by taking her boy friend away from her.

If someone says something to embarrass or malign you, do you get right up and give him back just as good as he sends—or even better?

Dear friend, is that practicing the golden rule? Is that following the teachings of Jesus as given in the Sermon on the Mount?

Unless we love God supremely we cannot truly love our neighbor as ourselves. Love to God must come first, as was emphasized by President Roosevelt in his Christmas message of 1942, when he said, "To all Americans I say that loving our neighbor as we love ourselves is not enough, that we as a nation and as individuals will please God best by showing respect for the laws of God. . . . If we love Him, we will keep His commandments."

Suppose you, friend of mine, were asked to teach a Sabbath school class. And suppose not a person in that class would look at the lesson or study it. For weeks you'd ask question after question, but not one would be able to give an answer—just sit there with a blank look. How would you feel?

Here is a practical way to apply the golden rule. When you are disinterested and don't study the lesson, you are not doing unto others as you would have them do to you. Moreover, you are cheating yourself out of real spiritual help.

If you had the responsibility of carrying out a home missionary project, went to all the work of organizing the endeavor, and announced in the church bulletin and from the desk that helpers would be needed at three o'clock Sabbath afternoon, and only one person showed up, what would you think? How would you feel?

The ability to put oneself in another's place is not born of a carnal mind but of a spiritual mind, and comes only when the heart and life is given to God.

When Sir Walter Raleigh was led to the block, his executioner asked him if his head lay right. Raleigh answered, "It matters little, my friend, how the head lies, provided the heart is right."

Is your heart right with God? If it is you will have no difficulty with the golden rule. You will live it out automatically.

We have mentioned only a few of the practical applications of the golden rule. You will think of many more. It is called *golden* probably because it is more valuable than any other rule, and as gold is relatively scarce so are those who really abide by this rule.

Shall we not try each day in our morning prayer to say "Lord, help me to live by the golden rule, just for today"?

Eternity

By R. J. Browning

Eternity—with Thee, my Lord what can it be? To tell the story, saved by grace, throughout eternity. Eternity—is open to all who believe and do: then in realms of light, where there is no night, they shall share in heaven's delight. Eternity—who can measure? Without beginning or end: where God our Father forever dwells, and all His blessings attend. Eternity—ours, with immortal life, throughout His vast domain: with never a sigh, where we never die, and we never suffer pain. Eternity—there to worship God before the great white throne where He, Creator of worlds afar, through Christ did once atone. Eternity—then to meet the saved, from Adam to the last! Those who were wise, and seized the prize, e'er the harvest-time be past. Eternity—this, no eye has seen, nor ever ear has heard! The things that God has now prepared for the doers

of His Word. Eternity—soon, so then beloved, O let us never fail to buy the Pearl—the priceless Pearl! For nought else will avail.

Through endless years, the love of God remaineth still the same. Today He calls the wanderers—His lost children, to reclaim, as today in accents tender the Spirit and the bride invite! And God says, Come, let's reason, for your sins shall be snowy white. And to know God is eternal life, in a world, affliction free; and He has promised faithfully, that strife never again shall be. With lamps all filled and burning, our hearts attuned, still yearning, and buoyed up with "the blessed hope" of our Saviour's sure returning. Then by life's river bright and clear, shall the saints at last appear through the gates that open wide, and God will wipe away each tear.



OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE JOY SHERMAN

"Please Stay Home With Me!"

By Berneice Lunday

THE home should be to the children the most attractive place in the world, and the mother's presence should be its greatest attraction."—*The Ministry of Healing*, p. 388.

Oh, how dear is the mother's face to a child! Do you fill your home with your motherly presence, or is some office or place of business stealing you from your God-given duty at home?

Mothers give varied excuses for the necessity of their away-from-home job, but if each of these is studied and analyzed it will be seen that in most cases the real reason is selfishness, thoughtlessness on the parent's part, or placing too high a value on earthly possessions. There are exceptions, of course, where the mother must work outside the home, such as the widow who must work to earn a livelihood for herself and her children.

Here is a mother who goes to work in order to make the purchase of a house possible. Owning a home is indeed important, but would a parent really trade his child's good character or a child's eternal life for a house? If we could see the end from the beginning, no thinking mother would consent to leave her child without her love and guidance for a paycheck. Perhaps one can hire a baby sitter for \$2 a day for one child, but can one hire a mother's love for \$2 a day?

Then there are the students' wives who must work away from home in order to make the husband's college education obtainable. The children of these couples are usually under five years of age. Studies have shown that it is detrimental to the child's character to have his mother torn from him when he is between two and five years of age. Two- and three-year-olds have the greatest fear of losing their parents. This, to me, explains why one sees these little tots clinging wildly to their mother's neck and screaming, "Please, Mommy, please stay home with me!" If parents could have the insight to understand the little world of their children, their fears and joys, few mothers would put them through this torture and risk crippling their

character. "Parents ought fully to realize that every act, every thought, every belief, is the result of the experiences of life and more especially the experience of early life."—HENRY PYLE, *Training Children*, p. 79.

We think nothing of financing a \$3,000 car. Surely, then, an educa-

tional loan should not appear so overwhelming. Going in debt financially is not as poor business as for parents or children to go in debt spiritually.

Often women have said to me, "It won't be long before your children will be in school; then you can go to work." Somehow it is expected of a woman to go to work outside the home! I have no such intention as long as our children are living at home and are still in their teens. Teen-agers—as much as, or more than, younger children—need their mothers full time!

On a certain television program many of us have witnessed mothers of juvenile delinquents warn us mothers to stay home or go home to our children. Invariably these mothers say they realized too late it was their absence from the home that caused their child's delinquency. They plead with us to learn from their sad experience.

A teen-ager needs someone to confide in. When no one is home or the working mother's schedule is so crowded there is no time for leisurely companionship, the teener releases his feelings to someone outside the home. The individual picked may or may not have your high standards.

In this earth's constant conflict between good and evil do you wish to take the chance of putting your child on the side of evil? In *Messages to Young People* Sister White tells us that when the righteous receive their reward "many will raise their crowns in sight of the assembled universe and, pointing to their mothers, say, 'She made me all I am through the grace of God. Her instruction, her prayers, have been blessed to my eternal salvation.'"—Page 330.

Let us work and pray that we will be mothers like these, staying at home to instruct our children, and allowing ourselves time to pray for them.

My Mission Field

By Clark B. McCall

There are missionary workers
In lands beyond the blue,
Who speak of Jesus' power and love—
I long to be one too!

When others tell of winning souls
I always feel alone;
For I have so many duties
That keep me right at home.

Then my Saviour speaks so kindly,
"You needn't travel far.
Everywhere are souls to win;
You can find them where you are.

"To the loved ones in your household
You may witness every day,
With acts of love and kindness—
They'll respond to what you say."

So while I cannot travel far
Nor in foreign countries roam,
I've found a fruitful mission field
In my family here at home.



Help Your Sons and Daughters to Live Safely

By G. M. Mathews

PROTECTING the life and limbs of ourselves and our children is an important part of our well-known health program. As might be expected, therefore, the General Conference of Seventh-day Adventists is a member of the school and college section of

REVIEW AND HERALD

the National Safety Council. The writer is the official denominational representative.

Recently the elementary school section of the National Safety Council prepared an official statement on how parents may help their children live safely. This statement was approved by the author, acting for the denomination. It lists a number of ways that all parents—including Seventh-day Adventists—can help teach their children to live more safely. Here are some of the items from the official statement:

How can a parent help as an individual?

1. Find out what the school is teaching about safe living, and strive to live in accordance with those principles.

2. Endeavor to make yours a safe home, and follow safe practices on the street and while at recreation.

3. Establish a family "safety council" in your own home, where even the youngest child can bring suggestions for improving the safety of the home. (Neighborhood safety councils also have been used with success.)

4. Accept willingly the responsibility for guiding, by teaching and example, your sons and daughters in practices of safe living according to their stage of growth and ability.

5. Join your school parent-teacher or home and school group. Both mothers and fathers should belong and serve actively in the organization.

6. Participate in a preschool or elementary school study on parent and family-life education.

How can a parent help as a member of a group?

1. Learn and follow safe practices as a parent. The school can give your child safety information, but unless you help him to practice safe living 24 hours a day the school instruction will not be completely effective. Parent and family-life study groups should make such information available to parents.

2. Cooperate with your Home and School Association in preparing and presenting a dynamic program on safety.

3. Cooperate with, or help to organize, a community safety council. If possible work with other community agencies on child safety projects, such as Red Cross, youth groups, civic clubs, et cetera.

Help your school in the following ways.

1. Provide public-opinion support for the school safety program.

2. Assist the school in ways which the school deems desirable, such as with school-sponsored Halloween celebrations which keep children out of dangerous activities. Conduct safety

conferences, first-aid classes, bicycle-skill tests, safe-routes-to-school programs for preschool children, or other special or seasonal projects as requested.

3. Plan meetings through which information about the school safety program and special hazards in the community can alert parents to help their



More Signs for All to See

By Arthur S. Maxwell

As Jesus warned His disciples to watch for His return I can imagine they said to Him, "Don't worry, Lord; we won't forget; we'll be looking for You. We'll be glad to see You again."

But Jesus knew better. He knew that after many years had passed even those who claimed to love Him most would begin to wonder whether He would ever come back. Some would say, "My Lord delayeth his coming," and give up the faith altogether.

Once He said that His return will be very much like the coming of the great Flood.

"As it was in the days of Noah," He said, "so will it be in the days of the Son of man. They ate, they drank, they married, they were given in marriage, until the day when Noah entered the ark, and the flood came and destroyed them all. . . . So will it be on the day when the Son of man is revealed" (Luke 17:26-30, R.S.V.).

Every day things will go on much the same right on down to the end. Mothers will get breakfast, wash the dishes, make the beds, clean the house, and so on, just as they have always done. Fathers will shave and eat and rush off to work as usual. Boys and girls will get out of bed, put on their clothes, eat their breakfast, and run to school just as they do all the time. In other words, most people will be acting about as usual "until the day" that Jesus appears in His glory. That's why we must be so very careful to be ready for His coming all the time.

Just because life seems to go along much the same from day to day we must never let ourselves say, "Oh, well, nothing's going to happen; the world is going to go on and on as it is forever." If we do we shall be taken by surprise.

Before the Flood things got so bad that "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his

children meet such hazards successfully.

4. Cooperate with the school policies when children are taken to or from school in family cars.

An effective safety program is good religion. Do all you can to make it successful. Remember, the life you save may be your own child's!

heart. And the Lord said, I will destroy man whom I have created from the face of the earth" (Gen. 6:5-7).

No doubt Jesus had all this in His mind when He said, "As it was in the days of Noe, so shall it be also in the days of the Son of man."

We have the city builders today as before the Flood, don't we? How many they have built, all around the world, each one a stronghold of sin!

We have the makers of music, too, and what horrible music much of it is! Tubal-cain would be ashamed of it.

We have also the mighty men of industry, with their vast iron and steel works and their factories for producing metals and machinery and weapons of every kind.

What of the family troubles of the days of Noah? Do we have those too? Do we! Lamech took two wives, which was bad enough; but nowadays some men take four or five, one after another. People divorce and remarry over and over again. Families are carelessly broken up and children left motherless and fatherless. Surely Noah saw nothing any worse than this.

As for violence, which "filled the earth" in those far-off days, there is more now than then. And nowadays it is taught in the home. Think of all the killing that goes on in the stories shown on television. All day long somebody is being shot or stabbed or poisoned.

I hope you don't look at programs that show how horrid and wicked people can be. Why? Because little by little you may come to think that evil isn't really evil, that there's nothing wrong about being cruel, deceitful, or dishonorable, if you can get away with it. Such ideas, if you think about them, will lead you clear away from what is right and true and beautiful. They will cause you to hate God and His commandments. You will begin to imagine that you can do any kind of evil without fear of punishment.

Lots of boys and girls have reached that place already. Soon we shall see something just like the days of Noah when "every imagination of the thoughts" of people's hearts "was only evil continually."

So if you are looking for more signs of the coming of Jesus all you have to do is to look about you. They are everywhere. Some of them may be right in your own home.

Breakfast for Bounce

By J. DeWitt Fox, M.D.

Editor, Life and Health

BILL, a high school senior, like most teen-agers was not too regular in eating breakfast. As graduation drew near, extracurricular activities kept him up later and later in spite of his mother's pleading. Late hours meant that Bill slept late in the morning. Rolling out of bed with only seconds to grab books, sweater, and pencil, he had no time for breakfast.

One day in the gymnasium Bill slid on the tumbling mats and got a bad friction burn on his knee. At the moment he paid little attention to it. But one afternoon he noticed that his knee was red and painful. It was swollen and extremely tender in one spot. He reported to the school physician.

After examining Bill, the doctor said, "Son, see these red streaks extending up the leg and into the groin? They mean blood poisoning. We've got to put you into the hospital right away."

When Bill was settled between white sheets in the hospital, the doctor examined him more completely. In the groin he found the lymph nodes as swollen and tender as a boil.

"With proper care we ought to get you over this in a hurry, Bill," he said cheerfully. "By tomorrow we will see some results."

Next day the red streaks and the groin nodes were as sore as ever. The doctor looked worried as he checked Bill's chart. "No fever. Pulse and respiration normal," he said to himself as he went over the record. "Why doesn't this lad snap out of it?"

He had ordered a light diet so that Bill would get over fever quickly if he should develop it. Now he changed the diet to one of body-building nutrition.

"What do you think has lowered your resistance, Bill?" he asked. "What about your sleep? Exercise? Eating habits? Do you get a good breakfast before school?"

"Never have time for breakfast, Doctor," Bill confessed. "I stay up too late at night."

"That's bad," commented the doctor. "Unless you give the body the right food to build healthy tissue and rich red blood it cannot keep up its

resistance against disease and infection.

"What about your grades in school? Have you noticed any difference in them since you started skipping breakfast and staying up late at night?"

"Yes, I have," Bill admitted. "My teachers have too. They were disappointed to see me dropping down in my work. I don't see why my grades haven't stayed up. I study about the same."

The doctor explained that the brain, like other parts of the body, needs food to run on. It uses a special kind of sugar (glucose). Unless that is adequately supplied, a person cannot think accurately, rapidly, or coherently, and body efficiency falls off.

Everyone needs a good breakfast. Even sister, who is trying to reduce or keep her girlish figure, should eat breakfast. Food eaten at breakfast will be used during the day as fire to burn excess fat. Food eaten at supper, only a few hours before bedtime, is likely to be stored as excess fat. A big breakfast and a slim supper is a good rule for reducers.

People who breakfast on black coffee are giving their bodies a beating they cannot long withstand. Head-



For plenty of vitality, eat right. Begin the day with a good breakfast.

aches, backaches, and general letdown feelings are sure to follow. A special two-year study shows that when one skips breakfast, blood sugar falls below the fasting level before lunch time—positive medical proof of what doctors and dietitians have been saying: Breakfast is the one meal you should not skip.

In a survey of accidents occurring in a naval ordnance depot, it was found that most of the mishaps came just before lunch. The luckless employee invariably confessed having eaten a skimpy breakfast or having missed breakfast entirely.

It does not take a wizard to know that if a car runs best on well-balanced rich mixtures of gasoline it will sputter and stall on poor grades or diluted mixtures. The human body fed an inadequate diet will operate, yes, but usually it will run at a point of efficiency lower than if it had been fed a well-rounded breakfast of milk, toast, cereal, fruit, and eggs. Each of the recommended basic breakfast foods has a special job to do.

Breakfast Essentials

1. *Fruit and fruit juice*, especially citrus fruit, contain vitamin C. This vitamin, essential for proper growth of children and maintaining healthy tissues, keeps joints flexible. It starts metabolism—the process of bodily chemical action—to working after it has slowed down during sleep. Vitamin C is needed also for firm gums.

With the quickly prepared frozen citrus juice concentrates at our disposal there is no excuse for not getting adequate health-giving vitamin C. Cantaloupes, strawberries, tomato juice, and many juices extracted from green vegetables also are rich in vitamin C.

2. *Whole-wheat bread and cereals*, especially whole-grain cereals, are good sources of the B-complex vitamins. You may be surprised to learn that most Americans receive 30 per cent of their daily calorie and protein allotment from whole-grain cereals and whole-wheat bread, not from meat, fish, or meat substitutes.

The B-complex vitamins are important for helping the body convert starch and sugar into energy. They are the nerve-soothing vitamins, keeping the brain and nervous system working smoothly.

3. *Dairy milk*, or an adequate substitute such as soy milk, should be included in the daily menu. Otherwise it is virtually impossible for a person to get enough calcium. Calcium is needed for normal nerve action, blood clotting, and the well-known body-building functions of making strong teeth and bones. A pint of milk a day for adults and a quart or more for

children is the minimum recommendation by the U.S. Department of Agriculture.

Whole milk, whether cream-line top or homogenized, is sometimes fattening. For reducers, skim milk is a good substitute. It contains the calcium and protein of whole milk, but not the fattening calories of cream. If you like skim milk a little richer than fresh, bottled skim milk, try skim milk powder, which you can dilute to taste.

4. *A little butter or oleomargarine* is a must during the day. Both spreads have a high vitamin-A content.

What could be better than a piece or two of 100 per cent whole-wheat toast spread with rich golden creamery butter for a real sunshine pickup treat in the morning?

5. *Eggs, potatoes, and other foods* may be added to your breakfast according to your taste, but never omit the five basic breakfast foods—fruit or fruit juice, milk, whole-grain cereal, whole-wheat toast, and a little butter

or oleomargarine. These foods supply vitamins and minerals needed by your body for normal functioning.

Here is a breakfast that provides more than double your breakfast requirement of iron, rejuvenates tired, wornout blood cells, and gives you a new lease on life. And here's an added health suggestion: Start your day by drinking two glasses of water before breakfast.

	Iron Milligrams	Calories
2 eggs, poached or as you like them—soft or hard boiled	2.8	150
1 slice 100 per cent whole-wheat bread	.8	50
1 pat butter	.0	35
2 tablespoons raisins	3.0	60
1 cup cooked oatmeal [Try steel-cut oats with honey for a hearty breakfast with a Scotch brogue.]	2.4	150
1 tablespoon wheat germ sprinkled on cereal	.8	35
1 8-ounce glass milk	.1	150
1 medium orange, peeled	.6	70
	10.5	700

Breakfast is basic. Your brain needs breakfast, your body needs breakfast. Eat a basic breakfast every morning.



● Many students at Union Springs Academy have become interested in literature evangelism as a result of a colporteur institute conducted March 18 to 29 by C. H. Smith, Atlantic Union publishing secretary, and G. C. Peterson, New York publishing secretary. The president of the newly formed colporteur club at the academy is Carl Lombard, who has canvassed successfully for three summers.

● Joyce Tan, junior science major from Singapore, was judged first-place winner in the temperance oratorical contest at Walla Walla College, March 26. Jerome Justeson, senior theology major, took second place; while Gayle Lockwood and Burton Maxwell tied for the third award. In addition to this oratorical contest, the WWC chapter of the American Temperance Society has had a full program of activities at regional MV meetings, church services, and academies.

● Nineteen youth, members of the Morning-Star Pathfinder Club from Pasco, Washington, volunteered Sunday, March 20, for Operation Paint Brush. They spent the day painting cages at the new zoo that is being erected in Pasco. The Pathfinders were the first organized group to participate in this civic project. Those taking part were: Becky Coady, Marlene Nessary, Herbert Rieger, Raymond Rieger, Ron Nessary, Tony Tison, Rhonda Knight, Darlene Dodd, Barbara Spady, Jeannine Baker, Paul Axford, Cheryl Debevik, Candy Martin, Bruce Baker, Don Minesinger, Virgil Raush, Clifford Dodd, Hohn Rieger, Douglas Sampson, and Dr. and Mrs. Glenn V. Axford.

● On April 13 scholarship certificates amounting to \$30,154.44 were presented in the college assembly to 21 Walla Walla College students in recognition of sales records in canvassing in the Pacific Northwest last summer. The scholarships went to: Perry Parks, James Kilmer, Margaret Feyerabend, Esther Rorabeck, Nola McHenry, Linda Lucas, Ed Gaines, Michael Clute, Ron Bingham, Raymond Yeh, Fred Paulson, Ruth Parks, Naomi Parks, Larry McGinnis, Sharon Armstead, Richard Williams, Loren Starr, Ted Parks, Delbert Lewis, Dale Brusett, and Ken Walters.

● South Lancaster Academy was host to the other academies in the Atlantic Union Conference for the union ATS oratorical contest, which was held Saturday night, March 5, in the South Lancaster Village church. The contestants were: Arlene Hansen from Greater New York Academy, Juddy Butterfield from Union Springs Academy, Merlin Mills from South Lancaster Academy, and John Grayson from Greater Boston Academy. James V. Scully, associate General Conference temperance secretary, presented the awards and announced the first-prize winner to be John Grayson.

● A delegation of 15 Walla Walla College student leaders and their graduate manager, C. W. Shankel, attended the tri-school workshop at La Sierra College, April 13 to 16. Those making the trip were Peter Maher, president; Joe Willey, general vice-president; Glenn Aufderhar, Bob Visser, spiritual vice-presidents; Beverly Paulson, social vice-president; Ginny Hartley, secretary; Dale Clark, treasurer; Larry Magnussen, Marvin Hendrickson, *Mountain Ash* editors; Larry Canaday, *Mask* editor; Ken Kelln, Bill Peterson, *Collegian* editors; and Jim Zachrisson, Student Association Center director.

Junior Talks

The Empty Chair

By D. A. Delafield

WHEN I was a boy living in San Diego, California, I was shocked one day, as I answered the telephone, to receive the word from the operator in the Bancroft Building that my father had just been killed in an elevator accident. When mother came to the telephone and heard the report, she turned pale and collapsed.

I remember walking around the house in a daze trying to cry, but too filled with mysterious thoughts to shed tears. I just stopped and looked at pictures of my father that hung on the wall. He was gone now. Would we ever see him again? And the empty chair at the kitchen table—well, I was sure it would never be filled again.

In the *Washington Post* of March 5, 1960, I read the story of the passing of Leonard Warren, one of the world's great baritones, who collapsed on the stage during a performance at the Metropolitan Opera in New York. He was singing a line from an act, "Oh, fatal pages ruling my destiny," when he fell.

Juniors, as well as adults, must face the fact of death. And this enemy needs to be understood by all of us. Have you lost a baby brother or sister, or perhaps an aunt or an uncle or a friend, or perhaps daddy or mother, to this enemy?

Our Lord Jesus Christ died and was buried. Paul, Peter, and James were martyred. Few men have ever gotten out of this world alive. Enoch and Elijah are the only ones that I know of.

But Jesus has conquered this enemy. He has also conquered sin, which is the cause of death.

The resurrection of Jesus Christ from the grave is the pledge of life beyond the grave. But life beyond the grave begins with the resurrection. And the resurrection of the righteous does not take place until Jesus comes. "I am the resurrection, and the life," our Lord declared (John 11:25).

Death is a sleep, a quiet rest in the land of forgetfulness.

In the resurrection morning Jesus will give us a new body. But it will not be weak and subject to disease and death. It will be fashioned after His own glorious body, immortal and incorruptible. In the new earth the resurrected ones will live a new life that measures with the life of God. Christians have a wonderful hope, do they not? I am glad I am a Christian, aren't you?

THE *Light Bearer* medical launch of the Seventh-day Adventist Church is one of God's means of bringing the light of present truth to the interior regions of the vast jungle areas of Brazil. One of our faithful young North American captains, L. C. Scofield, Jr., is at present traveling up and down the São Francisco River, meeting the needs of the stricken people along its 540 kilometers of shore line.

As I met with our people in Brazil recently, and as the resolution came from the proper committees for the ordination of Brother Scofield to the gospel ministry, I was greatly impressed with the work that all of our faithful launch captains are doing. Theirs is a soul-saving ministry, using the powerful entering wedge of the right arm of the message, the medical work.

In abbreviated form I wish to bring to the readers of the *REVIEW* one of the regular reports that we receive from our launch captains here in South America. This concerns the medical work outside of the Amazon area of Brazil. The report is especially interesting, since Brother Scofield is not a doctor, but a registered nurse, and his only other certificate is that of a United States Army mechanic. I will mention just a few of the figures he has reported for the year 1958.

Report for 1958

During 1958 Brother and Sister Scofield, both registered nurses, treated 842 cases of malaria, 2,467 cases of parasites, 291 cardio-vascular cases, 2,985 cases of deficiencies and malnutrition. They extracted 7,400 teeth and performed minor surgery 14 times. The treatments given are valued at 4,485,500 cruzeiros (nearly \$90,000) based on 300 cruzeiros—\$6—for examination with medicine and 100 cruzeiros—\$2—per tooth extraction. Their total budget for this work is less than 250,000 cruzeiros (\$5,000). The Scofields spent 439 hours traveling 6,146 kilometers, using 4,390 liters of Diesel oil and 1,580 liters of gasoline.

Their medical efforts opened the way for holding 253 meetings during 1958, with an attendance of 15,426 persons. These faithful missionaries gave away 4,657 pieces of literature, made 45 home visits in addition to the visits on the launch, gave 50 Bible studies, and enrolled seven persons in the Bible course. As a result of their work, 29 persons were baptized, and one church, one group, and two schools were organized.

Brother Scofield relates the following story. "One day a young man brought his wife to us and asked if there was anything we could do for



Brother and Sister L. C. Scofield, who are penetrating the Brazilian jungle to heal the suffering.

A Picture Story of Medical

Along the

By James J. Aitken

President,



Mrs. Scofield feeding her own infant of four months aboard the *Luminar* in the midst of many diseases in that area.



At the bank of the river. This man traveled 45 miles on horseback to receive help from our launch. He was suffering from fever.

nistry

o Francisco

ver in Brazil

American Division



Signaling the *Luminar* for help.



A boy with hydrocephalus.

her eyes. They were badly inflamed, and the lower lids partially eaten away by the terrible tropical disease. I said I would do all I could for her, and then asked her how long it had been since the trouble with her eyes began.

"'All my life,' was the answer.

"And has anyone ever given you medicine to take, or to put in your eyes?"

"Never!" was her sad reply. 'My

eyes have never even been examined before today.'

"I gave her the best medicines I had in the launch and instructed her carefully how to use them.

"That evening we had our usual meeting, and this young couple were there. They paid close attention to the film, which was on the life of Christ, and afterward both of them followed me to the launch to talk to me.

"They said they had been thrilled with the message of the film, and desired to learn more. They listened intently while we explained a little more about the Bible.

"They requested a Bible, and I asked if the young woman could read, with her eyes in such poor condition. She replied that she could read very little, but that she would study hard and learn more as soon as her eyes were a little better.

"The next week we returned to the same place, found the young lady much improved, and very happy that she was able to read the precious truths in the Bible for herself."

This is just a little example of how the medical work is bringing sight to the blind, both spiritually and physically.

Working under extremely difficult climatic conditions, being separated from civilization for long periods of time, our launch captains are truly bringing the light to the darkest corners of South America, and thus are hastening the coming of our Lord. Let us pray that God may give us vision to use every means at our disposal in order that those still sitting in darkness may see the light of eternal life before it is too late.

During the Last Six Months of 1959:

Six medical launches were in operation on the Amazon and other rivers of South America. These six reported 9,554 persons treated, 215 religious meetings conducted, 275 Bible studies given, 15 cooking classes and 21 child training classes held, 64 baptisms, and two new Sabbath schools organized.



A boy who has appealed for help. He would surely have lost his leg and probably his life had it not been for our medical aid.

News From Home and Abroad

The Light of Present Truth in Northern Italy

By G. Cupertino

Secretary, Ministerial Association, Southern European Division

IN the northern part of Italy, in the large and busy cities of Milan and Turin, an evangelistic effort was conducted from September 26 to December 19, 1959.

This effort was the object of special prayer and careful preparation. The General Conference sent Walter Schubert of the Ministerial Association to lead out, and G. Cupertino assisted him by translating. The Italian Union sent eight workers, and two other workers came from other fields—M. Nazarian from Lebanon, and A. Bueno from Spain. All of these workers gave good help.

Since in spite of long and careful investigation it was impossible to rent halls in the two towns, it was decided to hold the meetings on our premises, in a hall seating about 300 in Milan and in a small rented hall in Turin, where our people usually meet for regular services. We had room for only about 120 guests, so our church members were obliged to sit in an adjoining room. In this way we were able

to accommodate from 180 to 200 people.

We were somewhat anxious as to how the people would react to hearing the sermon through a translator, but apparently nobody minded. We had a good attendance. All followed the meetings from the beginning and remained faithful to the last. In Milan it was more difficult to attract people than in Turin because the hall we were able to secure was not conveniently located.

We had to spend some money and effort to get the attention of the people, who as a rule do not attend religious meetings outside their own church. Aside from publicity, an intense program of visiting was organized, and Elder Schubert, the speaker, was always first in going out to visit those who showed an interest.

At first we had public meetings twice a week both in Milan and Turin. Later a Bible class was added, bringing the total to six meetings a week. Turin is about 90 miles from

Milan, so this meant a heavy traveling program.

From our experience in these cities we learned that it is very difficult to prepare people for baptism in only three months when you have to start from the very beginning, presenting the Bible to people who know very little about it.

The speaker gained the full confidence of the great majority, even though some opposed by saying that an American could not speak against the religion of the Italian people, who are almost all Catholic. A leader of Catholic Action tried to interrupt the speaker several times, but later he admitted that he was impressed by the truths preached, and gradually he stopped his opposition. We were able to continue our effort with no other appreciable opposition.

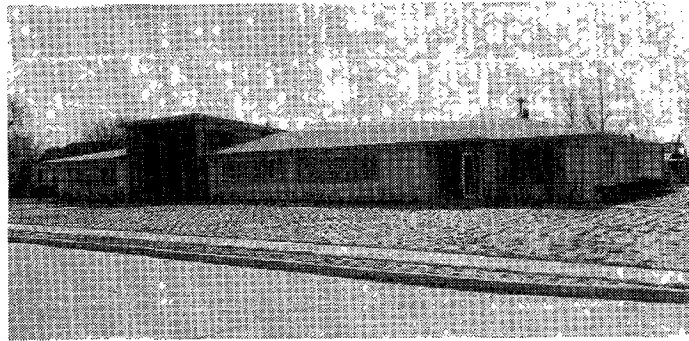
The hope and the labors of the workers were rewarded on December 19 when 31 souls were baptized, thus testifying to their desire to follow Jesus and unite with the remnant who



Pacific Union Conference Retreat

A four-day retreat for members of the Pacific Union Conference committee, staff, and their families was held at Pacific Grove, California, January 29 to February 3. The time was spent in soul searching, prayer, and the study of the Word of God, and was the result of many months of careful planning by F. W. Schnepfer, late president of the Pacific Union. Speakers included Norval F. Pease, president of La Sierra College; D. E. Rebok of La Sierra College; Dr. A. Graham Maxwell, of Pacific Union College; and R. R. Figuhr, W. B. Ochs, and W. P. Bradley, of the General Conference.

J. O. IVERSEN, *Secretary*
Public Relations Department



New Arkansas-Louisiana Conference Headquarters

On February 22 the new Arkansas-Louisiana Conference office building in Shreveport, Louisiana, was officially opened. The mayor of Shreveport, Clyde E. Fant, officiated at the ribbon-cutting ceremony. Other city officials, workers, and church members were present.

The new office building houses the headquarters for the conference and for the Book and Bible House, which formerly were located in Little Rock, Arkansas. It is believed that the new headquarters in the more central location will better serve the entire conference.

I. M. EVANS, *President*
Arkansas-Louisiana Conference



Thirty-one new believers joined the church in this baptismal ceremony held in the Milan church, Italy.

"keep the commandments of God, and the faith of Jesus."

There are now hundreds of people in Milan and Turin who have learned to love the Bible and the second coming of Jesus. Elder Schubert and the other workers have now returned home, but G. Cupertino is continuing the effort, assisted by local workers and two others, one in each city. We hope to baptize 75 more souls. God will help us reach this goal.

The church members have cooperated heartily and have given good offerings in spite of their low income. This evangelistic campaign has been a blessing to the two churches. Both have experienced a spiritual revival. The workers, too, received a new vision, and are determined to start evangelistic efforts in other towns of Italy. We have seen the power of God at work in helping people to get Sabbaths off from their work.

There is no substitute for evangelistic efforts in winning new believers and reviving the church. We are grateful to God for His help, and express our heartfelt appreciation to Elder Schubert and all the workers who were associated with him.

How One Church Grew in Jamaica

By A. Fossey

Secretary-treasurer, West Indies Union Mission

In the early 1930's E. E. Parchment and other workers held an evangelistic effort in a district of Western Jamaica known as Asia. Among those in attendance were several deacons from other churches. When the Sabbath truth was presented these deacons went to their ministers and inquired about the Sabbath. Their pastors defended Sunday by explaining that they were at liberty to keep any day of the seven.

But the deacons were not satisfied with this answer, because the Advent-

ist minister had read from the Bible the words, "*the seventh day*," not "*any seventh day*." One minister, greatly exercised, then told the inquirers that he saw they intended to follow the Jewish religion. The following Sabbath 20 persons, including the deacons, met in an elderly widow's house to begin the observance of the true Sabbath. Soon there was a small group of people ready for baptism, including the old widow.

Then arose the problem of a place of worship. It was difficult to find a site for a church building, for the surrounding landscape was hilly. Everywhere the land by the road was either up a slope or down into a valley. The brethren took the matter to the Lord in prayer, for it seemed that a certain level piece of expensive land by the road not far from the old widow's home was the only possible site for a church building. Finally, the owners of the land felt impressed to sell it to our people at a greatly reduced rate—only one third of the amount they had been offered previously.

Our minister then announced to the members that materials and free labor were needed so that the erection of the church could begin. The people in the neighborhood gave freely and willingly, and when the day arrived to begin construction, 46 persons came to offer their services. A church building about 25 by 40 feet was completed. By that time there were more baptisms, bringing the membership to 50 by the time the building was dedicated. That was in the year 1935.

Soon the new church was too small. Before many years had passed, a new building was erected around the

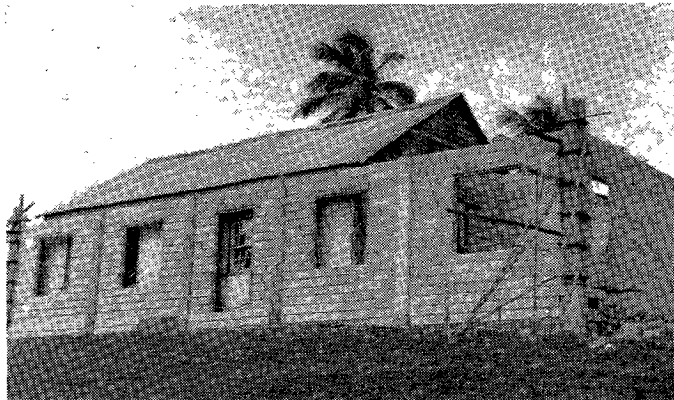
old one. When it was finished, the old building inside was demolished, and the debris carried out through the doors and windows. Thus the church services were continued during the time of construction without hindrance. The new church building, about 30 by 60 feet, served its purpose for about 15 years. Now again it is too small. Membership has risen to about 100.

Once more plans were laid to repeat the process of 1944 by erecting a new church over the old one. By the beginning of 1959, the church building was showing signs of age, and had split at the corners—it was literally bursting at the seams. The members contributed to a building fund, purchased materials, and began the work again. Reinforced concrete pillars were built at the corners and at distances along the walls, and then the walls were built up with concrete blocks. This new wall is about 18 inches from the outside of the old wall, and extends about 30 feet beyond the old rear wall.

Soon the walls were completed and funds were almost exhausted. Accordingly, a "stone-laying" ceremony was planned for November 19. This is a typical Jamaican custom. Individuals contribute to the fund by purchasing a building block or "stone" upon which their name is inscribed, generally at £5 a stone (\$14). On the designated day the contributors gather around the building for a consecration meeting, then they set their stones at specified places around the building.

When November 19 arrived, there were more than 30 stones for the Asia church. A large group of people gathered, filling the little old church. With money raised by the "stone-laying," the new building can be completed, and the old one demolished from the inside.

Pastor Zadock Reid is now in charge of the Asia church, and under God he is proclaiming the Advent message with power. Members are being added rapidly.



Asia church of Jamaica showing new structure being built around the old.

In Jamaica we have almost 150 churches in process of construction. Practically all of these churches are being paid for by the local members. The help given from conference, union, or division is small. We solicit your prayers for the work in Jamaica, where the Spirit of God is being poured out in great measure upon these earnest and sincere people.

North America's Thirty Million

By Wesley Amundsen

Secretary, Association of Seventh-day Adventist Self-supporting Institutions

Increased immigration to the United States and Canada during the past two decades has brought into sharp focus the need for a reappraisal of our responsibilities for giving the last warning message to the millions of representatives of other nations now living in North America.

A reliable source of information points out that "22,000,000 people in the United States speak, read, write and think in some other language than English as their mother tongue."

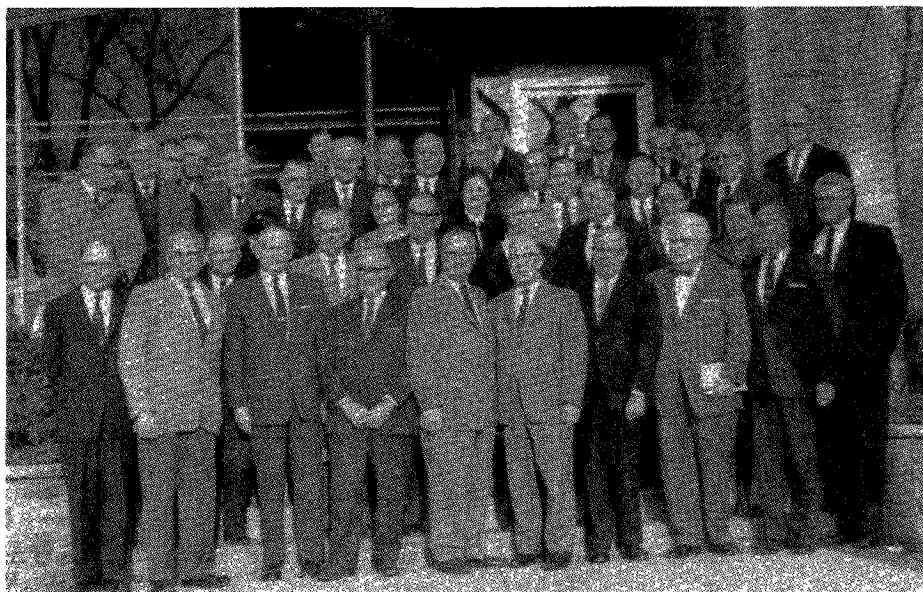
Add to these millions another 8 million in Canada, and we face the challenge of 30 million people who are at home in "some other language than English as their mother tongue."

Writing in the religious journal *Progress*, of the Bible Christian Union, Doris Salter says: "Missionaries are needed in our own United States who speak more languages than English. A larger percentage of our own population than we perhaps realize is not at home, and never will be at home, with the English language. Our hearts should be deeply concerned that this section of our country's population be adequately reached with the saving truth of the gospel."

Three years ago *U.S. News & World Report* indicated that "Three times as many immigrants are entering the U.S. now as in 1946." Reliable statistics indicate that 2.6 million immigrants entered the United States during the 12 years ending 1957; and more than 1.2 million entered Canada between the years 1946 and 1955.

Need for Literature

Our work among these many nationalities dropped to a distressingly low point during these same years. In some instances our foreign language literature dwindled to the point of extinction. In fact, one of these language groups—one in which interests in the message are constantly being



Workers in attendance at foreign-language literature council, Brookfield, Illinois, March 31 to April 1.

developed by radio and personal work—has had for many years only one tract, which ironically enough bears the title "Where Are the Dead?"

After careful investigation and analysis of this important field of labor in the North American Division, the North American Missions Committee with General Conference authorization, arranged for a foreign-language literature council in Brookfield, Illinois, March 31 to April 1.

It was a memorable occasion even though the delegation was limited. Representatives from the General Conference were as follows: W. B. Ochs, W. P. Bradley, O. A. Blake, G. A. Huse, A. L. White, C. E. Guenther, and Wesley Amundsen. The Pacific Press Publishing Association sent I. J. Woodman, R. P. Rowe, C. L. Paddock, F. L. Baer, and M. I. Fayard. The Voice of Prophecy was represented by I. E. Gillis and M. H. Nestares; the Review and Herald Publishing Association by R. G. Campbell. A number of union and local conference presidents from Canada and the United States, or their representatives, also were present. Dr. Frank W. Langham, American Bible Society representative, brought helpful counsel in regard to Bible distribution among people speaking foreign languages.

In order that the foreign language work might have a voice in the discussions at the council, ten workers using other languages than English were present. Each of these ministers was given opportunity to express the needs of his group for literature. The word pictures they painted were not lovely to look at. In certain areas no tracts or printed material for use in the work of evangelizing had been printed for the past fifteen years.

Among the millions of foreign born in North America there are about 180 Seventh-day Adventist churches, with a combined membership of approximately 15,000. Some of these minority groups have none of the Spirit of Prophecy writings in their language. The use of 23 languages among this membership does create problems, but they must be solved in some way.

Recommendations Passed

With a degree of hopefulness and appreciation we evolved and considered a set of recommendations. We believe these recommendations, which must of necessity pass through certain denominational channels, before they can become effective, will bring new life and spirit to the ministers and church members who for years have prayed and pleaded for spiritual food in printed form that they might give to their neighbors and to their church members. Hundreds of thousands of tracts, leaflets, periodicals, and books should soon be moving out from the bases of production and supply into the front lines of spiritual combat. The results of this concerted effort will be seen in the ingathering of souls from among the millions who use some language other than English as their mother tongue.

At the close of the council I. J. Woodman, manager of the Pacific Press, said: "Here at Brookfield today, we witness a revival of our foreign-language literature work. This meeting, to my mind, should be recorded as one of the most important meetings of the church in North America for the year 1960. We of the Pacific Press pledge ourselves to do all within our power to implement the recommendations that have been voted at this council."

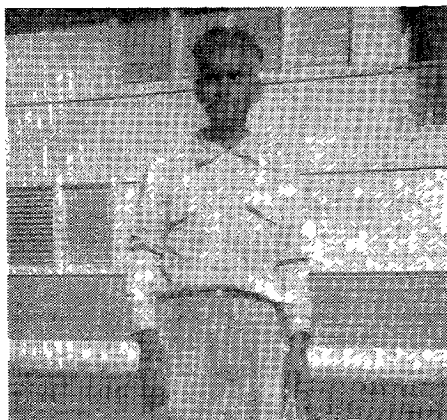
This is the hour when our English churches should plan to unite their efforts with their brethren who speak other languages than the English. We must be united, not alone for overseas missions but for home missions.

"I must write something," said Ellen G. White, "in regard to the way in which our cities in America have been passed by and neglected, cities in which the truth has not been proclaimed. The message must be given to the thousands of foreigners living in these cities in the home field."—*Testimonies*, vol. 8, p. 34.

Power Needed Today

The same power of the Holy Spirit that descended upon the waiting disciples in the upper room at Jerusalem on the day of Pentecost is to descend upon the church today. For at that time, while they were gathered together in one place, "There appeared to them tongues of what looked like fire, distributing themselves over the assembly; and on the head of each person a tongue alighted. They were all filled with the Holy Spirit, and began to speak in other tongues according as the Spirit gave them words to utter" (Acts 2:3, 4, Weymouth's translation).

May the prayers of God's people be united with their acts as we endeavor to reach the 30 million people of North America who "speak, read, write and think in some other language than English as their mother tongue." It is of these that the messenger of the Lord wrote, saying: "In the cities of America there are people of almost every language. These need the light that God has given to His church."—*Ibid.*, p. 36.



"Don Nicolas" Wins Souls in Salvador

Nicolas Mejia witnesses weekly for the Master in a tuberculosis sanatorium in Salvador, Central America. As a result of his faithful work, 30 patients have been baptized. For the past six years he has made biweekly visits to the sanatorium, enrolling patients in the Voice of Prophecy Bible Correspondence Course and rendering them spiritual assistance. The patients affectionately call him Don Nicolas. "Don" being the Spanish title given a very generous and friendly person. Sometimes Don Nicolas takes along a record player and plays a part of old Voice of Prophecy radio programs to the students.

Recently, when L. Reile and others conducted a graduation service, three persons responded by standing to indicate their desire to be baptized as soon as possible.

Let us thank God for the faithful work of Don Nicolas—and go and do likewise.

JAMES E. CHASE

General Conference Radio-TV Department

Literature Evangelists Share Their Faith

By W. A. Higgins

Associate Secretary, General Conference Publishing Department

During 1959 the literature evangelists of the world field delivered \$11,097,-250.57 worth of books and magazines. Surely this great quantity of literature sold in many lands and languages will play a large part in bringing our message into thousands of homes around the world.

These same workers also reported the following special missionary activities:

Division	Literature Given Out	Bible School Enrollments	New Persons Attending Church	Former SDA's Visited	Homes Where Prayer Was Offered	Bible Studies Given	Baptisms From LE Contacts
Australasia	122,649	5,619	172	380	4,340	2,668	50
Central Europe	279,241	3,938	531	330	20,747	6,754	102
Far East	292,296	39,970	7,816	4,651	31,192	17,655	462
Inter-America	34,192	7,904	2,229	2,322	14,176	12,967	222
* Middle East	3,072	372	85	35	541	352	—
Northern Europe	196,403	3,040	384	165	6,290	4,711	38
Southern Africa	18,933	5,647	8,842	3,071	10,354	11,976	75
South America	170,291	7,679	4,006	—	10,473	42,070	670
Southern Asia	26,852	4,236	716	87	3,609	2,037	30
Southern Europe	289,748	2,565	275	81	2,308	7,127	65
North America	896,234	141,789	5,486	5,734	201,600	12,680	804
World Totals	2,329,911	222,759	30,542	16,856	305,630	120,997	2,518

* Six-Month Report

We are proud of our dedicated literature evangelists and of the personal missionary work they are performing each day.

MAY 26, 1960

Indigenous Leadership in Southern Africa

By Robert H. Pierson

President, Southern African Division

Events in Africa have been moving rapidly the past few months. Some time ago John Gunther in his book *Inside Africa* wrote: "The pace of events everywhere in Africa is very fast. Reform, education, training for administration, must come at once, or it will be too late." Since those words were written breath-taking events have swept much more of Africa toward independence.

The Southern African Division, believing that as a church we should keep pace with the times, has sought to adopt a policy of placing greater responsibility upon capable African workers. On the mission station and local mission level, as well as in some union mission departmental posts, African leaders of experience have accepted new responsibilities.

A reorganization of two large local missions in the Congo Union into five fields has opened the door for more African leaders. From this organization one African field president has been appointed, five African vice-presidents, and as many new treasurers. The new fields also made room for African departmental secretaries in all of their territories. Many more African leaders will find their places on the mission committees.

Five new African union departmental secretaries have been appointed to serve their fields in the newly organized Church Development Department. With our division needing 1,300 church buildings we have launched out in a division-wide program of fund raising and church building to meet the need. We believe the African leaders selected will give great impetus to this program.

Plans have been laid in the South African Union and the East African Union for the organization of several more new local missions in 1961 or soon after. Experienced African pastors will head these missions.

In the South African Union another forward step in indigenous leadership was made when the Cape Field, with 2,180 of our Coloured members, was organized into a full-fledged conference and they elected one of their workers, Kenneth Landers, as their first president. All other officers, departmental secretaries, and committee members are from among fine Coloured workers.

Pray for our consecrated African and Cape Coloured leaders as they assume places of greater responsibility in the cause of God in this great division of opportunity.

The Right Arm of the Gospel in Libya

By Jay P. Munsey, M.D.

*Acting Director, Adventist Hospital,
Benghazi, Libya*

Libya has a population of approximately one and a quarter million people and covers an area of more than 670,000 square miles. The native language is Arabic, and the religion is that of the Moslem faith. Our work in this large, North African country began in May, 1956, when Dr. Roy Cornell opened a hospital in Benghazi. This had been preceded by months of negotiations with government officials by Neal Wilson, then president of the Nile Union Mission. Our work here is still confined to what is carried on at the hospital.

The hospital of 27 beds is the only nongovernment-operated hospital that has been allowed to open in this country. To date, we have registered some 10,000 patients at the clinic and hospital. The work is divided between charity patients three days a week, and private patients three days a week. No one is turned away because he does not have the necessary funds to see the doctor or to buy needed medicines. All are given the care and medicine they need. As a result, our unit is not self-supporting; but we feel that it is more important to make contact with the people and to render a service to the Libyans than to be self-supporting.

For the first three years of our operation of the hospital, the staff included only one overseas doctor and one overseas nurse, the other workers being faithful national believers who have accepted the call to come to this area to work, from their homelands of Syria and Egypt. Now, since the closing of our sister institution in the Middle East, we have added two overseas nurses and an overseas laboratory and X-ray technician to our staff.

We have full surgical, medical, and maternity services in the hospital, as well as the services of our midwife, who goes into the homes of the people. This service by Gladys Dandan, a graduate of the Dar es Salaam School of Nursing, who later received her midwifery training in London, is becoming very popular with the people.

At present we are in the process of building and equipping an expanded laboratory service. This is being done largely with funds supplied by the Missions Extensions Offering of 1958. When this construction is complete, we will have the best-equipped laboratory in this section of Libya.

Facts about a given country and about a given institution are always interesting, but more important to our people at home is the progress report of our spiritual work. Unfortunately, we here in this field cannot report large numbers of converts and interested people attending our services regularly. There is a great deal of resistance to Christianity in some areas of the world where the state religion is that of another faith.

We cannot measure our progress in number of converts, but hope that in the contacts made by the more than 10,000 visits to our hospital, some have been impressed by what they have seen and eventually will be found among us. We do know of one young man of Italian descent, in the city of Tripoli, who is keeping the Sabbath and has expressed a desire to be baptized. This has been brought about by the reading of some of our literature in the home of a friend in that city. It is hoped that there are others who will take their stand when the opportunity is presented to them.

The work in Libya needs more doctors and nurses to come and teach these people. We trust that more of our young people in the Middle East who receive their advanced training in the States will return to work here. It is very difficult to gain the confidence of the people unless you can speak their language. Those who speak Arabic should feel the burden to return and work in these areas where the Arabic language is used.

We ask you, fellow believers around the world, to pray for the work in Libya. The Lord is leading, but we long to see greater results.

Raising Up a New Church in Southern Bolivia

By Lynn Baerg

Minister, Bolivia Mission

In May of 1957 a solitary worker was stationed in Sucre, Bolivia, with the purpose of establishing a church. As a result of his efforts a modest school was founded and a small Sabbath school organized. The fruits of the work were few, but groundwork was being laid for larger success. Friends were made and prejudice removed by the quiet activity being carried on.

In June of 1959 the way was cleared for a series of evangelistic meetings to be conducted in Sucre under the direction of Leonardo Gerometta, evangelist of the Bolivia Mission. With a skeleton team of five workers (later reduced to three), weak on budget but strong on faith, the campaign began. Because of prejudice-induced



A father and daughter are baptized by Pastor Leonardo Gerometta in one of the first baptisms held in Sucre, Bolivia.

pressures we were unable to obtain the large theater that was our first choice. We were, however, able to launch the campaign in the large and well-known university assembly hall. We continued, from the second night onward, in a representative high school auditorium seating about 500.

Advertising for the meetings was carried on largely by the use of a loud-speaker-equipped vehicle from which the lectures were announced and handbills distributed. This method proved to be surprisingly effective and economical.

The crowds came! Sucre was awakened, and on a number of occasions the lecture had to be repeated at a second meeting later in the evening. Thousands of people heard the messages calling attention to the Bible as the fountain of truth offering the only solution for the troubles that plague mankind. The radio was made available free of charge for two 15-minute programs a week (still in effect), by which thousands more were reached in their homes. Probably everyone in Sucre either heard a lecture in the auditorium or over the radio. The name of the Lord's messenger was on every lip, and his presentations were discussed everywhere in town. The people of Sucre were being given a marvelous opportunity for salvation.

Erelong the religious leaders of the majority religion realized what was happening, and launched a terrific campaign from their pulpits, even visiting from house to house behind our Bible workers. But they were too late. The people were on our side. Everyone felt our meetings were doing much good and had been long overdue. Sucre was awakened by the strength of the Lord, and the enemy was powerless.

The school auditorium had to be given up when classes resumed, after a little more than four weeks. Again we were confronted with the problem that so frequently makes the missionary's heart ache, for at this time we had to leave this suitable hall and

move to a much less favorable and smaller place. With several hundred folding chairs the problem could have been solved, and who knows what the harvest in souls would have been? Nevertheless, the Lord blessed, and we lost only a minimum of our attendance in the move. Well over 300 truth-seeking souls still made their way night after night to listen to the preaching of the third angel's message. Many took their stand for the truth, breaking ties that are unbelievably significant in traditional conservatism enveloping Latin-American cities such as Sucre.

In spite of opposition of all kinds 35 precious souls to date have been buried with their Lord in baptism, and many more are preparing for this step. A church has been organized, and already the members are working hard for the salvation of others. Two branch Sabbath schools have been established, and evangelistic meetings continue weekly with an attendance of close to 100. The radio programs are well received, and we feel we are just beginning to capitalize on the deep interest created by the evangelistic campaign. Our most urgent need now is a permanent and dignified church building to add stability to our work and to provide a home for this new addition to the church family of Bolivia. A fund has been started for this purpose.

Sucre is the only city in the vast southern area of Bolivia where the truth is being preached. Countless cities and villages, some of them larger than Sucre, are still waiting for the saving influence that the church here must extend. Ours is a story of faith, but it is also a story of need. Pray for us.

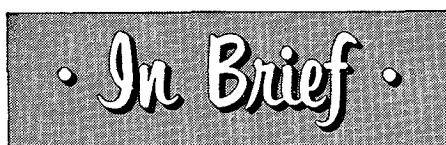
From Home Base to Front Line

Mr. and Mrs. Warren W. Runyan and two children sailed from San Francisco, California, April 15, on the S.S. *Francisville*, for Malaya. They were returning after furlough. Sister Runyan's maiden name was Dorothy Alene Zielke. Brother and Sister Runyan have served since 1956 in the Philippines. Brother Runyan was business manager of the Manila Sanitarium and Hospital. Upon returning to the Far East he is to connect with the Penang Sanitarium and Hospital as manager.

Elder and Mrs. Edward L. Gammon and two children of Beaverton, Oregon, sailed from New York City on the S.S. *Flying Fish*, April 25, their destination being Beirut, Lebanon.

Prior to marriage Sister Gammon's name was Evelyn Lucille Roderick. She has a B.A. degree from Union College, and M.Ed. degree from Oregon State College. She has served as a secretary and teacher. Brother Gammon has a B.A. degree from Emmanuel Missionary College and M.A. degree from Walla Walla College. For some years he worked as a salesman, sales manager, and commercial pilot; and in more recent years served as an assistant dean of men, academy principal, and conference educational secretary. He has accepted a call to the presidency of Middle East College.

W. R. BEACH



OVERSEAS

Southern African Division

● T. W. Staples reports 61 decisions for Christ during the Nebasa and Talla camp meetings during March. He reports also that in the North Congo Mission there has been a hearty and enthusiastic response to the challenge placed before the membership to cooperate with the ministry in winning 1,800 souls to Christ this year. These are cheering reports from this area of the Congo Union where our young work is not yet as firmly established as in other parts.

● The Federal Broadcasting Corporation of Rhodesia and Nyasaland continues to make calls on us at Solusi and Malamulo for material for their religious broadcasts in African languages. On April 3 Pastor Roy Tsoka conducted a half-hour service, with the second coming of Christ as his sermon topic. The Malamulo choir prepared an Easter broadcast in the Nyanja language. Meantime, Solusi is working hard on programs in Tonga and Sindibele. The radio time is free.

● On April 11 Sir Robert Armitage, governor of Nyasaland, and Lady Armitage, opened the extensions of the Malamulo Hospital. Dr. Stephens, Director of Medical Services in Nyasaland, represented the Federal Ministry of Health. A considerable number of guests, including other Government officers, were present from Blantyre and Zomba as well as from the surrounding area. The new male and female wards provide 30 beds each and are well equipped and conveniently designed. The new maternity section provides a further 30 beds. Facilities are among the finest in Nyasaland. The total cost, equipped, will be about £24,000, all of which has been provided from within the division.

● Alvin E. Cook began his second year of concentrated city evangelism in Johannesburg, February 28. The city hall was filled to capacity for both sessions. He has now moved back to the Plaza theater where his effort was held last year and where acoustics are better. At his second

meeting the theater seating 1,800 was packed to capacity.

● D. J. Handysides reports the baptism of 34 as a result of his effort in the Gardens area of Cape Town and as a result of the work of faithful laymen. In the country town of George, midway between Cape Town and Port Elizabeth, Brethren Van der Bergh and Rautenbach baptized 12 as the result of a reaping effort and they expect to baptize 20 more.

● The Oranje-Natal Conference held its biennial session at Bloemfontein in mid-April. The reports of progress in this new conference were heartening. A. W. Staples and R. E. Ansley were re-elected as president and secretary-treasurer, respectively, for the ensuing term.

● At the end of 1959 the membership of the division was 176,492. In addition there are 103,828 Sabbathkeeping adherents, bringing the total number of believers to 280,320.

NORTH AMERICA

Atlantic Union

● Robert L. Reynolds of Pacific Union College was unanimously elected president of Atlantic Union College March 24 by the board of trustees. He graduated from AUC in 1941 with a B.A. degree and received his M.A. degree from Boston University in 1949. He was called to be dean of boys at Shenandoah Valley Academy, and after several years returned to his alma mater to serve Atlantic Union College as dean of men. From there he was called to Pacific Union College where he served in various capacities as dean of men, academy principal, public relations director, and was dean-of-students elect. Mr. Reynolds is presently working on his Doctor's degree at Boston University.

● Peter W. Esveld, assistant publishing secretary in the Greater New York Conference, has accepted an invitation to serve in the same position in the New York Conference. Mr. and Mrs. Esveld are already settled in their new territory and have assumed their new responsibilities.

● The Lockport, New York, church, with a membership of 61, gave \$12,462.89 in offerings during 1959. This represents a per capita of \$207.58.

● Richard P. Faber, pastor of the Lima church in the Ohio Conference, has accepted a call by the Southern New England Conference to become pastor and district leader of the Amesbury, Haverhill, and Danvers churches. Pastor and Mrs. Faber are already settled in their new field of labor.

● A new welfare center was opened in Lowell, Massachusetts, April 7. Henry A. Uhl, pastor of the Lowell church, was master of ceremonies. Others who participated in the program were: Mrs. Ellen Sampson from the city council, who represented the mayor; Eugene Fitzgerald, welfare director of the city; Mrs. Hazel Crouse, Dorcas leader; Mrs. Nancy Towers, Dorcas Federation president;

V. A. LaGrone, home missionary secretary, C. P. Anderson, public relations director, and M. L. Mills, president of the Southern New England Conference; L. E. Esteb, home missionary secretary of the Atlantic Union Conference; and C. W. Guenther, leader of the Sanitarium district.

● The Atlantic Union College band, under the direction of E. F. Judy, left the campus Wednesday, April 20, for a five-day tour of New York State, Western Massachusetts, and Canada. The 52-member ensemble presented seven concerts on this tour.

Central Union

● B. A. Blecha, district pastor, reports that the company at Fairplay, Colorado, moved into their new church in January and were organized into a church the last of February, with 18 names on the charter membership list. Plans call for a series of meetings to be held in the new building this summer.

● The Worland, Wyoming, church organized a branch Sabbath school at Ten Sleep the first part of April. This branch Sabbath school now has a larger attendance than the parent school. The attendance of 26 children and 25 adults almost doubles the average attendance at Worland. Ivan Brown was chosen to be leader of this branch Sabbath school project. H. E. Darby is the Worland church pastor.

Columbia Union

● John Clarkson has been appointed as a ministerial intern in the New Jersey Conference. He is scheduled to take up his new duties as soon as he finishes his work at Potomac University.

● Boston Raith, pastor of the Salem, New Jersey, district in the New Jersey Conference, has been appointed pastor of the Newark, Ohio, church.

● Dan O'fill, of the Newark, Ohio, church, is the new pastor of the Salem, New Jersey, district of churches.

● H. R. Thurber, of Southern New England, has arrived in the Ohio Conference to take up his duties as pastor of the Lakewood-Elyria district.

● A youth rally was held on Sabbath, May 14, at the Dayton Far Hills church. Featured were the Mount Vernon Academy Band and Echoliars, the Washington Missionary College speech team, E. M. Peterson, MV secretary for the Columbia Union, and President Charles Hirsch and Stephen Hiten of Washington Missionary College.

● Clarence Dunbebin, principal of Cleveland Junior Academy, Cleveland, Ohio, has accepted appointment as principal of Greater Baltimore Academy, in Maryland.

● A science fair was held at Blue Mountain Academy on a recent weekend in April. This was under the direction of Roland Ferguson.

● An institute on alcoholism was recently held in Parkersburg, West Virginia.

Lake Union

● H. M. Lodge, superintendent of education for the Illinois Conference, reports that spiritual values have been stressed throughout the conference in the church schools. At Hinsdale 26 pupils have been baptized since the opening of the school year. Their teacher, William A. Hoffman, and the church pastor, R. D. Fearing, have worked with these young people.

● Franklin Fowler, assisted by Willard Clemons and several local church members, has been conducting a unique soul-winning endeavor at Richmond, Indiana. He has organized slides and recordings taken on a recent trip around the world into an evangelistic medium. He has already developed 26 lectures on the Holy Land, emphasizing prophetic and doctrinal aspects of our message. Results are almost unbelievable. In a strong Quaker and Lutheran community approximately 300 nonmembers have attended the meetings, and nearly half of them turned in their names for prayer and free literature. Thirty-four are excellent prospects for baptism.

● Mrs. Etta Davis, a member of the Lansing, Michigan, church, has been a Sabbath school teacher for 60 years. Mrs. Davis, who is now 89 years of age, faced her first class composed of young girls in Wisconsin, where she was born. She moved to Lansing in 1925. She feels she has gained a real education through the years from studying the Sabbath school lessons. She studies daily, and advocates that her class members do the same.

North Pacific Union

● Dr. Robert Silver, a member of the Walla Walla College staff since 1956, was named chairman of the department of education, at a recent meeting of the board of regents. He replaces Dr. Stanley Bull who is going to La Sierra College as chairman of the department of psychology. Other additions to the department of education staff at WWC include J. V. Peters as an assistant professor, and Cecil Roy as an instructor.

● Wilma L. Leazer, director of nurses

and director of the school of nursing at the Bandung Mission Hospital, Bandung, Java, will begin her duties as dean of the school of nursing at Walla Walla College in June. Her headquarters will be at the clinical division, the Portland Sanitarium and Hospital in Portland, Oregon. Fred Hanson, dean of the school of nursing since 1946, will remain on the college campus as chairman of the department of nursing education.

● Eighteen persons were baptized April 16 at Pendleton, Oregon. Three united with the Hermiston church. The 15 others were young people who had been in baptismal classes conducted by John W. Boyd, the pastor, and Jim Hiner, assistant pastor.

● H. L. Rudy preached the dedicatory sermon for the new church in Laurewood, Oregon, April 16. The seating capacity of the church is 300, but it was estimated that 500 were present. Membership of the church is 167. In addition to M. M. Mohr, present pastor, others participating in the service included C. A. Scriven, J. C. Kozel, and former pastors H. A. Peckham and H. W. Hemple.

Pacific Union

● A. R. Reiswig, associate secretary of the Pacific Union Conference publishing department, reports that sales of the literature evangelists of the Pacific Union in the first three months of 1960 amounted to \$90,658.75, a \$10,000 gain over the same period last year. The greatest gain is in the number of Spirit of Prophecy books sold. The Pacific Press notes a 100 per cent gain in Treasures of Life sales over the corresponding period of 1959.

● Ted T. Jones, pastor of the San Jose Ephesus church, was assisted by Harvey Williams and J. Norman Porter in conducting an evangelistic campaign in San Jose. Eight persons have been baptized thus far and others are studying in preparation for this sacred rite.

● During the early part of May Arthur L. Bietz presented a series of three lectures to the Glendale Union Academy Home and School Association. His topics were: "Learning to Make Decisions," "Guides to Good Living," and "How Much Can You Take?"

Southern Union

● Harry Eastep, assistant secretary of the publishing department of the Georgia-Cumberland Conference, has been elected to the publishing department leadership in the Minnesota Conference.

● Paul Jensen, assistant secretary of the Alabama-Mississippi publishing department, has been called to mission service in the Southern Asia Division. He has been named publishing department secretary of the Pakistan Union.

● Richard L. Hammill, associate secretary of the General Conference Department of Education, was Week of Prayer speaker at Southern Missionary College during Religious Emphasis Week. He formerly was a staff member of the college.

● J. H. Wagner, president of the South Atlantic Conference, led out in the open-

American Bible Society News Briefs

There has been an unprecedented demand for Scriptures in Brazil since publication late in 1959 of a revised Portuguese Bible, according to the American Bible Society. The Sociedade Biblica de Brasil hopes to produce a minimum of 300,000 Bibles in the new version during 1960, if paper supplies and funds permit. Paper is rationed by the Brazilian Government.

* * *

This year (1960) the Korean Bible Society will observe the fiftieth anniversary of the translation of the Bible into Korean. The Korean translation was completed on April 2, 1910.

ing services of the new Savannah Seventh-day Adventist church January 16. The service climaxed three and one-half years of intensive labor, which resulted in the baptism of more than 500 new believers. H. L. Cleveland is the present pastor.

● Clarence Chinn, professor in the science department of Southern Missionary College, has been selected as one of the 20 high school and college teachers to attend a summer institute in radiation science and radiation biology, at the University of Florida, sponsored by the National Science Foundation.



The Blessed Hope

By Myrtle Leora Nelson

Good night. We shall meet in the morning,
Life's trials and dangers all past;
See the lights in our Father's home, angels
adorning

As we sail into harbor at last.
Blessed hope—in the Saviour's keeping
Are the saints who have gone on before;
Free from care, they are peacefully sleeping
Till Christ calls them to life evermore.

ANDERSON.—Albert H. Anderson, born June 22, 1883, in Brooklyn, N.Y.; died March 17, 1960, in Wayzata, Minn. He had been a church member since boyhood. He was the farm manager of Maplewood Academy for a few years. Later he was farm manager for some years at Broadview College. In 1920 he married Elsie Berglin. Left to mourn are his wife; his son, Dr. Delbert V. Anderson of New London, Minn.; his daughter, Mrs. John H. Plake of Monterey Park, Calif.; two grandchildren; and two sisters, Mrs. Harry Nelson and Mrs. Gust Engberg, both of Detroit Lakes, Minn.

ATWOOD.—Alton Curtis Atwood, born April 17, 1897, in St. Helena, Calif.; died in Modesto, Calif., March 25, 1960. He was a member of the Modesto, Calif., church. The survivors are his wife, Dorothy B. V. Atwood of Modesto, Calif.; two sons, David E. and Curtis V. B., also of Modesto; and two sisters, Laura P. and Letha M. Atwood of Vallejo, Calif.

BELKNAP.—Nina Baldwin Belknap, born Jan. 21, 1864; died in Sunnyvale, Calif., Feb. 18, 1960. At the age of 16 she went to Battle Creek Sanitarium to take nurse's training, and there became an Adventist. In 1888 she married Louis Belknap, who had completed medical training at the University of Michigan. Shortly thereafter they moved to Oregon and started the first sanitarium work in Portland. When they moved to San Jose, California, in 1897, the present Portland Sanitarium and Hospital continued under the direction of Dr. W. B. Holden. For 30 years Dr. and Mrs. Belknap conducted work in the Garden City Sanitarium in San Jose. This included a nurse's training school, a health food bakery, and a store. She is survived by two sons, Forrest and Julius; and three grandchildren.

BISBEE.—Grace May Fairchild Bisbee, born June 25, 1885, at Rye, Colo.; died Oct. 17, 1959. In 1902 she married Harry Bisbee. Preceding her husband's death in 1951 they made their home at Hood River, Oreg.; and after that most of her time was spent in Hillsboro, Oreg. Surviving are three daughters, Daisy Aplin of Beaverton, Oreg., Mrs. Hugh Makinson of Halfway, Oreg., Rose Kendall of Grants Pass, Oreg.; four sons, Roy and Ben of Hood River, Oreg., and Robert and Lester of Portland, Oreg.; nine grandchildren; and eight great-grandchildren. [Obituary received April 26, 1960.—Eds.]

BLOOM.—Henry Louis Bloom, born April 2, 1861, in Belmont, France; died Oct. 19, 1959. When three years of age he came with his parents to the United States. They were among the early Adventists. He married Helen Louise Wasser. At the time of his death he was a member of the Mountain Sanitarium church, Fletcher, N.C. Surviving are a son, Henry P. Bloom, associate auditor of the General Conference; and a daughter, Florence Beadle of Mountain Sanitarium, Fletcher, N.C. [Obituary received April 8, 1960.—Eds.]

BREWSTER.—Theodore Edward Brewster, born April 7, 1892, in San Francisco, Calif.; died in Oakland, Calif., Dec. 13, 1959. He was a resident of California all his life. In 1915 he married Bertha Miller. He became a church member in his youth. The survivors are his wife; a son, Charles; and three grandchildren. [Obituary received April 12, 1960.—Eds.]

CLYMER.—Ulysses S. Clymer, born Aug. 6, 1876, in Bluffton, Ohio; died March 9, 1960, at Coquille, Oreg. In 1904 he married Effy Giddings. They opened a community nursing home. Those who survive are a daughter, Anna Kirk of Coquille, Oreg.;

three sons, Alden D. of Coquille, Oreg., Glenn I. of Eagle Point, Oreg., and Carl G. of Myrtle Point, Oreg.; seven grandchildren; and ten great-grandchildren.

COMSTOCK.—Minnie Aretta Comstock, born Oct. 10, 1875, in Marshalltown, Iowa; died Dec. 10, 1959, in Metzger, Oreg. The survivors are three daughters, Fern Walker and Verna Beaudette of Metzger, Oreg., and Harriett Magee of Menlo Park, Calif.; seven grandchildren; and 15 great-grandchildren. [Obituary received April 26, 1960.—Eds.]

DEAN.—Ira F. Dean, died March 7, 1960, at the age of 74. He was instrumental in bringing more than 20 people into the truth. He was a member of the Bay City, Michigan, church.

DENMAN.—Laura A. Paulson Denman, born April 12, 1880, in Carleton, Nebr.; died in Cleburne, Tex., March 7, 1960. In 1900 she was married to Albert J. Denman, and they made their home on a farm at Strang, Nebr. In 1909 they moved to Kenesaw, Nebr., remaining there until 1942 when they retired to Gibbon, Nebr. She was baptized in 1902. Left to cherish her memory are her husband; a daughter, Hazel M. Pelleymounter of Cleburne, Tex.; a son, Marion J. of San Diego, Calif., who is principal of San Diego Union Academy; five grandchildren; and six great-grandchildren.

DEW.—Elsie Isabell Dew, born Oct. 3, 1874, in Goleta, Calif.; died at Sanitarium, Calif., March 24, 1960. She was a member of the St. Helena, Calif., church. The survivors are two sons, John G. and George A. of San Diego, Calif.; a daughter, Velda O'Neil of Canyon City, Calif.; two stepsons, Allen of Westchester, Calif., and William of Vallejo, Calif.; ten grandchildren; seven great-grandchildren; two brothers, Elder Martin Hollister of Arlington, Calif., and Arthur Hollister of Glendale, Calif.; and one sister, Mrs. Lorey Guilford of Baldwin Park, Calif.

DIRKSEN.—Abraham A. Dirksen, born March 28, 1883, at Parker, S. Dak.; died March 24, 1960, at Redlands, Calif. He was baptized at the age of 14. He attended Bible schools held in Columbia, South Dakota, and Jamestown, N. Dak. He married Christina Huget. In 1904 he was asked to be a Bible instructor at Fargo, N. Dak. From 1905 to 1918 he did carpentry work but also preached and sold denominational literature. From 1918 to 1925 he was a district leader in the North Dakota Conference, and in 1921 was ordained to the ministry. From 1922 to 1953 he served variously as a district minister and as a departmental secretary in Minnesota, Kansas, Nebraska, his last place of labor being Lincoln, Nebr., where he served as associate pastor of the College View church. He retired in 1953, and moved to Loma Linda, Calif., in 1956. He remodeled or built 25 churches during his ministry, and won at least 634 persons to the truth. Left to cherish his memory are his wife of Loma Linda, Calif.; two sons, William A. of Oklahoma City, Okla., and Orval D. of Redlands, Calif.; two daughters, Ruby E. Michalenko of Loma Linda, Calif., and Vera L. Schmidt of Hinsdale, Ill.; 13 grandchildren; and six great-grandchildren.

DYBDAHL.—Lars Dybdahl, born July 15, 1882, in Denmark; died March 16, 1960, at Mentone, Calif. In 1898 he came to the United States, settling near Latimer, Iowa. In 1904 he married Alice Nilssen. He was baptized in 1917. In 1922, after the death of his wife, he married Anna Nelson. They moved near Clear Lake, Wis., in 1926, where they have resided since. He was a member of the Wisconsin Conference committee. The children who survive are active in the medical and teaching phases of our work.

GEORGE.—Lottie Slade Johnston George, born Aug. 26, 1867, at Lackawanna, N.Y.; died April 14, 1960, in Charlotte, Mich. In 1897 she was married to Herman A. George. Since his death in 1937 she made her home with her daughter, Mrs. L. G. Sevensen, in Charlotte, Mich., where she was a church member.

GRAFF.—Albert Graff, born Nov. 11, 1895, in Stratford, Ontario; died at Hagerstown, Md., April 1, 1960. In 1922 he was united in marriage with Adele Mary Ferris. In 1925 they became members of the church in Detroit. Surviving are four sons, Ronald, Ferris, and Ernest of the Washington, D.C., area, and David of Hagerstown, Md.; two daughters, Ruth Graff of Washington, D.C., and Naomi Saum of Savage, Md.; a brother, Leslie of Toronto, Ontario; and three sisters, Mrs. Margaret Neubaugh of Ann Arbor, Mich., Mrs. John Day of Battle Creek, Mich., and Mrs. John Durst of Stratford, Ontario.

HESLOP.—Helen Irene Heslop, born in Venice, Ill.; died Feb. 24, 1960, at Reed City, Mich. She graduated from the Robert B. Green School of Nursing in San Antonio, Tex., and in 1942 married Elder Earl W. Heslop, who was then serving in the armed forces. Later they resided at La Sierra, Calif., and Washington, D.C., and in 1953 were called to unite with the Michigan Conference. She worked faithfully by her husband's side as he ministered in the Marquette, Cheboygan, Carson City, and Reed City areas. Left to cherish her memory are her husband; also two brothers, Frank McCambridge of Denver, Colo., and James McCambridge of Long Beach, Calif.

HICKS.—Jack E. Hicks, born Aug. 28, 1929, in Woburn, Mass.; died March 25, 1960, at Jamaica Plain, Mass. He was a graduate both of South Lancaster Academy and Atlantic Union College. His college career was interrupted by a term in the armed services. His graduate work was done at the Boston University School of Social Work, and until his illness he was employed at the Worcester office of the Massachusetts Society for the Prevention of Cruelty to

Children. He is survived by his wife, Karen Kellogg Hicks of South Lancaster, Mass.; his parents, Mrs. Lester Sweetser of Pownall, Me., and Graydon M. Hicks of Dartmouth, Nova Scotia; grandparents, Mr. and Mrs. Ira Hicks of Kings County, New Brunswick, and Mrs. Bessie Crandall of Stoneham, Mass.; two sisters, Mrs. James Puiia, Jr., of Freeport, Me., and Marilyn Hicks of Augusta, Me.; and two brothers, Kenneth of Brunswick, Me., and Claude of Dartmouth, Nova Scotia.

HOOVER.—Ralph O. Hoover, born in 1892, in Rock Falls, Wis.; died Sept. 6, 1959, in Orlando, Fla. He attended Auburn Academy in Washington State, where he met and later married Lillian Lambert. He served first as a colporteur, then field secretary, and later as treasurer of the Kentucky Conference, which soon combined with Tennessee. Surviving are his wife; two sons, Kenneth Hoover and Dr. Robert Hoover; and one daughter, Mrs. Frank Burtnett. [Obituary received April 21, 1960.—Eds.]

HOUSER.—Bertha Watson Houser, born March 17, 1883, at Glide, Oreg.; died Nov. 2, 1959. In 1909 she married Oscar Houser, and they resided for many years in Roseburg, Oreg., later moving to Hillsboro, Oreg. Although an invalid for 30 years, she showed great patience, and was faithful in daily study of the Sabbath school lesson. Survivors are her husband; a daughter, Mrs. D. O. Kimberling of Hillsboro, Oreg.; a foster daughter, Mrs. Ralph Crawford of Flagstaff, Ariz.; two grandchildren; one great-grandson; two sisters, Mrs. Waitha Talcott of Glide, Oreg., and Mrs. Joseph Brumback of Roseburg, Oreg.; and two brothers, Ellis Watson of Glide, Oreg., and Floyd Watson of Oakland, Oreg. [Obituary received April 26, 1960.—Eds.]

JOHNSON.—Robert M. Johnson, born June 30, 1882, at Knoxville, Iowa; died Nov. 6, 1959. In 1903 he married Hattie McCauley. The members of the Hillsboro, Oreg., church testify to his love for God. Surviving are his wife of Hillsboro, Oreg.; a son, Wayne Johnson of Orenco, Oreg.; and three brothers, Harry of California, Ross of Bremerton, Wash., and Floyd of Portland, Oreg. [Obituary received April 26, 1960.—Eds.]

JONES.—Mary Etta Jones, born Sept. 14, 1872, in Minnesota; died in Modesto, Calif., April 7, 1960. Following her marriage she accepted the truth through the efforts of the mother of Elder L. K. Dickson and others. Since 1905 she was a church member in California, holding membership in San Jose, Oakland, and Modesto at various times. Four children survive her passing. Two daughters, Mildred and Esther, have devoted years of service as church school teachers.

JONES.—William H. Jones, born in Pittsburgh, Pa.; died April 8, 1960, at Takoma Park, Md., aged 71 years. In 1920 he married Louise Cousins. He began denominational work as a Bible instructor and home missionary secretary of the Virginia Conference in 1915. From 1917 to 1922 he was secretary-treasurer and manager of the Book and Bible House of the Virginia Conference. He was called to the Chesapeake Conference to serve as secretary-treasurer in 1922. Two years later he connected with the East Pennsylvania Conference, serving as secretary-treasurer and manager of the Book and Bible House. From 1932 to 1938 he continued to work in this dual capacity in the New Jersey Conference. He returned to the East Pennsylvania Conference in 1938 as secretary-treasurer. In 1944 he was called to be secretary-treasurer of the Potomac Conference. He retired from this position in June, 1959, completing 44 years of service. His widow of Arlington, Va., survives.

KNISLEY.—Mrs. Paul O. Knisley, born in 1903 in White Hill, Pa.; died at Chester, Pa., March 19, 1960. She was a member of the Coatesville, Pa., church. Left to mourn are her husband; three daughters, Grace, Ethel, and Ruth; and three sisters.

LEMON.—Mary Narcissa Ross Lemon, born April 28, 1876, in Alexander City, Ala.; died March 20, 1960, in West Covina, Calif. She was baptized by Elder J. L. Shuler in 1934. She served as matron at Pine Forest Academy, and later worked at the Grayville and Greenville sanitariums in Tennessee. In 1938 she married Gavin J. Lemon. The survivors are three stepchildren, Elder Ernest A. Lemon of McAlester, Okla., Elder Philip F. Lemon, president of the South Congo Mission, and Rachel May Lemon, a Bible instructor at Baldwin Park, Calif.; seven grandchildren; one great-grandchild; and two sisters.

MARSH.—Annabelle Marsh, born Oct. 25, 1874, in Rock Island, Ill.; died April 2, 1960, near Aledo, Ill. She had been the wife of Wilson V. Marsh, who preceded her in death. She lived for 65 years in the Aledo, Ill., community. She had the privilege of seeing each of her children graduate from the denomination's schools and take their place in God's work. The mourners are a daughter, Nellie Edith Marsh, M.D., of Aledo, Ill., two sons, Victor Wilson Marsh of Seaton, Ill., and Frank Lewis Marsh, Ph.D., of Berrien Springs, Mich.; and two sisters, Vashti Ames of Sanitarium, Calif., and Alice Church of Aledo, Ill.

MCKINSEY.—Irving A. McKinsey, born Feb. 2, 1884, near Elk City, Kans.; died March 19, 1960, at Sanitarium, Calif. In 1917 he married Agnes Moore. Most of his life was spent in Kings City, Calif., and since 1940 near the St. Helena Sanitarium and Hospital, where he was employed until he became ill. The survivors are his wife; two adopted daughters, Helen Mathison of Angwin, Calif., and Leona Neal of St. Helena, Calif.; three grandchildren; and two brothers.

MONTGOMERY.—Carl Francis Montgomery,

born Jan. 3, 1903, at Carson City, Mich.; died April 15, 1960, in Mexico City, Mexico. He graduated from Adelphian Academy, and from Washington Missionary College with the class of 1927. He took post-graduate work at the University of Maryland. In 1927 he married Alverda Kemerer, and they left immediately for their first mission appointment in Bartle, Cuba, where he served as an instructor in the Antillian Union College for seven years. During the depression he served as lay pastor of the Fleetwood, Pa., church for four years. In 1939 the family was called to Costa Rica, where he was connected with the vocational college. Three years later he became director of the school. He served as architect and engineer for the construction of the new school buildings. His ordination to the ministry took place while Elder Glenn Calkins was president of the Inter-American Division. In 1942 he became dean of men at Washington Missionary College, where he remained four years. Then he became director of the vocational and agricultural college at Montemorelos, Mexico. In 1956 he was called to be educational secretary of the Mexican Union, in which capacity he served until his death. Left to cherish his memory are his wife; a son, Robert L. of San Francisco, Calif.; a daughter, Patricia Sooy of Mexico City, Mexico; three grandchildren; and two sisters, Mrs. Fay Vlier of Takoma Park, Maryland, and Mrs. Emmord Pyle of Middleton, N.Y.

OSTER.—Frank Frederick Oster, born July 12, 1881, in Fruitigen, Switzerland; died March 22, 1960, at Ocean Beach, Calif. He was brought to the United States at the age of two. He early had a desire to dedicate his life to God, and in 1909 as a young minister he began preparing for mission service. He pioneered the preaching of our message in Iran, thus beginning 39 years of service, 35 of these being spent in Turkey, Iran, and Germany. He spent four years in the Indiana Conference, and retired in 1948, making his home in San Diego, California. In 1913 he married Florence Genevieve White, who survives. Other survivors are two sons, Winton B. and Kenneth S.; and six grandchildren.

PRALL.—May B. Prall, born in Byron, Minn.; died March 23, 1960, in College Place, Wash. She was a member of the College Place church for many years. She is survived by a daughter, Mrs. A. C. Herbert of Wrangell, Alaska; one son, Caleb of Tacoma, Wash.; and six grandchildren.

RAWLINGS.—Mary Elma Stone Rawlings, born Sept. 20, 1873, in Keokuk, Iowa; died at Keene, Tex., April 13, 1960. In 1891 she married C. P. Rawlings and they lived in Sherman, Tex., for ten years. Early in life she became a church member. Left to cherish her memory are a son, John M. Rawlings of Fort Worth, Tex.; three daughters, Mrs. Felix Mosely and Mrs. Alice Vick of Keene, Tex., and Mrs. D. C. Nelson of Cleburne, Tex.; 21 grandchildren; 75 great-grandchildren; 26 great-great-grandchildren; and a sister, Mrs. Chester Jones of Cleburne, Tex.

REIBER.—Edward Clifford Reiber, born April 15, 1895, at Dunbar, Nebr.; died April 1, 1960. He worked as a carpenter to earn his way through Walla Walla College Academy and also through the college course. In 1920 he married Esther Rifel. In 1940 he received his Master's degree at the University of Idaho. He spent 33 years in the teaching profession. Twenty of these were in denominational institutions, including eight years at Yakima Valley Academy and seven years at Gem State Academy. He taught manual arts in the Lewiston, Idaho, public schools for 11 years. Left to mourn are his companion; a daughter, Mrs. Mythol Odell of California; a son, Dr. C. Reiber of Beckley, W. Va.; seven grandchildren; his mother, Margaret Reiber of Spokane, Wash.; and seven brothers, Harry, Theodore, David, George, Marion, Alvin, and Herbert.

SCHNEPPER.—Fred W. Schnepfer, born Jan. 9, 1903, at College Place, Wash.; died April 19, 1960, at Glendale, Calif. He attended Walla Walla Academy, Walla Walla College, and the University of Oregon. In 1925 he joined the staff at Walla Walla College as accountant. During his years as accountant and teacher at Walla Walla College he served as an auditor in the North Pacific and Pacific Union conferences through the summer months of 1927 to 1931. In 1929 he and Margaret E. Perry were united in marriage. During the years 1931 to 1944 he was treasurer in the conferences of Southern Oregon, Montana, Nebraska, Colorado, Michigan, and the Central Union. In 1939 he was ordained to the gospel ministry. From 1944 to 1945 he was business manager of Pacific Union College, and in 1945 he was called to be president of the North Dakota Conference. He became president of the Wisconsin Conference in 1947. He was called to be treasurer of the Pacific Union Conference in 1949, and in 1957 was appointed president of the Pacific Union Conference, in which position he served until his death. Left to cherish his love and service are his wife of Glendale, Calif.; a daughter, Marlene Mendes of Las Vegas, Nev.; a son, Fred, Jr., of Glendale, Calif.; three grandchildren; three sisters, Nellie Vanden of San Jose, Calif., Louise Baldwin of Paradise, Calif., and Marie Kreuger of Paradise, Calif.; and a brother, Elder Otto Schnepfer of Placerville, Calif.

STARBUCK.—Edith Starbuck, born Nov. 4, 1878, near Salem, Oreg.; died at Portland, Oreg., March 13, 1960. Her father, Elder T. H. Starbuck, accepted the faith through reading *Signs of the Times* and hearing the preaching of Elder I. D. Van Horn at the first tent meeting in the northwest. She began work for the North Pacific Conference (now Oregon Conference) in 1901 as stenographer and book-keeper. In 1904 she became the conference Sabbath school secretary, which position she held until 1931,

when she joined the staff of the Portland Sanitarium and Hospital as dean of women and Bible teacher. In 1932 she again became Sabbath school secretary, serving until 1939, when she returned to the Portland Sanitarium as a Bible instructor. In 1949 she retired to her home near Laurelwood Academy. Remaining to cherish her memory is her sister-in-law, Mrs. Ruth Starbuck of Dallas, Oreg.

STEELE.—Thomas Ernest Steele, born Oct. 24, 1884, at Galt, Calif.; died March 3, 1960, near Modesto, Calif. He is survived by his wife, Millie E. Steele of Modesto, Calif.; a daughter, Mrs. Harvey Bailey; three grandchildren; and a sister, Edith M. McCulloch of Arlington, Calif.

STONER.—John Henry Stoner, born Aug. 6, 1878, in Carroll County, Ind.; died Dec. 26, 1959, in Washington, D.C. In 1900 he married Carrie Lois Kissel. The family lived for many years in Fountain County, Indiana. In 1918 he was baptized. The survivors are his wife; three daughters, Katherine Vories of West Point, Ind., Goldie Jelinek of Westmont, Ill., Marjorie Gibson of Washington, D.C.; a son Clifford of Oakland, Calif.; eight grandchildren; and two great-grandchildren. [Obituary received March 30, 1960.—Ems.]

THRALL.—Addie S. Thrall, born Sept. 15, 1858; died April 3, 1960. She was a church member for 70 years, and a charter member of the Bellflower church in California.

VAN METER.—Lora Mae Nivison Van Meter, born Aug. 8, 1915, at Three Rivers, Mich.; died at Memphis, Tenn., Jan. 19, 1960. She received her education at Emmanuel Missionary College and Madison College and held a permanent elementary teacher's certificate. In 1936 she married Don Van Meter. She served as a secretary in the Kentucky-Tennessee and Southern Union conferences. The survivors are her husband; two sons, Grant of Atlanta, Ga., and Don, Jr., a premedical student at Pacific Union College; her parents, Mr. and Mrs. L. N. Nivison of the Cumberland Mountain Rest Home in Tennessee; a sister, Mrs. R. L. Harvey of Nashville, Tenn.; and two brothers, Ovid Nivison, Mountain View, Calif., and Mark Nivison of Honolulu, Hawaii. [Obituary received April 25, 1960.—Ems.]

VOTH.—Albertina Boo Voth, born April 23, 1875, near Stockholm, Sweden; died Feb. 24, 1960. At the age of six she was brought to the United States by her parents, and they located in Michigan. Later they moved to Chicago, Ill., where they were among the charter members of our first Swedish church in that city. She and her sisters formed a ladies' quartet, and they sang in evangelistic meetings. She assisted in the Lifeboat Mission in Chicago with the music and visiting. In 1899 she entered nurse's training at Battle Creek Sanitarium, and after graduation was united in marriage with David Voth, a young minister who had also finished nurse's training. In 1901 they were sent as missionaries to Switzerland and labored in the Basel Sanitarium for a short time. She joined her husband in conducting evangelistic meetings in various places in Switzerland. After their return to the United States they labored in Oklahoma, Chicago, Colorado, Texas, and California. Since 1921 she has lived with her family in Glendale, California, with the exception of four years in San Jose, California. Left to cherish her memory are her husband, Elder David Voth; a daughter, Dr. Florence Ostendorph; and a sister, Mathilda Ellis of DuQuoin, Ill.

WALKER.—Newton S. Walker, born Jan. 3, 1868; died March 24, 1960. In 1938 he accepted the truth. The survivors are five sons, Wade and Elgin of Ardmore, Okla., Ewell of Chowchilla, Calif., Albert of Yakima, Wash., and S. L. of Bartlesville, Okla.; and one daughter, Nettie Bond of Ardmore, Okla.

WHEELER.—Grace Estelle Dodge Sprague Wheeler, born July 6, 1891, in Fremont, Nebr. When she was three years old her parents died, and Mr. and Mrs. R. T. Clevenger adopted her. In 1909 she married William Homer Sprague, who preceded her in death. In 1924 she married Oscar H. Wheeler. As a child she accepted Christ as her Saviour. The survivors are her son, Alvin Sprague of Sioux Falls, S. Dak.; two daughters, Mrs. Albert R. Oakes of Salem, Oreg., and Mrs. Vernon E. Cook of Aloha, Oreg.; seven grandchildren; two great-grandchildren; her mother, Ida M. Clevenger of Blachly, Oreg.; a brother, Ray C. Clevenger of Hood River, Oreg.; and a sister, Mildred Callahan of Portland, Oreg.

WOESSNER.—Mary Christina Woessner, born Feb. 3, 1875, at Linton, Ind.; died at St. Louis, Mo., March 27, 1960. She was a church member for more than 50 years. Thirty-five years ago she moved from Indianapolis, Ind., to St. Louis, Mo. Left to cherish her memory are a daughter, Hazel Zork of St. Louis, Mo.; two grandsons, Donald Zork of St. Louis, Mo., and Warren Zork, who has been a missionary in Northern Rhodesia for the past five years; three great-grandchildren; and a sister, Daisy Brown of Indiana.

WORLEY.—Agnes May Bullwinkle Worley, born March 10, 1877, in Chicago, Ill.; died March 18, 1960, at Beaverton, Oreg. In 1901 Dr. Worley settled in Toledo, Oreg., and in 1925 moved to Newberg. For the past five years she made her home in Beaverton, Oreg. Her passing is mourned by a daughter, Edith Hills of Beaverton, Oreg.; a son, J. Robert of Longview, Wash.; stepdaughters, Jennett Thacker and Lorraine Yocavette of Denver, Colo.; 14 grandchildren; a brother, Ben Bullwinkle, and a sister, Florence Bliss, both of Portland, Oreg.

NOTICES

Layout Artist Wanted

As a result of a mission call, the Review and Herald recently lost one of its layout artists. Hence this publishing house is in need of a new layout artist. Only an experienced man need apply. Working conditions good, excellent environment, permanent position. Write, giving qualifications, to: Personnel Manager, Review and Herald Publishing Assn., Washington 12, D.C.

Requests for Prayer

The grandparents of a three-year-old boy suffering from leukemia have requested prayer for his healing, if it is God's will.

A family in the Pacific Northwest request prayer for the healing of their married daughter from multiple sclerosis, if it is God's will, as she desires to serve the Lord and be able to care for her husband and two sons.

A sister in Illinois who is suffering from a troublesome ailment asks the prayers of God's people that she may be healed, if it is the Lord's will.

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.]

Gunnar Johnson, 2758 Forbes St., Victoria, B.C., Canada, wishes *Signs, These Times, Listen, Life and Health*, small books and tracts in English; also literature in Arabic, Chinese, Japanese, Spanish, Italian, Greek, French, Dutch, German, Finnish, and Norwegian.

Elfrida Williams, Noel St., Couva, Trinidad, W.I., needs *Signs, Instructor*, and tracts.

WANTED: A continuous supply of *Review, Instructor, Guide, Signs, These Times, Liberty*, and other literature, by Benigno Villanueva, Dadiangas, General Santos, Cotabato, P.I.

Roma M. Lasaga, Odiongan, Romblon, P.I., wishes old Bibles, *Review, Life and Health, Listen, Message, These Times, Instructor*, small books, *Guide*, songbooks, *Liberty* and other papers.

Send tracts, *Life and Health, Instructor, Signs, Message*, small books, *Guide, Listen, Review*, old Bibles, *These Times, MV Kit*, and all Sabbath school supplies to:

Josue Alabado, Don Carlos, Maramag, Bukidnon, P.I.

Marilyn S. Rabanes, Paco Kidapawan, Cotabato, P.I.

Ruth F. Lachica, Odiongan, Romblon, P.I.

Triphosa S. Acierito, Labason, Zamboanga del Norte, P.I.

Zenaida Asis Estrellita, Felix, Jamima Anache, Acoman, Tupi, Cotabato, P.I.

Lorena Caspe, Quezon St., Arevalo, Iloilo, P.I.

A continuous supply of *Instructor, Guide, Little Friend* and other literature is desired by:

Rachel Rojo, Mountain View College, Malaybalay, Bukidnon, P.I.

Charles Aguilar, Mountain View College, Malaybalay, Bukidnon, P.I.

Zene Arias, Mountain View College, Malaybalay, Bukidnon, P.I.

Felly Gazan, Mountain View College, Malaybalay, Bukidnon, P.I.

I. McKenzie, 6 Fitzgerald Lane, Whitfield Town P.O., Kingston 13, Jamaica, W.I.

Trinidad L. Manalo, Philippine Publishing House, Box 813, Manila, P.I., wishes Sabbath school supplies for children and juniors, including flannelgraph cut-outs; also *Life and Health, Listen, These Times*, old Bibles, *Morning Watch*, small books, songbooks, and other literature.

WANTED: Used songbooks, small books, and magazines, by Nicomedes Narciso, Tampakan, Tupi, Cotabato, P.I.

Concejo Giraldez, Mabuhay, Kidapawan, Cotabato, P.I., wants old Bibles, *Signs, Review, These Times*, and other papers.

Nelie Alte, Mabuhay, Kidapawan, Cotabato, P.I., desires *Guide* and *Review*.

Rosalia Lolay of Mabuhay, Kidapawan, Cotabato, P.I., desires old *Christ in Song, Quarterlies, Worker, Guide, Little Friend, Present Truth*.

Lodovico Vilbar, Camase, Kidapawan, Cotabato, P.I., needs *Quarterlies, Review*, and other papers.

WANTED: A continuous supply of old Bibles, *Signs*, and other papers, by Pacifico Lolay, Mabuhay, Kidapawan, Cotabato, P.I.

Robert H. Marshall, 345 Richardson St., Middle Park, Melbourne, Australia, desires books for children. No other literature now.

Mrs. Linnett Hamilton, 32 Hope View Ave., Linstead P.O., Jamaica, W.I., wishes *Review, Signs, Instructor*.

WANTED: *Signs, Little Friend*, memory verse cards, *Worker, Instructor, Guide*, old Bibles, by F. Quijote, Mountain View College, Malaybalay, Bukidnon, P.I.

1960 Camp Meetings

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, Peoria July 27-31
British Columbia
Hope July 21-30
Manitoba-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
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 27-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
Bierie 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

Church Calendar FOR 1960

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
Review and Herald Campaign	October 15-November 12
Temperance Day Offering	October 29
Witnessing Laymen	November 5
Church Home Missionary Offering	November 5
Week of Prayer	November 12-19
Week of Sacrifice Offering	November 19
Ingathering Campaign for 1961	November 26, 1960-January 14, 1961
Home Missionary Day	December 3
Church Home Missionary Offering	December 3
Thirteenth Sabbath Offering (Christmas Offering)	December 24



Importance of Daily Study

We are living in a time when nations are creating armaments and spending millions on weapons, preparing for a clash that everyone hopes will never come. As Christians we are faced with a spiritual conflict and must make adequate preparation if we are to be victorious. "All whose faith is not firmly established upon the word of God will be deceived and overcome."—*The Great Controversy*, p. 560.

A young Christian teacher was standing under a tree before a Sabbath school class in India. I knew him well, for I had trained and helped him to become an excellent colporteur evangelist. He was a keen, wide-awake soul winner. As I listened to him, he asked his class: "How

many of you studied your Sabbath school lesson every day?" All hands went up except that of an old village woman who in the past had been very faithful in daily study. Recently she had been unable to remember the answers, so decided there was no use studying.

To impress upon her the importance of daily study, the young man went into the hut and came out with a sieve such as was used to sift *atah* (whole-wheat flour) for use in making chapatties (wheat cakes). He also brought a pan of water. He held the sieve up and asked her if it looked clean. "No," she replied. He dipped the sieve seven times into the pan of water, giving it a little shake each time. "Is it clean now?" he asked. "Yes," she replied. "It is clean now." Then he applied the lesson to her life. He told her that as she studied every day the Holy Spirit was cleansing her heart, even though she could not remember the texts. The old woman accepted his view, and promised to study her Bible every day.

An elderly couple who are very faith-

ful in attending Sabbath school told me that for more than 60 years, ever since they became members of the church, they have followed the daily lesson study plan. They further stated that they felt sure they never could have stood the tests of life or been able to tell others the story of redemption if they had not been faithful in daily Bible study. They said it has given them a wide range of knowledge, but, more important, it has helped them meet the archdeceiver.

Christians who expect to meet the last conflict successfully dare not neglect personal preparation. The Word of God has been called "the sword of the Spirit." Trying to meet the wiles of the adversary unarmed is spiritual suicide. Daily lesson study provides one of the simplest, most systematic methods of consistent Bible study. Let us not neglect it, and thus leave ourselves vulnerable to the attacks of the foe.

J. M. HNATYSHYN
Sabbath School Secretary
Canadian Union Conference

Sabbath School Lesson Help

By HARRY W. LOWE, General Conference Field Secretary

FOR SABBATH, JUNE 11, 1960

Reforms Instituted by Nehemiah

[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 vacillating religious experience of the Jews in Nehemiah's day is strikingly illustrated in this week's lesson. In Nehemiah 5 we see a deplorable exhibition of avarice and corruption among certain classes who had once been captives. Some had grown wealthy in captivity and should have expressed their gratitude for divine deliverance by rectitude of life and sacrificial service.

In chapter 8 we have the public exposition of the Law and the re-establishment of the feasts of the seventh month, particularly the Feast of Tabernacles, which had not been observed on a universal or permanent basis since the days of Joshua. Chapter 9 marks the repentance of the people and confession of the Levites, resulting in a public covenant to walk in the law of the Lord, the terms of this covenant being set forth in chapter 10.

1. The Sins of Society

NEHEMIAH 5:1-19. Nehemiah now passes from external enemies to foes within the church. Jew was exploiting Jew and "there was a great cry of the people . . . against their brethren the Jews." Over a period of time mortgages, taxes, and loans had produced usury, oppression, bitterness. Even the children of the poor were sold for sustenance. On the sale of children see Exodus 21:7-11.

"In order to obtain food for their families, the poor were obliged to buy on credit, and at exorbitant prices. They were also compelled to raise money by borrowing on interest, to pay the heavy taxes imposed upon them by the kings of Persia. To add to the distress of the poor, the more wealthy among the Jews had taken advantage of their necessities, thus enriching themselves."—*Prophets and Kings*, p. 646.

"I was very angry. . . . I took counsel with myself, and I brought charges against the nobles and the officials." Nehemiah was stirred to discover these things and lost no time in calling "a great assembly" and pressing his stern charges: "You are exacting interest, each from his brother" (R.S.V.; compare Deut. 23:19, 20, where usury in lending was forbidden between brethren).

If we could know the full story of the vast traffic in human misfortune, not all of it outside of professing Christian people, we would feel as did Nehemiah, who shook out his lap symbolically and cried: "So may God shake out every man from his house and from his labor

who does not perform this promise. So may he be shaken out and emptied." The Christian is "not to imitate its [the world's] sharp practices, its overreaching, its extortion."—*Ibid.*, pp. 651, 652.

In contrast to these grasping people with their unholy traffic in real estate and in various forms of human avarice, Nehemiah and his brethren had not for 12 years taken their official allowances, and they did not lord it over the people (see Neh. 5:15, R.S.V.).

2. The Walls Completed

NEHEMIAH 6:15, 16; 7:1. "So the wall was finished . . . in fifty and two days." This apparently brief time is explained: (1) By the fact that not all the walls were completely destroyed, and (2) the work was well organized and in skillful hands. Nevertheless, the onlooking enemies were so astonished at the accomplished task that "they perceived that this work was wrought of our God." Results were the great argument in favor of divine guidance; and this is as true of our lives as it was of the building of these ramparts.

"A Christlike life is the most powerful argument that can be advanced in favor of Christianity."—*Testimonies*, vol. 9, p. 21.

3. The Exposition of the Law

NEHEMIAH 8:1-18. "Bring the book of the law of Moses." The people were gathered "as one man," that is, in unanimity regarding their need to hear anew the reading of the Pentateuch. It was a wonderful way to begin the Hebrew civil new year. God's law tended to be forgotten or neglected under conditions of exile, added to which was the apostasy of recent years. From a special platform Ezra first pronounced a doxology, whereupon the people responded with a double "Amen," bowing their heads as they stood in worship.

Then Ezra and certain Levites began the five or six hours' reading. "They read . . . from the law of God, clearly [with interpretation,] margin]; and they gave the sense, so that the people understood the reading" (R.S.V.). This involved audibility, translations into Aramaic, and exposition. A profound emotion seized the people: "For all the people wept, when they heard the words of the law." Nehemiah, Ezra, and the Levites then called for holy rejoicing, adding, "eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared." This was required in the law regulating the Feast of Tabernacles (Deut.

16:14), which was now celebrated on a scale never known since the days of Joshua many centuries previously.

4. The Dedication and Covenant

NEHEMIAH 9:1-38. "The children of Israel were assembled with fasting" "in the twenty and fourth day of this month." This seems to have occurred two days after the Feast of Tabernacles which began on the fifteenth day of the seventh month and lasted seven days. This, in turn, had no doubt been preceded by the day of atonement on the tenth day of the seventh month. Chapter 9 introduces a solemn dedication, held over for some reason from the revival that followed the reading of the Law. Further reading: *Prophets and Kings*, pages 665-668.

Verses 5 to 38 contain a beautiful recital of the covenant love of the God of Abraham (verses 5-8), and a touching review of divine guidance intermingled with Israel's rebellions against a gracious God (verses 9-31), ending with a pitiful confession and a courageous dedication under a "sure covenant," which was written and sealed.

5. The Specific Covenant

NEHEMIAH 10:30-39. *Intermarriage*. "We will not give our daughters to the peoples of the land or take their daughters for our sons" (R.S.V.). Ezra had dealt with this problem when he arrived in Jerusalem, but the practice died hard in Israel. See Nehemiah 13:23. "These unlawful alliances were causing great confusion in Israel; for some who entered into them were men in high position. . . . Foreseeing the ruin before the nation if this evil were allowed to continue, Nehemiah reasoned earnestly with the wrongdoers."—*Prophets and Kings*, p. 673. Some Jews followed their heathen wives into heathenism; some settled among the Samaritans.

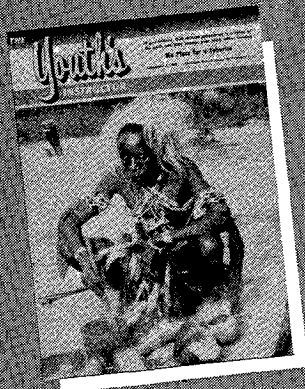
Sabbath observance. "If the people . . . bring ware or any victuals on the Sabbath day to sell, that we would not buy it of them on the Sabbath." Sabbath desecration was one of the causes of the Babylonian captivity (see Eze. 22:8, 31). It was one of the sins that constantly plagued Israel, and as late as Christ's day "the Sabbath had become so perverted that its observance reflected the character of selfish and arbitrary men rather than the character of God."—*Ibid.*, p. 183. How often the Sabbath is either too loosely observed or is made an exaction beyond human enjoyment, whereas it is intended to be "a delight, the holy of the Lord, honourable" (Isa. 58:13).

Benevolence. Under Mosaic law a half shekel was the personal contribution of an Israelite toward sanctuary upkeep. Compare Exodus 30:13; Matthew 17:24. The offering of one third of a shekel in Nehemiah 10:32 was evidently a reduction in view of the people's straitened circumstances. Wave, peace, and sin offerings, first fruits, tithes, et cetera, were all provided for in verses 32-38 under the terms of this covenant.

"As long as the people were true to the oath they had taken, as long as they were obedient to God's word, so long would the Lord fulfill His promise by pouring rich blessings upon them."—*Ibid.*, p. 668.

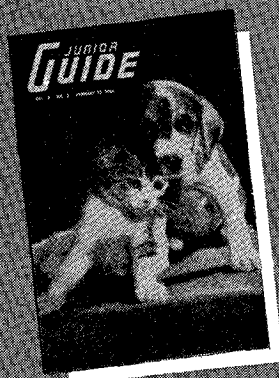
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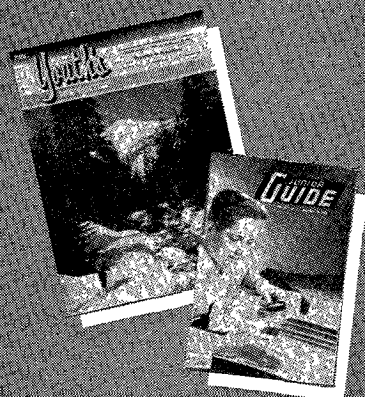
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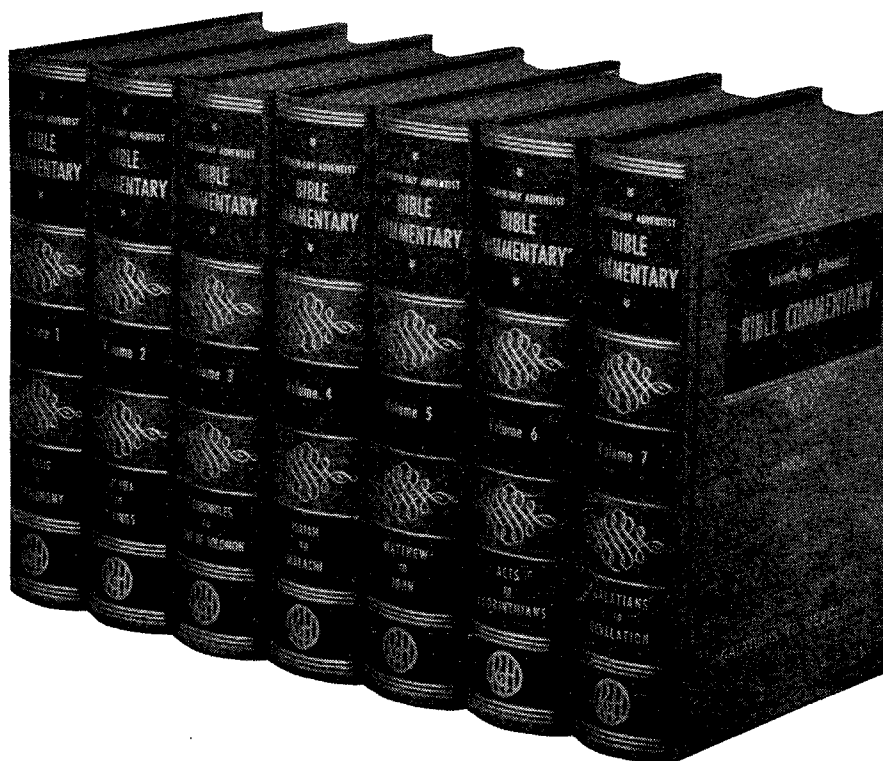
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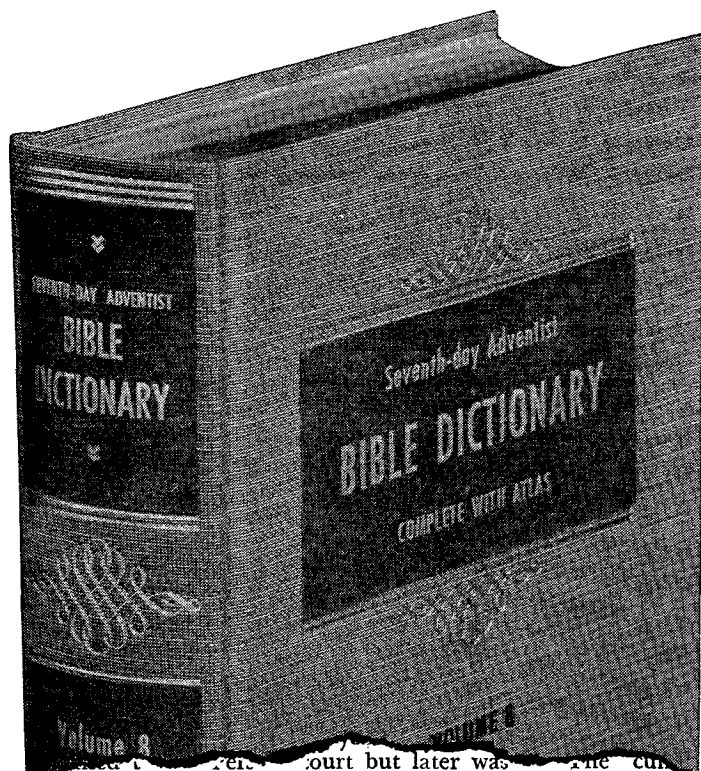
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... court but later was allowed to serve a second term (chs 5:14; 13:6, 7). The arguments in favor of identifying the Artaxerxes of Ezr 7 and Neh 1 and 2 with Artaxerxes I are discussed in the *SDACom* 3:369-374, 399, 400.

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

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

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

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

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

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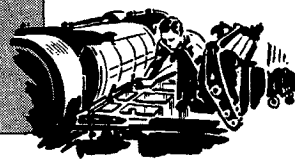
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As We Go to Press



CME Offering

The Sabbath appointed for the College of Medical Evangelists offering was erroneously given on this page last week as May 21. The date remains as originally scheduled—May 28.

Publishing House Begun in Finland

Another link in our chain of publishing houses that go "clear round the world" is being added in the far north of Europe. Recent word from Aarne Unhola, manager of the publishing house in Finland, gives the good news that work has begun on the construction of the new publishing house building at Aitolahiti.

He reports: "The work is now going forward at full speed. A big caterpillar bulldozer pushed off the thick snow and then went on digging. Next week we expect the excavating work to be completed. Then we will start with the concrete work for the basement. Our summer is short, so we wanted to start as early as possible. The whole building must be under roof and well heated before winter comes."

Brother Unhola reports that deliveries for the first two months of 1960 show a gain of more than 25 per cent over last year. The brethren in Finland are deeply grateful for the assistance that they are confident will come from the thirteenth Sabbath overflow, given March 26. This will help them in the erection of this new publishing house building.

W. A. HIGGINS

MV Youth Revival in Des Moines

One of the most successful projects of Missionary Volunteers is a distinctive plan known as MV Youth Revival Evangelism. The latest report on this comes from E. L. Minchin. Writing of the MV youth revival in Des Moines, Iowa, he says that the attendance grew each night until, though extra seats were brought in, the auditorium was packed to the doors. This in spite of snow everywhere two feet deep, and with three storms during the nine days.

On the last Saturday night the en-

tire congregation remained for three and a half hours while glorious victories were gained, families were reunited, and sinful lives were surrendered. God's presence was felt by all.

Such spiritual redirection and preparation, so needed in our day, is always followed by a new sense of responsibility in active witnessing through many lines of service. We are grateful for God's rich blessing on MV Youth Revival Evangelism.

THEODORE LUCAS

Sabbath School Manual—Revised 1960

At the request of the North American Sabbath School Secretaries' Council held in Denver, Colorado, August 30 to September 1, 1959, the General Conference Sabbath School Department has recently revised the *Sabbath School Manual*, which is the official handbook for all Sabbath school officers and teachers.

This new book is now ready and can be procured through all local conference Book and Bible Houses for \$2.50.

Superintendents, and other officers as far as possible, should have a copy of this revised edition of the *Sabbath School Manual*.

G. R. NASH

1959 Ingathering Record

For the first time the North American Division has raised five million dollars for our world cause, or \$215,357.50 more than the year before. The following tabulations for the divisions of the entire world field reveals an Ingathering gain of \$335,507.85 over 1958.

Australasian	\$ 314,288.98
Central European	64,217.24
Far Eastern	228,273.30
Inter-American	261,290.96
Middle East	3,089.32
North American	5,010,209.25
Northern European	428,105.31
South American	183,328.28
Southern African	273,646.54
Southern Asia	93,572.55
Southern European	149,777.74
Total	\$7,009,799.47

Last year's Ingathering helped to send out 253 new missionary workers.

J. ERNEST EDWARDS

Northern New England Conference Session

At the recent session of the Northern New England Conference held in Portland, Maine, May 8, the incumbent officers and departmental leaders were re-elected: A. E. Millner, president; C. H. Gerald, secretary-treasurer; R. E. Aldrich, Book and Bible House manager; S. A. Renzi, educational and MV secretary; H. E. Voorhees, home missionary and Sabbath school secretary; Dr. R. A. Bettie, medical secretary. A religious liberty secretary was elected for each of the three States—Maine, New Hampshire, and Vermont.

The conference is in good financial condition and is making satisfactory progress. Special attention was given to the developing medical enterprise near Portland, Parkview Hospital and Sanitarium.

W. P. BRADLEY

Death of J. S. Marshall

Prof. J. S. Marshall passed away April 29. For some 16 years he was president of our River Plate Junior College in Argentina, and later served as director of our training school at Santa Clara, Cuba, for more than 10 years. Our hearts are made sad by the death of this faithful worker in God's cause. Our sincere sympathy goes to the surviving wife, Mrs. Marian Marshall, at Corona, California, and to the other relatives.

W. E. MURRAY

West Pennsylvania Constituency Meeting

Francis W. Wernick was re-elected to his second two-year term as president of the West Pennsylvania Conference at the twenty-first biennial constituency meeting held in Indiana, Pennsylvania, Sunday, May 15. Others elected included C. B. Green, secretary-treasurer; D. M. Ingersoll, V. L. Zuchowski, and Herbert C. Morgan, departmental secretaries; and William E. Otis, manager of the Book and Bible House.

Reports given by the conference staff indicated the Lord's blessing during the past biennial period. Plans were made for further advance.

L. E. LENHEIM