

THE ADVENT SABBATH

REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Revelation - the Truth for Today

by Ellen G. White



STANDARD PUBLISHING CO.

O. STEMLER, ARTIST

THE whole Bible is a revelation; for all revelation to men comes through Christ, and all centers in Him. God has spoken unto us by His Son, whose we are by creation and by redemption. Christ came to John exiled on the Isle of Patmos to give him the truth for these last days, to show him that which must shortly come to pass. Jesus Christ is the great trustee of divine revelation. It is through Him that we have a knowledge of what we are to look for in the closing scenes of this earth's history. God gave this revelation to Christ, and Christ communicated the same to John.

John, the beloved disciple, was the one chosen to receive this revelation. He was the last survivor of the first chosen disciples. Under the New Testament dispensation he was honored as the prophet Daniel was honored under the Old Testament dispensation.

The instruction to be communicated to John was so important that Christ came from heaven to give it to His servant, telling him to send it to the churches. This instruction is to be the object of our careful and prayerful study; for we are living in a time when men who are not under the teaching of the Holy Spirit will bring in false theories. These men have been standing in high places, and they have ambitious projects to carry out. They seek to exalt themselves, and to revolutionize the whole showing of things. God has given us special instruction to guard us against such ones. He bade John write in a book that which should take place in the closing scenes of this earth's history (MS 129, 1905). —Quoted in *Seventh-day Adventist Bible Commentary*, vol. 7, pp. 953, 954.

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 An out-of-date report is not news, and is not acceptable.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

Catholic Growth in Nigeria Foreseen

✓ A period of intensive growth for the Roman Catholic Church in Nigeria in view of that country's forthcoming independence was seen by an expert on international relations who returned recently from a visit to the West African nation. Dr. Thomas Patrick Melady, president of Consultants for Overseas Relations, Inc., said in New York that the church is boosting efforts to bring Christianity to the millions of Nigerians who still are not members of any formal religious group. The Catholic Church in Nigeria has a membership of some 1,250,000 out of a total population of more than 35 million people, Dr. Melady said. This compares with a total Protestant population of 275,000 in the predominantly Moslem territory.

Cardinal Spellman Receives Award

✓ President Eisenhower presented the Big Brother of the Year award to Francis Cardinal Spellman, Roman Catholic archbishop of New York, in a ceremony at the White House in Washington, D.C. The cardinal, who also has been Military Vicar, responsible for the spiritual welfare of men in the armed forces since 1939, was selected for the honor by the Big Brothers Organization of the United States and Canada, in recognition of his service to the youth of America.

Church Colleges Get "Life Science" Grants

✓ The Atomic Energy Commission announced "life science" grants totaling \$83,310 to ten Roman Catholic colleges and universities and \$27,186 to three institutions affiliated with Protestant denominations. Nineteen nonchurch-related colleges also received grants that will aid in equipping college laboratories to use atomic isotopes in connection with courses in biology and other life sciences. The Protestant institutions included Lafayette College (Presbyterian), Easton, Pennsylvania, \$9,403; Brigham Young University (Latter-day Saints), Provo, Utah, \$2,630; and College of Medical Evangelists (Seventh-day Adventist), Los Angeles, California, \$15,153.

Parents Should Attend Church With Teen-agers

✓ Parents can help raise the moral standards of the country by attending church with their children. This was the consensus of a cross section of more than 12,000 teen-agers at the annual convention of the Arkansas Association of Future Homemakers meeting in New York. "If parents do not attend church with their children, the children feel the church is not important," the future homemakers agreed. "Parents and schoolteachers should not tell and teach us one thing and do something different," the youth declared.

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REVIEW AND HERALD



• EDITORIALS •

The Critics Examined—2

The Advent Leadership

We wish to offer a personal testimony about the brethren responsible for directing the work of the Advent Movement, the men so often attacked by the critics. For 32 years we have sat in a room at the Review and Herald that faces the nearby General Conference building. Endless times we have conversed with those brethren and walked the halls of their office building. Before we came to Washington we had read charges by critics who, like the poor, have ever been with us. If we had believed those charges, we doubtless might never have come to Washington. But we have always been more than a little skeptical of what is said by men who are obviously dedicated to criticism.

And what have we found, after mingling much with these General Conference brethren for 32 years, and five different General Conference administrations? We believe our testimony ought certainly to be as good in court as that of the critics, who have never had such an extended association, if indeed they have had any. We think the reader will grant this, and perhaps more. Yes, what have we found?

First, we have found that they are of the same flesh and blood as the rest of the Advent people. We have never found any of them claiming unique holiness or the status of sainthood. We have heard them in testimony meetings and revival services. They pour out their hearts in the same way as all the rest of us do in our churches. They thank God for His mercies, confess their frailties and sins, ask for Heaven's pardon, and then rededicate their lives to more ardent, zealous service.

We watch the lights in the General Conference building come on every morning and go off every night. Sometimes they come on early and often they stay on after regular closing hours. Or if they don't stay on, perhaps the extra work that wasn't finished is tucked in a brief case and taken home. And the more important the office held, the more likely this will be.

Leadership Live in Suitcases

Of course, we do not see these brethren every day. No, they may be gone for weeks or even months at a time, sometimes to far lands. Some of these brethren may be described as living in a suitcase, they travel so much. And does anyone in his right senses, who has had any experience at all in extensive, hurried traveling, think that this is a delightful experience, a kind of chronic vacation? No! Rather it is a case of chronic loss of sleep, spending endless hours in smoke-filled planes and trains and hotels, until one's clothing often reeks of tobacco. We think we know personally a little of what travel is like.

Travel also means strange and often indigestible meals, not infrequently at irregular hours. Sometimes grave digestive upsets are the price of having to eat food of unknown origin and quality, prepared by cooks who know nothing of the germ theory and too often nothing of soap. It is not unusual for one of our General Conference brethren traveling in the Far East or Africa or South America or the islands of the sea to be invalidated

for several days, and occasionally to have to be sent home. No, constant traveling, especially in out-of-the-way places, is not a vacation; it is an arduous assignment.

Our brethren who thus travel must stand up under the physical, mental, and spiritual strain incident to a ministry of ceaseless preaching, counseling, interviewing, among peoples of many races.

While these brethren are on their endless journeys, their wives and children calmly, resignedly, carry on. We are confident that in the great ledger above there are special notations for wives and mothers who have patiently and uncomplainingly held the home together, times without number, while the husband and father of the home has been traveling far away.

Why have the General Conference brethren been traveling steadily, and why will they continue to do so? Ask our mission stations everywhere. Travel is to promote the various aspects of the work of God in all the world, and to cultivate ever the spirit of unity. We have crossed the path of these brethren from time to time. Perhaps they are busy stirring up the publishing work, or arousing our laity to action, or coordinating and expanding our medical units. And when we have met these brethren, maybe in Korea, Hong Kong, Cairo, or Equatorial Africa, we always have begun discussing soon our favorite topic—the time when we could turn our faces homeward to see our families once more.

Men of Good Repute

There is another point that should be remembered in any description of these brethren who occupy the places of leadership at the headquarters of the work. Though they are of the same flesh and blood as others and make no claims to perfection, they are men in good repute in the community. They are not involved in scandal. They lead quiet, honorable lives. The standards of the General Conference are high. They always have been high. If any worker should deflect from those standards, he would no longer be numbered with the company called to lead the work of God.

Still another point ought to be remembered, for we are likely to forget it or take it for granted: The brethren at the General Conference offices are quiet, middle-of-the-road men. The glint of the fanatic is not in their eyes. We have heard from them no strange theological views, no queer interpretations of Scripture and of prophecy. We cannot presently recall any of their sermons that could be labeled other than orthodox in theology or in presentation of denominational standards.

Now, this is no attempt, God forbid, to paint these brethren as being presently in a state of perfection and possessed of embryo wings. Not at all! It is an attempt only to paint them as sinners saved by grace, who are seeking with fervor and resolute purpose to do the will of God and to advance the cause of God. Certain critics have sought vigorously and continuously to paint the leadership of the work as wolves in sheep's clothing, as apostates leading the denomination astray, and as conscienceless men. We therefore thought it not amiss to spend a little space here giving a closer firsthand picture of these leaders, a picture strangely different from that drawn by critics, most of whom have had little or no

contact over any period of time with the continuing leadership of the church.

Needless to add what we have here said regarding the leadership in Washington applies to the leadership in all our other denominational centers around the world—local, union, and division. We have focused on the brethren in Washington simply because the critics make them the special objects of attack.

F. D. N.

(To be continued)

That Vatican Newspaper Editorial

Just when millions of Americans seemed ready to accept the oft-repeated claim that the Roman Church does not tell its members how they should vote, the Vatican newspaper *L'Osservatore Romano* published an editorial that dropped like a bomb among Rome's apologists in the United States. We think the statements made in the editorial, which appeared May 17, should be given careful attention by every REVIEW reader. Said the editor, in part (we have supplied the italics):

"There is a tendency to separate the Catholic [member] from the ecclesiastical hierarchy, narrowing the liaison between them to the sacred ministry alone, and proclaiming the full independence of the believer in the civil field. Hence the absurd dichotomy of conscience as between citizen and believer, as if the Catholic religion were only a special and occasional phase in the life of the soul, and not the powerful idea that involves and gives direction to man's whole existence.

"Therefore it is useful and necessary to recall these basic principles:

"1. The Church, established by Jesus Christ as a perfect society with its hierarchy, has *full powers of true jurisdiction* over all the faithful, and therefore has the *duty and the right to guide, direct and correct* them on the level of ideas and on the level of action, in conformity with the dictates of the Gospel and insofar as is necessary to achieve the final end of man, which is eternal life. . . . The Catholic can never overlook the teaching and the instruction of the Church; *in every field of his life* he must base his private and public behavior on the *guidance and instructions of the hierarchy*. . . .

"3. On the political ground, the problem of collaboration with those who do not admit religious principles may arise. In that case, it is up to the ecclesiastical authority, and *not to the choice of the individual Catholic*, to decide on the moral lawfulness of such collaboration, and a conflict between that decision and the opinion of the faithful is unthinkable in a truly Christian conscience. In any event, such a conflict must be resolved in *obedience to the Church* as custodian of the truth. . . .

"It is *utterly deplorable* that some professed Catholics not only *dare to behave politically and socially in defiance of the Church but take upon themselves the right to subject her rulings and her precepts to their own powers of interpretation and judgment*, with obvious superficiality and temerity.

"In the grave hour that has struck, it is time for an urgent appeal to the consistency and the sense of duty of all Catholics, so that all of them will take their stand, not on the side of the flimsy opinions of makeshift teachers but on that of the *thinking and the guidance of the ecclesiastical hierarchy, which alone, as we have already said, has the right to decide* whether, in a given social and political situation, there is any involvement or compromise of higher religious and moral principles.

"*It is the duty of every Catholic to bow to those rulings and those opinions, even in the field of politics . . .*"

When the Vatican saw the explosion this verbal H-bomb had caused, immediate efforts were made to rectify

the disaster. A qualifying statement was issued. The warning was aimed primarily at countries such as Italy, where Communism is strong, the Vatican said, and the statement did not have Senator John Kennedy in mind.

But the damage had been done. Uneasiness about electing a Catholic President spread throughout Protestant circles, and even some Catholics criticized the Vatican statement. In a column appearing in the *Chattanooga Times* (May 22) Charles Bartlett, himself a Catholic, wrote:

"The arrogant absurdity of the statement struck almost every American Catholic, prelate or layman, as another of those unhappy Vatican attitudes which once led Cardinal Newman to observe that Rome certainly knows how to make life difficult for Catholics living in English-speaking countries. . . . The wording of the statement was a direct challenge to the position of John F. Kennedy, who has declared that as president he would be responsible to God but not to the Pope.

"Catholics in America, some of them literally shocked by the Vatican pronouncement, waited hopefully for the full text to arrive here so that some moderating phrase, some modification of the news reports, might be discerned in it. There was none. . . .

"This reporter . . . suspects that if a poll of American Catholics were taken on the editorial of the *Osservatore Romano*, the rejection of its theme would be almost total, even among the clergy who feel their political independence as strongly as any citizen. There is nothing in that theme which is consonant with the democratic philosophy of government or acceptable to those who live by that philosophy. . . ."

Anyone familiar with history knows that the principles of true freedom and the philosophy of the Roman Church have always been mutually exclusive. But for the church herself to make this so clear just now surprised many.

Obviously Rome has not changed. She has not become more tolerant. She is not yet willing to loosen her authoritarian hold on her people. Her "millions of communicants, in every country on the globe, are instructed to hold themselves as bound in allegiance to the pope. Whatever their nationality, or their government, they are to regard the authority of the church as above all other. Though they may take the oath pledging their loyalty to the state, yet back of this lies the vow of obedience to Rome, absolving them from every pledge inimical to her interests."—*The Great Controversy*, p. 280.

Whether either major political party in the United States will place a Catholic on its national ticket, we do not know. We do know that the word "bigot" will be hurled with increasing violence against all who raise questions about the compatibility of American ideas of freedom and those of Rome. The fear of attack will no doubt frighten millions of people into silence. Others, closing their eyes to present-day conditions in Spain and Colombia, will accept the idea that Catholicism is no longer the authoritarian, persecuting power that it once was—that it is merely one church among many.

Were it not for the clear prophecies of Daniel and Revelation, and the writings of the Spirit of Prophecy, Seventh-day Adventists also might be confused and deceived. (Every member would do well to reread chapters 34-38 of *The Great Controversy*.) How thankful we should be that God has spoken so plainly concerning the issues before us. In the spirit of Christ—kindly, yet with force and conviction—let us unmask the man of sin while there is yet opportunity. Let us preach the third angel's message with power. The times demand that every watchman on the walls of Zion give the trumpet a certain sound.

K. H. W.



tinue the Bible studies. She suggested that he not let me get into the home that Sunday afternoon, but to meet me at the car and tactfully let me know that they would not continue the studies.

As our car pulled up in front of their home, he started out the door to perform his task. Then he stopped, turned back to his wife, and told her that for the first time my wife and baby were with me, and that he did not have the heart to tell us not to come in.

but had earnestly fled toward the mountains, without one word of pleading or remonstrance, his wife also would have made her escape. The influence of his example would have saved her from the sin that sealed her doom. But his hesitancy and delay caused her to lightly regard the divine warning."—*Patriarchs and Prophets*, p. 161.

Today we proclaim to the world the solemn judgment-hour message. It involves the close of probation, followed by the unprecedented time of

"The Accepted Time"

By William J. Keith

Pastor, Baltimore, Maryland

"For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. 6:2).

IT WAS Sunday. We had been holding a series of meetings for several weeks. That afternoon I was to conduct my usual Bible study with the Smith family. Since we had a little baby, my wife had not been able to accompany me in my visitation into the homes of the people.

I was tempted to cancel the Bible study, and as a family, go out to a park and enjoy a little quiet rest from the intensive evangelistic program. But when the salvation of a soul is pending, "the love of Christ constraineth us."

I suggested that since it was such a lovely day, my wife and the baby accompany me that afternoon. That was pleasing to her. But when the time came to leave, she and the baby were not ready. I thought I should leave without them lest I be late. But as I stood with the door part way open, a deep impression caused me to turn back. I offered to help my wife get ready quickly, and even though we might be a few moments late, she could still go with me to this study.

Meanwhile, at the Smith home their minister had visited them and introduced questions that tended to tear down the foundation of truth we had been establishing. Mrs. Smith told her husband that they must discon-

As far as we knew, nothing had happened; but later the Smiths testified that we answered every question their minister had raised, and at the service that evening Mrs. Smith made her decision to keep the Sabbath. She was baptized shortly thereafter.

In reflecting upon this experience, I have pondered two vital questions: "Suppose I had deferred or canceled that Bible study?" "Suppose I had not taken my wife?"

There is a time element involved in the work of salvation. The Bible is replete with instances of the Holy Spirit's bringing persons together at the right moment and under the most opportune circumstances to accomplish God's eternal purpose.

The evangelist Philip was divinely guided to "go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert" (Acts 8:26). From the human perspective he could well have had many reservations as to the direction in which God was leading. Nevertheless, because he obeyed unquestioningly and responded to the direction of the Spirit of God, the Ethiopian official under Queen Candace was baptized in the name of Jesus Christ that day. A moment's delay or hesitation could have been disastrous.

One of the most tragic examples of the eternal consequences of indecision and hesitancy is embodied in the three-word sermon "Remember Lot's wife" (Luke 17:32).

"If Lot himself had manifested no hesitancy to obey the angels' warning,

trouble, in the midst of which Christ will come. Has the urgency of the message we preach to others gripped our own hearts? When the message awakens us, then through us it will awaken the world.

Zephaniah 1:14-18 portrays the appalling conditions that portend the end of the world—wrath, trouble and distress, wasteness and desolation, darkness and gloominess, alarm against fortified cities, sudden death, and the uselessness of wealth to deliver one.

But the greatest tragedy is that in the face of this impending destruction, the church is found complacent. We read in Zephaniah 1:12: "And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The Lord will not do good neither will he do evil." It is this lukewarm, apathetic, indifferent status of the church that constitutes the greatest tragedy in our world. Like wine that has become crusted and has not been emptied from vessel to vessel (Jer. 48:11), so the church has settled on its lee and has not been stirred to meet the challenge of this hour in giving the trumpet a "certain sound."

We are told through the servant of the Lord that the warning of Christ's soon coming has become to many a "familiar tale" and that "they have left the waiting, watching position."—*Testimonies*, vol. 5, p. 9. Jesus warned that the excessive living and indulgence of Noah's day, in which

they "knew not until the flood came," would have its counterpart in the last generation (Matt. 24:38, 39). Of God's last church upon earth we read: "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art . . . poor" (Rev. 3:17).

"What greater deception can come upon human minds than a confidence that they are right when they are all wrong! The message of the True Witness finds the people of God in a sad deception, yet honest in that deception. . . . I was shown that many are flattering themselves that they are good Christians, who have not a ray of light from Jesus. They have not a living experience for themselves in the divine life."—*Ibid.*, vol. 3, pp. 252, 253.

The evil servant who says, not in outward profession but in his heart, "My Lord delayeth his coming," reveals his true condition in two ways: he smites his fellow servants and eats and drinks with the drunken. "Presumption renders him careless of eternal interests. He accepts the world's maxims and conforms to its customs and practices. Selfishness, worldly pride and ambitions predominate. Fearing that his brethren may stand higher than himself, he begins to disparage their efforts and impugn their motives. Thus he smites his fellow servants. . . . The very beginning of the evil was a neglect of watchfulness and secret prayer, then came a neglect of other religious duties, and thus the way was opened for all the sins that followed. . . . We must be daily controlled by the Spirit of God or we are controlled by Satan."—*Ibid.*, vol. 5, p. 102.

In this space age of unprecedented discoveries and events we need to be deeply impressed that the time element in our work is important. We need to be aware that the "final movements will be rapid." We need to realize the necessity of being alert and watchful.

What does it mean to be in a watchful state? For what are we to watch? It is not enough to scan the heavens and be amazed by outer-space developments and startled by appalling conditions that sweep the world. Like the children of Issachar we need to have "understanding of the times" for the purpose of knowing "what Israel ought to do" (1 Chron. 12:32).

In this last emergency hour we are to "watch against the stealthy approach of the enemy, watch against old habits and natural inclinations, lest they assert themselves; force them back, and watch. Watch the thoughts, watch the plans, lest they become self-centered. Watch over the souls whom Christ has purchased with His own

blood. Watch for opportunities to do them good."—*Ibid.*, vol. 6, p. 410.

It should be of serious concern to us that indecision, apathy, complacency, delay, and hesitancy, as in the experience of Lot, involve the loss of souls and delay the coming of the Saviour. We read in *Testimonies*, volume 8, pages 115, 116, and *The Great Controversy*, page 458, that ere this Christ would have come and His children would have been removed from this world of sin and sorrow if

The Church of God and Its Support—2

The Use of Sacred Funds

By C. L. Torrey

IN 1858 a committee was appointed by the pioneers to study the Scriptures for light on the financial support of the ministry. With J. N. Andrews as chairman, this group sought wisdom from on high. Their findings were published in *THE REVIEW AND HERALD*.

The tithing principle was adopted by the General Conference in 1878. The next year a small pamphlet was prepared and printed entitled "Systematic Benevolence, or the Bible Plan of Supporting the Ministry." It was the conviction of the pioneers that all are enjoined to return to God His portion, that they might receive and enjoy the many blessings God wishes to bestow upon His people.

As God's people have followed the tithing plan, the Lord's treasury has been supplied with funds, thus making it possible to add to the working staff year by year. There are now 18,732 conference and mission evangelistic workers in many nations being supported by the tithe and freewill offerings. Besides this, there are 27,302 institutional workers of all classes being supported wholly or in part by institutional income.

The total tithe received from our people in 1959 amounted to \$53,532,951.33. Mission offerings added \$15,767,293.72, thus making a total of \$69,300,245.05. Offerings for local church work were \$21,174,226.85. The grand total of tithe and offerings was \$90,474,471.90.

Besides giving their tithe and mission offerings, our people have built churches, provided church schools, and contributed to other projects promoted by the denomination. We are truly grateful for such generous people and for their determination to provide the funds for the finishing of the work.

Our schools in North America are

the church had fulfilled His will in proclaiming the message and living in harmony with it. He would say to us today, "Ye have compassed this mountain long enough: turn you northward" (Deut. 2:3). We must realize that "now is the accepted time; behold, now is the day of salvation."

We are nearer the return of Christ than we think. Our joy should be in "looking for that blessed hope" and sharing with others the joy of being ready to meet Him in peace.

under increasing pressure to prepare missionaries for overseas service. Therefore school facilities have had to be provided. The cost of operating and expanding physical plants has continued to increase. Buildings and equipment have worn out and have had to be replaced, and additional buildings to house the ever-increasing student body have had to be built at greater replacement costs.

Inasmuch as the tithe is reserved for the support of the ministry and cannot be used for the erection of buildings or purchase of land or equipment, non-tithe funds have had to be found. And since the work is one in all the world and the funds coming to the General Conference are for the expansion and completion of a world task, the overseas divisions and the North American conferences are moving forward together on a balanced program for the development, support, and finishing of the work.

The General Conference as far back as 1913 saw the need of assisting our schools in North America in their struggle to accomplish their appointed task. Therefore the General Conference session in that year formulated a policy whereby a percentage, namely 14.4 to 20 per cent of the offerings coming to the General Conference from North America, could be used in North America for this purpose. Later the percentage was amended and set at 18.4 per cent, where it has remained for a number of years.

The policy now provides for assistance on such items as church school teacher and ministerial intern salaries, help to academies and colleges, funds for church extension at home and overseas, assistance on the purchase of church school equipment, et cetera. In this way the needed help is given from funds other than tithe.

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Likewise, the Ingathering funds, all of which come to the General Conference from all parts of the world field, are used for the expansion of our world work. The Ingathering coming from the overseas mission fields is re-appropriated to them in full.

The Ingathering raised in North America provides additional money for the world budget. In the distribution of these funds a specified sum called a "base" is retained by the General Conference for the world budget. The amount above the base, termed "overflow," is appropriated percentage-wise (a) to the General Conference for the budget and (b) to the North American union conferences to build up the work here as a home base in accordance with the needs in their field. This plan helps to keep the work in North America strong and also continues the flow of funds to the overseas mission fields for the strengthening of their work. The major portion of Ingathering funds raised in the world field are used in the mission divisions for the extension of their program.

In order to strengthen the church in North America, which in turn strengthens the work in our overseas divisions, careful study was given some years ago to finding ways and means of securing money for the purchase of land and the construction of churches, academy and college buildings, et cetera. Finally, the General Conference Committee approved a plan that permits conferences, where it seems desirable, to exchange a small percentage of tithe for non-tithe funds with the General Conference. The tithe received by the General Conference in this exchange is credited to the tithe account on its books and becomes a part of the world budget to be used for the support of the ministry in mission lands, and an equal amount of non-tithe funds is sent to the North American conferences. Thus the principle of reserving the tithe for the support of the ministry is not altered.

The General Conference is sincerely grateful to our members for their deep and abiding interest in the program of the church and in the finishing of the task that lies ahead. Their devotion to the cause is clearly demonstrated in the gifts they make to the church, which make possible the support of our work right around the world.

We recognize that there are some who do not see the importance of returning to God that portion which belongs to Him or of supporting the cause with their offerings. We would invite all such to test God and see that He is good. All who do this will be happily surprised and gratified to

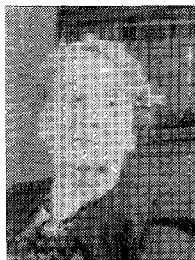
experience added blessings (see Malachi 4:10, 11).

The General Conference constitution and by-laws require the treasurer to set up and maintain a working capital reserve sufficient to safeguard the interests of the cause. The amount authorized is 32 per cent of the regular appropriation to the world field for the preceding year. Our worldwide work is now so large and so far-flung that the General Conference must keep an adequate working capital reserve on hand to protect our work and workers at all times against unforeseen contingencies that may arise.

Every sound business organization provides working capital to care for



Sarah Parker



On Sabbath, March 5, 1960, our Battle Creek, Michigan, church members honored Sister Sarah Parker as the oldest active member of the congregation. Born in Liverpool, England, in 1864, she is now 96 years of age.

In 1892 Sister Parker arrived in Battle Creek, connected with the old sanitarium there, and served for many years in the kitchen tray room and later as housekeeper. Some of us old Battle Creek students remember her in those days. She retired in 1932 and now lives with her sister, Mrs. Gilbert Jones.

Sister Parker saw most of the fires that plagued our people in Battle Creek over a period of some thirty years. The greatest of these occurred on February 18, 1902, not too many months before our headquarters were moved to Washington, D.C. The old Battle Creek Tabernacle, dedicated in 1879 and seating about 3,500, burned down in 1922, bringing great sadness to the older members particularly. The present tabernacle stands on the same ground as did the old one.

Sister Parker and other elderly members in Battle Creek recall the stirring days when Ellen G. White preached in the old tabernacle and could be heard by everyone present. She needed no amplifier, since her well-trained voice was augmented by supernatural power. We honor the aged like Sister Parker who have walked long in the way of present truth, and we are thankful for their faithfulness to God. ERNEST LLOYD

its needs. We all remember the emergency prior to World War II when the General Conference had to withdraw its foreign missionaries from Japan and place them elsewhere. The General Conference also had to move all missionaries from China in 1940 and again in late 1948. This cost large sums of money.

The welfare of your sons and daughters rests continually upon the hearts of those connected with the General Conference, and the interests of these dedicated workers who have given so much for the cause must be protected at all times. We are living in uncertain times financially and politically. We never know when a depression or a political upheaval may come to decrease the income of the General Conference, thus affecting our work even to the ends of the earth. Therefore working capital must be available.

The General Conference policy provides that the money turned in to the treasury by our people as gift annuities and trusts shall not be disbursed until the decease of the annuitant or trustor, in order to insure income to meet the annuity- and trust- agreement payments during their lifetime.

With these exceptions the General Conference appropriates every dollar sent to the treasury by our loyal and generous people for the maintenance and extension of our work.

The General Conference holds in trust, for the North American and overseas divisions, funds that have been appropriated for specific purposes and projects. Until they are called for, these funds, in accordance with General Conference policy, are placed in Government bonds and other safe, sound, time-tested, and readily convertible securities. This plan has been in operation for more than half a century without loss to the cause. The interest and dividends received from these securities have amounted to a large sum of money down through the years, and have been used for the advancement of our world work.

The General Conference uses every possible care in the handling of securities. A representative committee on securities meets weekly, or more often if necessary, to study this important feature of our work and pass upon all transactions relating to the purchase or sale of securities. Besides this we have expert counselors, from prominent security firms with years of experience in this field, who work closely with us. Every member of the securities committee has as his objective the safety of the funds entrusted to the General Conference by our people.

(To be continued)

The Servant of God

By W. E. Read

LAST week we considered the theme of the Servant of God (mentioned in Isaiah 53) from the Christian point of view. We will now approach it from the Jewish concept, and seek to correlate this with the truth as revealed in the New Testament.

The Jewish people of today look upon Isaiah 53 very differently from the Christian church. Some of the Hebrew people believe that Israel as a people constitute the "servant of God." Others take the position that throughout their history certain individuals have been regarded as being servants of God. Hence there are at least two main interpretations of this expression. One is applied to the people of Israel; the other to an individual. This will quite readily be seen in the following Scripture references:

1. Application to Israel as a people: "But thou, Israel, art my servant" (Isa. 41:8); "Israel; for thou art my servant" (Isa. 44:21); "Thou art my servant, O Israel" (Isa. 49:3); "O Jacob my servant; and Israel, whom I have chosen" (Isa. 44:1).

2. Application to an individual: The term has been applied to various persons through the centuries as "My servant Job" (Job 1:8); "Abraham his servant" (Ps. 105:42); "Moses my servant" (Joshua 1:2); "my servant Isaiah" (Isa. 20:3).

3. Application to the Messiah: The expression was also undoubtedly applied to the person and work of the Messiah. In this connection such Isaiah passages as 42:1; 49:6; 50:10; and 52:13 are usually quoted.

It would be difficult to understand Israel as the servant of God all through the prophecy of Isaiah. That Israel as a people is several times referred to is readily conceded. But there are passages in this prophecy that cannot be understood in this way. Take, for instance, chapters 42:1-4; 49:1-6. In chapter 42 the introduction is "Behold my servant (verse 1), then verses 1-4 give an outline of what the "servant" would be and do. In verse 6 the Lord (Yahweh) mentions that the "thee" (the servant of God) is to be "a covenant to the people," "a light to the Gentiles."

The people here represent the Hebrews, as is the case also in chapter

49:6. In this chapter instead of "people" we read of "the tribes of Jacob" and "the preserved of Israel." The Scriptures portray the ministry of the Servant of God to both Israel and the world. If the Servant of the Lord is to "raise up the tribes of Jacob" and to "restore the preserved of Israel," obviously he is someone other than Israel. This is an instance of where Israel—the people collectively—are to be redeemed and restored by an individual, the Servant of God.

Hence, when a symbol has more than one interpretation, it is far better to regard such a symbol as progressive, the idea gradually unfolding, until it reaches its full and complete application in the person of Yinnon—the Messiah—the coming One.

This concept was not at all new even to the Hebrew people. In the year 1899 Edward Konig wrote: "The better portion of Yahweh's people which in faith and patience bore the sufferings of the Exile, came to be viewed as a type of Him, who, although absolutely innocent, yet took upon Himself the heaviest sufferings, in order that He might redeem mankind from the real exile which consists in separation from God."—*The Exile's Book of Consolation, as Contained in Isaiah 40-66*, pp. 204, 205.

The same thought is stressed in a highly respected work of Jewish authority: "There are, however, four passages in the Isaiah compilation where perhaps the 'national' interpretation is not admissible, namely, Isa. 42:1-4; 49:1-6; 50:4-9; 52:13-53:12. The descriptions in them of the attitude and conduct of the ebed YHWH seem to be idealizations of the character of an individual rather than of the whole of Israel. Especially is this true of Isaiah 52:13-53:12, the exaltation of the 'man of suffering.' In this a prophetic anticipatory picture of the Messiah has been recognized by the Jewish and Christian tradition."—*The Jewish Encyclopedia*, art. "Servant of God."

The "He" and "We" Texts of Isaiah 53

In order to arrive at a fair and balanced view of the teaching of Isaiah 52:13-53:12, it is necessary to give particular notice to the pronouns used in describing the characters referred

to in this passage from Holy Writ. We will list these as follows:

1. The "He" Texts:

"He is despised"	(v. 3)
He is "a man of sorrows"	(v. 3)
"He hath borne our griefs"	(v. 4)
He is "smitten"	(v. 4)
"He was wounded"	(v. 5)
"He was bruised"	(v. 5)
"He was oppressed"	(v. 7)
"He was cut off"	(v. 8)
"He had done no violence"	(v. 9)
"He made his grave with the wicked"	(v. 9)

There are also several texts where reference is made to "His" and "Him."

2. The "We" Texts:

"We like sheep have gone astray"	(v. 6)
"We have turned every one to his own way"	(v. 6)
"We esteemed him not"	(v. 3)
"We hid . . . our faces"	(v. 3)
"We did esteem him stricken"	(v. 4)
We did esteem him "smitten"	(v. 4)
We did esteem him "afflicted"	(v. 4)
"We are healed" by "his stripes"	(v. 5)
We did not "desire him"	(v. 2)
We were "like sheep"	(v. 6)

Other pronouns such as "us" and "our" are also used several times.

Now, to whom do the "He" texts refer? To whom are the "we" texts to be applied? The "He" did something for "us"; "we" did something to "him"; consequently, they cannot refer to the same individual, or to the same group of people.

David Levi, a Jewish leader of a previous generation, and scholar of several years ago, gives us the following in a prayer for the Day of Atonement: "We have trespassed, we have dealt treacherously, we have stolen, we have spoken slander, we have committed iniquity, we have done wickedly; we have acted presumptuously; we have committed violence; we have framed falsehood; we have counselled evil; we have uttered lies; we have scorned; we have rebelled; we have blasphemed; we have revolted; we have acted perversely; we have transgressed; we have oppressed; we have been stiff-necked; we have acted wickedly; we have corrupted; we have done abominably; we have gone astray and have caused others to err . . . we have done wickedly."—*Order of the Form of Prayers for the Day of Atonement*, vol. 3, p. 33.

This paragraph also appears several times in Protestant prayer books.

The language is similar to that used in Isaiah's prophecy. Apparently the "we" texts apply to us. We have done something to "Him." But who is this person designated as "He" or "Him"?

We have already seen that the Servant of the Lord in the fullest sense is the Messiah. The Targums make this plain when introducing the theme in Isaiah writings, for we read,

* See *Prayer Book for the Day of Atonement* (New York: Hebrew Publishing Company), p. 9.

"Behold My Servant, the Messiah."

This was the general opinion of the Jewish leaders in olden days, before the Christian church applied Isaiah 53 to Jesus of Nazareth.

Jewish Commentators

We might quote from Abarbanel, one of the highly esteemed Jewish commentators: "Jonathan ben Uzziel interprets it in the Targum of the future Messiah; and this is also the opinion of our own learned men in the majority of their Midrashim."—S. R. DRIVER & AD NEUBAUER, *The Fifty-third Chapter of Isaiah According to Jewish Interpretations*, vol. 2, p. 153.

Rabbi Mosheh El. Sheikh said: "Our Rabbis with one voice accept and affirm the opinion that the prophet is speaking of the King Messiah, and we shall ourselves also adhere to the same view."—*Ibid.*, p. 258.

Rabbi Abraham Farissol wrote: "Others confidently apply it to the King Messiah who will be equally a Servant of God and the Messiah, an opinion shared by our Rabbis in the Midrash."—*Ibid.*, p. 222.

Rabbi Joseh the Galilean, in his book SIFRI says: "King Messiah has been humbled, and made contemptible on account of the rebellions, as it is said, He was wounded for our transgressions, etc. (Isa. 53:5). How much more will He make satisfaction therefore for all generations, as it is written, and the Lord laid on him the

iniquity of us all" (Isa. 53:6).—F. DELITZSCHE, *Paulus Brief an die Romer*, p. 82.

A British Jewish scholar a few decades ago wrote: "In the Targum (i.e., the Jewish Aramaic translation of the Old Testament) Isa. 52:1 reads: 'Behold, My Servant, the Messiah.' And the servant of Isaiah 52:13-53 is also specifically called the Messiah."—CLAUDE MONTEFOIRE, *The Synoptic Gospels*, vol. 1, p. 49.

"Servant of the Lord was identified with the Messiah."—*Ibid.*, p. 48.

Ellen G. White, referring to the servant of God in the Isaiah prophecies, remarks: "In the later centuries of Israel's history, prior to the first advent, it was generally understood that the coming of the Messiah was referred to in the prophecy."—*Prophets and Kings*, pp. 688, 689.

Yes, the Messiah came, and it must be remembered that the early converts to the Christian faith came from among the Jewish people. How they exulted in the precious name of Jesus. To them He was the Promised One, and they could sing triumphantly—

"My heart and voice I raise
To spread Messiah's praise
Messiah's praise let all repeat;
The universal Lord
By whose almighty word
Creation rose in form complete."

—B. RHODES

(To be continued)

What I Want to Do Most in the New Earth

By C. L. Schroeder

I HESITATE to give expression in writing to the longings I feel for heaven, because in so doing I am likely to reveal how earthy are my concepts of heaven and how mundane is my own nature. The existence of a land where there shall be no tears, no sorrows, no death, complete contentment, unfading flowers, grazing lions, and freedom from anxiety, is quite incomprehensible to me. The emotional ecstasy of being in such a place would strain me to the breaking point, I fear, were it not that this frail body will be changed "in a moment, in the twinkling of an eye."

My greatest longing is to have a mind that will not have a limited capacity. Sometimes my present circumstance of looking through a glass darkly becomes almost unendurable. It is a great source of frustration to me, for I have a curious mind and am constantly probing to get to the bottom of things.

Perhaps my unhappiest recollections of school life center in my difficulty to understand mathematics. This limitation seems to have closed many doors of interesting research. How much I have longed to examine the mysteries of the universe; to have

a mind to comprehend astronomy, physics, geology, chemistry, physiology, botany, and other sciences that, accumulated, reveal the majestic omniscience of the Creator.

The combination of a perfect mind in the new earth and a perpetual life is a fountain of hope that makes my present strivings bearable.

I have always wanted to travel and see many lands. That privilege has been denied me. I have to content myself with books and travel films. As a result I cherish the fond hope of traveling in the new sinless age. Traveling will be more extensive; for we will have to cross not mere seas and tracts of land but immeasurable areas of space. We will visit lands that are today specks on an astronomer's photographic plate.

Not a Mansion but a Little Cottage

Isaiah's picture of our being self-supporting property owners in the new earth is to me one of the sweetest promises of the Bible. A friend once said to me that he looked forward to having a palatial mansion in which to live. All the people I have known that lived in such houses in this life have been far from happy people. In fact, some have been miserable and unhappy. It is therefore difficult for me to associate happiness with a large house.

I want a pretty cottage set in a beautiful flower garden. It must be large enough to have an extra room or two so that I can have such men as Adam, Paul, Abraham, Nebuchadnezzar, Daniel, Joseph, Martin Luther, John Knox, and in fact, all God's great people visit me from time to time. I want to live there in contentment with my family.

To be absolutely content would be to me an unspeakable delight. The prospect of living on our home-grown fruits and nuts, and never having to buy anything from another, is one that exceeds any comfort I could hope for in this life. I hope to grow nuts as big as my fist, grapes as sweet as sugar, and pineapples like honey. I can think of no better location than where Natal overlooks the Indian Ocean.

My highest pleasure is in listening to music. This pleasure I expect to enjoy to the fullest in heaven. Sublime music and exquisite singing will give me eternal pleasure.

What will I enjoy most? Just this: there will be peace, and the rule of love will be a reality. Christ will be with us, and order will be restored to the universe. There will be no more uncertainty, because sin will not rise again.

"Even so, come, Lord Jesus."

A Time to Sacrifice

By F. A. Mote

Field Secretary, General Conference

TRUEHEARTED Seventh-day Adventists around the world are most liberal in using the means God has placed in their hands to help send the light of gospel truth to those who wait in darkness. While multitudes are in the valley of decision and on the verge of the kingdom, waiting only to be gathered in, it is the privilege and duty of each faithful church member to do all he possibly can to place funds in the Lord's treasury so that the message of hope and salvation may be proclaimed quickly to the dying world.

"Christians are safe only in acquiring money as God directs, and using it in channels which He can bless. God permits us to use His goods with an eye single to His glory, to bless ourselves, that we may bless others."—*Counsels on Stewardship*, p. 141.

Perhaps the reason many of us do not have more money and resources is that God knows we would not properly use more than we now have. On the other hand, God has given many of our church members in different lands the ability to get wealth because He can trust them. He knows they will use their riches in helping to finish the work of the gospel in all the world in this generation.

We read in *Testimonies*, volume 4, pages 477 and 478: "Those who rejoice in the precious light of truth should feel a burning desire to have it sent everywhere. There are a few faithful standard-bearers who never flinch from duty or shirk responsibilities. Their hearts and purses are always open to every call for means to advance the cause of God. Indeed, some seem ready to exceed their duty, as though fearful that they will lose an opportunity of investing their portion in the bank of heaven."

There are those in the business world today who are searching for safe places in which to invest their funds. They do not want to lose what they have gained, therefore the desire to place their funds where they may increase in value and be properly safeguarded. The Christian can safely invest his funds in the bank of "heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal" (Matt. 6:20).

"There are only two places in the universe where we can place our treas-

ures,—in God's storehouse or in Satan's; and all that is not devoted to God's service is counted on Satan's side, and goes to strengthen his cause. The Lord designs that the means entrusted to us shall be used in building up His kingdom. His goods are entrusted to His stewards that they may be carefully traded upon, and bring back a revenue to Him in the saving of souls. These souls in their turn will become stewards of trust, cooperating with Christ to further the interests of God's cause."—*Counsels on Stewardship*, p. 35.

How well I remember a faithful sister, a widow, who spoke to me at a recent camp meeting. She had been deeply stirred as she listened to the appeal for help in mission fields. She told me that she was a poor woman and that she had been saving some money with which to build a little home where she could spend her remaining days upon this earth. She said, however, "I cannot rest satisfied to use this money selfishly for my own comforts when I see so many needs out in the world. I am, therefore, giving the Lord the money I had planned for my little home, hoping that it can

be used in the saving of many precious souls." Our people are a faithful, liberal-hearted, and self-sacrificing group. When they know the needs of God's work they will give until it hurts.

I believe we have come to the time when God expects us to give as we have never given before. Brethren, it is high time to dispose of some of our properties and place the funds in the treasury of the Lord so the work of God can be quickly finished in every portion of His vineyard.

"The wails of a world's sorrow are heard all around us. Sin is casting its shadow over us. Let us make ourselves ready to co-operate with the Lord. The pleasure and power of this world will pass away. No one can carry his earthly treasures into the eternal world. But the life spent in doing the will of God will abide forever. The result of that which is given to advance the work of God will be seen in the kingdom of God."—*The Review and Herald*, Jan. 31, 1907.

May I request each of you, my brethren and sisters, to look carefully into your own affairs and see what you should do in using your funds to help finish the work of God. We are calling upon all loyal Seventh-day Adventists to give as never before. "I warn you to be careful what you do with your Lord's goods. By placing it in God's treasury you may ensure for yourselves a revenue from the inexhaustible treasures of His kingdom."—*Counsels on Stewardship*, p. 244.

Fill Me, Lord!

By GEORGE H. JEYS

O Lord of love, I come to Thee, for Thou did'st bid me come;
I have no good in me at all, but am defiled, undone.

First help me, Lord, to empty all my futile, sinful self;
Then fill me, Lord, with righteousness; yes, fill me with Thyself.

Give me humility, dear Lord, that ne'er again may I
Dare any moment walk alone—O guide me with Thine eye.

Fill me with thankfulness, my God, that in what lot I be,
I may discern Thy leading hand that guides me home to Thee.

Fill me with courage, far beyond the power of my poor will;
Help me to do my tasks each day, help me my niche to fill.

Fill me with grace, dear God, that I may give to those I meet
Some glimpse of Thee, some bit of love, some balm to meet their need.

Fill me with visions of Thy love; so vivid may they be
That nevermore may any doubt that I have walked with Thee.



Your Age and Your Physical Activity

By T. R. Flaiz, M.D.

Secretary, General Conference Medical Department

WE WERE traveling up the south bank of the Blue Nile toward the western boundary of Ethiopia. Our means of transportation was a rugged little Vauxhall car piloted by a courteous and helpful Sudanese driver. Most travel in that part of the world is on foot or by camel back. As we traveled along the desertlike country intersected by occasional canals, we came upon small herds of camels.

There is perhaps no animal in all creation that gives more vividly the impression of having lost all inspiration in life, or of never having known the joy of living, than the camel, particularly the desert-roving one of the Middle East. The big, lumbering animals in the herds we saw never seemed to get in a hurry, and even when prodded by the impatient Sudanese herdsmen, the stride and the sad-faced countenance changed not an iota. But the youngsters of these herds seemed constantly on the move, quarreling, running, and playing.

Wherever you go the young of the species is active, playful, and vigorous. Colts in a pasture will frequently be seen running to the very limit of their strength while the oldsters look on with grudging toleration. Baby chicks, pups, bear cubs, calves, and children are always far more active physically than their seniors.

Is there any necessary relationship between the almost universal tendency to slow down with advancing age and maturity and the physical changes in the body that make this slowdown mandatory? Is the slowing down of bodily activity the direct result of inevitable body changes with increasing limitations, or is the body change with its deterioration the result of a neglect of activity?

In the April number of the American Medical Association's magazine, *Today's Health*, Dr. Theodore G. Klumpt, a recognized authority on the question of the health of older people, has this to say to our senior citizens: "As you grow older use all of your functions as long as you can. Get

as much mileage out of your body as possible. Forget talking about slowing down, because inactivity means atrophy or wasting away of both mind and body."

Dr. Klumpt has here stated in remarkably clear and concise words good counsel for our aging population. Inactivity means atrophy or wasting of both mind and body. This is a serious indictment of the declining physical activity among those of middle age or older. Our muscles, our blood vessels, our joints, all the organs of the body, yes, even our bones, deteriorate and are rapidly overtaken by various degenerative processes in the presence of physical inactivity.

Keep Exercising

Many people have the impression that it is not only appropriate but also safer to desist from vigorous physical activity as they come into the mature years of life. In support of their viewpoint on this matter they point to the experiences of which they have heard of people dropping dead with heart attacks because of running for a bus or too actively wielding a shovel, a saw, an ax, or a lawn mower.

What they do not recognize in these experiences is that the person who thus topples over while shoveling the snow from his walk has already deteriorated in many respects because of years of greatly diminished exercise. Had this person who thus unfortunately lost his life through some unaccustomed sudden exertion maintained a program of vigorous physical activity throughout the years, the mowing of the lawn or the shoveling of the snow, or even the climbing of a mountain, would have been taken in stride with no harmful effects. Even apart from any possibility that the person may be required suddenly to exert himself vigorously in shoveling, in running, or in digging, many people die from heart attacks that strike years earlier than they might otherwise merely because of the physical inactivity of the victim.

If you are in middle life or older, if you are overweight and enjoy a largely unrestricted diet, including plenty of rich foods, and most important of all, if you are not accustomed to regular, vigorous physical activity, you are probably a promising candidate for an early coronary occlusion. If you are in this class, immediately begin a program of light to moderate exercise.

Gradually, over a period of months, perhaps six months to a year, build up an increasingly vigorous program of physical activity, garden work, walking, calisthenics, recreational games, and swimming. Ultimately even moderately rugged climbing may well be within your capacity. It must be remembered, however, that this should be accompanied by a reduction to normal weight and must be accomplished over a period of many months, perhaps a year or two.

Many people have excellent intentions of following a program of exercise. Possibly they even start on a regular plan of physical activity, like the person who starts with high resolutions to follow a diet. The farmer, the woodman, the miner, the out-of-door workers, and the postman get their exercise in pursuit of their employment. But workers in sedentary occupations must plan for their exercise or they do not get it.

How often the businessman or professional man starts a regular program at the club, or begins exercises at home. But there is a good chance that the first time an important appointment conflicts with the exercise, the exercise will give way, often permanently. The well-motivated person may recognize that the constant use of the car is robbing him of the one possible chance for regular and good exercise in walking. This one practical, enjoyable, and perhaps most important available activity will probably be practiced till someday rain seems to make walking less pleasant. Then the car takes over permanently.

Perhaps a neighbor notes you are walking fast. Yes, you are in a hurry today; just this once you accept a lift, and before you know it you have lost out on what might have been a health-conserving, lifesaving plan of regular exercise. Assuring yourself of adequate physical activity in a time when everyone is on wheels or in elevators is a matter of an attitude, an acceptance of the fact that exercise is not merely a good habit but is essential to optimum health.

If you follow such a program discreetly and temperately, you will probably not only add many years to your life but also find a joy in living that you decided long ago was only for children.



OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE JOY SHERMAN

Neighbors Are to Love

By Iris Dahlberg

MAMMA, someone is at the door. I think it's Mrs. Simpson again."

"Oh, no!" I thought. "She must be drinking more than I suspected. This makes the fourth visit today!" It seemed that my new neighbor was becoming a problem. We had just moved into this house and there was so much to do and—

"Come in," I called from the stairway. Perhaps a new tactic was needed. Quickly, before she could begin the long story about feeling tired all the time, I would beat her to it. "Is there anything I can do for you?" I smiled sweetly. "Don't mind me; I'm just cleaning the upstairs."

"Why, er, yes. That is—I just wondered if I could use the telephone—if you don't mind, that is."

"Certainly, Bertha. Just help yourself." I motioned toward the kitchen and disappeared up the stairway.

"Come use the phone any time," I called brightly as she left a few minutes later. Her incoherent reply struck me as strange, and somehow I didn't feel pleased with myself after she had gone.

The next day Mrs. Adams dropped in to chat. Mrs. Adams is a Sunday school teacher who lives down the street. "Mrs. Simpson came to my house yesterday," Mrs. Adams said in the course of the conversation. "She wanted me to pray with her. Said she had been looking all day for someone to pray with her. She really has troubles! I didn't have time to listen to them all, but I did pray with her. Poor thing." Ashamed, I listened to these words, silently vowing that I would call on Bertha before the week should pass.

But two days later Bertha came back. As usual she whisked in smoking a cigarette. "Don't you have an ash tray?" She seemed irritable but was completely sober. After I had brought the usual dish for her, I sat down and encouraged her to talk. It was with real humility that I heard of her operation for cancer a few months previously, of her terrible loneliness (her husband has a successful busi-

ness and is gone most of the time), and of her daily struggle to accomplish the things that need to be done.

"I pray every day that God will show me what He wants me to do," she said earnestly. "I want to find out what is really right and do it. I have talked to many, but no one has what I really need. No one knows how badly I want to know." And Bertha sobbed desperately as she tried to explain her desire to know God.



Now

By Eda Tilton

If you have a rose for me,
Give it now,
Not when death has been my fate;
Then 'tis evermore too late.
Give it now.

If a kind word you would say,
Say it now,
For a word my heart will cheer
Coming from a friend so dear.
Say it now.

If you'd do a deed of love,
Do it now;
Now I need the helping hand
To give me courage, help me stand.
Do it now.

If my troubled heart you'd ease,
Pray just now.
No one knows the other's grief,
But your prayers will bring relief.
Pray just now.

No longer do I dread Mrs. Simpson's visits. In fact, I find great pleasure in them, for Bertha and I are studying the Bible together. Often she follows me about the house good-naturedly while I work, and we discuss some topic. She has quit eating pork (that was one of her first questions, oddly enough) and is keeping the Sabbath in a limited way. She has been with us to church four times and has finished reading *Steps to Christ*. "It's a wonderful book," she said. "So many things I've always known were in the Bible are beginning to make sense now, after talking with you." And so the seed is being sown. The outcome is in God's hands.

Not long ago there was published a little children's book that has a delightful repetition running through it: "Food is to eat, shoes are to wear, milk is to drink, dogs are to bark," et cetera. I'd like to add another one: *Neighbors are to love*.

One afternoon when our children were asleep I became aware that a child was crying in the distance. That was nothing unusual in a neighborhood with many small children, but the cry persisted and gradually penetrated my thoughts. I became aware that it was not the voice of a small child. Finally I went to the window and looked out into the street. In the vacant lot next to our house I saw a boy of about eleven. "I can't find the way home—I can't find the way—I want my father," he was sobbing.

I pushed up the window and called, "Come over here—over here to the green house. I'll help you. Don't stand there and cry; come over here." The boy took a few steps forward and stood swaying on the edge of a high bank. He's ill; he'll fall! I thought as I hurried out the door.

"I can't find the way home. I want my father. I was following a cricket and got lost." The boy was hysterical. I ran to him. And then I saw. He was blind.

"Come into my house and I will help you find the way home," I suggested. "I'll just put on my coat and turn off the stove."

"No, no!" He pulled away wildly. "I want my father. I want to go home. I'm hungry. I was following a cricket—"

"I'll fix you a real good sandwich; and how would you like some apple pie? Just let me get my—"

"I want to go home. I want my father. I want my father!" he cried with such intense agony that I, too, began to weep, feeling with him the awful darkness. As I searched his face I knew I had never seen anyone suffer more.

Struggling for words to reach him, I put my arm around him and said, "You can't be far from home; I'll help you if you'll let me. I know just how you feel. When I was younger I, too, was lost, and I remember once . . ." I told the simple story of being lost and found again. Gradually the sobbing

ceased and the boy walked beside me to the house. Then, as we were about to enter, his father came running over the hill.

"There you are, you naughty boy. Don't you know you should stay home?" His words were not spoken severely, but with a kindly, bantering tone, and the boy turned eagerly to his dad.

After they walked away I could not forget them. I have often thought of the agony of those words: "I can't find the way home. I want my father."

THE Children's Story

Passport to Heaven

By Arthur S. Maxwell

After telling His disciples to be ever on the watch for His return, and in the meantime to make the most of all the talents He had given them, Jesus drew back the curtain of the future once more and let them glimpse the wonderful scene when He will sit at last upon His throne of glory as King of kings and Lord of lords.

"When the Son of man comes in his glory," He said, "and all the angels with him, then he will sit on his glorious throne. Before him will be gathered all the nations, and he will separate them one from another, as a shepherd separates the sheep from the goats, and he will place the sheep at his right hand, but the goats at the left" (Matt. 25:31-33, R.S.V.).

As the disciples pictured this happy day, their eyes sparkled with gladness. How they wanted their Master to be a king! How they longed to see His dream of a worldwide kingdom of love come true! How they hoped that they might have a part in it someday!

But what was this about sheep and goats? Who were the sheep and who were the goats? And how would Jesus separate them?

Eagerly they waited for the rest of the story. And Jesus said, "Then the King will say to those at his right hand, 'Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.'"

"Then the righteous will answer him, 'Lord, when did we see thee hungry and feed thee, or thirsty and give thee drink? And when did we see thee a stranger and

welcome thee, or naked and clothe thee? And when did we see thee sick or in prison and visit thee?'"

"And the King will answer them, 'Truly, I say unto you, as you did it to one of the least of these my brethren, you did it to me.'"

These are the sheep. Christ's sheep. They stand at His right hand. They are the men and women, the boys and girls, who show kindness to others, whose hearts are filled with love and sympathy for the least of His brethren. They inherit His kingdom.

And the goats? They are the little, selfish people who never give a thought to other people's needs and sufferings.

To them Jesus will say, "I was hungry and you gave me no food, I was thirsty and you gave me no drink, I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me."

They will answer, "Lord, when did we see thee hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to thee?"

And He will answer, "Truly, I say to you, as you did it not to one of the least of these, you did it not to me."

For these there will be no kingdom, no heaven, no eternal happiness. Instead they will share the punishment of the devil and his angels.

So it is love that makes the difference. It is love that separates those who are saved from those who are lost. It is love that decides whether we shall be among the sheep or the goats in the day of judgment.

Love is the passport to heaven. If we do not have it in our heart, if we do not show it by gracious words and kindly deeds, we shall never enter the kingdom of God. For His kingdom is a kingdom of love. It is made up of people who love one another. And its King is the King of love.

And if love is so very important, maybe we should be looking around to see if there is anyone who needs to be loved by us.

Think a moment. Is there somebody you know who is hungry, somebody whom you could feed? Maybe some poor little

How often are we unresponsive to people, perhaps right next door, who are groping in spiritual darkness, longing to find the way "home"? Perhaps the simple words "I, too, have been lost," spoken with love and sincerity, will mean more to your neighbors than many theoretical discussions. Somehow, to a troubled heart, there is nothing more reassuring than a sympathetic voice—the voice of one who speaks from experience, who understands. Neighbors are to love. Do we follow Jesus' command, "Love thy neighbour as thyself"?

boy at school would be glad for a part of your lunch someday, or a drink out of your nice new thermos bottle.

And what about the new girl in your class, or the one who has just come to live next door? Are you being as friendly as you should? Have you said, "Welcome!" and meant it?

Maybe there's somebody you know who doesn't have money enough to buy new clothes. Could you share some of yours?

Do you have a friend in prison? Do you ever go to see him or write him a note of sympathy?

Remember that whatever you do like this out of a love-filled heart is reckoned by Jesus to have been done for Him. And He will never forget the kindness. Not through all eternity. How glad we all shall be for every deed of love we ever did!

OUT OF THE Mouth of Babes

Toy Guns

When we became Seventh-day Adventists, we had long talks with our three sons about some of their play habits. Little by little toy guns were replaced by other toys less objectionable. Then, just when we thought the victories were won, someone gave our youngest son, age five, a Davy Crockett gun—something he had wanted very much in days gone by. This started the struggle all over again.

One day, after Dale, the second son, had received punishment for a misdeed in connection with playing guns, Leonard brought his toy gun to me, laid it in my lap, and looking earnestly up into my face said, "Mommy, Auntie should have known better than to send me this gun. I guess she didn't know I was trying to be a Christian."

It was with great rejoicing on my part that the little toy gun was put away—forever.

MRS. ELDON JENNER

Gwen Decides

By Inez Storie Carr

SEVENTEEN-YEAR-OLD Gwen faced her mother's long hall mirror. Her rosy lips and cheeks advertised well her mother's fine cookery, and the glossy brown hair had just the right number of waves to set off the pleasing contour of her face. But Gwen was not thinking in terms of beauty.

Suddenly she blurted at her own reflection the strange challenge—"How do I know the Bible is true?"

This hour of decision had been thrust upon Gwen by repeated experiences at the high school she attended twelve miles away. Only yesterday Fred Vinters had slipped up behind her and her girl friend, Daisy Brown, as they walked down the long hall past the English and math classrooms of Antwerp High and said, "Will you be my partner, Gwen, at the dance in the gym this Friday night?" As he put the question close to the girl's ear he fell in step, eagerly awaiting her reply.

"Why no, Fred. I told you before that I couldn't."

The words were spoken so decisively that the young fellow in black sports shirt and with hair that matched, dropped back with no further comment. But Gwen's girl friend plied her with questions. "Why do you always have to be different, Gwen? Don't you know you're missing all the fun of life? I'd say Yes so fast to him that he would have no doubt about my being ready when he came by the house in that new cream-and-red convertible. All the girls feel the same way, but he asks *you* and you give him a flat No!

"Tell me why. Is it him, or don't you want to have good times?"

Gwen faced her chum squarely. "I'll tell you," she began; then tears flooded her big blue eyes and her head dropped.

"Oh, never mind, Gwen," and Daisy flung an arm around her chum's shoulders. "We love you anyway, but you do owe us a little explanation, I think, for you act as though every Friday night was special, yet you don't come to the dances."

"Wait, Daisy, wait till I come back Monday morning and I'll give you an answer."

Gwen recalled every detail of the little episode as she stood there facing herself in the glass. Again words burst like the explosion of a tire under sudden pressure. More defiant than challenging she flung at her reflected face—"I'm old enough to make my own decisions and live my own life. How do I know the Bible is true? How do I know it's the yardstick to measure our life by? I'm going to dances! I'm really going to have some of their 'good times.'"

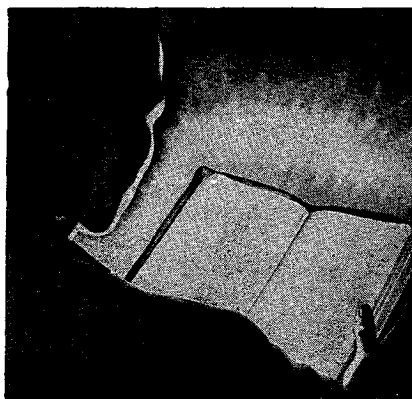
The Friday Cleaning

Gwen's room got its Friday cleaning with extra vigor that day. The slender girl rearranged the furniture as decisively as she planned to rearrange her life.

Several pulls and shoves put the bed on the west side of the room. Now she no longer faced heaven's glorious unfolding of day or the towering sixty-foot Mitchel Hill with its rugged rocks and clinging pines she so loved. "Why shouldn't I enjoy their fun nights?" she argued with herself. But her rebellious thoughts did not give rise to the freedom she had expected.

"Don't ask me to go to church tomorrow, Mom," said Gwen as she took the dustcloth from her mother's hand and proceeded to shine the frame of the bevel-edged mirror at which she had thrown her challenge.

"I've made the greatest decision of my life, Mother. I've decided the Bible is not inspired."



Like other young people, Gwen had to make up her own mind about the inspiration of the Bible.

Mrs. Kay, knowing how thoroughly this handsome daughter of hers thought things through, saw by the squareness of the young girl's jaw that silence was more in order at the moment than any argument, instruction, or pleading.

Irked by her inability to feel happy over the "good-time" prospects, Gwen retired earlier than usual.

Birds cheeped their last good nights while fireflies darted here and there over the freshly clipped lawn. Gwen yawned and relaxed from the day's mental strain, and slept and dreamed. The mighty Mitchel Hill stood before her in all its granite-rock and pine-tree grandeur. Then a mammoth Bible appeared on its crest. Slowly its great covers began to part, continuing to do so until the Book lay wide open against the hilltop. A giant hand appeared with a finger pointing to Ecclesiastes 12:1, and a voice spoke, saying, "Every word of this Book is true."

As the breaking of day pushed back the veil of night, so a suppressed conviction tugging at Gwen's heart pushed back the darkness of harbored doubts, and again Gwen made a decision.

Slipping to her knees, she flung her arms across the pink brocaded bedspread and looked toward heaven. "Lord, keep me from ever using such a flimsy excuse as doubting the inspiration of Your Word in order to have a worldly fling."

A radiant young woman came tripping down the stairs and out to the kitchen just as her anxious mother was opening the refrigerator door to get eggs for the family breakfast.

"Mom, don't you see how happy I am?" exclaimed Gwen, with a voice like a songbird bubbling over with the ecstasy of living.

"I certainly see that a puzzling cloud of sadness has lifted from your face, girlie. What has happened?"

This was the moment for which Mrs. Kay had waited and prayed, but she was hardly prepared for the sudden explosion of held-back decisions that burst forth.

"The Bible is true, Mom, every word of it. I'll never, never doubt its inspiration again. I'm so happy! All the silly doubts I conjured up are gone forever. I'm going to college next year. I'm going to be a teacher in one of our schools someday. I'll be telling children about Jesus, who pointed out the way to me last night! I can hardly wait till fall. I'm already beginning to put things in my trunk."

Then Gwen told about her dream. "Mom, it was more real than any dream I ever had. I can still see the pages of that huge Bible slowly open, and hear that voice that was neither condemning nor stern but full of love

and understanding. Even though it was only a dream, it made me love the Bible more, as well as see how silly I was to think the Book, with its inspiration so proved by Creation, by history, and by its own context, could be anything but inspired."

Did the test necessitating a decision come because God foresaw the accident that was to come? We know that the things that will take place during the coming years are as well known to Him as are the happenings of yesterday.

After a gas-explosion burn that covered more than half of her body, Gwen still could smile and talk.

"Mother," she said the second day after the explosion, "get a pencil and

paper. I want you to write down the most beautiful words in all the world, and tell them to others."

With blurred eyes, Mrs. Kay left the bedside in search of paper and pencil. Finding a blue one on the dining-room table and picking up a notebook, she hurried back to the bedside of her daughter.

Gwen slowly quoted several verses of Scripture, then added haltingly and with much effort, "It's all true. It's all—true. We—know—and—are—sure." With a smile of peace on her face and an open Bible on the bed, Gwen closed her eyes and slipped into a dreamless sleep. All her decisions—and they had been made in time—were now fixed forever.



● Earnest Smith, La Sierra College senior physics major, has recently been awarded a fellowship by the National Science Foundation. He also received honorable mention from the Woodrow Wilson National Fellowship Foundation.

● Earl Wright, MV secretary of the Hawaiian Mission, reports the selection of delegates to the North American youth congress in Atlantic City, New Jersey, as follows: Charlotte Sensano, Janet Imamoto, David Lacara, Wilfred Robello, Mrs. Wanda Chinen, Kenneth Fujimoto, Susan Anduha, Mrs. Rachel Layman, Teruo Funai, Geraldine Ng, Mrs. Aileen Young, and Loretta Yamada.

● Five young people were baptized by G. E. Carter in Cortland, New York, at the conclusion of the MV Week of Prayer conducted by M. E. Erickson, MV secretary of the New York Conference, and R. C. Mills, secretary-treasurer of the conference. The Week of Prayer climaxed the Operation Fireside sponsored by the Cortland MV Society under the direction of their leader, Charles Proctor. The young people were: Randy Close, Jonathan Gibbs, Judy Rockenfield, David Seidel, and Billy Rockenfield.

● Lane Schmidt, senior music student at Southern Missionary College, was awarded the John Philip Sousa Band Award at the spring concert of the Southern Missionary College Concert Band under the direction of Professor Lyle Q. Hamel. Dr. C. N. Rees, president of the college, made the award to Lane "for his outstanding leadership in the field of music."

● Valedictorian of the Lodi Academy class of 1960 was Elaine Reiswig of Lodi. Dennis Priebe of Sacramento was salutatorian.

● Bruce Morton, senior chemistry major of La Sierra College, was the recipient of a graduate fellowship at the University of Wisconsin.

● Rodney Burbach, academy senior president from Shattuck, Oklahoma, won first-

place prize of \$25 in the academy temperance oratorical contest sponsored by the Southwestern Junior College chapter of ATS.

● Eighteen seniors from academies in Northern and Central California received scholarships to attend Pacific Union College at annual college day activities recently. Presentation was made by President R. W. Fowler on the basis of scholarship, citizenship, promise of future success, and financial need. Recipients were Alan Weesner, Rosalyn Rowland, Jan Nations, Dennis Priebe, Larry Diehl, Reola Carpenter, Jerry Sage, Jean Blum, Phil West, Larry Roth, Audrey Corbit, Sharon Morse, Marjorie Jefferson, Verda Bartsch, Mary Alice Sherman, Carol Landmark, George Field, and Sharon Skiles. Two scholarships were presented to students at Hawaiian Mission Academy at the time of their graduation exercises in June.

● Marcia McAdoo, Seattle, and Shannon Goodwin, Portland, juniors at Laurelwood Academy, received \$25 and \$10, respectively, for poems submitted in the thirty-first annual Pen League conducted by the *Youth's Instructor*. Seniors Dorothy Chastain of Eugene and Shirley Perry of Bend, and Susan Gammon, Hillsboro junior, received certificates of excellence in writing.

● Fred W. Webber, 11, of the Hackensack, New Jersey, church school, is organist for the Armenian Presbyterian church in West New York, New Jersey.

● The students of Helderberg College, South Africa, in two days of intensive work raised £1,148 (about U.S. \$3,200) in the 1960 Ingathering campaign. Enthusiasm was high.

● Two students from Shenandoah Valley Academy were presented awards given on the basis of leadership, character, citizenship, and spirituality. They were Shirley Bradley of Staunton, Virginia, and Bill Hooker of Takoma Park, Maryland. Runners-up for the honors were Elmer Armstrong, Astrid Heppenstall, Don Scully, and Donna Stonier.

● Parkersburg, West Virginia, MV's have been sharing their faith for seven months by bringing light to the blind. Operation Light is a very active band under the leadership of Mr. and Mrs. Lloyd Ferrell.

Junior Talks

"To-Bed-We-Go"

By D. A. Delafield

A small boy is reported to have described the three Hebrew worthies as Shadrach, Meshach, and "To-Bed-We-Go." There was an uproar of laughter. His pronunciation of "Abednego" was a little off key.

I want you to think about the little fellow's "To-Bed-We-Go" for just a few minutes. There comes a time in every 24-hour period when "To-Bed-We-Go" is more important than watching TV or even doing homework. Sleep is important. As the poet says, it "knits up the raveled sleeve of care." If you are 15 you probably have spent a total of five to eight years in bed, sleeping. When your grandfather died at the age of 90, he had spent 30 years, or more, of his life asleep.

Now, "To-Bed-We-Go" is a good friend. But you must not overdo your friendship with him. Too many hours in bed is bad and makes people loafers.

In these busy days "To-Bed-We-Go" is more apt to be offended by our neglect than by our overindulgence. Teen-agers, young people, and college students in their early twenties are terribly busy with studies and social activities. Watch them in the morning after a couple of nights with only four or five hours of sleep—nervous, cranky, gloomy, stoop shouldered, with dark circles under their eyes and ready to snap at you on the slightest provocation. Their complexion becomes sallow and they start to lose weight. Worse still, they neglect Bible study and prayer.

Now, if you are getting only a few hours' sleep every night, you had better begin to pay some attention to the matter. It is hard to think straight and to be a happy Christian when you walk around with your eyes half closed and mouth gaping with cavernous yawns.

Sleep is just as important as food. You can live for weeks on little or no food. But you are as good as dead when you try to get along two or three days without sleep. Go to bed every night, juniors, as early as you can. Make a date with "To-Bed-We-Go" every night at least by nine thirty. After a good night's sleep you will jump out of bed feeling great. Regularity in eating and sleeping is a good health rule to follow. It is as much a part of good religion as prayer and worship.

LAST June the Dutch radio in Holland announced that two Seventh-day Adventist missionaries had made an extensive trip into the interior of Netherlands New Guinea, and had found some tribes hitherto untouched by white civilization. The leading newspapers in Holland also carried the story in big headlines.

It was my privilege to be one of the workers who took part in this pioneering venture. The trip into the interior was very difficult, but it brought great joy to our hearts as we saw the great longing of the primitive

When we found a lodging for the night, the first thing we did was to cook some food. We generally managed to cook some rice, open a can of beans, and drink a glass of milk made from powdered milk. Sometimes it was possible to buy a bunch of bananas—a real treat. Once we bought some eggs, but after boiling them, we found that they were spoiled, so we did not try that again. After eating our supper we would boil water for the next day to carry in our canteens. The water was unsafe to drink without boiling.

Around the church were flowers, and the general appearance of the village was neat. No pigs were to be seen; they had started to raise chickens instead.

Here in Guatefareh we witnessed what God's Spirit can do for people who want to accept the gospel of Jesus Christ. In their heathen state the people never went to the river to bathe, but now, they told us, they went twice a day. It was a joy for us to spend a week with these dear people.

At six o'clock in the morning there would be a stir in the village; everyone

Into an Unentered Region of Netherlands New Guinea

By K. Tilstra

President, West New Guinea Mission

people to hear the gospel. In 1958 G. Oosterwal had visited part of this territory, and through the contacts he made we were able to send two of our national workers to bring the Advent message to these forgotten tribes. A report of this first trip was printed in the REVIEW of January 22, 1959.

On the more recent expedition we left headquarters in Hollandia on May 9, 1959, and boarded a small steamer for Sarmi, a little coastal settlement 150 miles west of Hollandia. From there we traveled the entire route of 300 miles on foot.

The first part of the trip took us through dense jungle and level, swampy land. We crossed innumerable little streams, not on bridges but over old logs, or we waded through them. Sometimes we sank to our knees in mud while the water was waist deep. The forest was so dense that we seldom saw the sun. Leeches infested the muddy places and clung to our limbs and faces. At times I counted a dozen or more sucking my blood.

We followed the river Tor, crossing it several times. Crossing was possible only when there was a village near the river, where we could ask the people to take us to the other side in a canoe. Since this country is sparsely populated, we timed the distance from one village to the other so we could stay in a village overnight. Of course there are no hotels or anything that resembles a hotel, so we were fortunate to find a shed that did not leak too much in which we could sleep.

We carried some medical supplies with us and treated many sick people. It was wonderful how readily they responded to medical treatment. A few vitamins and an injection accomplished wonders. The population in this area is very much neglected; their diet is poor.

In one place we found a boy of about 12 years with a large tropical ulcer on his foot. The wound was filled with dust, and flies would settle on it even though he tried to shoo them away with a large leaf. We disinfected his wound and gave him an injection; then before we left the village we again treated the sore and bandaged it. Later we heard that the ulcer had healed completely.

After a long and exhausting trip of six days, we arrived at the village of the Bora Bora tribe. The people had heard that we were coming and they greeted us cordially. Some had walked for two hours beyond their village to meet us. They helped carry our luggage and tried to make us feel welcome.

About two years before, when G. Oosterwal had first met these people, he had found them in a very degraded state. He now marveled at the apparent improvement they had made. As we neared the village we noted that they had cut away the brush and made a fine path leading to the village. To the left and right of the settlement they had planted gardens. In the center of the village they had erected a fine church building with a teacher's house adjoining.

would be up. The bell would ring and the people would flock to the church building for morning worship. Our teacher would give a short sermon on how they should conduct themselves during the day.

In the evening the villagers would come again to the place of worship, sing some songs, and listen to the prayer of thanks for the protection God had given them during the day. After that a little time would be spent in asking questions, or the teacher would ask them which story they would like to hear. We noticed that they repeatedly asked for the parable of the Marriage Feast recorded in Matthew 22:1-14. They were happy that they also were called to come to the feast and that the King had not forgotten them. They wanted to be ready for that great feast. We noticed the happy smiles on their faces.

As these people neither read nor write, the Bible stories have to be told to them in a very simple way; but they grasp the message and are earnestly striving to follow the Lord. The use of the Picture Roll helps to impress the truths upon their minds.

After a week we had to say farewell to these people and go on to another place. Many of the villagers followed us for the distance of a one-day walk, but they finally had to return home. They wept as they told us good-by, and asked us not to forget them but to come back again to visit them.

Our trip to the next tribe was extremely trying. For hours we followed a river bed, walking through the water

over slippery stones. Often we would slip and splash into the water. After many hours of this we were confronted by a high mountain range that we had to cross. Since there was no path, and the mountain was steep, we had to pull ourselves up by holding onto roots and branches of trees. If we had slipped, we might have dropped twenty or thirty feet. How thankful we were to arrive at the top.

On the other side of the mountain we came again to a river bed, which we followed for some time. Evening came on, but there was no village in sight. So we put up a small shed made of branches, and slept under it for the night.

Around noon we arrived at a village of the Air Mati tribe. Here again a great change had taken place. Our native teacher had been there only a few months, but the people had built a large church and a teacher's home. Several of the neighboring villagers had deserted their own villages and joined the village of the Air Mati. As in Guatefah, the people here had cleaned up and planted gardens.

We spent a Sabbath with them. About a hundred eager listeners came to Sabbath school.

It was fortunate that we had medications with us. One little boy was a sorry sight; he was covered from head to foot with festering sores. It was impossible to keep his wounds clean, because he would crouch in the warm ashes of the smoldering fire, which is found in every hut. We gave him several injections, and after three days all his wounds were healed.

In another hut an old man sat on the floor holding his leg. We saw that he had two huge ulcers—one on his leg, the other on his foot. We showed him how to bathe his leg in a solution of permanganate, then put a wet compress on it. We also gave him an injection. We hardly expected him to recover, since he was old and malnourished, but our teacher told us some weeks later that he was well again. When people see things like this happen, their hearts are turned to the living God and His mighty power.

Early on the following Monday morning we started west on a trip

through unentered territory. We followed the river for several hours, then made a cut through the jungle and finally arrived at the Apau River, which we crossed on foot, the water reaching to our armpits. Fortunately, we found some sheds in which we could remain for the night.

The next morning we crossed the river twice, then trudged through a dense rain forest. These woods were interspersed with small rivers, which we crossed on logs. At times the carriers had to cut timber for this purpose.

Exhausted, we arrived in a small village in the late afternoon. No one was around, so we entered a hut and stayed there for the night. Later the villagers came home. They were surprised to find strangers in their village, but were glad to see us. Many of these people had never seen a white man. The women were bashful and hid themselves in their huts.

That evening we tuned in our little transistor radio. At the sound of the music the people flocked around us. (Continued on page 22)



People from the Naukena tribe of Netherlands New Guinea.



Guide from the Naukena tribe of Netherlands New Guinea.



One of the guides who led the author's party. Notice the antenna protruding from the nose.



Bora children in our school. Note the home-made benches and desks.



Ghost house with men blowing on so-called holy flutes.



A father brings his sick boy for medical treatment.

News From Home and Abroad

A Missionary Nurse at Bongo Mission Hospital, Africa

By Alberta Hodde

THE missionary nurse who bids farewell to her family, friends, and native land is not "burying" herself when she begins a life of service for the needy of Africa or elsewhere. Here are some of the experiences that make her feel grateful for the privilege of being one of God's servants in a very needy area.

Early one morning recently, an African with frequent and violent muscular contractions was brought to the hospital by truck. His agonized grunts, so unusual for an African patient, were heard at frequent intervals throughout the entire hospital. We had only two ampules of tetanus antitoxin to start the man's treatment, so we were pleased when a visiting missionary offered to make the trip of about 42 miles to Nova Lisboa to purchase more of this life-saving serum. God heard and answered the many prayers of the Bongo missionaries and hospital staff on behalf of this heathen. Erelong he was able to leave the hospital, recognizing that God had healed him.

"Doná, come quickly and help my wife." I had just finished a class when a man with a distressed appearance urgently requested that I see his wife now. In a few seconds I was at the side of the woman still suspended in a *tipoia* (crudely made native stretcher) and accompanied by a newborn baby. As a rule African women in labor do not come to the hospital for deliveries. When one appears at our hospital, we immediately wonder, What is the complication?

In the case of this woman it was that the second baby just would not come. After caring for the first twin, we began a long period of waiting and observation. With our competent Dr. R. B. Parsons away on a much-needed furlough, the hospital is without a physician. The responsibility of the nurses is tremendous in his absence, especially with maternity cases. Those requiring surgical intervention have to be sent to the state hospital, but we

hoped to be able to help this woman.

The Lord rewarded our efforts, and after many hours a twin sister arrived. In the darkness of the night a shout of joy arose from the family waiting outside the hospital. The *dapandulas* (Thank you's) of the poor but grateful natives after such an experience quicken the step and lighten the heart of the physically tired missionary nurse.

Prayer Accompanies Work

Nearly every sad experience and suffering that is common to the lot of poor mortals in this world is seen in the mission hospital. The anguish of parents who come running to the hospital with a child still suffering from the effects of a convulsion produced by an attack of malignant malaria challenges the missionary nurse to employ every means available to save a life in the very clutches of death. One day after giving an antimalarial injection to a beautiful black-skinned child, I immersed it in a hot bath, giving it frequent dashes of cold water. I accompanied the treatment with an audible prayer. When the Lord restores our patients to health, I remind them of God's saving power that they might know that God works for the patients at the mission hospital.



Small orphans at the Bongo Hospital, Angola.

Our contacts are not limited to Africans; we also have the pleasure of helping the government officials of this area. Recently the daughter of the new director of our post had been hospitalized just before Dr. Parsons left on furlough. The child's mother was very favorably impressed with the old-fashioned hydrotherapy treatments the patient received daily. She and the child read extensively all the Adventist literature placed at their disposal. Weeks later when the child was threatened with a return of the former condition the parents brought her once more to us for the water treatments. Our desire is to merit the confidence of these our government friends who seek the services of a humble mission hospital.

In 1958 a two-year course in nursing was initiated at the Bongo Mission Hospital. The first class consisted of four men, but we are pleased that half of the second class of eight students are girls. Almost an equal number of applicants had to be told to wait until next year for entrance to the school of nursing.

One of the class projects in Health and Hygiene is that of conducting classes in the villages. The series of lessons includes such subjects as Infant and Child Care, Nutrition, Drinking Water, and Construction of Latrines. The students personally invited the villagers, and the attendance was good. Even I, with a very limited understanding of Umbundu, the native language in which the classes were taught, could follow their teachings because of their very dramatic presentations.

Recently our students initiated a series of weekly health talks during the chapel period at the local mission school, where there are more than 500 students enrolled. In the native wards of the hospital as well as in the dispensary, while the patients wait for consultations and treatments, health teaching is also a part of patient care.

No account of the work of the Bongo Mission Hospital would be complete without a tribute to Ruth Johnson, whose faithful and loving service during 29 years of continuous service has been a source of inspiration to her associates, patients, and many friends in Angola. During several periods of time Miss Johnson was the only nurse to carry on a 24-hour nursing service. At 64 years of age she still does more than her share

of duties at this hospital. Besides this she is "mother" to our orphans.

Recently a new nurse from Switzerland, Theodora Zurcher, brought her enthusiasm and interest in missionary nursing to Bongo. Oh, that other capable nurses and those of allied professions might offer their lives for missionary service! The rewards are not reserved for the hereafter; great recompenses are realized even in this present life.

Tokyo Sanitarium-Hospital Ground-breaking Ceremony

By H. B. Ludden

Manager

The sun shone with all its winter beauty as a group gathered for the ground-breaking ceremony for the new addition to the Tokyo Sanitarium-Hospital on February 23, 1960. This ceremony brought to realization a dream that many had had for a long time. With the completion of this new addition we will be able to set up our surgical-care section for tuberculosis patients.

As our guest of honor we welcomed Mr. Toyozo Kato, the mayor of Suginami-ku, Tokyo. Mayor Kato turned the first shovel of dirt. Others on the program included W. T. Clark, president of the Japan Union Mission; Neal C. Woods, M.D., medical director of Tokyo Sanitarium-Hospital; Mr. Kimura, representing the Architects Raymond & Rado of New York and Tokyo; and Mr. Yamamoto of Shiraishi Construction Company, the builders of the new wing.

Our medical work began in Japan about 35 years ago, when the students of our college in Japan, under the supervision of A. N. Nelson, came into Tokyo and built an 18-bed wooden structure of two stories.

This original building is still in use and will be for some time to come. Shortly after the war the first wing, or addition, was added to the hospital. This addition had about 200 *tsubo* of floor space. (One *tsubo* is equal to 36 square feet.) In 1954 a second wing was added with a total of 347 *tsubo*.

The present wing calls for 446 *tsubo* and will give us an additional 40 beds, a new outpatient department, doctors' offices, and examining rooms. The structure will be a three-story concrete building. When it is finished we will have about 120 beds.

The Lord has blessed in many ways in the gathering of funds for this new building. Money has come in through special campaigns, the Ingathering campaign, and many personal donations by patients and friends of the hospital. It is with a prayer of thanks-



Mr. Toyozo Kato, the Mayor of Suginami-ku, speaking at the ground-breaking ceremony of the Tokyo Sanitarium-Hospital. Right: W. T. Clark, president of the Japan Union Mission, shovel in hand. To the left is Dr. Neal C. Woods, medical director of the hospital, and next to him is H. B. Ludden, the manager.

giving that we begin this structure. We have faith to believe that the Lord will provide the funds to complete the building and to furnish it without our being delayed for lack of money.

In 1959 we had a total of 53,200 outpatient calls; inpatient admissions were 3,055, with 29,273 inpatient days. Major surgeries numbered 1,784, and newborn babies more than 590. In January of this year we had 1,000 more outpatient calls than in the same month of 1959.



Ordination Service in Guayaquil, Ecuador

On Sabbath, February 6, Luis Alaña was ordained to the gospel ministry at a ceremony held in the Central church in Guayaquil, Ecuador. A stirring message was presented on this occasion by R. S. Watts of the General Conference. Pastor Alaña is a graduate of Inca Union Junior College and at present is heading the publishing and educational departments in the Ecuador Mission. He is the third Ecuadorian worker to be ordained, the others being Julio Espinosa, who is now retired, and Segundo Andrade, the mission evangelist. Pictured with Pastor Alaña (center) are R. A. Hayden (left) and B. W. Steinweg, president and secretary-treasurer, respectively, of the Ecuador Mission.

R. A. HAYDEN

Konola Academy in Liberia

By J. D. Johnson

Principal

The Konola Academy is in its twenty-third year as a religious and educational institution. Established in 1937 under K. T. Noltze, it has been steadily growing and serving a large area in Liberia.

After laying the foundation of the work, Pastor Noltze was followed by T. Ketola, who carried the work forward with the able assistance of faithful Liberian workers. One of the earliest of these workers was John H. Hollowanger, who began his service under Pastor Noltze and continued until recent years.

Beginning as a bush mission station with only a few buildings of simple construction, Konola Academy has shown an appreciable development over the intervening years. We now have a total of seventeen buildings, although most are too small for our present needs. The best and most recent of these is our administration and classroom building, with seven classrooms in addition to the office.

The early workers who have directed the growth of Konola can now see the fruits of their labor and prayers in terms of the institution's expansion and academic development. From a bush school to a fully recognized senior academy is evidence that the Lord has heard and answered prayer.

After the departure of Pastor Ketola the labor was continued by I. W. Harding. A fellow countryman of Pastor Harding, N. S. During of Sierra Leone, had been a faithful worker before him under Pastor Noltze. P. E. Giddings was called from America in 1945 to take up the responsibility of the school. After a decade of service Professor Giddings returned to America because of ill-health, and left Richard Simmons, who had been called to

relieve him, in charge. In 1957 Brother Simmons departed for a new field of labor in Nigeria, leaving Brother and Sister T. W. Cantrell to conduct the affairs of the school. When Brother Cantrell was called to serve as secretary-treasurer of the Liberian Mission, Mrs. Johnson and I, who arrived in 1957, were asked to lead out at Konola. Since then the arrival of H. E. Rieseberg, formerly serving in Nigeria, and his wife has added to the overseas staff at Konola. Presently, these two families are carrying on the duties, with the assistance of national workers.

Until 1950 Konola operated only an elementary school, and in that year it began to offer the first two years of a four-year secondary training. In 1957 the last two years were added. At the end of the 1958 school year three students were graduated as members of our first senior academy graduating class.

In our third year of operating as a senior academy our high school enrollment increased one hundred per cent. From 22 students in 1957 the enrollment increased to 42 in 1959.

Besides the increase in enrollment there was an increase in Christian service offered by the school. Apart from the regular Bible studies, we began to offer a special course in intermediate evangelism designed to train young men in bush evangelism. Thus the course offers excellent opportunities for those interested in future work as ministers and also helps to meet present needs.

Vocational Education

A program in vocational education has been another recent addition to the academy curriculum. Industrial arts in one form or another is an important feature of our schools the world over. Konola Academy in a country that is making great strides in nation building, along with industrial and technical development, has need for training young people in various trades so as to prepare them to take their place in the great task of building up the nation. The boy or girl trained to use head, heart, and hands for the service of God and the good of his country is a boy or girl well prepared for life. There is a course in home economics offered to the girls.

Our mission land has a large portion devoted to rubber farming, which is a major enterprise in Liberia. At present we have about 1,100 trees planted, which will not be ready to tap for another three or four years. This is really a small number of trees in terms of rubber farming; nevertheless we are planning for the time when we shall have enough set out to

provide needy students with a source of extracurricular employment.

Last year we graduated two students from the academy and fourteen from the elementary school. Our present dormitory enrollment is 119 students, and in addition to this we have some day students who live in nearby villages. This year for the first time we have issued an academy bulletin, which is intended to give Liberians a more positive understanding of the quality and nature of education in our institution. We hope that this will create a desire on the part of more people to enroll their children in our school. It will then be left to us to convince them that they have made the right choice.

The funds and scholarships our brethren overseas send do much to dispel spiritual darkness, uplift Christ, and expand Christian education. Only in the day of the Lord will the total effect be realized.

May the Lord continue to direct us as we endeavor to carry out His urgent command, "Go ye therefore, and teach all nations" (Matt. 28:19).

Mental Health Week in Southern New England

By David Ruggles, M.D.

Conference Medical Secretary

What makes us feel as we do? What are the effects of our thinking? How are our moods brought into being by factors such as our physical state of health? How do these moods influence the people around us? Attention was called to the study of these themes in the 19 church schools of the Southern New England Conference during Mental Health Week, April 25-29.

Marilyn Kueffner, R.N., made arrangements for student nurses in their sophomore year of training at the New England Sanitarium and Hospital to prepare dialogs, demonstrations, posters, quizzes, and object lessons as a part of their training in public health. Millie Urbish, elementary supervisor of the Southern New England Conference, prepared a teacher's bulletin on the subject, giving ideas and examples of what the teachers



Religious Counseling Class at Glendale Sanitarium

A sixteen-week course in the principles of counseling was recently completed at the Glendale (California) Sanitarium Clinic. Chaplain W. B. Bristow and Dr. Louis J. Klingbeil, director of the clinic, organized and directed this class, which met every Wednesday morning from 7:30 to 9:00 in the auditorium. The classes were designed to aid ministers, teachers, social workers, chaplains, and others interested in helping people with personal problems. The course was sponsored jointly by the clinic and the Southern California Conference.

Mr. Clinton E. Phillips, from the Department of Marriage Counseling of the

Institute of Family Relations in Los Angeles, was the main instructor for the course. In addition to formal lectures, case reports were presented by those in attendance and clinical material was presented by specialists in various fields.

Plans are now under way to continue the classes through the summer on a once-a-month basis. In the fall another course will be offered; enrollment is open to any qualified person interested in counseling.

The picture shows the ministers and others who attended the recent course.

W. B. BRISTOW
Chaplain

could do to observe a health week devoted to mental hygiene. Dr. David Ruggles prepared background material for the orientation of the student nurses as they prepared to venture into health education on the elementary level.

Each school was visited by a team of three or four nurses and one or two advisers, who presented a program, usually to one or two rooms of pupils at a time. Wayne Thurber,

conference superintendent of education, and Vernon Becker, educational secretary for the Atlantic Union, spent a day with them, as did Esther Oldham, R.N., director of health education for the New England Sanitarium, and Nancy Coon, R.N.

In deep and dimly lit recesses of the mind often are hidden habits of thinking and habits of feeling around which curl the roots of a problem that to external observation would appear to be a spiritual or moral problem only. In our day-by-day living our emotions, which are often matters of habit, affect us more than is realized. Patterns of thinking become habitual for good or for ill, and habits become fixed by long-continued repetition.

Building habits of clear thinking and laudable mental traits, and learning to understand the emotions that are a God-given part of us, will not only prevent mental illness but prepare us for effective living and spiritual overcoming.

The boys and girls in the schools and the men and women nurses in training were introduced in a new degree to these concepts, and they will profit greatly if this important field of study is pursued further. It is realized that only a beginning was made, but it was significant, and of value to all who participated.

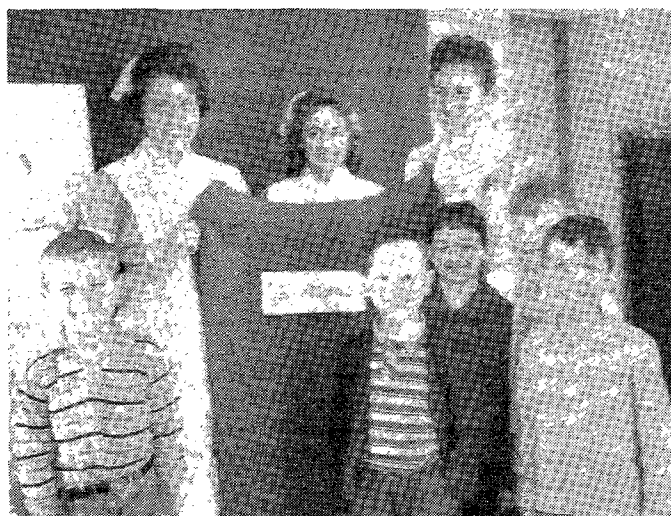
Ingathering Victory in Southern Asia

By O. W. Lange

Division Departmental Secretary

The blessing of the Lord has been upon His people in Southern Asia in a marked way during the 1960 Ingathering campaign.

In spite of greater handicaps and interruptions the 1960 effort has



Three student nurses from the New England Sanitarium participated in Mental Health Week in Southern New England. Shown with students from the Hudson, Massachusetts, church school are (left to right) Beverly Henry, Gail Morgan, and Sandra Ricker.

shown a marked increase over 1959. Everywhere God has impressed men in a wonderful way to give of their means.

The campaign has been the most spiritual in our history, and I believe a greater impact for God has been made.

During 1959 the Oriental Watchman Publishing House brought out a full-message magazine in English called *Our Times*. For the Ingathering campaign, in addition to the annual pictorial survey of the medical-educational work of Seventh-day Adventists, the publishing house printed an



Prince Edward Island Ordination

R. W. Taylor has just been ordained to the gospel ministry. In the picture he and his wife are shown talking to Andrew Fearing, associate secretary, General Conference Ministerial Association.

Pastor and Mrs. Taylor have been working on Prince Edward Island for about three years. While there he has raised up a new company of believers at Murray River. Now they will go as missionaries to central Brazil, where their dedicated young lives will be used in service in cities along the Amazon River.

P. MOORES

President, Maritime Conference

extra 10,000 copies of this magazine to be distributed as sample copies for the donors to the Ingathering.

Every report that has come from the field bears rich evidence that God has moved the hearts of Christian and non-Christian men alike to give to this cause.

V. P. Muthiah, home missionary secretary for the Western India Union, in telling of his experiences while Ingathering with his partner, reported that he was often impressed to mention to the non-Christian men he approached that three and not two were speaking to them, the third being the Spirit of God speaking to the heart. On one occasion a Hindu gentleman, who was known to be eagerly seeking to increase his money rather than give it out, ordered his son not to give Rs.10 but rather Rs.25 to the men who were working with God.

All the workers and laymen cooperated in this task. O. O. Mattison, president of the division, and all the officers faithfully supported the work. Elder Mattison gave a few days of his busy time to the Ingathering work in politically torn Kerala, where he is no stranger. He arrived in North Kerala by air the day after the last elections. A. Joseph, local section president, met him at the airport to take him to the mission headquarters.

On their way they noticed that the car of one of their donors was parked near his office, so they stopped to solicit him. This man, who usually gave Rs.151, was so pleased with the results of the elections that although he had spent large funds backing his political party, he volunteered to raise his annual donation to the work of Seventh-day Adventists by Rs.100.

A businessman from Italy happened to be present. This man could not speak English and Elder Mattison could not speak Italian. The Indian businessman who had just donated spoke Italian, so he canvassed the man and secured Rs. 100 as a donation from him.

March 5 was set aside as Uplift Victory Day (Ingathering is called Uplift here). Never has so much been gathered so quickly by workers and laymen in this division. At the time of writing more than Rs.315,000 has been received.

From Home Base to Front Line

Elder and Mrs. A. I. Krautschick, returning after furlough, sailed on the S. S. *Arna Maersk*, from San Francisco, California, May 19, for Singapore. Sister Krautschick's maiden name was Margarethe Helene Heller.

Germany is the home country of Brother and Sister Krautschick. They spent a part of their furlough in that country. Since 1938 they have served in the Orient in various locations. Brother Krautschick will now assist in the work of the Far Eastern Division treasury office.

Dr. and Mrs. S. A. Nagel and three children sailed from Montreal, Quebec, on the S.S. *Sylvania*, May 26, for England, en route to Nigeria, West Africa. They are returning after furlough. Prior to marriage Sister Nagel's name was Edith Louise Hill. This missionary family was first sent to Nigeria in 1946. Dr. Nagel has served as medical secretary in the West African Union Mission and as medical director of the Ile-Ife Mission Hospital in Nigeria. He will connect with the Jengre Mission Hospital in North Nigeria upon returning to the field.

Norma Evelyn Eldridge, of Loma Linda, California, left Los Angeles, California, May 29, for Okinawa. Miss Eldridge is a daughter of Elder and Mrs. Paul Eldridge, who have been stationed as missionaries in Japan and the Philippines since 1937. Miss Eldridge has a B.S. degree in Nursing and Public Health Nursing. During the past year she has been connected with the Loma Linda Sanitarium and Hospital as a nurse. She has accepted an appointment to help with the nursing services in the clinic and new hospital in Okinawa.

Dr. Mary C. McNeill, of Cumberland, Kentucky, left New York City, May 30, for India. While in college she served as a secretary. In 1953 she completed the medical course at the College of Medical Evangelists. Since July of 1958 she has served as a consultant in obstetrics and gynecology with the Cumberland Valley Medical Group, in Cumberland, Kentucky. She will connect with the Giffard Memorial Hospital in Nuzvid, India, as a physician.

E. W. DUNBAR

Into an Unentered Region of Netherlands New Guinea

(Continued from page 17)

The next morning the chief of the village begged us to send them a teacher. He said they would move the village to a better place, ask their neighbors to join them, and build a church, a school building, and a house for the teacher. We felt sad that we could not promise definitely to send them a teacher. How long must these people wait to be taught the good news of the gospel?

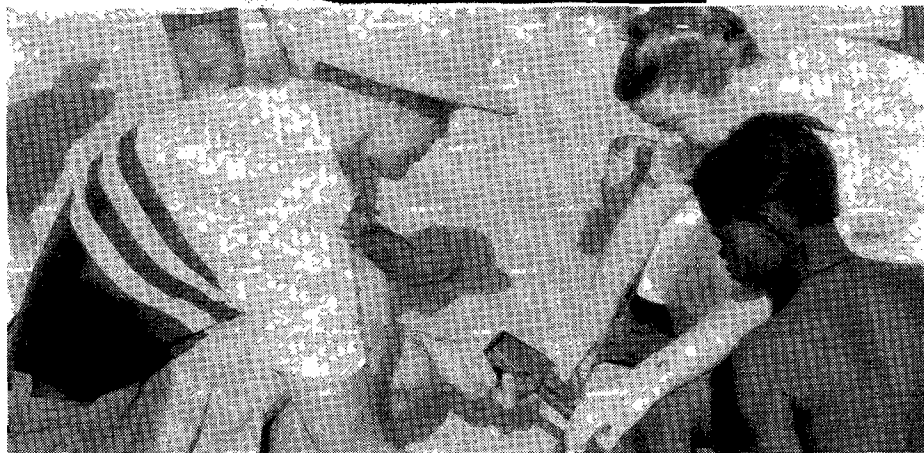
As we left them the next day, they sent a delegation with us, because

they said we had to cross dangerous swampland and they wanted to be sure we got through without mishap. At first we did not think much of their fears, but we accepted the delegation anyway. When we came to the swampland we found they had not exaggerated the dangers. Two or three of the men ventured out and jumped from one covered place to the other, cutting down small trees and shrubs to be used as steppingstones for us who followed. We walked single file.

I used a stick to test the "path" in front of me, to see whether there was solid ground where I was to step. My pole was nine feet long, but it went clear down in the mud. The only safety lay in following the guide. This dangerous stretch lasted for three miles. It was a relief to reach safer ground again. This kind of travel is slow, but we thanked the Lord that He had brought us through safely.

The next ten days were more trying and exhausting than those we had

CHURCH CALENDAR FOR 1960



What Sort of People . . . ?

What sort of people are the missionaries you send here and there into every land?

In *The Seventh Day*, a book soon to be published for non-Adventist readers by the McGraw-Hill Company, Booton Herndon, well-known writer, surveys Adventist work round the world. A discerning observer of people, he says this about Adventist mission workers:

"The perfect missionary prospect is a rare combination, whether his work will be as an evangelist, construction and maintenance worker, doctor, nurse, medical technician, or whatever.

"He must be so filled with the love of God and his fellow men that he is willing to undergo severe discomfort to serve them. At the same time he must be tough enough, mentally and physically, to face the adversities he is bound to encounter. The foreign

missions service does not want sissies, nor the pompously pious, nor the fastidious. Any mission worker must have a thorough theological knowledge, a sound constitution, and good health. And it also helps to have a sense of humor!"

Here are the people your sacrificial offerings are sending to the ends of the earth to spread the good news of salvation, of a Saviour soon to come; level-headed people, alert, dedicated, sympathetic to human problems, eager to serve.

For so many of us they can be the "other self" as we give to equip and support them, and as we pray for their success in service. Soon we will have an opportunity to give an offering of special significance to advance this work all round the world—the important Midsummer Offering. *Let us respond to this opportunity as if it were our call to personal service.*

Remember the Midsummer Offering

July 9, 1960

REVIEW AND HERALD

already endured. As we neared the mountains and had to walk on narrow ridges, it seemed at times that we could not take another step; but we struggled along. The Lord gave us strength to reach our goal, and kept us in good health. It was marvelous that we did not meet one hostile tribe; everyone we met was friendly and eager to help us.

As we neared our destination the country seemed to be more densely populated. Many villagers asked us for teachers. We spent a Sabbath in one village where we had to stay three days because the river was so swollen from the recent rains that it had risen eight or nine feet in one night. We conducted a service in their ghost house! This was probably the first time a Christian meeting had been held in a ghost house in West New Guinea.

These ghost houses are used by the people when they conduct festivities in connection with their spirit worship. At that time many pigs are slaughtered and eaten with other food that has been offered first to the spirits. In these ghost houses one can see many symbols of fertility, and the purpose of these feasts is to promote the fertility of the soil and the people. They live in constant fear of the evil one and his power.

Oh, how these people need the gospel of Jesus Christ to free them from the bondage of fear and superstition. We hope that soon we may be able to open work among these tribes.

• In Brief •

OVERSEAS

Middle East Division

- R. A. Wilcox recently made a visit to Benghazi, Libya, to care for some of the hospital needs and to help in the transition period as Dr. Rouhe was leaving and Dr. Randolph was arriving for temporary service.

- E. L. Gammon and family are now at Middle East College, where he has taken up his duties as president of the college.

- L. C. Miller, of Montana, has arrived with his family in Istanbul, Turkey. He already has begun a year of concentrated study of the Turkish language and he will take a special interest in the temperance promotion.

- The Middle East Press has recently published a new 96-page booklet in Arabic entitled *The Lord's Day*.

- Antoine Jabbour, who has served for some time as secretary-treasurer of the Jordan field, has accepted a call to assist with the treasury work at Middle East

College in Lebanon. A. W. Fund, from the division office, went to Jordan to audit the books before turning them over to the new treasurer.

NORTH AMERICA

Atlantic Union

- Several additions to the faculty at Atlantic Union College have been announced. Mrs. Elizabeth Bentley, Leonard L. Nelson, and Herbert E. Douglass will join the college as, respectively, dean of women, assistant professor of English, and chairman of the religion department. Mrs. Bentley comes from Washington Missionary College, where she has served as dean of women for the past three years; Mr. Nelson, currently employed at the College Press, South Lancaster, as superintendent, previously taught English at Union College. Elder Douglass, currently an associate professor of religion at Pacific Union College, is an alumnus of Atlantic Union College '47.

- G. Eric Jones was re-elected president and Fred Minner was re-elected secretary-treasurer at the thirty-sixth biennial session of the Greater New York Conference held in the New York Center on April 24. The conference departmental staff also was re-elected. Delegates numbering 255, from 45 churches, heard M. V. Campbell, vice-president of the General Conference, open the session, and then listened to reports of progress during the past two years. W. J. Hackett, C. H. Kelly, F. R. Aldridge, L. E. Esteb, and V. W. Becker, from the Atlantic Union Conference, gave valuable counsel during the day.

- On April 18 a ground-breaking ceremony was held for the new Wayland, New York, church. R. W. Moore, president of the New York Conference, shared with Mayor Eugene Pealer of Wayland the privilege of turning the first sod for this new structure. Others who participated were George Fandt, pastor of the Evangelical United Brethren church; R. C. Mills, conference secretary-treasurer; Vic Kuhn, excavator; Max Day, builder; and J. S. Blahovich, district leader.

- Two weeks after the dedication of the new Wickford, Rhode Island, church, G. A. Coffen, district leader, baptized 5 persons, bringing the total number of baptisms in the Providence district to 18 thus far this year. Others are preparing for baptism in the near future, states Richard Gage, associate pastor. Mr. and Mrs. Donald Morton joined the Wickford, Rhode Island, church; Mr. and Mrs. Richard Bromley, along with Mary Jane Harvey, joined the Putnam, Connecticut, church. The last three candidates were brought to the baptism by Rolf Lindfors, pastor of the Putnam church.

Central Union

- As the result of a two-week series of evangelistic meetings held in Kansas City, Missouri, by E. E. Cleveland, associate secretary of the Ministerial Association of the General Conference, 90 persons have shown a definite interest in the Sabbath. The personnel from the Central

States Conference will bind off the interest created by the meetings.

- R. E. Browning has accepted a call to connect with the White Memorial Hospital at Los Angeles, California. He was formerly pastor of the Hastings, Nebraska, district.

- On Sabbath, May 14, a new church was organized at Steelville, Missouri. H. C. Klement, conference president, and the district pastor, R. J. Roy, participated in the organization of the church. The group came into being as the result of meetings held by W. K. Smith, a retired minister, and the schoolteacher, Clarence Southard, at Bourbon.

Columbia Union

- A family of four were baptized recently in Worthington, Ohio, as a result of tuning in a Faith for Today telecast and studying the Bible lessons offered.

- Plans have been completed for a new 50-bed sanitarium just outside Tappahannock in eastern Virginia. Founders and operators of this new medical institution will be the Medical Group Foundation—the Malin brothers and their associated physicians. This is the fourth such hospital established by the group since 1942. The others are in Marion and Wytheville, Virginia, and Riverdale, Maryland.

- Washington Missionary College and its board of trustees recently honored 39 faculty members who collectively have served more than 900 years in teaching and educational leadership. Service pins were awarded those who had served 10 years or more in denominational education. The group was topped by Dr. W. J. McComb, professor emeritus of history and political science. He has been on the campus since 1937. Others who received a gold-star pin are Louise Stuart, Dr. A. W. Werline, Mrs. Leah Griffie, Mrs. Edyth James, Dr. H. A. Lindsjo, Dr. E. I. Mohr, T. G. Weis, S. W. Tymeson, Irene Walker, and Linnie Keith.

- The fourth annual H. M. S. Richards lectureship on preaching was conducted in Takoma Park, Maryland, early in May, cosponsored by Washington Missionary College and the Columbia Union Conference. The speaker this year for the eight-lecture series was Dr. Edward Heppenstall, of Potomac University. More than 200 ministers and theological students attended the four-day event.

Lake Union

- David Russell, Emmanuel Missionary College senior mathematics major, has received a fellowship of \$7,800 from the U.S. Department of Health, Education, and Welfare. This will provide for three years' graduate study at the University of Minnesota, in Minneapolis. Mr. Russell plans to work toward a Ph.D. in mathematics in preparation for denominational service.

- The report for Big Week, April 22-28, revealed that the Lake Union literature evangelists delivered \$31,241.43 worth of books, and enrolled thousands of persons in the Bible correspondence courses. Honors went to Nick Tallios, of the greater Chicago area in Illinois, as the one with the highest deliveries. His total

was \$2,867.50, which we believe is the highest in North America.

- A dedication service was held for the Cadillac, Michigan, church on June 4. N. C. Wilson, Michigan Conference president, spoke on Friday evening; G. E. Hutches, Lake Union educational secretary, delivered the eleven o'clock sermon Sabbath morning; and Jere D. Smith, president of the Lake Union, gave the dedicatory sermon on Sabbath afternoon.

- A special Investiture service was conducted at Holly, Michigan, by L. C. Caviness, youth leader for the conference, on Tuesday evening, April 26. At this time 111 church school students received special honors. All students in grades 7 and 8, taught by Jack Stiles, received honors, and 12 were recognized as Explorers and 2 as Guides. Mrs. M. E. Wright presented 28 from grades 5 and 6, who were invested as Friends and Companions and received honors; Mrs. William Ernest had 19 Builders and 13 Helping Hands from grades 3 and 4; Mrs. Charles Glidden presented 18 Busy Bees and 19 Sunbeams.

North Pacific Union

- F. E. Schlehuber of the Auburn Academy faculty has taken up his new responsibilities as principal of the Upper Columbia Academy. He replaces J. V. Peters, who has accepted a call to be assistant professor in the department of education at Walla Walla College.

- Four adults and three juniors of the Hamilton, Montana, church are calling at every home, distributing tracts and inviting the people to enroll for the Voice of Prophecy correspondence course. To date they have secured more than 100 enrollments.

- Harold T. Ochs, from the Upper Columbia Academy staff, has accepted an invitation to serve as principal of Columbia Academy at Battle Ground, Washington. He replaces W. L. Schoepflin, who is transferring to the office of the Oregon Conference as assistant to the treasurer of the conference association.

- Claude C. Barnett, assistant professor of physics at Walla Walla College, received his Ph.D. degree from Washington State University, Sunday, May 29, having recently completed his dissertation.

- From March 6 to May, the Magic Valley churches in the Idaho Conference engaged in two series of meetings under the leadership of D. T. Watts and R. R. Cronk. Twenty-four persons were brought into the truth as a result of the two series in Twin Falls and Jerome.

- On May 28 eight persons were baptized in the Columbia River, six of whom were students from the upper grades of the Hermiston, Oregon, church school. Melvin Oss is the church pastor.

- The C. C. Weis family have returned to the United States from a term of service in the Australasian Division and have connected with the Oregon Conference, where Elder Weis will be in charge of the Bend district of five churches. Merlin Kretschmar, who has been in charge of the district, and his family expect to leave early in July for South America.

Pacific Union

- A. W. Millard, currently director of student counseling at Pacific Union College, has accepted the invitation to serve as dean of students. Assisting him in this work will be Elenor Spoor, who is presently serving in the public relations office. New staff additions at PUC will be D. M. Warren, principal of Golden Gate Academy, to assist with the teacher training program; Carl Coffman, pastor of the Napa, California, church, and Leo R. Van Dolson, union evangelist and director of the Osaka Center in Osaka, Japan, to teach in the religion department; and Lowell Smith, on the staff at Southern Missionary College, to teach organ.



Those Adventurous Years

By Virgil E. Robinson

Southern Publishing Association, \$3.50.

A great-grandson of Mrs. Ellen G. White writes here the charming story of his life from his childhood days near Elmhaven, the home retreat of his great-grandmother, to his induction into mission service in Africa. His playmate was Arthur White, his uncle, three months his senior, and now secretary of the White Estate of the General Conference, and in charge of the Ellen G. White Publications.

Many names familiar to old-time Adventists are sprinkled in the narrative—Arthur and Herbert White, Does and Ella Robinson, Sara McEnterfer, Professor Washburn, the Farnsworths, the Westphals, and many others. The usual pranks and misadventures of childhood that threaten to turn many a parent's head gray are recounted with evident relish at the recollection of them. All the vicissitudes of an Adventist preacher's movings from place to place and the wonder of each shifting scene from a schoolboy's eyes make a panorama of interesting episodes. The cold, hard winters of Colorado perhaps induced the author to his later decision to go to Africa as a missionary!

The alumni of Campion Academy will revel in the story of events and people of that institution forty-odd years ago. One of the more exciting episodes was the motorcycle ride of the family to Nashville, Tennessee, with its near tragedy. Any boy will enjoy the graphic portrayal of the train ride that took the Robinson family to California and back to the East Coast for the journey to Africa. Then follow days on board the *Celtic* and the happy arrival at Cape Town. Old and young will enjoy this true story.

- Between April 6 and May 24 Elder and Mrs. Ernest Lloyd spoke in more than forty meetings, small and large, in the four California conferences, mostly among the youth of six academies. They presented the subject of the Spirit of Prophecy, illustrating the talks with pictures and relating experiences and stories connected with the life and work of Ellen G. White.

- Two hundred and thirty officers and men attended the Pacific Union Conference 1960 Medical Cadet Corps bivouac, which was called Operation Endurance. The bivouac was held at Southern California Conference camp at Cedar Falls under the direction of Harry Garlick.

- A. L. Tomlinson has been elected to serve as treasurer and manager of the Southeastern California Association of Seventh-day Adventists. He replaces Otis A. Hudson, who has been in this work in the conference for ten years and recently resigned.

Southwestern Union

- The 66th annual commencement exercises at Southwestern Junior College graduated 125 seniors—90 academy and 35 college. Dr. Clyde T. Colvert of the University of Texas delivered the commencement address.

- The amount of money raised in the Southwestern Union during the 1960 Ingathering crusade is the equivalent of salaries and expenses for about 75 workers.

- Two new districts have been added to the Arkansas section of the Arkansas-Louisiana Conference; namely, Helena, Arkansas, to be pastored by V. O. Schneider; and Harrison, Arkansas, with E. A. Lemon serving as district pastor.

- For the past nine years six active laymen of the Albuquerque Spanish church in New Mexico have brought hope and courage to thousands of people through their radio ministry. Their weekly broadcast, known as Heralds of the Morning, is entirely self-supporting.

- Reports indicate that Operation Fire-side will be the most successful MV project ever launched in the Southwestern Union.



APPLEGATE.—John Ira Applegate, born Dec. 5, 1876, at Sheephead Bay, N.Y.; died May 14, 1960, at Cape May Court House, N.J. In 1899 he was married to Ada Millar, and in 1914 he became a member of the church. Surviving are his wife; a daughter, Edna Sutter of Glendale, Calif.; three grandchildren; and four great-grandchildren.

BALL.—Lena Gertrude Ball, born Dec. 6, 1892, in Lane, Tenn.; died March 30, 1960, in Cleburne, Tex. She was united in marriage with J. H. Ball and they began teaching church school in the Southwestern Union. For many years they served in Oklahoma in this capacity. Later they moved to Houston and then to Keene, Tex. Surviving are her husband; four sons, Julian A. of Cresson, Dr. James E. of Mt. Pleasant, Ray H. of Irving, Tex., and Dr. W. Clyde of Corcoran, Calif.; a daughter, Mrs. James L. Bothe of Dallas, Tex.; nine grandchildren; one great-grandchild; and two sisters, Mrs. Eva Lowry of Keene, Tex., and Mrs. J. B. Carter of Loma Linda, Calif.

BEESON.—Lucy Beeson, born in Montevideo, Minn.; died April 2, 1960, at Yacolt, Wash., aged 90 years. In 1897 she united with the church. Those who survive are three sons, Clyde, Lloyd, and Hillis Stevens; four daughters, Mable Erhart, Alda Sailor, Lorraine White, and Enid Grabe; 15 grandchildren; 21 great-grandchildren; a brother, Perce Clark; and a sister, Effie.

BROOKS.—Katie M. Brooks, died March 12, 1960, at the age of 80, and was buried at Granbury, Texas. Her husband and son preceded her in death. She was the only Adventist in the town where she lived for more than 50 years. She enjoyed attending camp meeting at Keene, Tex.

CALL.—Evelyn Rosalee Call, born May 10, 1900, in Eden, Vt.; died April 20, 1959, at Randolph, Vt. In 1921 she was married to Tenney C. Call. Those who survive are her husband; a son, Oakley; a daughter, Mrs. A. W. Jobes; and three grandchildren. [Obituary received April 27, 1960.—Eds.]

CAMPBELL.—Arthur F. Campbell, born July 14, 1903, at Divide, Colo.; died at National City, Calif., April 15, 1960. He was baptized in 1936. In 1946 he married Martha Miller. For the past six years he resided in National City. Besides his wife he leaves his mother, Florence Campbell, and a brother, Denver Campbell, both of Canon City, Calif.; and two sisters.

CARTER.—Lena Rust Carter, born Sept. 26, 1876, in Grand Prairie, Tex.; died April 10, 1960, at Longmont, Colo. She and her husband, L. N. Carter, were connected with Keene Industrial Academy and Southwestern Junior College for 33 years. The survivors include two sons, Elder Lee Carter, Denver, Colo., and Elder Glenmore Carter, Little Rock, Ark.

COOPER.—Olen Edson Cooper, born March 1, 1914, at Berrien Springs, Mich.; died May 3, 1960, at Berrien Springs. Left to cherish his memory are his mother, Mrs. O. R. Cooper, and a brother, Dana Winter Cooper, both of Berrien Springs.

CRAIG.—William H. Craig, born Sept. 3, 1882, in Fairgrove, Mich.; died in Palmetto, Fla., at the age of 77. For 57 years he was married to Lillian V. Arnold. He operated a grocery store for a number of years in Battle Creek, Mich. For the past 32 years he owned and operated Craig's Berry Farm near Battle Creek. The survivors are his wife; a daughter, Alice Knuth of Battle Creek; and two grandchildren, Marie Ward and Howard Midgely, both of Battle Creek.

CROSS.—Ellen Armstrong Cross, born Aug. 30, 1879, at Hillsdale, Mich.; died March 10, 1960, in Orlando, Fla. She attended Battle Creek College, and in 1900 was married to William N. Cross. She served as Bible instructor in the Michigan and Indiana conferences as well as with evangelistic efforts for 37 years. In 1955 she moved to Florida but continued her soul-winning work and became a charter member of the Apopka church. The survivors are two sons, Carroll N. of Maitland, Fla., and Edwin R. of Highland, Calif.; seven grandchildren; seven great-grandchildren; and a sister, Nina Guthrie.

CROUSE.—Judson Luther Crouse, born Feb. 24, 1882, in Kansas; died in Fullerton, Calif., April 10, 1960. For many years he taught music, Bible, and English in denominational schools, including Stuart Academy in Iowa, Southern Training School in Graysville, Tenn., Union College, Lincoln, Neb. In 1904 he married Emma Anderson. The survivors are a son, Kenneth; a daughter, Ivamae Lee; and two grandchildren.

CURTIS.—Bertha Augusta De Cou Randall Curtis, born Aug. 22, 1885, at Vassar, Mich.; died at Clermont, Fla., Feb. 21, 1960. She was baptized at an early age. In 1909 she married Harry L. Randall, and to this union two children were born, Lawrence and Herbert. In 1927 she married Fred L. Curtis. Surviving are her son Lawrence H. Randall of Orlando, Fla.; a brother, Fred De Cou of Flint, Mich.; and three sisters, Mrs. C. M. Eaton of Holly Hill, Fla., Mrs. Enoch George of Englewood, Colo., and Mrs. Kenneth Boland of Pacoima, Calif.

DAUNS.—Maude G. Dauns, born Oct. 3, 1903, in Johnstown, Pa.; died at Dade City, Fla., May 4, 1960. In 1936 she was baptized. Left to mourn are her husband, Joseph L.; a son, Robert; two daughters, Louise Hartshorne and Ilene Stone, all of West Chester, Pa.

DE YOUNG.—Jennie De Young, born Dec. 6, 1876, in the Netherlands; died in Morganton, N.C., April 19, 1960. In 1891 she came to the United States. Later she was baptized by Elder I. H. Evans. She served as a Bible instructor for the Michigan Conference for more than 50 years, working in Grand Rapids, Muskegon, Holland, and in the Petoskey area. She is survived by a sister-in-law, Mrs. Miner De Yong of Holton, Mich.; three nieces, Mrs. Fred Evers of Petoskey, Mich.; Mrs. George Sherman of Indianapolis, Ind.; and Mrs. Mary Miley of Holton, Mich.; and a nephew, Maynard De Young of Holton.

ERICKSON.—Jodie L. Erickson, born Dec. 28, 1957, in Lincoln, Neb.; died April 27, 1960, in Walla Walla, Wash. Mourners include the parents, Mr. and Mrs. Newell Erickson of Walla Walla, Wash.; her sister, Cynthia Kay; the grandparents, Mr. and Mrs. Erving Erickson and Mr. and Mrs. George Lewis, all of Lincoln, Neb.

FINK.—Pearl Beaty Fink, born April 8, 1897, near Chokio, Minn.; died April 19, 1960, in Loma Linda, Calif. She was graduated from Maplewood Academy and then taught church school one year.

She attended business college in Mankato, Minn., after which she was employed by the Minnesota Conference until 1920. Then she accepted employment at the College of Medical Evangelists. In 1922 she married Chester C. Fink, who survives. Other survivors are a daughter, who is the wife of Dr. Gordon Thompson of Loma Linda, Calif.; a son, Donald; six grandchildren; two sisters, Mrs. Margaret Weland of Portland, Oreg., and Mrs. Dow James of Fortuna, Calif.; and a brother, Earl Beaty of Berrien Springs, Mich.

FRIESEN.—John Friesen, born Aug. 10, 1875, in Russia; died April 20, 1960, near Walker, Mo. He had made his home in Missouri since 1923. He leaves two sons, John W. and Immanuel, both of Walker, Mo.; one daughter, Lillian G. Grant of Hollywood, Calif.; a sister, Mary Bartsch of Dinuba, Calif.; a brother, G. J. Friesen of Fresno, Calif.; five grandchildren; and several great-grandchildren.

HAINES.—Arty Frank Haines, born Aug. 3, 1875, in Big Prairie, Mich.; died in Mountain View, Calif., April 25, 1960. He joined the church at the age of 20 and trained for service at Walla Walla College. He gave more than 41 years to the publishing work, mainly at the Pacific Press Publishing Association. He was the printer of Alma E. McKibbin's first Bible textbook, as well as of M. E. Cady's first book. In 1904 he and Viola Weseman were united in marriage. He spent nine years with his family in the Canal Zone and Jamaica, working in our publishing plants. Left to cherish his memory are his widow and a daughter, Madge Haines Morrill of Mountain View, Calif.

HEMMRICH.—Louis G. Hemmrich, born March 13, 1906, in Topeka, Kans.; died at La Sierra, Calif., April 14, 1960. He accepted the truth at the age of 19 and a short time later held evangelistic meetings with a friend in Kansas, winning many to the truth. In 1936 he married Ella Schul. For some time he was a literature evangelist and then became assistant publishing secretary in the Southeastern California Conference. Later he was publishing secretary for the Nevada-Utah Conference. He served in this capacity for ten years, working in the Northern, Central, and Southern California conferences. For five years he was a salesman for the Loma Linda Food Company and was employed there at the time of his death. The survivors are his wife; a daughter, Louella; and a sister, Mrs. C. S. Gavitt of Topeka.

JOHNSON.—Arnold D. Johnson, born Jan. 24, 1899, in Redlake Falls, Minn. He lived in Montana and Idaho and attended Laurelwood Academy, where he was baptized. Later he attended Walla Walla College and in 1920 married Lettie Mae Osborn. They taught school for several years in Washington State. In 1931 he was graduated from the College of Medical Evangelists. Following his medical internship in California, they moved to Seattle, Wash., where he remained in practice until his death in April, 1960. He was the medical secretary of the Washington Conference. The survivors are his wife; a sister, Malvina Johnson of Coeur d'Alene, Idaho; and three brothers, Lee of Coeur d'Alene, Roy of Scottsdale, Ariz., and Goodwin of Hayden Lake, Idaho.

JOHNSON.—Julia Lyche Johnson, born June 15, 1870, near Oslo, Norway; died April 8, 1960, at Ardmore, Okla. She was a student nurse in Oslo when she was converted. Immediately she was asked to go to the unentered islands along the northwest coast of Norway. For 20 years she worked there, nursing the sick and bringing them the Advent message. She also sold hundreds of copies of *The Great Controversy*. In 1905 she came to the United States and worked as a Bible instructor in Brooklyn, N.Y. From 1910 to 1917 she was a teacher and matron at the Hutchinson Theological Seminary in Minnesota. She married Elder O. A. Johnson in 1917. After the death of her husband in 1923, she moved to Ardmore, Okla., and then spent some years at Loma Linda, Calif. Later she returned to Ardmore. The survivors are a son, Roy M. Johnson of Ardmore, a foster son, General Floyd Wergeland, deputy surgeon general of the Armed Services, Washington, D.C.; and two grandchildren, Dr. Orey Johnson and Mrs. Martin Cassidy of Ardmore, Okla.

JONES.—Ella Olga Busse Jones, born July 21, 1887, in Germany; died at Loma Linda, Calif., May 6, 1960. She was baptized in 1930 and became a member of the Fullerton church. She was a member of the Loma Linda Hill church at the time of her death. The survivors are her husband, Hubert Leroy Jones of Loma Linda, Calif.; a son, Alfred H., of Loma Linda; three daughters, Vernice Hanson, Glendale, Calif.; Margaret Hacker, Orland, Calif.; and Eileen Nutter, Loma Linda; ten grandchildren; one great-grandchild; a brother, August Busse of Ojai, Calif.; and a sister, Hilda Becker of Dundee, Iowa.

KLOPFENSTEIN.—Lloyd D. Klopfenstein, born May 20, 1913, in Takoma Park, Md.; died March 6, 1960, in Keene, Tex. He lived in Oshawa, Canada, New Market, Virginia, and again in Takoma Park, Md. In 1935 he was graduated from Washington Missionary College. He became principal of Edgecomb Junior Academy in Baltimore, Md., in 1936. Then he served as a teacher at Plainfield Academy, Plainfield, N.J. From 1941 to 1946 he served at Plainview Academy in South Dakota, and from 1946 to 1952 at Sheyenne River Academy in South Dakota. He was appointed head of the industrial education department of Southwestern Junior College in 1952, which position he held until his death. In 1935 he married Vera Welden, who survives; also surviving are a daughter, Nancy; a son, Donald; a brother, Dr. Clarence Edwin Klopfenstein of Dallas,

Tex., and two sisters, Mrs. W. W. Whelpley of Colorado Springs, Colo., and Mrs. W. R. Lohmann of Miami, Fla.

LEWELLEN.—Russell R. Lewellen, born Sept. 14, 1893, at DeWitt, Mo.; died April 24, 1960, at Kansas City, Mo. His memory is cherished by his brother, Harry E. Lewellen of Bosworth, Mo., and three nieces, Pearl Elizabeth and Harriet Lewellen of Kansas City, Mo., and Mary E. Grandstaff of Concord, Ark.

MAGUIRE.—Ruth Travis Maguire, born Aug. 7, 1908, in Natick, Mass.; died in Boston, Mass., March 24, 1960. In 1926 she married Fred Maguire, and to this union was born a son, Fred True Maguire. She held membership in the Norridgewock, Maine, church.

MARSHALL.—Jesse S. Marshall, born Sept. 9, 1888, in Monroe, Iowa; died April 29, 1960. He heard Sister White speak at a camp meeting and decided to be baptized. He completed the ministerial course at Emmanuel Missionary College in 1914 and was united in marriage the same year to Marian Bissett. He was called to be a teacher at Graysville Academy in Tennessee, and from 1915 to 1918 was dean of men at the academy one year and at Southern Missionary College two years. In 1918 he returned to Emmanuel Missionary College for further study and acted as dean of men. The following year he was graduated from college and accepted a call to serve as director in the River Plate Junior College in Argentina. He remained there for about 15 years. In 1929 he was ordained. In 1934 he was called to be educational secretary of the Antillian Union. After finding a location for our college in Cuba, he worked the following 14 years to build up our institution in Santa Clara, Cuba. Left to cherish his memory are his wife; a brother, Ben C. Marshall of Boulder, Colo.; and two sisters, Daisee Donnell of Dubuque, Iowa, and Grace Turner of Denver, Colo.

MILLER.—Chlo Wood Miller, born May 24, 1871, in Missouri; died in Fairfield, Calif., April 23, 1960. She spent several years at Battle Creek College, and in 1893 was married to Albert E. Miller. She was a member of the Springfield, Ohio, church until her husband's death in 1935, and then was associated with the Washington Sanitarium until her retirement in 1941. She then attended church in Richmond, Virginia, and later transferred her membership to Vacaville, Calif. The survivors are two daughters, Mrs. Elizabeth Spohn of Fairfield, Calif., and Mrs. James W. Smith of Ashland, Va.; eight grandchildren; and 15 great-grandchildren.

OSWALD.—E. H. Oswald, born July 15, 1886, in Campbell County, S. Dak.; died April 27, 1960, in Lodi, Calif. He attended Elk Point Academy in South Dakota and the Clinton Seminary, and graduated in 1919 from Union College, receiving his B.A. degree. In 1910 he began his ministerial career, and in 1919 was ordained. He served as district leader in the South Dakota Conference and was president of the field from 1924 to 1928. From 1928 to 1932 he was president of the Wisconsin Conference, and from 1932 to 1936 served as president of the North Dakota Conference. For a year following this he was president of the Minnesota Conference, and then for four years was president of the Northern Union. In 1942 he became president of the Wyoming Conference, and in 1946 went to the Alberta Conference in Canada to serve as president. In 1949 he was called to be pastor of the Hillborn church in Lodi. Following this he was pastor and district leader of the San Andreas, Altaville, and Jackson churches in California. In 1913 he married Helen Kielbauch. To this union a son and a daughter were born. Left to cherish his memory are his wife; a daughter, Miriam Takhar of Lodi; three sisters, Elsa Reiswig of British Columbia, Emma Beltz and Martha Dixon, both of Los Angeles, Calif.; and a brother, Willie Oswald of South Dakota.

PUTNAM.—Bertha Edith Putnam, born December, 1879, in Missouri; died in Pittsboro, N.C., Jan. 27, 1960. In 1897 she married Adrian E. Putnam, and 56 years ago they were baptized. In 1918 they went to Madison College, Tenn., where they became associate workers on the staff of the College until their retirement in 1945. They were also connected with the Lawrenceburg Sanitarium and Hospital, Lawrenceburg, Tenn. In 1945 they moved to Pittsboro, where they helped to establish a church. She is survived by two daughters, Mrs. Violette Willie and Mrs. K. M. Mathiesen, both of Pittsboro; two sons, Harold of Lancaster, Calif., and Dale of Columbus, Ohio; 12 grandchildren; and nine great-grandchildren. [Obituary received May 2, 1960.—Eds.]

RAMEY.—Jessie Fern Ramey, born May 21, 1893, at North Platte, Neb.; died April 24, 1960, in Kansas City, Mo., where she had made her home for more than 39 years. She did magazine work, and some years brought in over one thousand dollars for the Ingathering campaign. Left to mourn are her husband, William Ramey; a daughter, Louise Miller of Durham, N.C.; four grandchildren; a sister, Mrs. E. A. Williams of Concordia, Kans.; and a brother, Otto Pattee of Pasadena, Calif.

RAMPSON.—Richard Rampson, born March 12, 1869, in Germany; died April 8, 1960, in Loma Linda, Calif. In 1901 he married Bertha Neitzke. He was baptized in 1939. The survivors are his wife; and two daughters, Alice C. and Erna A. Rampson.

ROBINSON.—Raleigh P. Robinson, born Jan. 2, 1884, at Escondido, Calif.; died Feb. 8, 1960, in Lusaka, Northern Rhodesia. He attended the first church school on the West Coast, located at San

Pasqual, Calif. From 1902 to 1905 he attended the San Fernando, California, boarding school. In 1909 he married Lena Clark, and in 1912 they were called to the mission field of Africa. For nearly 48 years he served the denomination, most of this time in Africa. Those who cherish his memory are his wife of Chisekesi, Northern Rhodesia, Africa; a son, Leonard C. Robinson, a departmental secretary of the Congo Union Mission; a daughter, Grace Robinson, of Kamagamho Training School, Kenya, East Africa; two grandsons; two brothers, Homer E. of Corona and Archie J. of Upland, Calif.; and a sister, Iva Dickerson of Ontario, Calif. [Obituary received May 23, 1960.—Eps.]

RUST.—John C. Rust, born March 27, 1941, at Takoma Park, Md.; died April 14, 1960. In 1959 he graduated from Fletcher Academy, Fletcher, N.C. He was baptized in 1955. He is survived by his father and mother, Mr. and Mrs. William E. Rust, of Fletcher, N.C.; and a sister, Sandra, of the Mountain Sanitarium and Hospital, Fletcher, N.C.

ST. CLAIR.—Nellie May St. Clair, born Dec. 25, 1877, near Rochester, Minn.; died Feb. 16, 1960, at Fullerton, Calif. At the age of 12 she was baptized. She had lived in Land-O-Lakes, Wis., but six years ago moved to Fullerton. Left to cherish her memory are a son, Dr. Robert St. Clair of Visalia, Calif.; two grandchildren; four sisters, Myrtle Gale of Fullerton, Dora Dalbey of St. Helena, Oline Millard of Angwin, and Anna Hancock of Chico, Calif.; also two brothers, George Samson of Cumberland, Wis., and Milo Samson of Clinton, Iowa. [Obituary received May 16, 1960.—Eps.]

SCHILLER.—Ferdinand Martin Schiller, born March 23, 1900, in South Russia; died in Walla Walla, Wash., May 11, 1960. Left to cherish his memory are his wife, Hulda Rompel Schiller; a daughter, Mrs. Remo Locati, both of Walla Walla, Wash.; a son Marvin of Seattle; eight grandchildren; a sister, Mrs. S. D. Wentland of Moses Lake, Wash.; and a brother, Gus Schiller of College Place, Wash.

SLEEPER.—Harold C. Sleeper, born Aug. 31, 1888, at Gilmanton, N.H.; died at Farmington, Maine. His education was received at South Lancaster, Mass. His first wife, Cora Bubier, died in 1944. In 1948 he married Eva Parker Stevens. He was a member of the North Jay, Maine, church. Surviving are his widow; three daughters, Mrs. Ethan Brown, Mrs. Merle Thompson, and Mrs. Joseph Curtis; 16 grandchildren; 18 great-grandchildren; two half brothers, John and Lester; two half sisters, Della Briggs of North Jay, Maine, and Ethel Spencer of Lewiston, Maine.

STALLINGS.—Ulysses Ezra Stallings, born Dec. 27, 1896, in Collinsville, Ala.; died at Asheville, N.C., April 4, 1960. Shortly after his conversion he entered the literature ministry. Later he accepted a call to serve as assistant publishing secretary for the Kentucky-Tennessee Conference. In 1952 he was called to serve in the same capacity in the Carolina Conference. For the past year he was district pastor in the Hazelwood-Sylva district of the Carolina Conference. He is survived by his wife, Grady Wooten Stallings; four daughters, Mrs. Ewing C. Baskett, Tucson, Ariz., Mrs. G. P. Loftin, Mrs. Elvin F. Owen, and Mrs. J. V. Nichols, Jr., all of Nashville, Tenn.; and a son, James H. of Chicago, Ill.

WALLEN.—Alfred Yater Wallen, born March 31, 1907, in Keene, Tex.; died in Cleburne, Tex., May 2,

1960. In 1934 he married Emmie Dee Birdwell. He was baptized in 1946. Surviving are his wife; two daughters, Alfreda Knight of Lincoln, Nebr., and Wanda Wallen of Keene; his mother, Mrs. R. E. Wallen; a brother, Glen Wallen; and a sister, Mrs. Hollis Harrison, also of Keene.

WOFFORD.—Custer A. Wofford, born Nov. 12, 1898, in Locksburg, Ark.; died April 20, 1960, in Takoma Park, Md. In 1912 he married Lottie S. Hedrick. He was baptized and became a member of the Tulsa, Okla., church in 1948. He is survived by his wife; a daughter, Mary Robertson; and a grandson, all of Takoma Park.

NOTICES

Requests for Prayer

A sister in Florida asks the prayers of God's people that she may be freed from spirit manifestations. She loves the truth but is weak in faith. She also asks prayer for her family.

A sister in the West desires prayer for healing from cancer if it is God'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.]

Mrs. A. M. Stephenson, Granville P.O., St. James, Jamaica, W.I., wishes *Instructor*, *Guide*, and *Little Friend*.

WANTED: Any missionary papers or books by the following:

S. J. Louis, Lakpahan Training Institute, Mailapitiya, Kandy District, Ceylon.

Silvestra E. Aquilar, Sultan Sa Barongis, Cotahato, P.I.

Roberto Sudario, Mabubay Ponabo, Davao, P.I.

Mrs. Patrosinia de Calina, Pasuquin, Ilocos, Norte, P.I.

A. A. Nahman, 72 Essenwood Road, Durban, So. Africa, desires *Signs*, *These Times*, *Life and Health*, *Listen*, *Message*, *Guide*, *Little Friend*, and *Primary Treasure*.

Send old Bibles, *Signs*, *These Times*, *Instructor*, *Little Friend*, songbooks, *Worker*, *Life and Health*, pamphlets, and other suitable literature to the following:

Vicente Villan, Caninguan Lambonao, Iloilo, P.I.

Enid Robinson, Canisbrook P.O., Jamaica, W.I.

Cosette Ileanez, Suay, Himamaylan, Negros Occidental, P.I.

Isidro Agtuca, Km. 116, Paco, Kidapawan, Cotabato, P.I.

The following desire *MV Kit*, *Go*, *Instructor*, *Worker*, *Review*, *Quarterly*, *Signs*, *Present Truth*, and other papers:

Fannie Serazo, Mabubay, Kidapawan, Cotahato, P.I.

Severiano M. Tabia, Goshen Lapinigan, San Francisco, Agusan Mend., P.I.

East Jamaica Conference, P. 74 Constant Spring Rd., Kingston 10, Jamaica, W.I., needs all denominational papers including *Review*, *Signs*, *Instructor*, *Guide*, *These Times*.

Old *Reviews* wanted by Mrs. H. A. Drake, P.B.T. 189, Bulawayo, Southern Rhodesia, for the past seven years, in quantity; also *Instructor* and *Guide*. The children's stories are being placed in scrapbooks for students who graduate and enter the work. This will provide help in child evangelism.

WANTED: *Signs*, *These Times*, *Review*, *Instructor*, *Ministry*, *Guide*, *Present Truth*, old Bibles, songbooks, *S. S. Quarterly*, *Liberty*, *Go*, and *Listen*, by Ricardo Abardo, Misamis Annex, Ozamis City, Philippines.

Romeo Rufar, Cebulano, Panaho, Davao, P.I., needs *Little Friend*, *Guide*, *Instructor*, *Present Truth*, *Listen*, *These Times*, *Signs*, children's Sabbath school supplies, tracts, small books, songbooks, old Bibles, and other missionary papers.

Feliciano de La Cruz, Kisanke, Nakilala, Cotabato, P.I., and Joycelyn M. Masangcay, 63 Porvenir St., Odiongan, Romblon, P.I., desire a continuous supply of *Review*, old Bibles, children's papers, cut-outs, *These Times*, *Signs*, *Life and Health*, *Instructor*, *Go*, songbooks, small books, temperance papers, and *S. S. supplies*.

WANTED: *Review*, *Signs*, *Life and Health*, *Instructor*, *Guide*, *Liberty*, *Go*, *MV Kit*, *Worker*, *These Times*, *S. S. Quarterly*, *Morning Watch*, *Ministry*, old Bibles, songbooks, picture cards, Bible correspondence courses, small books to Felicisimo T. Ipi, Cahanahan, Samal, Davao, P.I.

WANTED: Late copies of *Signs*, *These Times*, *Liberty*, *Listen*, *Go*, *Guide*, and *Instructor* by Mrs. L. J. Schlorff, Rt. 5, Box 59, Spring Hill, Ala.

Church Calendar FOR 1960

Medical Missionary Day and Church Medical Missionary Offering	July 2
Midsummer Missions Service and Offering	July 9
Enlightening Dark Counties	August 6
Church Home Missionary Offering	August 6
Educational Day and Elementary School Offering	August 13
Oakwood College Offering	August 27
Literature Evangelist Rally Day	September 3
Church Home Missionary Offering	September 3
Missions Extension Day and Offering	September 10
JMV Pathfinder Day	September 17
Thirteenth Sabbath Offering	September 24
Neighborhood Evangelism	October 1
Church Home Missionary Offering	October 1
Voice of Prophecy Offering	October 8
Sabbath School Visitors' Day	October 8
<i>Review</i> and <i>Herald</i> Campaign	October 15-November 12
Temperance Day Offering	October 29
Witnessing Laymen	November 5
Church Home Missionary Offering	November 5
Week of Prayer	November 12-19
Week of Sacrifice Offering	November 19
Ingathering Campaign for 1961	November 26, 1960-January 14, 1961
Home Missionary Day	December 3
Church Home Missionary Offering	December 3
Thirteenth Sabbath Offering (Christmas Offering)	December 24



Australasian Jubilee Year

The Australasian Division is this year celebrating its seventy-fifth birthday—this is Jubilee Year. Australasia's members are remembering with very fond remembrance a small handful of dedicated men and women—missionaries who 75 years ago left loved ones and homeland and stepped ashore in this country to present God's last-day message.

We have scanned the records and discovered the story of their dedicated deeds. In fact, before me now is the original register of officers, the register of teachers, and the scholars' register, also the minutes of Sabbath school July 4, 1885, the first Sabbath school held in Australia.

There was a membership of ten. All were present, making a 100 per cent attendance. The Sabbath school program preceded by seventeen days the first public discourse on the third angel's message given in Australia by J. O. Corliss.

The story of the growth of the Sabbath school in this division is inspiring. It has grown from one Sabbath school in 1885 to 1,134 such schools at the close of 1959. Sabbath school membership has grown from 10 in 1885 to almost 82,000. Offerings beginning at £37 (\$82.88) for the first full year—1886—have swollen to the grand total of £125,077 (\$280,176.83) for the year 1959.

On the pages of faithful records can be observed the manner in which the program of the Sabbath school was introduced by the pioneers as the message advanced from place to place. These dedicated men and women demonstrated their confidence in the ability of the Sabbath school to win souls.

The financial strength brought to the cause of missions by Sabbath school offerings over the jubilee period is measured in terms of £1,692,697 (\$3,791,641.28). The spiritual strength brought to nearly 82,000 Sabbath school members scattered over Australasia from near the Netherlands New Guinea border in the north to Invercargill, New Zealand, in the south, and from Perth, Western Australia, in the west, and Pitcairn Island in the east, is a colossal consideration.

Far more challenging than either of these considerations is the thought that if the Lord could accomplish in seventy-five years that which is now on record, from a humble beginning of one Sabbath school with ten dedicated members, what will He achieve with approximately 82,000 Sabbath school members in the time that remains?

H. WHITE, *Secretary*
Sabbath School Department
Australasian Division

Sabbath School Lesson Help

By HARRY W. LOWE, General Conference Field Secretary

FOR SABBATH, JULY 16, 1960

No Other Gods

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

IN THE Old Testament there is not a trace of argument or speculation on the existence or origin of God. The existence of the living, sovereign God is an accepted fact from the beginning to the end of the Hebrew Bible. It is well expressed in Jeremiah 10:10: "The Lord is the true God, he is the living God, and an everlasting king." Men depend upon Him for the breath of life, and there are no gods beside Him (Ps. 104:29; Ex. 20:3). He is the Lord of all the earth in Amos 4:13, and the oneness of God, or the monotheism of the Hebrews, is seen in Isaiah 31:6, 7; Jeremiah 2:5, 11, as in many other scriptures.

1. The Worship of God

Exodus 20:1-3. "Thou shalt have no other gods before me." The bondage in Egypt had made the Hebrews a separate people. The Exodus and the desert wanderings kept them separate from other nations. They had no king but God their Saviour. They were a theocracy, governed by a law of "ten fundamental words, followed by a series of regulations applying to the necessities of their life."—CAMPBELL MORGAN, *The Graded Bible*, p. 32.

Their God declared: "I am the Lord: that is my name; and my glory will I not give to another, neither my praise to graven images" (Isa. 42:8). The Israelites were not even to speak of other gods (Ex. 23:13). The "jealousy" of Jehovah was based on His love for the people He had redeemed and kept to Himself. It was for man's own good that he should serve the true God only (Eze. 18:32).

Psalm 99:5. "Exalt ye the Lord our God, and worship at his footstool; for he is holy." The holiness of God set Him apart and necessitated undivided allegiance from His people. "Man is forbidden to give to any other object the first place in his affections or his service."—*Patriarchs and Prophets*, p. 305. God is "the only wise God" and therefore could not allow the worship of false gods. If He were to allow this, then Satan would triumph over Christ and God. See Isa. 43:10; Ps. 95:6, 7. God alone delivered man from darkness to light, and He alone can keep man in righteousness (Col. 1:13).

Deuteronomy 6:5. "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." A study of such divine attributes as holiness, truth, omnipotence, omnipresence, and omniscience makes it clear that God cannot accept less than the

whole worship of man; He cannot share man's devotion with false gods. Compare Jesus' use of this text in Matt. 22:37, 38.

2. The Drift to Idolatry

Romans 1:21, 22, 25. "When they knew God, they glorified him not as God." Verses 21-23 show that the self-revelation of God rendered man's conduct inexcusable. Men had "through corrupt practices . . . lost the knowledge of God."—*The Acts of the Apostles*, p. 14. They drifted into idolatry "and worshipped and served the creature more than the Creator."

Deuteronomy 4:15, 19. "Take ye therefore good heed . . . lest thou lift up thine eyes . . . and when thou seest . . . all the host of heaven, shouldest be driven to worship them." A characteristic of the heathen nations was idolatry. "The sun and moon were objects of worship to the Egyptians," and God gave the most explicit instructions against all forms of idolatry to His people. They were not to change "the truth of God into a lie" and worship the creation rather than the Creator.

Not even angels are to be worshiped (Col. 2:18). God's angels do not accept worship (Rev. 19:10). The expression "changed the truth" is better "exchanged the truth" (R.S.V.), since man cannot change the truth, though he can barter it for error. He can connect it with error and make truth serve the devil's cause, as did the Pharisees in Christ's day.

1 Timothy 6:10, R.S.V. "The love of money is the root of all evils." Jesus, unlike many men in all ages, never tested success by the measuring rod of money. Money meant little to Him, and the love of it was to the first Christian leaders the basis of all evil. It is the root of nearly all crimes (*Testimonies*, vol. 3, p. 121). Its love is a snare in that it roots out the love of humanity and the love of God. Together with worldly friendships, the love of money can eat out "the vitals of God's people" (*ibid.*, vol. 2, p. 657). It is one of the worst and most prevalent forms of idolatry.

Colossians 2:8, R.S.V. "See to it that no one makes a prey of you by philosophy and empty deceit." The Greek word *philosophia* means the love and search for wisdom. This verse is not a condemnation of the investigation of truth but of the philosophy of false teachers. "Though essentially Greek as a name and as an idea, it [*philosophia*] had found its way into Jewish circles. . . . It is worth observing that this word, which to Greeks denoted the highest effort of the intellect, occurs

here alone in Paul's writings. . . . The Gospel had deposed the term as inadequate to the higher standard whether of knowledge or of practice, which it had introduced."—LIGHTFOOT.

"The Lord sends His ministers to hold forth the word of life, to preach, not 'philosophy and vain deceit,' nor 'science falsely so called,' but the gospel, 'the power of God unto salvation.'"—*Gospel Workers*, p. 16.

3. Idolatry Is Degradation

Romans 1:28-32, R.S.V. "Since they did not see fit to acknowledge God, God gave them up to a base mind and to improper conduct." They deliberately decided not to make the true God the object of their thought or worship, and were thus left to their own deserts. They became reprobates, unrighteous, fornicators, covetous, malicious, envious, murderous, deceitful, contentious, backbiters, haters of God, et cetera.

Jeremiah 10:11. "The gods that have not made the heavens and the earth, even they shall perish from the earth." The day is coming when God will remove everything that is man-made, "that those things which cannot be shaken may remain" (Heb. 12:27). And when He makes all things new He will have cast idolaters into the lake of fire, or the final death.

4. The Call to True Worship

Revelation 13:4, 15. "They worshipped the dragon . . . and they worshipped the beast." It is not surprising that a world so apostate as that pictured in this lesson should descend into the fantastic worship of a world apostate religious power here mentioned.

"The era of the revived papacy will also be characterized by a period when spiritism is especially active. Back of spiritism is Satan working 'with all deceitfulness of unrighteousness' (2 Thess. 2:10). Through Roman Catholicism, spiritism, and apostate Protestantism Satan aims to cause the world to worship him. He will be successful except for a noble remnant that refuses to bow to his demands (Rev. 12:17; 13:8)."—*The SDA Bible Commentary*, vol. 7, p. 818.

Revelation 14:6, 7. "I saw another angel fly in the midst of heaven, having the everlasting gospel . . . , saying . . . , Fear God, and give glory to him; for the hour of his judgment is come." The preaching of the everlasting gospel is the work of God's grace in every age, but is accentuated here as God's final appeal to man. This is "the glorious gospel" of 2 Corinthians 4:4 and 1 Timothy 1:11.

1 Corinthians 10:14. "Wherefore, my dearly beloved, flee from idolatry." Paul here speaks from experience in observing idolatry, which is one of the worst sins in that it deliberately displaces God from man's life. John also urged the believers: "Little children, keep yourselves from idols" (1 John 5:21). Idolatry is not necessarily the worship of devils or inanimate objects. It may include self-service and love of ease, appetite, passion (*The Acts of the Apostles*, p. 317). It also may comprise love of wealth, dress, and inordinate pride. It is the worship of anything [or anybody] that rivals God in our thoughts, energies, and affections.

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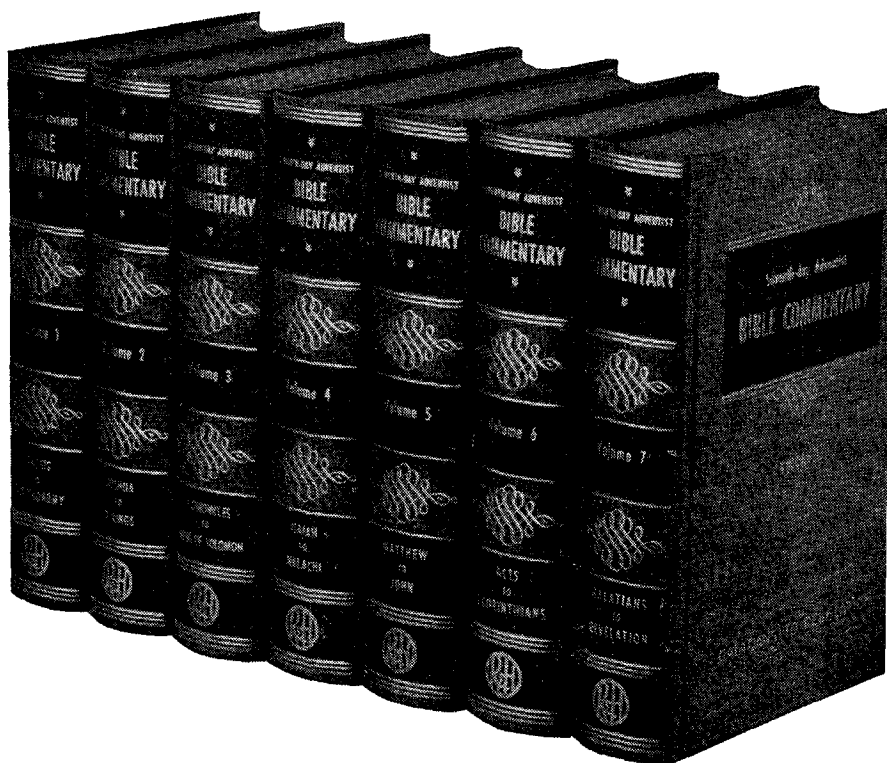
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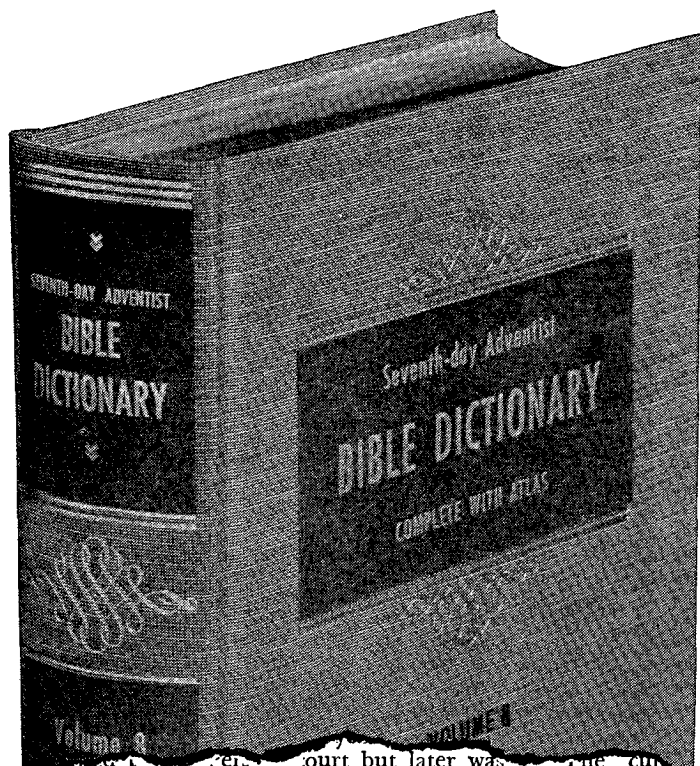
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... court but later was allowed to serve a second term (chs 5:14; 13:6, 7). The arguments in favor of identifying the Artaxerxes of Ezr 7 and Neh 1 and 2 with Artaxerxes I are discussed in the *SDACom* 3:369-374, 399, 400.

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

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

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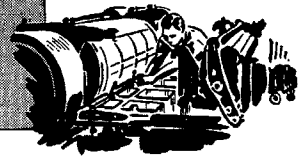
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As We Go to Press



Letter Gives Reactions During Chile Quake

A brief picture of conditions during and after the great Chile earthquake is brought to us in a letter received from Pastor Carlos Ayala, president of the South Chile Conference:

"The Lord has miraculously protected His people once again as thousands fell at our sides. It is inspiring to see the courage and confidence of the Advent family in time of trial and adversity. So far we know of close to 35 Adventist families who have lost most or all of their material goods. No deaths of Adventists known so far. [A later report tells of one.] No worker has suffered losses of any significance.

"Major disasters reveal so many things and leave wondrous lessons. It has been impressive to observe the expressions of utter desperation manifest by many in the world. During the May 21 earthquake, which lasted more than five minutes, my wife and I had time to observe dozens of people flee out to a wide downtown avenue in Temuco and fall on their knees and pray for mercy, others losing control of themselves in panic and throwing themselves flat on the streets, totally frustrated.

"Men who cling to earthly things without faith in God know not how to act as they see and feel the earth shake everything that represents earthly security to ruins.

"Reconstruction and rehabilitation are the key words of the day. This catastrophe is a big blow for a small struggling country. It was thrilling to stand amid the ruins of Valdivia and watch airplanes from dozens of countries flying in as doves of peace, symbolizing the brotherly love of mankind moved to compassion.

"The Lord is good, and we feel His message will spread faster now than ever with His power and help. Pray for us that we may rightly represent Him in our work."

R. R. FIGUHR

Midsummer Offering Scheduled July 9

The Midsummer Offering to be taken up in our churches on Sabbath, July 9, is one of the four special annual offerings for the support of the worldwide mission program.

Through the liberality of our people, under the blessing of God, the work has been extended into many lands of earth. It is impossible to estimate the wonderful blessings that have come to men and women as they have had brought to them the light and joy of the gospel.

But our task is not yet finished, for this gospel of the kingdom must be preached in all the world for a witness before Jesus can come.

The spiritual life of the church is strengthened through the interest we manifest in the needs of our fellow men and women around the world.

The Midsummer Offering is one means of expressing that interest in a practical and helpful way.

R. H. ADAIR

Progress in Texas

The Texas Conference president, B. E. Leach, reports that the recent camp meeting, held at Keene, was the largest in the history of the conference. At this meeting an offering of \$59,000 was given by the members for Operation Lone Star, a program of evangelism. Plans call for the lighting of three dark counties during the coming year. In Elder Leach's words, "Great expansion of the work is planned."

Time of Harvest in Africa

It is encouraging to know that in spite of political unrest the work of God is going forward throughout the world. A letter just received from R. H. Pierson, president of the Southern African Division, reports:

"Yesterday morning we had a thrilling session at which the union presidents gave reports of the evangelistic program being carried on in their fields. They reported some 1,500 efforts of various types and varying lengths to be held during 1960. . . .

"The fund-raising program for church buildings is also well under way, with more than 100 congregations participating thus far this year.

"So, brethren, though you are reading a lot in the papers about unrest and problems here, we are still making first things first and are pressing soul winning above everything else."

E. W. DUNBAR

Progress on New Hong Kong Hospital

Word has just reached us from Dr. Harry Miller in Hong Kong relative to the excellent progress being made in raising funds for the new Hong Kong Hospital. Dr. Miller, speaking of the success of their fund-raising program, states: "It is marvelous to me the way the Chinese people respond in liberality. Our work is generally very favorably known, but even at that, the Chinese are a liberal people."

Several very substantial donations have been received from the Chinese community. Some of the donors are refugees from the mainland who have re-established themselves in the city. Plans are well along for the erection of a fine hospital in this important city.

Dr. and Mrs. Leslie Smart have joined Dr. Miller in Hong Kong, and a staff of Chinese physicians is being readied for this new hospital. The new outpatient clinic is already functioning in temporary quarters. The significance of this busy seaport and travel crossroads of the Orient is greater than would be indicated by its three million population.

Dr. Miller entered upon his ministry to the Chinese people in Honan Province November 7, 1903. During the years since then he has made significant contributions to our work in China, particularly along medical lines.

We are, as of June first of this year, searching for 16 physicians for important overseas appointments. Some of these are required for critically urgent situations. Are there not more of our younger physicians whose situation and dedication would lead them to step out into the footprints of Dr. Miller? T. R. FLAIZ, M.D.

Temperance Activities

W. A. Scharffenberg reports an excellent attendance at temperance meetings in 20 key cities in Germany. The temperance secretaries of the Northern, Central, and Southern European divisions met in a tri-division council in Paris, June 10 to 12. On June 13 the All-European Institute of Scientific Studies opened in the new UNESCO building in Paris.