

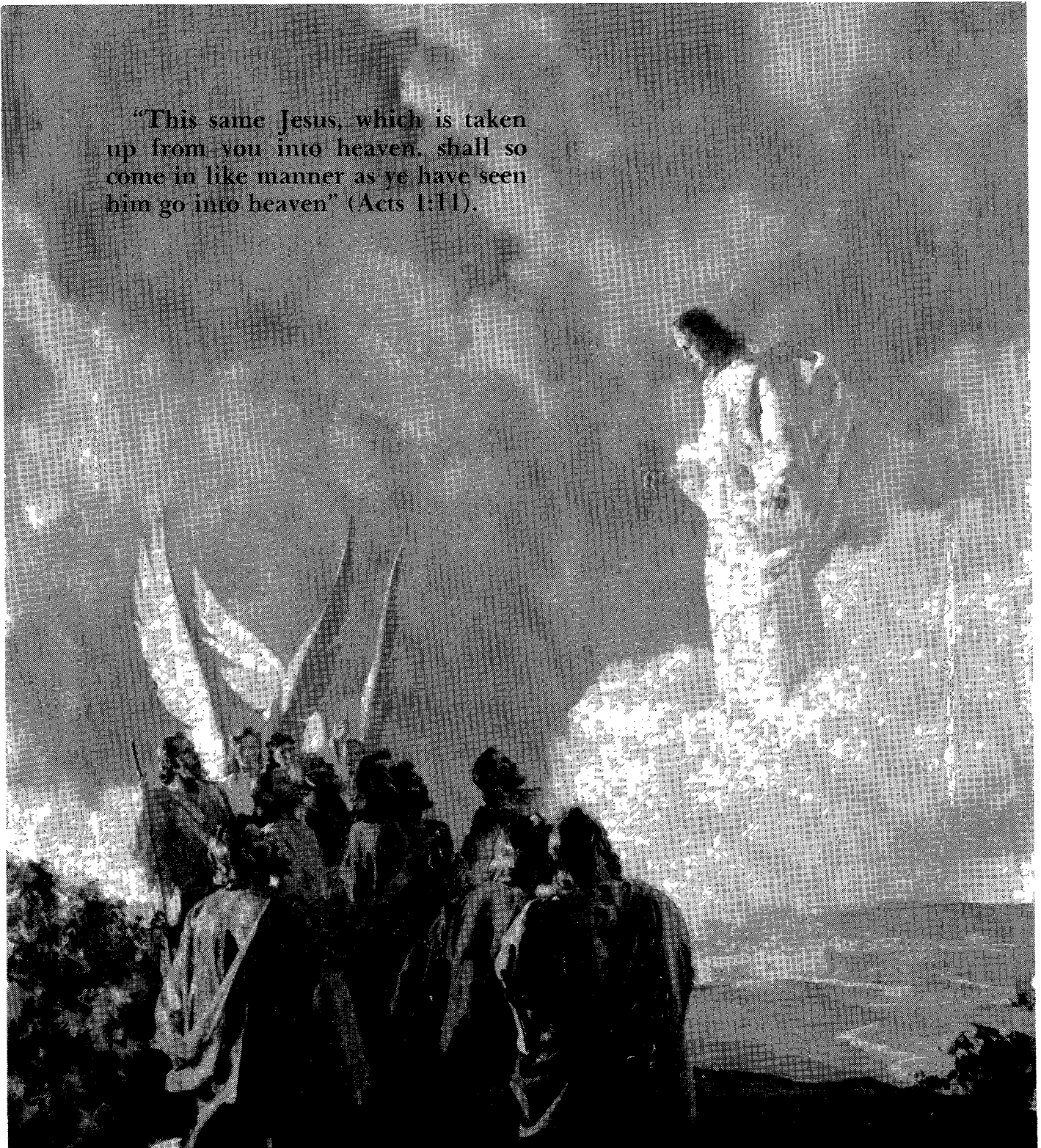
August 25, 1960

THE ADVENT SABBATH

REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

"This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).



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HARRY ANDERSON, ARTIST

In This Issue

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.]

EDITORIALS - - - - - Page 3

A Tale of Two Men—Higher Education, Bane or Blessing? Part 3—“Emotional in Anything but Religion”

GENERAL ARTICLES - - - - - Page 6

Victory Through Christ—The Origin of Man—Full of Years—The Balm of Forgiveness—Our Solemn Eleventh-Hour Work

OUR HOMES - - - - - Page 12

Cherish That Church School!—Scene in the Temple

FOR ADVENTIST YOUTH - - - - - Page 14

Facing North, Part 2—The Hand of God—Your Denominational IQ—Youth in the News

MISSION STORY OF THE WEEK - - - - - Page 16

We Walked One Hundred Miles

NEWS FROM HOME AND ABROAD - - - - - Page 19

Conference Session in the Arctic Circle—Dedication of Church in Algonac, Michigan—Bangor, Maine, Church Dedicated—Ordination in Montana—Medical Evangelism Institute at Loma Linda—From Home Base to Front Line—Bible Society Briefs—In Brief—In Remembrance—Notice—Church Calendar for 1960—Sabbath School Activities

SABBATH SCHOOL LESSON HELP - - - - - Page 28

Truthful Lips (Lesson for Sabbath, September 10)

POETRY

Counting Blessings, p. 6; Where Are the Nine? p. 11; To My Bereaved Friend, p. 26.

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 An out-of-date report is not news, and is not acceptable.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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All communications relating to the editorial department should be addressed to: *Editor, Review and Herald, Takoma Park, Washington 12, D.C.*

Vatican Radio Objects to Mosque in Rome

✓ Proposals to build a mosque in Rome were strongly condemned by the Vatican Radio as “an attempt to offend world Catholicism.” The broadcast declared that the idea of permitting the cult of Islam in Rome, which it said some circles had been trying to put over for the past 20 years, would violate Rome’s sacred character.

Cardinal Advocates Campaign on Issues

✓ Richard Cardinal Cushing, archbishop of Boston, expressed hope in Milwaukee, Wisconsin, that the Presidential campaign would produce discussion about issues rather than “nonsense” about whether Senator John F. Kennedy (D-Mass.) might be influenced by his Catholicism. Cardinal Cushing said that a Catholic in public office fulfills his oath in accordance with conscience. “I can’t conceive of the Catholic Church entering into politics save in cases where the Church was being deprived of its right to exist and function. I don’t think that would ever happen in the United States,” he declared.

Lord’s Day Observance Film Scheduled

✓ Production of a color motion picture depicting the traditional Christian observance of the Lord’s Day in America from the time of the Pilgrims through the present is expected to be completed by the end of this year. Dr. Melvin M. Forney, executive director of the Lord’s Day Alliance, producer of the film, said in New York it will be the first picture of its kind ever made for use in churches, Sunday schools, and community groups. He said it will show the “tremendous need” for the observance of the Lord’s Day in these crucial hours.

Adventist Challenges Little Rock Sunday Ordinance

✓ A Seventh-day Adventist businessman was arrested in Little Rock, Arkansas, after he attempted to challenge the city’s Sunday-closing ordinance. Doyle Davis, an appliance store owner, said he was fighting for the right to keep his business open on Sunday “as a matter of conscience.” He will be tried in municipal court. G. Carter, Mr. Davis’ pastor, in supporting his parishioner, said the Sunday-closing law violates both the U.S. and Arkansas constitutions.

Bible Course in Ohio Schools Ruled Illegal

✓ A Protestant church-sponsored Bible course given in at least seven public schools of the Blackriver Consolidated School District of Ohio was declared unconstitutional in Columbus by Ohio Attorney General Mark McElroy.

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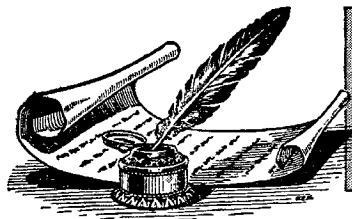
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• EDITORIALS •

A Tale of Two Men

Toward the close of the Central California camp meeting this summer a friend took us to nearby Santa Cruz to see a representation in wax of Leonardo da Vinci's famous masterpiece, "The Last Supper." As we stood in the presence of the lifelike figures of Jesus and the twelve gathered about the Passover table, we could almost imagine ourselves transported over the abyss of nearly two thousand years to the upper room itself, and in imagination we could see the little company gathered together in the early evening of the night of our Lord's betrayal. While the final preparations for the Paschal meal were in progress we could almost hear the disciples arguing in subdued tones among themselves about who was to be prime minister in the kingdom they supposed Jesus was about to set up. We could almost see Judas, who loved himself supremely and looked with disdain upon his fellow disciples, slip surreptitiously into the position of honor on Jesus' left, where he would be served first. We could also see John, who loved Jesus supremely, unobtrusively take the place on His right, where he would be served last. John was willing to be last, if only he could be near his Master.

The first time Jesus met John, He named him and his brother James "sons of thunder." Doubtless it was a painfully accurate characterization of the two tough young fishermen. The character portrait the inspired gospel artist has left us of John shows him to have been proud, self-assertive, ambitious of honor, impetuous, and resentful under injury. We find that he often harbored the desire for revenge, and that he was ready to take it when opportunity offered—as for instance when he and his brother suggested bringing fire down from heaven upon a Samaritan village. Unlovely traits of character bristled out all over John like the needle clusters of a jumping cholla cactus. Certainly Jesus did not choose John because of his lovable disposition. To begin with he was anything but lovely, yet three short years later the arid desert of John's disposition had been transformed into a lovely garden where the fruits of the Spirit flourished. From a son of thunder he was changed into "that disciple whom Jesus loved," and whom we know as John the Beloved.

The Yoke of Discipleship

No, John did not come naturally by the loveliness of character that marked his later life. In fact, it seems that John gave promise of being a rather dull pupil the day he enrolled in the school of the Master Teacher, but under the forbidding exterior Jesus discerned an ardent, sincere, loving heart. In the rough block of human stone the Master Sculptor of character envisioned a glorious monument transformed by divine grace. In the dull carbon of John's life the Master Craftsman of men's souls saw a gem of surpassing brilliance, a scintillating diamond fit for a place in the crown of the King of kings.

So Jesus gave John an invitation to be with Him and to learn of Him, and John accepted the yoke of discipleship wholeheartedly. As he watched Jesus, hour by hour and day by day, John beheld in Him the One altogether

lovely and found in his own heart a supreme longing to become like Him. John, we are told, was the youngest of the twelve, and with the confiding trust and hero worship of youth, John yielded to the mellowing influence of that perfect Life, above all his companions. He proved to be more receptive of heart and teachable in spirit than they. Upon the altar of his heart there was kindled a steady flame of personal loyalty to Jesus that burned purer and brighter than it did in the hearts of the others. Gradually John became more and more like Jesus in mind and character; even as a certain youth named Ernest gazed intently at the Great Stone Face in the White Mountains of New Hampshire, day after day, until gradually the noble lines of character etched by nature's hand on the mountainside came to be reflected in his own life. The gospel leaven found its way into John's heart and remade his whole life.

Sometimes two pictures of the same person are shown side by side, the one labeled "before" and the other "after." Often there is such a difference between the two pictures as to make it difficult to imagine that both are of the same individual. In the Army Medical Museum on Independence Avenue in Washington, D.C., are several such pairs of pictures depicting the miracles of plastic surgery. Similarly, in the beginning John's character was "without form and void," but when the work of character renovation was complete the Creator of new lives in Christ Jesus could look upon him and say, "Behold, it is very good."

Passing the Point of No Return

The first time we encounter Judas in the Gospel record was at the time of his appointment as one of the twelve. Judas, we have been told, was a tall man of commanding appearance, and withal a man of keen discernment. He was the only one of the disciples that had natural administrative and executive ability. He was a born leader, a man of great promise. In fact, he doubtless had many worthy traits of character. Had we been present upon that occasion we would probably have whispered one to another that Judas would make a much better disciple than John.

Now Judas was surely not altogether insensitive to the transforming power of the life of Christ. Doubtless he desired to be changed and hoped that by connecting with Jesus he would experience such a change. But Judas never came to the point of really surrendering himself to Christ. He felt that he could retain his own opinions. When Jesus pointed out a fault in John's life, John must have meekly hung his head and said, "Yes, Master." But when the faults of Judas were pointed out, I can almost hear him say under his breath, looking out the corner of his eye at Jesus, "Frankly, I don't quite see things your way." As a result, Judas' spirit of selfness finally blinded him to the weaknesses in his own character and magnified those he thought he saw in other people. In the presence of Jesus, the Son of Righteousness, John's heart became soft like a honeycomb in the sun, but that of Judas hardened and set like cement.

At the Last Supper, we are told, Judas thrilled through and through with the impulse of then and there confessing his sin, but instead of humbling his heart he

hardened it against repentance. As Jesus washed the feet of the disciples, the very experience that made the others humble and teachable carried Judas past the point of no return. The difference between John and Judas was simply that John was willing to accept Jesus' way of life, but Judas determined ever more resolutely to have his own way.

Today as by faith we sit down with Jesus and the twelve in the upper room we shall do well to examine our own hearts to see whether, like Judas, we are becoming ever more and more conformed to this world or whether, like John, we are being transformed into the likeness of Jesus Christ. The transformation God would work out in us is the greatest miracle of time and eternity, the most impressive evidence of the truth of the gospel. Is that miracle taking place in your life and mine, hour by hour and day by day?

R. F. C.

Higher Education—Bane or Blessing?—Part 3

[Commencement address, Andrews University, Takoma Park, June 2, 1960.]

The history of the Protestant Reformation startlingly illustrates one further danger related to higher education. Under mighty men like Luther and Calvin there was an impressive display of scholastic skill coupled with spiritual fervor. The preaching was to the heart as well as to the head. But seventeenth-century Protestantism steadily deteriorated into a barren display of mere intellectual feats, as if religion involved no more than a series of propositions to which the worshipers gave mental assent. The cold formalism that was developed produced, in turn, the subjective pietistic movement, which swung too far the other way.

It is laudable for us to seek to make Adventism stand forth before the world as intellectually respectable, rationally palatable. But we must ever take care lest we succeed only in making it spiritually irrelevant.

Men must be given a motivation beyond cold logic, indisputable facts, and flawless linguistics if they are to turn from their sinful ways. This is sadly illustrated by the fact that some of the brilliant scientists who have done most to prove the lethal quality of cigarette smoking continue to smoke.

Danger of Intellectual Deepfreeze

If Andrews University succeeds only in producing intellectual giants, it will prove a failure, worse than a failure, for it will give us a false sense of strength, and hasten our spiritual decline. Never forget that eventually the graduates of this school will tend to gravitate to key places in the church. If this university becomes only an intellectual deepfreeze, from which a cold diet is fed to youthful minds, the church's future will indeed be bleak.

No one was ever saved from his sins by being packed in ice. No one ever becomes aware that he is a sinner simply by erudite observations on the nuances of the aorist tense. Cold logic has its place, and so has Greek. But these and like intellectual accomplishments must be mysteriously combined with the warmth of God's love and the fragrance of the gospel. This university must ever set for itself the difficult goal of producing graduates who are at once scholarly and pious, who blend together the talents of head and heart for the salvation of men.

I raise no protest against scholastic degrees—those magic alphabetic additions to our names. We all began our education by becoming acquainted with the letters

of the alphabet. Why not complete it by gaining possession of a few of the letters? But remember, we add a tail to a kite to stabilize it and help it to rise heavenward. We should add our degrees for the same reason. When we view degrees as providing merit *per se*, we are in danger. The adoration of the alphabet is a false worship.

A Defensive Position Unsatisfactory

I have declared at length that we must shun certain fallacious views if we are to preserve the Adventist identity of this university. But God forbid that we should ever be content simply to shun, defensively living with our own postulates and conclusions in a kind of intellectual bomb shelter. The Maginot line won no victories for France. A defensive position never does. Besides, our students cannot remain forever in a scholastic dugout. Spiritual gas masks may protect us against the mind-numbing fumes billowing up from the bottomless pit. But we cannot do our most effective preaching wearing gas masks. Rather, we should generate the strong winds of heaven to drive away the deadly fumes, and for good measure hurl some heavenly hand grenades in the general direction of the abysmal pit.

Hiding in a dugout may shield us, in a sense, from dinosaur shin bones, saber-tooth tiger tusks, and other paleontological ammunition that evolutionists hurl at us. But it will win us no victories. Besides, an army on the defensive always suffers sorely from an ebbing morale, and can at best hope only to survive.

This university should teach us how the ancient fossils can be used effectively by us. This will give us courage to mount the ramparts and wage an aggressive warfare for God. Not mere survival, but victories and ever greater conquests must be our goal.

Here applies the military maxim that attack is the best defense. Certainly Elijah was not on the defensive at Mount Carmel or the brook Kishon, nor were Gideon and his doughty warriors as they shouted, "The sword of the Lord, and of Gideon." God's great men of old knew nothing of defensive tactics or bomb shelters.

Let us never forget that we send forth our youth into a world scholastically hostile to the primary concepts on which our whole Adventist theology rests. Too long has conservative Christendom been on the defensive against the now-prevailing idea that debases the transcendent God of the prophets into an immanent God, hopelessly entangled in an unfolding evolutionary process and slavishly limited by its laws, or debases Him even further into an impersonal cosmic force. This is the heart and essence of the modern apostasy, an apostasy that makes meaningless, even foolish, our central beliefs in Creation, the Sabbath, and the Second Advent. Lose these and we lose the citadel.

Proper Use of Skeptical Faculty

This university should be distinguished by the strong courses it offers in such fields as Christian apologetics, Christian philosophy, and the relation of science to religion. Our youth must be trained to attack, with invincible logic and evidence, the secular and evolutionary reasoning that dominates modern thought. Living as we are in a skeptical world, let us teach our university students the proper use of the skeptical faculty. God gave us that faculty to protect us against the plausible delusions of the devil. But his satanic majesty has twisted this divine gift into a weapon against God. And too often schools of higher learning have cooperated in this unholy undertaking.

What better task could we assign ourselves than to restore this gift to its rightful place in the lives and minds of our youth. What a unique reputation for a theologically conservative university to acquire: that

it actively cultivates in its students a skeptical mood, a skepticism of every theory, hypothesis, or postulate that challenges divine revelation. Having done this, we should go on to undergird and buttress this heavenly kind of skepticism with strong reasons and proofs.

Let us send forth from this school tall, stalwart, stout-hearted men, men who will stand athwart the highways of human thought to win mighty victories for God in the last great battle for the minds and the hearts of men.

F. D. N.

“Emotional in Anything but Religion”

Dr. John A. Mackay, one of Protestantism's most respected voices, recently decried today's trend toward eliminating emotion from religion. In an address to the General Assembly of the Cumberland Presbyterian Church, meeting in Nashville, Tennessee, this former president of Princeton Theological Seminary declared: “One of our serious troubles in the church today is that it has become legitimate to be emotional in anything but religion. The need is for something that will summon one's whole enthusiasm. The moment the church becomes completely programized and depersonalized, it becomes a monument to God's memory and not an instrument of His living power.” Dr. Mackay pleaded for a religion that flows from the heart and is relevant to contemporary problems. “A crudely emotional approach to religion is preferable to religious formalism, which is purely esthetic and orderly and lacking in dynamic power,” he affirmed.

We do not know what response Dr. Mackay received to his message. We are sure, however, that most church groups would be divided in their reaction. Some ministers and members would be cool toward any suggestion that emotion should be given a larger place than it now occupies in the life of the church. Others would greet the idea warmly. They would complain that formalism and lack of emotion are two of the most serious afflictions that now plague the church.

Perhaps these apparently conflicting points of view are not as far apart as might first be supposed. Dr. Mackay is not advocating the type of emotionalism and excitement that has been the hallmark of the “holy roller” groups, who seek to equate emotional orgies with the work of the Holy Spirit. This program has made emotion an end in itself, and too often has resulted in an abandonment both of human dignity and of reason. Serious thinkers have been revolted and disgusted by the spectacle. Along with Dr. Mackay, we reject this type of emotional display. “I have been shown that when the Lord works by His Holy Spirit, there will be nothing in its operations which will degrade the Lord's people before the world, but it will exalt them.”—*Testimonies*, vol. 5, p. 647.

Emotion Has Its Place

But while we repudiate this misuse of emotion, we must not therefore conclude that religion is strictly an intellectual matter. Emotion has its place. For example, it helps lead one toward the acceptance of truth. It is an aid in moving the will, in making a decision. It helps lead a person toward a worthy end, a desirable objective.

We might illustrate this by the familiar process by which homes are established. Everyone agrees that the idea of “home”—viewed merely as an idealistic and philosophic idea—is a wonderful thing. But without the powerful force of human emotion how many homes would be established? Can we imagine that two individuals might coldly appraise one another's virtues and

vices, character strengths and weaknesses, and mental and physical charms, then decide that they should be married in order to establish a home?

This is hardly the way it works. Love is a coin with two sides—principle and emotion. And when two young people “fall in love,” many times the emotional side is the stronger force in leading them toward the worthy goal of establishing a home. How often a “man-hater” or a “woman-hater” (from an intellectual point of view) has discovered that his will to remain single has been moved by emotion to the place where he now wills to be married!

This is not bad. It is good, if balanced by intellect and controlled by reason. Emotion is bad in religion only when it is uncontrolled, when it is pursued as an end in itself, or when it is considered a substitute for reformation in the life. Emotion has a definite place in leading us to a decision for Christ, to obey His law, and to identify ourselves with the church; it also should accompany the more advanced stages of religious experience, giving life and warmth to the soul.

Many resist this idea. They steel themselves against any manifestation of emotion. They consider it inappropriate to respond emotionally to the tremendous facts involved in salvation. They carry forward their religious duties relentlessly and without feeling.

Tears May Be Helpful

This is unfortunate. We think it would do some people good to weep a little as they meditate on the suffering of their Lord on the cross. It would do them good to shed a few tears of repentance for their sins. It would do them good to weep as they view in their mind's eye the millions of people in the world who have never eaten a square meal, the millions who have never been adequately clothed, the millions who have never heard the name of Jesus. It would do them good to shed a few tears as they pray for the salvation of their relatives—sons or daughters, wives or husbands, fathers or mothers, aunts or uncles, nieces or nephews, grandparents, or cousins. It would do them good to weep with joy at the sight of a repentant sinner being lowered into the waters of baptism. It would do them good to be enthusiastic (emotional) over the various evangelistic programs of the church.

This kind of emotion “flows from the heart,” as Dr. Mackay expressed it. It is the kind that cannot, and should not, be separated from a true religious experience. It is a far cry from the synthetic emotion produced by “tear-jerking” stories or death-bed narratives. It is the kind of strong feeling that one obtains from doing good—helping the needy, visiting the sick, explaining the Bible. “Nothing will give greater spiritual strength and a greater increase of earnestness and *depth of feeling* than visiting and ministering to the sick and the desponding, helping them to see the light and to fasten their faith upon Jesus.”—*Ibid.*, vol. 4, pp. 75, 76. (Italics supplied.)

Adventism has a solid intellectual content. It is made up of truths that challenge the mind and stimulate the imagination. But it also has a strong emotional appeal. The thought of Christ's coming gives the heart a squeeze. The prospect of seeing our loved ones raised from the dead quickens the pulse. The hope of living forever in the earth made new warms the soul. The challenge of a world that needs the gospel stirs our energies and prompts to action.

So let us not take pride in the cold formalism that has gripped many a heart and many a church. Let us not seek to separate the heart from the head in matters of religion. God gave us emotions as a blessing. They can aid us in getting ready for heaven and in getting others ready.

K. H. W.

Victory Through Christ



By Preston Smith

Pastor, White Salmon, Washington

A LIFE of constant victory is the privilege of every Christian. Victorious living is not only the privilege of the child of God, it is an absolute necessity, for only the overcomer will share in the latter rain experience and receive eternal life.

"I saw that none could share the 'refreshing' unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action. We should, therefore, be drawing nearer and nearer to the Lord and be earnestly seeking that preparation necessary to enable us to stand in the battle in the day of the Lord. Let all remember that God is holy and that none but holy beings can ever dwell in His presence."—*Early Writings*, p. 71.

If we fail to live a life of victory we cannot blame God, for He has made every provision for us. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:57). With many, failure lies in not understanding how victory is to be attained. Multitudes are striving in their own strength to live victoriously, but they are failing miserably. A person trying to live a victorious life through his own efforts is as helpless as a man sinking in quicksand. He is no match for a superior foe who has had six thousand years of experience.

The key to victory may be summed up in one word—surrender; surrender to Christ. Surrender in physical warfare means subjugation by the enemy, but surrender in the spiritual conflict means a life of continual victory over the enemy. "Thanks be to God, which always causeth us to triumph in Christ" (2 Cor. 2:14).

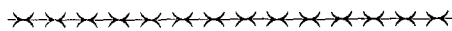
Jesus was a complete overcomer. He was tempted in all points like as we are, yet He was without sin (Heb. 4:15). We are promised victory over every temptation: "There

hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10:13). That "way to escape" is Christ.

When the children of Israel were on their way to the Promised Land they were confronted with an impossible situation. The enemy from whom they were fleeing was rapidly overtaking them with a force of armed soldiers, determined to take them back to bondage. The people were helpless. They were not prepared to fight the enemy nor could they run away, since the Red Sea lay before them.

In this hour of peril they lost heart and blamed Moses for bringing them into this desperate circumstance. Moses was greatly distressed and turned to God for help, knowing that only divine intervention could save them. Speaking under inspiration, he said, "The Lord shall fight for you and ye shall hold your peace" (Ex. 14:14).

To Israel today on the way to the



Counting Blessings

By Sara Schulster

When I lie awake at night
All seems dreary, nothing bright,
And I long for morning's light—
Then I count my blessings.

Angels come to comfort me,
All my worries quickly flee,
And God's love for me I see—
When I count my blessings.

Counting blessings brings release
From all worries, and sweet peace
Makes wakefulness to cease—
As I count my blessings.

heavenly Canaan, pursued by the mighty enemy of souls, the message comes: "The Lord shall fight for you." The devil is determined to keep every person in the bondage of sin, and we are helpless to meet him in our own strength. But the same Lord who wrought victory for ancient Israel will do the same for us today. His victory is ours, for we read in John 16:33, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." Jesus conquered the adversary for us through His life and death, and He promises to dwell with us, constantly imparting overcoming power.

During the reign of King Jehoshaphat a large force of enemy soldiers was on the way to invade Israel. A great prayer meeting was called at which time the king led in prayer. Hear his prayer of complete submission and surrender to God recorded in 2 Chronicles 20:12: "O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee."

In answer the Lord said, "Be not afraid nor dismayed by reason of this great multitude; for the battle is not your's, but God's. . . . Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you. . . ; to morrow go ye out against them: for the Lord will be with you" (2 Chron. 20:15, 17).

God says to His children today who are confronted with the great wrath of the enemy, "I will fight for you. You will not need to fight but to trust in Me." A recognition of our utter helplessness and a complete surrender to, and a full trust in, God are the conditions of a life of constant victory.

A man whom we shall call John was

raised in a Christian home. He attended church school from the first grade through college, yet he found himself fighting a losing battle with a besetting sin. He fought with all his might, but for ten years made no headway against the enemy. Every night, it seemed, he confessed the same failure in his prayers.

Then a friend told him the secret of victory that he had recently learned. John determined to try it. He came to the Lord in prayer and said, "Lord, You know all about this besetting sin, how I have struggled against it and have constantly failed. I realize that of myself I cannot overcome it. Today I want to surrender myself and this sin to You. I want to make an agreement with You to let Jesus come into my life and fight this battle for me."

Great peace poured into his soul as he made this unreserved surrender to Jesus. But the battle was not over. Not

long after this the old temptation returned. The young man in that hour lifted his thoughts to God in prayer and said, "Lord, please take over and fight this battle." What was the result? Victory. Day after day as John surrendered himself and his besetment to Christ, and in the hour of temptation turned to Jesus, the Lord did for him what he could not do for himself. Thus he became an overcomer.

Whatever our besetment may be—whether evil thoughts, hasty temper, pride, selfishness, or some bad habit—it may be conquered through Christ. The Lord longs to exercise His mighty power in our behalf. He is patiently waiting for us to open the way. If we do our part, by God's grace we shall at last be numbered among those who stand on the sea of glass before the throne, clothed in white robes and with palms of victory in our hands.

atheists of all time. Indeed Huxley's address furnishes a clear illustration of what too often happens when scientists pose as authorities in theology. The regrettable thing about it all is that so many folks in the common walks of life take these pronouncements seriously and become confused.

During the last afternoon of the centennial, Dr. Jaroslav Pelikan, of the Federated Theological Faculty of the University of Chicago, attempted to dispose of the doctrine of special creation. He asserted that a study of the vocabulary of the Old Testament shows that the creation story of Genesis was actually written near the close of Old Testament times, and was therefore not a cosmogony but a story merely to illustrate how God deals with man through covenant and law, and to emphasize the fact of man's dependence upon God. In the opinion of churchman Pelikan, scientists had "proved" conclusively that man had originated through evolution, not by special creation.

The speaker who followed Dr. Pelikan was the Reverend J. Franklin Ewing, S.J., of Fordham University. His topic was "Creation and Evolution in Present-day Catholic Thought." Ewing's talk was informal and filled with humorous insertions, but the only point we will note here is his explanation of harmony of the Catholic Church with the idea of evolution as long as man is left with a spiritual soul. He told how in countries such as Italy and Germany some Catholics are believers in special creation while the remainder hold to the evolution of man. He asserted that among French Catholics evolution is generally accepted, while in Spain a state of confusion exists over which origin is correct. But Ewing explained that according to the encyclical of Pope Pius XII issued in 1950, the evolutionary origin of man through the beasts is acceptable among Catholics as long as man is allowed a spiritual soul.

Following the speeches of the two churchmen, the last panel of the Darwin Centennial Celebration convened and a discussion of the "Warfare of Science With Theology" was attempted. But it soon developed among the panelists that there was no war over the origin of man between the scientists and theologians who were speaking at the centennial. The panel chairman, Dr. Jerald C. Brauer of the Federated Theological Faculty of the University of Chicago, tried repeatedly to infuse a little life and action into the group, but the discussion repeatedly fell back dead. Sir Charles Darwin raised a small ripple when he pointedly asked the

Science, Evolution, and Truth—2

The Origin of Man

By Frank Lewis Marsh

CAN a man know his origin? According to the group opinion expressed at the Darwin Centennial Celebration held on the campus of the University of Chicago last November, the answer to this question is Yes.

Furthermore, there appeared to be no question in the minds of the 47 scientists and scholars from 27 countries who took part in the panel discussions of the celebration, with regard to what that origin was. Repeatedly during the discussions it was asserted that evolution of basic types of plants and animals is now a demonstrated fact. In the precentennial words of Dr. Sol Tax, head of the department of anthropology in the University of Chicago, and chairman of the centennial committee, we are told that "for the first time evolution will be taken out of the category of theory." He continued: "Because of the centennial, evolution may be . . . accepted as a fact by the average layman. Knowledgeable people do not consider that there is any alternative to evolution." Certainly during the celebration the panelists were positive and unanimous in declaring that evolution is a proved fact.

The noted English biologist Sir Julian Huxley, grandson of Thomas

Huxley, Charles Darwin's defender, went beyond the other participants to express a rather logical conclusion from the idea of the bestial origin of man. Posing as a true guide, he declared that the time has come for man to acknowledge his kinship with the lower animals, rid himself of a belief in God, and assume his place as the dominant power in the universe. The pervading chill in the soul room of the atheist is felt in Sir Julian's words: "Evolutionary man can no longer take refuge from his loneliness by creeping for shelter into the arms of a divinized father figure whom he has himself created, nor escape from the responsibility of making decisions by sheltering under the umbrella of divine authority, nor absolve himself from the hard task of meeting his present problems and planning his future by relying on the will of an omniscient, but unfortunately inscrutable, Providence."

As would be expected, the churchmen of the Chicago area jumped hard upon Sir Julian, a scientist, for such pronouncements in the area of theology, styling him as "mixed up," "naive," and "old-fashioned"—old-fashioned in the sense that he had in fact but repeated the hopeless dirge of

chairman why the Catholic Church was the only one represented on the panel, and panelist Harlow Shapley, noted astronomer from Harvard University, entertained with an exposition of theories that attempted to explain the origin of the universe.

Panelist Leo Strauss, head of the department of political science in the University of Chicago, sat speechless for some time until he was finally asked by the chairman why he did not add to the discussion. Said he, "No issues!" Finally Dr. Brauer had to conclude that if no fundamental issues existed between science and theology, the panel might as well be dismissed. That he did, and the 2,000 listeners trooped out feeling disappointed that no clash had developed between a Wilberforce and a Huxley, or between a Bryan and a Darrow. Noticeably absent were the scientists who had taken part in the earlier discussions of the centennial. It seemed that they were content that evolution had been declared a fact, and cared not a whit what theologians might think about it.

In preceding panels the topics discussed were "The Origin of Life," "The Evolution of Life," "Man as an Organism," "The Evolution of Mind," and "Social and Cultural Evolution." I was impressed with the fact that throughout the discussion of these topics, even during the discussion of the origin of life, no forces were invoked except natural forces. In the minds of the discussants the processes of chemistry and physics seemed completely adequate for the work at hand. Interestingly, during the discussion of the origin of life the panel members were polled with regard to their opinion on the question "Do you think it possible that life will be created in the test tube within the next 100 years?" Of the nine-man panel eight voted Yes, while Sir Charles Darwin, grandson of the author of *Origin of Species*, passed the question, declining to express his opinion on it.

The Adventist Position

The complete agreement of the noted panelists of the Darwin Centennial that evolution is a fact should give Seventh-day Adventists pause for a review of their own position on the problem of origins. Are we justified in remaining so completely at odds with the opinion of the great biologists of our day?

In considering this subject it is important to bear in mind that the great majority of modern scientists believe we should approach all problems with an open mind. In the problem of the origin of man this means, ideally, to lay aside the portrayal in

Genesis and also all other preconceived ideas, then with "cleared vision" study the phenomena of nature in an objective manner and learn what the demonstrated facts indicate. These workers have no regard for the plain reading of the Scriptures.

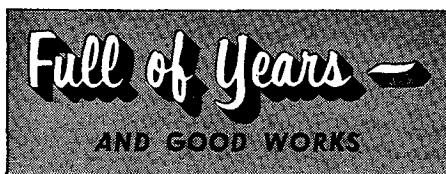
By contrast, Adventists hold that the Scriptures were God breathed and given to man as a guidebook to put him in possession of the basic truths on all vitally important matters. Therefore, an Adventist cannot approach the problem of the origin of man with an open mind, because the Bible states clearly that the Creator formed man miraculously and instantaneously from the dust, and as the son of God. Therefore he has no blood relationship with the beasts. The miraculous and instantaneous formation of all the basic types of plants and animals is also revealed in Genesis.

Belief in the inspiration of the Bible and the consequent truth of all its pronouncements means that any open-minded study of the origin of man and of other basic types of organisms is not only unnecessary but wrong. The wrongness would be due to the fact that an open-minded study of man's origin might today, because of the obscuring veil that sin cast over nature, result in an opinion that man had, for example, evolved from the beasts.

In order to understand how the majority opinion today for evolution can be wrong it is necessary to remember the history of our earth and of man. At the time of man's origin he had the privilege of face-to-face communion with his Creator, and the earth was resplendent in its perfect revelation of the hand that made it. However, sin later prevented face-to-face communion with God, and opened nature to the degenerating work of Satan. A controversy began between Christ and Satan on this earth, which not only raged in the spiritual world but also in the natural.

Through the manipulation of natural processes in wrong ways Satan and his angels have degenerated our natural world until in numberless spots it is but a gross caricature of its original sinless state. As the degenerating and benumbing effects of sin began to deepen on our earth and in man, God gave the Bible to the human race so that although their mental powers were weakened and the earth was sadly deranged, still they could be cognizant of the basic truths about their origin, their present relationship with God, and the process by which the original state could be restored.

In our deranged world under the constant surveillance of the god of deceit, in terms of eternity it is fatal to refuse the Guidebook. To refuse



Mrs. Anna B. Hoenes



Sister Hoenes was born in Nova Scotia, Canada, in 1869. At the age of nineteen she went to Boston, Massachusetts, to enter a course for professional nursing. Poor health prevented her from completing the course, but when widowed, she gave herself to practical nursing. She next moved to Philadelphia, Pennsylvania, where she has since resided. In 1910 Elder Robert Harter was holding tent meetings in this city. Here Sister Hoenes heard the truth about the Sabbath and also the second advent of Jesus. She stepped into the light and has been a loyal Seventh-day Adventist through the years.

Sister Hoenes became a member of the West church in Philadelphia, and has held many Sabbath school and church

offices. For years she has been a deaconess, and now at ninety years of age she continues in that office in an honorary capacity. With a twinkle in her blue-gray eyes she states: "They don't give me very much to do." But that does not quench her spirit of activity. Her health is generally good, and she is almost constantly visiting the sick and shut-ins. This is her specialty. Her knowledge of body care in times of illness augments her value as a home missionary, and in consequence she is much loved.

Sister Hoenes continues a faithful attendant at camp meetings, Sabbath school, worship and prayer services, and even at social functions. She feels that wherever God's people gather there are always blessings and coveted experiences to be gained. She is an eager reader of the *Review* and feels that no cost or sacrifice is too great a price for that wonderful weekly visitor. All during these accumulating years she has eagerly awaited the coming of her Lord. And no number of years lessens her confidence and assurance. She is a strict vegetarian, and that accords with her health and her glorious hope. With a fine warmth of spirit she exclaims, "I want to live to see Him come. I want to be translated!" What an example for all of us!

ERNEST LLOYD

REVIEW AND HERALD

the basic truths of the Bible and to adopt the open-minded method in the study of origins is but to sweep and garnish the house and leave it empty and ready for occupancy by the god of deceit. Under such circumstances how could a man expect to arrive at the truth regarding his origin? How hard for any open-minded student of origins to arrive at the correct answer! Majority votes taken where such influences prevail are utterly worthless in the discovery of truth.

The reader may ask, Are not the book of nature and the written Word the work of a single Author? How then is it possible for all these sincere students of nature, the scientists, to be deceived as to the origin of man? The answer is that in nature we have two general classes of problems: (1) those that are purely objective and require an open-minded approach and (2) those that are subjective and incapable of proof by the open-minded method.

An example of the first group would be the problem of the shape of our earth; the question of the origin of man would be an example of problems of the second group. Problems of the first group can be demonstrated through observation and laboratory experimentation. Those of the second group are incapable of laboratory demonstration. The regrettable thing is that modern scientists are constantly confusing in their minds what evidence is subjective, or circumstantial, or persuasive, or presumptive, with that which is coercive.

A good illustration of this confusion was furnished in the Darwin Centennial Celebration when the famous astronomer, Harlow Shapley, declared that evolution was as clearly proved as is the shape of our earth. That the shape of our earth is roughly spherical can be proved by evidences that can be interpreted in no other way.

By contrast, the origin of man is not amenable to such proof. We cannot unearth the skeletons of the first man and woman, bearing respectively the tags "Adam" and "Eve." Neither can it be shown that man has evolved upward through the beasts. The evidence bearing on this problem consists of innumerable separate instances such as the fact that all backboneed animals, including man, that have forelimbs have the same three bones—the humerus, the radius, and the ulna. Such evidence is definitely *not* coercive, because it is amenable to explanations from at least two points of view.

In this particular case the evolutionist says that descent from a common ancestor is indicated, while the creationist says it shows that these ani-

mals were formed by one Creator with a master plan. Which explanation is correct? That will depend entirely upon one's personal point of view. It is important to remember that *every item of evidence that bears on the problem of origins is of this sort*. Our scientists of today seem largely to have lost the power of discerning between what is speculative and what is coercive.

Can a man know his origin? Only by placing his faith in either the Biblical statement of special creation or in the man-made hypothesis of evolution. There are no scientific facts that will prove conclusively the correctness of either of these origins. A careful study of each relevant item reveals that, as with the bones just men-

tioned, the arguments are not coercive, merely persuasive. An open mind does not help, because such a mind is not truly open; instead, quite invariably it is led by a mysterious influence to a conclusion contrary to the clearly declared origin found in the Scriptures.

Shall we turn aside to the man-made idea of evolution, accept the conclusion that we possess bestial blood, and face a black and forbidding future? Or shall we accept the scientifically harmonious origin portrayed in Genesis, lay claim to our divine heritage, and face the glorious and hopeful future of a son of God? Either choice will require the exercise of the heavenly gift of faith.

(To be continued)

The Balm of Forgiveness

By Richard D. Fearing

Pastor, Hinsdale, Illinois, Church

THE ability to forgive and to accept forgiveness is rare. Perhaps it is because this ability is God-given, and must be thoroughly understood before the impact of the doctrine of forgiveness permeates the human mind and gives the mental processes a divine quality. Certainly the old adage, "To err is human; to forgive, divine," can be the keynote of our discussion. From there, we turn to the practical outworking of this heavenly principle.



Joseph had been sold into slavery by his brothers because of their extreme jealousy. In fairness, we could say that he was not altogether blameless in the act. His wide-eyed and naive way of relating his dreams of supremacy into the ears of his brothers probably did not help matters much. Nevertheless, it was a cruel act and unworthy of mature men.

The years went by. The famine in Palestine was pressing Jacob's family. But there was grain in Egypt, came the report. So the sons went south. Unknown to them, the brother that still bothered their conscience was the grain administrator. Joseph knew them immediately when they presented themselves, and here began a

drama that the theaters of the world can never duplicate.

He tested them severely to see whether time had erased their natural hatreds and selfishness. Simeon was forced to stay behind as a hostage until the youngest brother should come down to Egypt. Jacob, still paying the penalty for his deceit of many years ago, was nearly torn asunder at the prospect of losing two more of his sons. When the men went back to Egypt they took Benjamin with them, and he was apprehended with the governor's cup, which had been secreted in his grain sack. All of the conniving, treachery, and jealousy the sons of Jacob had perpetrated on others now came back to them. They saw it all reflected in this series of incidents. They were broken, heart-sick men. They did not know where to turn. Finally, in the deeply eloquent speech of Judah recorded in Genesis 44, Judah pleaded with his brother (as yet unknown to him) to keep him in servitude and to release Benjamin.

This was what Joseph was looking for. Judah was repentant! Furthermore, the faces of the others showed repentance also. There were no ulterior motives. They did not know him, but were pouring out a confession of their sins just as surely as if God Himself were there. *They were in a state of heart and mind to be forgiven and to accept forgiveness.* And Joseph did forgive them, and as he did so he appealed to them, "Be not grieved, nor angry with yourselves,

that ye sold me hither: for God did send me before you to preserve life" (Gen. 45:5). Two great truths emerge from this declaration. First, goodness and mercy follow sincere repentance and confession. These men found happiness and prosperity that they had never dreamed of before. Second, the one offering forgiveness is so wrapped up in the love and providence of God that he sees a divine hand even in the hard experiences that fall athwart his way.

The secret of knowing forgiveness of sin is found in that time-worn parable of the Prodigal Son. When that youth came to the point of desperation, God could talk with him. The young man saw his plight and sought help from his father (Luke 15:18). He had to make a move. No unconfessed sin can be forgiven. We must take the step of talking to God about it, and then ask Him for the power to overcome. And even as the father in the parable was looking for his son, so our Father awaits us with everlasting love and seeks to draw us to Him (Jer. 31:3).

A humble German monk, Thomas à Kempis, wrote the book *Imitations of Christ* in the fifteenth century. It is one of the best-known religious books in the world. It contains the story of a certain man who was anxious of mind. While in this state he became overwhelmed with grief, and cast himself in front of the church altar. He said to himself, "Oh, if I only knew whether I should still persevere." He heard within him a voice from God. "And if thou didst know it, what wouldst thou do? Do now what thou wouldst do then, and thou shalt be very secure." He was strengthened and encouraged. He committed himself to the will of God, and his perturbed spirit was at rest.

A forgiving person is a happy person. A forgiven person is a peaceful person. Even though this is the twentieth century, we still have the same problem as the man in the fifteenth century. Perhaps in part because of the urgency of our message, we may tighten up into a knot of religious frustration, wondering if we will ever make the kingdom. Will we really be forgiven our sins? God answers, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isa. 55:7).

With the forgiveness of our sins comes peace of conscience. This peace stems from a knowledge of rightness with God and man. Roland Watkyns has said, "The guilty conscience fears when there is no fear and thinks that every bush contains a bear."

Thomas à Kempis said, "No man rejoiceth securely unless he hath within him the testimony of a good conscience." Therefore, to be happy Christians, we must have the assurance of the forgiveness of our sins, and a forgiving spirit toward others.

There are those who never forgive or forget. In A.D. 1077, Henry IV of Germany waited barefoot in the snow at Canossa for forgiveness from Pope Gregory VII. This was the climax to a bitter feud. Though the pope said he forgave Henry, the fact that he forced a man to wait so long in the snow testifies to his arrogance, and the fact that he later turned the German princes against Henry shows clearly that he never really forgave or forgot. Do we, on a smaller scale, make it difficult for someone we say we have forgiven, by constantly throwing up to him little snatches from the past? Let us not be like the husband and wife who had just had a quarrel. "Come now," he said, "I thought you had agreed to forgive and forget." "Sure," she replied, "but I do not want you to forget that I have forgiven and forgotten."

The Saviour never reminds us of past mistakes once they have been forgiven; it is always Satan who does that. "It is peace that you need,—

Heaven's forgiveness and peace and love in the soul. Money cannot buy it, intellect cannot procure it, wisdom cannot attain to it; you can never hope, by your own efforts, to secure it. But God offers it to you as a gift, 'without money and without price.'" —*Steps to Christ*, p. 49. This thought guided Martin Luther as he wrestled with the sixteenth century concept of an avenging God and a severe Christ. Power and stability come into the life only as we accept the gift of forgiveness from God through Christ, and as we forgive others in turn.

How deeply Joseph wanted to forgive his brothers! After he forgave them he forgot the years of hurt, and helped them set up a new home. When did the father see and forgive the prodigal son? "When he was yet a great way off." The Master sees us from His position as King and Saviour. In quiet tones He bids us forget the clamor of negative voices. He invites us to live a full, rich life that is not hampered by suspicion.

Do you want your life to have beautiful color? A life that has more meaning, more richness of experience than it does today? Then, believe that you are forgiven, extend this balm of forgiveness to others, and live for the future.

Our Solemn Eleventh-Hour Work

By E. Max Trummer

Retired Minister

IT IS not enough for God's church to spend its last hours in this world silently waiting for Christ's return. In the parable of the Vineyard our Saviour made it plain that the Lord of the vineyard hired laborers even at the eleventh hour and bade them work on to the end of the day.

The urgency of our saving every possible soul is impressed upon us in the parable of the Great Supper. After the familiar friends declined the invitation to come, the Master of the house said to his servant: "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled" (Luke 14:21-23).

Referring to Revelation 14:6-12, we read from the messenger of the Lord: "Not *one* is made to suffer the

wrath of God until the truth has been brought home to his mind and conscience, and has been rejected. There are many who have never had an opportunity to hear the special truths for this time. The obligation of the fourth commandment has never been set before them in its true light. He who reads every heart, and tries every motive, will leave *none* who desire a knowledge of the truth, to be deceived as to the issues of the controversy. . . . *Every one* is to have sufficient light to make his decision intelligently. The Sabbath will be the great test of loyalty; for it is the point of truth especially controverted." — *The Great Controversy*, p. 605. (Italics supplied.)

Again, "God still has a people in Babylon; and before the visitation of His judgments, these faithful ones *must be called out*, that they 'partake not of her sins, and receive not of her plagues.' . . . Fearful is the issue to which the world is to be brought." — *Ibid.*, p. 604. (Italics supplied.)

Where Are the Nine?

By Tenney C. Call

It has been said that the value of a soul can best be understood by the price paid for it. Accordingly, the apostle Paul wrote: "I exhort . . . that . . . supplications, prayers, intercessions . . . be made for *all* men. . . . For this is good and acceptable in the sight of God our Saviour; who will have *all* men to be saved, and to come unto the knowledge of the truth" (1 Tim. 2:1-4).

The reason our Lord has not returned before now is because He "is longsuffering" and "not willing that any should perish, but that all should come to repentance" (2 Peter 3:9). Our Saviour came to save the one lost sheep.

Perhaps the most solemn message in the Bible is found in Ezekiel 3:17-19: "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul."

We have as a rule applied these words to the ordained ministers, but we can well apply them to all of us, as a denomination, since God has made *us* messengers with the last message of mercy to the whole world. Hence, we should encourage one another to hasten this truth to the ends of the earth without delay.

Usually we say that when Christ gave the outline of this world's history to His disciples He did not set the time for His return. But let us read Matthew 24, verse 14 again: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and *then* shall the end come." The Lord has told us when He would come—when we have given the message of His return to every nation, kindred, tongue, and people.

This should be a sobering thought to all of us. Has not the servant of the Lord said that if we had been faithful we could have been in the kingdom ere this? We are repeating the history of Israel of old—marching in the wilderness longer than God intended. If we should inquire how many unentered fields there are in the territory of each division, we would no doubt be greatly surprised to find out how much yet remains to be done.

A few months ago very unusual missions reports came from Korea,

Where are the nine?
For ten were cleansed, made whole.
Why only one returned
With thankful thought?
Why not, why not?
In one heart true love burned,
In one, love reached the soul.
Is this love mine?

Where are the nine?
Why did they not return
And show their love for Him?
The ten all shared,
One only cared,
His eyes with tears were dim.
Christ's love he did not spurn
Like other nine.

Where are the nine?
And is it so today
That we have thankless hearts?
Great is our debt;
Let's not forget
The blessings He imparts
Along the weary way.
Are we the nine?

Where are the nine
Who only went away
Without a thankful thought?
The body whole,
But not the soul
The Master always sought.
Let us so live that none may say
We are the nine.

and from different parts of Africa. As some of our missionaries expressed it, it seemed to be the beginning of the latter rain for these fields. As was to be expected, the respective leaders of these fields are urgently calling for means to build more chapels and schools, and also for more missionaries to take care of the unprecedented harvest of souls.

As a people we have spoken with glad anticipation of receiving the latter rain, but I wonder if we have tried to picture what this blessing would mean. Naturally enough, when we as a people teach the Sabbath more fully, with all our inspiring message, the harvest of souls will be astounding. Our denomination will be perplexed to know how to provide for this unusual response and need. In this connection it will be well to think of the counsel of the prophet Jeremiah: "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?" (Jer. 12:5).

"The Advent Movement of 1840-44 was a glorious manifestation of the power of God; the first angel's message was carried to every missionary station in the world, and in some countries there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; but these are to be exceeded by the mighty movement under the last warning of the third angel. . . .

"The great work of the gospel is not

to close with less manifestation of the power of the gospel than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel, are again to be fulfilled in the latter rain at its close. Here are 'the times of refreshing' to which the apostle Peter looked forward when he said, 'Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and *He shall send Jesus.*' [Acts 3:19, 20.]

"Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. Satan also works with lying wonders. . . . Thus the inhabitants of the earth will be brought to take their stand.

"The message will be carried not so much by argument as by the deep conviction of the Spirit of God. . . . The seed has been sown, and now it will spring up and bear fruit. . . . Truth is more precious than all besides. Notwithstanding the agencies combined against the truth, a large number take their stand upon the Lord's side."—*Ibid.*, pp. 611, 612.

God is depending on us to work devotedly even in this the eleventh hour. Multitudes will be saved if we are faithful in our efforts to reach the lost with the message needed at this time. Shall we not arise to the task?



OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE JOY SHERMAN

Cherish That Church School!

By Richard H. Utt

IN A strip of steaming jungle bordering the Caribbean just south of Mexico there is a compelling lesson for all Protestants, including Seventh-day Adventists. The place is British Honduras, a British colony about the size of Massachusetts in area, where mahogany, cacao, and chicle are produced. Fifty years ago its people were mostly Protestant—Anglican, Wesleyan Methodist, Baptist. Today a majority of the 85,000 inhabitants are Catholics.

How did this change come about so rapidly? Did Catholic priests pitch tents, distribute handbills, and start preaching papal infallibility, the assumption of Mary, and the primacy of Peter? Did they win sympathy for Romanism by attacking Luther, Calvin, and Henry VIII?

No. For the most part they simply built schools, staffed them with priests and nuns, and invited parents to send their children. Tuition was free, and in addition some of the schools provided free lunches and even spending money to the children as an incentive to attend! As you have already guessed, the system proved highly popular with both parents and children.

The result? Aging Protestants died off one by one, while their children drifted away from Sunday school and into the Mass. Actually, the priests have not tried so hard to make Catholics by converting them as by growing them. With disarming frankness, one priest announced publicly, "We will leave the old people for the Anglicans, the Wesleyans, the Baptists, and the Adventists. But we'll take the children."

Of course, these priestly tactics are nothing new or strange. The sixteenth-century Protestant Reformation was arrested and partially rolled back by the Jesuits, who founded excellent schools in key places, and thus got control of the minds of Europe's rulers-to-be while their minds were still young and pliable. Undoubtedly the Jesuit schools accomplished far

more in combating the Reformation than all the pope's armies.

Today there are no papal troops operating in the United States, but the Catholic school system is marching forward as never before. It is estimated that one child in eight in America now attends a Catholic school, and the percentage is growing.

Are these schools getting results? A little more than a decade ago there was one Catholic in the country for every six people. Today it is nearly one in four. But more important than mere numbers are the qualitative results. A recent survey of Catholic doctors revealed that a high proportion who attended parochial schools adhere strictly to the dictates of their church on medical matters, such as opposition to birth-control information, while most Catholic doctors who attended public schools and colleges pay little attention to their church's position on the matter. In other words, Catholic schools made mostly strong Catholics; non-Catholic schools made mostly weak ones.

In England, Catholicism, with its many parochial schools, gains steadily in numbers, while the free churches scarcely hold their own. The Methodist Church in England registered a net loss of 3,123 members last year, their fifth consecutive annual loss.

The contrast between parochially educated Catholics and public-school-oriented Protestants is seen in many situations. A Protestant Army chaplain complains, "In the United States Army, where I have been a chaplain for the past two years, one under-

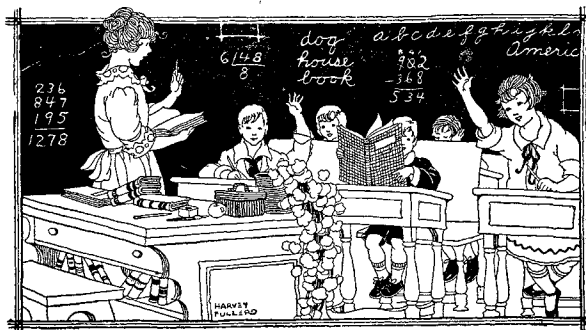
stands how weak modern Protestantism really is." He complains that it has been discouraging to note the small attendance at his own weekly worship services and those conducted by other Protestant chaplains.

The Roman Catholic situation presents a striking contrast. Though there are fewer Catholic personnel in the Army than Protestant, Catholic services are crowded. It seems that a Catholic chaplain has merely to announce a service and the men attend, whereas "the average Protestant chaplain's best promotional work has minimal results." Unless Protestant soldiers are entertained, coaxed, or pressured, many of them do not regularly attend worship. There are indications that even those who attended regularly at home choose to absent themselves once they enter the Army.

This chaplain suggests three possible reasons for the situation: the average Protestant, he says, has never been taught that regular public worship is important; he thinks of his church life as merely a social affair; and his loyalty is to a particular local church, not to Christ.

The chaplain is undoubtedly right, but he is still describing symptoms, not the cause or the cure. *Why* don't they think public worship is important? *Why* is church but a social affair? *Why* is what little loyalty they have anchored to a local church, not to Christ?

Rev. Ken Hutcheson, Southern Baptist pastor in San Antonio, I believe, has the answers. "Southern Baptist pastors," he says, "are disturbed over the large number of church members who do not tithe, almost never read the Bible, seldom attend church, and do not know what they believe. Worldliness is the rule rather than the exception. As of now we do not have the means to properly teach our people. If a person attends Sunday school 40 out of the 52 Sundays (the average does not), he receives only 20 hours of Bible instruction a year. The Training Union reaches even fewer people. The average Baptist home never has family prayer. Forty per cent of American mothers work outside the home. Baptist colleges are not the answer, for if religious instruction is to count it has to come in the early years.



"Also, consecrated Baptist parents are alarmed because the faith of their children is being undermined in the public schools. Evolution is taught as if it were a proven fact of science. Many times pressure is put on the students to dance. The trend of American courts for public schools is definitely away from the spiritual and toward the secular. This is not far from the communistic viewpoint. Now, teachers may (and many do) teach against the Bible, but teachers are discouraged, and in some places forbidden, to defend it. Recently Pennsylvania joined several other States by ruling out Bible reading in public schools.

"A century ago when public schools were being advocated, the noted Princeton theologian, Dr. A. A. Hodge, made this startling prophecy:

"It is capable of exact demonstration that if every party in the State has the right of excluding from the public schools whatever he does not believe to be true, then he that believes most must give way to him that believes least, and he that believes least must give way to him that believes absolutely nothing, no matter how small a minority the atheists or the agnostics may be."

"We are now witnessing the fulfillment of this prophecy! The oft-repeated admonition that we Baptists ought to take a bigger part in the public schools and make them better is a starry-eyed theory that is yet to be demonstrated. Some are sincerely trying, but to their dismay they are finding the situation to be getting worse and not better. With our people growing up in such a strong secular atmosphere in school and receiving little Bible teaching in church, it is no wonder that so many succumb to the evil effects of the radio, TV, movies, and filthy magazines. . . .

"Baptist elementary schools are a part of the Great Commission. They will result in maximum use of the expensive education buildings of our churches which are unused most of the week. They will teach more people to tithe, providing more support for our missions and colleges. They will provide opportunities of service for the large number of our young people who dedicate their lives to Christian work, but who never find places to fulfill their commitments. Baptist day schools will result in a higher, rather than a lower, per cent of our members being active for the Lord. I believe that in 10 years Baptist elementary schools will be expected and demanded by most Baptists. I believe that as Southern Baptists this is our greatest challenge."—From a news release by the Bureau of Information, National Catholic Wel-

fare Conference, January 21, 1960.

On this matter of church schools, Seventh-day Adventists are not left to grope in the night. Decades ago we were given an inspired pattern. We haven't found it necessary to copy Roman Catholic educational philosophy, or to stumble along for a century as have other Protestants, only now to be driven in desperation by



Scene in the Temple

By Arthur S. Maxwell

Next morning Jesus came to the Temple and soon things began to happen again.

Years before, at the beginning of His ministry, He had driven the merchants and moneychangers out of this sacred place. Now He caught sight of them again. They were back in their old places, busy as ever.

Some were selling calves, some sheep, some pigeons, though the biggest business at this season of the year was in lambs for the Passover. Meanwhile, the moneychangers were changing Greek and Roman coins for the "holy" money of the Temple—at a good profit, of course.

With all this buying and selling of animals, the place looked like a market and smelled like a farmyard.

To Jesus it was all wrong. How could people worship God properly with all this business going on? He longed to bear witness against it once more.

Advancing upon the moneychangers, the pigeon-sellers, and the rest of the merchants, He called out in a loud voice, "Take these things away! It is written, 'My house shall be called the house of prayer; but ye have made it a den of thieves'!"

Seizing a table belonging to one of the moneychangers He tipped it over, scattering the silver coins all over the pavement. Then He moved to another and another and did the same. Coming to the stalls of the pigeon-sellers, He pushed them over also, repeating again and again, "Take these things away! My house shall be called a house of prayer."

The merchants and the moneychangers were furious. They remembered how Jesus had done this once before and how they had sworn vengeance on Him if He should ever do it again. But now that He was here they could do nothing. There was something about this Man of Nazareth that filled them with fear. They wanted to run from Him and hide.

Muttering threats, they knelt and

rampant secularism and even atheism to found church schools. Years ago we were given such counsel as:

"Our church schools are ordained by God."—*Testimonies*, vol. 6, p. 203.

"The schoolroom is needed just as much as is the church building."—*Ibid.*, p. 109.

(Continued on page 21)

picked up their scattered coins. They slunk away to the priests to tell them that they *must* do something about this Galilean or He'd turn the whole country upside down.

But the priests were helpless too. They just stood looking on with rising anger, as more and more people, hearing what Jesus had done, flocked to the Temple to see the great sight.

Men and women, boys and girls, came hurrying by hundreds, all eager for the new excitement. And when the children caught sight of Jesus again, they began chanting, as they had the day before, "Hosanna to the son of David!"

Now, above all the shouting and singing and shuffling of many feet, a new sound was heard. It was the happy cry of a blind man whose eyes had just been opened by Jesus. Soon there was another shout of praise, and another and another, as the deaf and dumb and lame gave thanks to the Great Healer. Cripples threw away their crutches and leaped for joy as the power of God made them suddenly strong again.

What a day that was! Never had the Temple seen anything like it. Never would it again.

You would think the priests and rulers would have been glad to see so many people happy. But they were not. The Bible says, "When the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased."

Forcing their way through the crowd to where Jesus was standing, they asked, "Do you hear what these children are saying?"

Of course He had heard them, and He loved them for it.

"Have you never read," He asked the priests, "'Out of the mouth of babes and sucklings thou hast perfected praise?'"

He was quoting from the eighth psalm, which the priests knew very well. It must have made them angrier than ever to have Jesus apply the text to such a moment as this.

But Jesus was right. These boys and girls were actually fulfilling prophecy. Out of their sweet, loving, innocent hearts they were giving "perfect praise" to "the son of David," who was indeed the Son of God. Their happy songs and smiling faces were one of the dearest memories He carried with Him to the cross.

Facing North—Part 2

By G. M. Mathews

MANY Adventist youth are confused and bewildered with regard to standards of conduct largely because they do not have a set of personal convictions by which their conduct is determined. They "practice" their nominal Christian conduct not because of strong beliefs, but for other reasons—some because of their loyalty to their parents or their friends or their church or their school; others to keep up appearances or to retain a good name; others because they fear the loss of privileges or friends, or because they fear punishment. But clinging to Christian practice without possessing a Christian belief is a disappointing, fruitless endeavor. We shall find that all of these bases for controlling our conduct are outside forces, entirely impotent for successful Christian experience. We shall quickly discover that it requires inside support based upon strong beliefs and personal convictions to bring us through the rugged territory Christians must traverse in order to reach their heavenly home.

It is the kind of belief that the old Athenian schoolmaster, Socrates, had when he said, "I love and respect you, men of Athens, but I love and respect the truth of the immortal gods even more. Some of you have suggested that from fear of death and love of you I might retreat from what I consider to be the truth and cease to teach it and then my life might be spared. It would indeed be strange if I, who stood in the ranks on the battlefields of Potidaea and Amphipolis and Belium and fought for you under the command of the officers whom you appointed over me, and did not in fear of death step back from the flashing steel—it would indeed be strange if now, cringing from death, I retreated from the truth of the immortal gods."

Indeed, facing north means taking a personal stand—deciding for ourselves what direction to go. It means that we shall never follow another unless he is going in the same direction we are going. This philosophy of life is what prompted Joshua to say, in essence, "You may go in whatever direction you care to, but as for me

and my house, we will serve the Lord." This spirit prompted Isaiah to write, "Therefore have I set my face like a flint, and I know that I shall not be ashamed" (Isa. 50:7). It caused the apostle Paul to write, "This one thing I do, . . . I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14). It requires belief, personally arrived at, personally accepted, personally valued. Then and then only can we, like young Joseph, say, "How then can I do this great wickedness and sin against God?" It is only when the word of God is firmly implanted in the heart and consciously followed, regardless of consequences, that we may be said to have personal convictions.

A sentence from Thoreau which appears in Walden seems appropos, "If a man does not keep pace with his companions, perhaps it is because he hears a different drummer. Let him step to the music which he hears, however measured and far away." Indeed, the drums are sounding loudly today, saying, "Be like everyone else. Do not say or do anything that is at all above the level of the least common denominator. Be like the crowd." But Adventist Christian youth hear an altogether different drummer. With strong accent He pleads, "Be not conformed to this world" (Rom. 12:2). The Bible and the Spirit of Prophecy clearly set before us the two ways: the broad way that leads to death, with the majority of the people of the world choosing it,



The northland symbolizes all that is heroic—a land of heroes, of action, of ambition, of decision.

and the narrow way leading to life but traveled by the few. The results of following each road are delineated throughout the Word of God. Earnestly we are counseled, "I have set before you life and death, blessing and cursing: therefore choose life" (Deut. 30:19). The Christian's only hope is to "step to the music which he hears, however measured and far away," however much it contrasts with that of the world.

The times in which we live and the faith we profess call for heroic men and women—people who firmly and consistently face north. They are willing to face bravely and uncompromisingly obstacles, opposition, hardships, self-denial, self-sacrifice, fatigue, and, if necessary, death. The north embodies or symbolizes all that is heroic—the towering mountains, the rushing waters, the ice-bound harbors, the stinging winds, the blizzards that whip the snow, the hard-to-climb trails. The north is the land of tall, stern, steel-eyed people who are weather-browned, hard-muscled, and brave because they live where nature knows no cowardice. The north symbolizes a land of heroes of action, of ambition, of decision. That's what it means spiritually to face north.

Thousands of Adventist men, women, boys, and girls are of this splendid spirit. It was my privilege during a recent trip to the Southern African Division to visit a missionary family stationed at a remote mission in Northern Rhodesia. Their post of duty was 300 punishing miles from the nearest city. They shopped by catalog. There were no other white families in the community. Their house was covered with a grass roof and had not a single modern feature. The dreaded black ants had eaten their hens. Their garden was overrun by hippos and baboons. Their favorite cat had been eaten by a leopard. Yet there was not one word of complaint. They felt honored to be serving God in this out-of-the-way mission station. Cheerfully and loyally they did their work—worthy examples of Adventist youth who are facing north today.

What a wonderful time to live this is for Seventh-day Adventist youth! "Never before was there so much at stake; never were there results so mighty depending upon a generation."—*Counsels to Parents and Teachers*, p. 536. Think of it—before you, the youth of the Advent Movement, the crisis of the ages! The biggest, the most interesting, the most fruitful days of the Advent Movement! The greatest struggles between the forces of good and evil will be waged in our time! The youth of the Advent Church will astonish the world by their witness to the truth!

Thousands will be converted in a day; the papal power will be unmasked; there will be great court trials. What a day to live! What a day to serve!

I believe God is earnestly saying to modern Israel, as He said to ancient Israel, "Ye have compassed this mountain long enough: turn you northward" (Deut. 2:3). Let us all be done with the easy conscience, with group morality, with the uncaring spirit. Let us courageously, happily, and firmly face spiritually north. Shall we not accept this motto suggested by the servant of the Lord as our own, "Choose poverty, reproach, separation from friends, or any suffering, rather than to defile the soul with sin. Death before dishonor or the transgression of God's law, should be the motto of every Christian."—*Messages to Young People*, p. 80.



Your Denominational IQ

By Idamae Melendy



Here are lines from some of the past and present poets of the church. Match the lines, column one, with the authors, column two. Rate yourself by the answers and scale on page 27.

- | | |
|--|---------------------------------|
| 1. "Lord, make the autumn of our lives
To glow with colors from Thy store." | a. Roswell F. Cottrell () |
| 2. "For the rescue of mankind,
On to glory ride!
Volunteers! Volunteers! Volunteers!" | b. W. H. Hyde () |
| 3. "The sculptor toiled . . . ,
As he hewed and chiseled the cold, gray stone." | c. I. H. Evans () |
| 4. "O laymen of the church of God,
Arise with all your latent power;
This is your day, now grasp your rod;
The clock of time has struck your hour!" | d. A. W. Spalding () |
| 5. "The time is near when Zion's sons,
With rapturous joy shall sing." | e. Uriah Smith () |
| 6. "We have heard from the bright, the holy, land." | f. Mrs. L. D. Avery-Stuttle () |
| 7. "Father, we come to Thee,
No other help have we." | g. Annie R. Smith () |
| 8. "Welcome, day of sweet repose!
Blessed be thy sacred hours!" | h. F. E. Belden () |
| 9. "O brother, be faithful!
Soon Jesus will come." | i. Willard Dessain () |
| 10. "Not far from home! O blessed thought!
The traveler's lonely heart to cheer." | j. Adlai A. Esteb () |

Junior Talks

The Hand of God

(A Story About Sister White)

By D. A. Delafield

The hand of God was seen time and again in the work of Ellen G. White. The conversion of a hypocritical woman in Camden, New York, is a good example. This woman was a church member and professed much piety, but she was deceiving the people of God. In vision God opened up the case of this person to Sister White. She was shown that this woman's heart was full of corruption.

When Sister White visited the church in Camden, this woman boasted that she had no trials and temptations, and was perfectly surrendered to the will of God. The trouble was that nearly everybody in the church believed her.

That night Sister White had a dream. She saw a closet in which there was much rubbish. The Lord instructed her to clear out the rubbish. So with the aid of a lamp, she took out the trash and furnished the room with valuable things.

Not long after there was another meeting in the church. Elder James White spoke on the parable of the Ten Virgins. He could not speak with freedom, so they had prayer. During the prayer Sister White was taken off in vision. Once again she was shown the case of this woman whom the Lord represented to be in perfect darkness. After the vision Sister White related to the church members what she had been shown about this woman's true character. But the woman said, "I am

glad the Lord knows my heart. He knows that I love Him."

When the meeting was over the woman came to Sister White and said with great affection that she had no hard feelings, that she would pray for Sister White, and if she got to heaven she would see her there. The neighbors were angry with Mrs. White and said that she had abused the poor woman. Poor Sister White felt very



● Thirty-three students in the church schools of the Ohio Conference have been neither tardy nor absent during the 1959-60 school year, according to Elder H. W. Bass, superintendent of education.

● Roger Hammill and Frederick Morgan, both of Takoma Park, Maryland, were graduated from Washington Missionary College *magna cum laude*. Both maintained a scholastic average above 2.50. An A average is 3.0. Mr. Hammill was graduated with a major in history. Mr. Morgan was a natural science student. He will be teaching in the East Pennsylvania Conference.

bad and suffered keenly, but now I want you to see how God was at work.

Not long after this meeting a terrible fear seized this woman. A horror seemed to rest upon her and she began to confess her sins. It turned out that she was nothing more than a fraud and a deceiver. She had taken \$30 from a poor man by making a false oath. She concocted medicines that she said cost her a dollar a bottle, but which cost only 12 cents a bottle. There were many other wicked acts which she had done. But, thank God, she confessed and her repentance was genuine! She even walked 40 miles one day to make things right with a person she had wronged. Now it was clear to all that Sister White was right about this person.

God's servant wrote about it later, "We could see the hand of God in this matter. He gave her no rest day nor night, until she confessed her sins publicly, that God's work might be vindicated."—*Spiritual Gifts*, vol. 2, p. 127.

You see, juniors, how God used Sister White to lead people to repentance and conversion. Her messages were character building in nature and always led people into a new and happy life.

FOR seven long months after receiving our mission call to South America we had waited impatiently for an entrance permit to Peru, land of the Incas, where we had been assigned to work among the Aymara and Quechua Indians of the Lake Titicaca Mission. Now Wellesley was stretched out in the dirt of a back alley waiting for an ambulance.

A group of church members had been wrecking an old garage on the site where a new Seventh-day Adventist Health and Welfare Center was to be constructed. Wellesley was on the inside of the building when someone accidentally knocked out the last remaining braces that were supporting the structure. The men shouted, "The building is falling!" and Wellesley made a dive for the doorway but he didn't make it.

I hurried to the hospital to find Wellesley on the operating table and the doctors ready to begin surgery. What a sight! His right ear was nearly torn off, he had four broken ribs, and the lower part of one leg was little more than a mass of crushed and splintered bone.

There wasn't much that could be done for the ribs, but Dr. Marion Barnard put 23 stitches in the ear, while Dr. John Coker, a bone specialist, began a delicate job on the leg. Before surgery the doctor had said that the leg would be in a thigh-length cast for from three to six months. After the operation he said that Wellesley could expect to wear a cast for a minimum of six to nine months—possibly a year.

Two days after the accident our entrance permit to Peru was granted by the Peruvian immigration authorities. We had prayed that if the Lord really wanted us in mission service that this permit would be granted. Now it seemed almost foolish to think about accepting a call where we would have to walk two to five days to reach some of the mission stations.

Going on the Tambopata trail to the Peruvian jungle, this barefoot boy is typical of thousands who travel this trail with heavy loads. Note the kettle wrapped up in a cloth in the boy's left hand.



But three months later we were in the doctor's office. Wellesley was so excited about the sound of the saw ripping up the heavy cast that he said: "This is the sweetest music I have ever heard!" When Dr. Coker, who is not a Seventh-day Adventist, looked at the leg, he commented, "We will give the Great Physician credit for this," but added, "I hope you don't think you are going to walk out of this office. You will need your crutches for several weeks yet, and then you will be able to use a cane as the leg grows stronger."

That was on a Tuesday afternoon. The following Sunday we left the San Francisco airport headed for our South American mission field. I was weighted down with all the hand baggage, for Wellesley had all he could do to maneuver his crutches.

By the end of our first two years in the Lake Titicaca Mission we had visited every mission station in our territory except one. There was a reason. The Tambopata Mission Station lies more than 50 miles beyond the end of the last road.

I thought it would be interesting to be the first woman missionary to visit all of the stations in the Lake Titicaca Mission, and Wellesley was eager to see whether his leg would take the punishment of the 100-mile walk involved in the round trip to Tambopata. More important was the fact that our isolated believers and Indian worker living in this remote area needed the encouragement of a visit by missionaries.

Our trip began in Puno on the edge of lovely Lake Titicaca. We were glad for an early start and for the opportunity to watch the sun climb up over the lake as we drove north. Lake Titicaca is situated at an elevation of about 12,500 feet, and we stayed at this level for the first two hours. Then the road started upward. The rocky road was barely passable for large trucks, but our GMC Camioneta made steady progress as we rounded the many curves in our upward journey. There were many rivers to ford and the water was often deep. We always took a deep breath, relaxed only when we had crossed safely.

The morning passed rapidly, and when we stopped for lunch we found ourselves looking at the top of a glacier that seemed so near one could take one big jump and touch it. Actually it was a two-hour walk to reach the eternal icecap that glistened like a giant diamond in the noonday sun.

A herd of llamas and alpacas grazing by the side of the road seemed to be enjoying their dinner, but the altitude of nearly 16,000 feet didn't seem to help our appetites. After

In spite of blisters and a bro

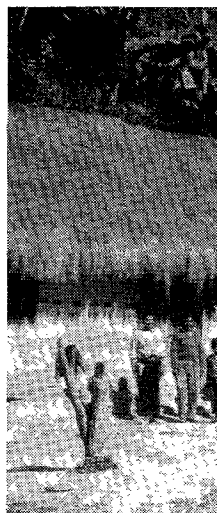
We Walked One Hundred Miles

A story of courage from

By Evelyn Muir



Tambopata Mission School down where the jungle begins, on the eastern slope of the Andes. As this is published, new school buildings are being completed.



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he Lake Titicaca Mission



A baptism in the lovely river right in front of our Tambopata Mission property. Seventeen adults and young people were baptized during our visit.



munching on a few sandwiches, we started out again.

Near the glacier we had crossed the continental divide and were now on the eastern slopes of the Andes. It was down, down, down, and around and around, as we carefully made our way over the narrow road, using low gear most of the time to keep the brakes from getting hot.

Late that afternoon we made camp just across the river from Sandia Mission Station, where we spent a profitable Friday and Sabbath holding meetings for our members and those newly interested in Christianity.

The morning we had left home there had been frost on the ground. Now the air was fragrant and warm, but not hot. Orchids were growing everywhere as well as many other kinds of tropical plants that we had never seen before. As the stars came out that night we could see the shadows of the huge canyon walls of the Andes, which seemed to shut us in from all the rest of the world.

Since the real part of our trip was to begin on Sunday morning, Saturday night found us hurrying to make last-minute preparations. We rechecked our boots to make sure they were going to hold up for 100 miles over a rugged, rocky trail. There would be no opportunity to buy food until we reached the village of San Juan de Oro, nearly three days away and about an hour's walk from our Tambopata Mission Station, where we would be well cared for.

We had written ahead to arrange for *cargadores* ("luggage carriers") but somehow this important item had been overlooked. While someone looked for *cargadores* we arranged our sleeping bags, Sabbath clothing, and food in two bundles of equal weight. He soon returned with the good news that he had contracted with two Indians who would carry our equipment for five cents a pound. Since they wanted to get as far as possible in the cool of the day, they would meet us at 4:00 A.M.

At four o'clock we were ready and eager to go, but there were no signs of the *cargadores*. We waited ten minutes, twenty, a half hour. Still no carriers. It was almost five-thirty when we heard footsteps out in the darkness. We were greeted with an unconcerned "Buenos Dias" by the Quechua and Aymara Indians who were to accompany us. They quickly adjusted their packs and at last we were off.

All morning we kept up a good pace along the trail that followed the Sandia River. Lunch was delicious and we appreciated the opportunity to rest our already-tired feet. By this time we were beginning to get acquainted with our carriers, José and



On arriving at a new village, Mauricio uses a cow horn to call the people, and as a crowd gathers he reads the Bible the best he can with less than three years of primary school education.

Raúl, and were interested in how they prepared their dinner.

Many pack animals die along the Tambopata Trail and also a good number of people, judging from the many graves that we saw. A burro that had slipped had caught on some rocks near the edge of the river and was rotting away in the shallow water. Our Quechua friend, Raúl, who couldn't speak Spanish, took his little kettle and dipped it into the river just below the decaying burro and used the water for the soup which was boiled over an open campfire.

On the trail again we soon found ourselves climbing along the edge of rocky cliffs high above the river, where one misstep would mean sure death. We were told that a short time previously a teen-age boy had fallen over the cliff into the river and was never seen again.

We trudged on, and began climbing the side of a mountain that was almost straight up. The tropical afternoon sun made us thankful for the shade our jungle helmets provided. There were occasional waterfalls along the trail, where we filled our plastic cups and treated the water with halazone tablets in order to make it safe.

At dusk at the end of the first day out we reached the river again, near a place called Iparo. I could hardly walk and had decided I could never finish the trip. I pulled off my new boots and found seven big blisters. We both soaked our feet in the river for a while, and then decided it would be wise to open the blisters if I was to continue. This brought a few tears and the cry, "It hurts!" But in spite of the pain, the seven blisters were carefully opened and merthiolate was applied to each one before it was covered with a Band-Aid.

Supper consisted of dried fruit and oatmeal cookies.

Just before arriving at this camping spot, one of the cargadores had slipped on a rock and fallen in the mud with one of our sleeping bags. We did our best to clean off the thick mud which, fortunately, was mostly on the outside. The bags were soon rolled out, but we hardly had enough energy left to blow up the air mattresses. We studied our Sabbath school lesson with the help of a flashlight, and had prayer, thanking the Lord for having protected us on the trail. We crawled into our sleeping bags and soon were fast asleep.

The next we knew, the sun was already well up. Our cargadores had cooked their breakfast—more soup—and were eager to head down the trail. We rolled up our bags, took out a little food from our supplies, and told them to go ahead. My feet were better, so we soon followed.

The farther we walked, the warmer it became. In the afternoon we realized by the many colored birds, lovely palms, and giant ferns that we were nearing real jungle country. The late afternoon trail led upward again, and our cargadores told us that this would be the last climb before we dropped down into the semi-jungle of Tambopata. At nightfall we placed the sleeping bags on a level spot of a high ridge where a cool wind swept down from the Andes. We did not spend the night alone. A mule train with 20 mules carrying coffee from the jungle arrived and made camp with us. In spite of the mules moving around, sleep came quickly.

About 4:00 A.M. we were awakened by a heavy rain. Fortunately the rain didn't last long, and the morning sun soon came and dried off our equipment. We started our third day on the trail.

One of the things that amazed us was the number of Indians traveling this "highway" to the jungle. There was a steady stream of people and animals. No one rode the animals because the trail was too narrow and dangerous. Everyone, including women and children, carried a pack on his back. We learned that the children under ten usually carry 25 pounds, the women 50 pounds, the men 75 pounds, and some of the stronger men carry up to 100 pounds.

Everyone, including the children, carried a small kettle, usually wrapped in a dirty rag, in which they cooked their soup. At night they often slept in groups of from 50 to 100, and since someone was usually talking or moving around all night long, we wondered how they ever got any sleep. The *tambos* ("shelters") and regular camping places were heavily inhabited with fleas, which made us decide that our best camping spots were as

far away from the rest of the people as possible.

The trail was level for a while and the going easy. Then we came to logs that had been placed across the path because of deep mud. These logs were wet and slippery and we discovered that there was almost no end to them. The cargadores told us that many times burros or mules would slip off the logs and be left to die in the mud because their owners could not pull them out.

Wellesley's leg had held up pretty well, but after a few miles of walking over logs, he began to think he wasn't going to make it. Then the trail started down, and this bothered the bad leg even more. Each step became more painful, but we knew that our believers were expecting us and we must not fail them.

About two o'clock in the afternoon, we arrived at a tambo and were greeted in Aymara by the deacon of the Tambopata church. He didn't speak Spanish, but soon made us understand that he was the advance guard of the welcoming committee. When the customary handshakes and *abrazos* were over, he brought out a huge bag of oranges and motioned for us to sit down. Water had been scarce during the past few hours and the large ripe oranges looked like just what we needed to quench our thirst. Our deacon friend was apparently thirsty too, for he had been climbing all the way to meet us. In about nine minutes or a little less, he ate nine oranges. We had never seen anyone devour so many oranges so fast.

During the time we enjoyed the refreshing oranges, our feet and legs stiffened up, and we thought we would never be able to start out again. The trail headed straight down a steep ridge. This proved to be the worst part of the hike for both of us. We could hardly stand on our trembling legs when we reached the river at the bottom an hour and a half later.

In a few minutes we entered the village of San Juan de Oro, which for us was the gateway to the jungle. It was surprising to us to see altiplano llamas leaving the jungle with loads of coffee. In San Juan de Oro we were met by the second section of the welcoming committee.

An hour later we forced ourselves along a short trail through heavy vegetation and arrived at a clearing—our Tambopata Mission Station. Off came our boots, and our aching feet went into the cool water of the river flowing in front of the mission property.

I had a total of 12 blisters, and Wellesley's right leg was swollen. It didn't matter—the Lord had helped us reach our destination. By the time

our feet were dried and back in our boots, Alejandro Calle, our native mission station director, was waiting with tall glasses of orange juice that his wife had just squeezed. We appreciated the delicious juice and quickly fell in love with the beautiful mission station, surrounded by banana and orange trees.

The next three days found us busy helping the brethren make plans for a new school building. It was urgently needed to take care of the 143 boys and girls who were attending our mission school. Then there were baptismal candidates to examine, and we made as many visits as possible.

We were proud of our neat white-washed church, which even boasted a galvanized metal roof. Every length of metal roofing had to be carried more than 50 miles on human backs.

Sabbath morning our believers arrived from everywhere, it seemed—more than 300 of them. At the close of the morning service the crowd gathered at the edge of the beautiful little river and Wellesley had the privilege of baptizing 19 persons.

More than half the candidates had been won by a humble layman, Mauricio Vera. Mauricio had lived in the highlands near the glacier that we had passed on the road a few days before. After becoming a Seventh-day Adventist, he felt called to devote his life to winning souls. Thousands of highland people were migrating to the jungle in search of better living, and he decided to make Tambopata his mission field.

Mauricio has had less than three years in school and doesn't know how to read very well. As he travels through the jungle he carries a machete, a cow horn, and a Bible. The machete is used for cutting away the undergrowth that often covers the trails and is also useful in getting food. When he arrives in a village he blows the cow horn, which startles the people, and he soon has a crowd. Then he begins to read the Bible in his simple way, stumbling over the words that he cannot read well.

Groups of persons who have become interested after hearing Mauricio read the story of Jesus from the Gospels are visited by our worker and receive Bible studies. Alejandro told us that Mauricio Vera has been responsible for winning more than 100 persons during the past four years.

In the mission office we have Mauricio's "labor report" for last year. It is a morning watch calendar in which he has written the places he visited and the soul-winning activities of each day alongside the daily text. Reading slowly and often mispronouncing words of Holy Scripture, this conse-
(Continued on page 20)

News From Home and Abroad

Conference Session in the Arctic Circle

By A. F. Tarr

President, Northern European Division

AT the biennial session of the North Norwegian Conference, the world's northernmost conference, whose entire territory is in the land of the midnight sun, a most enthusiastic congregation stood to convey their heartfelt greetings to their brethren and sisters of other lands.

The delegates to this session assembled in Tromsø, an old but still growing city sprawled along the banks of a Norwegian fiord, far into the Arctic Circle. This fiord, like most others in Norway, is fed by the warm waters of the Gulf Stream and is kept unfrozen even in the long, cold winter months when the territory inland abounds with snow and glaciers. Were it not for this life-giving ocean stream, North Norway would be as cold and desolate as Greenland, a large part of which shares the same latitude. But in midsummer the sun shines 24 hours of every day; it dips down fairly close to the horizon toward midnight, but for nearly three months it is never out of sight except when obscured by clouds, which unfortunately it often is.

To meet with our stalwart North Norwegian members is an experience

never to be forgotten. They are fine people and the faith is dear to them.

The church building in which our biennial session convened on weekdays houses both a church school with a present enrollment of 24, and a headquarters office for the North Norwegian Conference. As we sat on the nominating committee, which met in the president's office, I found myself many times studying the pictures on its walls. In front of me were photographs of Elder and Sister James White, Uriah Smith, and other of the pioneers. To my left was a photograph of Sister White, in a group, at the door of O. A. Olsen's tent at the Moss camp meeting, Norway, in 1887. Behind me was the Review and Herald calendar picture of 1948 featuring The Birth of a Great Publishing Work where Sister White is saying to her husband, "You must begin to publish a little paper." Surely the influence of that "little paper" is being strongly felt in this Arctic Circle conference where, from the publishing secretary's report, we learned that 90 per cent of all the homes had been visited in the past two years by our

colporteurs with *The Desire of Ages*.

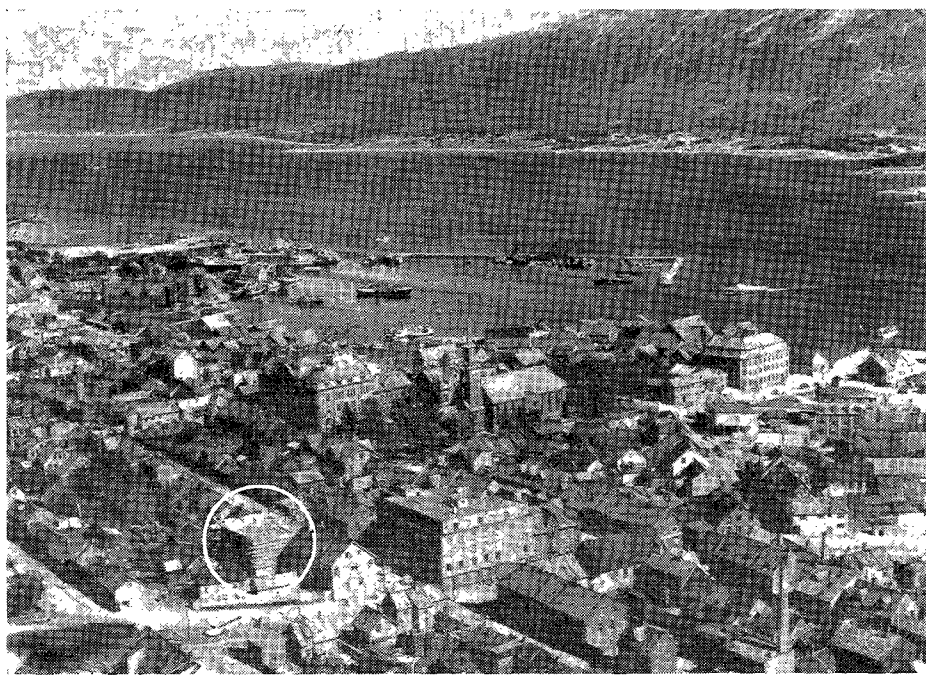
Another picture on the wall was of the little boat *Kjell*, affectionately known as "our floating publishing house" and which, under the captaincy of seafaring colporteur H. M. Hansen, until recently carried literature to some of the most remote island and seashore homes on the west coast of Norway. Behind the president's chair was a beautiful framed copy of the Ten Commandments.

T. Gunn Paulsen, the president, who has served the conference for the past two years, and has engaged in an intensive evangelistic program, was re-elected for a further term. A layman on the nominating committee remarked in typical Norwegian terminology, well suited to this part of the world, "He has been here only two years and is just getting warm in the chair."

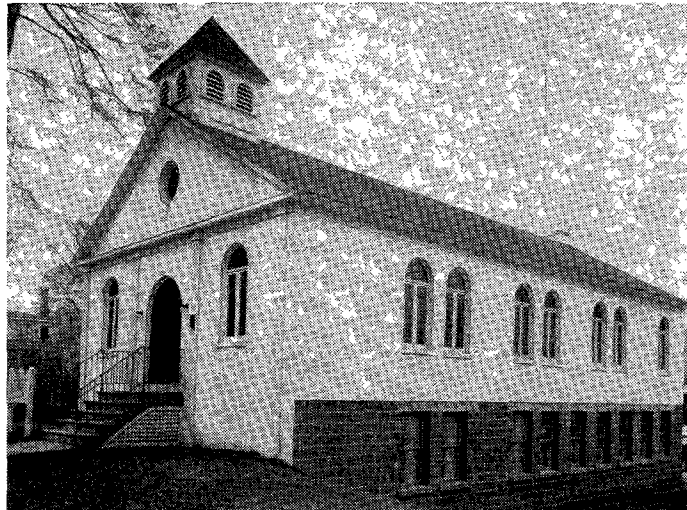
Back in the church itself we were impressed with the meticulous care taken of the house of worship and its furniture. Beautiful flowers decorated the heavily carpeted rostrum, and on the wall behind the pulpit were the words, exquisitely embroidered in gold on silk, "Herre, La Dine Oyne Vaere Vendt Mot Dette Sted Dag Og Natt ("Lord, let Thine eyes be turned to this house day and night")." It is a prayer that every worshiper seems constantly to echo in his earnest, worshipful attitude.

Many vocations are represented among the constituents of this northern conference. Some of our people are printers, carpenters, masons, store assistants, nurses, factory and road workers, and of course many housewives. But the majority of the men are fishermen who also have plots of ground on which they do a little summer gardening and keep a cow or two, a few sheep, and some goats. The goats are greatly valued because of their milk and cheese.

With the midwinter Sabbath beginning as early as noon on Fridays, the members experience considerable difficulty when working for others, hence the need to be as economically independent as possible. Some of the members lived on their boats during



Tromsø, Norway, showing location of our clinic.



Dedication of Church in Algonac, Michigan

Dedication services for the Algonac, Michigan, church were held on Sabbath afternoon, May 7, with the conference president, N. C. Wilson, as guest speaker.

Former pastors taking part in the ceremony included Merritt Munger, Gordon Carle, and James Cunnington. Also present was the district leader, S. G. Joyce. Special music was furnished by Dr. Freburn James and the Port Huron church choir.

The Algonac church had its beginning as a small group of Sabbath believers in Algonac. Later an organization was effected in Starville. The company was finally organized into a church on November 13, 1948. For nine years the newly organized church met in rented quarters until the present structure was finished on March 2, 1957. The present pastor is Clarence Long.

MORTON JUBERG

Bangor, Maine, Church Dedicated

The Bangor church, in Maine, was organized in 1929 by the late O. D. Cardey. Our new believers first met in a rented hall. Better things were in store, however, as plans were made for a permanent church building large enough for a good-size membership. The present building is a credit to the cause and to the community.

The edifice was dedicated on Sabbath, April 9, of this year. Participants in the special services were: Harlan Dyer, charter member of the church, presently serving in the General Conference; Willis J. Hackett and C. H. Kelly, president and treasurer, respectively, of the Atlantic Union Conference; A. E. Millner and Clarence H. Gerald, president and secretary-treasurer, respectively, of the Northern New England Conference; and R. H. Clausen, pastor of the Bangor church.

A. E. MILLNER

the conference session, and returned there each night—if one can call daylight hours night—to sleep.

At nearly every meeting a lay member was on the platform to offer one of the prayers. These prayers, together with the testimonies at the devotional services, and the personal conversations of these brethren, bore evidence of a walk with God made very real by the rugged, lonely, outdoor lives they lead and the hazards that both their home environment and their occupations thrust upon them. Surroundings like these seem to nurture, if not create, indomitable spirits, and to hold them close to God in their isolation from those of like precious faith.

In the light of this isolation it was intriguing to note how mindful these delegates were of the advancing hands on God's great prophetic clock. Next to their expressions of gratitude for blessings received, their testimonies rang with significant references to developments in world affairs with which we as visitors to these distant parts might have thought them unacquainted.

With no little interest also, we ob-

served the many tape recorders surrounding the rostrum, and the deftness with which even the sisters handled these machines. They wanted to take back to their non-Adventist relatives and friends, and to strangers whom they are trying to win, some of the inspiration and blessing received at this gathering.

We who were visitors—Alf Karlman, division treasurer; Alf Lohne and R. Abrahamsen, president and secretary-treasurer, respectively, of the West Nordic Union; and I were comfortably housed at the Tromsø clinic, a little sanitarium operated by the denomination with accommodations for 33 inpatients, and at present treating more than 100 outpatients each day in its hydrotherapy department. This institution has won much good will from the public since its establishment nine years ago.

Before attending this meeting in North Norway it was my privilege to attend the three local conference biennial sessions in Finland and the two in Sweden. At every one the Spirit of God came signally near to His people. Expressions of fervent gratitude for blessings received were

on the lips of all. "Springtime has come to the work in our conference," was the way one young worker put it, and this seemed characteristic of the feelings of all.

We Walked One Hundred Miles

(Continued from page 18)

crated lay worker continues to win many for Christ.

Sabbath was a glorious day, and the eager audience listened to every word of the sermons. The setting sun found us with the believers again at the edge of the lovely river where the baptism had been held. As we sang and prayed together our hearts were united in one grand desire—to be with Christ by the river of life in heaven in the near future.

During our short stay we had been saturated with orange juice and had also learned to like yucca, a white, stringy root containing about the same food elements as the potato, and sometimes known as the bread of the jungle. We especially enjoyed our

last supper in the home of our native worker.

It was decided that we should begin our homeward journey on Saturday night in order to climb the steep ridge out of Tambopata before the scorching sun came up.

Our cargadores stopped in San Juan de Oro to buy the provisions they would need for cooking their soup along the trail, but we walked on. It was three in the morning when they finally caught up with us. We had waited for hours in the stillness of the night, the woods filled with mountain lions and other wild animals.

On Sunday night we reached the camping spot where we had stayed the first night of our trip. The cargadores said they wanted to start out at four in the morning in order to reach Sandia the next night. Too soon they were calling us that it was time to go. We looked at our watches—one o'clock in the morning—and these men thought it was four. We were still half asleep, but since they had already cooked their breakfast, we decided we had better get up and go.

The moon was shining and we almost enjoyed the beauty of the trail along the river at this early hour. A few minutes passed, and then black clouds came across the moon and filled the whole sky. The batteries in our flashlight burned out and we could see scarcely anything as we stumbled along in the darkness. It began to rain, and then visibility was practically nil. After slipping into holes and nearly falling several times, we found ourselves on a ledge over the river with water rushing under us. It was much too dangerous to go ahead, but we couldn't see to turn back. So from two to four that morning we sat against the bank in a drenching rain. When the rain stopped, dawn was breaking and we could see to go on.

We reached Sandia about three o'clock in the afternoon. The faithful cargadores arrived a little behind us with our heavy bundles. We found our GMC Camioneta and headed for Puno, arriving at two o'clock the next morning. After having walked for a little more than 100 miles we found that slippers were just the thing during the next couple of days.

Throughout the high Andes, the sandy coastal deserts, and the steaming jungles that make up the territory of the Lake Titicaca Mission, thousands are being reached with the gospel. As we had walked for days and seen trails leading off to other areas of large population where our workers have not yet gone, we were impressed with the urgency of reaching the millions in our mission territory who are still waiting to hear the story of Jesus who died for their sins.

Cherish That Church School!

(Continued from page 13)

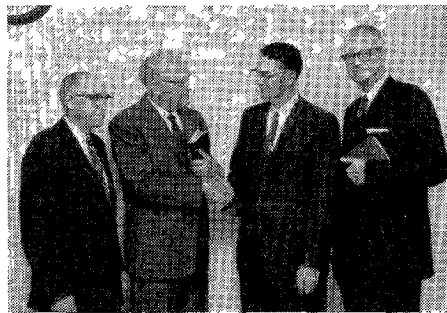
"No other work committed to us is so important as the training of the youth, and every outlay demanded for its right accomplishment is means well spent."—*Education*, p. 218.

"Your passion is to exalt education, but I speak the truth when I tell you that education, unless balanced by religious principles, will be a power for evil."—*Testimonies*, vol. 5, p. 587.

"As in their [Israel's] day, so now the Lord would have the children gathered out from those schools where worldly influences prevail, and placed in our own schools, where the word of God is made the foundation of education. . . . Only the power of God can save our children from being swept away by the tide of evil. The responsibility resting upon parents, teachers, and church members, to do their part in co-operation with God, is greater than words can express."—*Counsels to Parents and Teachers*, p. 166.

What can we do about this God-given responsibility? First, of course, we should see to it that, cost what it may, our children attend our own schools.

Second, as church members, we should see that our local school is



Ordination in Montana

On Sabbath, July 2, Edmond Jones, pastor of the Plentywood, Montana, Seventh-day Adventist church, was ordained to the gospel ministry. The service was held during the Montana camp meeting convening on the grounds of Mount Ellis Academy at Bozeman. A. L. Bietz, pastor of the White Memorial church in Los Angeles, California, spoke on the work of a minister. C. A. Scriven (left), president of the North Pacific Union Conference, gave the charge. V. G. Anderson (right), vice-president of the General Conference, offered the ordination prayer. In the picture G. E. Taylor, president of the Montana Conference, welcomes Elder Jones into the ordained ministry.

ERNEST SCHAAK

properly staffed, equipped, and financed.

Third, in order for our Christian schools to advance in numbers and in quality there must be more teachers—good ones. Are we letting our children know that we will be pleased and proud if they choose to enter teaching as a lifework? Or are we cynically warning them not to waste their talents as mere teachers?

Fourth, we should investigate our local situation. Are there any children in the Sabbath school who are denied the privilege of church school? Is there some child unable to attend because his mother is a widow and can't pay the tuition, or because his father is an unbeliever and won't pay it? Is there a child who can't attend because he lives across town and has no way of getting to church school daily? Could you arrange transportation for him? Is there a teen-ager now in high school who would attend one of our boarding academies if he had the means? Do you have surplus dollars yielding paltry interest, which, invested in some Adventist youth's Christian education, could save a life and a soul for all eternity?

A two-year study of church youth made by the Lutherans revealed that a majority of teen-agers "are not certain of God's forgiveness or conscious of the fact that they are saved by faith." When an English teacher in an "ivy league" university recently asked his freshman class to write essays on what the world will be like in 1985, seven of the 21 students predicted the end of all life on earth by then. Ten others believed the earth would be so overpopulated as to make war welcome (*Newsweek*, Feb. 15, 1960).

When your son and daughter finish their education, will they be ignorant of salvation by faith and other great Christian truths? Will they find themselves wading in a morass of materialism, evolutionism, unbelief, and perhaps despair? Or will they be prepared to look up, and lift up their heads, for their redemption draweth nigh (Luke 21:28)?

It depends on what kind of school they attend today and tomorrow. Only Seventh-day Adventist schools and colleges are good enough for your children and mine.

Medical Evangelism Institute at Loma Linda

By A. V. Wallenkampf
Professor of Religion, CME

One hundred and ninety participants attended the second annual Medical Evangelism Institute held on the Loma Linda campus of the Col-

lege of Medical Evangelists, Sunday, April 24. The theme of the institute was The Ministry of Healing.

The history, philosophy, and practice of medical evangelism was presented by several speakers including Kathryn J. Nelson, D. E. Rebok, E. R. Reynolds, Frank A. Moran, and Horace Walsh, and Drs. J. C. Haussler and L. H. Lonergan.

A panel made up of C. L. Duffield, pastor of the Long Beach Seventh-day Adventist church; Howard Maxson, chaplain of the White Memorial Hospital; Kenneth Perry, pastor of the Arlington Seventh-day Adventist church; Dr. Marion Barnard of Bakersfield; Dr. John Scharffenberg of Arlington; Dr. Vernon Foster of Canoga Park; Dr. Lance Judkins of Van Nuys; and moderated by Carl Sundin, discussed evangelism as it can be engaged in by a practicing physician and also in connection with the public evangelism program of the local Seventh-day Adventist church.

At the close of the fast-moving day-long program it was felt by the participants of this institute that it had been a profitable sharing of ideas for the more successful propagation of the gospel of salvation in connection with the healing of man's physical maladies.

From Home Base to Front Line

Dr. and Mrs. B. B. Beach and daughter, recently of Takoma Park, Maryland, sailed on the S.S. *Empress of England*, July 4, from Montreal, Quebec, for England. Before marriage Sister Beach's name was Elaine Marguerite Palange. Her country of birth is Belgium. She has taught French and mathematics in the Italian Union Training School. Dr. Beach is the son of Elder and Mrs. W. R. Beach, who served in Southern Europe from 1926 to 1954. Elder W. R. Beach is now secretary of the General Conference. B. B. Beach has been connected with the work in Southern Europe, first as an evangelist in France, and following that, as principal of the Italian Union Training School, and educational secretary of the Italian Union Mission. For the past two years he has been history professor at Washington Missionary College. He will connect with the Northern European Division as educational and Sabbath school secretary.

Elder and Mrs. James S. Russell and three children sailed on the S.S. *Steel Director*, July 8, from New York City, returning after furlough to Beirut, Lebanon. Sister Russell's maiden

name was Carolyn Boyle Hall. She has had teaching experience, and as acting dean of women at Southern Missionary College. Brother Russell was a prisoner of war in Germany from 1941 to 1945. Since 1946 he has served in the following positions: president of the Palestine-Transjordan Mission; pastor and dean at Middle East College; principal of secondary school and departmental secretary in Nile Union; and Bible teacher and dean at Middle East College. He will con-

tinue his work at Middle East College upon returning to the field.

Marion Miller left New York City on July 12 for Bombay, India, returning following a furlough. Prior to 1951, when Miss Miller was first sent to India, she served in the Washington Sanitarium and Hospital as an operating room staff nurse. She obtained her B.S. in Nursing Education from Washington Missionary College. For two years, 1951 to 1953, she was nurse in charge at the Ranchi Mission

CHURCH CALENDAR FOR 1960



A student operates the old treadle press at Raymond Memorial Training School, Falakata, Jalpaiguri District, India.

PLACE

TREAD

SNATCH

PLACE

TREAD

SNATCH

PLACE

TREAD

SNATCH

You should try it . . .

EARNING YOUR EDUCATION ON A HAND PRESS

*I*T'S NO CINCH! Yet in many schools, where industrial equipment can often make the difference between education or no education, scores of students spend long hours at just such ancient equipment as is pictured here. Modern equipment would aid both schools and students, for these industries help the school to keep operating, in addition to providing means for students to meet educational expenses. At Raymond Memorial Training School in India only seven boys can be employed in printing. Better industrial facilities would provide work—and incidentally, a Christian education—for many more. Other institutions face the same problem.

**In Medical, Educational, Publishing Work—
Your Missions Extension Offering in 1960
Can Make the Difference!**

REVIEW AND HERALD

Hospital in India. Since 1953 she has acted as instructor of nurses at Giffard Memorial Hospital, in Nuzvid. She will continue in this capacity.

Elder and Mrs. T. A. Davis and three children, of Hyattsville, Maryland, left San Francisco on July 14, en route to the Philippines. Prior to marriage Sister Davis' name was Margaret Penner. She has had teaching experience, and also worked in the Review and Herald Publishing Association periodical bindery. Brother Davis is a graduate of Canadian Union College, and has served as a singing evangelist and pastor. In recent months he has been employed by the Review and Herald Publishing Association in a book-editing capacity for a special project. He has responded to the call to connect with the Philippine Publishing House as editor.

Mr. and Mrs. E. T. Moon, of Pomona, California, sailed from New York City, July 14, on the S.S. *Queen Mary*, for England, their destination being Nigeria. Sister Moon's maiden name was Irene Marie Poelstra. She had experience as a student colporteur. Both Brother and Sister Moon obtained a B.S. degree in nursing from the College of Medical Evangelists in 1959. They have since worked as public health nurses in the Los Angeles County Health Department. They have accepted a call to connect with the Ile-Ife Hospital for nursing service.

Mr. and Mrs. John S. Bernet, Jr., of Reading, Pennsylvania, sailed from San Francisco on the S.S. *Fernbay*, July 15, for Singapore. Before marriage Sister Bernet's maiden name was Regina Pauline Wapiennik. She has a B.S. degree in Nursing Education, and has had several years' experience in various positions of nursing. Brother Bernet has a B.A. degree from Washington Missionary College. He has worked as a student colporteur and assistant publishing secretary. His most recent position has been as publishing secretary in the East Pennsylvania Conference. His appointment is to serve as publishing secretary in the Southeast Asia Union.

Dr. and Mrs. Ralph B. Moore and two children, of McMinnville, Tennessee, sailed from New York City, July 15, on the S.S. *South African Trader*, going to Bechuanaland. Sister Moore's name before marriage was Earline Ethel Thomas. She has a B.S. degree, and has served as an instructor in English and history, and as dean of girls. Dr. Moore graduated from the College of Medical Evangelists in 1952. Since that time he has been engaged in general practice and surgery. His appointment is as a physician for the Kanye Mission Hospital.

Elder and Mrs. Gideon A. Haas and two children, of Merced, California, sailed from San Francisco on the S.S. *Pacific Bear*, July 15, for Guam. Sister Haas' maiden name was Avonelle Hayes. She is a registered nurse. Brother Haas has a B.A. degree. During the years 1943 to 1952 he was a district pastor in Wyoming and Nebraska. From 1952 to 1957 Brother and Sister Haas served in Indonesia, where he was president of the North Sumatra Mission. Since his return to the States Brother Haas has served as a district pastor in the Central California Conference. He is to be director of the Far Eastern Island Mission, with headquarters in Agana, Guam.

Clara Ann Hawes, of Armstrong, British Columbia, left Vancouver on July 17, for India. She attended both Oshawa Missionary College and Canadian Union College. She has had nine years' experience in elementary teaching. The call to which she has responded is to serve as teacher of the children of missionaries at Vincent Hill School, Mussoorie.

Dr. and Mrs. Ronald F. Hann and two children, of Northridge, California, left San Francisco on July 18, en route to Indonesia. Sister Hann's name before marriage was Edna May Hambling. Dr. and Mrs. Hann were born in New Zealand. She has had experience as an office worker. Dr. Hann graduated from the College of Medical Evangelists in 1954. He took his internship at the Loma Linda Sanitarium and Hospital. Since then he has been associated with Drs. Lester Rhymes and Vernon Foster in Canoga Park, California, in general practice of medicine. His appointment is to serve as a physician in the Bandung Mission Hospital.

Elder and Mrs. John F. Harris and two children sailed from Los Angeles, California, July 18, on the S.S. *Tai Ping*, their destination being Bhuket, Thailand. Before marriage Sister Harris' name was Patricia Ann Cobbe. She completed a two-year course in home economics at Southern Missionary College in 1953. Brother Harris has a B.A. in Theology from Southern Missionary College, and recently obtained an M.A. degree in Bible and Systematic Theology from the SDA Theological Seminary. He has served as an intern and ordained minister in the Georgia-Cumberland Conference. He goes to the Thailand Mission as an evangelistic worker.

Elder and Mrs. Edwin C. Beck and three children, of Portland, Tennessee, left San Francisco, California, July 3, returning after furlough to the Southern Asia Division. Sister Beck's maiden name was Jacquelyn Faucher. She attended Union College, and has

served as a teacher in Texas and in Burma. Brother Beck is a graduate from Union College, and also attended the SDA Theological Seminary. For a number of years he served in pastoral and evangelistic work in Texas. From 1953 to 1958 Brother and Sister Beck were missionaries in Rangoon, Burma, he having been engaged in pastoral work. During recent months he has been a pastor in the Kentucky-Tennessee Conference. He has accepted a call to the presidency of the Ceylon Union.

Elder and Mrs. Alvin M. Bartlett and three children left San Francisco, California, July 6, for Indonesia, returning after furlough. Prior to marriage Sister Bartlett's name was Ann Hendrickson. She attended Emmanuel Missionary College, and has had experience as a church school teacher. Brother Bartlett is a graduate from Emmanuel Missionary College. He has an M.A. degree from the SDA Theological Seminary. Brother and Sister Bartlett have served as missionaries in Indonesia since 1948, where he has been engaged in educational and evangelistic work. From 1957 to 1959 he was president of the North Sumatra Mission. Upon return he will continue to carry this responsibility.

Drs. William H. and Karen Ruth Shea and two children, of Los Angeles, California, left by car from Los Angeles on July 6 for Nicaragua. Dr. Karen Ruth Shea before marriage was Karen Ruth Olsen. She is a daughter of Dr. and Mrs. Clarence W. Olsen, her father being connected with the College of Medical Evangelists. She attended Walla Walla and La Sierra colleges, and graduated from the College of Medical Evangelists in 1959. Her internship in medicine was taken in the White Memorial Hospital. Dr. William H. Shea attended Walla Walla College, and completed the medical course from the College of Medical Evangelists in 1958. After internship in the White Memorial Hospital he served as a surgery resident in the Santa Fe Hospital. Their appointment is to the Nicaragua Adventist Hospital, at La Trinidad, Nicaragua.

Elder and Mrs. John R. Spangler and two children left Los Angeles, California, July 9, returning after furlough to Singapore. Sister Spangler's maiden name was Fannie Marie Claytor. She is a graduate from Washington Missionary College, and has had office and teaching experience. Brother Spangler graduated from Washington Missionary College, and while on this recent furlough obtained an M.A. degree from the Potomac (now Andrews) University. Prior to going to the Far East in 1954, he served as a dean of boys, teacher, pastor, and

evangelist, in various conferences in the United States. From 1954 until the time of their furlough he was ministerial association secretary of the Far Eastern Division. He will resume this work upon return to Singapore.

Mr. and Mrs. William C. Brown and two children, of Seattle, Washington, left Miami, Florida, July 20, en route to Peru. Before marriage, Sister Brown's name was Reba Loree Johnston. She attended Pacific Union, Union, and La Sierra colleges. Her experience has been as a secretary and office worker. Brother Brown attended Walla Walla and Union colleges, and graduated from Union College in 1958. He has had a number of years' experience as a carpenter, building contractor, and furniture factory worker. He has recently served as assistant manager of the Washington Conference Book and Bible House. He is to serve as secretary-treasurer of the Lake Titicaca Mission.

Elder and Mrs. George H. Guy and three children, of Austin, Minnesota, left Miami, Florida, July 20, going to Peru. Sister Guy's name was Melba Jane Conrad, before marriage. She attended Southwestern Junior and Union colleges. She has worked as a nurse aid. Brother Guy completed the ministerial course at Union College in 1954. He has served as a teacher and pastor in the Minnesota Conference. He is to act as a mission supervisor in the Lake Titicaca Mission.

Elder and Mrs. Jerald E. Christensen and daughter sailed from San Francisco, California, July 21, on the S.S. *Old Colony Mariner*, returning after furlough to Taiwan. Sister Christensen's maiden name was Rose Madonna Merth. She attended Walla Walla and La Sierra colleges. She has served as a teacher and secretary. Brother Christensen graduated from Walla Walla College in 1939, and obtained an M.A. in Practical Theology from the SDA Theological Seminary in 1947. Brother and Sister Christensen were first sent to China in 1939. They returned to the United States in 1949, and he acted as pastor of the San Francisco Chinese church. In 1953 they were again sent to the Orient. He has served as a leader in the southern district of the Taiwan Mission, and will resume this work upon return.

Dr. and Mrs. William H. Taylor and three children left New York City on July 21, for Kenya, East Africa, returning following furlough. Before marriage, Sister Taylor's name was Elizabeth Alene Sturges. She is a daughter of Dr. and Mrs. J. H. Sturges, who were missionaries in Africa for a number of years. She attended La Sierra College. Dr. Taylor is a graduate of La Sierra College, and from

the College of Medical Evangelists, class of 1946. Dr. and Mrs. Taylor have served in mission work in the Southern African Division since 1948. Upon return he is to serve as a physician in the Kendu Hospital.

Mr. and Mrs. Ogden L. Aaby and three children sailed from San Francisco, California, July 21, returning after furlough to Taiwan. They have previously served in Japan. Sister Aaby's maiden name was Amy Laschkewitsch. She attended Walla Walla and Madison colleges, and has served as a teacher, nurse aid, and librarian. Brother Aaby was assistant credit manager at the White Memorial Hospital at the time they were appointed to Japan in 1952. For six and a half years he was manager and treasurer of the Tokyo Sanitarium and Hospital. He will act as manager of the Taiwan Sanitarium and Hospital.

Dr. and Mrs. Harold D. Reiner and three children, of Visalia, California, left Toronto, Canada, on July 27, en route to Benghazi, Libya. Sister Reiner's maiden name was Loreen Elizabeth Bly. She attended Oshawa Missionary College, and has had a business course. Brother Reiner attended Oshawa Missionary and Walla Walla colleges, and completed the medical course at the College of Medical Evangelists in 1954. As a general practitioner he has had five years' practice. His appointment is to medical service in the Benghazi Hospital.

Elder and Mrs. A. L. Davy and three children sailed from New York City on the S.S. *Flandre*, July 27, returning after furlough to South Africa. Prior to marriage, Sister Davy's name was Yvonne Jeanne Elizabeth de Gourville. She was born in South Africa, and graduated from Helderberg College. She has had training in music, and has taught in the music department at Helderberg College. Brother Davy is the son of Elder and Mrs. W. L. Davy, who served many years as missionaries in South Africa. He was born in Canada, and attended

Bible Society Briefs

Nearly two million copies of the Scriptures were distributed in Japan during 1959, according to the Japan Bible Society.

* * *

The American Bible Society has recently produced 5,000 copies of the Nyore New Testament and Psalms for distribution in Kenya, East Africa.

* * *

In order to have enough Gospels on hand for the Billy Graham campaign in Liberia, the American Bible Society produced special editions of St. John in the Bassa and Loma languages.

school in South Africa, having graduated from Helderberg College. Later, he obtained a B.A. degree from Emmanuel Missionary College. He has served 21 years in the Southern African Division. Since 1956 he has been president and treasurer of the East Congo Mission, and upon return will continue in this position.

N. W. DUNN and W. R. BEACH



NORTH AMERICA

Atlantic Union

● Three young men were ordained to the gospel ministry at the New York Conference camp meeting, Sabbath, July 2. They were Carl R. Johnson, pastor of the Olean district; Roger H. Ferris, pastor of the Oswego district; and Joseph S. Blahovich, pastor of the Wayland district. All of these men are graduates of Atlantic Union College and the last two also graduated from the SDA Theological Seminary. M. V. Campbell, a vice-president of the General Conference, presented the ordination address. Others who participated were: W. J. Hackett, president of Atlantic Union Conference; R. W. Moore, president of New York Conference; and L. E. Esteb, home missionary and Sabbath school secretary of Atlantic Union Conference.

● A series of meetings that took place in the Brooklawn church in Bridgeport, Connecticut, under direction of the pastor, G. S. Remick, resulted in a baptismal class of 16 persons. They will be baptized shortly. The closing night meeting featured an art display of Harry Anderson's original paintings, valued at more than \$10,000.

● George Rice, pastor of the Athol church, recently reported that eight people were baptized on May 28 as a result of meetings held in the Athol Grange Hall. Among the candidates were Mr. Oscar Bergeron, custodian of the Grange Hall, and Mrs. Bergeron.

● Word has just been received from the Southern African Division office in Salisbury that Elder and Mrs. Burton P. Wendell and their three children are safe. Elder Wendell, an alumnus of Atlantic Union College, class of 1943, has been serving as director of the Lulengele Mission in the Belgian Congo.

Canadian Union

● Station CHEK-TV of Victoria, capital of British Columbia, began carrying the Faith for Today program on May 7 of this year. On the sixteenth of July the power of this station was increased from 13,000 to 100,000 watts, making the program available to all of the lower mainland and the Fraser Valley area, where more than half of the people of British Columbia live. This service is being given free of charge.

Columbia Union

● The new pastor of the Cape May Court House and Pleasantville district in the New Jersey Conference is John Clarkson. He takes the place of Gerald E. Slack, who has been assigned to the Salem-Swedeseboro district.

● The new pastor of the Paterson Spanish church in the New Jersey Conference is Elder William Goransson of the Illinois Conference. Elder Goransson will be the coordinator of the Spanish work in New Jersey.

● The new pastor of the Camden district in the New Jersey Conference is S. R. La Rosa of the Ohio Conference. He takes the place of Robert Kerr, who is now pastor of the Plainfield church.

● The Columbia Union Conference welcomes two new office workers to the staff. Mrs. Louise Nelson, who comes from the General Conference Insurance Service, will be working in the treasury department. Mrs. Dorothy Webster, recently returned from Peru, will be working in the educational department.

● Robert L. Boothby and L. R. Mansell have concluded the first three weeks of a series of meetings in Cumberland, Virginia. They plan to continue three more weeks fostering the great interest there.

● Dalton D. Baldwin, educational superintendent and temperance secretary of the East Pennsylvania Conference, was ordained to the gospel ministry at camp meeting.

● The first service was held recently at the Swanton, Ohio, church, with more than 100 members and friends present. Elder W. E. Haase, district pastor, was speaker for the occasion, and the West Toledo church choir rendered special music.

● Elder W. L. Cheatham was elected to his fourth two-year term as president of the Allegheny Conference, at the constituency meeting held at the annual camp meeting at Pine Forge, Pennsylvania. The entire conference staff was re-elected.

● The new conference executive committee is as follows: W. L. Cheatham, W. A. Thompson, W. M. Fordham, Luther Palmer, Sr., W. M. Starks, E. I. Watson, Carlos Street, Jacob Justiss, Milton Thomas, R. W. Newman, and C. D. Brooks.

● The Sharon, Pennsylvania, elementary school was dedicated on Sabbath, May 28. E. A. Robertson, education secretary of the Columbia Union Conference, was guest speaker for the occasion, and Dale Ingersoll, education secretary of the West Pennsylvania Conference, conducted the dedication ceremony.

● The Macedonia church in Roanoke, Virginia, was dedicated free from debt, following a week of services attended by the community. L. E. Lenheim, president of the Columbia Union Conference, delivered the sermon, and W. L. Cheatham, president of the Allegheny Conference, conducted the mortgage-burning ceremony and the laying of the cornerstone.

● Dr. E. E. Kelln has recently located in Morgantown, West Virginia, and is on the faculty of the West Virginia University Medical Center. He holds an associate professorship in the Department of Pathology, and is chairman of the division of Oral Pathology. Dr. Kelln is the only Seventh-day Adventist dentist in the West Virginia Conference.

Lake Union

● E. L. Van Sanford has recently succeeded P. M. Weichert as Book and Bible House manager in the Illinois Conference. Mr. Weichert, who served faithfully in Illinois for 13 years, accepted a call to a similar responsibility in the Ohio Conference. Mr. Van Sanford, who comes from the New York Conference, has a rich background as teacher and Book and Bible House manager.

● About seven months ago a new church was organized at La Fox, Illinois, with a membership of only 23. A strong program has been in progress since, and today, under the guidance of J. H. Zachary, pastor of the nearby Broadview Academy church, the group has doubled its membership. Attendance at services is excellent. The church has an active Dorcas Society under the leadership of Mrs. Mildred Simo. The next step will be to plan for a church school.

● Sabbath afternoon, June 11, a new church building was dedicated at Raymond, Wisconsin. This fine new structure was built at a cost of less than \$16,000 through the sacrifice and willing cooperation of its members. Originally organized in 1868 as a Danish church, it is one of the oldest in the conference, R. E. Finney, Jr., gave the dedicatory prayer, and L. G. Wartzok led out in the Act of Dedication.

● Mrs. Irma B. Lidner, who has been instructor in modern languages at Greater New York Academy, has accepted an invitation to be assistant professor of English at Emmanuel Missionary College. Mrs. Lidner graduated from EMC in 1934, and received her Master's degree from Northwestern University in Chicago in 1938. Her experience includes former teaching at EMC, as well as at several academies.

Pacific Union

● James Kaatz, principal of the Bellflower church school, was chairman of a group of teachers appointed by the Pacific Union Conference committee to select a list of outstanding new books for children. Serving with Mr. Kaatz were Mrs. Dallas White, first-grade teacher at the White Memorial school; Patricia Keck, fourth-grade teacher at the Glendale elementary school; and Mrs. Lorena Jenkins, sixth-grade teacher at the San Gabriel elementary school.

● Louis Ramirez, literature evangelist in the Northern California Conference since the early part of 1959, has been called by the General Conference to serve as publishing secretary of the Central American Union Mission of the Inter-American Division.

● Darrell James Robinson, graduate of Pacific Union College in 1956, has ac-

cepted a call to join the faculty of Pacific Union College as an instructor in the physics department. This spring he received his Master's degree from Stanford University.

● The Walter Brothers evangelistic team of the Arizona Conference began a series of evangelistic meetings at Fallon, Nevada, on August 13.

Southern Union

● The North Highlands Seventh-day Adventist church, near Bessemer, Alabama, was officially opened recently, with special services by Alabama-Mississippi officials. Pastor C. R. Lickey and the local church elder, Sherron Liles, designed and supervised construction; and he and other members and friends did nearly 100 per cent of the labor on the building. It has a seating capacity of 150.

● H. H. Schmidt, Florida Conference president, preached the dedicatory sermon for the Cocoa, Florida, Seventh-day Adventist church on June 18. The building seating more than 250 persons was erected in 1956 at a cost of about \$30,000. Elder Bert Benson is the present pastor of the church, which now has a membership of approximately 120.

● The General Conference Department of Education has approved the request of Miami Junior Academy to become a 12-grade day academy. Mr. Lester Stannard is to be principal.

● Recently elected religious liberty secretary for the Tennessee division of the Georgia-Cumberland Conference is Lester Orville Coon, pastor of the Knoxville, Tennessee, district. He replaces Horace Beckner who was called to be conference institutional development director.

● Television stations in the Southern Union that have scheduled Faith for Today since March 1 include: WAVE, Louisville, Kentucky; WREC, Memphis, Tennessee; WFMY, Greensboro, North Carolina; WBTV, Charlotte, North Carolina; and WJXT, Jacksonville, Florida.

Southwestern Union

● Elder and Mrs. Don R. Rees of the Southern Union Conference are at present visiting camp meetings, training schools, and mission stations in Africa. Their trip, which began May 23, took them through Germany and France, Southern Rhodesia, Kenya Colony, and Johannesburg. Later they will tour the Far East, Beirut, and Singapore. They are due to return about the middle of October.

● The Arkansas-Louisiana Conference stands in second place for the North American Division in the purchase of subscription books from publishing houses. It also leads the Southwestern Union in per capita Sabbath school offerings.

● The Marthaville, Louisiana, church, with a membership of 31, responded with a trailer load of clothing for Chilean relief.

● T. J. Mostert reports that the First Church in New Orleans, Louisiana, has just conducted a successful fund-raising

drive for a new recreational building and for church renovation.

● The publishing department reports deliveries amounting to \$296,591.41, a gain of \$1,774.69 over the same period last year. The Arkansas-Louisiana Conference shows a gain of \$42,754.31.

● The union Home Health Education Service program is handling business for more than 3,700 customers, and is operating smoothly for the first six months' business.

● The loyal laity in Haskell, Oklahoma, have purchased their own public address system, chairs, and other suitable equipment in order to conduct evangelistic meetings.



To My Bereaved Friend

By Thais Cole

I want to touch you, take your hand,
Your broken heart to understand;
You live, though part of you seems dead;
You start to laugh, and cry instead.
Your heart will never close the door;
She lives in you forevermore.

Yet wait for One, our dearest Friend,
For at His touch all tears shall end.
We hear His words and do believe
His promises we shall receive.

How soon must come that glorious day
When we no longer need to pray,
When face to face we meet our Lord,
Behold the One we have adored!
With those who know not that they wait,
We'll triumph there at heaven's gate.

IN REMEMBRANCE

ANDERSON.—Sadie Elvina Anderson, born Feb. 2, 1892, at Mankato, Minn.; died June 27, 1960, at Auburn, Calif. She married Elder Martin E. Anderson in 1913, and together they spent 39 years in ministerial service, serving a term in Jamaica. Upon their return to the States, her husband became an evangelist, and for the next 16 years they labored in the Northern Union. Left to honor her memory are her husband of Sacramento, Calif.; a daughter, Mrs. Willard McGee of Sacramento, Calif.; two sons, Donald of Chicago, Ill., and Gerald of Los Angeles, Calif.; and seven grandchildren.

BARNETT.—Minnie Barnett, born Sept. 1, 1882, in England; died June 29, 1960. Since 1921 she has been a member of the Ottawa, Illinois, church. Those remaining to cherish her memory are three sons, Gilbert, Roland, and Harry, all of Ottawa; two daughters, Ivy Cunico and Vera Holm, also of Ottawa.

BROWN.—Fannie May Brown, born May 17, 1889; died March 18, 1960, at Jefferson City, Mo. In 1909 she married Keaf Brown. She united with the church in 1924. The survivors are three daughters, Mildred Landrum and Minnie Bratten of Jefferson City, Mo., and Mrs. Carl James of Rolla, Mo.; three grandchildren; and a brother. [Obituary received July 5, 1960.—Eps.]

BURGESS.—Guy A. Burgess, born March 22, 1896, at Onaway, Mich.; died at Battle Creek, Mich., April 15, 1960. A graduate of Adelphi Academy at Holly, Michigan, he was a church member all his adult life. His wife, Grace, survives; also a daughter, Jeanne Ewald; two brothers, Leslie and James; and a sister, Mrs. Floyd Neal.

CAMPBELL.—Guy Allen Campbell, born July 22, 1879, at White Haven, Pa.; died Nov. 25, 1959, at Juniata, Pa. In 1914 he married Alice Buchanan, who survives. He was a member of the Altoona church. [Obituary received July 11, 1960.—Eps.]

CHENAULT.—Charles Henry Chenault, born May 28, 1876, in Ranier, Tenn.; died June 30, 1960. After preparation in an Adventist school he became a literature evangelist. His fields of service included Oklahoma, Texas, Tennessee, and Kentucky. A church was organized in at least one city as a result of his work. In 1929 he married Mary Dorena Bailey. Those who cherish his memory are his wife; a daughter, Mary Evaline; an adopted daughter, Mrs. Belino; and a sister, Belle Chenault.

CRAIG.—Alice D. Craig, born March 19, 1880, near Middle Grove, Mo.; died May 30, 1960. She was a member of the Moberly, Mo., church. Left to

mourn are her husband, W. T. Craig; three daughters, Mrs. Shelby Thompson of Price, Utah; Mrs. J. A. Vaninett, Lakeside, Calif.; and Mrs. E. A. Robb, Kansas City; a son, Vernie Louis Embree of Moberly; 16 grandchildren; 21 great-grandchildren; and twin brother, Albert Hogan of Madison, Mo.; and four sisters, Letha Scott and Nina Poer of Winchester, Ky.; Nellie Daniels of St. Louis, and Marie Runner of Los Angeles, Calif.

DOWNING.—Abbie Downing, born Sept. 29, 1881, at Chanhassen, Minn.; died June 20, 1960, at Baldwin Park, Calif. She and her husband, Harry, were baptized in 1909 by Elder Bernstein. She held membership in the Baldwin Park church for almost 30 years. The survivors are a daughter, Thelma A. Mendel of Baldwin Park; two grandchildren; four great-grandchildren; two sisters, Teresa Brown and Mrs. George LaBrosse; and two brothers, Henry and Sam Bongard.

ELLIS.—Matthew Elbridge Ellis, born in Dodge Center, Minn.; died at Angwin, Calif., June 8, 1960, at the age of 82. His parents helped organize our work in Minnesota. He graduated from Union College in 1898 and for the next 15 years was manager of the Union College press. For about five years he was secretary of the Nebraska Conference, and for two years home missionary secretary of the Central Union Conference. In 1921 he became manager of the Southwestern Junior College press. In 1923 he went to Pacific Union College as manager of the press, and in 1933 he retired, but soon began work for the Prouty Press. Later he returned to the Pacific Union College press. His best known books are probably *Flashes of Light on Obscure Lives and Letters From Dad*. He was known as the sage of Howell Mountain. In 1903 he married Emma Collins. To this union two sons were born, Byron and Ronald. Both his wife and Ronald preceded him in death. In 1957 he married Mrs. Gladys Evora Hoffman, who teaches at Pacific Union College. Other survivors are his son Byron of Manhattan, Kans.; six grandchildren; and four great-grandchildren.

EVANS.—John Paul Evans, born Oct. 5, 1938; died July 18, 1960, as a result of an automobile accident. He attended Mount Vernon Academy, and spent one year at Washington Missionary College. Left to mourn are his parents, Mr. and Mrs. Paul Evans of Akron, Ohio; and his sister, Patricia, of Milwaukee, Wis.

GAHAGAN.—Thelma Mae Gahagan, born Nov. 2, 1901, at Osborne, Ark.; died May 21, 1960, at Joplin, Mo. In 1925 she married Earl M. Gahagan. She united with the church in 1928. Left to cherish her memory are her husband; a son in the service of his country; and a daughter, Denise.

GRISAGI.—Susi Vincenza Grisagi, born Jan. 13, 1888, in Palermo, Italy; died in Los Angeles, Calif., June 25, 1960.

HAGSTOTZ.—Hilda Boetcher Hagstotz, born July 6, 1898, at Hollenberg, Kans.; died June 11, 1960. In 1915 the family joined the church. In 1922 she was graduated from Union College, and in 1930 she received her M.A. degree. By 1940 she had earned her doctorate. She was the author of *Educational Theories of John Ruskin* and co-authored other books. After teaching in the public schools for several years she was called to the English department of Clinton Theological Seminary. In 1925 she married Gideon Hagstotz. In 1936 with her husband she accepted a call to Union College and taught until 1943. Then they were called to departmental work in the Colorado Conference. In 1947 they went to Canada to teach. Her husband accepted a call to the Southern California Conference as pastor of the Florence church in 1951. After several years this church was transferred to the city of Downey, where a church edifice was erected under the leadership of the Hagstotzes. Left to cherish her memory are her husband and a brother, George Boetcher.

HAMMERSMARK.—Orva Hammersmark, born July 17, 1888; died May 28, 1960. She followed the teaching career for 49 years. For many of these years she taught in the Reno, Nevada, church school. The survivors are her husband; both parents; two sisters; a nephew; and a niece.

HENRICKSON.—Ina Grundset Henrickson, born Sept. 11, 1872, near Rena, Norway; died June 5, 1960, at Estacada, Ore. As a young girl she was brought to America, and the family settled in western Minnesota. They attended a series of meetings and joined the church. Ina was an early graduate of Union College, and taught one of the first church schools in the denomination. She completed nurse's training at Battle Creek and was called to the Bible work. In 1907 she married Nils G. Henrickson of the Minnesota Book and Bible House. In 1920 they moved to Estacada, Oregon. The survivors are a son, Roy L. of the Karachi SDA Hospital, West Pakistan; a daughter, Viola McKinzie of Estacada, Ore.; two granddaughters; two sisters, Hilda Shulstad of Barnesville, Minn., and Anna Vixie of Milton, Ore.; and two brothers, Elder Anol Grundset of Loma Linda, Calif., and Elder Henry Grundset of Arpin, Wis.

HOLLISTER.—Martin Alva Hollister, born Dec. 20, 1875, in Goleta, Calif.; died July 8, 1960, at Loma Linda, Calif. In 1898 he graduated from the St. Helena Sanitarium School of Nursing, and in 1902 married his wife, Helen. Ten years later he was ordained as a minister, and his first field of labor was the Van Nuys area. After serving in the Southern California Conference for several years, they went to the Arizona Conference and worked two years. They next labored in northern California, and from there

went to the Nevada Conference. He served as president of five local conferences—Nevada, Illinois, Indiana, Kansas, and Tennessee. He was also president of the Caribbean Union, spending two years in the West Indies during this period. In 1936 he was called to the medical department of the General Conference, where he spent six years. Since 1948 the Hollisters have lived in the La Sierra area. Left to cherish his memory are his wife; a daughter, Bernice Gibbs; three grandchildren; two great-grandchildren; a brother, Arthur; and a sister, Lorena Guilford.

HUSSONG.—Frank Robert Hussong, born March 21, 1946, in Dayton, Ohio; died June 5, 1960, at Takoma Park, Md. He attended the John Nevins Andrews church school in Takoma Park and also the Stanley, Virginia, church school. The mourners are his parents, Dr. and Mrs. F. R. Hussong, and his sister, Denise, of Silver Spring, Md.; his grandfather, H. O. Williams of Troy, Alabama; grandmothers, Mrs. L. E. Williams of Washington, D.C., and Mrs. Lillian Hussong of Phoenix, Ariz.

JOHNSON.—Henry E. Johnson, born Dec. 6, 1884, in Tustin, Wis.; died June 28, 1960, in Loma Linda, Calif. For many years he had been a worker at the College of Medical Evangelists. Survivors are his wife, Lillian Serns Johnson; a daughter, Darlene Bickle; and two brothers, Charles W. of Loma Linda, and Albert of Milton Junction, Wis.

KECK.—Mina Hamm Keck, born in 1870, in Maine; died June 2, 1960, at Orlando, Fla. She was associated with James and Ellen White and other pioneers. After attending Battle Creek College she married Elmer Keck, who was assistant editor of *The Youth's Instructor*. On their graduation from college they were sent to Gainesville, Georgia, to open one of our first schools in the South. When the nucleus of the Florida Conference was established at Wauchula, she became the first Sabbath school secretary of that field. She enrolled in the fourth class of nursing at the Florida Sanitarium and Hospital, and later taught in the school of nursing there. She is survived by a son, Harold, of Frostproof, Fla.; three daughters, Ann Keen of Winter Park, Evelyn of Miami, and Veva of Orlando; nine grandchildren; and 12 great-grandchildren.

KOEHN.—Selma Just Koehn, born May 18, 1878, in Minnesota; died June 10, 1960, at Waterford, Calif. She was baptized at the age of 15. She received nurse's training at Battle Creek, Michigan, and in 1913 was united in marriage with John J. Koehn, who served many years in departmental work in various conferences. She was dean of women at the South Dakota Academy, later at La Sierra Academy for the first three years of its operation, and at Canadian Union College. She was superintendent of nurses at the Iowa Sanitarium for a time, and later at the Rest Haven Sanitarium, British Columbia. The survivors are her husband; a daughter, Audrey Bernhardt of Toronto, Canada; and a niece, Mabel Lewis of Long Beach, Calif.

KENOYER.—Emmett Kenoyer, born Sept. 2, 1899, at Excello, Mo.; died May 28, 1960, at Macon, Mo., where he held church membership. The survivors are his wife; a sister, Mrs. Leonard Lucas of Macon; and two brothers, Carlos of Macon, and Lanta of Springfield, Ill.

MAC MORLAND.—Robert B. MacMorland, born Aug. 15, 1894, in Kansas City, Mo.; died in Berrien Springs, Mich., July 13, 1960. In 1923 he married Wanda Westcott, and shortly afterwards he accepted the truth. After graduation from Emmanuel Missionary College in 1928 he became a member of the college staff and continued to serve until his retirement in 1957. During a portion of this time he taught subjects in history and business, and later served as assistant business manager. In 1935 he received his Master's degree from Northwestern University. Left to mourn are his wife; his mother; and two brothers, Major General Edward E. MacMorland, and Attorney William Robertson.

MORRIS.—Claude R. Morris, born June 7, 1884, in Big Stone County, Minn.; died at Portland, Ore., June 22, 1960. Most of his life was spent in denominational work. He was publishing secretary for Northern Wisconsin Conference, the Canadian Union, the North Pacific Union, and Northern New England Conference. For several years he was credit adjuster for the Portland Sanitarium and Hospital. He was a member of the Sunnyside church. Mourners are his wife, Letha; three sons, Dr. Dan of Charlotte, N.C., Louis of Colton, Ore., and Norman of Yamhill, Ore.; a daughter, Georgia Bogar of Portland, Ore.; and four brothers, Clyde of Boulder, Colo., Charles of St. Paul, Minn., Floyd of Denver, Colo., and Frank of Hayward, Wis.

OLSEN.—Lydia Deborah Olsen, born June 15, 1891, in Oslo, Norway; died June 25, 1960, at Takoma Park, Md. She was the daughter of Elder and Mrs. Peter Christensen, and for the first 18 years of her life moved with them from city to city, where her father held evangelistic meetings and raised up churches. She came to the United States in 1909, and in 1910 was married to M. E. Olsen, in Washington, D.C. She moved with her family to South Lancaster, Mass., later to College View, Neb., returning to Washington in 1924, where her husband became president of the Home Study Institute. For several years she taught in the applied arts department of Washington Missionary College. Those who sorrow at her passing are three daughters, Louise Walther and Yvonne Olsen of Takoma Park, Md., and Alice Roth of Miami, Fla.; a son, Olan, of Washington, D.C.; five grandchildren; and a brother, Dr. Louis Christensen of Orlando, Fla.

ROBERTS.—Lillie G. Fauver Roberts, born Sept. 5, 1871, in Lynch, Neb.; died June 24, 1960. Her parents took her to Walla Walla, Wash., when she was three years of age. She grew to womanhood in northern Idaho, but in the early days, when war with the Indians threatened, she was taken several times back to Walla Walla. In 1891 she married Lewis C. Roberts, and they established their home near Spokane, where she was baptized in 1900. About 1925 the family moved to College Place, Wash. Surviving are two daughters, Mamie Griffin of College Place, and Ellen Foster of St. John, Wash.; seven grandchildren; and 12 great-grandchildren.

SKINNER.—Henry Lemuel Skinner, born Dec. 1, 1869, in Trenton, Mo.; died Jan. 30, 1960. In 1891 he was united in marriage with Eunice Lillian Crawford. He accepted the truth in 1910. Left to cherish his memory are his wife; five daughters; two sons; 13 grandchildren; 25 great-grandchildren; ten great-great-grandchildren; one brother; and two sisters.

SMITH.—Minnie Perry Smith, born June 14, 1874, in Wisconsin; died in Arlington, Calif., June 29, 1960. She attended Union College the first year it opened. In 1895 she married Edmund J. Smith. They settled in Arlington, Calif., in 1946. Left to mourn are two sons, Irvin E. of Walla Walla, Wash., and Guy H. of Arlington, Calif.; two daughters, Iva Dell Barlow of San Bernardino, and Fern Smith of Arlington; three grandchildren; five great-grandchildren; three sisters; and one brother.

STEWART.—Harry D. Stewart, born Nov. 20, 1880, in Minnesota; died in Monett, Mo., May 26, 1960. He was a church member for many years.

TOPPENBERG.—Helfred Inguar Toppenberg, born Jan. 30, 1885, in Aalborg, Denmark; died June 2, 1960, at Sanitarium, Calif. In 1903 he came to the United States, where he accepted the truth. In 1908 he graduated from the nurse's course at the Boulder Sanitarium and Hospital, in Boulder, Colo. Elder L. H. Christian invited him to assist with a series of meetings in Council Bluffs, Iowa, and the following autumn he accepted a call to return to Denmark to assist Elder C. C. Jensen in an evangelistic series. In 1911 he married Sophie Christensen, and the day after their marriage they started for America. For 33 years he was employed at the Loma Linda Sanitarium and Hospital. The survivors are a daughter, Genevieve Bolton of Exeter, Calif.; four sons, Dr. David of St. Helena Sanitarium and Hospital, Paul of Van Nuys, Calif., Elder John of Fairfax, Calif., and Philip of Los Angeles, Calif.; 13 grandchildren; and one great-grandchild. His wife and a son, Dr. Joseph, predeceased him.

WARREN.—Belle Proctor Warren, born May 21, 1865, at Climax, Mich.; died at Loma Linda, Calif., July 19, 1960. She accepted the truth in 1886 and worked for some time at the Review and Herald. In 1888 she married Elder Luther Warren. She labored in many States with her husband, doing Bible work as he conducted evangelistic efforts. Her husband and son preceded her in death.

WILSON.—Carol Wilson, born Aug. 30, 1873, at Fort Branch, Ind.; died in Loma Linda, Calif., July 15, 1960. She and her husband, Knud I. Wilson, accepted the truth in 1917 under Elder Cotton. Left to mourn are her husband and two brothers, John and Clyde Knowles of Kansas City, Mo.

NOTICE

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.]

Alice C. Ladion, East Visayan Academy, Box 119, Cebu City, Philippines, desires *Signs, Guide, Worker*, and other missionary literature.

Send old Bibles, songbooks, tracts, *Little Friend, Present Truth, Instructor*, small books, *Signs, Bible games, Guide* to the following:

Hilda Deanon, Emmanuel Cooperative Hospital, 2449 Abad Santos, Tondo, Manila, P.I.

Luisa Delmo, 2d Ilaya, Dumangas, Iloilo, P.I.

C. A. Mitchell, Harmony Valley, Mt. Horeb P.O., Jamaica, W.I.

Naomi Lee, Box 1772, Philippine Union College, Manila, P.I.

A continuous supply of *Signs, Review, Instructor, Guide, Little Friend, Primary Treasure, Listen, Life and Health, Message, These Times*, picture cards, song books, small books, *Liberty, Present Truth* to the following:

Genovieva P. Capoguan, Mountain View College, Malaybalay, Bukidnon, P.I.

Angel G. Biton and Elena A. Manalo, Box 1772, Philippine Union College, Manila, P.I.

Fernin L. Rosalia, Canla-on-Negros, Oriental, P.I.

Marjorie Luceno, Bayoco, Lambunao, Iloilo, P.I.

Manuel Lacificar, Bayoco, Lambunao, Iloilo, P.I., desires old Bibles and New Testaments.

Mrs. V. C. Bryan, Hampton Court, Dalvey P.O., Jamaica, W.I., wishes missionary literature.

Tanusz Nurzynski, nr. 18 Sycrnia B 1.4 m.10, Krakow, Poland, wishes *Review, Instructor*, and other youth literature.

Mrs. Everett Taege, Amirim Vegetarian Village, Amirim, Israel, needs this year's *Little Friend, Primary Treasure, Guide*, and picture cards.

Tracts, *Signs, Little Friend, Guide*, song books, picture cards, *S. S. Quarterlies, Worker, These Times, Listen, Life and Health, Instructor*, old Bibles, *Worker, Present Truth, Listen, Liberty*, small books, *Worker, Message, Alert*, children's supplies to the following:

Louise Mitchell, Rushe Dist., Mt. Horeb P.O., Jamaica, W.I.

C. B. Hammond, SDA Church, 17 Abbott Road, Lucknow, India.

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ANSWERS TO

Your Denominational IQ

(Page 15)

1-i; 2-d; 3-f; 4-j; 5-a; 6-b; 7-h; 8-c; 9-e; 10-g.
Rating: 8 or more correct, excellent; 5 to 7, very good; 3 or 4, average; 1 or 2, better read more poetry!



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



"The Sound of a Going"

"And let it be, when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself: for then shall the Lord go out before thee, to smite the host of the Philistines" (2 Sam. 5:24).

These are familiar words to most of us. They were spoken to David in an hour of emergency in the history of ancient Israel. The "sound of a going in the tops of the . . . trees" was a signal for David and his followers to bestir themselves. This activity would have been all in vain were it not for the promise, "then shall the Lord go out before thee."

Throughout the world field you can

hear a "sound of a going" relative to the success of Sabbath school evangelism and the challenge of the unfinished task.

A sample of our success story comes from W. O. Coe, Sabbath school secretary of the Carolina Conference.

"You will be interested in the good news concerning Carolina Sabbath school giving. Through June 30, 1960, we show a gain of \$5,078.63. Our June receipts showed a gain of \$1,837.97. At the end of June a year ago our per capita stood at .334; this year to date it is .369.

"Recently we organized a new branch Sabbath school at Sharon, South Carolina. We now have 14, which represents a 100 per cent gain over last year."

This is a crucial hour in the history of the world. Men are speculating as to how long it will be before international conflict again encircles the globe. This information is known only to our Maker and Redeemer. The hour is also crucial for the cause of God. This gospel of the

kingdom is to be "preached in all the world for a witness unto all nations; and then shall the end come." We believe that this is the day of God's power, when He is making bare His holy arm to cut His work short in righteousness. It seems that this is the day of unparalleled opportunity and that our Sabbath school leaders are meeting with unusual success. When "the sound of a going" is heard, all should bestir themselves. Now that we have heard the sound, let us bestir ourselves. Let us respond to this appeal for all-out Sabbath school endeavor by doing something unusual—something that we have never done before. Let us make a real covenant with the Lord through service and sacrifice.

May our united, consecrated efforts during the coming year result not only in "the sound of a going" but also in victory for Jesus Christ in the claiming of lost souls for His everlasting kingdom.

G. R. NASH

Sabbath School Lesson Help

By HARRY W. LOWE, General Conference Field Secretary

FOR SABBATH, SEPTEMBER 10, 1960

Truthful Lips

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

THE Jews had a custom of putting the tassel of the woolen prayer shawl (the tallith, wound round the head and neck during prayer) to the lips as a sign that they accepted God's law from the heart. Custom led many to do this without its meaning much, only a formal habit. Perhaps Jesus referred to this in Matthew 15:8: "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me." The words were quoted from Isaiah 29:13.

1. The Organ of Speech

Exodus 20:16. "Thou shalt not bear false witness against thy neighbour." This is the fourth of the duties toward our fellows required in the Decalogue. When we injure our neighbor we impoverish ourselves. This commandment certainly includes false testimony in a court of law. See Deuteronomy 19:16-20, where judgment was visited upon malicious, untrue reports. Compare with Exodus 23:1: "Thou shalt not raise a false report."

"If there is anyone who can consistently testify under oath, it is the Christian. He lives constantly as in the presence of God, knowing that every thought is open to the eyes of Him with whom we have to do; and when required to do so in a lawful manner, it is right for him to appeal to God as a witness that what he says is the truth, and nothing but the truth."—*Thoughts From the Mount of Blessing*, p. 67. (See also counsel on meaningless speech, expletives, deceptive compliments, evasions, flattery, exaggerations, misrepresentation.)

EPHESIANS 4:29. "Let no corrupt communication proceed out of your mouth, but that which is good . . . , that it may minister grace unto the hearers." In the realm of thought and speech the positive swallows up the negative if the person is truly dedicated to God and declares: "I will speak of the glorious honour of thy majesty" (Ps. 145:5-7). "The mouth of the righteous speaketh wisdom" (Ps. 37:30).

"Every Christian is called to make known to others the unsearchable riches of Christ; therefore he should seek for perfection in speech."—*Christ's Object Lessons*, p. 336.

JAMES 3:5, 6. "The tongue is a fire, a world of iniquity." This is the sign of an unsundered heart, as in the case of the man of whom it was said: "Self is

all alive, and you stand guard continually to preserve it from mortification or insult."—*Testimonies*, vol. 2, p. 425. The mouth that curses, that utters bitter words, is not the servant of a heart full of "the wisdom that is from above," which is pure, peaceable, gentle, full of mercy and good fruits, without hypocrisy (James 3:15-18).

2. The Lips of the Wicked

LEVITICUS 19:16. "Thou shalt not go up and down as a talebearer among thy people." "Thou shalt not raise ["receive"] a false report" (Ex. 23:1). The talebearer is a slanderer (R.S.V.). "There was never one who walked among men more cruelly slandered than the Son of man. . . . Yet He stood calmly before His enemies, declaring that reproach is a part of the Christian's legacy, counseling His followers how to meet the arrows of malice, bidding them not to faint under persecution. While slander may blacken the reputation, it cannot stain the character."—*Thoughts From the Mount of Blessing*, p. 32.

PSALM 12:2. "They speak vanity every one with his neighbour: with flattering lips and with a double heart do they speak." We are almost all today guilty of flattery, many of us habitually and terribly so. "Christ never flattered men."—*The Desire of Ages*, p. 254. David succumbed to flattery, which led to self-exaltation and self-confidence (*Patriarchs and Prophets*, p. 717). "Flattering words are sweet to the unconsecrated heart."—*Testimonies*, vol. 5, p. 478. Flattery ruins ministers (*ibid.*, vol. 2, p. 338), injures young people (*ibid.*, p. 223), and it is out of place for all men, many of whom it ruins (see *Testimonies*, vol. 5, p. 595). Someone once said that flattery, though a base coin, is necessary at court. It is not necessary in the Christian church, where flattering, ulterior motives should have no place.

PSALM 34:13 (R.S.V.). "Keep your tongue from evil, and your lips from speaking deceit." Oliver Wendell Holmes said: "Sin has many tools, but a lie is the handle which fits them all." The Bible story of man's fall begins with Satan's lie: "Thou shalt not surely die." From that one lie a monstrous multitude sprang, for "one lie engenders another." Plutarch called lying "a most disgraceful vice; it first despises God, and then fears men." God despises the liar, for excluded from the Holy City is "any thing that defileth, . . . worketh abomination, or maketh a lie" (Rev. 21:27).

3. The Lips of the Righteous

JEREMIAH 9:3. "They bend their tongues like their bow for lies." This is part of a sad lament over the condition of "my people. . . . For they be all adulterers, an assembly of treacherous men. . . . They are not valiant for the truth upon the earth." It is never justifiable to lie, or to practice untruth in word or life in the mistaken idea that truth can be enhanced thereby. "White lies are but the ushers of black ones," it has been said, and Tennyson wrote: "A lie which is half a truth is ever the blackest of lies."

PSALM 15:1-4. "Who shall dwell in thy holy hill? . . . He that sweareth to his own hurt, and changeth not." "The obligation to which one's word is pledged,—if it do not bind him to perform a wrong act,—should be held sacred. No consideration of gain, or revenge, or of self-interest, can in any way affect the involuntariness of an oath or pledge."—*Patriarchs and Prophets*, p. 506.

ISAIAH 63:8. "Surely they are my people, children that will not lie [R.S.V., "deal falsely"]: so he was their Saviour." "Surely"—that is, in view of God's goodness—shows the divine expectation of loyalty and truthfulness in His special people. The afflictions through which they repeatedly passed were not inflicted by God: "In all their affliction he did not afflict" (verse 9, R.S.V., margin). What Israel suffered came because of their own disloyalty to a Saviour who was ever ready to deliver them. God hated their lying, that is, the disagreement between their profession and their practice (Ps. 119:163).

JAMES 3:7, 8, R.S.V. "No human being can tame the tongue—a restless evil, full of deadly poison." Men can tame wild animals, but "no man can tame the tongue without supernatural grace and assistance."—MATTHEW HENRY. For further reading: *Testimonies*, vol. 2, p. 52; Psalm 141:3.

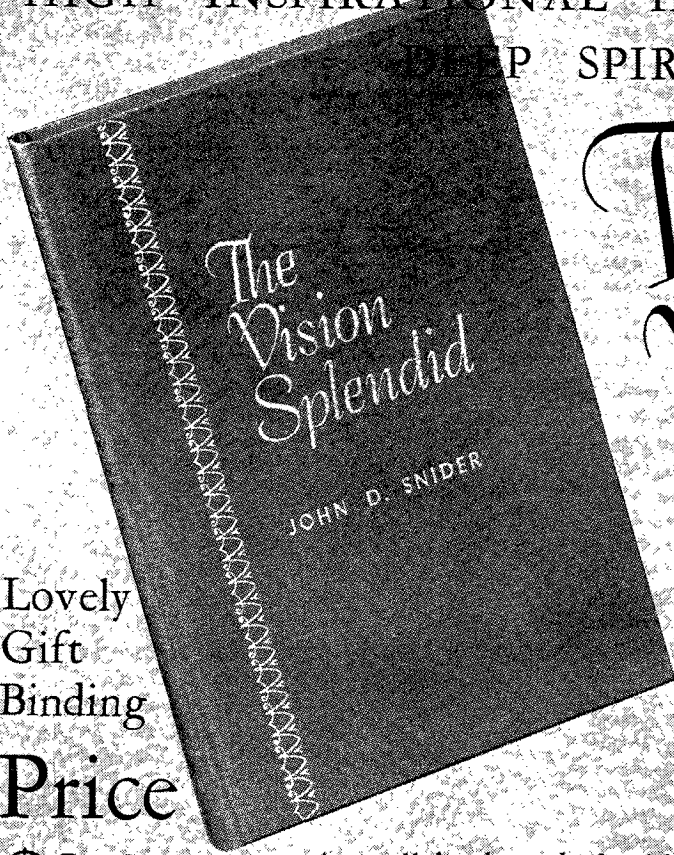
4. Deceptive Falsehoods of the Last Days

2 TIMOTHY 3:13. "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." The first six verses of this chapter specify the nature of these last-day perils. They are all forms of sin embodied in men who have abandoned themselves to wickedness, for in 1 Timothy 4:1, 2 we read plainly: "Some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron." Men "walk in craftiness, and handle the word of God deceitfully."—*Testimonies*, vol. 1, p. 338. Some apostates even "pray sanctification, sing sanctification, and shout sanctification," but their hearts are corrupt."—*Ibid.*

REVELATION 14:5 (R.S.V.). "And in their mouth no lie was found, for they are spotless." These are special followers of the Lamb. "But all who follow the Lamb in heaven must first have followed Him on earth."—*The Acts of the Apostles*, p. 591. The lives of God's people on earth must coincide with their profession of faith, or they will never be "girt for holy service, clothed in white linen, which is the righteousness of the saints."—*Ibid.*

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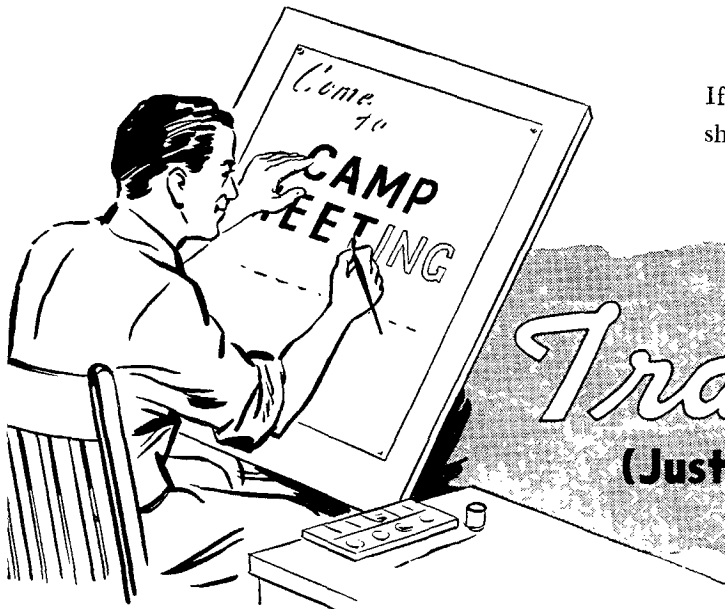
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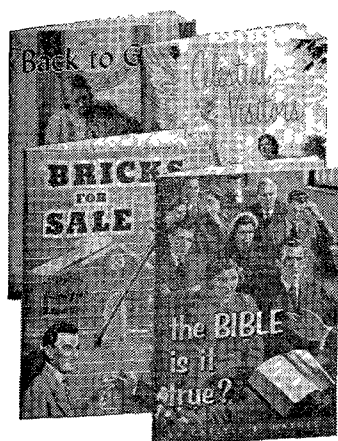
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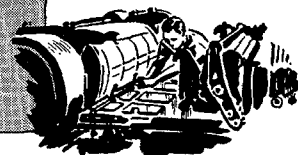
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As We Go to Press



West New Guinea Mission

West New Guinea was for many years a neglected mission field. Except for a few contacts by colporteurs, nothing definite was done to evangelize this area until after the second world war. Since then K. Tilstra has led out in a vigorous program, so that now there are five churches with approximately 150 members in this mission. The population of one million includes some very primitive tribes.

Pastor Tilstra reports that on June 26 the small training school for West New Guinea graduated the first eight students, five of whom immediately entered the work. He reports how one of these graduates sailed to Sorong, a small town on the most western tip of New Guinea. His old mother came to the boat to bid her son farewell. Though she wept as she told him good-by, she said that she was glad that her son could work for Jesus. This boy may never see his mother again, and it will be years, if ever, before he can come back to visit her.

Thus the work moves forward in the spirit of devotion found in the hearts of all who truly love the Master.

W. P. BRADLEY

Late Report From the Congo

Of the 65,000 baptized members in the Congo Union, approximately 55,000 live in the United Nations trusteeship territory of Ruanda-Urundi. Thus far only limited tribal conflicts have occurred there. All of our missionaries in Ruanda-Urundi are safe and are carrying on as usual at their posts. This cares for about five sixths of our work in the Congo Union.

From the Belgian Congo, recently granted its independence, several foreign missionaries were temporarily evacuated. Some of these have returned to their posts. In some unsettled areas our leaders are able to make brief visits to their stations while keeping their wives and children in safer areas. We are keeping in close touch with the situation and with government leaders concerning plans for our missionaries to return to their posts at the very earliest day it is safe to do so. These workers are busily engaged in language study, which will prepare them for more effi-

cient service upon their return to their respective fields.

We are thankful for consecrated and capable African workers who are carrying on in the absence of European leaders. To prepare for just such emergencies and also to give well-deserved recognition to national leaders, some months ago African workers were appointed to positions of trust. One local field in the Congo is led by African officers. In two other fields of the union affected by the recent emergency two well-qualified African vice-presidents are carrying on as planned. Naturally, the disturbances have caused some disruption to our work, but we have confidence in our African leaders. We believe that, under God, they will handle the situation in a commendable manner and that the work in the Congo will move forward despite the present trying time.

ROBERT H. PIERSON, *President*
Southern African Division

International JMV Camp

At a beautiful lakeside camp in Sweden 450 Seventh-day Adventist youth and leaders enjoyed fellowship and worship July 5-10. Eight flags were raised each morning, including the Swedish, Danish, Norwegian, Finnish, and United States flags.

This camp, affectionately known as "Västeräng," is owned by the Swedish Union Conference. Elder Paul Sundquist, the president, and Heinz Mandell, the MV secretary, took an active part in the camp. Elder Theodore Lucas reports that the junior youth are "hardy, happy, and healthy" and exemplify the high purpose of Missionary Volunteers around the world to proclaim "The Advent Message to All the World."

L. A. SKINNER

Andrews University Change of Address

Andrews (formerly Potomac) University School of Graduate Studies and the Seventh-day Adventist Theological Seminary announce that their removal from Washington, D.C., to the new campus in Michigan will be completed by September 26, 1960. All correspondence after this date should be addressed to Andrews University, Berrien Springs, Michigan.

Missions Extension Offering

On Sabbath, September 10, opportunity will be given each member to answer the call to extend our mission work around the world. The Lord says to the church through the prophet Isaiah, "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes."

The work in lands overseas is growing rapidly and the needs are great—far greater than can be met with the means available to them. The Missions Extension Offering is your personal opportunity to help in a substantial way to provide some of these urgent needs and thus contribute to the rapid finishing of the task for which we are commissioned.

Our brethren in the mission fields are counting on you. May God bless you as you pray and as you give liberally for the work that must be done quickly if it is to be done at all. It is still "more blessed to give than to receive."

K. H. EMMERSON

Advances in Nutrition Education

The nutrition instructor-trainers appointed by the various unions of the North American Division met July 31-August 5, at Berrien Springs, Michigan. Their purpose was the preparation of a guide to be used throughout the division in the training of home nutrition instructors.

Representing the union conferences were: Clinton Wall (North Pacific), Marion Vollmer (Pacific), Anne Dunn (Central), Alice March (Lake), Shirley Moore (Atlantic), Arlene Nelson (Columbia), and Dorothy Christiansen (Southern). Drs. John Scharffenberg and H. W. Vollmer served as group consultants. Elder A. R. Mazai of the Southwestern Union attended to secure information necessary to establish the program in his area. The far-reaching effects of this meeting will be felt in coming months as the instructor-trainers enlarge this nutrition training program so ably pioneered by Dr. and Mrs. Vollmer.

JOYCE W. HOPP