

September 29, 1960

THE ADVENT SABBATH

REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



RELIGIOUS NEWS SERVICE PHOTO

Our task—to proclaim the good news that Jesus is coming soon
“to every nation, and kindred, and tongue, and people” (Rev. 14:6).

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TO OUR CONTRIBUTORS

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 An out-of-date report is not news, and is not acceptable.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

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

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THE ADVENT REVIEW AND SABBATH HERALD

112th Year of Continuous Publication

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ON THE Religious Front

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

Jewish Groups' Brief Calls Sunday Laws Unconstitutional

✓ Six national Jewish religious bodies have filed a brief in the United States Supreme Court contending that the Sunday "blue laws" of Massachusetts and Pennsylvania, which the high court is set to review, are unconstitutional. The brief, submitted by the organizations as "friends of the court," contends that besides prohibiting laws respecting an establishment of religion, the blue laws "arbitrarily and unreasonably permit some activities and forbid others, thus in effect depriving individuals of liberty and property without due process of law, and denying equal protection of the laws." The question of the constitutionality of the Sunday laws is before the Supreme Court in two cases on appeal from Federal district courts. In both cases, Orthodox Jews who observe Saturday as their Sabbath had asked the injunctions to prevent the measures from being enforced against them.

Genuine K. of C. Oath Placed in Congressional Record

✓ The genuine oath actually taken by members of the Knights of Columbus has been placed in the Congressional Record by a Southern Senator of the Protestant faith. The bogus oath was published in the Record in 1913 in an effort to demonstrate its falsity, but copies of it still in circulation appeal to its appearance there as evidence of its validity. The actual oath taken by fourth-degree Knights is as follows: "I swear to support the Constitution of the United States. I pledge myself, as a Catholic citizen and a Knight of Columbus, fully to enlighten myself upon my duties as a citizen and conscientiously perform them entirely in the interests of my country, regardless of all personal consequences. I pledge myself to do all in my power to preserve the integrity and purity of the ballot and to promote respect for law and order. I promise to practice my religion consistently and faithfully and to so conduct myself in public affairs and in the exercise of public virtue as to reflect nothing but credit upon our Holy Church, to the end that she may flourish and our country prosper to the greater honor and glory of God."

U.S. Catholic Publications Set Circulation Record

✓ Catholic newspaper and magazine circulation in the United States reached a new high in 1959 of 25,932,461—a gain of 1,658,489 over the previous year's total. The increase was reported in the 1960 *Catholic Press Directory*, published in New York by the Catholic Press Association. Largely responsible for the circulation rise were 444 Catholic magazines which registered a net gain of 1,550,747 readers in 1959 for a total of 21,318,858. The nation's 131 Catholic newspapers registered 4,613,603—a gain of 107,742 over the previous year.

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Subscription rates:	One year	Six months
In United States, Canada, and U.S. possessions	\$7.50	\$3.90
All other countries	8.50	4.40

Make all post office money orders payable at the Washington, D.C. post office (not Takoma Park). Address all business communications and make all drafts and express money orders payable to REVIEW AND HERALD, Takoma Park, Washington 12, D.C. In changing address, give both old and new address and allow four weeks for the change.

Published by the Seventh-day Adventists. Printed every Thursday by the Review and Herald Publishing Association at Takoma Park, Washington 12, D.C., U.S.A. Second-class postage paid at Washington, D.C.

Vol. 137, No. 39.

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• EDITORIALS •

Seventy-one Years of Service

Few activities are more typical of New England in summer than the small-town fairs that grow up and die in a day like some exotic plant. Usually these attractions are sponsored in the interest of a community project, such as a hospital.

One of the chief features of the day is a parade made up, as is customary almost everywhere, of bands, horses, fire equipment, and floats. The floats usually show considerable ingenuity, even though few of them would be considered of suitable caliber for inclusion in the Macy's parade in New York City or the Mummers' Parade in Philadelphia.

Besides the parade, there are various exhibits, pony rides for the children, and sales, sales, and more sales—not by the local stores (for many of them close up for the day), but by local ladies' service groups and others. These sales are held on the lawn of the town square (if there is one), or on the mall near the city hall, or on any open area that may be available. There is an auction sale, of course, held in a tent. The items offered would probably be of little interest to buyers who frequent the auctions on the boardwalk at Atlantic City, but in New England there is considerable demand for antiques—chinaware, break-front bookcases, captain's chairs, glassware, et cetera.

And there are sales of baked goods and needlework (quilts, hot-pot holders, and pillowcases) similar to those sponsored by women's organizations all over America.

An Old Book

This past summer we stopped at the book counter of one of these fairs, and browsed through the volumes that had been donated for sale. Most were priced at 25 cents. A few, at 50 cents. In general, the books were old.

As we looked at the titles of the religious books, we were surprised to find an old Bible dictionary "By William Smith, LL.D., revised and edited by Rev. F. N. and M. A. Peloubet." It was dated 1900. Then we came upon a well-worn leather-bound volume about the size of a collegiate dictionary. Perhaps it was because it looked something like a book in the safe of our Review and Herald library, or perhaps we are gifted with a sixth sense, but as we picked up this tome we received the unmistakable impression that here was a volume with a distinct Adventist flavor.

We were not mistaken. As we opened to the title page, there was the name: "Bible Readings for the Home Circle." Then, "Review and Herald Publishing Co., Battle Creek, Mich.; Chicago, Ill.; Toronto, Ontario. 1889."

As we put our 25 cents on the counter and carried our literary treasure away, we did so almost with a feeling of reverence. Here was a silent messenger of truth that had been preaching the gospel for 71 years! Not once during this time had it shown cowardice. Not once had it softened its witness in the face of opposition. Not once had it retracted a statement. Instead, it had stood stiffly for the truth. It had patiently explained the Bible, repeating its explanations as often as its readers demanded. It had been ready at any time—day or night—to go on its life-giving mission of presenting truth.

Perhaps we were wrong in placing this silent minister of the gospel on sustenance after 71 years of service, but surely there are many younger editions of *Bible Readings* and other truth-filled volumes that can take its place!

Greater Circulation Required

As we observe the sin, strife, and confusion in the world, we believe that Seventh-day Adventists should put forth unprecedented efforts to circulate our literature everywhere. Not only should every member feel the burden for distributing our books and periodicals, but thousands should respond to God's call to be full-time literature evangelists.

Through Inspiration we have been told: "This is the very work the Lord would have His people do at this time. . . . We cannot too highly estimate this work; for were it not for the efforts of the canvasser, many would never hear the warning."—*Testimonies*, vol. 6, p. 313.

What a wonderful work this is! Sickness may incapacitate us for a time, death may lay us in the grave, but the books that we place in the homes of people continue their soul-winning efforts without interruption.

"It is true that some who buy the books will lay them on the shelf or place them on the parlor table and seldom look at them. Still God has a care for His truth, and the time will come when these books will be sought for and read."—*Ibid.*, pp. 313, 314.

Let us never forget that "the same ministry of angels attends the books that contain the truth as attends the work of the minister."—*Ibid.*, p. 316.

The hour is late in the history of the world. The threat of atomic annihilation hangs over civilization. Now is the time to take the truth to our neighbors and friends if we are ever going to do so. And what better way is there than through our publications? K. H. W.

Chasing God From His Own Universe

Early June of this year took us to the sleepy little town of Dayton in southeastern Tennessee, the stage 35 years ago for a great religio-scientific drama that made headlines around the world. In front of rather tired-looking old Rhea County Courthouse a historical marker announces to all who will give heed, that this is the site of the great "monkey trial" of July, 1925, in which John T. Scopes, a 24-year-old biology teacher, stood trial for advocating the theory of evolution in his classes at the local high school.

The legal duel on the courtroom floor saw William Jennings Bryan, three times Democratic nominee for President and popularly known as "The Commoner," matching wits with Clarence Darrow, a lawyer this trial made nationally famous. From far and near, people thronged the courtroom until some feared the floor might collapse. The judicial proceedings ended with the conviction of Mr. Scopes and the levy of the minimum fine prescribed by law, but two years later a Tennessee appellate court reversed the verdict on a technicality. Evolutionists look back to the Scopes case as a sort of

legal vindication of their theory, and as establishing a precedent confirming their right to teach it in the public schools.

A few weeks ago, with smug professional conceit highly unbecoming to a disciplined mind, British biologist Julian Huxley declared that the argument between science and theology is "all over" and that "science has won." To him, the very suggestion that the universe may have had a Creator is scientific "old hat." It is "not only unnecessary but intellectually dubious," he said, "to invoke the operation of God in the process" by which life came into existence. About the same time, bio-chemist Sydney W. Fox of Florida State University reported a series of experiments he believes has placed him on the track of the secret by which nature—so he says—created life.

Synthesizing the 18 amino acids that are common to the proteins of all living organisms, Dr. Fox then transformed them into "proteinoids" that behave very much like the proteins found in nature. They could be digested by natural enzymes and eaten by bacteria. He reasons that, in the primordial past, amino acids were probably formed in the earth's "atmosphere" by lightning flashes or cosmic rays acting upon gases, such as methane, hydrogen, and ammonia, whereupon the resulting amino acids fell in countless numbers from the sky. Considerable quantities of them, he believes, accumulated on what he supposes must have been fairly hot parts of the earth's surface, and the heat turned them into proteinlike molecules. Then, heavy rain dissolved them and washed them into the sea, where, as they cooled, they formed billions of "microspheres," each of which packaged together a great assortment of proteins and similar chemicals. Eventually, he concludes, one of these microspheres "happened" to have in its membrane the proper chemical components which, by juxtaposition, flashed into a dim sort of life. Once that spark was ignited, the great parade of evolution from bacteria up to man followed as a natural consequence. Or at least so says Dr. Fox. How impressive!

Evolutionists Plead Guilty

The one hundred and first anniversary of the publication of Charles Darwin's epochal work, *The Origin of Species*, finds evolutionists altogether confident that they have at last chased God permanently from His own universe and bolted the door after Him. But in all this time no microsphere of truly scientific evidence has turned up to give substance to the evolutionary theory, either with respect to the origin of life or to the transmutation of one basic form of life into another. In a vain attempt to shrive their simian souls of the vague uncertainties that obviously still lurk there despite their lusty whistling in a dark universe from which they have shut out the Light of life, avowed evolutionists have confessed as much. In their more candid, rational moments, some of them are prone to admit that their anomalous faith has no foundation in fact.

For instance, zoologist H. H. Newman acknowledges that "reluctant as he is to admit it, honesty compels the evolutionist to admit that there is *no absolute proof* of organic evolution" (emphasis his). In similar vein paleontologist Henry Fairfield Osborne wrote with artless candor: "It is best frankly to acknowledge that the chief causes of the orderly evolution of the germ are still entirely unknown." William Bateson, English biologist who pioneered the study of genetics, likewise came out of his evolutionary coma long enough to write, "We cannot see how the differentiation into species came about," and "though our faith in evolution stands unshaken, we have no acceptable account of the origin of 'species.'" Mayhap the world needs a permanently disenchanted disciple of Darwin to organize what might be called an

"Evolutionists Anonymous Club," to help his fellow addicts back to the world of sober, rational thinking.

A Strange Paradox

With the vast store of scientific knowledge the past century has amassed, and the fantastic technological skills that have been perfected, it is significant that no great scientist has found out how to produce life from inert matter or to transmute one basic kind of life into another. Strange to say, the futile endeavors of twentieth-century biological alchemists seem not in the least to have divested them of faith in their dream, nor to have deterred them from trying to make it come true. Let us suppose, for the moment, that as the result of some felicitous accident in the dim, primordial past—some "natural" miracle, if you please—life appeared on our planet. That original living cell must have been both infinitely wise to decide that it wanted offspring capable of inhabiting a more exalted plane of existence, and infinitely skillful to go ahead and produce it. It is implicit in the evolutionary theory, furthermore, that each succeeding higher form of life must have had the commendable biological ambition to build for its progeny even more stately protoplasmic mansions. Finally, in the process, some very wise anthropoid ape apparently decided that his children should be more intelligent beings than he, and then, tugging hard at his genetic bootstraps, succeeded in projecting them into the orbit of rational creatures. The result was man, we are told, a being infinitely more wise than his doting monkey parents.

The strangest thing about this whole fantasy of Alice-in-Wonderland logic is that, with all his vaunted scientific wisdom and skill, the evolutionist's unremitting attempts to discover even one of the many missing links in his mythical ancestral chain, or to furnish us with an empirical demonstration of their existence, prove as unavailing as they were a century ago. It would appear that man must be far inferior in wisdom and skill to his putative brute ancestors, instead of superior to them, inasmuch as he is unable to duplicate the marvelous feats he attributes to them. Why men with reputedly disciplined minds have deliberately chosen the paranoia of a hypnotic spell that, in effect, actually reduces them to a lower level than they assign to the unreasoning creatures they worship, is a mystery of the first magnitude. For our part, we find faith in the inspired record of Genesis far more consonant with the canons of objective scientific investigation than we do faith in evolution's inspired genes.

R. F. C.

From the Editor's Mailbag

A sister inquires as to whether the time has come to give up using milk and eggs. Following is our reply:

Our Reply

From your reading of the Spirit of Prophecy writings and your appraisal of the state of the animal kingdom today, you conclude that the time has come when we should dispense with dairy products. You say, however, that some criticize you for this and declare that "the time has not come to dispense with dairy products." You feel troubled by such criticism and wonder why those who criticize have not advanced with you to your position, namely, eliminating dairy products from the diet.

Now, my dear sister, who am I to be a divider and a judge in Israel? Who am I to presume to have insights into the meaning of Mrs. White's words beyond that which any other good church member can have? We all know what she has said on the matter, for most of it is in her published works. Three evident facts stand out in

connection with what she has said to us on this matter:

1. At the time she wrote, the hour had not come when she felt it appropriate to make a prohibition on dairy products and eggs.

2. But: "The light given me is that it will not be very long before we shall have to give up using any animal food. Even milk will have to be discarded."

3. Speaking especially of milk and eggs, she said: "The Lord will let us know when the time comes to give up these articles. He desires all to feel that they have a gracious heavenly Father who will instruct them in all things."

In the light of these three statements, which now are more than half a century old, it is understandable that you and others might conclude that the time has come when dairy products and eggs should be discarded. And if you feel so impressed from your study and prayers, then, indeed, I am not going to criticize you if you turn away from them. I would say this with one small reservation: As you give them up you should make sure that you have given careful study to the inclusion in your diet of other more wholesome foods to take their place. Mrs. White has been explicit in all her counsel on diet reform that we should not be so hasty in making what we believe to be a reform in diet that we will fail to include other more wholesome foods in place of those that we give up.

Progressive Reform

Health reform is a progressive thing and is intended of God to be an exhibit of calm, sensible, improvement in diet. It is not at all the kind of thing that its critics have caricatured it to be. That we must always remember. I think it an evil thing when any Adventist seeks to produce a laugh by caricaturing that which came to us, as Mrs. White declared, by vision. True, there have been some very unwise, erratic, and eccentric persons who have wrongly applied her teachings on health reform, only to bring themselves to gastronomic tragedy and those about them to distraction. But that is *not* health reform. I mention this to try to give a sense of balance to what I am saying on this difficult subject. Let me repeat: If you personally feel the time has come to give up dairy products and eggs, then I would offer no criticism. I'm not much interested in criticizing any of my brethren or sisters who sincerely and devoutly and sensibly seek to understand and to carry out the will of God as they understand it.

But now let me look at the other side. We are all very much short of perfection. There are not only those who criticize and even caricature the whole idea of health reform, but there are also certain dear people at the other extreme who find it easy to fall into a holier-than-thou pharisaical attitude as they seek to practice the principles of health reform. They would almost convey the impression that by their particular faithfulness in this matter of health reform they are thereby on a plane so much higher than some others in the church, that they can look down on them only in condemnation, or at least in criticism.

A Precipice on Each Side

Now, if the devil doesn't catch us in one way, he makes a great endeavor to catch us in another way. And what a number of dear people he has snared at one extreme or the other in this whole matter of health reform! There is a precipice at each side of the road; the Sadducee falls over on the one side, and the Pharisee on the other. Each, of course, is confident that he has been taking the right position because, forsooth, he has stayed as far as he could from the other position. But that doesn't keep either from the precipice. As you seek to

move far away from the side of the road that represents complete disregard of inspired counsel on health reform, remember that you can back away so far in your desire to be separate from all who flout health reform, that the devil may draw you all the way across the road and over to the precipice on the far side. And our frail spiritual bones can be broken up as badly falling over the one side as the other.

In other words, all of us who seek earnestly to follow out the inspired teachings in health reform, should constantly offer a prayer to God to keep out of our hearts any taint of pharisaical self-righteousness. Let us try to go down the middle of the road enjoying the blessing that God has promised to those who seek to care for their bodies, and leaving to Him the whole responsibility for judging those who are to the one side or the other of us. Furthermore, let us never work so feverishly—I don't say that you personally do—at the business of trying to live healthfully that we really offset any gains that a right diet may give, by the intensity of the emotions we generate in our souls. I think we all need to relax a little, and smile at one another. Then let us re-examine the inspired counsel that God has graciously given unto us, and seek by faith to be obedient to it, even if at times it crosses the path of our natural appetites and desires. The Advent Movement can never hope to make progress in the field of healthful living in that sorry state of muscle-bound emotions that distinguishes some who are at one extreme or the other.

Let Us Not Judge

Speaking personally, I spend no time whatever attempting to judge the spiritual state of any of my brethren in terms of their obedience to what I understand to be the explicit counsel and instruction of the Spirit of Prophecy. There are many things that I believe I should leave to the Lord and to the recording angel. This is one of them. There are many matters in the church that call for earnest attention, some of them violations of the explicit words of the Ten Commandments. On these I shall speak forth from time to time with all of the earnestness I can command. Indeed, I shall even appeal at times to all our people to study more attentively and more prayerfully the counsel God has given us in the field of healthful living, including our diet. But I hope I shall ever succeed in doing this in a way that will encourage others along the good way and stimulate them to a willingness of mind to be more obedient. Unless I succeed in stirring up this kind of feeling in their hearts, I have not succeeded in my endeavors, and it would have been better that I had not spoken.

I rejoice in what God has told us of how we should live, and I am thrilled as from time to time scientific discoveries and the testimony of learned men outside of our own ranks support what Inspiration long ago gave to us. I hope that through the REVIEW we can give some of this calm scientific evidence to strengthen the faith of some who have been backward and even wayward in their obedience. But I hope I can do this always in a manner that will produce good results, an increasing response on the part of our whole membership toward full obedience to all that has been revealed to us. In the meantime, I want to love all my brethren. I want to work with all of them. I want to feel that God is leading them, even as I believe He is leading me toward the kingdom.

Well, perhaps, my dear sister, I have moved a little out beyond the specific question that you asked, but I felt that there were overtones in your letter that justified my moving out this far in discussing healthful living and the use of the writings of Mrs. White. God bless you as you seek to do His will.

F. D. N.

A Healthy Heart

By Willis J. Hackett
President, Atlantic Union Conference

[A talk given at the Review and Herald to a convention of field and office publishing workers.—EDITORS.]

IN EPHESIANS 4 the apostle admonishes us that we should receive the various gifts of the church "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" (verses 13-16).

Here the apostle likens the church to the body. What a fitting analogy God has used to represent His last movement on earth, the Advent Movement. This great body of the church stretches itself over the surface of the entire earth today.

Colossians 1:18 makes it clear that Christ is to be the head of that body. We are to give Him pre-eminence. When I think of the body I think not only of the head, that dominating factor, that seat of government, the seat of rulership, I think also of the important function of the heart. The head must, of course, have pre-eminence, for from it the electrical impulses from our force field give control to the autonomic nervous system, which in turn, dictates the function of the primary organs of life.

The rate of heartbeat, the flow of the blood, the secretions of important body juices, the proper chemical balance, all are controlled and adjusted by the electric impulses of the brain. How important then that this brain,

which operates electrically, be in touch with the vitalizing power of the Christ who is to have pre-eminence in all things.

According to science there are about 15 billion of these small electrically controlled cells in the human brain. Of this brain the Spirit of Prophecy says: "The brain nerves which communicate with the entire system are the only medium through which Heaven can communicate to man and affect his inmost life. Whatever disturbs the circulation of the electric currents of the nervous system lessens the strength of the vital powers, and the result is a deadening of the sensibilities of the mind."—*Testimonies*, vol. 2, p. 347.

If the brain nerves operate electrically, then God must speak to us through electrical circuits. How important it is to keep a clear channel for God's electrical currents to guide the church in this most trying and critical time of earth's history.

XXXXXXXXXXXXXXXXXXXXXXXXXXXX

Our Very Best

By Bertha Sweet

The coming of Christ is very near;
Men's hearts are failing them in fear,
Watching the signs that now appear,
And are even at the door.

Distress of nations everywhere,
Unrest on every hand;
The tightening of old religious laws
Now threatens our fair land.

So we must work, and work, and pray,
And pray, and pray, and work
All along this Christian way,
And never be found to shirk.

Then we may hear that golden voice
Calling out to us to rejoice.
Our work is done and we can rest,
For we have done our very best.

In this age of selfishness and eager striving for power, we as a church must not forget that the love of Christ is the true source of that power. I have been particularly impressed by this quotation in *The Ministry of Healing*, page 115: "The love which Christ diffuses through the whole being is a vitalizing power. Every vital part—the brain, the heart, the nerves—it touches with healing. By it the highest energies of the being are aroused to activity. It frees the soul from the guilt and sorrow, the anxiety and care, that crush the life forces. With it comes serenity and composure. It implants in the soul, joy that nothing earthly can destroy—joy in the Holy Spirit—health-giving, life-giving joy."

Surely as we give the head, Jesus Christ, pre-eminence in the body, and let the love of Christ be diffused through our whole being, it will bring a vitalizing power to the body of Christ's believers, the church. It seems to me that that is one of our great needs in the Advent Movement. This love of Christ and this vitalizing power would bring the answer to many of the needs that now exist within the body.

Next in importance, if one organ is more important than another, is the heart. The Hebrews looked upon the heart as the source of understanding, love, courage, grief, and pleasure. The Bible speaks much about the heart. We read of a broken heart, a clean heart, an evil heart, a hardened heart, a liberal heart.

We are encouraged to incline the heart to God, to beseech Him to change our stony hearts into hearts of flesh, to love with all our heart, to turn the hearts of the fathers to the children and the hearts of the children to their fathers. We are further admonished, "Let no man's heart fail" (1 Sam. 17:32), that is, let no man be discouraged.

I do not know exactly what to compare the heart to in the present-day church, but somehow it appeals to me that we might—without doing injustice to the analogy—think of the great center of government in Washington as the heart.

I have spent some years out at the ends of the world—in the mission field, beyond our protected borders; and somehow our people in all lands look to Washington for the help, guidance, and spiritual leadership that might compare to the lifeblood of this great spiritual body—the church.

No doubt God guided in establishing our headquarters in this strategic city. The whole world seems to be looking to this city for help, for the spirit of freedom, for world leadership to oppose the dark forces of oppression. Perhaps it is well that the great body—the church—also thinks of our world headquarters here in terms of the heart from which may be pumped the life-giving blood to keep all arteries of the work functioning. Perhaps we would do no injustice to the analogy, for purposes of illustration, to liken the leadership to the blood stream. The messages, the attitudes, the plans of our leadership could certainly be likened to the life-giving power flowing to all body parts. So much depends upon good leadership.

The Review and Herald Publishing Association also fills an important role for the church body. It is here that the church literature, the blood vessels of this mighty body through which the heart's spiritual blood is pumped to all organs and parts of the church body, is centered.

Out in the far-off countries we waited anxiously for the sometimes-delayed ships to bring the lifeblood—the good old REVIEW and HERALD and other literature—to our shores. You who have never experienced isolation, loneliness, or spiritual arteriosclerosis can little comprehend the eager anticipation of the missionary for the weekly spurt of spiritual life-giving blood conveyed from the heart of our work by the faithful REVIEW. Its spiritual vitalization is passed on to the national pastor through word of mouth, through translators, as well as the written language. Many pass it on eloquently through their weekly sermons to the hundreds of hungry, anticipating people in their audiences. Yes, THE REVIEW and HERALD, the *Youth's Instructor*, the printed page, are inseparably connected with the heart and lifeblood of the great spiritual body of Advent believers.

I remember one Wednesday evening, I dropped in at one of our little churches in Korea. There was no heat, there were no pews, people shiv-

ered from the cold as they sat huddled together on the bare floor. Their faces were upward turned, however, in eager anticipation of every word that proceeded from a colporteur's lips. I did not know what he was saying, but I could detect that he was getting his material from a soiled paper that had obviously been folded and pressed by pocket wear. As he unfolded it to turn the pages, I could see by the flicker of the dim gas light that it was a REVIEW and HERALD. He told me later that he learned most of his limited knowledge of English from reading an English Bible and the old copies of the REVIEW that were sent to him by friends and relatives.

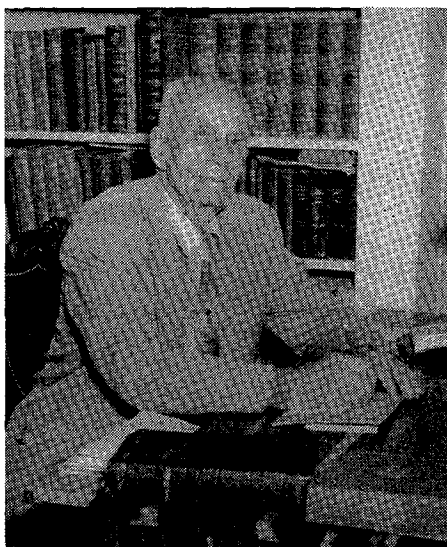
Yes, friends, only heaven will reveal the spiritual impact of the press upon the lives of the church body away out in foreign lands, as well as here in the homeland.

There are some who claim that the body has heart trouble. Almost every

day some piece of literature or a letter comes to my desk and yours, declaring that the body has heart trouble. The blood, they say, flowing to the church is anemic, lacking in the red blood cells that characterized our forefathers' blood stream. Some say the valves are leaking, or the arteries are hardening, or the lifeblood flowing to the outposts is devoid of the life-giving energy and oxygen needed to sustain a healthy body.

We have gathered here for a quadrennial meeting; might we fittingly call it a physical checkup? The heart must be examined. The blood vessels must be examined too. Even the blood itself must be analyzed. I represent one of the fingers of the body, and I presume when you asked me to speak at this devotional you were pricking that finger to get a sample for testing.

I think I should not be doing my duty if I did not point out some of the danger symptoms of the body re-



John L. McGee

John L. McGee, now 90 years old, was born in Missouri a few months after his parents became Adventists under the teaching of a layman connected with one of the first efforts in that State. Ten families were then organized into a company and met each Sabbath in a small one-room public school. Nine of those families produced one or more workers for the cause of God. D. W. Reavis, who later connected with the Review and Herald, taught in that little public school.

Brother McGee became keenly interested in our literature ministry when

quite young. He heard Ellen G. White speak at a camp meeting on the wonderful love of God, and the response we are to make to that love in daily service for Him. He was thrilled by her instruction to the literature workers and decided to sell our publications. At 16 years of age he was making an excellent record in this work. The school year of 1893 saw him at Union College. In the fall of 1894 he went to Battle Creek. Here he finished the medical missionary course in 1897. Then he opened treatment rooms in Wells, Minnesota. Selling out in a few months, he moved to San Antonio, Texas. In 1898 he married Anna Helm.

Brother and Sister McGee lived in San Antonio as self-supporting workers, and soon they organized the first Sabbath school there. They did teamwork in selling our denominational literature for about 40 years! Several times he served as a publishing secretary in different conferences. In his advanced years he has been active in his home community affairs. He is currently the home service chairman for the American Red Cross in Bastrop County, Texas, helping the families of the servicemen stationed at home and overseas. When he and his present wife moved to Bastrop in 1949 they started a Sabbath school, letting their light shine throughout the area. They are looking forward to a promised series of meetings in Bastrop this fall, and request prayers that another memorial to God may be built in that place. Brother McGee says the secret of his long life is clean living and adherence to health principles. Keeping active in his vegetable and flower garden and in welfare work is a great blessing to him. Daily Bible study and a knowledge of current events help to keep him mentally alert.

ERNEST LLOYD

vealed by an analysis of the blood. Maybe we ought to heed more seriously the cry of the fingers, the toes, and other parts of the body as they proclaim in loud tones—poor blood, heart trouble, joint distress, hardening of the arteries, and even high cholesterol present in certain blood vessels.

We look to the heart for spiritual vitalization. First of all, is there a danger that, right at the heart, we may be unconsciously losing the spirit of the old days? Could it be that the heart is growing weak in not upholding the old standards of sacrifice by which this work began? Could it be that the heart has skipped a beat in desiring worldly acclaim of the church, popularity, approbation, materialistic possessions—houses and lands—more than a passion for carrying the message to all the world?

The heart, we must recognize, has a profound effect on the whole body. You who work in this great and historic institution, in this center and in all the centers, must continually be cognizant of the fact that we are cells in the blood stream of the Advent Movement.

Are we carrying our share of oxygen, protein, and nourishment out to the body cells? Our work is important, as well as our lives, our looks, our attitudes, our spirit, our eating and drinking habits, our talk, our cooperation; our spiritual uplift in our homes, our churches, our communities, our offices or shops, is important to the life-vitalizing energy to be passed from the leadership to the world field.

The eyes of the body are upon you, especially here in Washington. The longing desire of every Seventh-day Adventist is to see headquarters, the Review and Herald publishing plant, the work in the United States of which the work here becomes the symbol. In the Orient if you ask the believers if they have ever been to America, to Washington, or to our headquarters, the majority will invariably answer, "Not yet, but I hope to go someday."

May I make bold to suggest that the news concerning your lives, your living quarters, your personal habits, travels faster by the grapevine to the ends of the earth than the written word on the pages of the REVIEW, even though the latter may be sent by jet service. All of us gathered here for this meeting must remember "our personal relationship with God must be right or all else comes to nought. Otherwise it is like trying to add a lot of ciphers, the sum of which is exactly nothing."—From the *Christian Observer*, in *Quote*, vol. 33, no. 17.

(Concluded next week)

"A Firmament of Chosen Ones"

By R. S. Watts

THE prophecy of Revelation 18:1-4 points to the time when a mighty angel descends from the throne room in heaven on a special mission. This mighty angel unites his voice with that of the third angel in Revelation 14:9-11 in the proclamation of God's final message to the world. This message swells to a loud cry just before the end.

In a special manner the prophecy of Revelation 18:1-4 appertains to the work of Seventh-day Adventists in the last generation. Despite satanic efforts to shroud the world in darkness, through chosen instrumentalities God now sets it ablaze with the final message of mercy. Here is pictured the glorious light that will rest upon the

servants of God—a light that penetrates everywhere as the announcement is made, "Babylon . . . is fallen."

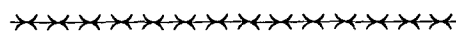
This prophecy discloses the people of God clothed in Pentecostal power—a people clad in the armor of Christ's righteousness, a people ready to enter upon the final conflict with the powers of evil. Furthermore, these verses describe that exalted hour when the church beholds converts to present truth flocking to her from all directions.

We are told that during Pentecost "the sword of the Spirit, newly edged with power and bathed in the lightnings of heaven, cut its way through unbelief. Thousands were converted in a day."—*The Acts of the Apostles*, p. 38. But during the latter rain the fruitage gathered into the remnant church will far exceed that of Pentecost. "The outpouring of the Spirit in the days of the apostles was 'the former rain,' and glorious was the result. But the latter rain will be more abundant."—*Testimonies*, vol. 8, p. 21.

Today we have "lengthened our cords and strengthened our stakes" until we have planted the banner of truth in 189 countries. This represents 98.96 per cent of the world's population. As never before we should be earnestly praying for that all-conquering power which will finish the work. It is this heaven-sent power that will open doors now closed to the last message of mercy. By more fervent prayer and complete submission to Christ we must clear the King's highway and make ready for the final burst of glory that will lighten the whole world with the message.

A Positive Message Needed

In the final crisis the message we bear to the world will not be tame and lifeless. As we approach the crucial hour God's servants will more and more stress fundamentals. Nonessentials will be laid aside. We will make first things first in our lives and in our preaching. There will surge through our ranks a new sense of urgency. We should now be preparing for what is soon to break upon the world as an overwhelming surprise.



Don't Touch His Hand

By Marjorie Lewis Lloyd

Don't touch His hand!
A Master Artist paints.
What you have thought to do
Would only blur the picture
That He makes.

You cannot see
That which His mind intends
To make of you.
Your awkward touch might easily
Upset the colors, and the easel too.

With patience He would set about
To make it all again.
But you would never know the loveliness
If you had not touched His hand.

Don't touch what He is doing.
He lifts the brush to canvas
In shades of contrast you
Would never use.
Nor can you understand the harshness
Of His stroke.
You fear that He might spoil it all
Unless you hold Him back.

But wait!
Don't touch His hand!
For He is God—
And He is wise—
And He is love!

The solemn warning messages will stir nations, as well as individuals. The dynamic and forceful preaching of the message will have its effect. At that time the message will be carried not so much by argument as by the deep conviction of the Spirit.

The whole world will be stirred with the final message of warning. "It is impossible to give any idea of the experience of the people of God who shall be alive upon the earth when celestial glory and a repetition of the persecutions of the past are blended. . . . In the issue of the conflict all Christendom will be divided into two great classes, those who keep the commandments of God and the faith of Jesus, and those who worship the beast and his image, and receive his mark."—*Testimonies*, vol. 9, p. 16.

A closer study of this statement discloses that the "celestial glory" which surrounds the saints under the latter rain will stir up the wrath of Satan and cause him to begin his persecutions. As a result, all Christendom will be divided into two great classes. Certainly there is no suggestion here that one class will be great and the other small and insignificant. In fact, the fruitage in the church will be so abundant when the message swells to a loud cry that there will be memorials to God "in every city and village."

"I saw jets of light shining from cities and villages, and from the high places and the low places of the earth. God's word was obeyed, and as a result there were memorials for Him in every city and village. His truth was proclaimed throughout the world."—*Ibid.*, pp. 28, 29. How different from what we see today throughout the world. In every hamlet and village throughout the earth some honest heart resides. When "the Spirit is poured out upon all who will yield to its promptings" "multitudes will receive the faith and join the armies of the Lord."—*Evangelism*, p. 700.

Final Call Goes Forth

It is evident from the words of Revelation 18:4 that almost to the very close of time, apparently many, perhaps multitudes, of God's true people will still be in Babylon. Now when God's Spirit is being poured out upon "all flesh" they respond to the call to come out.

"Notwithstanding the spiritual darkness and alienation from God that exist in the churches which constitute Babylon, the great body of Christ's true followers are still to be found in their communion. . . . The people of God still in Babylon will be called upon to separate from her communion."—*The Great Controversy*, p. 390.

An irresistible force compels these true and honest children of God to sever all connections with their former churches. Someone is sure to ask, "Haven't these honest ones already come out of Babylon?" The answer is No. Since the loud cry and the latter rain are still in the future, it must be that "the great body of Christ's true followers" are still in the nominal churches. They will remain there until the message "swells to a loud cry" during the final outpouring of God's Spirit upon His people.

"The Spirit is poured out upon all who will yield to its promptings, and . . . they will declare the truth with the might of the Spirit's power. Multitudes will receive the faith and join the armies of the Lord."—*Evangelism*, p. 700.

In *Testimonies*, volume 7, page 242 we are told that "the good seed is being sown. God will watch over it, causing it to spring up and bring forth an abundant harvest."

Ministers and Others Will Respond

Let us ask ourselves this question: If the great majority of Christ's true followers are still in mystical Babylon, is it not logical to conclude that many of His true ministers are also there ministering to the spiritual needs of honest seekers of truth? Here is the answer:

"Our ministers should seek to come near to the ministers of other denominations. Pray for and with these men,

for whom Christ is interceding."—*Ibid.*, vol. 6, p. 78.

"There are many ministers now preaching error, who will preach the truth for this time."—*Evangelism*, p. 562.

Also among those who will accept the last message of mercy during the loud cry will be some rulers of the nations. "God has His agents, even among the rulers. And some of them will yet be converted to the truth. . . . At the loud cry of the third angel, these agents will have an opportunity to receive the truth, and some of them will be converted, and endure with the saints through the time of trouble."—*Testimonies*, vol. 1, p. 203.

In the future many Jews will be converted to the Seventh-day Adventist faith. "There will be many converted from among the Jews, and these converts will aid in preparing the way of the Lord, and making straight in the desert a highway for our God. Converted Jews are to have an important part to act in the great preparation to be made in the future to receive Christ, our Prince."

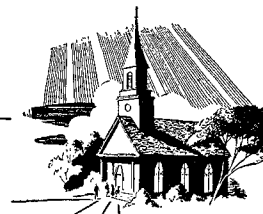
During the latter rain the work will be finished so quickly that our believers, and many workers, will be surprised. At this time the Holy Spirit will pass by those who have had their day of test and opportunity, but who have failed to heed the warning voice, and will be sent to those who are praying for light and truth.

(To next page)

SUNDAY AGITATION SPOTLIGHTS SABBATH

By M. E. Loewen

Secretary, General Conference Department of Public Affairs



City Council Defeats Sunday Measure

In 1959, a Sunday law was defeated in committee in the Nebraska State Legislature. Sunday law proponents then decided to work through the city councils to accomplish their purpose.

The first attempt was made in Lincoln, the capital city. One of the members of the council introduced a Sunday-closing law and a date was set for the hearing. When the meeting began the Adventists felt that at least five of the members of the council would vote against the measure.

The opponents of the bill were asked to speak first. A rabbi began the presentation and started by displaying the January-February issue of *Liberty* magazine,

and then reading almost in its entirety the article by Dr. Leo Pfeffer, "Sunday Laws Are Religious Laws."

The second speaker also displayed the same number of *Liberty* magazine and highly recommended it to the city council members. When he learned that the sponsor of the bill had not seen *Liberty* he gave him that copy and urged him to read it. This the councilman did. Through all the ensuing argument he sat there reading *Liberty*. When the issue came to a vote, it was 7-0 against the bill. Even the sponsor had voted against his own bill.

Agitation for Sunday laws brings opportunities for witnessing for the truth.

"Then thousands in the eleventh hour will see and acknowledge the truth. . . . These conversions to truth will be made with a rapidity that will surprise the church, and God's name alone will be glorified."—*Selected Messages*, vol. 2, p. 16.

Yes, it will seem at times as though God is "taking the reins in His own hands," and we shall be surprised by "the simple means that He will use to bring about and perfect His work of righteousness" in the hearts of honest seekers of truth (*Testimonies to Ministers*, p. 300).

A Firmament of Chosen Ones

One of the most glorious promises in the Spirit of Prophecy regarding the great ingathering in the last days of God's true children from among all the nations of the earth is found in *Prophets and Kings*, pages 188 and 189. These words have often thrilled my heart:

"Among earth's inhabitants, scattered in every land, there are those who have not bowed the knee to Baal.

Like the stars of heaven, which appear only at night, these faithful ones will shine forth when darkness covers the earth and gross darkness the people. In heathen Africa, in the Catholic lands of Europe and of South America, in China, in India, in the islands of the sea, and in all the dark corners of the earth, God has in reserve a firmament of chosen ones that will yet shine forth amidst the darkness, revealing clearly to an apostate world the transforming power of obedience to His law."

Fellow believer, dare we try to ascertain what constitutes a "firmament"? Seventh-day Adventists must always repudiate the thought that those presently within the church alone are children of God, and have a claim on heaven. Let us not "attempt to number Israel to-day, but let every one have a heart of flesh, a heart of tender sympathy, a heart that, like the heart of Christ, reaches out for the salvation of a lost world."—*Ibid.*, p. 189.

(To be continued)

The Ministry of Sorrow

By Forest O'Day

SORROW dates beyond the remembrance of man and his fall in the Garden of Eden. It had its origin in Paradise, where first it touched the heart of God Himself. This affliction that touched the heart of our heavenly Father, and has passed to all mankind, both good and evil, had its root in the fertile soil of covetousness, which is the cornerstone of disobedience to God and the source of all evil.

Covetousness originated in the heart of Satan, once a glorious angel. "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High" (Isa. 14:12-14).

When our first parents fell under the beguiling influence of Satan, the emancipation of the human race was undertaken by the omnipotent God. This earth became the battleground in the great controversy between God and Satan, and fallen mankind became the prize to be won.

Since sorrow began as the result of sin, it has therefore become the heritage of all mankind, "for all have sinned, and come short of the glory of God" (Rom. 3:23). Sorrow became universal. At times, when in the midst of sorrow, we may ask, "Why did this have to happen to me?" Then as we look around us, we become aware of the suffering of others; we feel a kinship to others who are sorrowing. Our sympathy is awakened. If we react properly to this feeling that has been kindled in our hearts, it will help us to surmount our own difficulties, and provide a way for our personal sorrow to bring us a blessing.

Sorrow is indeed a potent force, having great possibilities either for good or evil, depending on how we relate to it. If we bear "one another's burdens" (Gal. 6:2) we fulfill the law of Christ. It follows then, that as we let our spirit become united with that of Christ, who, "though he were a Son, yet learned . . . obedience by the things which he suffered" (Heb. 5:8), we will find that sorrow actually becomes our ally in the struggle we must wage against sin. It draws us into a close relationship with the Saviour.

But if we react wrongly to sorrow, if we do not have the spirit of Christ

to enlighten and strengthen our soul, sorrow can sink us in the depths of despair. The proof of this is manifest everywhere. The lives of discouraged, godless men and women, even youth and little children, provide conclusive evidence that sorrow can bring mankind morally, mentally, and physically, into a state of hopelessness.

But there is hope for the one who flees to Christ, for "he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25).

The psalmist offers these comforting words: "I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me also up out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord" (Ps. 40:1-3).

Although sorrow is the result of disobedience, we should not be led to believe that the afflictions we bear are necessarily the result of our own personal sins. While we should study our practices to see if they may be bringing trouble upon us, we should also permit trials and sorrows to enlist our energies more fully against their basic cause, sin.

We know that sin pays wages in terms of sorrow. But sorrow can also make us aware of our lost condition. And as we lay hold upon Him who "hath borne our griefs, and carried our sorrows" (Isa. 53:4), we are sustained by His grace. "For in that he himself hath suffered being tempted, he is able to succour them that are tempted" (Heb. 2:18).

Now we experience a new kind of sorrow—sorrow for sin. In its very nature this sorrow is elevating. "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death" (2 Cor. 7:10). Thus sorrow, like an antitoxin, produces an active immunity against the infection of sin. Sorrow brings us to our knees, it humbles our spirit and softens our heart. In the words of the wise man: "Sorrow is better than laughter: for by the sadness of the countenance the heart is made better" (Eccl. 7:3).

We know that human nature, of the right sort, is strengthened by adversity. Thus a person who has surrendered his heart to Christ and faces sorrow is better prepared to meet the realities of life with patience, because of his difficult experiences. Moreover, the sorrow that might have left him in despair now actually works to strengthen his character and cleanse his soul.

A glance at extra-sacred history reveals the brilliant spiritual achievements of God-fearing men and women who were compassed about with many sorrows. John Milton, the poet, had to make the difficult transition from wealth and prominence to poverty and repudiation by the public. In his old age he was blind, sad, and disheartened. But at this time he composed his great Puritan epic, *Paradise Lost*, and thereby gave to the world one of the most sublime classics in English literature.

John Bunyan, a mighty man of God, was resolved to preach the gospel and conduct worship in accordance with the dictates of his own enlightened conscience, rather than follow the pattern practiced by the established church. He was convicted on various charges of opposition to the church, and was thrown into jail where he spent twelve long years. Languishing in a damp cell of Bedford prison, Bunyan suffered one disappointment after another; yet here he wrote *Pilgrim's Progress*.

Consider Ellen G. White, who, when but a young girl, accepted a call to the service of God. And though frail in health, she went forth to guide a

chosen people in the way of truth. This remarkable woman has given to the world a wealth of Christian literature unsurpassed for its beauty of expression, wholesome instruction, and explanation of the Scriptures.

The afflictions that Milton, Bunyan, and Sister White endured had much to do with fitting these stalwarts for the tasks they performed for humanity. Thus it is apparent that through submission to the will of God sorrow is channeled into a course where it can strengthen character and work for purification of the soul.

He who "hath borne our griefs, and carried our sorrows" longs to help us. When our hearts are in accord with Him, He speaks to us, saying, "I have trod this path of suffering Myself; I know, and I am able to supply your every need." Isaiah reminds us that "he giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint" (Isa. 40:29-31).

rows was to be severed from a mother's care. But though the freight train traveled for hundreds of miles the mother bird followed her young.

The trainmen, struck by what they saw, notified the division headquarters of the birds' plight. An order was soon issued from the superintendent's office placing the car out of commission until the birds were able to care for themselves.

If a large railway system could give consideration to helpless birds, surely the great God of the universe is even more mindful of them.

Second, Jesus applied this personal superintending love of God to mankind. Said Jesus, "But even the very hairs of your head are all numbered." Does God pay any attention to a single hair? He does. This is amazing, but there is still more at which to marvel.

Jesus said, "Ye are of more value than many sparrows." How many sparrows? He does not say, but the persistent suggestion is that He cares more for one of the hairs of your head than for a sparrow. So then, God cares for you at the astounding rate of more than one sparrow for each hair of your head, plus many, many more!

O the amazing love of God! How can finite minds ever encompass an understanding of the Infinite? God has lumped together all the sparrows that have ever lived, and for each person He would say, "I love you more than I love all these." And still His infinite love would not be exhausted.

Third, an understanding of and an application of God's loving watchcare will provide mental security and peace of mind. The preface to this passage on the love of God for sparrows is this: "Be not afraid." The conclusion of this passage is: "Fear not" (Luke 12:4-7).

"Fear not, therefore: ye are of more value than many sparrows" (verse 7). Everywhere we turn in this uncertain life we are faced with fear that reaches out after us. Few there are who have not felt its icy fingers. The transient fears of childhood are supplanted by the persistent fears of adulthood.

People everywhere are breaking under the load of fears. The fear of war, fear of failure, fear of death, fear of poverty, fear of business failure, fear of disease, and many others are producing a horrendous toll of human misery.

Long ago God provided the strong undergirding for the Christian against fear. The Bible is profuse in its treatment of the topic. In Scripture "Fear not" is used about 365 times, or once for each day of the year! What a shame it is that men and women neglect God when they need Him so, and when He loves them with an everlasting love.

The Fifth Sparrow

By John J. Robertson
Pastor, Paradise Valley Church

"Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows" (Luke 12:6, 7).

THERE are two references to sparrows in the New Testament—the one quoted, which states that five sparrows are sold for two farthings, and another in Matthew 10:29, which reads as follows: "Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father."

If for one farthing two sparrows are sold, then we would expect that for two farthings we could buy four, but the Scriptures say five. The fifth sparrow was thrown in free.

None of these sparrows was worth much. Since a farthing appears to have been worth about seven tenths of a cent, this means that one sparrow was worth only about one third of a cent. Ten could be bought for four farthings, or about three cents, including the two free ones.

Why did Jesus make such a point of the puny worth of sparrows? Can we discover the worth of the fifth sparrow in relation to spiritual truth? Here are three suggestions.

First, Christ's reference to a small bird such as the sparrow teaches appreciation of the omnipresent love and superintendence of God for all of His creatures. Think of the millions of sparrows that have lived since the world began. Exaggerate the worthlessness of these sparrows all you can and you will discover that the more worthless these sparrows are made to appear, the more wonderful is the point that Jesus made—the infinite watchcare of God!

A sparrow once built her nest in a freight car on a siding. When the car was again scheduled for use it appeared that a nestful of baby spar-





OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE JOY SHERMAN

The Mature Point of View

By Irene Butler Engelbert
(Concluded from last week)

AFTER dad and mother had accepted the proposition of their son and daughter that the children be paid for certain tasks, dad said: "We can begin business right now. Here is 50 cents, son, the price you ask for mowing the lawn tomorrow. This once I'll pay you in advance."

The lawn was mowed next day with meticulous care, and dad complimented Doug on his work. "The best you've ever done," he said.

In the next few weeks Doug and Mavis were paid for their work according to agreement. Doug was well on the way toward getting his transistor radio, and Mavis was already shopping around comparing prices on cameras.

She returned from the camera shop with the news that the big department store uptown was having its late-summer sale of ladies' winter coats.

"I saw one something like the one you want, Mother," Mavis announced excitedly. "Let's go down first thing tomorrow and get yours while they still have a large selection to choose from."

Mother was quiet for a moment, then she smiled. "There's no hurry. Winter isn't here yet."

"But Mother!" Mavis continued. "You've been planning on getting your new coat when they had the summer sale. Remember?"

"Yes, that's what I had planned," mother replied. "But I think I'll wait. I really don't need it until November, or late October at the earliest."

"But you might save as much as 20 dollars by getting it now," Mavis argued.

"No," mother said firmly. "I can't get it now."

"Can't get it?" Mavis asked in surprise. "But I thought you had the money all saved for it, waiting for this sale to come."

"I've had to use some of that money," mother answered.

Suddenly a stab of conscience hit Mavis like an unexpected stomach-

ache. She looked questioningly at her mother. She wanted to ask her what the money had been used for, but thought it best not to. She was afraid she knew the answer.

The conversation was dropped there, but Mavis continued to be plagued by an uneasy, unhappy feeling about mother's inability to buy the needed winter coat.

"I've got to talk to you alone a minute," Doug whispered to his sister as he entered the house an hour later. "Where's mother?"

"In the kitchen getting supper," Mavis replied. "What's up?"

"Plenty," he answered unhappily as Mavis followed him out to a swing on the front porch.

"Do you know, Mavis," Doug began in hushed tones, "that our father,



School Song

By Virginia Hartley

Glorious summer does not end,
But small brown body now must bend
Over books and tiresome themes,
Legs encased in stiff new jeans.
Summer calls him from the air,
Thin blue woodsmoke drifting there.
Seems there ought to be a rule
That summer ends with start of school.
Summer stays—but is it fair
To tempt small boys with woodsmoke air?

president of his own company and a good businessman, doesn't have enough ready cash for bus fare to the office? I just found out he's been walking to and from work for a week."

Doug stared unhappily at his sister as that item of information sank in.

"But why?" Mavis asked in astonishment. "Has he had some big loss in business that he hasn't told us about?"

"I stopped off at dad's office a few minutes on my way home from the library this afternoon," Doug replied, "and dad's secretary, Miss Shellane, told me. She said that at first dad said he needed the exercise, then later admitted he was doing it to economize; said he had been having some unexpected expenses lately. Miss Shellane looked a hole through me and said, 'I have an idea you and your sister could account for the unexpected expenses.' You know how Miss Shellane can read right through anybody."

"Mavis, I feel like a heel," Doug went on. "We've been acting as selfish as two-year-olds. Why didn't we have sense enough to see that?"

"I know what you mean," Mavis replied. And she told him of the coat mother needed but could not get. "I feel almost as if we've been stealing from them," she added.

"Let's tell them tonight that we will not accept pay for home chores any more," Doug suggested. "Dad will have money again for bus fare, and —"

"And we can put our money together to help mother get the new coat," Mavis interrupted eagerly.

"That's just what I was going to say!" Doug agreed. "You know," he continued, "I have an idea our parents knew from the start that this idea wouldn't work out well for us or for them, but they let us have our way so we could figure it out for ourselves."

"Yes," Mavis added, "it took us a while to see it, but now we see both sides of the picture."

"Say, I'll see you later!" Doug almost yelled. "I've got an idea that needs to get into action now." He sprinted for his bicycle and was gone down the street.

Mavis sat in the porch swing, thinking. Then her face took on a look of determination and she got up and went in to the telephone.

Doug and Mavis both acted unusually jolly at supper, and their parents noticed and commented on it.

REVIEW AND HERALD

"Just received some joyous news?" dad questioned with amusement.

"No," Doug answered quickly. "We have a surprise. We'll tell you about it immediately after supper."

After the dessert was eaten, Doug and Mavis went around to their mother's chair. "Hold out your hands and shut your eyes!" Mavis chanted.

"We haven't played this game since you were little youngsters," mother said. Her voice sounded pleased. She closed her eyes and held out her hands, and Doug and Mavis each placed something in them.

"Open your eyes now!" they said together, and as mother opened her eyes she found her hands full of money.

"To help you get the new coat," Mavis said seriously. "That's how much we want you to have it."

Mother could see that the amount in her hands was equal to their total earnings from their home chores. Tears came to her eyes, but she blinked them away to smile her thanks.

Doug turned to his father and said happily, "I've got a part-time job for the rest of the summer. I went to see Mr. Sumner at the hardware store

this afternoon, and he is taking me on as stock boy. I'll open cartons, put stock on the shelves, and that sort of thing. I'm real pleased with myself. After this, all I do around home for you will be done without pay."

"So that's why you rushed off so suddenly," Mavis said. "Well, you are not the only ambitious one in the family. I have a job, too. I phoned Mrs. Clemm because I had heard she wanted a baby sitter every morning from now until school starts. She gets home from the hospital just after seven in the morning and needs someone to watch the baby so she can sleep until noon. So, Mother, I do dishes and things like that at home free of charge from now on."

Mother gave dad a proud smile. "Our faith in our children was well founded, wasn't it?" she remarked.

"We had an idea it would turn out about this way," dad said. "We had confidence that your good judgment would come to the top, and you would eventually take this more mature view. It's a good sign that you are growing up."

"How could we help but get wise," Mavis laughed, "with such intelligent parents!"

lowers to Himself and take them to the "many mansions" in His Father's house. There would be a lovely home for every one of them in His glorious eternal kingdom.

Soon He was back on the subject of love. There would be no mansion for anybody who did not have love in his heart. And love is shown by keeping His commandments.

"If you love me," He said, "you will keep my commandments."

Again, "If a man loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him."

What a sweet thing for Jesus to say! The great God of heaven will make His home with any man or woman, boy or girl, in whose heart true, unselfish love is found.

If you want your heart to be God's home; if you want Him to live with you, and keep you all your days, this is the way. All you have to do is to love other people as much, or more, than you love yourself. And when God sees this love in your heart He will come, by His Holy Spirit, and dwell with you and be your Comforter, Guide, and Friend the rest of your life.

Now the meeting was drawing to a close. Looking around upon His faithful friends, who meant so much to Him and whom He loved so dearly, Jesus said, very tenderly, "Peace I leave with you; my peace I give to you; not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid."

Right to the last He tried to cheer them up. But it was difficult. Though He was the One who was about to suffer, they were the ones who were afraid. They hated to think He was going to leave them. And when He suggested that they sing a hymn I'm afraid some of them were too choked up to do much about it. It was the voice of Jesus that could be heard above all, bravely singing the Pass-over hymn.

Then there was silence, broken only by the half-suppressed sobs of those who couldn't keep from crying.

"Rise, let us go hence," said Jesus, and they went—out into the quiet, moonlit streets of Jerusalem, out past the sleepy guards at the city gate, out toward the Mount of Olives and the Garden of Gethsemane.

The farewell party was over. Yet not the memories. Could they ever forget how Jesus had sung that last sweet song? Could they ever forget all His final words of counsel and how He had tried to cheer them up with one precious promise after another? Could they ever forget how He had washed their feet? Could they ever forget how He had given them bread to eat and wine to drink in remembrance of Him? No indeed. Not in a thousand, thousand years. Not even through all eternity.

THE Children's Story

Last Loving Words

By Arthur S. Maxwell

Jesus did not call His disciples to that upper room just to eat the Passover. He had something else in mind as well. He knew that this would be His last chance to talk with them all together, and there was much He wanted to say before He left them.

After the meal was over, and Judas had gone out into the night, the rest gathered closer about their beloved Master. In the dim light of the little oil lamps on the table they listened with growing sadness as He spoke His last loving words of counsel and cheer.

"Little children," He said to them, "yet a little while I am with you. You will seek me; and as I said to the Jews so now I say to you, 'Where I am going you cannot come'" (John 13:33, R.S.V.).

Imagine calling these grown men "little children"! Yet that is what they were to Him. He loved them as if they were His own dear boys. And it made Him sad to think that, like lost children looking for their mother or father, they would search for Him and not find Him.

Then He gave them some good advice—the best advice any father could give to his children: "A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another. By this all men will know that you are my disciples, if you have love for one another."

Of all the beautiful things Jesus said, this is perhaps the loveliest. "Love one another!" Be kind to one another. Be forgiving to one another. Be tender-hearted to one another. Be thoughtful of one another's needs. Forget one another's faults.

This would be the badge of His followers. They wouldn't need to wear a gold pin or some special kind of cap, or gown, or collar. Through all the years to come, anywhere, any time, Christians would be known by their love—love shown in tender words and kindly deeds.

At this point Peter broke in to say that he loved Jesus so much that he would follow Him always, anywhere. "I will lay down my life for you!" he said to Jesus.

"Will you?" said Jesus. "Before the cock crows twice you will deny me thrice."

Peter couldn't understand what Jesus meant. Why, he would never deny his Master. Never! Certainly not that very night!

Meanwhile Jesus went on to talk about His return and how some day He would come back and gather all His dear fol-

You'll Be Something—But What?

By D. A. Roth

Departmental Secretary, Columbia Union Conference

IN THE middle of my first year in college I was faced with the most difficult decision I had ever had to make—what vocation I wanted to follow in life! Up until that point I had done a lot of thinking on the subject—whether to choose teaching, the ministry, the medical profession, business, or a manual skill in a trade. But I was never confronted with the need for making a definite decision until one day when I was forced to put down on a sheet of paper my choice of lifework!

Sooner or later, every person must make this decision. Young men in middle adolescence, and to a great extent young women, begin to have some consciousness of the necessity of facing life in a practical way. Up until that time dependence has been on mom and dad. But now economic pressures begin to grow stronger, particularly if parents are not too free to supply these needs.

In most cases this need provides the first impetus for determining one's lifework.

I spent days thinking about this problem. I reasoned that, first of all, a young person should be able to do something with his hands in a practical way. This meant a trade of some kind.

In my case a job was an absolute necessity, because I was faced with the prospect of earning most of my way through college. I had very little help from other sources, and if I wanted an education I had to earn it.

Fortunately I was able to secure a job in a printing plant when I first arrived on the campus. Since I started to college in the summer, I had the opportunity of beginning the first day in a place vacated by another student returning home for the summer.

The first few months in this job did not excite too much interest in learning the trade it represented. But when I began to think in a very practical way, I realized how important it was that a young man should know how to do well at least one thing with his hands. This could be carpentry, painting, electrical work, plumbing, printing, or a variety of other vocations.

That day I made a decision—I determined to learn the printing trade. No matter what else might come from a college education, I was going to learn a trade. I have never regretted that decision.

Not every young person is suited to go into professional work. Not everyone can be a preacher, doctor, nurse,

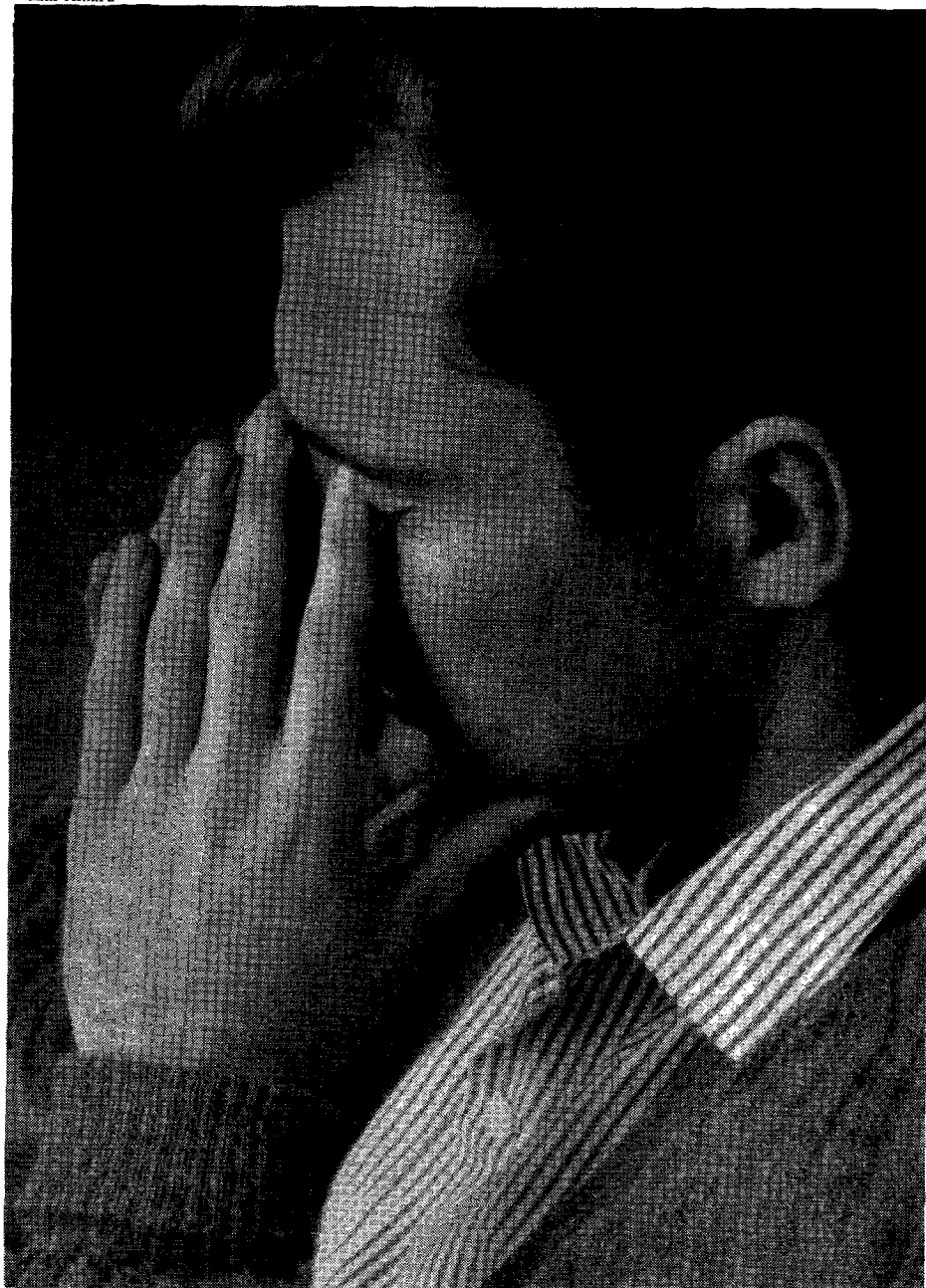
teacher, or lawyer. Our schools are designed primarily to prepare every young person for a place in the work of the Lord. And it is right that Adventist youth should be urged to prepare for a life of service to the Master.

But this service can be accomplished in many different ways. It is possible that a person can do as much good working at a practical trade as he can filling a place in some form of organized Christian-service activity.

A school chum of mine discovered in his last year of college that circumstances would necessitate his returning home after graduation. He had hopes of becoming an active and full-time worker in denominational employ. Instead he responded to an immediate need and took a place in his own local church. He secured a good job, was able to take care of his family, and soon became adjusted to his new role.

Sooner or later, every young person must think through the question, "What line of work shall I enter?"

MAX THARPE





Your Denominational IQ

By Idamae Melendy



The General Conference has held 53 sessions, beginning in 1863. Five of these were special sessions. Match the locations of the sessions, second column, with the information regarding them listed in the first column. Rate yourself by the answers and scale on page 27.

- | | |
|--|--|
| 1. Sessions were held twice in these cities. | a. San Francisco, Calif. () |
| 2. More than half of the regular sessions and all of the special sessions were held at this place. | b. Washington, D.C. () |
| 3. Seven sessions have been held at this place. | c. Oakland, Calif., and Lansing, Mich. () |
| 4. Only one session was held in each of these cities. | d. Battle Creek, Mich. () |
| 5. Four sessions were held at this place. | e. Cleveland, Ohio; Rome, N.Y.; Minneapolis, Minn.; College View, Nebr.; South Lancaster, Mass.; Milwaukee, Wis. () |

As time went on he became more and more active in soul-winning activities and in church leadership. His witness in the community was effective, and his contributions to the church took many forms.

Now, years later, this friend is convinced that the Lord can use a person wherever he is—no matter what he is doing.

In the process of learning a trade a young person sometimes has a strong desire to devote full time to this activity rather than continue an education. Sometimes he may be tempted to quit school and go immediately into a career, with monetary returns the only purpose in mind. This is a mistake and one that will be regretted in later years.

A real determination and a strong will for a Christian education is needed along with the desire to learn a trade and vocation.

It often happens that a college graduate cannot secure a place in the profession of his or her choice. It is true that the needs are great in nearly all lines of professional activities, but a particular place may not be open or available for the graduate the day after commencement.

In this case, it is vital for him to obtain a job and to make a living until a place is open. This is especially important today when so many college students are married and have families. An income on a regular

basis is then a very desirable and necessary thing.

When a person does not know how to do anything other than that which was learned in his major field of interest in college, then that person has to resort to menial tasks in order to make a living. This often becomes a discouraging and depressing situation to a person who has gone to school for 16 or more years in order to secure a degree.

If, on the other hand, a student determines to learn a trade along with his classes, then he could take advantage of this training and experience to make a living until the time comes when a place is open for him in his chosen profession.

Facing life is a very real thing for twentieth-century youth. Don't evade it! Square up to it now! Ask God for wisdom, then determine your course in life and follow it as best you can!

Junior Talks

Rebels

By D. A. Delafield

A rebel is a person who resists the authority of the law and the state. He opposes established order. With the

assistance of other rebels he revolts against the powers that be.

But one need not take up arms and fight with clubs or spears, rifles or bayonets to be a rebel. He can be a rebel without violence or the use of arms.

Human beings are by nature rebels. They resist God's authority and revolt against His law. We were born with this wrong tendency. Of the wicked, David said, "They go astray as soon as they be born, speaking lies" (Ps. 58:3). The mutinous spirit of Lucifer, who rebelled in heaven against the authority of Jesus Christ, is reproduced in the character of all the sons of Adam. This all began when Adam rebelled against the word of the Lord in the Garden of Eden and ate the forbidden fruit.

This kind of rebellion is wrong. It is a great evil. But rebellion can be a good thing too, if we rebel against the authority of sin. Let me ask you a question or two just to get you to think about this.

Do you rebel when the pleasure-loving world seeks to exercise authority over you and push you into the theater, or glue you to the hassock in front of the television set when a Western is on the screen? It is good then to rebel.

Do you rebel when Satan condemns you for your sins and fills your heart with terrible fear? It is good, then, to rebel against the enemy and let him know that Christ is your Lord and Saviour, that He died to save you from your guilt and sin, and that His blood washes away every blemish.

Such rebels are beloved rebels. So, juniors, don't be afraid to rebel. Just be sure that you are on the right side in your rebellion. It is possible to be on the wrong side, and this is dangerous. You are on the wrong side when you rebel against parental authority or school authority. You are on the wrong side when you rebel against police authority or government and state authority (unless the laws of man conflict with the laws of God).

You are on the wrong side when you rebel against Bible truth, and fight against the Spirit of Prophecy counsels.

Rebels are the scourge of those in authority. They make life miserable for the powers that be. Do you make your parents and your teachers miserable? Is your name on the police record in the town where you live?

Revolt against the authority of evil in your life. This is right, but live in harmony with God and His righteous law of love. Recognize the authority of the classroom, the home, the church, and the state. Be truth-loving, obedient, and intelligent followers of the Lord Jesus Christ.

THIRTY-THREE years ago, A. N. Allen, a pioneer self-supporting worker in Brazil, had a burden for the poor, ignorant people of the Caraja Indian tribe who live at Fontoura, on Bananal Island. Bananal Island, 200 miles long, is the largest inland island in the world. It is formed by two branches of the Araguaia River that separate and then unite again. It is heavy jungle country and very beautiful. Here Pastor Allen endeavored to open a school. Difficulties were encountered, and soon the school was discontinued, but the influence of Pastor Allen in this mission outpost was not soon forgotten.

A number of years ago it was felt that the time was ripe to place a medical launch on the Araguaia River, to serve not only the Indians but all the people along the length of the river. So the medical launch *Pioneer* came into being. It has done a wonderful job opening up our mission work in that area of Brazil.

In June of 1959 the South Brazil Union decided that a survey should be made and plans laid for a greater work in this area and among the Indians. So on June 15, 1959, the writer, together with 12 others, left Goiânia, the capital of Goiás, by truck for a 400-mile ride to the Araguaia River port of Aruanã. We took food enough for a month, as well as bedding, 20 suitcases, 30 school desks, 15 mattresses, 20 fruit trees, and two bales of blankets and clothes.

The scenery was beautiful, but the road, affected by years of tropical rains, was just one great chuckhole after another. The bridges were made of logs with loose small poles laid over them as bridge deck.

After 24 hours of travel we arrived

at our river port. The medical launch was there waiting for us, and we began at once to load it with our supplies.

The Araguaia River runs south to north between the states of Mato Grosso and Goiás and empties into the great Amazon River in the north. Our trip took us completely away from contact with the outside world for 23 days. Of this time six days were spent descending the river to visit our friends, the Caraja Indians at Fontoura—six days on a river infested with cannibal fish (piranha), alligators, and snakes; six days through the most beautiful flowering forests a person can imagine; six days along a river that in the wet season may be 25 miles wide. The great white sand beaches were our mattresses at night. Seven times the launch got stuck on the sand bars, and seven times we pushed it back into the channel.

Arriving at Fontoura, we were welcomed by 280 members of the Caraja Indian tribe. There we found Brother Isaac Fonseca and his wife doing a wonderful work. We have a school of 42 students, a small clinic, and a fine new home for our worker and his family. While Mrs. Fonseca teaches school, Brother Fonseca teaches the Indians gardening, tends the clinic, maintains the launch *Pioneer*, gives Bible studies, preaches, and takes care of the mission outpost in general.

We were greatly impressed with the opportunity we have of turning these devil-worshipping Indians to Christ. On our visit I asked several about accepting Christ, and many answered by saying, "Yes, I want to be a Christian." Our school is doing effective work, and the youth want a better life and are beginning to accept Jesus. I feel sure that in the near future we will have a goodly number keeping the Sabbath and helping to carry the message of Christ's soon coming to others in this area.

The Caraja Indians of Bananal Island are thrilled with the school, the clinic, and the medical launch that are doing much for their people. They are begging us to continue our work among them. After spending a week with them, visiting in their huts, talking to them about Christ, holding services each night and all day Sabbath, planting the 20 fruit trees, and in general doing our part to get a real firsthand view of the Indian and his life and needs, we determined to redouble our efforts in this mission program. We distributed clothes and blankets among the children attending school. They were most grateful for these.

As we left the island and began our return trip up the river to Aruanã 400 miles away, we did so with sadness,

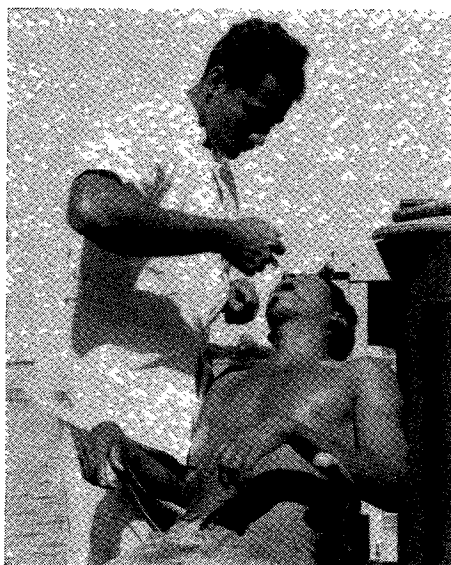
Answer to the of the Car

By Robert
Departmental Secretary

for our short stay had endeared the people and mission outpost to our hearts. Three days' journey upstream our launch broke its drive shaft. So we stayed there three days on a sand island in the middle of the river. We rented two huge Indian canoes with outboard motors to take us back downstream a day's journey to a fazenda (plantation) where we planned to leave the launch and continue our journey up the river by canoe.

We transferred all our equipment into two canoes and started our trip again. The canoes were large, the larger being 30 feet long, and carried 20 suitcases, all our food, bedding, a 50-gallon drum of gas, and seven passengers. A day and a half later we had to leave a part of our group on a sandy beach with half the food and supplies because one of the motors failed. We were sorry to have to leave our companions there to wait for help while some of us continued upstream, but there was no other course open to us. Really, that area is the end of the world. There just isn't anything but jungle, river, and wildlife. You can travel for days and see no sign of human life.

The remainder of our trip in one canoe was thrilling and full of interesting events, such as the time the alligator tried to visit our camp, the sighting of the cannibal fish of the type that will bite you even after its head is severed from its body, and the



Isaac Fonseca, outpost director for the Caraja Indians on Bananal Island, in central Brazil, is shown here on the outpost launch *Pioneer* pulling a tooth.

ering Call ja Indians

E. Adams
South Brazil Union

visit of wild Indians to our campfire one night. Our trip ended where we started, in Aruanã, a little fishing-port village on the Araguaia River in the heart of Brazil.

As the sun set that Friday night at our journey's end we thanked God for the privilege of having a part in spreading this great third angel's message. Please pray for our work on Bananal Island, among the Caraja Indians, that souls will be seen in the kingdom as a result of our work there. And pray for Brother Isaac Fonseca and his good wife, who are holding high the banner of truth among these people.



A typical Caraja Indian mother with her child. The circles on the face are cut when the Indian is small. The open sore is then dyed with a black dye that remains for life.



An Indian in full headdress hunting with bow and arrow at sundown. This is Chief Pereira of the Caraja Indians, at our mission outpost on Bananal Island in central Brazil.



Isaac Fonseca, our mission outpost director, treating the chief of the Caraja Indians. Brother Fonseca has to be teacher, nurse, pastor, and doctor for these Indians.



Chief Pereira, of Caraja Indian tribe, with three girls holding clothes and dressed in clothing given by the mission. These girls are attending our school.



Typical Caraja Indian boys who were the companions of R. E. Adams as he visited the tribal village at Fontoura, on Bananal Island, in central Brazil.

News From Home and Abroad

Crisis at the Voice of Prophecy

By I. E. Gillis
Manager

COST of radio time has increased over a period of three and one-half years, and has finally reached a point where the Voice of Prophecy faces, with the renewal of its radio contracts this fall, a major crisis.

The Mutual Broadcasting System has through the years furnished us with a core of low-cost stations that have reached many areas not covered by other networks. Many isolated areas have been cared for in this way by local stations. But owing to reorganization of this network our use of its stations has fallen to a point where our network discount is in jeopardy.

The Voice of Prophecy was at one time the third religious broadcast in number of stations on the network of the American Broadcasting Company. Now, we have fallen to seventh place. During recent months A.B.C. offered us 60 stations that we could not accept because of insufficient funds. Now an ultimatum has just been sent us by this network requiring us to place an order for their entire network of stations or our contract will not be renewed. We do not anticipate that all of the stations ordered will clear time for us, but the possibility is great that we face an increased expenditure demand on this one network alone approaching \$35,000 for the coming year.

The Voice of Prophecy is a work of seed sowing, and years may go by before we see a full harvest.

In a letter from New York State an interesting experience has just come to us, telling how the broadcast has affected one family during the past 16 years:

"Some years ago I completed your junior Bible correspondence course, and later your senior Bible course. At that time I was the only Seventh-day Adventist in our family. I used to dial the Voice of Prophecy every Sunday, and always turned up the volume so high that everyone in the house had to listen. That was 16 years ago. I was ten.

"Since then, my mother, two sisters, and brother (all of us except dad) have accepted the message. One sister is now a nurse; my brother is em-

ployed at ———, and even mother has completed a practical nurse's course and is now serving in this same sanitarium. I taught for three years in our schools before my marriage, and do substitute teaching now.

"Let me thank you for all of us for your messages on the air, and in lesson form. Also for your prayers."

This story is not an isolated one, but is typical of many that can be found in our daily letters.

We appeal to each of you to rally to the support of the Voice of Prophecy on October 8. Give liberally to this yearly church offering to help the Voice of Prophecy broadcast and Bible correspondence school in its outreach.

The hearts of many are gripped with fear as they witness the strange happenings in the world. Untold millions must yet hear the meaning of these things. The hope that is ours must be passed on. Every resource at our command must be utilized fully in this warning and winning program.

Four days before we were faced with the ultimatum mentioned above, the General Conference set \$175,000 as our offering goal for this year. In the light of developments surely we will want to meet and surpass this goal. Changes come rapidly today. No one can tell how much longer the



Churchman Sees Finger-Fono Demonstrated

Secretary James Z. Nettinga of the American Bible Society demonstrates a Finger-Fono for His Eminence, Metropolitan Boris of the USSR, during a recent visit to the society's New York headquarters.

The Metropolitan is exarch of the Moscow Patriarchate in the United States of America of the Russian Orthodox Church. He visited the Bible Society with his secretary and two representatives from the Leningrad Theological Academy.

With officers of the society, the Metro-

politan discussed possible cooperation between the society and the Russian Orthodox Church in the production and distribution of Scriptures. He also examined a collection of historic and contemporary Russian Bibles in the society's library.

The Finger-Fono is an inexpensive, finger-powered phonograph. Together with recordings of Scripture passages in various languages, the Finger-Fono is provided by the American Bible Society to meet the needs of people who are not yet able to read, or who have no written language.

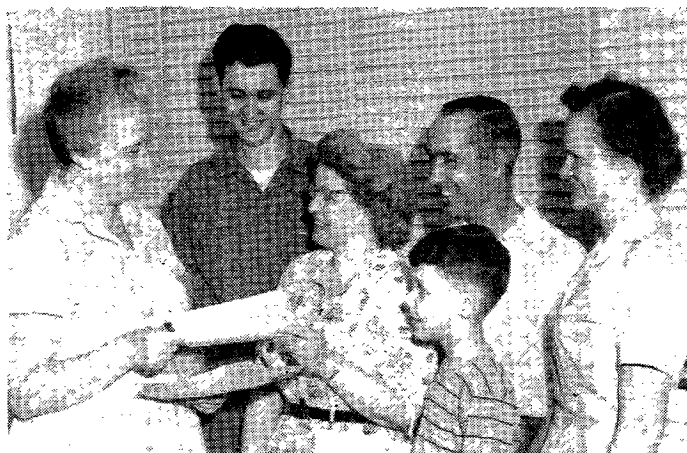


778 Years at Camp Meeting

Thirteen faithful believers at the 1960 Oregon camp meeting had attended camp meeting 50 years or more. The group shown here represents a total of 778 years of camp meeting attendance. Front row (left to right): Mrs. E. E. Getzloff, Salem (53 years); Mrs. Bertha Hansen, Battle Ground, Washington (65 years); Mrs. Elsie Stockton, Battle Ground (55 years). Second row: Mrs. R. T. Emery, Portland (70 years); Mrs. L. Daily, Falls City (65 years); Mrs. M. S. Allen, McMinnville (60 years); Mrs. Agnes Thomas, Palisade, Colorado (65 years); E. A. Mereen, Dundee (63 years). Third row: Mrs. Ruby Parmele, Cutler City (54 years); Edgar C. Parmele, Cutler City (62 years); Miss Pearl Stafford, Portland (71 years); Mrs. David Olson, (53 years); Elder David K. Olson, Meadowglade, Washington (51 years).

B. M. PRESTON

Departmental Secretary, North Pacific Union



Won Through TV Ministry

The William Crosby family of Windsor, Ontario, Canada, recently became Seventh-day Adventists through the Faith for Today television ministry. They began watching the telecast two years ago and enrolled in a Faith for Today Bible correspondence course. The entire family was baptized by Robert Ritchie, whose wife (right), visited the Faith for Today offices with them this summer.

Mrs. Margaret McKay, of the FFT Bible School (left), presents a diploma to Mrs. Crosby, who turned in the final lessons of a health course offered by the school when she visited the headquarters office this summer.

Mr. Crosby is a deacon in the Windsor church, and Mrs. Crosby is welfare and primary division leader. The oldest son, William, Jr., entered Emmanuel Missionary College this fall to prepare for Christian service.

C. A. OLIPHANT

Public Relations Secretary, Faith for Today

airways will be open to us. May our faith not falter nor our support weaken in this critical hour. The staff here at the Voice of Prophecy headquarters will join you in giving on October 8.

Good Public Relations in Canada

By Walter A. Nelson

President, Canadian Union Conference

In ceremonies associated with the adjournment of the current year's session of the Canadian Parliament, a significant though little noticed event took place in the beautiful Red Chamber of the Senate of Canada. The official deputy of the Governor-General, representing Her Majesty Queen Elizabeth II, affixed his signature to an Act of Parliament that will be known as the Canadian Bill of Rights.

For many years Seventh-day Adventists in Canada have followed closely the efforts of men like Senator David A. Croll, Mr. Major J. Coldwell, a former Member of Parliament, and Senator Arthur W. Roebuck, a

former attorney general of Ontario, to persuade Parliament to enact legislation clearly defining and guaranteeing fundamental human rights.

A prairie lawyer who used to care for some of the legal affairs of one of the church's conferences prior to his entry into public life as a Member of Parliament has also been an outstanding champion of minorities and an advocate of the desirability of a "bill of rights."

When the Right Honorable John G. Diefenbaker was elected a few years ago as prime minister he gave assurance that his campaign promise to introduce a bill of rights would be honored at the earliest moment consistent with a responsible administration's conduct of the nation's business.

Over the years Adventists have observed with concern and apprehension the various occasions when individual human rights have been curtailed or denied. Canada's system of government is patterned closely after that of Britain, which is the great fountainhead of parliamentary forms and traditions. The Anglo-Saxon heritage of responsible government in a free society, an independent judi-

ary, freely elected representatives, and the legal premise that a person is innocent until proved guilty—all have contributed to buttress the preservation of human rights in Canada.

But many Canadians, with the memory of two world wars and the inevitable erosion of basic human freedoms, have felt that some additional efforts must be undertaken to reinforce the recognition and protection of individual freedoms. Seventh-day Adventists in this country have felt that they could heartily endorse such an ideal.

During the last eight years, with the establishment of a full-time department of public affairs in the Canadian Union, strong support has been given to this objective. As part of an over-all program of education and public relations, great stress has been laid upon a positive approach to good citizenship and the related objective of effective communication in terms of practical community awareness and service.

The prime minister on several occasions, as well as many other eminent leaders of public opinion, has paid tribute to the contribution Canadian Adventists have made to the concept

of good citizenship and community service.

When Prime Minister Diefenbaker opened the debate on the "Canadian Bill of Rights" on Canada's ninety-third national birthday last July 1 he indicated that he hoped the many individuals and groups who had advocated the enactment of such a measure would give Parliament the benefit of their opinions when the bill was referred to a special committee.

A few weeks ago Darren L. Michael, public affairs secretary of the Canadian Union, accompanied by Ainsley Blair, Ontario-Quebec Conference public affairs secretary, appeared before the special committee of the House of Commons in Ottawa. A concise, logical, and detailed critique of the proposed legislation was prepared. This brief was read to the committee by Pastor Michael, who was then questioned for more than an hour by members of the committee.

The record of the hearings of this parliamentary body reveals that a great many points about the faith and activities of the church were made part of the public record. The denomination's passionate devotion to religious liberty was clearly outlined. After the hearing many members expressed to the two Adventist representatives who appeared before the committee their appreciation of the frank and constructive presentation

that characterized the Adventist brief.

A former cabinet member, who listened to the presentation and later asked permission to question the witness, as well as a very distinguished lawyer who happened to be auditing the hearings of the committee, went out of his way to express admiration for the Adventist approach. The approval of the principle of the bill sponsored by the prime minister along with the practical suggestions for its improvement and strengthening were generally well received. In fact, before its final passage several of the views expressed by the denomination were either written into the bill or accepted by the Government and the provinces whose cooperation was sought in making the measure effective throughout the country.

Before Parliament gave final approval to the bill, Prime Minister Diefenbaker wrote in the warmest and most appreciative terms of his gratitude for the important role Seventh-day Adventists had played in developing a sharpened public awareness of the need to constantly work toward the preservation and enlargement of freedom. He acknowledged that this continuing program of education and support for liberty had been a great source of encouragement to him over the years in his struggle to give Canada a bill of rights that now guarantees freedom of religion.

It is interesting to note that Mr. Diefenbaker has been a reader of *Liberty* magazine for many years and has often expressed his high regard for this fine journal.

This important event reveals that a many-pronged program of education, public relations, and high-level contacts with legislators pays rich dividends in terms of greater public understanding and acceptance.

From Home Base to Front Line

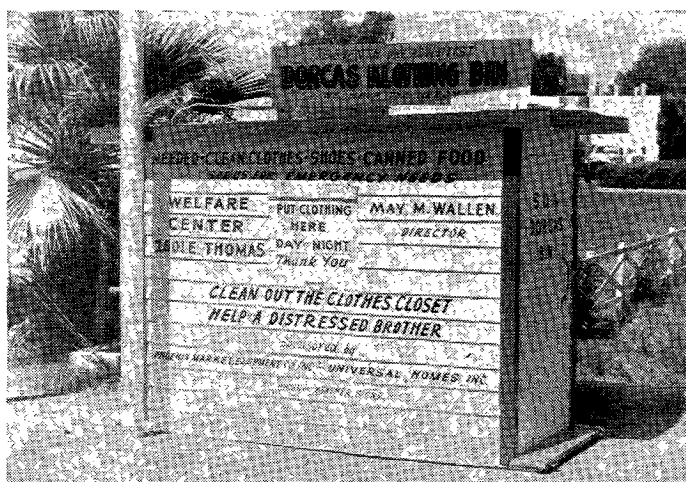
Mr. and Mrs. C. C. Lindt and two children, of Loma Linda, California, left Los Angeles on August 15, for Hong Kong. Sister Lindt's name before marriage was Anne Vivian Drake. She attended Pacific Union and Emmanuel Missionary colleges and obtained a B.S. degree in nursing from the College of Medical Evangelists in 1954. Her experience has been as a social worker, nurse, and part-time instructor in nursing. Brother Lindt attended La Sierra College and obtained a B.A. degree from Walla Walla College in 1949. He is a son of Elder and Mrs. S. H. Lindt, who for many years were missionaries in the Orient. For a time Brother Lindt was a furniture maker in the Harris Pine



Ground-breaking in Southeast Korean Mission

On May 8 ground was broken for a new mission office and headquarters church for the Southeast Korean Mission in Taegu. Those taking part in the ceremony included Y. I. No, mission secretary-treasurer; T. S. Chung, mission president; J. V. Scully, associate temperance secretary of the General Conference; and R. E. Klimes, MV and educational secretary of the Korean Union Mission. Without doubt this new church and mission office will greatly strengthen the gospel work in the Southeast Mission of Korea.

R. E. KLIMES



Arizona Welfare Project

The "Dorcas Clothing Bin" shown here was built by a Phoenix, Arizona, friend and was placed in front of his place of business as a handy clothing drop for people passing by. One of the leading newspapers in Phoenix placed a picture and article in their paper regarding the purpose of the bin, and one of the radio stations picked up the story and gave several spot announcements about the building and the work of Seventh-day Adventists. In two weeks' time one full load of clothing was received.

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



Southern New England Ordination

Five ministers listen as Merle L. Mills (Bible in hand), the president of the Southern New England Conference, gives counsel prior to their ordination. With Elder Mills are (left to right): George Rice, Kenneth Hutchins, Richard Douglass, Richard Faber, all of Southern New England; and Beaman Senecal, Jr., of Northern New England.

Those participating in the ordination service were Francis R. Millard, associate secretary of the General Conference, Willis J. Hackett, president of the Atlantic Union Conference, Merle L. Mills, president of the Southern New England Conference, Lemuel E. Esteb, father-in-law of K. W. Hutchins, Edward Ney, father-in-law of Richard Douglass, Albert E. Millner, president of the Northern New England Conference, and Beaman Senecal, father of Beaman Senecal, Jr.

CARL P. ANDERSON



Five Ordained in Alberta

On Sabbath afternoon, July 16, an ordination service was held at the Alberta camp meeting at Lacombe. W. R. Beach, secretary of the General Conference, offered the ordination prayer. F. A. Mote, general field secretary of the General Conference, gave the sermon. The charge was delivered by W. A. Nelson, president of the Canadian Union Conference. J. W. Bothe, president of the Alberta Conference, gave the official welcome.

With their wives standing behind them, the newly ordained ministers are (left to right): D. Hain, pastor of the Leduc district; F. Skoretz, former pastor of the Stettler and Sedgewick district and now pastor-evangelist in the Bay Islands; W. Bergey, publishing secretary of the Alberta Conference; T. Andrews, pastor of the Lacombe district; A. N. How, secretary-treasurer of the Alberta Conference.

J. W. BOTHE

Mills, at Pendleton, Oregon. He was employed later as a research biologist at the College of Medical Evangelists, and in recent years has been a science teacher in the San Bernardino (California) city high school district. His appointment is to teach science in the South China Training College in Hong Kong.

Elder and Mrs. Earl G. Meyer, of Highland, California, left Los Angeles August 16, for Lima, Peru. Before marriage Sister Meyer's name was Hazel Evelyn Lay. She has attended La Sierra, San Bernardino Valley, and Pacific Union colleges, and also Potomac (now Andrews) and George Washington universities. She obtained a B.S. degree in elementary education from Pacific Union College. Her experience has been as a teacher, receptionist, cafeteria director, bookkeeper, and secretary. Brother Meyer attended La Sierra and Pacific Union colleges, and also the Potomac University School of Graduate Studies, having obtained an M.A. degree from the last-named school. His experience has been as a literature evangelist, teacher, principal, and pastor. He will connect with Inca Union College in Lima, Peru, as president.

Elder and Mrs. G. Merlin Kretschmar and two children, of Redmond, Oregon, sailed from Los Angeles, Cal-

ifornia, August 16, on the S.S. *Argentina Maru* for Brazil. The maiden name of Sister Kretschmar was Juanita Thiebaud. She attended Walla Walla College and took accounting from the La Salle Extension University. She has had experience as a secretary and part-time teacher. Brother Kretschmar obtained a B.A. degree from Walla Walla College. He has served as a ministerial intern, pastor-evangelist, and an assistant departmental secretary. He has responded to a call to serve the Espirito Santo Conference in East Brazil as home missionary and Sabbath school department secretary.

Elder and Mrs. Sylvester O. Francisco and two children, of San Diego, California, sailed August 19 on the S.S. *Rotterdam* from New York City, going to Germany. Sister Francisco's maiden name was Margie M. Brown. She attended Walla Walla College and has had experience as an elementary teacher. Brother Francisco graduated from La Sierra College and received an M.A. degree from the SDA Theological Seminary. He has had experience as a literature evangelist, ministerial intern, associate pastor, and assistant in the Bible department at La Sierra College, also as chaplain and Bible teacher at Paradise Valley Sanitarium and Hospital. He is to

serve as civilian chaplain in the European sector.

Elder and Mrs. William W. Pohle and three children left Seattle, Washington, August 20, returning after furlough to Hong Kong. Sister Pohle's name before marriage was Myrtle Bernice Ford. She has a B.A. degree from Washington Missionary College. She has served as a student colporteur, teacher, and secretary. Brother Pohle graduated from Washington Missionary College and obtained an M.A. degree from Andrews University. During his first term of service overseas Brother Pohle was an evangelist and Bible teacher in the South China Island Union Mission. He is to continue his work as Bible teacher in the South China Training College at Hong Kong.

Elder and Mrs. R. H. Wentland left New York City on August 23, returning, after a short furlough, to the Congo. Before marriage Sister Wentland's name was Clara Krueger. She attended Clinton Theological Seminary. She has training in musical lines and served as a teacher of piano. Brother Wentland completed a theological course from Clinton Theological Seminary. From 1929 to 1940 Brother and Sister Wentland were missionaries in Indochina. From 1940 to 1954 Brother Wentland was a de-

partmental secretary in certain local conferences in the United States and in the Southern Union Conference. Since 1954 he has been president of the Congo Union Mission in the Southern African Division. He is to continue this work upon returning to the field.

Mr. and Mrs. Louis A. Ramirez and two children, of Walnut Creek, California, left by car August 18, for San Jose, Costa Rica. Sister Ramirez' maiden name was Virginia Rose Rogers. She is a graduate of the Technical High School in Oakland, California, and has served as a part-time literature evangelist in Northern California; also as assistant in a rest home. Brother Ramirez is a high school graduate, and took special extension courses from the University of California. He has had experience as a salesman, radio station announcer, export manager, and sales adviser. More recently he has been a literature evangelist in the Northern California Conference. He will be publishing secretary in the Central American Union Mission.

Mr. and Mrs. Richard D. Jordan and two children left New York City August 21, returning after furlough to Ghana, West Africa. The maiden name of Sister Jordan was Jeanne Doris Wagner. She has a B.A. degree from Emmanuel Missionary College. She has taught English and French at Broadview Academy, French at Atlantic Union College, and English at the Bekwai Training School in Ghana.

Brother Jordan has a B.A. degree in elementary education from Atlantic Union College, and a M.Ed. degree from the University of California in Los Angeles. Before being sent to West Africa in 1957, he had experience as a principal and teacher of elementary grades, and also grade nine. Since July of 1957, he has served as principal and teacher of the Bekwai Training School. He is to continue this work upon returning to West Africa.

Dr. and Mrs. Paul M. Watson and two children, also Mrs. Emma S. Riset, the mother of Mrs. Watson, left San Francisco, California, August 22, en route to Thailand. Sister Watson's name before marriage was Ruth Margaret Riset. She has a B.S. degree in elementary education from Southern Missionary College. Her experience has been as a cashier, church school teacher, bookkeeper, Bible worker, church secretary, and receptionist. Brother Watson graduated from the College of Medical Evangelists in 1959. Before taking the medical course he served as a church school teacher, assistant in an evangelistic effort, and laboratory technician. He took his medical internship in the Fresno County General Hospital, in California. He has responded to the call for a doctor in the Bhuket Mission Clinic, which is located in West Thailand.

Dr. and Mrs. Kenneth H. Burden and three children left Miami, Florida, August 22, returning after fur-

lough to Puerto Rico. Sister Burden's maiden name was Clarita Kaufman. She attended Union College, and has a B.A. degree in music and education from Denver University. Her experience has been as a teacher and stenographer. Dr. Burden also attended Union College, and in 1953 graduated from the College of Medical Evangelists. In 1955, Dr. and Mrs. Burden accepted a call to Puerto Rico, where he has served as a staff physician in the Bella Vista Hospital. During this their first furlough he has taken postgraduate work. He is to resume mission service as a physician in the Bella Vista Hospital.

Alma D. Riter sailed on the S.S. *Queen Elizabeth*, from New York City, August 24, for London, en route to Uganda, East Africa. She is returning to that field after furlough. Miss Riter attended Walla Walla and Union colleges, and completed a course in home economics from the last-named institution. She served as a cook, baker, and teacher before accepting appointment to East Africa in 1955. From 1955 to 1957 she taught in the Ikizu Training School, Tanganyika Territory, and from 1958 to the time of her furlough served as a teacher in the Katikamu Mission, in Uganda. She will continue this service upon her return to her field of labor in East Africa.

Rose A. Meister, of Deer Lodge, Tennessee, left San Francisco, California, August 24, for Thailand. She attended Southern Junior and Wash-



Potomac Conference Ordination Service

Two young pastors, Donald Stutler of Danville, Virginia, and Lester Carney of Pulaski, Virginia, were ordained to the gospel ministry at the time of the Potomac Conference camp meeting. Ministers participating in the ordination program were, left to right, A. V. Olson, retired vice-president of the General Conference; Lester Carney; Leslie Hardinge, chairman of the division of religion at Washington Missionary College; Donald Stutler; L. E. Lenheim, president of the Columbia Union Conference; Howard J. Capman, president of the Potomac Conference; and Walter R. Beach, secretary of the General Conference.

D. A. ROTH

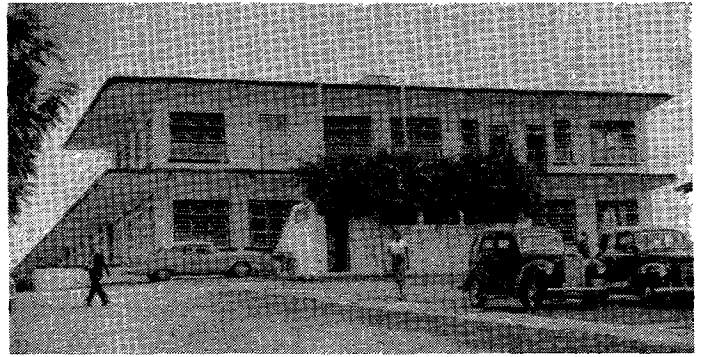


Two Pastors Ordained in Ohio

Melvin Mathers and Lee Lewis, both district superintendents in the Ohio Conference, were ordained to the gospel ministry on the last Sabbath of the Ohio camp meeting at Mount Vernon, Ohio. Extending congratulations to the newly ordained ministers is Donald Hunter, left, president of the Ohio Conference. Elder Mathers is in the center, and Elder Lewis is at the right. Ministers participating in the ordination ceremony included F. D. Nichol, editor of the *Review and Herald*, L. E. Lenheim, president of the Columbia Union Conference, T. R. Gardner, secretary-treasurer of the Columbia Union Conference, and Elder Hunter. MARVIN H. REEDER



Speakers, sponsors, and graduates at West Indies College on June 26, 1960. Back row (left to right): LeRoy Carter, president, junior class; Roy Ashmeade; Edwin Hyatt; George W. Brown; Cecil Perry; John C. Palmer; Leslie McMillan; Silburn Reid; Keith Boyd; Harold Bennett. Front row: R. Rubin Widmer, class sponsor and chairman, department of theology, West Indies College; Dr. Walton J. Brown, educational secretary, Inter-American Division; Dr. Leif Kr. Tobiassen, president, West Indies College; Laurel G. Marr, registrar, West Indies College; Dr.



H. M. Johnston, lecturer, school of medicine, University College of the West Indies; E. H. Schneider, president, East Jamaica Conference; Kenneth G. Vaz, chairman, department of Biblical languages, West Indies College. Above: Administration building, West Indies College, Mandeville, Jamaica, West Indies. Since 1919 this institution has served the Advent Movement in the English-speaking sections of Inter-America. This important school is now the senior college for the 60,000 members of the rapidly growing Caribbean and West Indies unions.

ington Missionary colleges, and received an M.A. degree in elementary education from the George Peabody Teachers' College in Nashville, Tennessee. Miss Meister has served as a teacher in our church schools in both the United States and India. From 1929 to 1933, she taught church school at Vincent Hill College, in Mussoorie, India; from 1936 to 1942, she served as head of the elementary education department at the same college; from 1944 to 1950 she was head of elementary education and supervisor at Spicer Memorial College, and after a furlough during 1950-1951, continued until 1956 as head of the elementary education department at Spicer Memorial College, in India. She has responded to a call to teach church school in Bangkok.

Dr. and Mrs. Bernard G. Arellano and four children, of Lynwood, California, left Miami, Florida, August 26, for Jamaica. Prior to marriage, Sister Arellano's name was Eva Joyce Wainwright. She attended La Sierra College, and has had experience as a physiotherapist, office secretary, and nurse. Dr. Arellano attended Walla Walla College, and graduated from the medical course at the College of Medical Evangelists in 1949. He interned at the Glendale Sanitarium and Hospital. For approximately two years he was in general practice, and for another two years was in the armed services. From 1953 to 1959 he took resident training in the Kern General Hospital, in Bakersfield, California, and from 1959 to 1960 practiced general surgery in Los Angeles. His appointment is to the Andrews Memorial Hospital, in Kingston, for medical service.

Mr. and Mrs. Walter H. Toews and four children, of Sanitarium, California, sailed from New York City on the S.S. *Steel Architect*, August 26, their destination being Lahore, Pakistan. Sister Toews's maiden name was

Irene Florence Reimche. She attended Okanagan Academy, and has been active in church work. Brother Toews attended Canadian Union College. He has had experience in various lines of work as follows: Engineer, part-time Bible teacher, church school teacher, accountant, treasurer, cashier, and literature evangelist. He is to serve as secretary-treasurer of the Pakistan Union.

W. R. BEACH

Graduation Exercises at West Indies College

By Walton J. Brown

Educational Secretary, Inter-American Division

The thirty-seventh graduation exercises at West Indies College, situated in the beautiful and cool hills of Mandeville, Jamaica, was a very special occasion. This was the first time in the history of the English-speaking unions of the Inter-American Division that a group of men were completing senior college work within the boundaries of the Division territory.

The weekend of June 24-27 was a busy one. College President Leif Kr. Tobiassen and his associates had planned carefully, so that all of the activities proceeded in an orderly and agreeable manner. On Sunday morning a group of nine men marched slowly up the aisle of the spacious chapel and had the degree of Bachelor of Arts conferred on them by Dr. Tobiassen.

It was interesting indeed to observe that of this group eight were regularly employed ministers who had returned to college to complete the last two years of training, which had been authorized recently by the General Conference.

Another senior college candidate for graduation was to receive his degree later in the summer, possibly at the time that the junior college gradu-

ation was to be held, in September. This variation in dates is because of the fact that West Indies College is gradually shifting its school year so that it will begin in September and end in May, as do most of our other colleges in the Northern Hemisphere. The 1960-1961 school year will open on October 17.

West Indies College has prospered greatly during the past two or three years. New buildings have been constructed, including an administration building, a beautiful new girls' dormitory, and an industrial building. A new building for the elementary grades was just being completed at midyear.

Plans for the not-remote future include a new cafeteria, a new boys' dormitory, and additional instructional and industrial equipment. Students and teaching staff were praying that the Missions Extension Fund Offering to be taken in September, from which West Indies College will receive a certain percentage, would be a liberal one.

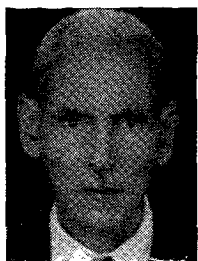
Advanced Courses Offered

Scholastically, West Indies College has grown steadily until it now offers many advanced courses. Senior college work in religion was approved by the General Conference Educational Department in 1958, and this year, 1960, authorization was granted for the offering of senior college work in the field of education. Plans are being made at the present time for offering majors in still other fields in the near future. Of the 537 students enrolled in 1960, 140 were college students, of whom 24 were enrolled in the last two years.

There are many problems to be met, but with the help of the Lord, President Tobiassen and his staff look forward with confidence to still greater growth by the college in the future.

Why I Became a Seventh-day Adventist

By Farag Assad



I am an Egyptian of little education. I lived a nominal Christian life up to the age of forty, but was always trying to be better. One day Providence drove me to a small meeting

place where the Advent message was being preached. The sermon dealt with the subject of Daniel 2. In his message the preacher clearly emphasized that Christ's second advent will surely take place in this generation. I left the place that night deeply impressed, and determined to get ready for this glorious event. But, entangled with the habit of smoking for a period of 20 years, during all of which time I had suffered from a troubled conscience, I did not carry through on my decision at once.

I continued to belong to the Orthodox Church. Although its teachings and practices do not condemn smoking, I believed in my innermost heart that using tobacco was entirely wrong. I also believed that unless I got rid of this evil habit I would never advance in godliness and would die a lost man.

In my distress I cried out to God with fasting and prayer for deliverance, expressing my desire to die rather than to continue smoking and setting a bad example to my children. God looked with pity upon me and gave me the victory, and I again breathed the pure air of heaven and enjoyed true peace and freedom.

Four months after I quit the habit, and nearly one year from the time of hearing the above-mentioned sermon, Providence again led me to the Adventist meeting place. This time I heard an English missionary preaching in classical Arabic the Sabbath truth. Before I left the place I was given a leaflet entitled "An Open Letter to Every Sincere Christian." This leaflet contained an ample summary of the sermon, complete with Bible proofs.

I became sleepless that night and began to search the Scriptures to find out the truth or falsehood of this impressive sermon. At that time I remembered when, as a boy in school, our Protestant teacher, who was teaching us the Ten Commandments, was asked why we keep Sunday. He gave the usual answer, that it is because Christ arose on Sunday. In vain I tried to find a solution, but found none either from the Scriptures or

from the top religious leaders and clergy whom I especially visited for the purpose.

At last the inevitable conclusion was clear to me that if I wanted to please God, and desired salvation for myself and my family, I would have to be obedient to the clear-cut command of God and surrender all to Him. This, of course, necessitated a new order of life, one wherein I could keep the Sabbath.

Hesitant to surrender, and inclined to postpone the serious decision because of the tremendous difficulties that were ahead of me, I heard the voice of God speaking to my heart with power, saying, "If you hear My voice, do not harden your heart." Humbly I answered, "I'll keep the Sabbath, come what may." I threw my burden on the Lord and asked Him to help me to be faithful and to gain a living for my wife and seven children if I was dismissed from Government service.

The Lord blessed, and the Government did not dismiss me. Instead I was permitted to work on Friday, the official rest day, in place of Sabbath. For 20 years I kept the Sabbath while in the Egyptian Government employ without much inconvenience until I was entitled to my pension at the age of 60.

I had been ordained elder of my local church, and held this office for several years. I served also as deacon. One year after leaving government service I was called to be Voice of Prophecy correspondence school director. I accepted and remained in



A Remarkable Ingathering Record

Oklahoma Conference President W. A. Dessain (left) congratulates R. B. Sheets of Ardmore for his outstanding work in the 1960 Ingathering campaign. Though almost 71 years of age Brother Sheets solicited \$4,721.20 in 13 counties during the 70 days he worked.

F. W. HUDGINS
Departmental Secretary
Oklahoma Conference

this post for eight consecutive years, after which my son was given this responsibility in the Nile Union.

Now, having passed the age of threescore years and ten, I still enjoy good health and rejoice in the faith. I am especially thankful that my entire family are in the truth. Most of my nine children—four boys and five girls—with their husbands and wives are actively engaged in the work of God.

I trust that my experience will impress many souls to give up whatever habit or sin hinders their religious growth and deprives them from gaining the pearl of great price.



NORTH AMERICA

Atlantic Union

● The Northeastern Conference has formed a Registered Graduate Nurses Association. Acting officers are Grace D. McLeod, president; Alyce Bowman, secretary; and Erdel Rashfor, treasurer. The aim of the association is to promote health education throughout the conference. A good start was made during the recent camp meeting when members of the association manned a health-education booth under the guidance of Frances Goodine; taught home nursing classes (these classes were taught by Grace D. McLeod); and aided Dr. Good in the medical building. Twenty-six students were given certificates from the General Conference Medical Department and the American Red Cross at the end of the home-nursing classes.

● The nutrition and cooking school for the Northern New England Conference was held at Camp Lawroweld, Weld, Maine, August 7-12. Dr. and Mrs. H. W. Vollmer were the instructors for the school. Devotional studies were given by the union evangelist, E. J. Folkenberg, and inspirational studies and talks also were given by W. J. Hackett, Dr. J. Wayne McFarland, and L. E. Esteb, from the Atlantic Union Conference; A. E. Millner, president of the local conference; and Mrs. Joyce Hopp of the General Conference.

● Miss June Soper, visiting professor from Middle East College, Beirut, Lebanon, has joined the music department of Atlantic Union College, as instructor in piano for this school year. She is an alumnus of Washington Missionary College, '47, and has been head of the music department at Shenandoah Valley Academy, Mt. Vernon Academy, and more recently Middle East College in Beirut.

● Mrs. Lena Moulton, new director of food service at Atlantic Union College, has taken up her responsibilities in the college cafeteria. Mrs. Moulton studied

at the Boston School of Cooking under the late Alice Bradley, and completed a six-year training course at the Caselton Teachers Training College in Caselton, Vermont. She has been director of food service at the Dyer School in Rutland, Vermont, and held a similar position at the Dartmouth Outing Club in Hanover, New Hampshire.

Central Union

● L. R. Mansell, pastor of the Takoma Park, Maryland, church, has accepted the call of the Missouri Conference to be pastor of the St. Louis Central church.

● A. R. Hagen, pastor of the church in Wichita, Kansas, has accepted a call to the Southern California Conference.

● P. F. Pedersen, home missionary and Sabbath school secretary of the Wyoming Conference, has accepted a call to a similar position in the Minnesota Conference.

● The new pastor for Hutchinson, Kansas, is V. L. Heglund, former pastor of the Park Memorial church in Kansas City, Missouri.

● The Kansas Conference re-elected F. O. Sanders, president, and H. L. Haas, secretary-treasurer, of the conference at the recent biennial session. Other staff members re-elected were: E. E. Hagen, home missionary and Sabbath school secretary, Howard Fisher, Book and Bible House manager, B. E. Jacobs, MV and educational secretary, and Clark Dilts, publishing secretary.

● A six-day-a-week broadcast of the Voice of Prophecy radio program over station WEW, St. Louis, 770 on the dial, began September 5. It will continue for 26 weeks, from 9:45 A.M. to 10:15 A.M. The program will continue on Sundays as before, at 9:30 A.M.

● The It Is Written television program will be broadcast in Kansas City, Missouri, over KMBC-TV, Channel 9, on Sundays at 9:00 A.M. to 9:30 A.M. beginning October 9 and continuing for 52 weeks.

Columbia Union

● Twenty-one persons took their stand to join the church at the close of the spring evangelistic crusade in Fredericksburg, Virginia. At the first baptism, which took place on June 4, 14 joined the church. This eight-day crusade was conducted by the pastor and his wife, Elder and Mrs. John Klim, and was designed to bring people to a decision.

● Camp Manatawny at Pine Forge, sponsored by the Allegheny Conference, closed recently after 15 days of swimming, hiking, crafts, games, and campfires. The camp gave 92 boys and girls a well-rounded program in the out-of-doors, away from the congestion of city life.

● A revival of old-time evangelism in a modern setting was witnessed Sunday night, August 14, in a newly purchased synthetic-coated nylon, fireproof air structure called the Cloud Cathedral, in Chambersburg, Pennsylvania. The evangelistic meetings are under the direction of E. F. Koch, East Pennsylvania Conference evangelist. Associated with Elder Koch are Merton Henry, district pastor of the Waynesboro-Chambersburg area, Jim

Upchurch, singing evangelist, and Mary Bierly, Bible instructor. The meetings got under way with a full attendance.

Pacific Union

● D. D. Lake, principal of Modesto Union Academy, Central California Conference, announces new teachers as follows: Walter Webb from San Pasqual Academy to teach Bible and speech, replacing Winston Dennis; Gordon de Leon, a graduate of Pacific Union College, succeeding Stephen Gungl in the music department (Mr. Gungl is now in military service); and Mrs. Blanche Palmer, returning after a term of service in Hawaii, to be the librarian and Spanish teacher.

● R. C. Baker, president of the South-eastern California Conference, has announced the appointment of Frank E. Rice as administrator of Paradise Valley Sanitarium and Hospital. Elder Rice has served as teacher and principal of Hawaiian Mission Academy, principal of Newbury Park Academy, and assistant administrator of the Glendale Sanitarium and Hospital. He graduated from Pacific Union College in 1932 and earned his M.A. degree in 1946.

● Two new teachers in the Nevada-Utah Conference this year are Ronald Boucher, teaching in Susanville, and Eugene Miller, teaching grades five to eight in Reno. Mrs. Rex Rolls has transferred from Quincy to Reno, where she is teaching grades one to four.

● New teachers in the Arizona Conference are Roberta Whetstone, teaching at Cottonwood; Mrs. Fona McCabe, Flagstaff; Mrs. Jean James, Mariposa Indian Mission; Joe Irwin, Prescott; and Connie Titus, Yuma.

● George Carambot has arrived in Arizona where he is working as a ministerial intern in the southern part of the State. He is a graduate of La Sierra College and attended Andrews University last year.

● Robert D. McIntyre, a former Methodist minister, has completed a year of study at Andrews University and is now pastor of the Hemet church in the South-eastern California Conference.



BARHAM.—Donald Ivan Barham, born Nov. 22, 1919, in Chico, Calif.; died in Sacramento, Calif., July 1, 1960. He joined the church in 1939. Left to cherish his memory are his mother, Nellie Barham of Sacramento; two brothers, Eugene of Orangevale, and Fay of Sacramento; and five sisters, Betty Goings of Stockton, Ruby Barbee of Fresno, Lola Van Dyke of Chico, Audrey Azevedo of Paradise, and Oona Thornhill of Alberta.

BEEGLE.—Ralph Beegle, Jr., born Nov. 29, 1934, in Los Angeles, Calif.; died March 17, 1960, in Los Angeles, Calif. He began his musical career at the age of seven and became a talented organist. He was baptized at the age of 12, and was active in the X-ray department of the Glendale Sanitarium and Hospital until his death. Those who cherish his memory are his parents, Mr. and Mrs. Ralph Beegle, Sr., and a sister, Norma Mae. [Obituary received Aug. 29, 1960. —Eds.]

BRYANT.—Della M. Brown Bryant, born Feb. 4, 1868, in Marlett, Mich.; died in Denver, Colo., Aug. 4, 1960. In 1888 she married M. E. Bryant. She was a church member for 76 years. Her last ten years were spent in a wheel chair quilting and doing handwork,

which she sold to assist the Voice of Prophecy and other missionary organizations. The survivors are a daughter; a grandson reared by her; a sister; and two brothers. One of the brothers is Elder B. W. Brown of Lodi, California.

BUNNELL.—Leland A. Bunnell, born Dec. 21, 1889, in Chicago, Ill.; died Aug. 14, 1960, in Walla Walla, Wash. He was a member of the College Place church for many years. Left to mourn are his wife, Lillian Bunnell of College Place; two daughters, Mrs. Floyd Mohr of Fresno, Calif., and Beverly Bunnell of College Place; two sons, Dr. Wynston Bunnell of Grand Rapids, Mich., and De Vere Bunnell of Atlanta, Georgia; four granddaughters; three brothers, Lucius, Frank, and Clark, all of Fernwood, Idaho; and one sister, Beulah Wood of St. Maries, Idaho.

CASTILLO.—Jose Castillo, born March 23, 1890, in Real de Catorce, S.L.P., Mexico; died at Corpus Christi, Tex., July 22, 1960. In 1909 he was united in marriage with Maria del Refugio Zapata. In 1912 they came to the United States and he was baptized in 1918 by Elder Henry Brown. For three years he sold literature in Texas. He attended the Latin-American Training School in Phoenix, Arizona, completing his theological course in three years. He began his ministry in Yancey, Tex. At the close of his first year of ministry there he had raised up a church of about 70 members, and a church building and school were erected. From 1929 to 1931 he served in other areas of Texas and as pastor of the Corpus Christi Spanish church. He led out in building the first church for Spanish-speaking members in Corpus Christi. Later he worked in Kingsville, and in 1935 he responded to a call to Mexico, serving in Juarez, Tampico, Monterrey, Victoria, Hidalgo del Parral, Terreon, and San Luis Potosi until in 1950 he retired and returned to Corpus Christi. He is survived by his wife; three sons, Pastor Samuel of California, and Raul and Dr. Ruben of Corpus Christi; and six grandchildren.

CHAMBERS.—Pauline Mary Chambers, born April 5, 1909; died June 30, 1960. She was a member of the Shreveport, La., church. Survivors include her husband, Charles Chambers; three sons, Reese, Charles, and James, all of Texas; five grandchildren; her mother; and three brothers.

CLARK.—Elizabeth Lau Clark, died Aug. 8, 1960, at the age of 87. She was baptized by Elder Westermeyer and was a member of the Moon, Wis., church for the past 36 years. She was called the last of the Mosinee, Wisconsin, pioneers. Besides her daughter, Mrs. Otto Bick of Wausau, she is survived by seven grandchildren, 18 great-grandchildren; and five great-great-grandchildren.

COBB.—Melva Elizabeth Cobb, born Sept. 19, 1884, at South Russell, N.Y.; died near East Syracuse, N.Y., July 30, 1960. At one time her parents, Elder and Mrs. S. M. Cobb, labored in the New York Conference. In 1903 they answered a call to the Australasian field, where they remained until 1925. She returned with them to America at that time, and when her health failed she returned to the Syracuse area. The survivors are two brothers, Leon of Sumas, Wash., and Howard of Great Mills, Md.

COX.—Anna E. Cox, born in 1871, in St. Johns, Mich.; died at Loma Linda, Calif., June 9, 1960. In 1904 she became an Adventist and married Robert E. Cox. For the last 20 years she lived in the Santa Clara Valley of California. Left to cherish her memory are two daughters, Mrs. Ruth Horton of Lucerne Valley, Calif., and Mrs. Florence Stewart of Mountain View, Calif.; three stepchildren, Mrs. Ella Dye of Mazoola, Mont., Mrs. Tom Jackson of Billings, Mont., and Willard Cox of Sherman Oaks, Calif.; and 25 grandchildren.

DAVIS.—Purdy W. Davis, born Jan. 27, 1891, in Adair County, Mo.; died at Kirksville, Mo., July 19, 1960. He became interested in the message through the labors of Elder Ralph Watts. Later he accepted the truth. His wife survives.

ELLETT.—Oscar Owen Ellett, born June 30, 1874, at Huntsville, Ala.; died at Liberty, Ariz., June 22, 1960. In 1895 he married Margaret Emily Hunnicut, who survives. Other survivors are two sons, Ralph of Ajo, Ariz. and Owen of Buckeye, Ariz.; three daughters, Mrs. June Stump, Mrs. Gilmer Mauldin, and Mrs. Dewey Dawson, all of Phoenix, Ariz.; 17 grandchildren; and 32 great-grandchildren.

FLOODMAN.—George Hugo Floodman, born Aug. 23, 1899, at Trade Lake, Wis.; died at Camino, Calif., July 29, 1960. He was baptized by Elder John Hoffman when a youth. In 1926 he was graduated as a nurse from the Hinsdale Sanitarium and Hospital, and in 1928 he married Winifred Allen. Left to cherish his memory are a daughter, Arline Davis; four sons, Allen, John, Robert, and Evan of California; 17 grandchildren; three sisters, Ruth Burke of Camino, Calif., Pearl Leffler, of Fort Worth, Tex., and Arline Johnson, of Duluth, Minn.; and one brother, Leonard, of St. Paul, Minn.

GIBSON.—Altha E. Gibson, born Nov. 26, 1876, in Brighton Township, Ohio; died July 19, 1960, at Wakeman, Ohio. In 1897 she was married to Albert L. Gibson. She was baptized at an early age. At the time of her death she held membership in the church at West Clarksfield, Ohio. Most of her life was spent in Brighton and Clarksfield with a few years in Takoma Park, Md. The survivors are seven children: Kenneth of Shiloh, Ga.; Ruth Bursley, Bernice Sigsworth, and Leon, all of Wakeman; Robert of Greensboro, N.C.; Jesse of Takoma Park, Washington, D.C.; and Walter of Spring Arbor,

Mich.; 20 grandchildren; 20 great-grandchildren; and two brothers, Clarence Draper of Wakeman, and Glenn Draper of Oberlin, Ohio.

GORONZY.—Fred Henry Goronzy, born July 11, 1899; died August 31, 1959, as the result of an automobile accident. In 1958 he was graduated from Mount Vernon Academy. Left to cherish his memory is his wife, Helen. A son, Fred, was born posthumously. Also left to mourn are his parents, Mr. and Mrs. Fred Goronzy; two sisters, Ruth Kopp of Canton, Ohio, and Margaret Dudley of Plainfield, N.J.; and two brothers, Herbert of Grafton, Ohio, and Daniel of Blue Mountain Academy, Hamburg, Penna. [Obituary received Aug. 30, 1960.—Eds.]

GUSTAFSON.—Anna J. Gustafson, born Aug. 20, 1880, at Falkenberg, Halland, Sweden; died Aug. 14, 1960, at Ravena, N.Y. She accepted the truth as a young woman soon after coming to the United States, and was a member of the New York Swedish church. For many years she cooked for families of U.S. Senators, Congressmen, and other civic leaders and faithfully supplied them with *Liberty* magazine. She raised large sums for missions.

HALL.—Fred Richard Hall, born Oct. 31, 1882, in Haverhill, Mass.; died in Orlando, Fla., July 18, 1960. He was a member of the Orlando Central church and had been custodian at the Greater Orlando church school. The survivors are his wife, Alice; two daughters, Marion F. Bryant of Longwood, Fla., and Winifred Keslake of Orlando.

HALL.—Harry Lavern Hall, born May 28, 1895, in Stratford, Wis.; died at Baldwin Park, Calif., July 22, 1960. Most of his life was spent in the Midwest. In 1947 he moved to southern California, and in 1952 he and his wife accepted the truth. The survivors are his wife, Bessie; six children, Merle, Edwin, Gordon, and Danny Hall, Ruth Mann, and Norma Russo; and three brothers, Don and Earl Hall and Dan Freegal.

HANSON.—Louise Blanche Hanson, born Feb. 14, 1882, at Fort Ogden, Fla.; died July 29, 1960, at Orlando, Fla. She learned the truth through the ministry of Elder M. G. Huffman. She was graduated in 1904 from Stetson University. Much of her life she taught school and was associated with such pioneers as Elder George I. Butler. She sold *Bible Readings* in Florida, which work she continued until recently. Surviving are her sister, Mrs. Ben W. Spire, of Orlando, Fla., and two nieces, Mrs. Lawrence Hall, Middlebury, Vt., and Mrs. Charles J. Scott, Tampa, Fla.

HARTMAN.—Harvey C. Hartman, born March 2, 1900, near Otis, Kans.; died July 11, 1960, at La Crosse, Kans. He attended Clinton Theological Seminary, Clinton, Mo., and Union College, graduating from Union College in 1921. In 1922 he married Maudie Carr. He taught at Sheyenne River, Plainview, and Enterprise academies and was principal at Plainview, Oak Park, and Sunnydale academies. In 1940 he was ordained by Elder J. L. McElhany, then president of the General Conference. Many years of his life were spent at Union College. He was business manager from 1935 to 1946. In 1950 he became president and served there until 1957 when he was called to be administrator of Boulder Sanitarium, which institution he rebuilt and enlarged. Those who cherish his memory are his wife; a daughter, Marceline Biggs, Anaheim, Calif.; two grandchildren, Debbie and David Biggs; his mother and stepfather, Mr. and Mrs. Jake Mohr, La Crosse, Kans.; a sister, Viola Frick, Rifle, Colo.; a half sister, Moneta Evans, Chicago, Ill.; and two half brothers, Edward Mohr, Timken, Kans., and Willis Mohr, La Crosse.

HAYES.—Addie Rust Hayes, born Aug. 10, 1899; died June 25, 1960, in Plain Dealing, La. Her parents were missionaries to South America. She leaves to mourn, her husband B. F. Hayes; a daughter, Audrey Hamiter of Plain Dealing; five sons, Arthur, Leroy, Bill, Bennie, and Milton; 13 grandchildren; four sisters, Minnie Caston, Mary Williamson, Cressie Palmer, Anita Pierce; and three brothers, Bill, Harry, and Gene Rust.

HINEY.—Ethel Belle Hiney, born June 22, 1887, in Springfield, Ohio; died July 25, 1960, at North Long Beach, Calif. In 1935 she married Earl Hiney, and they were in the grocery business in Springfield, Ohio, until they moved to Gardena, Calif., in 1945. They then engaged in the confectionery business. She was baptized in 1940. The survivors are a daughter, Gladys Merle Cobel of North Long Beach; and a brother.

JOHNSON.—Henry and Olive, died July 9, 1960, near Irma, Wis., as the result of a collision. Olive Johnson was 65 years of age, and her husband, Henry, 74. They were married in 1915. They were members of the Tomahawk, Wis., church and had attended services the morning of July 9.

JOHNSON.—Roy M. Johnson, born July 11, 1881, at Cashton, Wis.; died July 30, 1960. He was the son of Elder O. A. Johnson, a pioneer minister and Bible teacher. Roy worked at the Review and Herald Publishing House at Battle Creek. Later he moved to Oklahoma. The establishment of the Ardmore Sanitarium and Hospital fulfilled his life-long dream. Surviving are his wife; a son, Dr. Otey Johnson of Ardmore; a daughter, Mrs. Martin Casity, also of Ardmore; and four grandchildren.

LARSON.—Ida S. Larson, born June 2, 1876; died July 4, 1960. For many years she was a member of the Brooklyn Bayridge Danish-Norwegian church.

McFARLAND.—George I. McFarland, born May 25, 1871, in Memphis, Tenn.; died in Los Angeles, Calif., July 25, 1960. For 60 years he had been a church member. He last held membership in the Van Nuys church. He is survived by his wife at the Azusa Sanitarium; a son, Kermit, of Tennessee; and a niece, Dorothy Custer of Sherman Oaks, Calif.

McLELLAN.—Bertha Venz McLellan, born Feb. 27, 1889, near Charles City, Iowa; died in Los Angeles, Calif., July 21, 1960. She had lived in Pasadena for 30 years, and most of that time was a church member. The mourners are a son, Joe; two grandchildren; four great-grandchildren; four brothers and two sisters in Iowa.

MILLER.—Harriet Wyatt Miller, born Nov. 7, 1895, in Tenn.; died in Rossville, Ga., July 23, 1960. She was a member of the Pasadena, Calif., church. Left to cherish her memory is a daughter, Dorothy Lowry of Glendora, Calif.

MOORE.—Howard B. Moore, born Nov. 11, 1866, at Waverly, Ohio; died May 8, 1960, in San Diego, Calif. Dr. Moore is survived by his wife, Jennie M.; a son, James; two daughters, Ruth West and Esther Hundt; and a brother, William E. Moore. [Obituary received Aug. 22, 1960.—Eds.]

NEWCORBE.—J. Roy Newcombe, born Jan. 29, 1884, in Watertown, S. Dak.; died in College Place, Wash., Aug. 19, 1960. He was a member of the College Place church for many years. The mourners are his wife, Maybelle Newcombe of College Place; two daughters, Mrs. Julius Riffel of College Place, and Mrs. Lester Hilde of Clear Lake, Wash.; two stepdaughters, Mrs. Wayne Jaeger of College Place, and Mrs. Lowell Bock of Moncton, N.B., Canada; a grandchild; five stepgrandchildren; two brothers, Frank of Salem, Oreg., and Ira of Meadow Vista, Calif.; and two sisters, Mrs. Erma Page of College Place, and Mrs. Lee Johnston of Portland, Oreg.

OLSEN.—Alfred Berthier Olsen, born June 26, 1869, at Fort Atkinson, Wis.; died Aug. 8, 1960, at Loma Linda, Calif. He was the son of Elder Ole A. Olsen. One of a group of young people trained at the University of Michigan, Dr. Olsen helped to form the American Medical Missionary College at Battle Creek, Michigan. He and his brother, Dr. M. E. Olsen, started the British *Good Health Magazine* in 1901. In 1902 he married Mary Huntington Poole, M.D. He was superintendent of the Caterham Sanitarium in Surrey from 1901 to 1919. On returning to the United States, he specialized in psychiatry and served on the staff of the Harding Sanitarium, the Battle Creek Sanitarium, the Wabash Valley Sanitarium, and the Hinsdale Sanitarium. In 1927 he studied in Vienna. He retired at Loma Linda with his wife, who survives. Other survivors are his children, Clarence W. Olsen, M.D., of Los Angeles, Calif.; Richard E. Olsen, M.D., of Bloomfield Hills, Mich.; Humphrey A. Olsen of Rome, Ga.; and Gertrude Olsen Saxman, M.D., of Georgetown, Minn.; 13 grandchildren; and four great-grandchildren.

OWEN.—Edith Owen, died July 27, 1960, at the age of 48. She was a member of the Tomahawk church in Wisconsin. She was baptized in 1947 by Elder H. R. Coats. Besides her husband, Howard Owen, she is survived by a daughter, Mrs. Roger Schumburger of Minneapolis, Ind.; four grandchildren including Mrs. Donna Jones of Indianapolis, Ind., and Mrs. Robert Robards of Lincoln, Nebr.; her parents; and a brother.

PEASE.—Samuel A. Pease, born July 14, 1873, at Round Prairie, Minn.; died at Downey, Calif., July 22, 1960. The family pioneered in Minnesota, where his parents became Adventists in 1875. Later they moved to South Dakota, where Sam was baptized by Elder Luther Warren. He attended a young people's convention held at Bridgewater. He was a member of the Redondo Beach church, Calif., at the time of his death. He was married to Cora Runcless, and later to Anna Graham. The survivors are three daughters, Susie Bidwell, Lillian Bidwell, Emma Hart; a stepdaughter, Opal Jones; eight grandchildren; 21 great-grandchildren; and two sisters, Lulu P. Wilcox and Emma Black.

POTTS.—Enos A. Potts, born in 1891 at Parsons, Kans.; died at La Puente, Calif. He was graduated from the College of Medical Evangelists in 1922, and for 23 years practiced medicine in Detroit, Mich. In 1948 he took up practice in La Puente, Calif. The survivors are his wife; a son, Dr. Douglas Potts; a daughter, Dr. Effie Jean Potts Ketting; and a brother, James, of Modesto, Calif.

REEDER.—Melba Mae Mattox Reeder, born Nov. 8, 1903, in Missouri; died July 24, 1960. At the age of 12 she was baptized. She attended Oswego, Kans., academy, and was graduated from Union College in 1923. That year she married Dwight C. Reeder, and in the autumn began teaching at Ketchum Junior Academy, Ketchum, Okla., where she taught for six or seven years. She later taught at Oak Park Academy, Nevada, Iowa. Sixteen years ago they moved to Arlington, Calif. Surviving are her husband; one son, Samuel K. Reeder of La Sierra; one daughter, Nancy Sage of La Sierra; four grandchildren; and three sisters, Lillian Gagnat of Long Beach, Mildred Hanigan and Marie Fagan of San Pedro.

RESZ.—Joseph Allen Resz, born March 4, 1942; died July 13, 1960. He was baptized in 1952, and on May 21, 1960, was married to Louella Marie Dever. They both died as the result of an automobile accident. Mourners include his parents, Mr. and Mrs. Victor Resz; two brothers, LeRoy and Tommy; a

sister, Patty; and grandparents, Mr. and Mrs. Ed Resz, all of Butler, Mo.

ROBERTS.—Sarah Lloyd Roberts, born April 16, 1863, near Van Mines, Wales; died May 31, 1960. In 1882 she with her family emigrated to the United States, settling in Plymouth, Pa. She married Robert Roberts and they accepted the truth through the efforts of Elder George Engleberger. In 1914, soon after the death of her husband, she and her children went to Los Angeles, Calif. She was a member of the Los Angeles Central church for 47 years. The survivors are two sons, Edgar L. and Oswald H.; two daughters, Beatrice Prout and Florence Horner; six grandchildren; 12 great-grandchildren; and a brother, David Lloyd.

SANDRIDGE.—Julia Anna Sandridge, born March 29, 1885, in Albemarle County, Va.; died July 15, 1960, at Takoma Park, Md. She accepted the truth under the labors of Elders W. B. Hill and Andrew Fearning in 1933, and was a member of the Staunton, Va., church until 1943, when she transferred to Waynesboro, Va. She will be missed by those who knew and loved her, and will be remembered for her unselfish interest in others. Surviving are her husband, John A. Sandridge, Waynesboro, Va.; children, Bernice Sandridge, Waynesboro, Va., Earl Sandridge, Harrisonburg, Va., and Mrs. G. LaVerne Hirsch, Washington, D.C.; and six grandchildren.

SCHIMKE.—Mary Martin Schimke, born Dec. 17, 1891, in Russia; died in Vancouver, Wash., Aug. 3, 1960. The family settled in North Dakota in 1892. In 1911 she married Jacob Schimke, and in 1936 they settled at College Place, Wash. About 1939 she moved to Battle Ground. She was a member of the Meadow Glade church. Left to cherish her memory are her husband of Battle Ground; a son, Elder Albert Schimke of Detroit, Mich.; three grandchildren; two brothers, Mike Martin of Frederick, S.D., and Rudolph Martin of Aberdeen, S. Dak.; two sisters, Matilda Leet of Detroit, Mich., and Lydia Burton of Castle Rock, Minn.; and an aunt, Louise Retzlaff of California.

SCHULTE.—Louis Herman Schulte, born March 22, 1875, near Washington, Mo.; died March 29, 1960, at Clinton, Mo. He united with the church at the age of 20. Left to cherish his memory are his wife; a brother, Lefe of Dexter, Mo., and a sister, Augusta Lipke, a missionary in South America. [Obituary received Aug. 4, 1960.—Eds.]

SHEARER.—Agnetta Shearer, born Dec. 25, 1880, in South Dakota; died in Toppensish, Wash., April 15, 1960. Her husband was Frank Shearer. Those who survive are four sons, Dr. Frank and Dr. Ed Shearer of Toppensish, Wash., Dr. Robert and Dr. Paul of Glendale, Calif. (Dr. Robert spent one term of service in India and now is an instructor at CME); four daughters, Mary Mowery of Toppensish, Wash., Nettie Walker of Roston, Sask., Canada, Elsie Wood of Laguna Beach, Calif., and Eva Taylor of Glendale, Calif. [Obituary received Aug. 4, 1960.—Eds.]

SNOW.—Margaret Owen Snow, born June 17, 1880, in Monroe County, Mich.; died Aug. 6, 1960, in Mentone, Calif. Her parents were among the pioneers in this message in Michigan. Her father, Elder Baxter Owen, was a cousin to W. K. Kellogg. Of her mother, Sister White once said, "If Sister Owen remains faithful as she is now, she will be saved." Margaret and her husband, Carl Snow, went as self-supporting missionaries to Honduras in Central America. In 1944 she moved to Loma Linda to live with her only remaining sister, Alice Rittenhouse. Surviving are an adopted daughter, Virginia Acosta; and four grandchildren.

STOW.—Bertha Haub Stow, born Sept. 20, 1884, near Fairfield, Calif.; died July 16, 1960, as the result of an automobile accident. She graduated from nurse's training at St. Helena Sanitarium and Hospital in 1909. In 1910 she married Edwin F. Stow, who was employed at the St. Helena Sanitarium from 1906 to 1942. Survivors are two brothers, Oscar Haub of Albion, Calif., and Chester Haub of Healdsburg, Calif.; and a sister, Millie Moore of Sacramento, Calif.

STOW.—Edwin Fletcher Stow, born April 26, 1882, in Loyal, Wis.; died July 16, 1960, as the result of an automobile accident. He studied nursing at the Battle Creek Sanitarium, and in 1906 connected with the St. Helena Sanitarium, where he was in charge of the X-ray, electrotherapy, and pharmacy departments. He married Bertha Haub in 1910. In 1942 they moved to Sacramento, and he was employed by the Western Surgical Company branch. They retired in 1950 to Camino, Calif. Left to mourn is a sister, Iva Dell Thompson.

STRADER.—Henry Wade Strader, born Nov. 25, 1871; died in Ardmore, Okla., July 26, 1960. He accepted the truth as a young man. The survivors are his wife; two sons, Glenn and Kent; four daughters, Edna Walker, Hazel Schmidt, Alma Chatfield, and Geraldine Belz; five grandchildren; and one great-grandchild.

STRATTON.—Mearl L. Stratton, born Feb. 13, 1918, in College Place, Wash.; died in College Place, July 3, 1960. The survivors are his wife, Bernice Stratton; two daughters, Merlene and Bonnie Lou; a son, Ronald, all of College Place; his parents, Elder and Mrs. F. E. Stratton of College Place; a brother, Eldon Stratton of Portland, Oreg.; two sisters, Mrs. Donald Belding of Albany, Oreg., and Mrs. Arno Fluhr of Walla Walla, Wash.

ULVICK.—Florence Ulvick, born Aug. 31, 1894,

in St. Louis, Mo.; died July 9, 1960, in Minneapolis, Minn. In 1921 she married George Ulvick, and they united with the church in 1934. She leaves her husband; a daughter, Marcelaine Rouse of Whittier, Calif.; and five sisters, Miss Clara and Miss Minna Roth, Mrs. Emily Peterson, Mrs. Katherine Metcalf, and Mrs. Ida Stage.

WALLNER.—Agnes Schoonoven Wallner, born March 30, 1888, at Pipestone, Minn.; died at Brewster, Wash., Aug. 17, 1960. In 1910 she married Joseph Wallner. In 1916 she accepted the truth, and 28 years later she was able to win her husband to Christ. Three daughters, all nurses, survive. They are Maizie Williams of Bridgeport, Wash., Dorothy Lamberton of Brewster, Wash., and Ruth Grosboll of Longmont, Colo. Other survivors are ten grandchildren; three brothers, Mike, Chris, and Arthur Schoonoven; and six sisters, Eva Smith, Minney Money, Anna Janshen, Christina Reeve, Grace Ritz, and Lydia Kappel.

WEISZ.—Emanuel Weisz, born Sept. 1, 1891, in Rumania; died July 8, 1960, in Mabton, Wash. He came to the United States in 1906, settling in Eureka, S. Dak. In 1914 he married Mary Judd, and they accepted the truth in 1919. For the past 25 years they have lived at Yakima County, Wash. Left to mourn are his wife; four sons, Herman, Emil, Teofild, and Henry; and two daughters, Edna and Iva.

WUERSTLIN.—Karl Wuerstlin, born March 31, 1886, in Germany; died at Westminster, Md., July 23, 1960, while assisting at the dedication of an organ he and his wife had donated to the Westminster church. He accepted the truth as a result of the labors of Elder Benjamin Miller in Brooklyn, N.Y. For more than 41 years he was a church member. The survivors are his wife, Katie Wuerstlin of Taneytown, Md.; three sons, Oscar, Daniel, and Edwin of Takoma Park, Md.; and ten grandchildren.

ZAGER.—Matilda Quade Zager, born April 23, 1883, near West Bend, Wis.; died April 10, 1960, at Takoma Park, Md. In 1911 she married Walter Zager. Those who cherish her memory are her husband, Walter Zager of Damascus, Md.; two sons, Carl of Takoma Park, Md., and Earl, a minister in the Ohio Conference; and a daughter, Martha Rodrigues of California; and four grandchildren. (Obituary received Aug. 5, 1960.—Eds.)

NOTICES

Literature Requests

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

Wilajo Hietanen, 403 First St., Manistee, Mich., wishes clean copies of *Life and Health*, *These Times*, *Liberty*, and *Listen*, but no youth or children's papers, for use in a laundromat.

WANTED: *These Times*, *Signs*, *Message*, *Listen*, and children's books, by Mrs. F. C. McCune, 1307 W. Malone, San Antonio 11, Tex. She does not need *Guide*, *Instructor*, or *Little Friend* at this time.

Used Bibles in good condition urgently needed, also *These Times*, by Registrar, Seventh-day Adventist High School, "The Retreat," Roorkee, U.P., India.

Raymond C. Hill, Mountain View College, College Heights, Malababay, Bukidnon, P.I., needs S.S. *Quarterlies* for all divisions (these should be sent immediately after they have served in the United States, since the Philippines is six months behind the U.S.A.), *Worker*, children's and youth papers, *Review*, *Signs*, *These Times*, old Bibles, and other literature.

Prisoners Gospel League, 1224 Seventh Ave., SW., Hickory, N.C., wishes an unlimited supply of small books, tracts, and other literature to supply 3,500 penal institutions in the U.S., Canada, Africa, and British Isles.

R. L. Rowe, Spicer College, Ganeshkhind, Poona 7, India, wishes *Review*, *Instructor*, *Life and Health*, old Bibles, small books, *Message*, *These Times*, *Signs*, *Present Truth*, and other literature.

Silby H. Coe, Box 34, Georgetown, Grand Cayman Island, B.W.I., needs copies of *The Marked Bible* for lending purposes.

Send small books, *Little Friend*, *My Bible Story*, *These Times*, *Guide*, *Listen*, *Instructor*, *Worker*, *Review*, S.S. *Quarterlies*, songbooks, picture cards, *MV Kit*, *Life and Health*, old Bibles, S.S. supplies, tracts, *Signs*, *Present Truth*, *Message*, *Go*, *Liberty* to the following:

Valentine G. Villanueva, Dancalan, Ilog, Negros Occidental, P.I.

Minerva Fortu, Odiongan, Remblon, Philippines. Leoncio Limpiado, Milbuk, Palimbang, Cotabato, P.I.

Roberto Sudario, Mabubay Ponaba, Davao, Mindanao, P.I.

Helen G. Auellano, Old Sagay, Negros Occidental, P.I.

Simplicio A. Emverda, Molove, Zamboanga del Sur, P.I.

Mrs. C. Mason, Stanton Rd., Morant Bay P.O., Jamaica, W.I.

J. A. James, Southfield P.O., Jamaica, W.I.

Cecilia Tiosan, 886 Baesa St., Caloocan, Rizal, P.I.

Nemesio O. Sulapas, P.O. Box 1592, Manila San. and Hosp., Manila, P.I.

Mrs. Onbeling Sacay, Mheng, Cotabato, P.I.

Elesio Aropol, Bansalan, Davao, Mindanao, P.I., wishes a continuous supply of *Life and Health*, *These Times*, *Liberty*, *Listen*, *Signs*, *Review*, *Instructor*, *Guide*, *Worker*, *MV Kit*, tracts, S.S. *Quarterlies*, *Little Friend*, *Primary Treasure*, Christian Home Calendar, children's stories, finger plays, children's songs, old Bibles, songbooks, *Message*, *Go*, *Midget*, Bible games, small books, picture cards, used greeting cards.

Youth and children's papers, *These Times*, *Listen*, *Review*, S.S. supplies are needed by Violeta de la Cruz, Philippine Union College, Box 1772, Manila, P.I.

WANTED: *These Times*, *Worker*, *Signs*, *Liberty*, *Life and Health*, *Go*, *Instructor*, *Guide*, used Bibles, small books, songbooks, S.S. *Quarterlies*, *Review*, *Little Friend*, by:

Angelica C. Jamandion, Km. 114, Paco, Kidapawan, Cotabato, P.I.

Bartolome P. Pilotin, Labu, General Santos, Cotabato, P.I.

Paulina Pilotin, Lagao, General Santos, Cotabato, P.I.

Juliet Rigor, Canla on, Negros Oriental, P.I.

Leandro Figuera, Gomez St., Pagbilao, Quezon, P.I.

Melecio Alcantara, Railroad, Pagbilao, Quezon, P.I.

Aurora Bobila, Box 1772, Philippine Union College, Manila, P.I.

Ruth Abejar, Box 1772, Philippine Union College, Manila, P.I.

Aida Recibe, Box 1772, Philippine Union College, Manila, P.I.

Rebecca de la Cruz, Box 1772, Philippine Union College, Manila, P.I.

Isaías D. Fallasa, 159-A.B. Luzuriaga St., Bacolod City, P.I.

Norma M. Puing, Cabiguanhan Sagay, Negros Occidental, P.I.

Lucina Fontecilla, Calima, Pola, Or. Mindanao, P.I.

Sel Doronila, Quezon, 41 St., Sagay, Negros Occidental, P.I.

Edgar Tull, Jr., 12010 Dewey Rd., Silver Spring, Md., desires *Signs*, *These Times*, *Liberty*, and *Life and Health*.

H. B. Cooper, Rt. 1, Box 634, St. Helena, Calif., (not *Sanitarium, Calif.*, as published in error last month), desires all types of religious literature including picture cards and *Review*.

C. C. Kurunathan, Seventh-day Adventist Mission, 6/1 Bailey Road, Batticaloa, Ceylon, wishes literature.

ANSWERS TO

Your Denominational IQ

(Page 15)

1-c; 2-d; 3-a; 4-e; 5-b.
Rating: 5 correct, excellent; 4, very good; 3, average; 2, not so good; 1 or none, better do some studying.

Church Calendar FOR 1960

Neighborhood Evangelism	October 1
Church Home Missionary Offering	October 1
Voice of Prophecy Offering	October 8
Sabbath School Visitors' Day	October 8
<i>Review and Herald</i> Campaign	October 15-November 12
Temperance Day Offering	October 29
Witnessing Laymen	November 5
Church Home Missionary Offering	November 5
Week of Prayer	November 12-19
Week of Sacrifice Offering	November 19
Ingathering Campaign for 1961	November 26, 1960-January 14, 1961
Home Missionary Day	December 3
Church Home Missionary Offering	December 3
Thirtieth Sabbath Offering (Christmas Offering)	December 24

SABBATH SCHOOL Activities

Branch Sabbath School Courage

A faithful member joined a group of fellow members in the vestibule of the church but left hurriedly after a few moments. Later, when asked why he did not stay and take part in the conversation, he replied, "Those members were all busy talking about troubles and obstacles and why branch Sabbath schools cannot be conducted in this community. So many were expressing negative thoughts that I feared if I had remained there I would have been affected by their poison. Negative-thinking men definitely affect other men. Personally, I prefer to

associate with people who talk about what they can do and what they plan to do with God's help. They nourish me mentally far more than those who talk about what cannot be done, no matter how good their excuses may be. I chose to get away before I got to thinking the same kind of thoughts."

When I heard this experience I said in my heart, "May this brother's tribe increase!" I wish it were possible for each Sabbath school member throughout the entire world field to get the positive attitude and optimistic outlook on life. These negative-thinking and pessimistic people make me think of the locoweeds found in the West. When animals eat these weeds they lose their muscular coordination. They stagger around and lose their sense of proportion. They will rear up and make a great effort to jump over small sticks as if they were high fences.

Dear brethren and sisters, is it not time for us to lift our eyes above discouragement

and think of branch Sabbath schools as one of the greatest missionary opportunities offered to us? The Lord would have us lift our eyes to Him and know that all things are possible through Him. The hour is late. "The night is far spent, the day is at hand." The voices of scientists, educators, and religious leaders speak the language of alarmists. The cry for help is becoming desperate.

I want to appeal earnestly to every Sabbath school member and church officer to put his shoulder to the wheel and make this year the most outstanding ever in our branch Sabbath school experience.

My burden is that this program not be halted until at least one branch Sabbath school or Sunday school is organized by each Sabbath school. Give of your best to the Master. It is our earnest hope that each church throughout the world field will be able to report victory on this point in the immediate future.

G. R. NASH

Sabbath School Lesson Help

By HARRY W. LOWE, General Conference Field Secretary

FOR SABBATH, OCTOBER 15, 1960

Christ Our Saviour

[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 fields of Bethlehem Ephratah rang at night with the announcement that God had good news of peace among men of good will. This good news centered in the birth "this day in the city of David [of] a Saviour, which is Christ the Lord" (Luke 2:11—memory verse).

The first announcement came in the Temple to the priest Zacharias (Luke 1:8-17), and must have recalled Malachi's prophecy of "the Lord of hosts [Jehovah Zebaoth]" coming suddenly to His Temple. This was Christ coming as the Son of God.

The second came to the pious Mary of David's line (Luke 1:26-38), intimating that her child should be both "the Son of the Highest" and the son of "his father David." Compare 1 Chronicles 17:11-14.

The third and final word came to Joseph, destined to be the foster father, and as such to receive the Redeemer (and by faith in Him, redemption), into his house. Jesus is therefore called "Saviour" (Luke 2:11), and would be recognized by the devout as "Immanuel, God with us" (Isa. 7:14). Jesus appeared as the Son of God and the Son of David in order to become the Redeemer.

1. The Salvation of Man

1 PETER 1:18, 19. "Ye were not redeemed with corruptible things, . . . but with the precious blood of Christ." Paul reasoned that because we "are bought with a price" we must therefore glorify God with body and spirit, because we are His (1 Cor. 6:20). "Ye are bought with a price" also occurs in 1 Corinthians 7:23. In Philipians 1:20 Paul's hope was that "Christ shall be magnified in my body, whether it be by life, or by death." The nature of redeeming grace is that the believer rejoices in life, and fears not even death.

HEBREWS 2:2, 3. "If the word spoken by angels was steadfast, . . . how shall we escape, if we neglect so great salvation?" Based on passages like Deuteronomy 33:2; Psalm 68:17, the Jews believed that Moses received the law through the mediation of angels. Compare Acts 7:53: "Who have received the law by the disposition of angels;" Galatians 3:19: "It was ordained by angels in the hand of a mediator." In Hebrews 10:28, 29 the author reasons that if men died without appeal to mercy for the sins contrary to Mosaic law, how much more severe judgment can be expected for sins immeasurably worse than those!

MATTHEW 16:26. "What is a man

profited, if he shall gain the whole world, and lose his own soul?" "The Saviour saw that men were absorbed in getting gain, and were losing sight of eternal realities. He undertook to correct this evil. He sought to break the infatuating spell that was paralyzing the soul."—*Christ's Object Lessons*, p. 106.

2. Man's Salvation of Interest to All Heaven

EZEKIEL 33:11. "I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." It is not typical of God as revealed in the Old Testament to desire the death of the sinner, nor does the destruction of created life honor Him. "To our merciful God the act of punishment is a strange act."—*Patriarchs and Prophets*, p. 628.

JOHN 3:16. "God so loved the world, that he gave his only begotten Son." Both Father and Son were involved in this drama of the ages. Here it is said that God gave His Son. In Galatians 1:4 we read: "Who [Jesus Christ] gave himself for our sins." This is an instance of unity of action in the Godhead, for although this is said to be "according to the will of God and our Father," "this was a voluntary sacrifice. Jesus might have remained at the Father's side."—*The Desire of Ages*, p. 22.

ROMANS 8:26. "The Spirit also helpeth our infirmities." The Holy Spirit here interprets human need before God, for our spiritual weakness is such that we are too weak to know even what to pray for. We must not only pray in Christ's name, but by the inspiration of the Holy Spirit. This explains what is meant when it is said that the Spirit "maketh intercession for us with groanings which cannot be uttered."

HEBREWS 1:14. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Angels are God's servants and stand, as it were, in His presence awaiting every assignment for service. Compare Luke 1:19: "I am Gabriel, that stand in the presence of God; and am sent to speak unto thee." Thus the Father, Son, Holy Spirit, and the angels are deeply involved and interested in human redemption.

3. Salvation a Universal Need

ROMANS 3:23. "All have sinned, and come short of the glory of God." Compare Romans 5:12. Because all have sinned, all men are lost. This universal need is provided for by the "faith of Jesus Christ unto all and upon all them that believe." "For there is no difference" is a humbling,

leveling thought. It is used also in chapter 10, verse 12, in the same connection.

The New Testament corroborates the Old Testament assertion: "The heart is deceitful above all things, and desperately corrupt" (Jer. 17:9, R.S.V.). It also clearly reveals what the Old Testament mentions mainly as a prophecy of the future, namely, that all who believe in the atoning sacrifice of Christ are accepted as righteous in God's sight (Romans 3:22). Compare Isaiah 28:16; Hebrews 2:4, 14.

JEREMIAH 13:23. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." The impossible is here set forth in the terms of man's complete helplessness. Left to himself, man is hopelessly lost. "There is help for us only in God. We must not wait for stronger persuasions, for better opportunities, or for holier tempers. We can do nothing of ourselves. We must come to Christ just as we are."—*Steps to Christ*, p. 31.

4. Salvation a Gift From God

MATTHEW 1:21. "Thou shalt call his name Jesus: for he shall save his people from their sins." This name was common until it became hallowed in the unique God-man. It is the only name "under heaven given among men, whereby we must be saved" (Acts 4:12). *Jesus* is the name mostly used for Him in the Gospels, during His humiliation among men. *Christ* is more common in the Epistles, where He is the ascended, exalted One, having brought redemption to all who believe.

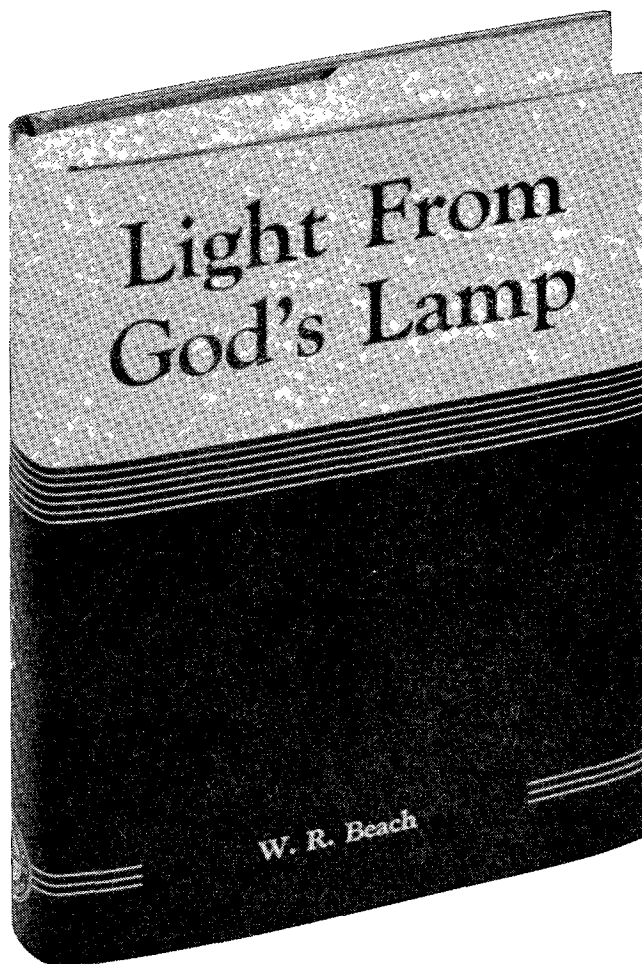
HEBREWS 1:8. "Thy throne, O God, is for ever and ever." Many authorities see these words of Psalm 45:6, 7 as an address to the Messianic King, and thus to the Divine One. He was the Emmanuel of Isaiah 7:14 and Matthew 1:23, the One "who did no sin" (1 Peter 2:22). Humanity, divinity, and sinlessness were the basis of Christ's freely offered redemption. "It required both the divine and the human to bring salvation to the world."—*The Desire of Ages*, p. 296.

5. Salvation Is Personal

REVELATION 3:20. "If any man hear my voice, and open the door, I will come in to him." "The one unique new fact that Christianity brought into this world is the fact that God is the seeker of men. . . . Here there is the picture of the seeking God, the knocking Christ, Christ the suppliant lover, Christ searching for sinful men, who did not want Him. Surely love can go no further than that."—WILLIAM BARCLAY, *The Revelation of John*, p. 162. Compare Revelation 22:17.

JEREMIAH 8:20. "The harvest is past, the summer is ended, and we are not saved." If free salvation to all is a matter of personal acceptance, it follows that eternal loss results from personal rejection. Speaking of the personal experience of "wholesome, cheerful, grateful Christians, led by God into clearer and still clearer light," Ellen G. White says: "If this is not their experience, they will be among those whose voices will one day be raised in the bitter lamentation: 'The harvest is past, the summer is ended, and my soul is not saved!'"—*Testimonies*, vol. 9, p. 48.

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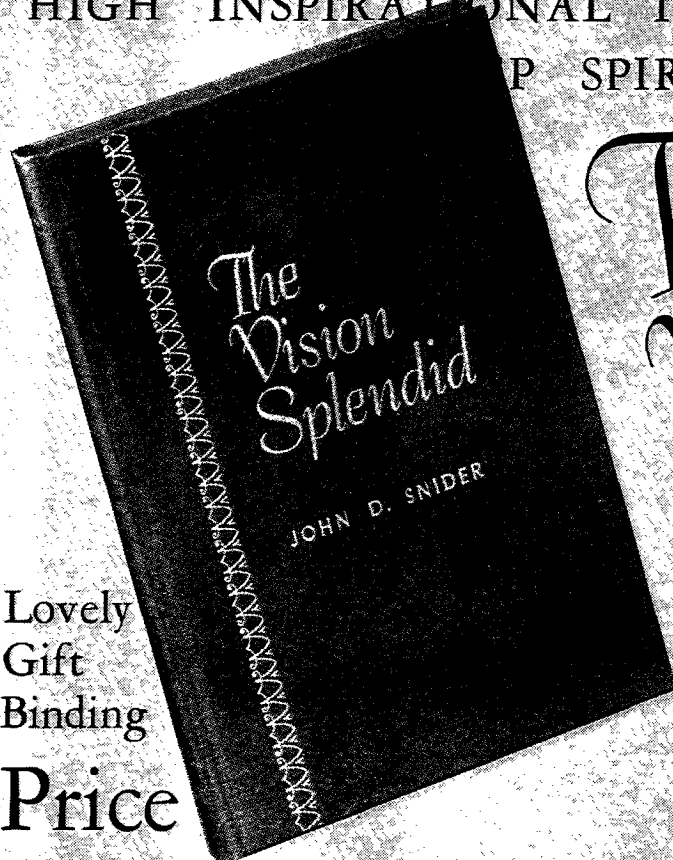
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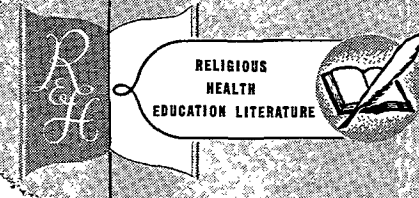
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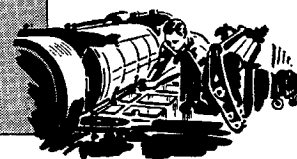
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Encouraging Developments In Academies

Enrollment in the academies of the North American Division is on the upswing. An increase of 6 per cent has been made for the past two school years. An all-time high of 13,685 students enrolled in the senior academies during the 1959-1960 academic year, approximately 90 per cent being baptized members of the Seventh-day Adventist Church. The academies reported 254 baptisms during the past school year. A total of 10,048 students were enrolled in the boarding academies.

The average enrollment among the 76 reporting academies was approximately 180 students. Twelve of the academies had enrollments of well over 300 students each.

Two years of foreign language, at least, are taught in 61 academies, three years in two academies, and four years in one school. Thirty-seven academies are offering three years of mathematics, and 32 academies offer at least three years of science—biology, chemistry, and physics. Agriculture is taught in 16 academies, auto mechanics in 24, and bookkeeping in 57, to mention only a few of the academic and vocational offerings.

We thank God for our faithful teachers and responsive students, and pray that our Adventist youth may go forth "strong to think and to act, . . . who possess breadth of mind, clearness of thought, and the courage of their convictions."—*Education*, p. 18.

T. S. GERATY

European Youth Congress

Zurich, largest city in Switzerland, situated at the north end of the lake that carries its name, was the site on August 2-7 of the European Youth Congress for German-speaking young people of the Central and Southern European divisions.

The finest *kongresshaus* in a city famed for its buildings was reserved for 2,000 Missionary Volunteers from Germany, Austria, and Switzerland who came with their folk songs, folklore, and folk costumes to enliven a fellowship that sparkled with the vitality of Missionary Volunteers.

This great meeting was an example of excellence in organization and pre-

sented to our German-speaking youth a challenge for their future. Three hundred twenty-four young people who had not yet been baptized were ready when God spoke to their hearts on the Sabbath day. On the closing day of the congress 120 Missionary Volunteers responded to the call for service.

Marius Fridlin, host division president, and Wilhelm Mueller, president of the Central European Division, and their staffs supported actively the congress with their presence and participation on the program. Paul Steiner, MV secretary of the Southern European Division, and Eberhard Fishdick, MV secretary of the Central European Division, demonstrated outstanding collaboration and finesse in the production of this convocation in behalf of our Missionary Volunteers.

THEODORE LUCAS

All-European Institute Meets in Paris

The sixth annual session of the All-European Institute of Scientific Studies for the Prevention of Alcoholism was, on the invitation of the Ministry of Public Health, conducted in Paris, France, in the newly constructed UNESCO Buildings, June 13-24.

One hundred fifty were enrolled from 22 countries. Simultaneous-translation facilities made it possible for those in attendance to pick up their earphones and listen to the lectures in the language of their choice, either German, French, or English.

Three basic lectures were presented each morning. The afternoons were devoted to discussion of the topics presented in the morning lectures. Monitors were appointed for each period, and the lecturers answered questions and discussed further such materials as had not been fully explained in the morning lecture.

The All-European Institute is conducted by the European Bloc of the International Commission for the Prevention of Alcoholism, in cooperation with the International Bureau Against Alcoholism. The All-European Institute serves the Central, Northern, and Southern European divisions.

The seventh session will be conducted in Amsterdam next June.

W. A. SCHARFFENBERG

Death of J. J. Strahle

J. J. Strahle, known around the world, died at his home in California on Sunday, September 18. He served as publishing department secretary in several world divisions: the Far East, China, and Northern Europe, and for 12 years was associate secretary of the Publishing Department of the General Conference. To his sorrowing family we extend our sympathy. A life sketch will appear later.

R. ALLAN ANDERSON

Voice of Prophecy Offering—October 8

Again we come to our people for an offering for the purpose of continuing the Voice of Prophecy programs on the air and for the operation of its Bible Correspondence School.

Through the years God has blessed the Voice of Prophecy, and a tremendous impact has been made upon thousands of radio listeners weekly. We are thankful to God for what has been accomplished, for the interest that has been developed, and for the souls that have been won.

I know that our people desire the Voice of Prophecy work to continue without interruption. So that this may be possible, each member of the church is invited to make a generous contribution when the Voice of Prophecy offering is taken up in our churches on October 8. May God bless you as you give of your means for the finishing of the work.

C. L. TORREY

On the Air in Thailand

On Sunday, August 7, the English Voice of Prophecy program was released for the first time on one of Thailand's best radio stations, according to Wayne A. Martin, president of Thailand Mission. While Elder Martin rejoices in this forward step, he feels that it is desirable also to have the program in the principal language of the country. Earnest efforts are being made to find the right "voice," and appropriate music is being translated for future broadcasts in the Thai language. Remember this new broadcast in your prayers.

JAMES E. CHASE