

THE ADVENT SABBATH

REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



Rainbows

By Inez Storie Carr

In radiant colors God painted high
A beautiful rainbow in the sky
Where man's inventions cannot reach
Or change the lesson He would teach.

In our hearts His artist brush,
If not given an evil thrust,
Will paint the glory of heaven in us
And trim with tints of faith and trust.

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TO OUR CONTRIBUTORS

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 An out-of-date report is not news, and is not acceptable.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

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ON THE Religious Front

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

Moscow Radio Assails Adventists

✓ Radio Moscow sharply attacked Seventh-day Adventists living in the USSR, charging that their teachings are "extremely harmful to the people and nation." Their doctrines are harmful, the broadcast declared, "because they still teach of the coming kingship of Christ and tell believers to ignore their daily tasks, thus handicapping the national economy." By refusing to do any work on Saturdays, Adventists regularly cause great difficulties in their areas, the broadcast added. It concluded by calling for administrative measures against the sect, since "the State cannot adapt the working arrangements of factories and industries to the demands of individual religious organizations and believers."

More Bartenders Than Clergymen in U.S.

✓ The United States has fewer clergymen than it has bartenders. The nation has 193,467 bartenders and only 167,471 clergymen, according to statistics on occupations and professions published in the annual edition of the Statistical Abstract of the United States, published by the Census Bureau. Another fact disclosed by the Census Bureau of concern to churchmen is that nearly 3 million mothers with children under 12 years of age now hold full-time jobs (35 hours a week or more) outside the home to help supplement the family income. This is the largest number ever reported.

Christianity Seen Least Influential Force in Africa

✓ Christianity is running last among five powerful forces racing to influence or control Africa, the retiring moderator of the United Church of Canada told commissioners (delegates) to its nineteenth biennial General Council in Edmonton, Alberta, Canada. Dr. Angus J. MacQueen, of London, Ontario, named the other four forces as nationalism, Communism, secularism, and Islam.

U.S. Catholic Plans for Latin America Announced

✓ Plans for a concentrated effort by the Roman Catholic Church in the United States to aid the Church in Latin America during the next ten years were reported to mission leaders at the eleventh annual meeting of the Mission Secretariat in Washington, D.C. The Rev. John J. Considine, M.M., director of the recently formed Latin America Bureau of the National Catholic Welfare Conference, said the American Catholic effort will include the establishment of 50 new colleges in Latin America, the recruitment of at least 1,000 priests, brothers, and sisters to serve in that area, and the enlistment of lay apostles in accordance with the Vatican call for "Papal Volunteers" to assist missionaries in Latin America.

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REVIEW AND HERALD



• EDITORIALS •

God and the Innocent

Nine-year-old Magdalena Urdaneta, from Venezuela, was having a wonderful time sight-seeing in the United States last month. How exciting everything was! The days seemed scarcely long enough to do all the things she wanted to do and go to all the places she wanted to see.

Magdalena had been looking forward to this trip for a long time—ever since her parents promised that she could go with them if she got high grades in school. Now she was enjoying the reward of her hard study.

One day Magdalena and her parents were quietly having lunch in a West Side café in New York. The restaurant was crowded, but the happy little girl from Venezuela paid little attention to her surroundings—she was too busy eating and chatting with her parents.

Suddenly there were loud voices at a nearby table. The politics of a neighboring nation were being discussed. Erelong there was a fight. The restaurant seemed to erupt with violence. Beer bottles were thrown. Someone whipped out a pistol and fired several shots. One bullet hit a man in the shoulder; another struck Magdalena in the back. The little girl, mortally wounded, was given the best of care, but sixteen hours later she died. Her holiday was over. Magdalena's tourist parents—who had never even been interested in the political issues that precipitated the fight in the café—sadly took their daughter's body and flew home to Venezuela.

We recount this story for one purpose only—to illustrate the fact that in this life innocent people are not exempt from the results of sin and the law of cause and effect. Little Magdalena happened to be in the path of a stray bullet, and she died. Likewise, thousands of people die on American highways each year, not because they were driving carelessly but because someone else was—perhaps someone whose liquor-confused brain was unable to form quick and accurate judgments. Thousands of children will never be emotionally stable because their parents disregard the lifetime permanence of the marriage vows and take the "easy" way out—divorce.

Our sense of justice is outraged as we see innocent people suffer, yet we cannot change this aspect of the world in which we live. We can only seek to lend a friendly hand to the distressed, to bring comfort to the sorrowing, to bind up the wounds of the brokenhearted.

Christians Not Exempt

Christians sometimes wonder why their lives seem as full of trouble and inequities as in the days when they were serving the world. Subconsciously they feel that God should spare His children from trouble.

It is true that Christians can escape some difficulties merely by obeying God's laws—both natural and moral. It is also true that some difficulties cannot be evaded. Nor does God often perform miracles to spare His people from the hazards and sorrows that are the common lot of man in this sin-cursed world.

This does not mean that God is indifferent to the woes that afflict His people. On the contrary, His heart is touched with their grief. Of His relations with ancient Israel it is written: "In all their affliction he was af-

flicted" (Isa. 63:9). And of Jesus we read: "We have not an high priest which cannot be touched with the feeling of our infirmities" (Heb. 4:15).

Instead of exempting us from sorrow and tribulation, God does something better. He promises to be with us. "My presence shall go with thee" (Ex. 33:14). He said to Moses. And the psalmist, grasping this thought, confidently declared: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for *thou art with me*; thy rod and thy staff they comfort me" (Ps. 23:4). Isaiah, the prophet of hope, added this message from the Lord: "When thou passest through the waters, *I will be with thee*" (Isa. 43:2); "Fear thou not; for *I am with thee*" (chap. 41:10).

What can compare with the presence of God! Need we fret under persecution, disappointment, or sorrow if the Eternal is with us? Trouble there will always be in the life of every follower of Christ—"In the world ye shall have tribulation" (John 16:33). Much of the trouble may not be self-caused; the Christian may be merely an innocent bystander—as was Magdalena. It is not particularly important that we escape difficulties, but it is terribly important that we always sense God's presence with us. Then we shall be able to exclaim, as did David:

"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. . . . The Lord of hosts is with us; the God of Jacob is our refuge" (Ps. 46:1-7).

K. H. W.

A Cloud Over the Caribbean

For the first time under the American flag a Roman Catholic political party has been organized—in the predominantly Catholic island territory of Puerto Rico. For the first time American citizens are being urged to vote for a slate of candidates sponsored by the church and committed to securing the enforcement of certain of its teachings by law. This new political organization has chosen to be known as the Christian Action Party (CAP), a name reminiscent of similar church-sponsored political action groups in various European countries.

The new party was born late last spring from the unwillingness of the territorial legislators—mostly Roman Catholic themselves—to enact certain legislation desired by the church. Specifically, they permitted a bill authorizing released time for religious instruction one hour daily in the public schools to die in committee. Thereupon the Very Rev. James P. Davis, then bishop of San Juan and now archbishop of Puerto Rico, told a mass meeting of nearly 100,000 Catholics that they were free to form their own political party. Bishop James McManus, of Ponce, proceeded to mobilize thousands of "the faithful" to affix their signatures to a petition that would register the party for participation in the November election. By the August 28 deadline he had secured 82,027 signatures, a little more than the 10 per cent of all registered voters required by law for launching a new party.

Certain Puerto Rican clergy have been unusually active in support of CAP, and engage openly in attacking the three existing parties and their leaders. Monsignor Grovas, of the San Juan archdiocese, has declared categorically, in print, that no good Roman Catholic will vote for the incumbent governor, Luis Muñoz Marín, himself a Catholic. Monsignor Grovas and other spokesmen for the church boldly defend its right to direct the faithful with respect to political matters, asserting that it is the duty of the Catholic layman, whether as voter or officeholder, to obey their instructions. A vote against the party, it is implied, will constitute a vote against the church.

Catholic opinion in Puerto Rico is sharply divided, and leading laymen are openly expressing displeasure and concern at the turn of events. Despite the fact that 90 per cent of the island's inhabitants are nominally Catholic, it proved impossible in at least ten towns, even with the strong support of the clergy, to persuade 10 per cent of the registered voters to sign the petition. That many throughout the island who signed did so under pressure from the local clergy is evident from their later disavowal of any intention to vote for CAP candidates. *El Mundo*, the island's major daily newspaper, stands opposed to CAP and calls for the clergy to retire from the political arena. The governor has publicly denounced the entrance of the church into politics, and a number of prominent Catholics have published scholarly defenses of their right as laymen to refuse to join the party.

Clericalism and Anticlericalism

Governor Marín and other prominent Catholic civic leaders have warned that by dabbling in politics the church will encourage anticlericalism, of which there have already been numerous outbursts since the new party appeared. Repeatedly the governor has branded its formation as "an error that can have grave consequences on the tranquility of life" in the island, and has reminded the sponsors of CAP that anticlericalism—open hostility toward the church—appears only after the ascendancy of clericalism, which he defines as the use of religious influence to gain political power. Even when Puerto Rico hit economic bottom in the depression of the early 1930's, Communism found no foothold, but CAP opponents warn that it would be naive to think the anticlerical spirit now being aroused is not preparing the way for it.

The spirit of anticlericalism, so often espoused even by Roman Catholics, has been common in various countries of Europe and Latin America for centuries. It is practically unknown in the United States, however, simply for the reason that the American hierarchy has generally remained aloof from open participation in politics. The French Revolution of 1789 and its Communist counterpart in 1917 were fundamentally anticlerical in nature. The battle cry of 1789 was "Crush the wretch!"—meaning, of course, the Roman Catholic Church. The slogan of 1917 was "Religion [specifically, Greek Catholic Christianity] is the opiate of the people." Today, cries of "Vote against the rosary" and "Down with the clergy" are resounding throughout Puerto Rico. Late this summer similar cries of "Down with the Pope" and "Down with priests" came from a mob gathered before a cathedral in Havana, Cuba, during the celebration of High Mass.

The same cause-and-effect relationship between clericalism and anticlericalism is recognized by contemporary Catholic writers in this country. For instance, Editor in Chief Thurston N. Davis, of the national Jesuit weekly *America*, commented in the issue for September 24, 1960: "All too often in history, domination of the State by the forces of religion tends to evoke a rivalry between Church and state that ends in the bitterest anticlericalism and the

ultimate enslavement of religion itself." In similar vein Roman Catholic Jerome G. Kerwin, professor of political science at the University of Chicago, observes in his new book *Catholic Viewpoint on Church and State* that "for centuries, even to our own days, the Catholic Church suffered from the Church-state alliances" and that "what gains there were from such an association were dearly paid for." Past and present difficulties of the Church in lands formerly held by Spain are to him "sad testimony of the consequences of the close alliance between the temporal and the spiritual." The bitter anticlericalism of these Latin lands he attributes in no small part to this source.

Keep a Weather Eye on the Storm Signals

Americans who consider the Constitutional guarantee forever separating church and state a sacred ideal would do well not to be lulled to sleep by the oft-repeated argument "It can't happen here." It is already happening in Puerto Rico, a land by its own choice under the American flag and the American Constitution—as a result of the direct meddling of the Catholic clergy, in their official capacity, in island politics. True, the ominous cloud over the Caribbean may be no larger than a man's hand today, but it portends a storm of devastating intensity by the time it hits the mainland—and that may be sooner than we think. We shall not be well-advised to look with complacency upon the religio-political tempest now brewing in the vicinity of the traditional breeding ground of hurricanes. Let us keep a weather eye on storm signals from the Caribbean.

R. F. C.

From the Editor's Mailbag

A brother inquires as to the truth of a charge that endeavors have been made in the recent past to change certain statements in the writings of Ellen G. White. He placed in our hands a mimeographed document that declares in part:

Some years ago I was dumfounded to discover that men in high position in the denomination had approached the trustees of Mrs. White's writings with a proposition that some statements Sister White had made in regard to the work of Christ in the second apartment of the sanctuary be changed, as they did not agree with the conclusions our leaders had adopted after meeting with evangelical officials who had convinced them that our belief on the sanctuary question was not only wrong but ridiculous.

Since the visit of the men to the vault to have Sister White's records changed to harmonize with the new view, this work of changing our books has been going on. It is done secretly, and we are not told who is doing it or what is being done. But the plan apparently is to make a complete revision of all our books and have them all 'harmonized' with the present views. . . . What assurance have I that if I should buy a copy of a new edition of *The Desire of Ages* it is the same book I have always read? I would naturally wonder what changes have been made, if any. It is most disturbing to me that somebody in Washington should attempt to do such work.

Who wrote this charge, we need not discuss. We are not interested in personalities. Indeed, we would much rather discuss more hopeful and happy matters. But sometimes sorry items must be considered, if for no other reason than that the silence of the church might be understood as meaning that the church has no answer to give, that it is guilty as charged. Unfortunately, the lines quoted above, along with similar material, have been widely circulated. We trust that the following answer to one who has written us can serve as a reply to all others who may have been troubled by this charge.

Our Reply

Two things impress me about this charge: one, its gravity; the other, its groundlessness. I happen to be a member of the board of trustees of the White Estate,

the legal body originally set up under Mrs. White's will as the exclusive custodian of her literary properties. No new editions, no reprints, no new books of compilations of unpublished material, or anything else in this category is brought forth unless and until favorable action has been taken by the White Estate board of trustees. This is another way of saying that in the absence of authorization from the trustees, no mark of any kind, not even a footnote or a cross reference, could be made in her books by any publisher.

Let me, now as a member of the board of trustees of the White Estate, tell you the story of the events that were distorted into the amazing charge before us. Certain of our highly respected brethren at the General Conference had been giving special study to the many-sided subject of the sanctuary. They felt that in a few of the places where Mrs. White writes on this subject it might be well to add footnotes or cross references, just as had been done on other subjects in *Early Writings* long years ago. They reasoned that this would lead the reader to study the sanctuary subject more comprehensively, and thus in better balance. Accordingly, these brethren made a request to this effect to the board of trustees.

High Precedent for Cross References

Now, did they suggest any change in the text of Mrs. White's writings? *They did not.* Let us put that fact down first, clearly and emphatically. Their request that these few footnotes be added was entirely proper. Let that fact also be firmly set down. Further, if the White trustees had acceded to their request, they would have followed a high precedent. Most editions of the Bible have on each page a marginal column of cross references to other passages in the Bible. Some of them also have footnotes. Yet no one charges that the Bible is thus being tampered with.

Recently we published a large seven-volume Bible commentary. The text of the Bible for each chapter is followed by extended notes, comments, cross references. Did we thus change the words of the holy prophets? Not at all. Their words stand the same as ever. We added something, it is true, but our notes and comments stand apart from the Inspired Word so that no one is mistaken as to what is inspired writing and what is not.

This is precisely what our highly respected brethren suggested be done in regard to certain passages in the Spirit of Prophecy writings. If we had carried out their suggestion, Mrs. White's writings would not have begun to have the cross referencing that is found in the average Bible or in our *Seventh-day Adventist Bible Commentary*. The request was in no way unseemly and in no way would have tampered with the words of Mrs. White. We believe that conclusion is evident to anyone.

But let us go on now to look at what the White trustees themselves did, for the charge includes the trustees, as though they were parties to some dark and diabolical deed. I do not have to rely on my memory in this matter, for I have before me the minutes of the White Estate board. The board gave careful study to the sober suggestion of the brethren, but decided *not* to follow the suggestion. They felt they would rather bend over backward, as it were, to avoid even the shadow of a suggestion that they were trying to "slant" the thinking of the reader of Mrs. White's writings.

Though a little later the brethren further discussed this matter with the board of trustees, the board did not change its decision. The matter has long been closed, and quite forgotten until this strange and groundless charge began to be circulated.

There are no changes being made by the White Estate board in any of Mrs. White's writings, nor are any contemplated. Indeed, the board feels that one of its prime,

solemn responsibilities is to protect the purity of the text of her writings. A closely related responsibility is to make sure that whatever of Mrs. White's writings, for example, from her manuscripts, are brought into circulation shall be in such a context as to present rightly the thought she desired to set forth. It is inconceivable that the board would ever give permission for the changing of any statement by Mrs. White in any of her works.

Some may perhaps feel critical that any one body of men should have such authority vested in them. But all such should remember that it was Mrs. White who set up this board as the perpetual custodian of her writings. Certainly if this board did not carry on such a work, some other body of men would ultimately have to do so. She revealed prophetic foresight in creating the board.

So much for the charge as it relates to Mrs. White's writings. But the charge goes beyond to insinuate that a general plan is under way in our publishing houses to revise and revamp all of our theological literature. This charge is wholly unfounded. Speaking specifically for the Review and Herald, with which I have had the privilege of being connected for nearly thirty-three years, I can say emphatically that no dark plot has been hatched to revise our theological teachings to square with the views of any other people anywhere. Contrary to the charge, no one has "convinced" our "leaders" that our sanctuary doctrine is "wrong" and "ridiculous."

Speaking personally, I happen to be the author of a few books that deal with theology and I was directly connected with the production of the *SDA Bible Commentary*, which comprehends all our theology. But no one has ever suggested to me that I change any theological position in my books, nor is anyone suggesting any theological change in the *SDA Bible Commentary*.

I don't want to try to speak for other publishing houses. But I am confident that if inquiry is made of them, it will elicit the kind of response that I am here giving regarding the Review and Herald.

A Nice Distinction

Now let me make this nice distinction lest anyone be confused by a critical quibbler. All through the long years we have revised from time to time editions of our books, to bring them more up to date, to include additional thoughts, to correct errors in statements of historical facts, and occasionally even to correct an unfortunate statement on a theological point. We are still fallible. A writer may set forth an argument on behalf of the Sabbath, for example, that is not really a valid argument. But when we revise what the writer has said, does that mean we are surrendering our belief that the seventh day is the Sabbath of the Lord? Not at all. We may even delete all of a particular argument, and thereby actually strengthen our case for the Sabbath. Nothing is more weakening to a good case than to have a poor argument used in support of it.

This kind of revision has gone on through all the years, and will go on till the end of time, for we are pathetically finite. But this is something entirely different from what is described in the appalling charge that has prompted my reply. Why a charge like this should gain currency, I cannot quite understand. But, thank God, it is utterly false and unfounded.

From the way some critics write about the leadership in Takoma Park one might almost conclude that living in this village does something dreadful to men's souls. But there is nothing in the climate of Takoma Park that warps the theology or the loyalty of our brethren. They love the Lord as fervently as all our ministers abroad. I'm sure you believe this. I'm glad you asked me about the charge. It gives me an opportunity to explain the matter to you.

F. D. N.

Christ, Our All-sufficient Sacrifice

By Preston Smith

District Pastor, Oregon Conference

THE infinite depth of divine love is revealed in a marvelous way through the sacrificial system of the Old Testament. That system, which became to the Jews a formal, meaningless ceremony, and which is sometimes passed over as possessing little value for us today, is rich in its revelation of the Lord Jesus Christ.

The central theme of the sanctuary and its services was atonement for sin. The priest was the one who effected this vital work. Without a priest there would have been no atonement, no cleansing from sin. Thus was represented the work of Jesus our great High Priest, without whom there could be no reconciliation with God.

The sacrificial offerings also were essential in bringing about unity with God. The burnt offering was necessary to the atonement (Lev. 1:4). There were two types of burnt offerings: one for the whole group, offered morning and evening, called the continual burnt offering (Num. 28:23); and the individual offerings, presented as occasion might demand.

Special points to notice are: The offering was to be perfect. It was to be offered willingly and voluntarily. The person was required to lay his hand upon the animal and then slay it. The animal was cut in pieces and the parts laid in order on the wood upon the altar. The sacrifice was to be completely burned with fire on the altar. The offering was "a sweet savour unto the Lord" (Lev. 1:17).

Thus was symbolized Jesus, who volunteered to become our sacrifice. He willingly gave Himself for us. On earth His life was ordered according to God's plan. At the beginning of His ministry Jesus said, "The time is fulfilled, and the kingdom of God is at hand" (Mark 1:15). The night before the crucifixion He said, "Father, the hour is come" (John 17:1).

The fire on the altar was never to go out (Lev. 6:13). Without fire there could be no burnt offering. It was the Holy Spirit who enabled Jesus to make the supreme sacrifice. "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. 9:14).

The burnt offering was called the continual burnt offering (Num. 28:23). That this offering represents Jesus is attested by Ephesians 5:2: "And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour." Through Christ's sacrifice we are continually accepted before the Lord.

In Leviticus, chapter 2, the meat or meal offering is described. It consisted of fine flour with oil and frankincense. It was an offering made by fire. Part was for the priest and part was to be burned on the altar. It was to be unleavened and with salt. It was designated "a thing most holy of the offerings of the Lord made by fire."

This offering represents the life of Christ, which was given for our salvation. Bread is called the staff of life because it sustains life. So Jesus said in John 6:35, "I am the bread of life." Speaking of the sacrifice of His own life He said, "Therefore doth my Father love me, because I lay down my life, that I might take it again" (John 10:17). John comments, "Hereby perceive we the love of God, because he laid down his life for us" (1 John 3:16).

Not only did Jesus give His life for us on the cross, He also constantly ministers for us in the heavenly sanctuary. This may be thought of as being represented by the priest eating

a portion of the meal offering and then ministering for the people.

Requirements for the peace offering are listed in Leviticus 3. This offering was to be perfect, and offered as a substitute for the sinner. The blood was sprinkled on the altar of burnt offering, while the fat and certain parts were to be offered as a burnt offering. The sinner was to eat a portion of the animal.

Sin Caused Separation

Sin caused a separation from God and thus from His presence and peace. The peace offering symbolizes a reunion with God, a restoration to His fellowship. Jesus is our peace offering, for He died for our sins; and His shed blood at Calvary provides forgiveness and reconciliation, and restoration to God's favor. The apostle Paul says in Ephesians 2:14, "He is our peace," and in Colossians 1:20, "And, having made peace through the blood of his cross, by him to reconcile all things unto himself."

Great significance is given to the portion of this offering that was to be burned. The fat and inwards were called the "food of the offering made by fire unto the Lord" (Lev. 3:11). It is also referred to as the "bread of . . . God" (Lev. 21:6, 21). Both the meal offerings and the flesh offerings are spoken of as the "bread of God." This is a symbol of Jesus, who not only gave His life for us but also His body.

The Saviour said, "For the bread of God is he which cometh down from heaven, and giveth life unto the world" (John 6:33). Continuing the explanation, He added, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world" (John 6:51).

In Colossians 1:21, 22 Paul makes a similar statement: "Yet now hath he reconciled in the body of his flesh through death." Thus by the sacrifice of the life and body of Jesus we are brought into harmony with God, and have peace with Him.

In chapters 4 and 6 of Leviticus the requirements for the sin offering are set forth as follows: The animal must

God's Message

By Mrs. J. Sutherland

The message of the judgment hour
God gives His remnant people dear,
To be proclaimed with zeal and power
To every nation far and near.

This solemn message God has given
Tells how we're being judged in heaven.
In the book of life with pages fair,
All our names are written there.

The Bible makes it sure and plain
How eternal life we may obtain—
That we must all our sins confess
And wear the robe, Christ's righteousness.

be perfect. The sinner was to lay his hands on the head and kill it in the same place where the animal for the burnt offering was slain. In the case of a sin offering for a priest or for the whole congregation, a bullock was to be offered. The priest was to sprinkle the blood seven times before the veil and place some of the blood on the horns of the altar of incense in the holy place. The remainder of the blood was to be poured out at the base of the altar of burnt offerings. The fat and the inwards were to be burned upon the altar, and all the rest of the animal was to be carried outside the camp and burned. In the case of the sin offering for the individual, the priest was to eat a portion of it; in this way he was "to bear the iniquity of the congregation" (Lev. 10:17).

John the Baptist said of Jesus, "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). Man cannot provide a substitute for his sin, so God provides one for

him. In 2 Corinthians 5:21 we read that Christ, who was sinless, became sin for us, and Peter tells us that Jesus "bare our sins in his own body on the tree" (1 Peter 2:24).

Just as the priest was to partake of the sacrifice and minister it in the sanctuary, so Jesus ministers His blood for us in the heavenly temple, and we are thus completely forgiven and cleansed.

These offerings all typified the one sufficient sacrifice of Jesus, who gave Himself for us. The Levitical offerings teach that for us He gave willingly and voluntarily the most precious gift, His life. He is our peace and our righteousness, as the peace and sin offerings indicate.

The precious revelation of Jesus given by the sacrificial system and found throughout the Scriptures is to increase as the Holy Spirit sheds added light upon God's Word. May our gaze be focused upon the sanctuary above, where our great High Priest ministers on our behalf.

live long enough to demonstrate the fruitage of his rival government. The citizens of his kingdom must be given opportunity to bear witness for or against his claims. Their falseness clearly demonstrated, he could be destroyed; for the universe, convinced of God's wisdom and love, would not again trifle with sin.

But in Eden another element was introduced into the sin equation—man. For their disobedience Adam and Eve deserved death. But their sin was not so great as Lucifer's, who in the presence of God Himself revolted.

Justice, divine justice, demanded their death, for they had transgressed the constitution of the universe. Love, divine love, desired that they live—they who were the crowning act of God's creation on this earth, made in the image of God, destined to fulfill a peculiar and glorious destiny. God's solution was twofold. It began with a word meaning "House of Bread"—Bethlehem! The Lord of hosts comes to pitch His tent beside the tents of men. Not with the glory He had with the Father before the world was, but as a lowly babe He comes. Clothed in the veil of flesh, He comes. With no form or comeliness that men might desire Him, He comes.

He who is the express image of the Father tabernacles with man—becomes eternally one of the human race. Again, through the veil of flesh, the character of God, the very *life* of God, flows out "in currents of sympathy and tenderness. The aged, the sorrowing, and the sin-burdened, the children at play in their innocent joy, the little creatures of the groves, the patient beasts of burden,—all were happier for His presence. He whose word of power upheld the worlds would stoop to relieve a wounded bird. There was nothing beneath His notice, nothing to which He disdained to minister."—*The Desire of Ages*, p. 74.

Oh, what condescension! Rejoice ye heavens and wonder ye earth! Divinity is veiled with humanity that man, fallen man, might look and live. In that life is seen the express image of the Father, and Satan's accusations against Him are shown to be lies.

Calvary as God's Solution to the Problem

The second part of God's solution to the problem of hell is likewise summed up in one word—Calvary! Could it be that we have been given a cosmic science, a cosmic vocabulary, to help us better understand cosmic events; to better understand the meaning of Calvary?

In May, 1946, a young scientist was carrying out a daring experiment at

An Offbeat Harmony—2

What Will End Hell?

By Roland R. Hegstad

LAST week we answered the questions "What are the fires of hell?" and "How did the glory of God come to be 'hell' for some beings?" This week we turn to the third question, "What will end hell?"

Obviously, hell will not be ended by a change in the nature of God, who is the same yesterday, today, and forever. Equally obvious is the fact that sin and sinners must suffer eternal destruction. But to answer our question so quickly would be to enjoy but one ray of light to the exclusion of the other beams that constitute the spectrum of truth.

While seeking a knowledge of endings, it is oftentimes well to look at beginnings, for inscribed on some seeds is the story of their harvest. When one looks through a microscope, for example, and finds cancer cells in the blood of a man, he can with deadly accuracy predict his end.

At the beginning of hell, as we have seen, was Lucifer and the strange malignancy called sin, which was born in his heart. At the beginning of hell was his ambition to be like God, to mount His throne. At the beginning of hell was his accusation against the character of God and his attack on God's holy law.

Now, for peace to be restored, for the entire universe to beat again with one pulse of harmony and gladness, all participants in this controversy must be satisfied—satisfied that the claims of Satan are baseless; that sin has demonstrated its self-destructive nature; that the allegiance of love is the only basis for eternal happiness. The character and aims of God must be exonerated of Satan's false charges; divine love and justice must be demonstrated; sin must be exterminated. Only thus can hell have its end.

The problem embraced two groups—angels and men. There was no question concerning the first:

Lucifer and his fellow angels, who sinned in the presence of great light and in whom sin was born, must be destroyed. Indeed, Scripture plainly teaches that hell was prepared for "the devil and his angels" (Matt. 25:41). The word will be fulfilled to the prince of evil: "Because thou hast set thine heart as the heart of God. . . I will destroy thee, O covering cherub, from the midst of the stones of fire. . . And never shalt thou be any more" (Eze. 28:6-19).

But because Satan's immediate destruction would have left some issues in doubt, he had to be permitted to

Los Alamos, our atomic test center.* To determine the amount of U-235 necessary for a chain reaction—scientists call it the critical mass—he was pushing two hemispheres of uranium together. He had performed the same experiment many times before. As the mass became critical, he would push the spheres apart with his screwdriver, thus instantly stopping the chain reaction.

But that day, just as the material became critical, the screwdriver slipped. The hemispheres of uranium came too close together. Instantly the room was filled with a dazzling bluish haze. Young Louis Slotin, instead of ducking and thereby possibly saving himself, tore the two hemispheres apart with his hands, thus stopping the chain reaction.

By this he saved the other people in the room. But himself? As he stood outside, waiting for the car to take him to the hospital, he said quietly to a companion: "You'll come through all right, but I haven't the faintest chance myself." Nine days later he died in agony.

Nineteen centuries ago the Son of God walked into sin's most concentrated radiation. He came when the hemispheres of sin had reached a critical mass. You've heard of a countdown, haven't you—those unearthly moments when a man counts backwards—five, four, three, two, one? Read Daniel 9:24-26 and Galatians 4:4 with this picture in mind. "But when the fulness of the time was come, God sent forth his Son" to redeem man.

Yes, when the countdown of the centuries reached its end, He who had made the atom permitted Himself to be nailed to the tower at ground zero, allowed wicked men to trigger the cruel device we call Calvary. To interrupt the chain reaction of sin, to stop its radiation, Jesus gave His life.

The deadly fallout of sin had written death on every nerve, every tissue, every cell of our bodies. "As by one man sin entered into the world, and death by sin; and so death passed upon all men" (Rom. 5:12). Sin had built up in intensity until it became a critical mass at Calvary. But the Son of God threw His own body across the fury of its chain reaction and broke its power. His hands will bear the mark of that encounter throughout eternity!

Calvary—there for all who believe is the answer to hell. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but

have everlasting life" (John 3:16).

Until Calvary, a few in the universe were yet confused by Satan's claims. But there at ground zero, there on the testing grounds of the universe, the destructive power of even an atom of sin was forever demonstrated. There the immutability of the law of God was settled. It was shown to be a law of love; it was shown that with its existence "is bound up the happiness of all the beings He has created" (*The Great Controversy*, p. 671). There the Son of God paid man's penalty. "God was in Christ, reconciling the world unto himself" (2 Cor. 5:19).

Define that love? How can I? I

know of no human language to express it. I can only exclaim: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (1 John 3:1)! And when I remember that Calvary is but a faint revelation to our sin-dimmed senses of the agony that has been in the heart of God from the very beginning, I can but stand silent.

Bethlehem—Calvary—God's answer to hell. By His righteous life Christ provided a robe of righteousness; by His death, He paid our penalty. Thus we are "reconciled to God by the death of his Son," and "saved by his life" (Rom. 5:10).

(To be continued)

The Problem of Church Unity

By W. L. Emmerson

Editor, *Stanborough Press, England*

ALTHOUGH fifty years have passed since the historic International Missionary Conference at Edinburgh in 1910, and twelve years have elapsed since the inauguration of the World Council of Churches, there are few signs of any breaking down of the major divisions of Christendom. One reason for this is because the churches are not agreed. It might even be said that they are poles apart in their thinking as to what should be the real basis of Christian unity.

This was clearly evident in the discussions at the St. Andrews meeting of the World Council of Churches Central Committee [reported on in the September 22 *REVIEW*] on the proposed expansion of the "Basis" of association of the member churches, which is to be submitted to the New Delhi Assembly next year. Instead of briefly stating, "The World Council of Churches is a fellowship of churches which accept our Lord Jesus Christ as God and Saviour," this section is now to be extended to read: "The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures, and therefore seek to fulfil together their common calling to the glory of the one God, Father, Son, and Holy Spirit."

Commenting on the proposed new Basis, the *Christian World*, which broadly speaking represents liberal Christianity, expresses the view that it "would gladly see the basis of membership, whether written or unwritten, concerned not so much with theological definitions as with unity in Christian action."

Noting particularly the phrase "seek to fulfil together their common calling," it goes on: "A unity based upon the fellowship of men and women seeking to fulfil in action—there is no other way of such fulfilment—their common calling to the glory of God is a unity which would widen the bounds of ecumenicalism . . . and let us add that there would be no danger whatever in a fellowship gathered on such a basis, of the surrender of any vital point in the witness of Christ's church to the world."

Now, we would be the last to disparage the vast amount of truly Christian service performed both at home and in mission lands by the individual churches, the national councils of churches, and the World Council of Churches. We must point out, however, that ministry to the physical needs of a suffering world, while a part of the Christian witness, is only a part. Indeed, if it can be said without being misunderstood, it is the lesser part of the Christian witness. Christ came to minister not merely to the bodies of men but to their souls. He came with a message of salvation not just for time but for eternity. He came not only to alleviate man's temporal ills but to point the way to eternal life.

That is why, when the welfare work of the early church grew to considerable dimensions, Peter urged that it was not good that they "leave the word of God, and serve tables." The latter was an important work, and a new order of "deacons" was organized to care for it, but, as Peter said, it was subsidiary to the task of making known to sinners the way of salvation.

* "The Strange Death of Louis Slotin," by Stewart Alsop and Ralph E. Lopp, *The Saturday Evening Post*, p. 25, March 6, 1954. For the application of this illustration and much of the wording, I am indebted to George Vandeman and the book *Planet in Rebellion*.

The social gospel cannot therefore be regarded as the fundamental basis of Christian unity.

At the other extreme from the broad ecumenism of liberal Christianity we have the "Catholic" view of unity, which finds expression in the "episcopal" churches of Rome, Orthodoxy, and Anglicanism. According to this view, Christ established His church by committing to His first ordained disciples the ministry of His Word and grace, which was to be passed on to succeeding generations through their duly authorized successors in apostolic succession. The Church of Rome claims that authority for doctrine and practice was committed primarily to Peter as the leader of the apostles, and that the reunion of Christ's church can only be effected by the return of the "separated" churches to the church of Peter. Other "episcopal" churches, such as the Orthodox and Anglican, agree that episcopacy must be the basis of the unity of the church, but they dispute Rome's claim to primacy. They contend that their ministries are in apostolic succession from the first apostles, and that unity can be achieved by the coming together of the "episcopal" churches on a basis of equality and the drawing of the non-episcopal churches back into the historic succession.

With any such doctrine of the mechanical continuity of Christ's church, however, the Reformation churches, such as the Lutheran, Reformed, Presbyterian, and the "Free" churches, profoundly disagree. They believe that Christ's true witnesses in all ages are those who have declared the pure gospel of Christ as faithfully set down by the inspired penmen of the Old and New Testaments, and that the church of Christ comprises those in all places and in all ages who, by the preaching of the Word and the instrumentality of the Holy Spirit, have been led to confess Jesus Christ as Saviour and Lord. Hence they believe that the fundamental basis of Christian unity is a unity of faith rather than a unity of works or a unity of order.

It is because of these basically different conceptions of church unity that in fifty years of ecumenical effort the only unions that have taken place have been "confessional" unions, bringing the fragmented Protestant churches into larger Lutheran, Reformed, Presbyterian, Methodist, Baptist, and other groups, and "episcopal" unions, in which small episcopal bodies have merged into the larger episcopal churches. No unions across the "episcopal" barrier have taken place with the one exception of the Church of South India, and even this

at present is out in a sort of theological "no man's land" because its "episcopacy" is not yet fully recognized.

Because of this, it seems unlikely that the aim of the World Council of Churches for a unity "which brings all in each place who confess Christ as Lord into a fully committed fellowship with one another," based on "the same baptism," expressing itself by "the preaching of the same Gospel," and participating in "one Bread," will be realized in the foreseeable future. Indeed, it may become more and more difficult as time goes on for the member churches to keep to their resolve to "stay together" unless the deepening theological impasse can be resolved.

Without a doubt, Rome's interest in the ecumenical movement is to en-

courage the "episcopal" churches to turn from the frustrations of the World Council to seek reunion with her, and the Pope's forthcoming Ecumenical Council will certainly put out overtures in this direction.

On the other hand, the Evangelical churches within the World Council are becoming increasingly impatient and are significantly seeking closer fellowship with the many such churches at present outside the World Council.

The chief significance, therefore, of the periodic assemblies of the World Council of Churches and the many study conferences in between is that they provide a backdrop against which can be discerned the changing orientations of the churches in relation to these three great focuses of church unity.

Without a Shadow of a Doubt—2

Honest Doubt—Its Cause and Cure

By J. W. Osborn

BEHIND our many feelings of doubt are some basic reasons worth noting. Those who are naturally pessimistic and look on the dark side of life are easy victims for this malady. It seems easier for some people to murmur about the thorns than to enjoy the roses. When they look out of prison bars they see the mud, not the stars. They appear to have their greatest joy when the outlook is dark. It is easier for them to hear the sour notes in the music of life than to enjoy the lovely melodies. They literally educate themselves to look on the dark side.

"Those who educate themselves to look on the dark side, and murmur and complain, know not what they do. They are sowing the seeds of doubt, and they will have a harvest of doubt to reap."—*The Desire of Ages*, p. 808.

One who is prone to self-pity is also prone to doubt. Self-pity is turning one's eyes inward upon self. This takes the eyes off Christ. It is no wonder that one then feels that Christ has forsaken him. "Closely to study our emotions and give way to our feelings is to entertain doubt and entangle ourselves in perplexity."—*The Ministry of Healing*, p. 249.

Those who dwell upon their own

misfortunes become doubters. Many have become embittered by the sting of outrageous fortune. Life has been unkind to them. They have more than their share of troubles. They begin to doubt the leadings of Heaven and look for hooks on which to hang their doubts. They usually find them.

If one follows the practice of associating with doubters, he will frequently fall victim to the same disease, for doubting is a transmissible poison. It unspeakably impoverishes the soul. It cuts men off from the power of God and robs them of its highest blessings. It warps the personality and casts a formless gloom and dense shadow over our field of hope.

The true remedy for this problem is not to have the possibility of doubt removed but to be sure of God. We must carry our doubts straight to Christ, as did John the Baptist. John didn't dwell on them. He didn't wrap himself up in the rags of self-pity. He didn't brood over the dark side of his experience. He didn't express his doubts to his friends. There was no desire on his part to spread the malady to others. He turned to the living Word of God. He exercised what traces of faith he had left. He lifted the shield of faith, though he did so feebly.

We, too, must turn to the Word of the living God. We must give heed to the light we already have. "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). "There is but one course for those to pursue who honestly desire to be freed from doubts. Instead of questioning and caviling concerning that which they do not understand, let them give heed to the light which already shines upon them, and they will receive greater light."—*The Great Controversy*, p. 528.

Accept the portions of God's Word you can easily believe, and dwell on them. One eminent man is reported to have said, "Some people are troubled about portions of the Bible they do not understand. I am more troubled about those portions I do understand." It was Abraham Lincoln who said of the Word of God: "Accept all you can by reason, and the rest by faith, and you will live and die a better man."

When doubts swept over his soul John the Baptist immediately sought Christ. "Nothing so dispels doubt as coming in contact with the character of Christ."—*Testimonies to Ministers*, p. 517. The charm of His sinless character drives out skepticism. In speaking of Himself our Lord said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12).

The apostle Thomas sat in a mood of depression after the burial of his Lord. Doubts were swirling about in his mind like bats in a dark cave. Ill at ease and in a despairing frame of mind he said in effect, "Unless I can put my finger in His side and in the nail prints in His hands, I won't believe." He had plenty of evidence of the resurrection, but he wanted demonstration. When Jesus stood in his presence He said to Thomas, "Reach hither thy hand." But then Thomas didn't need demonstration. He didn't need to put the Son of God in the test tube or measure His wounds with a ruler. He cried out, "My Lord and my God." The doubts of Thomas fled.

When Jesus Christ comes into a closer relationship with us as He did with Thomas, many doubts that harass us will vanish into thin air. There is something about the charm of Christ's sinless character that does something for the soul, even as it did for John the Baptist and for Thomas.

Love of Sin

The real cause of our doubts can be traced to our love for sin. "Disguise it as they may, the real cause of doubt and skepticism, in most cases, is the love of sin."—*Steps to Christ*, p. 111. When a man is harboring sin in his

life, he will try to find every justification he can for his conduct. In order to justify his conduct he must cast doubt on that which condemns him. Thus a negative form of Christianity is created, and one is thrown onto the side of doubting. This results in darkness, dissatisfaction, skepticism, criticism, and murmuring.



Mrs. Annie Mikkelsen



Mrs. Annie Mikkelsen was a Wisconsin girl. She is now 86 years old. As Annie Rogers she spent her childhood years on her grandfather's farm and was a great lover of the things of nature. She writes: "When I was 18 the

church people were afraid I would marry outside the church, as all my girl friends had done, and so they sent me to a canvasser's institute. I canvassed that summer for *Patriarchs and Prophets*. Soon after that experience I married Charles Mikkelsen, a good Sabbathkeeper.

"My husband and I lived on a large farm with his parents for five years. Then the parents passed away, and we were free to go to Bethel Academy to help pioneer the work of that school. My husband was farm manager, and I was matron. After four years there we were asked to go to the sanitarium in Madison, Wisconsin, where I was matron for 11 years, then to Loma Linda, serving as matron in the sanitarium for nine years. After my husband died in 1931, I was called to be matron in the Porter Sanitarium, in Denver, for four years. Following a heart attack, I returned to Loma Linda, a lower altitude, and regained normal health. During the past 14 years I have lived in Glendale, California, and have kept well occupied with the Dorcas Welfare work."

Sister Mikkelsen is still leader of that work in the Glendale Sanitarium church. She has two sons, and both are in our medical work. She spends three days each week at the welfare center, and in recent months her busy group devoted much time to the gathering of clothing for the destitute earthquake sufferers in Chile, South America. When not at the welfare center Sister Mikkelsen is occupied with her garden of vegetables, fruits, and flowers, where she delights to be, raising nice things for her own table and also for others.

ERNEST LLOYD

All these evils are associated directly or indirectly with doubt. They separate us from God and make us unquiet and restless. It was Augustine who said, "Thou hast made us for Thyself, and unquiet is our heart until it rests in Thee." Whenever the problem of doubt sweeps over your soul, go to Christ and find the answer to your doubtings as did John the Baptist.

Dr. Thomas N. Carter, an ex-convict, tells a thrilling story of the faith of his mother whose prayers followed him for many years, until she listened to him preach the gospel in answer to those prayers. On one occasion while he was in prison, his mother received a telegram from the prison stating that her son was dead, and asked what she wanted done with his body. For a few minutes she was stunned. Then she retired to her prayer closet after instructing others in the house not to disturb her. She picked up her Bible, opened it, and spread it and the telegram before the Lord. Then she prayed, "O God, I have believed the promise You gave me in Your Word, that I would live to see Tom saved and preach the gospel, and now a telegram has come saying he is dead. Lord, which is true, this telegram or Your Word?"

Rising from her knees she wired the prison: "There must be some mistake; my boy is not dead." There was a mistake. Tom Carter lived to preach the gospel and his mother heard him. When doubts rolled over her heart she did as John the Baptist did; she went to the Word of God and to the living Christ. There she found the answer to her doubtings.

I would not leave you with the impression that you can be free from the harassment of doubt. God has never removed the possibility of doubt. Our faith must rest upon evidence, not upon demonstration. Those who wish to doubt will have the opportunity, while those who really desire to know the truth will find plenty of evidence on which to rest faith. But when doubts come, you can handle them as successfully and gloriously as did John the Baptist.

"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God" (Heb. 3:12). That is the direction doubt will take you; it is a departure from the living God. Even though our faith may be as weak as a thin strand ready to snap, let us do as did John—go immediately to Christ and the Word of God, and like the father of the demon-possessed child brought to Him at the foot of the Mount of Transfiguration, earnestly pray, "Lord, I believe; help thou mine unbelief" (Mark 9:24).

REVIEW AND HERALD

A Daily Newspaper Or . . .

By James Joiner
Assistant Editor, "These Times"

PHIL STEVENS dropped into his easy chair after a day at the factory. He was enjoying the warmth of home, for the howling wind told of sharp, cold weather outside. As was his usual custom, he picked up the daily newspaper and prepared for a long session with it.

His wife, Mary, and their fifteen-year-old daughter Barbara were in the kitchen, preparing supper. Eleven-year-old John was busily pursuing the part of the paper that his father was not reading.

After a few minutes Phil spoke up. "You know, Mary, there's so much to occupy our time these days; we never really do any worth-while spiritual reading."

There was a momentary silence. Then Phil went on. "I'm getting a little tired of all the sensational and lurid things that take up so much of the paper. We hear most of the important news on the newscasts over the radio."

"I've felt for a long time that we are not reading things to really help our souls," Mary replied. "What do you suggest we do? You have said several times that we can't afford to take some of our religious papers."

"This may be a drastic suggestion, but I have an idea," Phil said. "Let's try a new plan this year. Instead of taking the newspaper, let's spend that much money for religious literature. I think it would be an interesting experiment."

"Why, I think it's a wonderful idea, Phil," agreed Mary. "Do you have any idea what we could buy with the cost of the newspaper?"

"No, I don't. Not too much, probably, but I'll get some paper and a pencil and do a little figuring."

John looked up, a bit skeptical, but the assurance from his mother that there would be something especially for him in this new plan brought a smile to his troubled countenance.

Barbara was more interested in her class social the next Saturday night than in either the paper or the new plan, but she also smiled when mother said there would be something just for her.

A few days later Phil and Mary, persevering in their idea, had com-

pleted their plan for the new year.

First they decided to buy the Morning Watch book-of-the-year and faithfully have worship each morning before breakfast. The holiday price of the book was \$1.60.

Then, thinking of Barbara and John and their need of learning more about God's wonderful book of nature, they ordered *The Naturalist* magazine, produced by some of our best Seventh-day Adventist scientists. The cost was \$1.20 a year with a five-year subscription.

Of course, no family's reading would be complete without THE REVIEW AND HERALD, our weekly church paper. Along with this important journal they also ordered *Life and Health*, our health magazine; *GO*, our layman's missionary magazine; and *Liberty*, that fine journal that speaks for religious freedom. By taking all four, they got the special Big Four price of \$12.50.

Thinking of the times in which we live, Phil and Mary decided on the book *Last-Day Delusions* (\$1.50). They realized that we must know what to expect in the last days, lest we be deluded by the deceptions of the enemy.

Also a subscription to our missionary magazine *These Times* (\$4.00) was listed. The Stevenses had sent

These Times to some of their friends and relatives, but they had not bothered to take it themselves before. "How can we presume to teach others things we don't fully understand ourselves?" Mary asked.

John remembered that he had been promised something all his own. So mother and daddy ordered the book *Bubbles and Squeak*, a delightful story written especially for juniors. Holiday price was \$2.25.

Barbara, too, was to get a book all her own. She chose *Njoki and the Mau Mau Terror* (\$3.00), the story of a young girl in East Africa who escaped the Mau Mau terror and found peace (and later a husband) in the Seventh-day Adventist mission school.

The \$1.00 missionary book-of-the-year, *Love Unlimited*, was next on the list. "What a bargain for a dollar are our missionary books," Phil said. "How thankful I am we can now produce such valuable books at so low a cost, when we sell a large quantity."

Finally, they chose one of the Christian Home Library books—*Evolution, Creation, and Science*—and decided that every year they would add one of the Christian Home Library Series (\$3.15, holiday price) to their bookcase.

Amazingly enough, after ordering these six valuable magazines and six worthy books, the total price was 25 cents less than the price of the daily newspaper for a year.

Needless to say, the spiritual atmosphere in the Stevens home has greatly improved. They are looking for the soon coming of Christ to take them home to heaven. "For where your treasure is, there will your heart be also" (Luke 12:34).

Have I Done My Best?

By DOROTHY J. MYERS

Have I done my best for Jesus
In each thing I say and do?
Have I striven to help another
To love the Saviour too?

Have I gone to Him each morning
For strength to meet the day?
Have I always thought to thank Him
In a kind and grateful way?

Have I been the kind of Christian
That will lend a helping hand
To someone who is fallen
And needs lifting up again?

Have I prayed and sought Thee daily
In a way sincere and true?

Do I set the right example
In the things I say and do?

Am I burdened for my loved ones,
So much so that I pray
Not just now and then but always,
In a very earnest way?

Oh, dear Jesus, if I've failed Thee—
And I have without a doubt—
Will You take this heart and cleanse it
Till the dross is fully out?

Let me hear so sweetly from Thee,
"Child, thy sins forgiven be";
And then, dear Jesus, guide me
Throughout eternity.



OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE JOY SHERMAN

Jimmy's Birthday Cake

By Edith Swanson

JIMMY was next to the youngest of the six Abbey children. Life was hard for the Abbeyes, but somehow the children seemed to gather rays of sunshine regardless of how black the problems of life might be.

At the time I met the Abbeyes I was an invalid, living alone in a small southern California town that had mushroomed into a city around a steel mill. Long before I met them, when I was working in a neighboring town, I had heard of their needs through our church welfare department. I had sent them many gifts through others, and I truly felt I knew them. Later I learned that the children had called me Aunt for some time.

One day as I lay alone in my small home I heard a car rattle into my driveway. It was a strange car to me. I wondered how it held together. And as I lifted my head to glance out the window, I wondered how such an assortment of children could peep out of one vehicle. A sweet-faced young woman with a wealth of auburn hair came quietly to the door and knocked softly. I called to her to come in.

"Are you Mrs. Frost?" she asked in a sweet voice. I assured her I was. Though she obviously needed soap and water and a general tidying up, I was charmed by the light of her smile and the lift of her voice.

"I'm Lola Abbey," she said. "The children heard them pray for you in church today, and how seriously ill you are. You've done so much for us that I just had to come and thank you."

As she talked I became aware of a girl about ten years old standing behind her. I saw she wore a dress I had made and sent them at one time. Her mother told her she had disobeyed by following her into the house. The child broke into tears

and dropped on her knees by my bed and sobbed, "Aunty, don't die. Jesus won't take you from us; we need you so." Her mother tried to shove the small sobbing figure out of the room, but to no avail.

My heart felt a warmth it had not known for many days in my loneliness. "Della," I said, "for you are Della, aren't you? If my lifework is ended I will be laid to rest, but if I'm needed here or elsewhere God will raise me up."

"Oh!" she said, "all of us children pray every night for you."

I told the mother to bring in the rest of the children. Quiet as mice they filed in and lined up along the bedroom wall—Larry, the oldest, a boy of thirteen, who had made an attempt to wash his face and comb his unruly mop of curly red hair; Deb-

bie, Della's twin, dark-haired and blue-eyed; Jeff, with the reddest hair and most freckles of any eight-year-old I had ever seen; then Jimmy, nearly six, also as redheaded as a cardinal; and the baby, Joe, only four.

Suddenly, as though someone had turned on a radio, they began to sing "Holy Night." The mother started to silence them, but I motioned her not to. When they finished, led by Larry, they walked past the bed and each pressed a pair of childish lips to my hand as it lay on the bedcover. Not a word was spoken. They went quietly outside. The mother murmured a soft good-by and left. Somehow all my hurts and loneliness melted in the tears that came after they left.

Some time later, when good old Doc made his daily visit, he looked at me questioningly and said, "It's come at last. What melted the ice?" I told him of their visit. I can still hear him gasp, "Six kids, here in your bedroom?"

The older ones were in school, but daily from then on Jimmy came to visit me. He was adept at avoiding Doc and the woman who came each day to help with my small needs. Never once did they meet the shy little chap.

Many times I've wakened from a nap to find the gnomelike figure sitting on a chair, feet hooked on the rounds and hands folded quietly in his lap. But oh, those dancing brown eyes were wide awake! I heard all the childish gossip and joys and woes from my small visitor.

One day Jimmy's grimy face was streaked with tears. He told me his daddy had left them. It was my turn to console him. Little by little the story came out—the old one—demon rum. Jimmy went home with half a dozen jars of produce that had long stood in my fruit cupboard. I had often thought of that abundance I would never use. But now it would help feed the hungry flock.

A day came when Jimmy was late. When he came I could see he was tense and excited. He assured me he



ELIZABETH R. HIBBS

"Somehow I managed to improvise a birthday cake."

couldn't stay. "My daddy is coming home today; it's my birthday. I know I can't have any presents, but I asked Jesus to bring back my daddy and give me a birthday cake."

After the little fellow left I managed to get myself dressed, the first time in many months. I went to the kitchen and improvised a birthday cake. Many ingredients I would have liked were not on the cupboard shelf, but somehow eventually the cake was done and the pots and pans washed. I staggered back to bed still dressed, and slept sounder than in many days.

When the woman who helped me came, she was furious because I asked her to go to the steel mill where Art Abbey worked and tell him Jimmy was praying for him. She indignantly said she would chase no drunkard.

Finally I prevailed upon her to take me over to the mill. How I ever climbed those steps to the office I'll never know. I explained my errand to the receptionist. She haughtily told me it would be impossible to get in touch with him, for they had some 3,500 employees.

There was a fine-looking elderly man sitting at a desk, and I noticed that when I spoke of Jimmy's prayer he stopped and listened. He rose and came forward.

"My name is McGonigal. I'm the general manager," he said. "May I assist you?"

I told him how important it seemed to me that Jimmy's prayer should be answered. Stepping to a board, he checked a few seconds and returned. "Art Abbey is off shift," he said, "but I assure you that tomorrow morning Jimmy's dad and a birthday cake will be there."

He assisted me to the car, and I saw a tear in his eye as he said, "God needs helpers sometimes."

The cake I baked was smuggled into the cupboard at Jimmy's home, unseen by any of the Abbey brood. At supper that night Jimmy's eyes filled with tears and he couldn't eat. Finally he said, "I guess this once Jesus didn't hear."

His mother asked him to get her a glass from the cupboard, and when he saw the cake he exclaimed, "Jesus did hear. He did! He did!"

It was nearly nine o'clock that night, as Doc worked over me to ease my overworked heart, that a small boy bearing a piece of his precious cake came to the door. I insisted on seeing him, and he told me how Jesus had answered his prayer.

After he left, an irate doctor came bearing an electric mixer and a bottle of vanilla from my kitchen. "So angels resort to such everyday stuff as this!" he said. I had to confess my part in it, and why my heart was so weary.

The next morning Art Abbey, bearing a beautiful cake, came home, and later he and Jimmy brought me another piece of cake. I'll always see a small freckled face, wreathed in smiles, saying, "Jesus sent my daddy and two cakes!"



"Wonderful Jesus"

After lesson study and prayer I had just tucked our little eight-year-old daughter into bed one night and left the room when she called, "Mommy, thank you for teaching me about Jesus." And then she added softly, "Wonderful Jesus." What a thrill of joy filled my heart as I realized the results of our efforts (along with those of the church school and Sabbath school) in teaching our little one the way of Jesus. O that we may be faithful to the end, that we may all be with her "wonderful Jesus"!

MRS. GLENN HILL



Night in a Garden

By Arthur S. Maxwell

It was now very late, long past the disciples' usual bedtime. All of them were tired and very, very sleepy. Some were already stretched out on the ground, sound asleep.

An eerie silence filled the Garden of Gethsemane, broken only by the sighing of the wind in the olive trees, the distant barking of a dog, or the shout of a sentinel upon the city walls.

To those who were still awake Jesus said, "Sit here, while I go yonder and pray." Then He took Peter, James, and John and walked some yards away from the others. "My soul is very sorrowful, even to death," He said to them. "Stay here and watch with me." He was lonely, and wanted their company.

Going forward a few paces, "he fell on his face and prayed."

"My Father," He cried, "if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt."

He knew what was going to happen on the morrow—all the shame and the pain and the cruelty of crucifixion—and here, alone in the pale moonlight, the thought of it seemed too terrible to bear. Worse still was the thought that He, who had never sinned, who hated sin, was to be judged a sinner and punished as one.

Have you ever been blamed for something you never did or even thought of

doing? If so, you know a little of how Jesus must have felt that night. Becoming man's sin bearer meant that He was going to be blamed for everybody's sins—all the wrong that had been done since Eve first sinned in another garden long ago. It wasn't fair. But there was no other way for Him to deliver man from sin's penalty and power.

Just as you or I might have done, He prayed, "Please, God, don't let it happen." Yet He knew it must happen. For this He had come from heaven. Willingly He had offered Himself as the Lamb of God to take away the sins of the world. Now the Lamb must be sacrificed. If He were to give up now, there would be no hope, no salvation, no heaven, for anybody. He knew that. So He said, "Not my will, but thine be done."

His love was being tested to the limit. He could easily have run away and hidden from His enemies in the wilderness of Judah, or in the jungles of Africa or India.

Returning to the three disciples, He found that they, like all the others, had fallen asleep. Peter stirred a little, so Jesus said to him, "What! Could you not watch with me one hour? Watch and pray, that you enter not into temptation; the spirit indeed is willing, but the flesh is weak."

Then "he went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done."

By and by He returned to the three disciples again. Now they were fast asleep. So "he left them, and went away again, and prayed the third time, saying the same words."

"And being in agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground."

It was not just the dread of dying that crushed Him so, but the thought that He must carry the whole fearful burden of human sin.

It was almost more than He could bear. But now something wonderful happened. "There appeared an angel unto him from heaven, strengthening him."

I wish I knew what the angel said to Jesus. Perhaps he took the Master's poor, bloodstained head in his lap and said, "Courage, O Son of God! All creation is watching You! All heaven is counting on You! You must not fail. These trials will soon be over. Just three more days, and You will be home again. And how happy we shall be to welcome You and crown You Lord of all!"

Rising from His knees at last, Jesus went back once more to where Peter, James, and John were still lying on the ground, deep in slumber.

"Sleep on now, and take your rest," He said to them. "Behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners."

Your Emotional Armor

By H. M. Tippet

Associate Book Editor

Review and Herald Publishing Association

YOU may remember the story of the mythical Achilles who had a vulnerable heel. He was as impervious as an armadillo everywhere else. And he was a tough and doughty warrior until Paris punctured his heel with his poisoned arrow in personal combat one day.

Practically every one of us has an Achilles heel in his emotional make-up. If you can't puncture my pride, you may strike at me through my envy. If you cannot irritate your neighbor by ridiculing his politics, you may wound him by criticizing his religious beliefs. If you cannot disturb the good nature of a friend by jibing him about his pet indulgence, you can arouse his ill will by laughing at his virtues. Sometimes ridicule of this kind is hardest of all to take.

What is the particular weak spot in your emotional armor? Are you emotionally well balanced or do your feelings run your life up dead-end streets of frustration? Do you pamper your emotional outbursts with some such excuse as "I inherited my father's temper, and I just can't help getting mad at things that annoy me"? Or do you say, "I cry easily, but I don't know what to do about it. It sort of runs in the family"?

A normal person is one whose emotional forces react to life in such a way that his experience is one of growth, of controlled activity and satisfaction. A normal person knows there are some inevitable hurdles he must meet and either jump or go around, and he will not waste time in futile outbursts of passionate distress and annoyance at these things that block the smooth course of his existence. An emotionally adjusted person doesn't "cry over spilled milk," bemoan his fate, or shake his fists at the skies when things are beyond his control.

A prayer often attributed to Reinhold Niebuhr has the true formula for emo-

tional balance that every Christian needs:

"God grant me the serenity
To accept the things I cannot
change;
The courage to change the things I
can;
And the wisdom to distinguish the
one from the other."

To attain this ideal, of course, the emotional nature must be under Christ's control. It must be responsive to the basic Christian truths. It must be governed by an enlightened conscience and a sanctified will. Such a serenity as this is achieved only when the heart and mind are in tune with heaven and the clear principles of God's Word.

Start the Day With Prayer

There are too many young Christians, and older ones too, who try to go through the day without tuning in to heaven the first thing with prayer. The advice of an Old World watchmaker to one of his customers was

that he should see that his watch was wound each morning before he went to work. "Watches do their best," he said, "when they begin the day with a strong spring."

Our often sensitive emotional natures are the springs of all action in us. Let us see that these springs of action are at proper tension before we meet with the problems and possible annoyances of the day.

A lonely Idaho shepherd some years ago made a strange request of one of the big radio broadcasting companies. He wrote: "I'm a shepherd out here in the hills and many miles from a piano. My only comfort is my fiddle, and it gets out of tune. Will you strike the A note on your studio piano sometime each day so that I can keep my fiddle in tune?" His request was granted, and for a long time at a given hour the A note was struck, and many a musician was able to get his instrument in tune for the day.

In the distractions of life in these challenging times it is so easy to find ourselves out of tune with those virtues that help to keep life on an even keel—kindness, tolerance, generosity, forgiveness, patience, et cetera. Through prayer and meditation, however, we get on heaven's spiritual beam and find new directives for our lives.

Now, what are some of the implications of emotional balance? In the first place, let us remember that love, perhaps the most fundamental of our emotions, can either ennoble us or make us moral derelicts. Love in its higher meaning is self-effacing and sacrificial, and ever seeks to do more for the object of its affections. But when it becomes selfish, demanding, and sensual it loses all its spiritual and creative force.

Pride in accomplishment can make us achieve noble things or it can make us despised and hated egocentrics. Ambition has its roots in pride, and when well-controlled, urges us on to worthy exploits; but when it becomes overreaching, overbearing and conceitedly assertive it makes us objects of contempt.

Our physical senses find enjoyment in great art, great music, great literature. But to the emotionally unstable mind, even these things can stimulate vile imaginings and sensual conduct. Only the depraved mind would find anything morally salacious in the Bible, yet the realism in some of the Old Testament writers is suggestive to the prurient



A. DEVANEY

Do you pamper your emotional outbursts with some excuse such as "I inherited my father's temper, and I just can't help getting mad at things that annoy me"?

mind. "Unto the pure all things are pure" (Titus 1:15).

It all simmers down to what we do with our emotional freedom. There are perils in the liberty to do as we please. Desire only what God wills for your life, and you are free indeed. Even misfortunes then are accepted as part of God's plan to perfect your life and your character. Jesus set us an example in this, for He had to undergo adversity, abuse, spoiling of His plans, indignity, and pain to fulfill God's purpose for His life.

I never cease to marvel at the description in *The Desire of Ages*, page 330, of Christ's perfect emotional control. "He was never elated by applause, nor dejected by censure or disappointment." And then in the same paragraph appears the reason we do not have the same equanimity of spirit: "Many who profess to be His followers have an anxious, troubled heart, because they are afraid to trust themselves with God."

Are You Unhappy When . . .

Are you unhappy when neglected or when the rewards are passed out and you fail to receive a prize? Do you have a feeling of being unloved and misunderstood? Does your indignation rise when you are assigned small responsibilities far below your abilities? Do you resent it bitterly when someone is preferred before you, although all the indications are that you would have been the better choice? These are situations that can provide training for your emotions. When hard feelings ensue, we can show our nobility by quelling their expression and contriving a smile that has in it no guile.

A group of girls were entered in a race on a school ball diamond. At the crack of the pistol they all started well. By the time they got to the finish line there were only two contenders—a tall, athletic-looking girl and a smaller, prettier rival. The tall girl won by a long step, as everyone looking on could see. But to the surprise and dismay of the onlookers the judge gave the prize to the smaller girl. It was a case of obvious partiality, but the taller girl with a smile ran over and congratulated the winner, who must have known she had not come in first. I could not help thinking of the text, "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city" (Prov. 16:32).

Are your emotions on a tight leash, with all your thoughts and reactions in captivity to the Spirit of Christ, or do you have in your disposition an Achilles heel open to the darts of Satan? It's worth thinking about, isn't it? And praying about too!

Junior Talks

The Man Who Hanged Himself

By D. A. Delafield

(A story about Sister White's work)

One day Elder and Mrs. White made a Christian call on a man and his wife in a tiny New Hampshire town. This man believed that he was perfectly sanctified and that it was not possible for him to sin or to make mistakes. He wore excellent clothes and seemed to have an air of ease and comfort about him. But he was a loafer and practiced terrible sins.

While he and others who were in error and believed as he did were bragging about their holiness, into the room walked a little boy about eight years old, the son of one of these people. The child was dressed in dirty rags, and his mother, of course, was ashamed. But the father was utterly unconcerned. Without paying any attention to the boy he continued to talk about his high spiritual attainments.

When Sister White saw the boy so poorly clothed, the father's sanctification suddenly lost its charm in her eyes. She knew that the Saviour never taught idleness and religious devotion to the neglect of the duties lying nearest home. This man's poor wife had to work to earn a living, and she carried the burden of the family, but her fanatical husband criticized her and said that she was not sanctified.

That night a meeting was held. During the meeting, while Sister White was praying for light and the presence of God, these men began to groan and to cry. Elder White got to his feet and said, "I am distressed. The Spirit of God is grieved. I resist this influence in the name of the Lord. O God, rebuke this foul spirit."

The brave way Elder White confronted this evil brought an end to the satanic strength that influenced a number of honest people and bound them to these deceived souls.

In Paris, Maine, the Whites had to contend with another false shepherd who declared that it was contrary to the Word of God for him to labor with his hands. This religious extremist would take long, wearisome journeys to spread his ideas. But the people would not receive him and he felt abused. This man thought he was suffering for Christ's sake. He would have impressions and follow his impressions. He would let reason and judgment go with the wind. Sister

White tried to help him, but apparently without results. He said her visions were from the devil. Poor man! He lost his mind, and his friends had to take him to the asylum. There one day he made a rope out of some of his bed clothing and hanged himself. Not until then did the few people who followed him wake up and realize that they had been deceived.

I think you can see from these stories, juniors, that the Spirit of Prophecy writings were given to correct those who err from Bible truth and to help them see that being a Christian means to be kind, sensible, courteous, and thoughtful of others. Being a Christian does not mean to be odd and singular as these men were.



● David Dobias and Paul Cannon, two theological students at Washington Missionary College, conducted an evangelistic campaign during the summer in Greensburg, Pennsylvania. There were 112, of which 40 were non-Adventists, present for the first meeting.

● Twelve persons made decisions for Christ as a result of a youth evangelistic campaign in Middletown, New York, July 31 to August 14. The meetings were conducted by missionary-minded students led by David Cromwell, whose home is in Middletown. Other members of the team included classmates from Emmanuel Missionary College and Blue Mountain Academy, who dedicated their time and talents during the two weeks in an all-out effort for Christ. Robert Yingst, from Grantville, Pennsylvania, was the evangelistic song leader for the series. Judy Scoble, from Vienna, Virginia, assisted in musical arrangements and solo work. Judy Cromwell, sister of the speaker, was pianist for the series. Other members of the team included Wilton Senecal, pastor of the Middletown church, and his wife; Edward Motschieder, from Nashville, Tennessee, who acted as campaign manager; and Carol Sherman, Bible instructor. The attendance on opening night was just over one hundred, more than half of the audience being non-Adventists. This percentage of non-members continued through the series.

● Alfonso Coutiño reports from Old Mexico that the Voice of Youth effort held in Guasave was unusually successful. Twelve young people have been baptized and 25 are in the baptismal class.

● The primary division of the Zanesville, Ohio, Sabbath school, with their leader, Mrs. Fred Powell, recently presented the full Sabbath school program for the Central Presbyterian church at the Teachers' Forum. Teachers from all the Protestant denominations in Zanesville were present, and were much impressed by the singing of the children and the prayers they offered.

A Catholic Priest Hands Out

By Winifred Crager Wild

HERE, here! Don't try to slip out without taking one of these leaflets. They're good reading for you."

With one hand the priest grabbed the man by the coat collar and with the other he pressed a Seventh-day Adventist tract entitled "When the Stones Cry Out" into his unwilling hand.

"And you too, lady. You're not leaving here without one. This is splendid reading in preparation for the coming Passion weekend."

Another woman had been halted in her rush to get by without receiving the unwanted literature. But with most of the 110 tracts it was easier. Many passers-by received them enthusiastically.

But why was a Catholic priest handing out Seventh-day Adventist literature with such earnestness in this little town up in the Jura hills of Switzerland? Let us go back and get the story.

It was a perfect day in May, such as is not usual even here in beautiful Switzerland—the day before Mother's Day. My husband had preached in Basel in the morning, and after a delicious noon meal in the home of the pastor, we left with Elder and Mrs. Hugo Moeschinger for the afternoon appointment. It was a delightful drive winding through the hills and valleys to Reigoldswil. I was thrilled!

It was not the warm spring sunshine or the gorgeous pink and white puffs of apple blossoms at every turn of the road; neither was it the luxurious patchwork forests with the dark pines in relief against the lighter green of the beeches nor the vivid emerald alpine slopes dotted with yellow buttercups, dandelions, and other spring flowers that set my pulse athrobbing. We were on our way to the little country church where I was to meet the one responsible for a most unusual experience. I wanted to get the story firsthand right in its setting—and we were on our way.

Now we were nearing the town. A

family crowded to the edge of the narrow road to let our car pass. I thought I recognized the bearing of a Seventh-day Adventist family on the way to church. As I started to ask my husband to stop, Elizabeth, the pastor's daughter, recognized them. We stopped. Father and mother with their primary-age boy and girl got in. Our joy was multiplied as we were introduced to the family of Brother Bodenmann, whose brother is a missionary in Africa. My husband had just visited him and his family at our Dogba mission station.

That was the first warm greeting of the afternoon. Others were to follow.

"Turn here and drive in," Elizabeth directed us. There, ahead and slightly elevated on the mountain slope, stood the little white church against a backdrop of living forest. It had been built in 1950 with the initiative of the Fontana families, who form the nucleus of the group. We walked up five stone steps, turned behind the beautiful hewn-stone wall, and mounted the remaining steps to the door of the church, elegant in its simplicity.

Memories and emotions were stirred. Forty years before, in a similar little church in the Swiss Colony in Uruguay, my husband had attended a Seventh-day Adventist church for the first time, in just such a setting.

Mrs. Moeschinger, Elizabeth, and I slid into the last of the seven rows of solid yet comfortable natural-color fir benches. Immediately we felt the warm, friendly atmosphere of a church set in the midst of God's own handiwork. The pulpit caught my attention. Above an open Bible seven lovely spears of wheat had been artistically carved by a Swiss craftsman. Gratitude for both spiritual and physical blessings was expressed in the words "Danket dem Herrn" ("Thanks be to God").

After the Sabbath school lesson study the children, under the direction of the Fontana girls, presented

short, appropriate Mother's Day numbers in song, verse, and on the typical flutes. Their expression of loving sentiments was climaxed by the children pinning a dainty bunch of the beloved Swiss symbol of spring—lilies of the valley—on each mother. I was touched when a lovely child pinned a little corsage on me. My own children were thousands of miles away in California.

My husband's sermon included two stories for the children, told in the expressive Swiss dialect, preceded by a well-executed Chopin number on the piano by one of the teen-agers. Many of the 35 adults and 18 children present we had met before, either at a lay preacher's school in Valbella or in our offices at Zurich and Gland Sanitarium. Their accomplished musical contributions in large gatherings all over Switzerland had always been uplifting.

There was Fritz Fontana, the oldest of three brothers, who not only paints houses but also captures some of the beauties of the Swiss landscape on his canvases. Church Elder Franz's daughter, as the town's midwife for many years, had welcomed all the babies in Reigoldswil. Her friendly ways have captured their town and the four surrounding ones, and no one would have let her even think of moving away.

We were surprised to meet three Italians, and we greeted them by using a mixture of Italian thickly interspersed with Spanish. One of the three had come from the sunny south only a month and a half before, but had already begun to work among his countrymen who had preceded him in search of work. He had brought one with him this afternoon in spite of the fact that neither understood the German language.

Then I quickly found the friendly church elder, and walking down to the pretty red bench in front of the church, I pulled out my pencil and paper as I told him what I wanted. With a twinkle in his eye and a smile he began to relate the experience.

S D A Literature



Fontana, the painter. Miss Ruth Fontana, the midwife who has had all the babies in five towns for many years, and Franz Fontana, church elder. Hermann Fontana showed the film on Palestine on the church steps.

Priest Buys Stone Flooring

"I am interested in some of your flooring," said the priest, as he looked over the cement and stone works that Brother Franz Fontana so efficiently handles. As the men shook hands, the priest offered a cigarette.

"Thank you, but I do not smoke," was the courteous reply. With a questioning expression, the priest took one for himself and put the pack back in his pocket as he eyed our brother incredulously.

Thinking that some kind of explanation was necessary, Brother Fontana ventured, "To me, smoking is a vice, and I leave it alone."

"I consider it not a vice but a lust," replied the priest with emphasis, as he took his freshly puffed one out of his mouth and threw it down.

They went on about their business, and shortly the satisfied churchman left, but not without a sermonet from Brother Franz about the way the surface of the hard-stone tiles have to be polished with a soft stone, the same as hard hearts have to be polished with "soft" hearts. If both are hard, they destroy each other. Of course, soft-stone tiles are polished with hard stones; it gives them their rich luster.

So with the friction of soft on hard characters. It takes the opposite type to bring out the luster in a man's character. Brother Fontana finished his homily with a chuckle, and turned off the noisy machine he had just demonstrated. He rubbed his hand affectionately over the polished surface of a beautiful granite tile.

A few days went by. The churchman was back looking for more material for the parsonage. He liked to deal with friendly Mr. Fontana. Be-



Church elder, Franz Fontana, whose business witnessing for Christ impressed the priest.

sides, he liked his honest approach to business as well as the excellent quality of the merchandise.

A cigarette was proffered, and as our brother declined and mentioned their past experience, he added, "I do not smoke, for Jesus' sake."

The priest recalled the incident, and immediately dropped his cigarette. Again his heart was warmed by the frank and open approach our brother used as they turned to their problem at hand.

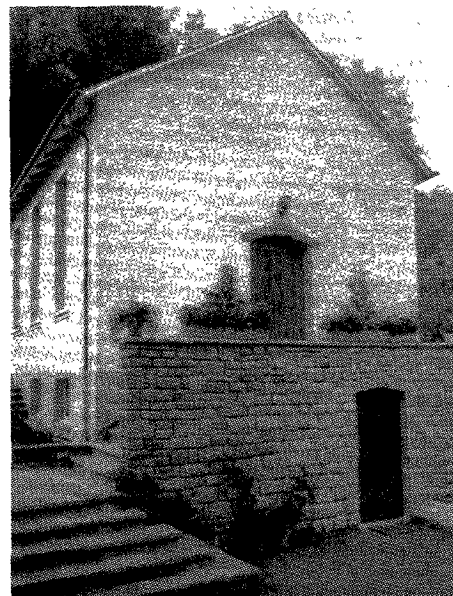
Later on the priest returned with the president of the church council of the little town where they lived. They were interested in some granite tile blocks and some granite steps this time. It was Friday and the sun was lowering in the west. Brother Fontana was a little uneasy, for he wanted to be courteous and yet he was aware of the approaching Sabbath.

After looking around a bit, the priest suggested that in order to make a better decision about the granite flooring, they run over to Hermann Fontana's place, brother of Franz, who also owns a prosperous cement and stone business.

"We had better hurry," advised the councilman as he opened the door of his car for the clergyman. "It is only about 15 minutes until sundown, and Mr. Fontana won't do any business after the Sabbath begins."

Imagine Brother Franz's surprise at overhearing this remark! How little we realize that people know a great deal about us, he thought, as he turned toward the house.

In no time the two men jumped out of the car, looked at the granite,



Seventh-day Adventist church in Reigoldswil, near Basel, Switzerland.

gave their order, and closed the deal. But suddenly they were far away—in old Palestine, where Brother Hermann Fontana had been a little while before. With rapt interest the spiritual leader of 450 souls was drinking in the account of Brother Hermann's trip through the Holy Land on a Swissair tour.

"Did you take any pictures?" was the query.

"Most certainly I did, and I would be only too glad to show them to you."

"Not only I will enjoy them, but my whole parish must see them."

(Continued on page 22)

News From Home and Abroad

Camp Meetings in Northern Canada

By Wesley Amundsen
Secretary, Association of Self-supporting Institutions

THE Canadian Union Conference territory stretches from the Atlantic to the Pacific oceans, and pushes northward into the tundra of frozen wastelands.

Because of the tremendous distances that characterize this union, the conferences endeavor to reach as many members of their constituencies as possible with camp meetings during the summer months. Some of these meetings are attended by large groups, while others in the sparsely settled areas are smaller. It was my privilege to meet with two of the smaller groups.

The camp meeting for the Manitoba-Saskatchewan Conference was held on the beautiful grounds of Riding Mountain National Park at Clear Lake. Meetings began on Thursday night and concluded Sunday noon. The weekend attendance was about 300, with people coming from isolated areas and from the nearby small churches. A variety of language groups mingled in Christian fellowship and sought God in their own tongue for the blessings they felt were needed.

F. F. Schwindt, who for more than 40 years served the cause as an evangelist, ministered to the people in the night meetings, and also met daily with the German-speaking brethren. P. E. Uniat spoke to the Ukrainian brethren in their meetings.

On Sabbath the Lord came preciously near as the subject of Pentecost was presented, describing the steps taken by the apostolic church of 120 members to bring that blessing to the church. Conference workers, church officers, and members rededicated themselves to so live and labor that the latter rain may soon come upon the remnant church.

Philip Moores, president of the Manitoba-Saskatchewan Conference, and L. H. Davies, secretary-treasurer, are endeavoring to develop a strong program of advancement in these difficult areas. There is an excellent spirit of unity among the working

force, and the indications point to an increase in membership between this year's camp meeting and the time the believers meet again on the green shores of Clear Lake.

The Alberta Conference camp meeting was held at Peoria in the Peace River area, which is 400 miles northwest of the campus of Canadian Union College. The church in Peoria in which the meetings were held is said to be the oldest in Peace River territory, having been established in 1928.

During a conversation with Sister David Ostrem, of Hines Creek, I learned that she and her family arrived in this sparsely settled area fifteen years ago—the first Seventh-day Adventists in the community. Today there is a company of 20 believers meeting each Sabbath in a neat log church building purchased from the Lutherans for \$450. She pointed on the map to a chain of small villages in which the third angel's message has its witnesses stretching west and north

of Peace River for a hundred miles. The publishing work in these sparsely settled areas does not suffer from lack of energetic and successful colporteurs. Russel Spangler, who began selling Seventh-day Adventist magazines at the age of 12, is today top colporteur in the Alberta Conference. In July of this year he rolled up the impressive total of \$4,500 in sales for one month. Brother George Heeney, recently called to be assistant publishing secretary of the conference, had a record of \$10,000 in sales in 1958, and for nine months of 1959 he delivered \$9,000 worth of denominational literature.

Another impressive fact that came to my attention was the growing importance of Canada as a home base for supplying overseas fields with missionaries. With the increase of intense nationalism in many lands, making it difficult for certain nationalities to enter and carry on work, British subjects can still receive entrance permission. This year (1960) three families of workers from the Peace River district of the Alberta Conference have been called for overseas service. C. Goertzen and family are in Ceylon, Gordon Smedley and family are in Burma, and Frank Skoretz and family are at the West Indian Training College, Mandeville, Jamaica.

J. W. Bothe, who recently came to this field as president, is doing a good



Group baptized by C. R. Spangler (left rear) at Peace River camp meeting, Alberta Conference, Canada.

work, and his associates are united with him in the program for greater evangelism. The meetings were blessed by the ministry of E. E. Duncan, evangelist and present pastor of the Edmonton church. On the closing Sabbath conference leaders and workers, church officers and members, dedicated themselves to the Lord in a new consecration as we sought God for the power that will bring Pentecost in our day.

Meetings in Colorado and Kansas

By E. W. Dunbar

Associate Secretary, General Conference

Overshadowing the other meetings of the Colorado Conference session held in mile-high Denver, August 4 to 6, was the ordination to the gospel ministry of four men on Sabbath afternoon. Those ordained were R. A. Gonzales, John Littlefield, W. B. Hunt, and T. E. Baber. [Their picture appears on page 20 of this issue.—EDITORS.]

At the business session held August 4 and 5 in the Denver Central church, the delegates listened to encouraging reports of progress in every field of endeavor. The present officers and departmental leaders of the conference were unanimously re-elected.

Friday evening we moved to the spacious auditorium of Denver's East High School for our Sabbath services. H. M. S. Richards, a native Coloradan, gave outstanding spiritual help, assisted by the King's Heralds quartet. Dr. and Mrs. R. O. Yeatts, furloughing missionaries from New Guinea, gave inspiring missionary reports.

Encouraging indeed was the baptismal report given by Secretary-Treasurer H. A. Young. In the previous biennium 798 were baptized; in the current two-year period 837 were baptized. The two offerings taken on the Sabbath amounted to \$8,903.85. Of this amount \$3,929.31 was for foreign missions and the rest for evangelism.

The well-organized plans and enthusiastic spirit of our leaders and members in Colorado give us confidence in the future of God's work there.

On the campus of the growing Enterprise Academy I had the privilege of visiting the annual Kansas camp meeting, held August 10 to 13. Here in the heartland of America, only six miles from the original home of President Dwight Eisenhower, the Kansas believers assembled.

Especially impressive was the ordination of four young men to the gospel ministry. Those ordained were



Newly ordained ministers of the Kansas Conference, with their wives. Left to right: Mr. and Mrs. John Goley, Mr. and Mrs. Dale Chaffee, Mr. and Mrs. LaVern Opp, Mr. and Mrs. E. C. Wines.

LaVern Opp, Great Bend; Dale Chaffee, Phillipsburg; E. C. Wines, principal, Enterprise Academy; and John Goley, Garden City. The long line of members and friends who greeted these brethren for more than half an hour after the ordination testified to the good spirit of love and confidence existing between members and workers in Kansas.

This being a biennial session, we were inspired by good reports of progress from F. O. Sanders, president of the Kansas Conference; H. L. Hass, secretary-treasurer; and each of the department leaders. The present officers and departmental secretaries were re-elected. The camp meeting mission offering amounted to more than \$3,700.

It was reported that during the flood disaster in western Kansas nearly 300 persons were given aid by our welfare groups. One victim of the flood wrote: "Kindness and thoughtfulness at a time like this is a wonderful way to put a commandment of Jesus into operation—'Love thy neighbour as thyself.'" We have reason for confidence and hope as our conference leaders and members face the future in the Kansas Conference.

Sabbath School Department Advisory Meeting

By Erwin E. Roenfelt

Associate Secretary, General Conference

The 1960 Sabbath School Department Advisory Committee meeting was held at Miami Beach, Florida, August 24 to 26. Present were representatives from the General Conference, the unions, and the publishing houses in North America, and from the Inter-American Division. Earnest study was given to the various phases, interests, and purposes of the Sabbath school, and actions were taken which

it is believed will strengthen our Sabbath school work and make it more effective.

Much time was spent in a discussion of the fact that a large percentage of our church members are not members of the Sabbath school. Records reveal that in the North American Division there are 88,467 missing members; that is, church members who are not members of the Sabbath school. In addition, of the 237,415 baptized Sabbath school members in North America an average of 45,821 are absent each week. This means that in North America 134,288 baptized church members are absent each week from Sabbath school.

The Sabbath school has been designated "the church at study." How unfortunate it is that such a large proportion of our church membership is careless and indifferent in its attitude to this important institution. Absence from the Sabbath school is often the first step toward apostasy from the church. If we could only prevent them from taking that first step!

Earnest consideration was given to the question of what could be done to achieve the goal of having every church member a regular member of the Sabbath school. As a result of this study it was decided that 1961 be designated Full Membership Year, and that during the year special endeavors be made to enroll every Seventh-day Adventist church member in the Sabbath school.

Figures were presented indicating that only about half of the number baptized in the North American Division are Sabbath school members before they are baptized. Possibly this is a major reason why so many church members are not members of the Sabbath school. When people who become interested in the message of present truth are immediately introduced to and become members of the Sabbath school, experience indicates



Addition to Seoul Junior Academy

An addition to Seoul Junior Academy was opened June 13 by Yoo Chol Chun, secretary-treasurer of the Central Korean Mission (second left), M. W. Choi, assistant educational secretary (left), and R. E. Klimes, educational secretary of the Korean Union Mission. The principal, Lee Ung Chun, and his assistant, Kim Chong Wha, are on the right.

The addition provides space for two new classrooms, principal's office, and a workroom. The enrollment of this junior academy increased to 380 students in 1960.

RUDY E. KLIMES

Departmental Secretary, Korean Union Mission



Ordination in Colorado

Four men were ordained recently in the Colorado Conference. They are (left to right): Rafael Gonzales, who for a number of years was a Catholic priest but who is now a hard-working, sincere Seventh-day Adventist minister located at Monte Vista, Colorado; John Littlefield, located at Fort Morgan, Colorado; W. B. Hunt, publishing secretary of the Colorado Conference; and T. E. Baber, Book and Bible House manager of the Colorado Conference. R. S. Joyce, Colorado Conference president, and Theodore Carcich, Central Union Conference president, stand at right.

LEE CARTER

Departmental Secretary, Colorado Conference

that they usually continue to be members, and as a result, develop into stanch, active, devoted church members. It was decided, therefore, to urge all our ministers and church members, as they labor to win souls to the Lord and His truth, to do their utmost to lead their converts into active participation in the Sabbath school before they are baptized and become church members.

Emphasis was given to the importance of conducting, as far as possible, a Sabbath school class especially for visitors who are seeking the way of truth and salvation. Sabbath school lessons for two quarters have been prepared on the doctrines of the church. These appear in undated Sabbath school *Quarterlies* entitled "The Pastor's Bible Class." The objective of this class is twofold. First, it is to encourage the study of the fundamentals of the faith in preparation for baptism; and second, to develop the practice of Sabbath school attendance and regular study of the Sabbath school lesson.

Reports received indicate that perhaps no other activity of the Sabbath school has brought so much inspiration as has the conducting of branch Sabbath schools. Fortunately, a new interest in evangelism through such schools has become evident. With a view to enlarging this phase of our work, action was taken urging all Sabbath schools to do their utmost in regard to this feature of soul-winning

endeavor. It should be the aim of every Sabbath school to conduct at least one branch school. Many of our larger schools could readily care for a number of such smaller ones.

Daily Study of Lesson

It has become apparent that a large percentage of our people, even those who are Sabbath school members, do not study the Sabbath school lesson regularly. Many do not study it at all, with the result that in the class they are not able to participate in any discussion. The consequence of this is that teachers are compelled to preach sermons on the lesson subject rather than conduct a class. To remedy this situation it was decided to ask the Sabbath school leaders and teachers periodically to urge the matter of regular daily lesson study on the part of every member.

There was a time when every Seventh-day Adventist followed the practice of taking his Bible with him to Sabbath school and church service. Recent years have witnessed a serious departure from this practice. Our people were once known as the people of the Book. It was decided to call upon all our people to recapture this appellation through a return to a more diligent reading and study of the Scriptures and to the custom of taking the Sacred Volume with them to Sabbath school.

The offerings given by the members of the Sabbath school are de-

voted almost entirely to the support of our work in the overseas divisions. How challenging that work is! Not only is our regular work in the mission fields constantly enlarging, and therefore calling for enlarged support, but new work is developing, and this calls for added financial aid. This is as it should be, for our world work will not be finished until every person has had an opportunity to hear the message of God. It will therefore be our privilege to provide increasing funds to support this work.

The Sabbath School Department for years has promoted Sabbath school giving on the basis of 3 per cent of income. This objective was reached from 1921 to 1933, but in more recent years this goal has not been attained. Many people, however, do consistently give three cents or more of every income dollar through the Sabbath school. In view of the crisis in the mission work today, it was decided to continue to hold before our people the objective of Sabbath school giving equal to 3 per cent of income.

The Lord could do His work without the sacrifice and support of His people, but He has taken His followers into partnership with Him, for they cannot afford to miss the inspiration, spiritual growth, development, and strength that result from working together with Him in service and sacrifice. Let us give the Sabbath school our full and faithful support.

Tanganyika—A New Union in East Africa

By W. E. Murray

Vice-President, General Conference

At the recent midyear meeting of the Southern African Division committee held at Helderberg College, near Cape Town, action was taken authorizing the formation of a union in the country of Tanganyika, in East Africa. Tanganyika has a population of some nine million, with 13,000 baptized Seventh-day Adventists. Geographically, Tanganyika is almost twice the size of continental France and two and a quarter times the size of California.

Earnest consideration was given by the committee to an extensive study made by R. H. Pierson, the division president, and his fellow officers concerning the great evangelistic challenge presented by the millions in Tanganyika. Attention was also given to the responsibility of properly shepherding the large baptized membership of the country. Great and significant changes are coming to pass in this as well as other countries of Africa, and we must be alert to adjust ourselves to these changes.

We were all convinced that our work in Tanganyika has come to the place where the talents and devotion of our African ministry should be brought into leadership to an even greater degree than in the past on the local and union mission level. In har-

mony with our foreign mission policy it was felt that we must develop and train an ever-increasing number of indigenous leaders wherever the leadership challenge can be perceived. We need, as well, an increasing number of foreign workers. The foreign missionary group and the native worker group are to be united in the common overseas gospel task. They may be compared to the two oars of a rowboat. Only by the unified use of both oars can the boat be properly propelled and guided.

As a result of these studies a commission was appointed, composed of representatives of the division committee, the union, and the African ministry. I was to represent the General Conference. This group was commissioned to make an on-the-spot study of the situation in Tanganyika and outline the details of the new organization. The findings were to be presented to the division committee for final approval. This group met for a week at what is known as the Busegwe Mission headquarters in the northwest corner of Tanganyika.

The commission recommended the formation of the union and suggested some plans for expansion. The division committee approved the report and sent to the General Conference a request for approval of the organization of the Tanganyika Union. The General Conference Committee approved the formation of this union mission, and it was planned that on August 1, 1960, the new leadership should begin their work.

The Tanganyika Union Mission was formed within the usual denominational administrative and financial framework, with five local mission organizations. C. T. J. Hyde, a missionary of long experience, was elected president, and M. W. Cuthbert was elected secretary-treasurer. Departmental secretaries and other staff members were elected as follows: publishing, Fares Muganda; educational-Missionary Volunteer, R. F. Medford; medical, Dr. W. E. Birkenstock; ministerial and religious liberty, C. T. J. Hyde; church development, Harum Kija; field secretary, G. S. Glass; accountant, Arthur Smart.

A secretary for the home missionary, Sabbath school, and Voice of Prophecy departments is yet to be elected. For the local mission organizations officers were elected as follows:

East Lake Field: Arthur L. Davy, president; secretary-treasurer to be appointed.

Majita-Ukerewe Field: Simeon Dea, president; N. Elisa, secretary-treasurer.

North East Tanganyika Field: Y. Lusingu, president; T. Samuel, secretary-treasurer.

West Lake Field: Rodney E. Dale, president; H. Agumbi, secretary-treasurer.

The secretary-treasurers and departmental secretaries of the missions are largely men chosen from our African ministry. One of the local missions is to be presided over by the union officers.

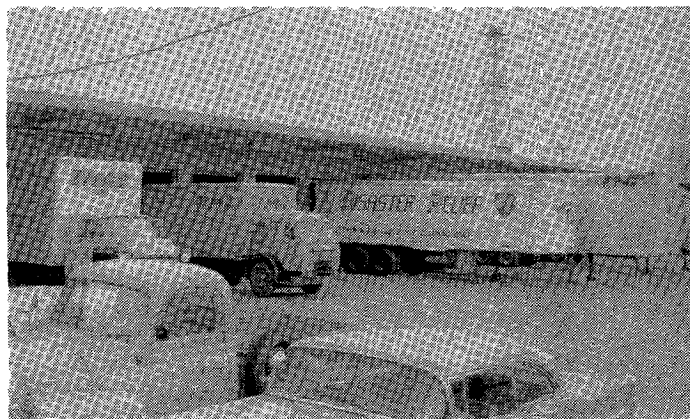
Many have been the vicissitudes of



Central California Ordination

On Sabbath, July 9, two young pastors were ordained to the gospel ministry at the Central California Conference camp meeting at Soquel, California. The two are (left to right): Ronald Gordon and Frank McMurry. R. R. Bietz (center) gave the sermon and charge. R. A. Anderson (second right) offered the ordination prayer. D. E. Venden (right) expressed the welcome.

ARTHUR J. ESCOBAR
Departmental Secretary
Central California Conference



Oklahoma Van Aids Chile Relief

In cooperation with the Red Cross, Oklahoma's disaster relief van picked up supplies for Chilean relief during June. Many denominations responded with clothing and bedding that soon filled the van. Then the van was taken to the Time truck terminal where its contents were shipped, without cost, to the denomination's West Coast depot at Watsonville, California.

F. W. HUDGINS
Departmental Secretary
Oklahoma Conference

the Advent Movement in Tanganyika through the years. The first work began about 1903 when this territory was known as German East Africa. In those days the German Government assigned us two regions for our missionary activities. One of these areas was near Lake Victoria and the other was in Northeast Tanganyika. These beginnings were laid on a firm foundation, and the work in these two areas has greatly prospered. The time has come, however, when we should enter many new areas of this territory.

During the years of war and political strife our work was halted to some degree, but in many ways and in many places it was kept going by the most miraculous circumstances. Many of our foreign missionaries were kept in concentration camps for years because of war conditions. There are many stories of the religious heroism and devotion of our African ministry and laymen who carried on so valiantly in those days of trial. I was privileged to read a copy of a 12-page letter written to J. L. Shaw by M. N. Campbell, who was sent in 1921 to visit the field and to lead out in getting things in order again following the first world war. Many were the references to the devotion of our African believers and workers.

Then came World War II and another period of concentration camps, setbacks, and hindrances for our workers. Again came the manifestation of zeal and devotion on the part of the African church.

The administrative leaders of the new union mission have already made some aggressive plans for the evangelization of the cities of their territory. Plans have been laid for greater local support of many denominational lines of endeavor and for the construction of church buildings. We believe that the steps taken to organize the new Tanganyika Union will be for the definite strengthening of the work in this country and for building up a much-enlarged membership.

A Catholic Priest Hands Out SDA Literature

(Continued from page 17)

No place short of the town theater would hold the crowd the priest hoped to interest in the Holy Land. What better moment! The Passion Week was about to begin and he would have something of unusual interest for his flock. The church's weekly bulletin sheet would be the best means of advertising and inviting each one in the village, he thought. Carefully yet enthusiastically he prepared his write-up. Every house received an invitation.

Of course, one of the sheets went to Brother Fontana, to keep him abreast of the preparations. Brother Hermann would not go unprepared or empty-handed either. With him he would have his carefully taken film plus . . .

"Now I must run along to the church. When you hear the big bell you will know that I am beginning the mass. When you hear the three little bells, I'll be finishing," the priest explained.

He had arranged to have the pictures shown right after the Sunday evening mass in order not to lose a

single person he could influence to come. He announced the film again in the church, and urged all present to go right over to the theater. They would not be sorry they came, he assured them.

Hermann Fontana, with the help of his brother Franz, had completed all arrangements in the theater, and with an earnest prayer for wisdom and guidance, he listened for the sound of the three little bells in the nearby church.

Now the people were coming in a steady stream, led by the priest himself—110 of them. After each had re-

CHURCH CALENDAR FOR 1960

OPPORTUNITIES

. . . success depends upon the use made of them."—*Christian Service*, p. 258.

"God gives opportunities; . . .

for

LAY WITNESSING



Laymen's Sabbath, Nov. 5

with

the sermon of the day placing emphasis on laymen's activities



Worldwide Bible Reading Crusade

Thanksgiving to Christmas

emphasizing the theme

THE BOOK FOR EVERYONE

One of the finest opportunities for discovering prospects for Bible studies. Last year our people in the United States made about two million contacts during this crusade.

Use the American Bible Society bookmark and your own Bible Correspondence School enrollment card.

Let every contact tell for larger Bible Evangelism follow-up.



Ingathering Witnessing

Nov. 26-Jan. 14

Your best will be better than ever

Also, YOU should do "more house-to-house labor in giving Bible readings."—*Testimonies*, vol. 9, p. 127.

ceived a slip with a number on it at the door, they were seated. Then the priest not only introduced the speaker but he preceded the lecture with interesting and pertinent remarks about the countries where our Lord had lived—both Egypt and Palestine—giving a fascinating background for the film. Then Brother Hermann took over, and with all the enthusiasm of his own love and interest in what he had seen as he followed in the footsteps of the Master, he proceeded to relive his trip. His audience followed him from Jerusalem to Nazareth, through Samaria, to the shores of the Sea of Galilee, down to the Jordan, up to the Mount of Olives and Mount Carmel.

Wanting to leave some permanent reminder of his visit that would recall the One about whom he had spoken, he had arranged an ingenious way to leave books and tracts, also some little gifts he had gotten directly from the Holy Land—about 20 little cards with real pressed flowers ordered for the occasion. He also passed around other souvenirs he had brought to show them.

At the end of the film each one waited in expectation as our brother proceeded to explain the object of the numbers distributed at the door. A number was then chosen for the first gift. A mother excitedly waved her corresponding number in the air. The book *The Ministry of Healing* was quickly placed in her eager hands.

The second number was called out. Was it by chance or did God have a direct hand in it? The daughter of the woman who won the first gift waved her number. With enthusiasm she received the book *Erlebtes* (a book of experiences written by different missionaries).

Now the flower cards from the Holy Land were given out as the next 20 numbers were picked. Twenty eager hands received the souvenirs from the land of our Lord. But were only these few to be favored? No. A tract entitled "Wenn die Steine Schreien" was ready for each one leaving the theater. But who would give them out?

"No, you don't leave without one of these good papers. Every person must take one. This is good reading for you. This is the very best preparation you can have for the coming Passion Week. You must read it for your soul's good." These were some of the phrases the zealous priest used to fulfill his objective that not one leave the place without a tract. He was not just helping two businessmen who had become his friends because he liked the way they carried on their trade, and whom he had already recommended to many customers who had seen the gorgeous granite stair-

way in the parsonage; he was feeding his flock with the best he could find—a Seventh-day Adventist tract.

And who can guess the results of the faithful witness of these two sincere Seventh-day Adventists helped by the Catholic priest of the little mountain village? They have sown the seed. God's Spirit will water it. Will you pray for an abundant harvest?

From Home Base to Front Line

Australasian Division

Mr. and Mrs. D. C. Oemcke and three children left Australia on September 6, returning to their work in the Coral Sea Union Mission. Brother and Sister Oemcke and family took a furlough in New Zealand at the conclusion of their first term of service. Brother Oemcke is a schoolteacher and has charge of the Western Highlands Central School, at Paglum, Mount Hagen, in the New Guinea Western Highlands Mission.

Miss Wendy Blank traveled from Australia to Lae, New Guinea, on September 12. Miss Blank, who has had wide experience in office work in the home field, has accepted a secretarial position in the Coral Sea Union headquarters office, at Lae.

North American Division

Elder Arthur R. Norcliffe left Miami, Florida, September 21, for Colombia, returning after furlough. Sister Norcliffe and the family plan to return to the field in November of this year. Brother Norcliffe is a graduate of Atlantic Union College. This missionary family was first sent to Colombia in 1949. Brother Norcliffe has served as president of the following missions: Upper Magdalena Mission, East Venezuela Mission, and the Colombia-Venezuela Union Mission. He is to serve again as president of the Colombia-Venezuela Union Mission.

Mr. and Mrs. Lawrence Gerald Larrabee, of Sandpoint, Idaho, left Los Angeles, California, on September 22, for Peru. Sister Larrabee's maiden name was Violet Mary Kerelick. She attended La Sierra and Walla Walla colleges, and graduated from the College of Medical Evangelists School of Nursing in 1953. Since that time she has been employed as a general duty, office, and head nurse in various medical institutions. Brother Larrabee attended Southwestern Junior and Walla Walla colleges. For two years he served in the United States Army as a medical corpsman. Recently he was employed as a teacher and principal of a church school in the Idaho Conference. His appointment is to the Lake Titicaca Mission as educational, Missionary Volunteer, and temperance secretary.

Mr. and Mrs. Eugene M. Stiles and son, of Santa Cruz, California, sailed September 22, on the S.S. *Steel Apprentice* from New York City, for India. Sister Stiles's maiden name was Helen Leone Hauselt. She attended Pacific Union College. Her experience has been as a cashier, and operator of a college book store. Brother

Stiles received a degree in business administration at Pacific Union College. For a time he was a technician in the United States Navy, later a United States Post Office clerk at Angwin, California; and recently, administrator of the Community Hospital, Santa Cruz, California. He has accepted appointment as business manager of Spicer Memorial College.

Dr. and Mrs. Roscoe I. McFadden and four children, of Bloomingdale, Michigan, sailed from New York City, September 22, on the S.S. *Steel Apprentice*, for West Pakistan. Before marriage, Sister McFadden's name was Elizabeth Victoria Spalding. She is a daughter of Elder and Mrs. A. W. Spalding. Elder Spalding served for a number of years as General Conference Home Commission Field Secretary. She attended Madison and Emmanuel Missionary colleges, and graduated from the Loma Linda School of Nursing. As a nurse she has had experience in general duty, as well as experience as a night supervisor. Dr. McFadden attended the universities of Maryland and Delaware, and Washington Missionary College. He completed the medical course at the College of Medical Evangelists in 1940. Since that time he has taken a residency in surgery, served in the United States Army, and carried on general practice. He is to connect with the Karachi Seventh-day Adventist Hospital in West Pakistan.

Mr. and Mrs. William Earl Smith and two children, of Colfax, Washington, sailed from San Francisco, California, on the S.S. *Sumatra*, September 27, for Singapore. Sister Smith's name before marriage was Oleta Sue McDaniel. She attended Walla Walla College. Brother Smith obtained a B.A. degree in religion at Walla Walla College and an M.A. degree in practical theology at the SDA Theological Seminary. He has had experience as a dean of men, Bible worker, treasurer, and pastor. His appointment is to evangelistic work in the Sidang Advent Mission, Malacca, Malaya.

Elder and Mrs. Laurence R. Downing and four children, of Lincoln, Nebraska, sailed from San Francisco, California, on the S.S. *Sumatra*, September 27, for the Philippine Islands. The maiden name of Sister Downing was Alva Wilkes. She attended Southern Missionary and Oshawa Missionary colleges, also the University of Nebraska, having obtained B.A. and M.A. degrees in education, and a Doctorate in education (school administration). Brother and Sister Downing served in Nigeria, West Africa, from 1946 to 1954. After returning, Brother Downing was connected with the Home Study Institute for a time. During the past two years he has been a supervisor of special projects in correspondence education, and an instructor in the University of Nebraska. He is to serve as academic dean in Mountain View College.

Mr. and Mrs. John Wesley Taylor, Jr., of Guymon, Oklahoma, left New York City, September 29, for Mayaguez, Puerto Rico. Sister Taylor's maiden name was Jessie Fay Parker. She has a B.S. degree in secretarial science from Washington Missionary College, and has served as a registrar, teacher, and secretary. Brother Taylor attended Union College, and obtained

a B.A. degree from Pacific Union College and an M.A. degree from the SDA Theological Seminary. He is a son of Dr. and Mrs. John W. Taylor, who some years ago were missionaries in Bolivia, and more recently in self-supporting missionary work in Puerto Rico. From 1957 to 1958 Brother Taylor was a Bible teacher in the Puerto Rico Academy. From 1958 to 1960 he was a ministerial intern in the Oklahoma Conference. He has responded to the call to serve as a Bible teacher in the Puerto Rico Academy.

Elder Bruce A. Roberts, returning after furlough, left New York City on October 2, for London. He is to spend several weeks in London in language study. Sister Roberts and the two children are to join him later in Nigeria. Brother Roberts graduated from Walla Walla College, receiving a B.A. degree in Biblical languages, and from the SDA Theological Seminary, with the M.A. degree in theology. This missionary couple first accepted appointment to Nigeria in 1954. Brother Roberts served as a teacher and principal in the Nigerian Training College. Since 1958 he has been president of the North Nigerian Mission. Upon his return to Nigeria he will resume this work.

Miss Maye V. Fee, of Mission City, British Columbia, sailed from New York City, on the S.S. *Hoegh Silver Stream*, October 4, for India. She attended high school, and received commercial training in night schools in Vancouver, British Columbia. Since 1929 Miss Fee has been employed in various lines of office work. Her most recent service was as a secretary in the British Columbia Conference office. She has accepted appointment to secretarial work in the Southern Asia Division office, at Poona, India.

W. R. BEACH

• In Brief •

OVERSEAS

Inter-American Division

- Drs. William and Karen Shea and their two children arrived recently in La Trinidad, Nicaragua, to join the staff of the Nicaragua Adventist Hospital. Their arrival made it possible for Dr. Fred B. Moor, Jr., and family to take a well-earned furlough after serving in Nicaragua for seven years.

- Mission secretary-treasurers and Book and Bible House managers of the Mexican Union met in Mexico City, August 15-18 for a treasurers' council. The union presidents and officers of all local missions also were present. Representatives from outside the union territory included K. H. Emmerson and A. L. Edeburn of the General Conference; L. F. Bohner, treasurer of the Inter-American Division; and W. V. Wiist, treasurer of the Central American Union.

- Division evangelist Henry J. Westphal is holding two simultaneous evangelistic campaigns in San Salvador, Central America. Meetings are held in the new Ad-

ventist church and in a labor union hall. Elder Westphal reports that attendance at both places has been about equal and that prospects are excellent for a large harvest of souls.

- Andrew C. Fearing of the General Conference Ministerial Association recently spent six weeks in the Antillian, Caribbean, and West Indies unions. His messages to the churches and the counsel and instruction given in several workers' meetings were much appreciated.

NORTH AMERICA

Atlantic Union

- The Binghamton, New York, church's first experience with a Vacation Bible School, under the leadership of Jean Martin, Eva Gates, and Mary Myers, was successful. Seventy-nine children were enrolled in the school, 39 being non-Adventists. One child has since joined the Sabbath school and one family is interested in the church.

- The annual combined Sabbath afternoon meeting of the South Lancaster Village church members and the Atlantic Union College church members took place at the beautiful Cathedral of the Pines, Rindge, New Hampshire, on September 17. The guest speaker was J. Melvyn Clemons, assistant professor of religion at the college. R. W. Knapp, pastor of the village church, and O. J. Mills, pastor of the college church, participated in the program.

- Noble B. Vining, manager of the college press and bindery at Atlantic Union College for the past four years, has accepted a call to connect with the Southern Publishing Association in Nashville, Tennessee, in the capacity of assistant superintendent for production.

- Elman J. Folkenberg has joined the Atlantic Union Conference staff as union evangelist and ministerial secretary. He is a graduate of Pacific Union College, and was in evangelistic work in the Central California Conference for a number of years. For three years he was the British Union evangelist at the New Gallery Centre in London, England. After returning to America in 1958, he was asked to be the evangelist at the New York Center in New York City. He remained there one year and then labored in the Southern New England Conference as the conference evangelist until his recent appointment to the Atlantic Union Conference staff.

Central Union

- Mrs. Shirley Holzer has joined the music staff of Union College as instructor in vocal music. Last year she was on the staff of Oshawa Missionary College in Canada.

- Deward Miller has joined the staff of Union College Academy to act as instructor in history and English. Mr. Miller had been doing graduate work at the University of Wyoming.

- Several district changes have been made in the Wyoming Conference since H. H. Voss, pastor of the Casper church,

entered departmental work. Norman Harvey moved to Casper from Torrington; H. O. Burden moved to Torrington from Rawlins; and Nathan Sims became leader of the Rawlins district.

Columbia Union

- Record-breaking totals were recorded this fall at two Ingathering field days held at Blue Mountain Academy in Pennsylvania and Mount Vernon Academy in Ohio, according to Howard K. Halladay, Columbia Union home missionary secretary. Both field days were held on Tuesday, September 20. Under the direction of T. H. Weis, the Blue Mountain Academy students and faculty raised \$2,450, more than \$1,000 over last year's total. At Mount Vernon Academy the total was \$2,706.68, \$700 more than was raised last year in the field day program, according to S. W. Burrows, conference home missionary secretary.

- More than 125 teen-age campers and community campers who attended the Mt. Aetna summer camps in the Chesapeake Conference this summer, had the opportunity of becoming acquainted with a "Presidential deer." The deer was a fawn secured from the Maryland State Game Commission for the camp nature program. When game wardens picked up the fawn at the end of the camps, they stated that it had been purchased by President Eisenhower to be sent by jet plane to France as a personal gift to the president of France.

- A Potomac Conference Youth Rally will be held in Richmond, Virginia, at the West Hampton School, on October 22. Elder J. L. Dittberner, president of the Nebraska Conference will be the featured speaker.

- Elder John Osborn, pastor of the Sligo church in Takoma Park, Maryland, was guest speaker at a ministers' meeting in West Virginia.

- A new school building is under construction at Buchanan, West Virginia, and is scheduled to be completed in October.

Lake Union

- Dr. H. F. Halenz, professor of chemistry at Emmanuel Missionary College, was one of 28 participants selected from more than 350 applicants to attend the Institute in Radiochemistry in Philadelphia, Pennsylvania, July 11 to August 19. Conducted on the graduate level, the institute included lectures and inspection trips to hospitals using isotopes in diagnosis and treatment. Approximately 90 hours of laboratory work and 35 experiments were required. This was followed by a large number of research projects.

- Paul Whitlow, in Northern Wisconsin, reports the baptism of ten new members in the Rhinelander and Ladysmith districts.

- This year's registration at Emmanuel Missionary College tops all previous records. At the close of registration on Sunday, September 25, 1,120 students had been issued booklets. This compares with 1,036 as of a year ago. The figure will probably be above 1,150 for the semester.

REVIEW AND HERALD

North Pacific Union

● Lorraine Mickelson of the Minnesota Conference transferred to the Oregon Conference this summer to serve as supervisor of elementary schools.

● For the third consecutive year, the Great Falls, Montana, church reserved a booth in the Mercantile Building at the North Montana State Fair. Dale Davis, home missionary leader, was in charge of arrangements. People from 45 Montana towns and 13 States besides Montana signed cards for the free Bible correspondence courses. Much literature was dispensed.

● Early in the summer 105 children were enrolled in the Vacation Bible School at Dillingham, Alaska. Of the kindergarten group 65 per cent were non-Adventists, 77 per cent of the primary children and 53 per cent of the juniors.

● The following changes in district personnel in the Oregon Conference have recently been effected: Arvin W. Winkle has united with Duane M. Corwin to form an evangelistic team in the Hood River district; E. L. Broder, from the St. Helens district, now serves as pastor of the Silverton district; W. B. Streiffing from Victoria, British Columbia, has been invited to serve the St. Helens district; R. J. Kegley, Jr., of Klamath Falls, has transferred to Medford to assist J. D. Trude in that large district; Kenneth H. McVay is serving as pastor of the Klamath Falls district. In order to supply the necessary help to the Spillman-Lyman evangelistic team, N. L. Losey, from Astoria, has been assigned to evangelistic work in the Vancouver, Washington, area. R. R. Cronk of the Idaho Conference is now serving as pastor of the Astoria district; H. H. Ruppert of Springfield is serving as pastor of the Hillsboro-Beaverton district, and R. E. Sneed from Canyonville is serving as pastor of the Springfield district.

● Work on the new Livingstone school got under way as ground was broken at the 15-acre site east of Salem, Oregon, on September 12. The structure will cost approximately \$250,000 when finished. Participating in the September 12 ceremony were H. L. Rudy, president of the Oregon Conference, H. R. Nelson, educational superintendent, the Honorable Rex Hartley, judge of the Marion County Court, and D. D. Williams, State superintendent of schoolhouse planning.

● New staff members at Laurelwood Academy include the following: Mr. and Mrs. Oscar Gerst, Mrs. Rose Dubyna Hodgkin, Burnell Paulson, Dorothy Newland, Jim Miller, Gordon Finch, and Verlin Gibson. Curtis Perkins, who is in his sixth year at Laurelwood, has assumed administrative duties, acting as vice-principal in charge of curriculum. Lee Roy Holmes remains as vice-principal in charge of the work program.

Southwestern Union

● The laity of the Southwest Region Conference are conducting open-air meetings under a viaduct. The response to date has been gratifying.

● Baptisms in the Southwest Region

Conference to date are as follows: E. C. Ward, 108, Dallas, Texas; L. B. Baker, 40, El Paso, Texas, and 21, Las Cruces, New Mexico; J. E. Cox, Jr., 23, San Antonio, Texas; J. C. Smith, 22, Shreveport, Louisiana; J. L. Brown, 21, Alexandria, Louisiana; A. D. Shorter, 10, Tulsa, Oklahoma; C. M. Bailey, 8, Roswell, New Mexico; W. J. Cleveland, 5, Baton Rouge, Louisiana.

● Plans are underway for the Carlsbad, New Mexico, congregation to build a new sanctuary. Fund-raising activities have begun.

● Pastors and office personnel of the Arkansas-Louisiana Conference met recently in Shreveport, Louisiana, for their annual fall workers' meeting. An enthusiastic spirit prevailed as each pledged himself to be responsible for raising the Silver Vanguard goal in his respective church during the Ingathering crusade this year.

● George Schram, public relations and home missionary secretary of the Texico Conference, set up a Civil Defense Disaster Mobile unit as an exhibit for the Roswell, New Mexico, county fair. Similar exhibits during the past fair season promoted the influence of the church in a very marked way.



ANDERSON.—Olive Grace Anderson, born Dec. 26, 1887, in Rawlins County, Kans.; died at Deary, Idaho, July 27, 1960. She joined the church in 1937 at Boulder, Colo. Left to cherish her memory are her husband, George Anderson; a daughter, Esther Porter of Blackfoot, Idaho; a son, Wallace, of Deary; two grandchildren; two sisters; and two brothers.

BACCHUS.—James Stanton Bacchus, born Feb. 10, 1931, in Kansas City, Kans.; died July 20, 1960. He was a member of the Fresno, Calif., church. He had attended Walla Walla College, and was married to Marjorie W. Holbrook in 1951. He is survived by his wife; two daughters, Sharmyn and Cynthia; his father, Leslie J. Bacchus of McMinnville, Oreg.; three sisters, Nancy Lingscheit of Pasco, Wash., Myra Hoffman of Gaston, Oreg., and Dolores Klatt of Oliver, B.C.; and a brother, Leslie D. Bacchus of Newberg, Oreg.

BACCHUS.—Louie Estelle Bacchus, born Aug. 23, 1893, in Piedmont, Mo.; died at McMinnville, Oreg., June 22, 1960. In 1917 she married Leslie J. Bacchus. They had lived in McMinnville since 1936. Those who survive are her husband; three daughters, Nancy Lingscheit of Pasco, Wash., Myra Hoffman of Gaston, Oreg., Dolores Klatt of Oliver, B.C.; two sons, Leslie D. of Newberg, Oreg., and James S. of Fresno, Calif. (who followed his mother in death on July 20, 1960); eight grandchildren; a sister, Mrs. J. S. Blevins of Poplar Bluff, Mo.; and a brother, Archie Lane of St. Louis, Mo.

BARRINGER.—Lucy Chapman Barringer, born Feb. 4, 1878, in Petaluma, Calif.; died June 14, 1960, in Hayward, Calif. At the age of 21 she was united in marriage with John Tressider, who predeceased her. Later she married Ralph F. Barringer. She was a lifelong Adventist, her parents being among the first converts of Elder J. N. Loughborough. The survivors are a stepson, Ralph W. Barringer of Caldwell, Idaho; five nieces in California, Mrs. Alonzo Baker of Stockton, Mary Helen Colby Monteith of Loma Linda, Alice Chapman Tait and Helen Chapman Roberts of Napa, and Adeline Chapman Shull of Saratoga; and a nephew, Dr. Elliott Colby of San Diego, Calif. [Obituary received Sept. 27, 1960.—Eds.]

BUCHANAN.—Jane S. Buchanan, born Oct. 28, 1874, in Levis, Quebec, Canada; died at Shoreham, Vt., June 23, 1960. She accepted the truth through the efforts of Elder Jesse Stevens and joined the Washington Avenue church in Brooklyn, N.Y., about 1922. Later she became a member of the Jersey City church. In 1942, after 22 years as an industrial nurse in Jersey City, she went to Vermont, where she joined the Rutland church in 1943. She was a graduate of the Brooklyn City Hospital. She was totally deaf the last 15 years of her life. It was her practice to read the Bible yearly, and she had completed it for 1960 before her death. [Obituary received Sept. 22, 1960.—Eds.]

CLONINGER.—Jeanette Cloninger, born Feb. 16, 1875; died at Davis, Okla., Sept. 4, 1960. She accepted the truth under the labors of Mrs. Minnie Syte. The survivors are her husband, Otis M. Cloninger; two sons, Ernest and Dr. Ralph Cloninger; two daughters, Doris Underwood and Ovida Turner, who is the wife of Elder Ray Turner; ten grandchildren; three great-grandchildren; and a brother.

CRUZE.—Cora Lee Cruze, born Dec. 24, 1873, in Virginia; died May 7, 1960, in Rileyville, Va. She was reared an Adventist and was a member of the Arlington, Va., church. Her first husband, Orla Frost, died in 1922. She later married George Davis Cruze, who died in 1957. The survivors are three children, C. E. Frost of Takoma Park, Md., Hazel V. Warren of Marion City, Iowa, and E. M. Frost of Orlando, Fla. [Obituary received Sept. 7, 1960.—Eds.]

DEAN.—F. C. Dean, died in Santa Monica, Calif., at the age of 74. After serving his medical internship at Madison, Wis., he was superintendent of the Wichita (Kans.) Sanitarium and Hospital for two years; then he was superintendent of the Hastings (Nebr.) Sanitarium and Hospital two years. He was head of a department of the Boulder-Colorado Sanitarium and Hospital two years, and also practiced in Denver, Colo. He served in the mission hospital at Mayaguez, Puerto Rico, in 1957, replacing Dr. William Dunscomb while on furlough. He retired in 1958. Left to mourn are his wife, Pearle Dean; a brother, Dr. Lloyd Dean of Glendale, Calif., and a sister, Mrs. Homer Steward of Walpole, N.H.

FOLLETT.—Orno Follett, born March 26, 1882, in Coloma, Wis.; died Sept. 3, 1960, at Oberlin, Kans. He studied nursing at the St. Helena Sanitarium and Hospital, but contracted tuberculosis. After a few years spent near Liberal, Kans., he recovered his health. In 1909 he married Agnes Wammack, and they assisted in evangelistic work in southwestern Kansas. In a few years he again contracted tuberculosis, and they settled near Santa Fe, N. Mex. In answer to prayer he was healed. In 1916, under the auspices of the General Conference, Elder Follett began a five-month trip in a covered wagon to look for a location for an Indian mission. This was found at Tboneau, N. Mex., near the Navaho Reservation. His wife joined him, and a mission home, school, and dispensary were established. Later a small hospital was built. This was the beginning of his more than 40 years of service among the Indians. Fifteen years were spent in medical and missionary work among the Navahos, and he was instrumental in translating portions of the Bible into the Navaho language. After spending some time in California, they moved to Phoenix, Ariz., where he was instrumental in establishing several mission chapels, a day school, and a medical clinic among Indian tribes. His memory will be cherished by his wife; a son, Ira D., who is a minister in Honolulu, Hawaii; a daughter, Mrs. Naomi Johnston; eight grandchildren; and two brothers, Austin of Arlington, and Dewey of Colton, Calif.

GRIFFIS.—Percy Raymond Griffis, born March 15, 1891, in Arlington, Vt.; died in Anaheim, Calif., July 27, 1960. For a time he was a member of the Union Springs, N.Y., church, then of the Auburn, N.Y., church, and finally of the Anaheim church. He spent many years as a literature evangelist. The survivors are his wife; a daughter, Leona Ermshar; a sister, Bertha Manning of Hyannis, Mass.; and two brothers, Arthur and Clarence Griffis.

GRIGGS.—Julius M. Griggs, born July 31, 1885, in Cleveland County, N.C.; died Aug. 7, 1960. He united with the church in the early twenties and was a member of the Hendersonville, N.C., church at the time of his death. He is survived by his wife, Eula Cornelia Whitaker Griggs.

GROVE.—Margaret May Grove, born in 1897 at Spokane, Wash.; died at Portland, Oreg., July 21, 1960. In 1924 she became an Adventist and in recent years was a member of the Stone Tower church of Portland, where she attended special services for the deaf. She is survived by her husband, Ross J. Grove, and a son, Rolland, both of La Center, Wash.; two daughters, Alice Griffith, Battle Ground, Wash., and Ellen Johnson of Walla Walla, Wash.; ten grandchildren; and a brother, Edwin McNeal of Vancouver, Wash.

HAINER.—Ruth Hainer, born Jan. 6, 1901, in Vanderbilt, Pa.; died near Erie, Pa., April 9, 1960. She accepted the truth in 1932 and was a member of the Uniontown, Pa., church at the time of her death. She was performing a missionary service when a car accident caused her death. The survivors are her husband, Ivan; two daughters, Roenna Dawson and Newanna Wetmore; a son, Ralph Allen; her mother, Mary Newmyer; three sisters; and two brothers, one of whom is Eld. Clyde Newmyer, retired minister of the Jackson, Mich., church. [Obituary received Sept. 6, 1960.—Eds.]

HUTCHINS.—Frances Hutchins, born in Ana, Ill.; died Aug. 16, 1960, in Little Rock, Ark., at the age of 70. Surviving are a son, Corbin Youngblood of Little Rock; and a daughter, Margaret Hopkins of Tulsa, Okla.

JAMISON.—Rosa Fern Jamison, born Sept. 18, 1886, at Nappanee, Ind.; died at Napa, Calif., Aug. 19, 1960. She attended Bartle Creek College and later was married to Gilbert Jesse Jamison, a nurse at the sanitarium. She is survived by her husband; five sons; three daughters; 19 grandchildren; a brother; and three sisters.

JOHNSON.—Adolf Johnson, born Feb. 13, 1880, in Sweden; died Sept. 6, 1960, in Ukiah, Calif. At an early age he came to the United States. The ministry was his lifework. He served for 37 years in Illinois, Washington, Oregon, and California. For a period he was president of the Arizona Conference. Left to cherish his memory are his wife Eveline; two children; several grandchildren; two sisters; and a brother.

JOHNSON.—Clara Sovia Johnson, born in 1890, at Sioux Falls, S. Dak.; died at Longview, Wash., July 30, 1960. She had been a member of the Woodland church for many years. The survivors are her husband, Olie S. Johnson, Woodland, Wash.; two sons, Robert and James of Longview, Wash.; four daughters, Mable Andring, Naselle, Wash.; Elsie Hamblen, Woodland, Wash.; Laura Johnson, Battle Ground, Wash.; and Martha Mitchell, Blodgett, Oreg.; 16 grandchildren; two great-grandchildren; two brothers; and three sisters.

KLEER.—Mardella Louise Kleer, born Aug. 16, 1949, in Moscow, Idaho; died in Moscow, Idaho, Aug. 24, 1960. She was baptized in February, 1960, and became a member of the Deary church. Left to mourn are her parents, Mr. and Mrs. Kenneth Kleer; a sister Barbara; her paternal grandparents; and maternal grandmother.

NANZ.—Emma Nanz, born March 2, 1887, at Caldwell, N.J.; died March 4, 1960. In 1926 she was baptized. She moved to Riverside, Calif., in 1955. Among those who cherish her memory are her husband, Jacob W. Nanz; a son, William J.; a daughter, Mrs. Eden M. Smith; seven grandchildren; a great-grandchild; three brothers; and a sister. [Obituary received Sept. 12, 1960.—Eds.]

NELSON.—Christine Elizabeth Nelson, born Dec. 31, 1877, in Sweden; died May 17, 1960, in Troy, Idaho. In 1898 she was baptized. She and her husband, J. B. Nelson, celebrated their 60th wedding anniversary Aug. 27, 1959. She is survived by her husband; four daughters; seven grandchildren; 14 great-grandchildren; two brothers; and two sisters. [Obituary received Sept. 1, 1960.—Eds.]

NEW.—Charles E. New, born Feb. 3, 1869, in Illinois; died at Takoma Park, Md., Sept. 10, 1960. He studied for the ministry in the Methodist Seminary, and later graduated at Valparaiso (Ind.) University law school. His wife was Henrietta E. Hamilton. They established a private school in Huntsville, Ala. Later he became superintendent of schools in Oneonta, Ala. He engaged in temperance and health-reform work and became a health consultant, adhering to the health principles learned from Dr. J. H.

Kellogg. Left to mourn are his wife; four children; ten grandchildren; and 15 great-grandchildren.

PARSONS.—Sarah L. Parsons, born Aug. 17, 1876, in Salem, N.J.; died at Takoma Park, Md., March 4, 1960. She had been an Adventist for more than 50 years and was a charter member of the Salem, N.J., church. She is survived by three daughters and one son: Emma Ryder of Cape May Court House, N.J.; Flora Krick of Turlock, Calif.; Edna Jones of Takoma Park, Md.; and Dr. Roy B. Parsons of Angola, Africa (he has spent 30 years in the mission field); also ten grandchildren; and 12 great-grandchildren.

REAVIS.—Iva Mae Crowder Reavis, born Aug. 21, 1890, in Calif.; died at Orlando, Fla., Aug. 27, 1960. She attended our academy at Healdsburg, Calif., and studied nursing at Madison, Tenn., where she married J. I. Crowder. They became homesteaders near what is now Canaveral, Fla. The Sabbath school they conducted developed into a church. She took advanced training at the Florida Sanitarium and Hospital after her husband's death. Nearly three years ago she became the wife of Elder J. D. Reavis, who mourns his loss.

ROGERS.—Russell R. Rogers, born in 1936, at Cbehalis, Wash.; died near Yale, Wash., July 29, 1960, as the result of an automobile accident. While in attendance at Auburn Academy he was baptized. The survivors are his parents, Mr. and Mrs. Emman Rogers of Amboy, Wash.; two brothers, Howard of Yacolt, Wash., and Jack of Ashford, Wash.; and one sister, Jessie Steele of Vaden, Wash.

SHAW.—Hugh Will Shaw, born July 7, 1901; died at Hermiston, Oreg., Sept. 5, 1960. In 1928 he was married to Winifred Wheeler. He was baptized on April 16, 1960. The survivors are his wife of Hermiston, Oreg.; a daughter, Margaret Greer; two sons, Delvin Hugh and David Robert Shaw; two granddaughters; his mother, Mrs. Casba Shaw; a brother, Guy Shaw; and a sister, Lottie Budden.

SMITH.—Asa Smith, born April 15, 1868, near Omaha, Neb.; died Sept. 7, 1960. He began teaching public school at the age of 17. In 1886 he accepted the truth under the labors of Elder J. O. Beard. He attended Battle Creek College in 1887-88 and the following year entered the colporteur work in Iowa. He then spent some years in teaching public school. In 1893 he went to College View, Neb., and edited the *College View Enterprise*. In 1900 while assisting Prof. E. E. Gardner, head of the commercial department of Battle Creek College, in the preparation of a textbook, *Fire-side Accounting and Business Practice*, his eyes failed and he had to discontinue all

clerical work. For six years he traveled, first by horse and cart and then by train, into nearly every State, and parts of British Columbia and Mexico. In 1908 he became secretary-treasurer of the Wyoming Conference, and also taught in the academy at Hemingford, Nebr. He continued in this work several years. In 1910 he married Gertrude Savage, who was conference Sabbath school secretary. Later the Smiths moved to Forest Grove, Oreg., where they educated their daughter, Floda Victoria, now librarian at Union College. In 1942 they returned to Lincoln, Nebr. Mourning their loss are his wife and daughter.

TAYLOR.—Edgar E. Taylor, born April 14, 1903, in Littleton, Colo.; died at Duncan, Okla., July 13, 1960. He attended Enterprise Academy and took nurse's training at our hospital in Wichita, Kans., graduating in 1924. That same year he married Leah Ruf. In 1926 he entered Gradwohl School of Laboratory Technique. In 1927 he connected with the Weedn Hospital in Duncan, Okla., where for more than 27 years he was head of the laboratory and X-ray departments, and for many years was the anesthetist of the institution. The past four years he was associated with his son, Dr. Robert D. Taylor, at the Taylor Clinic in Duncan, as laboratory and X-ray technician. Left to cherish his memory are his wife; son, Dr. Robert D. Taylor; a granddaughter, Allison Kay Taylor; a sister, Mrs. L. C. Swain of Asheville, N.C.; two brothers, Ralph and twin brother Ernest of Pittsburg, Kans.

THOMPSON.—Boyd M. Thompson, died Aug. 1, 1960, at the age of 38. He was a native of Los Angeles, and for the past three years lived in Mountain View, Calif. He was a graduate of Pacific Union College and a member of the Los Altos church. He taught church school at the following places in California: Turlock, East Los Angeles, and Newbury Park Academy. Survivors include his wife, Anna Gregoroff Thompson; two daughters, Sharon Ann and Betty Jane, all of Mountain View; his mother, Flossie Boynton of Sanitarium, Calif.; his father, J. B. Thompson of St. Helena, Calif.; and two sisters, Mildred Wiedrick and Dorothy Sackett, both of Napa, Calif.

UPDYKE.—Edward Poindexter Updyke, born June 9, 1904, in Montgomery County, Mo.; died in Modesto, Calif., Aug. 9, 1960. At the age of 17 he became a church member. After a year at Union College he took nurse's training at the Paradise Valley Sanitarium and Hospital, graduating in 1931. He was employed for 22 years in our denominational institutions, the last two years at Mayaguez, Puerto Rico, where he helped establish the mission hospital. In 1931 he married Dorothy Pritchard. He was on duty

MERCY RIDES ON WINGS

—An invitation to adventure

By L. E. C. Joers, M.D.

"Why don't you take your vacation in the jungle of Peru, Doctor?" was the request made by Pastor R. A. Hayden, president of the Ecuador Mission. A ready response was found in the hearts of Dr. Joers, his wife, Annetta, and his daughter, Mary Lou.

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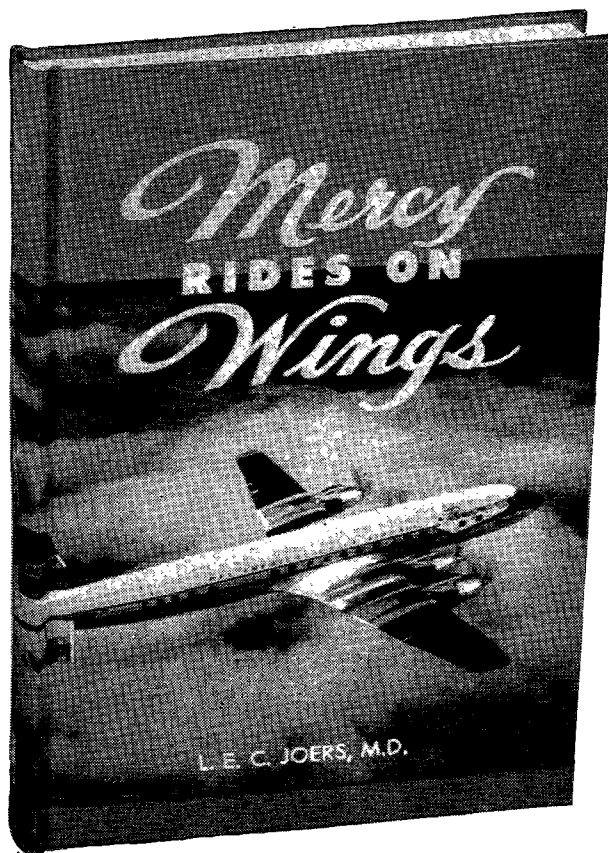
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at the Modesto State Hospital when he died. The survivors are his wife; a son, Thomas Edward; a sister, Mable Updyke; and a brother, Hubert Updyke.

WADE.—Nellie Wade, born Oct. 10, 1883, in North Pownal, Vt.; died at St. Petersburg, Fla., Feb. 25, 1960. She lived in Union Springs, N.Y., for 18 years, later moving to Otego, N.Y., where she was a church member when she died. She is survived by her husband, Harvey; and two sons, Arthur of Tampa and Howard of Jacksonville, Fla. [Obituary received Sept. 16, 1960.—Ens.]

WILSON.—Bessie D. Wilson, born in Rochester, Minn.; died Sept. 18, 1960, in Little Rock, Ark., at the age of 71. In 1912 she was baptized. She lived for the past 34 years in Little Rock. Three daughters survive: Mrs. Charles Richey and Mrs. Theo. Atkinson of Little Rock, and Mrs. William M. McBurnett of Portland, Oreg.; also nine grandchildren.

WINTERS.—John J. Winters, born Feb. 17, 1888, in Marion County, Kans.; died July 1, 1960. He went to Oklahoma at the age of 13 and resided in and around East Cooper most of his life. In 1911 he was united in marriage with Mary Brickman. He was converted at an early age. Left to cherish his memory are his wife; a daughter, Mildred Mehrer of Ellensburg, Wash.; two sons, Marvin of Oklahoma City, Okla., and John, Jr., of Eugene, Oreg.; five grandchildren; five sisters, Hanna Voth of La Crescenta, Lenora Mencenni of Los Angeles, Bernice Kurtz of San Diego, Adelia Heinrich of Chowchilla, Calif., and Mary Meier of Hitchcock, Okla.; and three brothers, Jake of Los Angeles, Calif., H. H. and Harold, both of Hitchcock, Okla.

NOTICES

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

Mrs. Clarence E. King, 214½ W. Gorgas St., Louisville, Ohio, requests the following supplies which she in turn will mail to our college in Fiji: Papers not older than 1939, Sabbath school supplies of all kinds, especially for children, any books, pamphlets, and a complete set of an encyclopedia. Anyone having an encyclopedia should first correspond with Mrs. King so as to avoid duplicate sets.

F. T. Tate, 17 Lovelock St., Whakatane, Bay of Plenty, New Zealand, asks for back numbers of *MV Kit* containing temperance programs.

Louise T. Johnson, Box 215, Slate Hill, N.Y., wishes inspirational small books and papers to give patients leaving the State hospital.

I. H. Newkirk, 2000—9th Ave. N., Hwy. 41-A, Nashville 8, Tenn., needs a continuous supply of literature for use in a roadside market.

WANTED: For Davao Penal Colony by Gregorio F. Jagocoy, SDA Nordasa School, Nanyo, Panabo, Davao, P.I.: *These Times*, *Signs*, *Review*, *Life and Health*, *Listen*, *Instructor*, tracts, old Bibles, *Liberty*, *Present Truth*, *Voice of Prophecy* papers, and others for prisoners.

WANTED: *Life and Health*, *Instructor*, *Primary Treasure*, *Guide*, *Little Friend*, *Ministry*, *Worker*,

S.S. Quarterlies, picture cards, small books, old Bibles, songbooks, *Go*, *Message*, *MV Kit*, *Quiet Echoes*, temperance papers, and others, by Gregorio F. Jagocoy, SDA Nordasa School, Nanyo, Panabo, Davao, P.I.

Mrs. I. C. Lyons, 165 Aldershot Road, Church Crookham, Hants, England, wishes *Present Truth*, old Bibles, *Instructor*.

SDA Nordasa School requests old or new textbooks for primary and secondary classes in all subjects; storybooks and magazines for library; and any material suitable for children. Send to Gregorio F. Jagocoy, SDA Nordasa School, Nanyo, Panabo, Davao, P.I.

Send *Signs*, *Instructor*, *Review*, *Guide*, *Little Friend*, and *Worker* to the following:

Elena Manalo, Philippine Union College, Box 1772, Manila, P.I.

Mr. Angel Biton, Philippine Union College, Box 1772, Manila, P.I.

Rodolfo Evangelista, Philippine Union College, Box 1772, Manila, P.I.

WANTED: A continuous supply of small books, songbooks, old Bibles, tracts, *These Times*, *Signs*, *Worker*, *S.S. Quarterlies*, and other periodicals by the following:

Mrs. Crisostomo Namoca, Laguilayan Isulan, Cotabato, P.I., c/o Mr. Semion Gagno.

Miriam B. Canial, Mountain View College, Malaybalay, Bukidnon, P.I.

Joe M. Tiano, 145 Taft St., Mandurriao, Iloilo City, P.I.

Old Bibles, songbooks, *Instructor*, *These Times*, *Little Friend*, *Guide*, *Signs*, flannelgraph cutouts, *Go*, finger plays, *MV Kit*, *Worker*, *S.S. Quarterlies*, *Life and Health*, *Liberty*, *Present Truth*, tracts, small books, *Message*, *Listen*, picture cards, *Primary Treasure*, *My Bible Story*, and *Review* are needed by the following:

Roman Cartagena, Balutacay, Naric Digos, Davao, P.I.

Esther Bautista, Balutacay, Digos, Davao, P.I.

Rachel Lopez, Balutacay, Digos, Davao, P.I.

Priscilla Natavio, Balutacay, Digos, Davao, P.I.

Elpidio Nequia, Balutacay, Digos, Davao, P.I.

Evelyn Agtuga, Km. 116, Paco, Kidapawan, Cotabato, P.I.

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

Conchita A. Danlag, West Visayan Mission, Box 241, Iloilo City, P.I.

Calixto D. Artigas, Jr., West Visayan Mission, Box 241, Iloilo City, P.I.

Del Cortejs, Sagua, San Pedro, San Jose, Antique, P.I.

Norma Ramos, Burgos St., Pontevedra, Negros Occidental, P.I.

Fairly recent copies of *Life and Health*, *Signs*, *These Times*, *Listen*, *Instructor*, *S.S. Quarterlies*, and *Liberty* are wanted by Perfecto A. Jala, Booy, Gigaquit, Surigao, P.I.

Mrs. U. M. Hubbard, Kwahu Hospital, P.O. Box 27, Mpraeso, Ghana, West Africa, needs *Primary Treasure*, *Little Friend*, *My Bible Story*, children's songbooks, and other Sabbath school helps for children.

A continuous supply of *Present Truth*, *These Times*, *Signs*, *Guide*, *Instructor*, *Quarterlies*, *Worker*, *My Bible Story*, *Little Friend*, *Review*, *Listen*, *MV Kit*, songbooks, old Bibles, memory verse cards, small books, to the following:

Gregorio H. Realse, Kolambugan, Lanao del Norte, P.I.

Gregorio R. Buhia, Kolambugan, Lanao del Norte, P.I.

Silvano P. Penales, Kolambugan SDA Church, Kolambugan, Lanao del Norte, P.I.

C. T. Talento, Kolambugan, Lanao del Norte, P.I., desires a continuous supply of *Quarterlies*, *Signs*, *These Times*, *Listen*, tracts, songbooks, old Bibles, and small books.

LEGAL NOTICES

The International Insurance Company Takoma Park, Maryland

The annual meeting of The International Insurance Company, Takoma Park, Maryland, will be held at 11:15 A.M., October 27, 1960, at Takoma Park, Maryland, in connection with the Autumn Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the company and the election of four directors for the term of three years.

The International Insurance Company
Takoma Park, Maryland
J. W. Peeke, Secretary

General Conference Insurance Service

The annual meeting of the General Conference Insurance Service will be held at 11:15 A.M., October 27, 1960, at Takoma Park, Maryland, in connection with the Autumn Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the agency and the election of four directors for the term of three years.

General Conference Insurance Service
J. W. Peeke, Secretary

Church Calendar FOR 1960

Review and Herald Campaign

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



Puppets in Sabbath School?

The sanctity and spirit of Sabbath school teaching is so different from the mummery of manipulated puppets that most Sabbath school leaders and workers have not been willing to bring such mock drama into the solemn work of child evangelism.

The General Conference Sabbath School Department cannot recommend and does not look with favor on the use of puppets in Sabbath school. The use of puppets partakes of the theatrical and the burlesque, and we believe this medium should find no place in the sacred task of teaching gospel truths to Sabbath school boys and girls.

Our ministers would never employ

such grotesque manipulations in their Sabbath morning sermons; and since we are told that the work of the Sabbath school teacher "in its importance, ranks with that of the Christian minister" (*Counsels to Parents and Teachers*, p. 498), we feel clear in frowning on the use of puppets in Sabbath school.

Puppetry is entertaining and it grips the attention. But so also does the comic sheet of the newspapers. String-pulling drama hardly becomes, either in character or in quality, the high standard of soul-saving Bible truth.

Perhaps some in Sunday schools use them, but some also "rock 'n' roll" their music and "swing" their hymns, but that does not at all indicate that religion should be put on such a basis. The whole puppet program is going from the sublime to the ridiculous, and it is about as fitting as it would be to put a machine gun in the hands of David as he stands before Goliath.

Puppetry does not fit into the scheme of

Sabbath school methods. We are not in the entertainment business; we are after the hearts and souls of our boys and girls. We are not interested in how much we can get the children to giggle and twitter under the antics of a string-pulling, dancing puppet manipulation. We believe that such methods militate against reverence, spoil the sanctity of the service, and place the serious and sacred features of surrender to Jesus on a basis of levity and irreverence. It also destroys the impressions of the conscience whereby the Holy Spirit can appeal to the heart.

May we suggest to any who might be tempted to bring puppets into the Sabbath school that they avoid dropping down to the level of the theater in their soul-saving work. Here is an encouraging promise: "As you try to make plain the truths of salvation, and point the children to Christ as a personal Saviour, angels will be by your side."—*The Desire of Ages*, p. 517.

W. J. HARRIS

Sabbath School Lesson Help

By HARRY W. LOWE, General Conference Field Secretary

FOR SABBATH, NOVEMBER 12, 1960

Obedience

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

ONCE we admit that there is a Supreme Being who possesses the attributes of wisdom, holiness, and omnipotence, we are confronted with the necessity of obeying His will as the condition of happy existence and hopeful destiny. The Bible makes plain that the first law ever given to man was that of obedience to his Creator (Gen. 1:27-29; 2:16, 17). The first sin committed by man involved disobedience to God's will (Gen. 3:1-6).

The test of love is not emotion but obedience. Noah loved God, but he is chiefly known because "all that God commanded him, so did he" (Gen. 6:22). Abraham became the progenitor of many nations "because," in God's words, "thou hast obeyed my voice" (Gen. 22:18).

1. A Definition and an Example

JOHN 15:14. "Ye are my friends, if ye do whatsoever I command you." The love of God was revealed to men by the life of obedience lived on earth by His Son. This was obedience to the laws of His own being; to the laws governing His life with other men; and, above all, to the principles of His Father's kingdom. In John 13:16 Jesus used the word *servant*, and also in chapter 12:26. Now, through an initiation into His fellowship and the mystery of His life and His death, those who formerly were servants are the friends of Jesus. It was the *obedience* of faith that made Abraham *the friend of God* (James 2:18; Isa. 41:8).

PHILIPPIANS 2:8. "Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." "You know the height from which He stooped; the depth of humiliation to which He descended. Having once entered upon the path of self-denial and sacrifice, He turned not aside until He had given His life. There was no rest for Him between the throne and the cross."—*The Acts of the Apostles*, pp. 332, 333.

"Fashion" occurs elsewhere only in 1 Corinthians 7:31: "The fashion of this world passeth away." "The form of God" (Phil. 2:6) relates to His preincarnate nature. "Fashion as a man" was His earthly state, as was also in "the likeness of men" (verse 7). To endure this incarnate state, and to endure it even unto death, involved a degree of submission and obedience of which we have only a faint comprehension.

2 TIMOTHY 3:1-5, R.S.V. In the last days "men will be . . . arrogant, abusive, diso-

bedient . . . , ungrateful, unholy, inhuman, implacable." The whole picture in these verses is one of depravity, lawlessness, and lack of discipline. The consequence is that such people "can never arrive at a knowledge of the truth" (verse 7, R.S.V.). In 2 Peter 3:3 the apostle adds to this list of evil qualities in the last days "scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" These scoffers assume that what has never happened cannot happen! Therefore they will not order their lives in the expectation of meeting God.

2. Steps to Disloyalty

1 SAMUEL 15:23, 24. "Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." Saul's case included a form of rebellion that was as bad as the sin of witchcraft—a heinous sin in Jewish eyes. "Stubbornness is as iniquity and idolatry" (verse 23, R.S.V.). Saul loved worldly acclaim, and he received his reward by being rejected by God. Compare the chief rulers who in their hearts believed in Jesus but declined open confession for fear that the Pharisees would eject them from office: "For they loved the praise of men more than the praise of God" (John 12:42, 43).

ECCLESIASTES 8:11. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Men will live in sin, and because no serious consequences come in this life, they ignore God. The wicked rich say to themselves, "I shall not be moved; for I shall never be in adversity" (Ps. 10:6).

3. The Importance of Obedience in God's Sight

NUMBERS 20:7-12. "Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them." Moses and Aaron were burdened men, but they were also highly privileged. Not less but more careful obedience was required of them than of others. In striking the rock instead of simply speaking in God's name, Moses introduced human works. He also showed personal resentment to the people's attitude toward him. "Moses had failed to honor God and magnify His name before the people that they might glorify Him. In this he brought upon himself the Lord's displeasure."—*Early Writings*, p. 163.

LEVITICUS 10:1, 2. "Nadab and Abihu . . . offered strange fire before the Lord,

which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord." These men were sons of the high priest, standing next to Moses and Aaron, and knew the exactitudes of priestly ritual. In offering common incense instead of the divinely kindled fire, they offered carelessly and despised God's specified form of service. That cannot be done with impunity, however high the office. For further reading: *Patriarchs and Prophets*, p. 360.

1 CHRONICLES 13:9, 10. "The anger of the Lord was kindled against Uzza . . . : and there he died before God." The sons of Kohath were to bear the ark, "but they shall not touch any holy thing, lest they die" (Num. 4:15). "None but the priests, the descendants of Aaron, were to touch it, or even to look upon it uncovered."—*Patriarchs and Prophets*, p. 705. "The fate of Uzzah was a divine judgment upon the violation of a most explicit command."—*Ibid*.

4. The Nature of Obedience

PSALM 40:6. "Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required." *Sacrifice* generally implies slain beasts; *offering* implies bloodless, fine-meal offerings. *Burnt offering* was made to obtain God's favor, and the *sin offering* was to make propitiation and reconcile the sinner with God. But the psalmist mentions all four as a comprehensive expression of *all* sacrifice as inadequate compared to a surrendered heart and will.

ISAIAH 30:21. "This is the way, walk ye in it." This was an assuring message to people who knew "the bread of adversity, and the water of affliction" (verse 20). It was to come through a voice behind them, as though God marched with His people. But we must remember that only the obedient hear and follow God's voice: "He that hath ears to hear, let him hear" (Matt. 11:15). "Even in this life it is not for our good to depart from the will of our Father in heaven."—*The Desire of Ages*, p. 121.

PSALM 40:8. "I delight to do thy will, O my God." This verse is quoted twice in Hebrews 10:5, 7. "The willing obedience which the Psalmist of old was taught to recognize as the divine requirement for himself and Israel was carried to its completion, was 'fulfilled' in Christ."—KIRKPATRICK, *The Psalms*, p. 212. "Obedience is to them [the angels] no drudgery. Love for God makes their service a joy. So in every soul wherein Christ, the hope of glory, dwells, His words are re-echoed [Ps. 40:8 quoted]."—*Thoughts From the Mount of Blessing*, p. 161.

ISAIAH 1:19. "If ye be willing and obedient, ye shall eat the good of the land." But of those who would not through obedience "eat the good of the land," verse 20 says, "Ye shall be devoured with the sword." God's kingdom on earth would have brought continuity of tenure and of enjoyment of the good of the land. But Israel failed, and fell by the sword repeatedly. The promise of blessing or curse, reward or loss, remains contingent upon man's reaction to the age-old question of obedience or disobedience.

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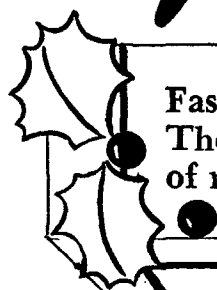
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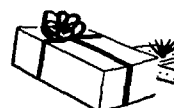
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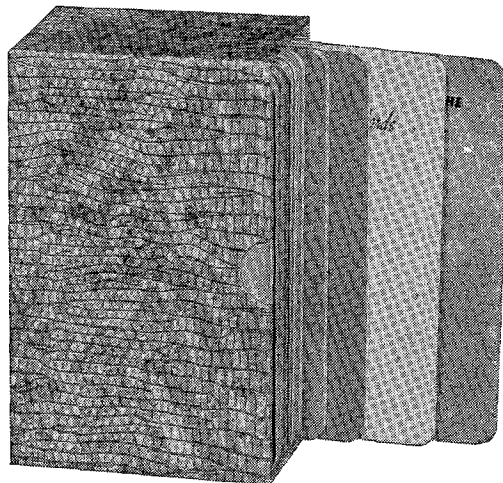
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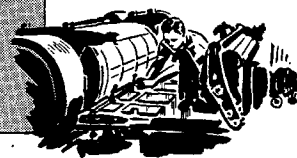
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As We Go to Press



Death of E. B. Rudge

We regret to announce the death, in Sydney, Australia, of Pastor E. B. Rudge on October 13. Brother Rudge served the cause long and faithfully in many capacities. For a number of years he served in positions of leadership in Australia, England, and the Northern European Division. A life sketch will appear later.

F. G. CLIFFORD

European Civilian Chaplain

Sylvester O. Francisco is now settled in Frankfurt, Germany, as our civilian chaplain for Europe. He replaces Harold E. Kurtz who has been transferred to Fort Ord, California. Elder Francisco is well known to many of our servicemen, for he has served in a similar capacity in a number of places on the West Coast. All servicemen in Europe or those planning to go there should get in touch with him as soon as possible. Parents should write Elder Francisco giving the complete addresses of their sons now serving in Europe. His address is:

Elder Sylvester O. Francisco
Am Kirchberg 6 (Eschersheim)
Frankfurt/Main, Germany
(Telephone 526645)

J. R. NELSON

College Registration

The opening report of our colleges in North America has just been received. We are thankful to God for the large number of young people who have enrolled in our colleges to prepare for service. The opening enrollments are as follows:

Atlantic Union College	593
Canadian Union College	100
Emmanuel Missionary College	1142
La Sierra College	881
Oakwood College	277
Oshawa Missionary College	80
Pacific Union College	1022
Southern Missionary College	568
Southwestern Junior College	216
Union College	804
Walla Walla College	1289
Washington Missionary College	818
Andrews University	274
College of Medical Evangelists	965
Total	9029

This is approximately 210 more young people than were enrolled in our colleges at the beginning of the past school year.

E. E. COSSENTINE

Temperance Day Offering

Again it is the opportunity of all to give a liberal offering to combat the foe of all mankind, the giant alcohol.

"We are called upon to work with more than human energy, to labor with the power that is in Jesus Christ. The One who stooped to take human nature is the One who will show us how to conduct the battle. Christ has left His work in our hands."—*Testimonies*, vol. 6, p. 111.

This is no time to lessen our efforts. Arthur S. Flemming, Secretary of Health, Education, and Welfare, says that problem drinkers in the United States are increasing at the rate of 200,000 a year. Let all throughout our churches plan now for a large offering on October 29, that the goal of \$100,000 may be reached.

O. A. BLAKE

The Northern Light Serves British Columbia

Recent word from J. C. Neithercut, secretary-treasurer of the British Columbia Conference, tells of new successes in carrying the Word of God to people along the west coast of Canada through the agency of the mission boat, the *Northern Light*. He says:

"All up and down the west coast of the province, our *Northern Light* mission boat does a lot of work among the Takush Indians. (One of our English teachers conducts a public school made up entirely of Indians, and holds Sabbath meetings with them every Sabbath.) The work of the mission boat is largely among the Indians. At camp meeting time this year six Indian girls, ages 16 to 20, were baptized and brought into church fellowship. One of the girls is quite ambitious and desires to study for the degree of Doctor of Medicine. Another desires to become a nurse. They are a neglected people, and very much in need of help. . . . I am glad that our *Northern Light* is able to represent our work in a strong way in this part of the world field."

WESLEY AMUNDSEN

Pacific Union Teachers' Convention

More than 300 teachers from Seventh-day Adventist secondary and intermediate schools for the youth of Nevada, Utah, Arizona, and California attended a five-day teachers' convention at Pacific Union College, August 21-25. The general theme of the convention was "Spiritual and Intellectual Excellence."

The keynote address was delivered by Dr. Thomas Geraty, from the General Conference Department of Education. Dr. Graham Maxwell, head of the Pacific Union College department of religion, presented the topic, "Developing Spiritual Excellence," and Dr. W. M. Landeen, president of La Sierra College, spoke on "Developing Intellectual Excellence."

Forums and small study groups discussed the topics presented and studied ways and means by which spiritual and intellectual excellence could be developed by teachers and students in Seventh-day Adventist schools. L. R. Rasmussen, educational secretary for the Pacific Union Conference, was in charge.

Represented at the convention were 43 of the intermediate and secondary schools of the Pacific Union Conference.

L. R. CALLENDER

California Temperance Exhibit Wins Award

Special award for an "outstanding educational exhibit" was given to the American Temperance Society for its display at the California State Fair this year. Some 20,000 pieces of temperance literature were utilized.

Featured in the exhibit was the new tobacco film, "Time Pulls the Trigger." Jack Lammerding, church temperance secretary in Sacramento, who was in charge of the booth, gave a private preview of the film to the fair official in charge of exhibits.

"I've smoked my last cigarette," he commented after seeing it. "This is no grandstand play. I mean every word of it." Then he took Mr. Lammerding into his office and signed a pledge of abstinence. "This film helped me do what I've been trying to do for many years—to quit smoking," he said with finality.

FRANCIS A. SOPER