

The Death of Elder L. H. Bland

Elder Louis Harold Bland, who departed this life on October 10, 1953, was born June 28, 1893, at Newellton, Louisiana. He was the oldest of twelve



children of Maxwell and Catherine Bland.

On May 7, 1912, he was united in marriage with Juanita Neal. From this union six children were born, four boys and two girls.

In 1915, Elder Bland accepted the third angel's message under the leadership of the late Elder Sydney Scott. He immediately became active in church work and lay evangelism. In 1917 he entered the ministry and accepted his first call to serve as pastor of the church in Brownsville, Tennessee. He successfully labored in Jackson, Tennessee; Paducah, Kentucky; Nashville, Tennessee; New Orleans, Louisiana; Detroit, Michigan; and Baltimore, Maryland.

It was while he was serving as pastor of the Baltimore church that he accepted the call in October 1944 to be the president of the newly formed Northeastern Conference, which he served faithfully until his death.

He leaves to mourn him: a wife; four sons—Louis, Jr., Charles Neal, William Maxwell, Milton Wardell; two daughters—Marjorie Smallwood and Doris Arthur; six grandchildren; a brother, Elder F. L. Bland, president of the Central States Conference; a sister, Mrs. Ophelia Brown; several additional relatives, and a host of friends and co-workers.

Surely a prince has fallen in Israel, but we bow humbly to the will of God.

To know him was to love and honor him. His life was dedicated to daily service in the vineyard of the Lord. Wherever he went, he made friends and kept all of these friends through the years. To work with him was a pleasure.

The funeral service of our beloved president was held at the Ephesus (N.Y.) S.D.A. church, Tuesday evening at eight o'clock, October 13, 1953. By 7:30 p.m. every unreserved seat was taken and people were standing three deep in the rear of the church and also the balcony. After the opening hymn, "Abide with Me," was sung, Elder V. L. Roberts, secretary-treasurer of the Northeastern Conference, read the Scripture reading. Prayer was offered by Elder T. R. Gardner, secretary-treasurer of the Atlantic Union Conference. Then the City Tabernacle Choir sang so beautifully the song,

"Waiting and Watching," which was the song that was being sung when Elder Bland accepted the truth back in 1915 under the tent when the invitation was made.

Two-minute reflections were given by Elders O. A. Troy, H. E. Singleton, H. Murphy, W. W. Fordham, and H. W. Kibble. Mrs. Alma Blackman of Washington, D.C., sang "The Lord's Prayer," which soothed every heart. More two-minute reflections were given by Elders J. H. Wagner, W. H. Branson, J. G. Dasent, G. E. Peters, and F. L. Peterson. Before the obituary was given by Dr. E. B. Dykes, Mrs. Rosa Lee Jones sang effectively, "Just When I Need Him Most." Realizing that over two hundred telegrams and over two hundred cards would be a hardship to acknowledge singly, Elder W. S. Lee spoke words of gratitude and appreciation in a general way for each condolence that was received. "Jesus Will Walk With Me" was sung by the choir, after which Elder L. E. Lenheim, president of the Atlantic Union Conference, gave the eulogy. The bier seemed to be buried in flowers which were too numerous to mention, and as hundreds and hundreds of people filed past slowly paying their last respects to their beloved president, with saddened and heavy hearts and moistened eyes, one could only long for Jesus to come and put an end to all sorrow, sickness, pain, and death. Elder T. D. Wilson of the Buffalo church gave the benediction. Elder Bland was laid to rest at the Woodlawn cemetery in the Bronx, New York, just a few feet from the grave of the late L. O. Irons, the first secretary-treasurer of the conference, on Wednesday morning, October 14, 1953, there to await the call of the Life-giver.

For the past nine years, the Northeastern Conference of S.D.A., under

the leadership of Elder L. H. Bland and the blessings of God, has made tremendous strides in soul-winning, church property, tithes and offerings, and spiritual application.

Elder Bland will be greatly missed from coast to coast, especially from the office where he labored so hard and diligently endeavoring to finish the Lord's work in this part of the vineyard.

We shall miss his gentle voice, his wise counsel, his firm handshake, his lovely smile, his sincere prayers, his practical sermons, and his leadership. Even though he ranked with the high-officials of the denomination, he was a friend to the lowly and the friendless. He lived with and for the people.

For solace to those who read this obituary and all those who mourn, we would like to share one of his favorite passages of Scripture from Romans 8 that was a part of his daily life:

"And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. . . . For we are saved by hope. . . . And we know that all things work together for good to them that love God, to them who are the called according to his purpose. . . . Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Married

Miss Patricia Ann Justessen, daughter of Mr. and Mrs. Peter Justessen of Port Arthur, Ontario, and Marvin Edward Wangness, son of Mr. and Mrs. Peter Wangness of Morris, Minnesota, on September 6, 1953, in the New England Sanitarium chapel. The ceremony was performed by Elder H. F. Maxson, chaplain. Mr. and Mrs. Wangness are employed at the sanitarium.

Miss Betty Jane Frost, daughter of Mrs. Doris Frost, Olean, N.Y., and Joseph Vance Carrier, son of Mr. and

Mrs. Clifford Carrier, Cuba, N.Y., on Sunday afternoon, October 4. The ceremony took place in the new Seventh-day Adventist church in Salamanca, N.Y. with Elder Lawrence Cox officiating. Mrs. Robert Milne was matron of honor for her sister and Mr. Arnold H. Schnell served as best man. Miss June Gebhardt sang "Because" and "The Lord's Prayer." Following a reception in the church basement, the happy couple left on a wedding trip to Washington, D. C. They will reside in Cuba, N.Y.

Miss Karen Kellogg, daughter of Elder and Mrs. Chester E. Kellogg of 12 Maple Street, Stoneham, Mass., formerly of South Lancaster, and Jack E. Hicks, son of Mrs. Lester Sweetser of Pownal, Me., on Sunday night, October 11, in the chapel at the New England Sanitarium, Stoneham. Walton W. Smith of Cortland, N.Y., brother-in-law of the bride, performed the ceremony. Following a wedding trip to Canada, the couple will reside at Fort Campbell, Ky., where the groom, a corporal in the U.S. Army, is stationed. Both attended South Lancaster Academy and Atlantic Union College. The bride has been employed as a secretary in the Atlantic Union Conference office in South Lancaster.

Questions Answered Regarding S.D.A. Commentary

Because so large and significant a work as a Bible Commentary is coming from an Adventist press, many questions are being raised. This article will seek to answer these questions.

1. How large is this Commentary?

It consists of seven volumes, with 1,000 or more pages in each volume. There is as much textual material in one volume as is found in four ordinary 500-page books.

2. Who is writing the Commentary?

It is the composite work of 34 writers, almost all of whom are Bible teachers in our colleges or in our Theological Seminary.

3. What is the plan followed in building these volumes?

Each volume is divided into three parts: General Articles, Commentary, and Supplementary.

4. What is included in the section "General Articles"?

The articles in each volume throw special light on the portion of the Bible

that is covered in that volume. For example, the first volume has an article entitled, "The Historical Background of the Patriarchal Period." By reading this you can understand much better many of the historical statements in the books of Moses.

5. What about the section: "Commentary"?

In this section, which is the main part of each volume, the books of the Bible beginning with Genesis in volume one, are commented on verse by verse.

6. What is in the "Supplementary Section"?

This will contain certain material from Mrs. White's writings that is not found in her currently published books—material from articles that were printed in various journals long ago, and certain material from her unpublished manuscripts.

7. To what extent are Mrs. White's published writings quoted?

Only an occasional line is quoted. Because our people largely have—or should have—her works, it seemed unwarranted to duplicate them in the Commentary. That would be equivalent to paying double for her writings.

8. Do we understand, then, that Mrs. White's comments on various verses are ignored?

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