

# REVIEW

## and Herald

August 17, 1961

★ Faithful STEWARDSHIP

—Pages 1, 12

★ Open Again—

NORTH CELEBES

—Page 14

## Are You a Faithful Steward?

By R. R. Figuhr, President  
General Conference

**T**HE earth is the Lord's, and everything in it" (1 Cor. 10:26, R.S.V.). God's ownership of the earth and all it contains is a basic fact with every true Christian. The earth belongs to the Lord by virtue of creation. "The sea is his, and he made it; and his hands formed the dry land" (Ps. 95:5). God says, "Every beast of the forest is mine, and the cattle upon a thousand hills. . . . If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof" (Ps. 50:10-12).

The rightful owner of the earth, the omnipotent Creator, has placed man here as His steward. "For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. . . . He gave . . . to every man according to his several ability" (Matt. 25:14, 15). The admonition is "Occupy till I come" (Luke 19:13). As man tills the field, carries on his business, or works at whatever his calling, the thought is ever to be with him, "God is the proprietor of all. I am but His steward," and "it is required in stewards, that a man be found faithful" (1 Cor. 4:2).

A recognition of man's obligation to God makes a great difference in the life. It keeps alive spiritual sensitiveness and places man where God's blessings flow uninterrupted into his life. God does verily bless faithful stewards. Many thousands around the world constantly testify to this. His promise

to the faithful steward is, "I will . . . open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10). The Lord's messenger says, "Practical benevolence [another term for stewardship] will give spiritual life to thousands of nominal professors of the truth who now mourn over their darkness. It will transform them from selfish, covetous worshipers of mammon to earnest, faithful co-workers with Christ in the salvation of sinners."—*Testimonies*, vol. 3, p. 387.

In a certain city a man advertised in the papers offering a reward for the

names and addresses of faithful tithers who had *not* been blessed. No such names and addresses arrived. But more than 10,000 people did write testifying to the blessings of Christian stewardship and describing their joys in its practice.

A newly interested woman had just been awakened to the blessings of tithing. She wrote to the worker: "Our tithe now is a grateful recognition of the Father's provision for our every need. It is also our acknowledgment of our joint responsibility with Him for the welfare of our brothers and sisters in Christ. I give my tithe freely and unhampered by the natural thought of how I could have used it for my own personal benefit. I think that of all my activities tithing gives me the greatest pleasure."

The rich need to practice stewardship lest they come to trust in their riches and forget God. "Charge them that are rich in this world," Paul ad-

(Continued on page 4)

**REWARD!** For the names and addresses of tithe-payers who have not been blessed as a result of their faithfulness. 712 E. Blythedale.



To the offer of a reward for the names and addresses of tithepayers who felt that God had *not* blessed them as a result of their faithfulness, 10,000 replied that they *had* received such a blessing. Not one replied to the contrary.

# Receiving the Holy Spirit

By R. R. Bietz, President  
Pacific Union Conference

**W**HEN the apostle Paul came to Ephesus he found certain disciples and asked them: "Have ye received the Holy Ghost since ye believed?" (Acts 19:2). This is a vital personal question. Without the Holy Spirit salvation can never be complete. "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5). We are told that "for the baptism of the Spirit every worker should be pleading with God. Companies should be gathered together to ask for special help, for heavenly wisdom, that they may know how to plan and execute wisely."—*Testimonies*, vol. 8, p. 22.

When Jesus attended the Feast of Tabernacles and saw the spiritually hungry throng, He said, "If any man thirst, let him come to me and drink. He who believes in me, as the scripture has said, 'Out of his heart shall flow rivers of living water.'" Now this He said about the Spirit, which those who believed in Him were to receive" (John 7:37-39, R.S.V.).

The question is, How may we experience the Holy Spirit? How is one baptized by the Spirit? What must one do to receive the effectual working of this power? First of all, it is necessary to know something about the Holy Spirit. When the apostle Paul asked the question, "Have ye received the Holy Ghost since ye believed?" the people replied, "We have not so much as heard whether there be any Holy Ghost," and he said unto them, "Unto what then were ye baptized?" and they said, "Unto John's baptism."

To receive the Holy Spirit, then, it is necessary to know something about Him and His relation to the Atonement. With this knowledge the Holy Spirit's invitation can be accepted or rejected intelligently. To know that the Spirit exists, however, is no assurance of personal salvation. Knowledge is not salvation. It merely opens the door to salvation. To experience the Holy Spirit one must accept Christ. The blessed experience of salvation comes when and if one submits or surrenders to the Holy Spirit. To be baptized by the Holy Spirit does not

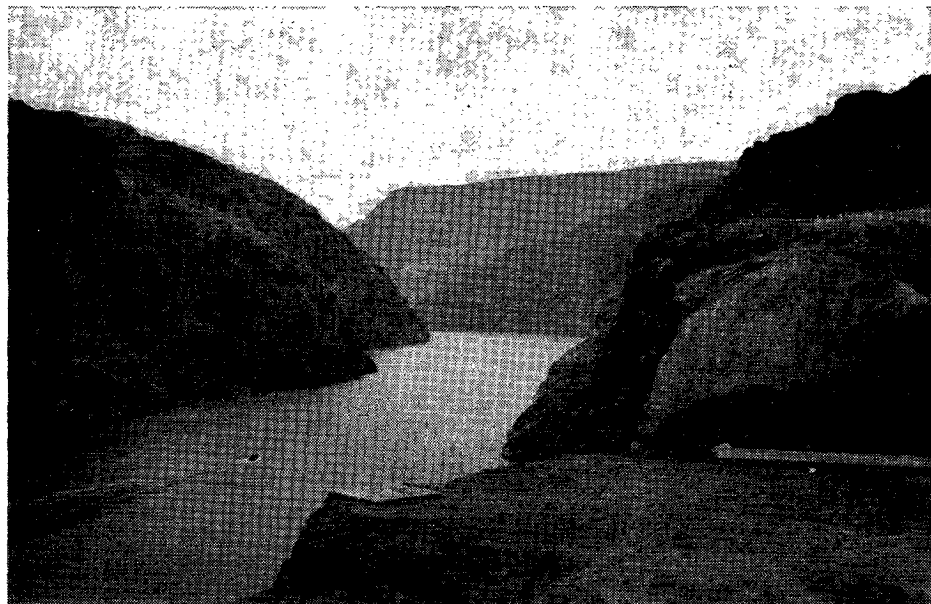
necessarily mean to have a cyclonic emotional experience. Andrew Blackwood, a well-known preacher, says that "a staunch advocate of the emotionalistic school of thought once asked me, 'Do you believe in the baptism of the Holy Spirit?' I answered, 'Of course I do.' He asked, 'Then why don't you shout and dance in the church?' I said: 'Because I believe in the baptism of the Holy Spirit. I jump up and yell at football games, but when I worship God emotion goes too deep to be expressed in extravagant outward forms. I believe in the Holy Spirit who tells us to worship in holiness. There is precious little beauty in emotion without restraint. The Spirit tells us to do all things decently and in order. I believe I shall try to continue worshipping God in an orderly fashion.'"—*The Holy Spirit in Your Life*, p. 151.

## Holiness Is Wholehearted Surrender

Different people, of course, react differently, emotionally speaking, to the promptings of the Holy Spirit. Some by nature are more emotional than others, but the test of receiving the Holy Spirit is not based on degrees of emotional fervor. "It is not conclusive evidence that a man is a Christian because he manifests spiritual ecstasy under extraordinary circumstances. Holiness is not rapture. It is an entire surrender of the will to God; it is living by every Word that proceeds from the mouth of God; it is doing the will of our heavenly Father; it is trusting God in trial, in darkness as well as in the light; it is walking by faith and not by sight; it is relying on God with unquestioning confidence, and resting in His love."—*The Acts of the Apostles*, p. 51.

The Holy Spirit is promised to those who thirst and who are willing to obey. There must be a surrender of one's life to the Holy Ghost if ever He is to take hold of our lives. The Spirit has given the invitation, and it is our privilege to surrender. Surrender means more than giving up evil habits now and then. Surrender goes to the very core of our problem—the giving up of self.

When two people marry they make a major commitment, not tentatively, but for life—"until death do us part." They are married once and for all. The big decision, the great commitment, is made when they take the marriage vow, but there needs to be a daily adjustment and a daily surrender in lesser matters. So it is in the spiritual realm. Once we surrender to the Holy Ghost, the main decision has been made. However, we will still have to



ELTON U. JONES, PHOTO

View of Lake Mead from the Arizona side of Hoover Dam. Lake Mead has a shore line of 550 miles and is 115 miles long—the world's largest artificial lake. This lake provides water to irrigate half a million acres. God has a reservoir of living water in heaven above. If we thirst for this water He will channel it into our lives, and instead of arid desert there will be a garden where the fruits of the Spirit flourish.

surrender daily in order to receive the fullness of the Holy Spirit and to grow in Christian grace. Once we know and understand the work of the Holy Spirit and are ready to surrender our lives completely to Him, then we are prepared to be filled or to be baptized by the Holy Spirit. When Paul explained the plan of salvation and the work of the Holy Spirit to the disciples of Ephesus, the brethren listened with deep interest and grateful joy. Then as Paul laid his hand upon them, they received the baptism of the Holy Spirit.

The impartation of the Spirit imbues the receiver with the attributes of Christ. "From the day of Pentecost to the present time, the Comforter has been sent to all who have yielded themselves fully to the Lord and to His service. To all who have accepted Christ as a personal Saviour, the Holy Spirit has come as a counselor, sanctifier, guide, and witness."—*Ibid.*, p. 49. This is the baptism of the Holy Spirit. This experience comes not through forms and ceremonies. It does not come by joining an organization, nor can we claim it because we belong to the remnant church and "have the truth." This wonderful cleansing experience comes only when we have a thirst for righteousness and when we respond to the Lord's invitation. There is no lack of power to accomplish the task. The Spirit is ready and willing to change us from selfish, egotistical, self-righteous Pharisees into obedient, humble, Christlike people. The promise is "Ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1:8).

### Water Makes the Difference

Recently I flew from Los Angeles to Salt Lake City. We crossed the Mojave Desert, and for many miles saw nothing but dry, barren land. After flying for about 45 minutes the pilot announced, "If you look to your right you will see Lake Mead." As I looked down on that large, blue body of water with its 550 miles of shore line, I couldn't help thinking of the tremendous potential of power held in check by the 727-foot-high Hoover Dam. Here was sufficient water to operate 15 large generators with enough power to supply electricity for all of Los Angeles and Detroit. Enough water could be stored in the dam to irrigate one-half million acres of thirsty desert land in Arizona and California.

The following week I was in a plane going from San Diego to Phoenix, and flew directly over the Imperial Valley. Here I saw the results of that water impounded in Lake Mead. Here were waving fields of green alfalfa, and many orchards dotted the valley. As I looked down I saw perpetual gardens

of lettuce, cabbage, carrots, melons, and cantaloupes—all being refreshed by water from Lake Mead several hundred miles away.

God has a great reservoir of "living water" above. He wants this water channeled down into our lives. If we are thirsting for the water of life, and we drink, there will be rivers of it flowing freely through us to those who are still living in the dry desert of the world. Once the water of life, the Holy Spirit, fills our hearts, we too will be wonderful gardens. There will be a perpetual garden of spiritual fruit wonderful to behold! And the fruit of the Spirit is "love, joy, peace, long-suffering, gentleness, goodness, faith,

meekness, temperance: against such there is no law" (Gal. 5:22, 23).

When we are baptized with the Holy Spirit there will be love in our homes, love between husband and wife and children. There will be joy because of the many blessings we receive. There will be peace in knowing that our sins are forgiven. There will be long-suffering when we are severely tested. There will be faith instead of doubt, meekness instead of pride, and temperance instead of self-indulgence.

Are you thirsty for the water of life? Are you willing to surrender to the Spirit?

(Second in a Series of Three)

## A Day With God

By ROBERT LE ROY CARLEY

"I laid me down and slept; I awaked; for the Lord sustained me."

(Psalm 3:5)

"I remember thee upon my bed, and meditate on thee in the night watches."

(Psalm 63:6)

"Cause me to hear thy lovingkindness in the morning; for in thee do I trust:

Cause me to know the way wherein I should walk; for I lift up my soul unto thee."

(Psalm 143:8)

"My voice shalt thou hear in the morning, O Lord;

In the morning will I direct my prayer unto thee, and will look up."

(Psalm 5:3)

"The Lord hath heard my supplication; the Lord will receive my prayer."

(Psalm 6:9)

"I will sing of thy power; yea, I will sing aloud of thy mercy in the morning;

For thou hast been my defence and refuge in the day of my trouble."

(Psalm 59:16)

"The heavens declare the glory of God; and the firmament sheweth his handywork.

Day unto day uttereth speech, and night unto night sheweth knowledge."

(Psalm 19:1, 2)

"Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice."

(Psalm 55:17)

"The sun shall not smite thee by day, nor the moon by night.

The Lord shall preserve thee from all evil: he shall preserve thy soul.

The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore."

(Psalm 121:6-8)

"Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day;

Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday."

(Psalm 91:5, 6)

"The Lord will command his lovingkindness in the daytime, and in the night his song shall be with me,

And my prayer unto the God of my life."

(Psalm 42:8)

"Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice."

(Psalm 141:2)

"Stand in awe, and sin not: commune with your own heart upon your bed, and be still."

(Psalm 4:4)

"I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety."

(Psalm 4:8)

"I [Jesus] am Alpha and Omega, the beginning and the end, the first and the last. . . .

The root and the offspring of David, and the bright and morning star."

(Rev. 22:13-16)

# Obedience Through Suffering

By Muriel C. Norris

**E**VER since sin came into the world in the garden of Eden, suffering and pain have been the lot of mankind. Even of Jesus it is said, "Though he were a Son, yet learned he obedience by the things which he suffered" (Heb. 5:8).

Many times God permits us to lie on beds of pain that we may take time to stop and think, to listen to the still small voice, urging us to walk in the right way. Through suffering and pain we learn to trust the hand of God and to accept His will for us.

Suffering also teaches us to be more sympathetic with others, if we would follow in the footsteps of our Master. "He who took humanity upon Himself, knows how to sympathize with the sufferings of humanity. . . . His hand is outstretched in pitying tenderness to every suffering child. Those who suffer most have most of His sympathy and pity."—*The Ministry of Healing*, p. 249.

Though we may not be able to do active work for Christ, we can still work for Him on our beds of pain, for our very influence on those we meet has its effect. "We need not go to heathen lands, or even leave the narrow circle of the home. . . . in order to work for Christ. We can do this in the home circle, in the church, among those with whom we associate, and with whom we do business."—*Steps to Christ*, p. 81.

A number of years ago a young woman was afflicted with a severe handicap that made her feel her life was useless, and she longed for some way of release. Then one day her whole outlook changed. A man who came to her home to deliver fuel asked a few questions concerning her condition before he left. A few weeks later when he came again she noticed he wanted to talk with her, but seemed hesitant. Finally he told her that since he had talked with her before, a change had taken place in his life. He said, "I'm the sort of fellow who complains and grumbles every time things don't go as I think they should. I feel I have it harder than others, but since I've seen your affliction and realize how much better off I am, when I'm tempted to complain I just think of you, and it changes my mind right away." The young woman realized

that God was using her affliction to bless others, and her cross was consequently easier to bear. "Of all the gifts that heaven can bestow upon men, fellowship with Christ in His sufferings is the most weighty trust and the highest honor."—*The Ministry of Healing*, p. 478.

## The Perfume of Suffering

Through weakness and suffering we may learn life's sweetest lessons, and by faith place our hand in the hand of God. As roses give forth their sweetest perfume when crushed, so with us—if we will but let them—the trials of life will sweeten our lives and the lives of those about us. If we lift our eyes to Jesus, He will give us strength to bear suffering. Said He, "My grace is sufficient for thee: for my strength is made perfect in weakness" (2 Cor. 12:9).

Ellen G. White lived a life filled with pain and suffering, yet it did not prevent God from using her as His chosen vessel to be a blessing to the world. If our lives are fully dedicated to God, His strength makes up for our weakness. Strength does not consist alone in how many pounds we can lift or how many miles we can run.

Strength of character and will power count far more in God's sight, and the weakest saint of God can have a character strong enough to match the strength of Hercules.

Alone in prison, John the Baptist suffered many things, yet he had the courage and trust in God that kept him true. He had the assurance that God was with him. So may we, in times of deepest affliction and sorrow, have such a living faith and trust in God that we can say with Job, "Though he slay me, yet will I trust in him" (Job 13:15).

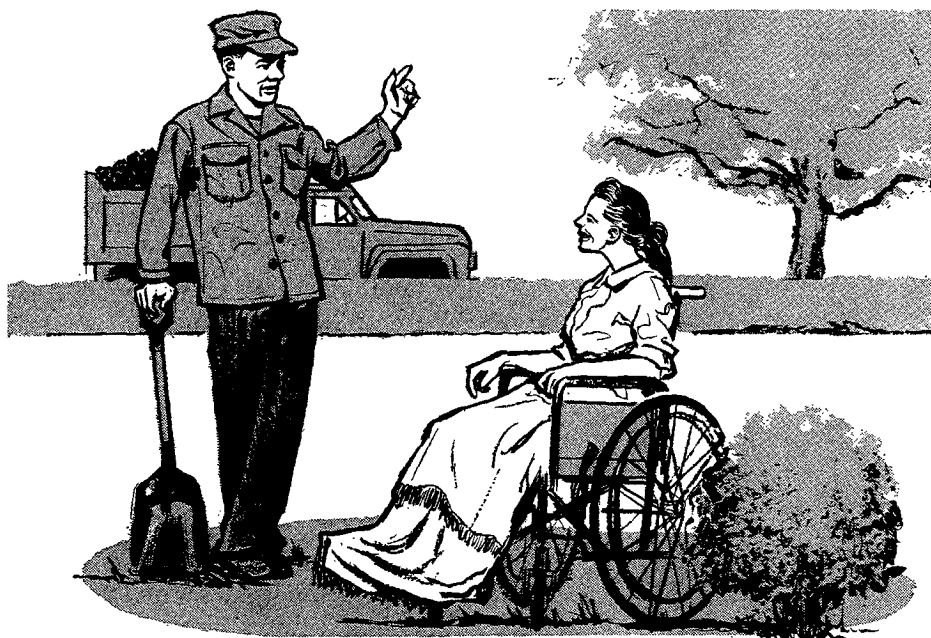
Every trial and affliction that comes to us is permitted for some purpose, though we may never know the reason in this life. But if we accept it as the will of God, it will sweeten our lives, and we may exert a mighty influence on others, the result of which we may not know until we reach the kingdom. Our daily prayer should be "Not my will, but thine be done."

Let us take courage, then, and remember that an all-wise God is watching over us. Let us say with Job, "He knoweth the way that I take: when he hath tried me, I shall come forth as gold" (Job 23:10).

## Are You a Faithful Steward?

(Continued from page 1)

monishes Timothy, "that they be not highminded, nor trust in uncertain riches, but in the living God" (1 Tim. 6:17). A boy in his teens experienced the blessedness of stewardship. He continued faithfully to practice it, and became a millionaire. On one occasion



God was using her affliction to bless others, and her own cross was consequently easier to bear.

he was offered ten million dollars for his business. For a unique reason, unheard of among so-called astute businessmen, he refused the offer. The business, he claimed, was not worth that much. "He is foolish," many thought, because he passed by a "good deal." But a faithful steward is different. He is strictly honest with men and with God. He practices the golden rule in his transactions.

A number of years later this man did sell his business for less than half the former offer and retired to a modest home and simple life. "My needs are small," he said. But the needs of others loomed large in his eyes. So he gave away \$4 million to needy institutions. "Too many institutions," he said, "get their money from dead men. I want to *see* them get it."

This attitude reflects a truly wonderful and satisfying privilege of the faithful steward. He has the opportunity of seeing at least some of the results of his stewardship in this life, in the reclaiming of the lost and in bringing joy and blessing to the poor, the needy, and the suffering. Life knows no greater joy than that.

### The Blessings of Faithful Stewardship

Those who have little of this world's goods also need to experience the blessings of faithful stewardship. Two kindhearted church women went to a poor widow who supported herself and her children by taking in washing. They tried to tell her that because of her poverty she should not feel obliged to pay tithe. "Let me alone," the woman replied through her tears. "You are trying to take away the greatest blessing of my life." As the two women left that humble home they carried with them a new concept of what Christian stewardship means. Jesus called attention to a similar instance of devotion as He sat over against the treasury in the Temple and observed how people cast their offerings into the chest. He said of the poor widow who had cast in but two tiny coins, "She has given more than any of the others." She also received more of the Lord's blessing than any of the others had experienced.

No one should feel exempt for any reason from the responsibility of fulfilling his stewardship. There is no valid reason for failure or neglect here. As Jesus observed the givers in the Temple, so He observes them today. He measures the gifts, not by the amount given but by the amount retained after giving. No one of all the givers in the Temple that day surpassed the widow's gift, for no one had as little left after giving as she did.

We must not believe that the urgency for faithful stewardship will be-

## THE WAYSIDE PULPIT

*Revelation 22:3*



The World Health Organization, a specialized agency of the United Nations, has engaged itself in a daring project to wipe malaria from the earth. Its chief problems are hundreds of cities without sanitation, and vast areas where no doctor or nurse ever comes. Yet heroic plans are under way to combat the disease-carrying mosquito. Sanitation experts march endless days in remote jungles. An Italian malariologist intercepts nomadic Kurds at a bridge over a narrow gorge in Iraq, that he may spray their tents. Mexican Army staff officers order teams of sprayers as they would combat troops. Malaria is one of the oldest known diseases in the world, having flourished in Egypt 30 centuries before the Christian Era. Yet in five years the WHO expects to complete its project.

Admirable as are all such efforts, they can be only temporary in effect, for disease is rooted in the curse that came upon man through Adam's transgression, "dying, thou shalt die" (Gen. 2:17, margin). All the panaceas dreamed up by man to make this a utopian world, free from blight and disease, are doomed to failure, for "sin, when it is finished, bringeth forth death" (James 1:15). Only in the world redeemed from the curse will be fulfilled the promise "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain" (Rev. 21:4). Every believing heart may look confidently forward to that happy day of release.

H. M. TIPPETT

come less in the future than now. Rather, the urgency will become greater. God's work is daily expanding. The calls and opportunities for help are steadily increasing. We are told that "as God's work extends, calls for help will come more and more frequently."—*The Acts of the Apostles*, p. 338.

You may have heard someone complain occasionally about the frequency of calls for funds to carry forward the Lord's work. It may be that at times you have felt that way. Remember that "calls for help will come more and more frequently," as we near the end. The increasing frequency of calls is evidence of the nearness of our Lord's appearing.

### The Ledger of Heaven

The contrast between the churches of Smyrna (A.D. 100-323) and Laodicea (from 1844 to our time) is striking. Of the former, those earnest Christians of the bitter years of persecution, God said, "I know thy works, and tribulation, and poverty, (but thou art rich)." Hardship and persecution left them little of this world's goods. But their spiritual balance in the books of heaven was large. With Laodicea it is different. "I am rich, and increased with goods, and have need of nothing," she says. But God says, "The heavenly books reveal no spirit-

ual riches to your credit. You are miserable and poor and blind and naked." Notwithstanding, the Lord has good, saving counsel for this church, and also pointed rebuke. Laodicea must recognize its responsibility.

Faithful stewardship will turn covetous, proud eyes from the fleeting and transient things of this life to the eternal riches that will never tarnish nor pass away. It will lead to a placing of the highest value upon the gold that has been tried in the fire, the white raiment woven in the looms of heaven, and the healing eyesalve that enables the purchaser to discern true spiritual values. It will enable us to value the things of time in the light of eternity.

The Scriptures plainly teach that there will be a divine audit of our stewardship someday. "After a long time the lord of those servants cometh, and reckoneth with them" (Matt. 25:19). May that day of reckoning find us trustworthy and faithful. How fortunate, how blessed, will be those to whom the Lord can say, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord" (verse 21). What a great meeting of faithful stewards that will be! Let us all plan to be present.



# Balancing Life's Account

By Velva B. Holt

**I** SUPPOSE nearly everyone has heard about the famous contestant who won thousands on a rigged TV quiz program, then lost an entire lifetime of savings in reputation and honor. A desperate battle must have gone on within this youthful college professor's conscience, for he knew what he ought to do about the money, plus a title he hadn't rightfully earned. But he waited too long.

I know nothing about the man's personal life, but I am confident that had he stood firm for his convictions, or had he confessed immediately instead of waiting until cornered, he would still hold an honorable position in the teaching profession.

Another person of whom I am thinking also fell into temptation, even committing murder. God accepted David, even after he had committed so heinous a crime, because he recognized his sin before it was too late. He repented and was forgiven. Nevertheless, David suffered the remainder of his life for this terrible sin, and though he "repented of his sin, and was forgiven and accepted by the Lord, he reaped the baleful harvest of the seed he himself had sown."—*Patriarchs and Prophets*, p. 723. God forgave him because his repentance was the result of genuine sorrow for sin, and in his heart was a sincere desire to do right.

## The Danger of Delay

There are those today who are putting off what they know is right because they feel that to repent would cause too much embarrassment or too many complications. Such ones may begin to reason that there is no hope for them. Viewing the whole thing in utter despair, they finally exclaim, "What's the use of trying anyway? I could never be saved!" But salvation is not really complicated at all, and though Satan would have it seem so, God has made it possible for everyone by offering it as a gift. "While it is a disgrace to sin, it is no disgrace, but rather an honor, to confess one's sins."—*Testimonies*, vol. 5, p. 509.

Let us suppose, for example, that you are a prisoner of war in some foreign concentration camp. Conditions are about as bad as they can get. Your personal appearance is deplorable, but because there are no mirrors you do not realize how bad it is, and if you did, there is nothing you can do about it. What is worse, starvation has caused

your weight to drop off until you are almost a walking skeleton, and you feel as miserable and unhappy as a criminal on death row.

Then, suddenly, you are handed a free ticket to your beloved homeland! There is nothing you want more than to go home, and this is your only chance, so of course you immediately accept it. We are prisoners of war in a foreign land, and God has handed us a free "ticket" home. Our acceptance of that gift is the first step homeward.

But there are also preparations to be made. First you take a good look in the mirror, but dissatisfied as you may be with your appearance, you well know that the mirror can never change you. The mirror is no more capable of bringing about a transformation in your appearance than scales can add to your weight. Obviously you need help, and logically you turn to the one who gave you the ticket.

In the same way we must receive help for our heavenly journey. The One who gave us the ticket is able to supply our every need. After the sinner has accepted Christ as his only hope, he accepts the forgiveness of his past sins, and through faith is brought into favor with God and into a hope

of life eternal. He is justified by faith in Christ and this is the second step.

But those who are justified by faith must have a heart to keep the way of the Lord. Playing the piano has always been rather easy for me, and from the time I was barely high enough to reach the keyboard I could pick out tunes by ear. This to me was a pleasure, not a duty. However, there came a time when I found it necessary to *strive* in order to become a better pianist. When I began to take lessons, my teacher, surprised that I didn't already know the names of the chords, remarked, "You may not know them

## A READING MUST FOR YOUTH

theoretically, but technically you are playing them right because your ear recognizes perfect harmony, and that is what counts anyway." When the ear is in tune with God's will, we will obey His law so naturally that it will not seem a burden.

This brings us to the third step—sanctification. In running a successful business one does not keep accounts haphazardly. Each day the record is faithfully kept, and at the close of the day the account is balanced to make sure things are right. This is how sanctification works. Each day we try to keep our life's record straight, bearing in mind the balancing of accounts at the close of the day. If there are mistakes—and there will be—they must



He thought the crowd in the street below was waiting to lynch him.

be corrected, for "sanctification consists in the cheerful performance of daily duties in perfect obedience to the will of God" (*Christ's Object Lessons*, p. 360).

You may feel that you have disappointed God by doing, saying, or even thinking wrong things, yet He still loves you. His arms are outstretched to help you, and if you will open your heart to Him each day, that His love may come in, you will receive sufficient grace to do His will. But along with His grace and strength you must place your own determination to carry out His plans for you, praying that you will receive the help you need.

A man who had been accused of a terrible crime was balancing himself on the ledge of a high building, ready to jump to certain death. He was momentarily halted by the crowd gathering far below him. During this brief hesitation one heroic person risked his own life and went out on the ledge to reason with him. The would-be suicide had become so frantic that he was barely able to hang on, but the other pleaded with him to return.

"Just take my hand, and don't look down, for I alone can keep you from falling to your death," he said. But the one threatening suicide had almost lost his sense of reason and did not respond, for he supposed the mob was there to lynch him.

The hero continued to plead, "Do not jump; we have learned that you are not guilty after all, and if you will only take my hand you will be free." Finally the poor deluded chap was convinced, took the man's hand, and was led to safety.

God is anxious that we be saved, and He is waiting patiently for us to take His hand. He wants us to bring our burdens to him in faith, as we would walk up to an automatic door with our arms laden with groceries, believing that the door will open and let us through. He has given us the Holy Spirit, heaven's auditor, to help us balance our life's account. How does *your* account stand?

## The Wind at Night

By Helen Godfrey

The wind is breathing fitfully tonight

Across the broad fields, cool and damp,

Above the treetops groaning in a burst

Of restlessness; its heavy footsteps stamp

A rhythmic cadence beating on the boughs,

Then sighing softly through a quiet vale,

And only rustling grasses on the way.

Again, atop a distant hill it sweeps

In careless haste to meet its mates at play.

Together, wind friends rush along the ridge

And dance across the lake and forest wide;

And then, near dawn, they'll rest their weary heads

Upon the gentle slope of some hillside.

## The Circle of Light

By J. W. Fisk, *Departmental Secretary*  
South Dakota Conference

WHILE driving home one evening I was suddenly enveloped in a dense fog. As I strained to look ahead, out beyond the circle of light directly in front of my car, I could see the faint flicker of red taillights, which told me that other cars were traveling that same road.

Though it was a comfort to know there were others going the same direction, I could not always see their lights. I had to rely upon the light that shone directly in front of me.

As suddenly as it had come, the fog lifted and I could see the road clearly. The other travelers were also in full view, and I could see that they also had a beam of light that kept them on the right course.

How like the Christian's journey this is! Traveling the path to eternity, fogged in by sin and evil on all sides, and as we look ahead and see the faint glimmer of lights, we are comforted to know that others are on the same path. But we cannot depend upon these fellow travelers to keep us on the right path.

Human failures, discouragements, and weaknesses cause some of these lights to flicker on and off; and sometimes they go out altogether. It is the circle of light shining directly in our pathway that keeps us safe. This light is generated within each of us as we study God's Sacred Word and commune with Him in prayer and meditation.

"Again the word came, 'Look ye.' And again I looked intensely over the world, and I began to see jets of light like stars dotted all through this darkness; and then I saw another and another added light, and so all through this moral darkness the star-like lights were increasing. And the angel said, 'These are they that believe on the Lord Jesus Christ, and are obeying the words of Christ. These are the light of the world; and if it were not for these lights, the judgments of God would immediately fall upon the transgressors of God's law. . . .'

"Occasionally one of these lights would begin to grow dim, and others would go out, and every time this occurred there was sadness and weeping in heaven. And some of the lights would grow brighter and brighter, and their brightness was far-reaching, and many more lights were added to it. Then there was rejoicing in heaven. I saw that the rays of light came directly from Jesus, to form these precious jets of light in the world."—*Selected Messages*, vol. 1, p. 76.

This is the way heaven views the light that surrounds the Christian in this dark world. However, this darkness, this fog of sin, will soon be lifted. Jesus will come, and the circle of light that has guided us through the vapors of evil and wickedness, will fill the whole earth. We shall see Him as He is, and His shining glory will surround every child of God forever and ever, in the wonderful beauty of the earth made new. Now is the time to become accustomed to the light of God and thus prepare ourselves to live in His brightness when the "dark glass" that restricts our vision in this world is forever removed.

## My Favorite Text

*O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires.*

*And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.*

*And all thy children shall be taught of the Lord; and great shall be the peace of thy children. Isaiah 54:11-13.*

I have a new appreciation for this text since becoming a "rock hound" and experiencing the thrill of collecting, cutting, and polishing beautiful stones of exquisite color and design.

The agate has a special fascination, for every one is different. In God's great workshop of nature agates were formed. When volcanoes poured forth their mighty rivers of molten lava from the bowels of the earth, air pockets developed. Into these empty spaces were poured the materials that formed the agate. Storms, cold, frost, wind, and rain weathered down the surrounding lava, and the semiprecious stones that were created in darkness were revealed. Could this not well be one more of God's innumerable "treasures of darkness, and hidden riches of secret places" (Isa. 45:3)?

As in nature, volcanoes sometimes break forth in our lives, and it seems as though molten lava is searing our very souls. A sense of emptiness overwhelms our being and we feel hollow and void. But through these hard experiences God often molds into our burning souls great blessings that only time is able to reveal. As a result of the storms of wind and rain we may shine forth like the glistening agate. Looking back, we can say with the psalmist, "It is good for me that I have been afflicted" (Ps. 119:71).

Calvary, too, was like a river of hot lava at first, but it has revealed great treasures. Now and through eternity the wonderful love of Christ will shine forth with increasing brilliance, like a lustrous gem.

DESMOND E. TINKLER, *President*  
Newfoundland Mission



## "The Dangerous Adventists"

It comes somewhat as a surprise—a pleasant surprise—to find a fair and accurate statement of Seventh-day Adventist belief in a recent issue of the Soviet magazine *Science and Life*, ostensibly written with the specific purpose of warning its readers against "the dangerous Adventists." The writer explains that Adventists sincerely believe in the divine inspiration of the Bible, and comments that this attitude makes it "a source of power and spiritual firmness to overcome worldly temptations."

Adventists teach that "God's mercy heals the wounds resultant from original sin," the article continues, "and prepares us for life eternal. . . . Having chosen Christ as his lord, man must give himself up wholly to Christ's direction, and subject his will entirely to his master's. . . . The Adventists teach that this can be accomplished only by complete denial of oneself. . . . [They] constantly instill into their faithful that men cannot radically alter their moral visage by their own strength. For this, the intervention of an external force is needed, and that force is Christ."

The writer also explains our belief in the nearness of Christ's coming, noting that for Adventists "the end of time is near, and Adventists are moving toward great events indicated in the Apocalypse of John the Divine."

Commenting on finding so factual a statement of Christian belief in a professedly atheistic journal, Donald A. Lowrie, a YMCA leader for many years prior to retirement, remarks that the article seems almost to convey an invitation to the reader to try Adventism for himself. "Strange as it may seem," he says, "thousands of readers of this 'Adventist' article will be hearing the gospel story for the first time. Who knows into what heart this seed might fall?"

Yes, who knows?

R. F. C.

## How Far Should Confession Go?

Not infrequently we receive questions from devout readers who wish to know just how public should be their confession of some sin they have committed. Some of the inquirers give evidence that their ardor to be done with sin has led them into a false conclusion that they should bare the sins of their souls for all to see.

Now, the desire to do a full work in being rid of sin is commendable. But confessing sin beyond the bounds needful can prove deplorable. Here are a few facts that we trust will be helpful in setting bounds on this matter.

Let us remember that first and before all else, our sin is against God. Said David, confessing to God his dread sin in regard to Bathsheba: "Against thee, thee only, have I sinned, and done this evil in thy sight" (Ps. 51:4). Perhaps someone might well feel that David was a little too restricted in his statement, for he had done gross evil against Uriah, the husband of Bathsheba. Probably what David was seeking to emphasize, almost to the exclusion for the moment of any other point, was that this sin of his, in common with all other sins, was a violation of the law of God. Hence it was uniquely against God that he had sinned.

Hence, it is to God that we must first come in confession. We have offended our Father in heaven. We have been disobedient and rebellious, violating the purpose

and standards that He has set for our lives. Indeed, it is only God who can forgive our sins in the sense of purging our heart of the stain of sin and justifying us once more, through Jesus Christ.

### Confession to Others

But inasmuch as certain sins of our lives have affected the lives of others, we have an obligation toward them as well as toward God. If in anger we have struck someone, we certainly should ask that person for his forgiveness. If in the presence of others we have said or done something that brought pain to their hearts or confusion to their spiritual living, then again there is something we need to say to these shocked and offended ones. We need to ask forgiveness, lest lasting damage be done to their souls and to their sense of spiritual values.

How far should such confession go? The answer seems to us rather simple and obvious. The confession should go as far as our deed has gone in direct effects on others. There may even be instances where an offender may need to stand before a whole church to confess wrongdoing and plead for forgiveness, though that is not frequent. Indeed, it may properly be done only if the whole church knows of the wrong done.

This brings us to a further point. The mere fact that some may have some knowledge of our wayward deed, our unchristian act or word, does not necessarily call upon us to make direct contact with them to seek forgiveness. After all, we might be in an endless, ever-widening circle of endeavor to secure forgiveness from others, for a story can rapidly spread. No, there are some reasonable bounds, surely, to the matter of forgiveness. We would place those bounds rather definitely in terms of what might be described as the *immediate* and *direct* impact of our deeds on the lives of other persons.

If certain others by word of mouth have heard of our deed, then let those directly affected, and of whom we have asked forgiveness, pass on the further word of our confession. Unless we do set some practical bounds to our duty of confession, we might finally find ourselves in desperation taking a page of the newspaper to confess to all and sundry, lest we miss someone of the multitude who has heard of our unseemly deed. This perhaps, by exaggeration, helps to illustrate the great need of placing reasonable bounds on the duty to confess.

### Sins in the Marriage Circle

Again there are those who have committed a heinous sin, perhaps against one so close to them as a husband or wife, but the one sinned against has no knowledge whatever of the sinful deed. Nor has knowledge of the deed come to others. The deed has been contritely confessed before God, perhaps years before, and real repentance has resulted in a complete turning away from the sin. In view of this, is the once guilty party nevertheless duty bound to reveal this to the innocent loved one? Some might say Yes, on the assumption that a spouse should never keep from his beloved partner anything whatever. We have discussed this question with some ministers of long standing and ripe judgment. We agree with them that if the deed of infidelity has indeed been completely turned away from in penitence, and thus forgiven of God, why not do what God promises to do with our sins—hide it away forever, or rather, let God take it and hide it away.



And why does God hide away a forgiven sin, why does He bury it in the depths of the sea? The answer is clear. Sin is a monstrous thing, an enemy in a once perfect universe. It is an infectious thing. It can bring only pain, sorrow, and shock when it is out where good men can see it. And so God sinks it, as it were, deep in the sea, and above it roll the measureless tides of the grace and forgiveness of God.

Why bring pain to the innocent? Why bring shock to dear ones? Why run the risk of shattering long-established friendship, fellowship, and love? At best, the innocent are but frail human beings upon whom too great a strain should not be placed. Even with the best of desire, some might find themselves unable to bear the shock. Thus, lasting damage to two lives would result. It is only God who can with infinite poise stand the shock of the revelation of all the failures and vices of sin-sick men, for "he knoweth our frame; he remembereth that we are dust" (Ps. 103:14).

Mrs. White offers excellent counsel on this. She declares: "Confess your secret sins alone before your God. Acknowledge your heart wanderings to Him, who knows perfectly how to treat your case."—*Testimonies*, vol. 5, p. 649.

Again she declares: "If you now repent of your sin, if any of you can see that in any instance you have walked contrary to the light given you of God, and have neglected to give honor to the body, the temple of God, but by wrong habits have degraded the body which is Christ's property, make confession of these things to God. Unless you are wrought upon by the Holy Spirit in special manner to confess your sins of private nature to man, do not breathe them to any soul."—*Counsels on Health*, p. 374.

Let us never forget that there goes with true confession and repentance a resolute decision, by the grace of God, to walk in holiness and sanctification in the future. It is in this area where most of us truly need help. We may confess in sincerity, but fail to take hold resolutely of the strength of Heaven to have victory for the future. God is most willing to grant us forgiveness; He is even more willing to grant us victory over all temptation that may come to us in the future.

F. D. N.

#### The Sealing—4

### "Settling Into the Truth"

As noted last week, the Sabbath is God's seal. It gives His name, the territory governed, and the right by which He rules. The fourth commandment assumes a place of great importance in our day, not alone because it is God's seal, but because the world as a whole is ignoring it. Human laws and customs are destined to make increasingly difficult its observance. Consequently, those who keep it will by so doing show their dedication to the whole law of God. A person who does not also obey the other nine commandments cannot participate in the sealing work.

The statement from *The SDA Bible Commentary*, volume 7, page 968, quoted last week, seems to equate "the sign of the cross of Calvary" with the seal of God. This shows that the Sabbath, God's seal, is a sign of salvation only when it is connected with the Lord Jesus Christ. Christ's life was a living representation of the law, of which the Sabbath is a part. The law is a transcript of God's character. So when the Christian yields his life fully to Christ, he obeys all the commandments, including the fourth.

But the sealing involves more than merely keeping the Sabbath, in the context of a living faith in Christ. It involves steady growth in the truth, both intellectually and spiritually. Here is an important statement on this point: "Just as soon as the people of God are sealed in their foreheads—it is not any seal or mark that can be seen, but a settling into the truth, both intellectually and spiritually, so they cannot be moved—just as soon as God's people are sealed and prepared for the shaking, it will come. Indeed, it has begun already; the judgments of God are now upon the land, to give us warning, that we may know what is coming."—*The SDA Bible Commentary*, Ellen G. White Comments, on Eze. 9:2-4, p. 1161.

What is the seal of God? The Sabbath, yes. But more than this, it is "a settling into the truth, both intellectually and spiritually, so they cannot be moved."

#### Some Important Questions

In view of this fact we may well ask ourselves, Are we settling into the truth intellectually? Do we know more about the Bible today than we did ten years ago? Do we have deeper insights into Scripture? If called upon to answer for our faith before a court of law, could we present a better case intellectually than we could shortly after being baptized? Are the issues clear and sharp in our thinking, or is our intellectual concept of the Adventist message rather fuzzy? Without question, no message in all the world will stand examination and intellectual tests as will the Advent message. But to settle into it requires faithful, regular study.

In addition to the intellectual settling there must be spiritual settling. This being true, we should inquire: Are we nearer the Lord's ideal than we were a few months ago? Are we more careful about following revealed light? Are we gaining victories day by day? Are we making progress on health reform?

If we are settling into the truth spiritually we will not demand empirical evidence in support of God's requirements before we act on them. We will obey immediately and let the proofs follow. This kind of response shows that we truly love God. Just as two people who are in love are quick to please each other, so the Christian will respond to the merest hint of God's will on a given matter.

Years ago Sister White wrote: "Satan is now using every device in this sealing time to keep the minds of God's people from the present truth and to cause them to waver. . . . I saw that Satan was at work . . . to distract, deceive, and draw away God's people, just now in this sealing time."—*Early Writings*, pp. 43, 44. We are in the sealing time, and have been for many years. Day by day the process goes on. Without doubt many of God's faithful people have already been sealed on some points—perhaps on swearing, stealing, killing, et cetera. Someday the final seal will be applied, fixing their entire characters forever, and marking them as God's, to be spared the destruction that shall fall upon the wicked.

In this precious sealing time let us make certain that we are not passed by, for unless we are sealed when probation closes, we are lost. Unless we are sealed when the seven last plagues are poured out, we shall be destroyed with the wicked. Unless we are sealed when Jesus leaves the heavenly sanctuary, we are without hope.

If today the Holy Spirit speaks to our hearts, let us repent of our sins and forsake them. Let us invite the Saviour into our lives. He is mighty to save. He is "able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy" (Jude 24). If we are humble and earnest, He will seal us in preparation for the final events that are soon to break upon the world.

K. H. W.



## What Arla Served for Sabbath Dinner

By Elizabeth Ann Hilton

**T**HE dinner table looked lovely. The cloth had been ironed to paperlike smoothness, and the best china was always used on Sabbath. Arla's best china was bone white, with dainty pink roses twined in little garlands along the edge. The cups were a little different shape from those with most sets of dishes, and the side dishes were lovely. Arla was proud of her china, and she always washed the dishes herself, so none would be broken.

She took great pride in her other table appointments too. The centerpiece might be flowers in the summer, always tastefully arranged, or a lovely cake in the winter. As a housekeeper Arla was an artist. Others might come close, but Arla knew the niceties down to a fine point.

Her roast, made the day before of pecan meal, gluten, tomato sauce, mushrooms, onions, and—well, it was not always the same, except for one thing: it was as tasty as it was pretty. "You have to stand over things and take pains with them if you want them to look nice," Arla was fond of saying.

Sometimes she made the roast in an oval shape, and it was brown and crispy, and garnished with strips of pimento and fluffy sprigs of parsley. You looked at it, with the fat little gravy dish puffing savory steam like an important little tugboat beside it, and you felt the sharp knives of hunger.

Yes, she knew how to set a lovely table—buttered Limas, crispy scalloped potatoes steaming with an oniony, creamy, "come on" smell. And her homemade bread—date bread, nut bread, whole-wheat bread, and rye!

Was it cake or fat pies on the buffet to be served up for dessert? Well, that was not all she served on Sabbath either.

Hardly had the blessing been said and the delicious food passed—in fact, even while it was being served—before Arla might say to a current guest, "I thought Elder Staley would never get through today. I always get nerv-

ous when they hold the meeting too long."

"Yes," Arla's husband would contribute gruffly, "I saw a dozen good places for him to stop."

Arthur, who was ten, heard these observations and so did Linda, age eight.

Grandma heard, too, and looked at the children, a tiny wrinkle appearing between her eyes.

"He preached just fifty-five minutes," she said in her mellow old voice. "I loved it. I thought it was a wonderful sermon."

The silence of disapproval greeted this remark, and Arthur knew that his mother was likely to say to his father that evening, "I wish, dear, that you would speak to your mother. She often takes exception to what I say, in front of our guests."



### Mother's Kitchen

By Myrtle Leora Nelson

The kitchen is a favorite place  
Where troubles of the day erase;  
And odors of delicious food  
Flow out when mother feeds her brood.

Father lifts a steaming cover  
To see the goodness he'll discover;  
The oven holds a tempting treat—  
Fragrant bread of golden wheat.

Around the table with thankfulness  
Mother prays, "Dear Lord, please bless  
This food You have given so graciously—  
May we use our strength to serve only Thee."

Finally Arla spoke again.

"Did you see the hat that Mrs. LeFevere wore today?"

"I did notice it," replied the guest. "Is it new?"

Arla laughed disagreeably.

"New?" she said. "I should say it isn't. You would think a conference worker's wife would get a new one once in a while. That is the second time she has changed the trimmings."

Her husband cleared his throat and looked at his wife significantly. "You might follow her example and economize for a change," he said pointedly. "Money runs through your fingers like water. Maybe she isn't one of those women who throw out more with a teaspoon than her husband can bring in with a shovel."

"They've got two children in college," grandma contributed. "I expect they do have to be saving."

Again the atmosphere seemed to be charged with an undercurrent of resentment, which was unpleasant to say the least.

Years later when Arthur went to high school he quit going to church entirely.

"Think I want to go and vegetate while some old duffer stands up in front and airs his views? No, thanks."

Arla was beside herself when Linda began to smoke and refused to go to church at all. Friday night dances and ball games crowded out the holy time of the Sabbath. When Arla pleaded with her, Linda only laughed.

"You want me to look like some old fuddy-duddy? And I don't remember your ever liking church so well. I remember when you thought it was pretty tiresome. Well, I still think it is, and you're not going to poke it down my throat either."

Arla and her husband wonder how such things could ever happen to their children. "We took them to church. We went right with them, at least, most of the time," she would declare.

"The names of God's chosen servants have been handled with disrespect, and in some cases with absolute contempt, by certain persons whose duty it is to uphold them. The children have not failed to hear the disrespectful remarks of their parents in reference to the solemn reproofs and warnings of God's servants. They have understood the scornful jests and the depreciatory speeches that have from

time to time met their ears, and the tendency has been to bring sacred and eternal interests in their minds on a level with the common affairs of the world. What a work are these parents doing in making infidels of their children even in their childhood! This is the way that children are taught to be irreverent and to rebel against Heaven's reproof of sin. Spiritual declension can but prevail where such evils exist. These very fathers and mothers, blinded by the enemy, marvel why their children are so inclined to unbelief and to doubt the truth of the Bible. They wonder that it is so difficult to reach them by moral and religious influences."—*Testimonies*, vol. 4, p. 195.

What a fearful price Arla has paid for serving up criticism and contempt with every Sabbath dinner!

## Sink the Roots Deep

By Beatrice S. Stout

"You may have riches and gold  
And wealth untold—but richer  
Than I you can never be, because  
I had a mother who read to me."

—HARRY S. POUCHER

**T**HE value of early establishing good reading habits cannot be overemphasized. The story hour may become a tool in the hand of the discerning parent for developing spiritual steadfastness in fresh young minds. This quiet hour not only may remain a dearly loved memory of childhood but its far-reaching influence may stretch throughout life.

As reading produces the raw material for thinking, this truth should give the incentive to act in a purposeful way to sink the roots deep. Young minds must be strengthened, filled with the true, the honest, the lovely. A great educator has written, "As wax retains the figure of the seal, so the mind retains the impression produced by intercourse and association. The influence may be unconscious, yet it is no less powerful."—*My Life Today*, p. 204.

We may well ponder the words of the wise man, that "if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be" (Eccl. 11:3).

Dedicated parents may steal a march upon the enemy. By becoming a sentinel over what the child hears in his early years, the parents have the privilege of tuning the ears to Heaven's choicest material.

In a vision Sister White once saw an angel with scales in his hand, weighing the thoughts and interests of the people of God. In the scale, among other things, were thrown all

the reading of fiction. The scale with the thoughts of earth went down as the scale with the thoughts of heaven went up. Hearts were too slow to respond to the words of admonition. The angel asked, "Can such enter heaven?" and quickly answered, "No, no, never" (*Testimonies*, vol. 1, pp. 124, 125).

Where great gain or loss hangs in the balance we must not be weighed and found wanting. By furnishing the minds of our children with that which

will establish them in the truth, we may overcome the evil influence that surrounds them.

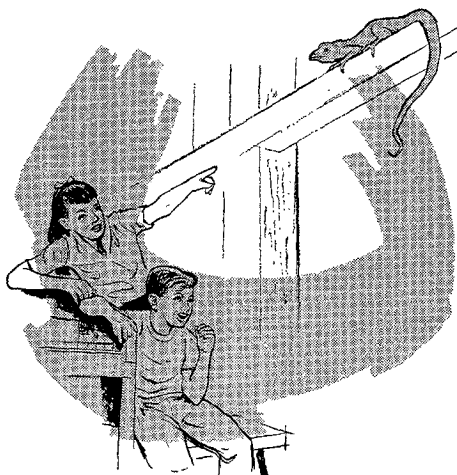
"While still pure his young heart, be it my aspiration

To plant in his mind the seeds of God's truth;

For that life could not have any stronger foundation

Than is given to him who loves God in his youth."

—V. E. FULCHER



## A Voice in the Night

by Norma R. Youngberg

The house on Mission Hill was finished, and tonight the family would sleep there for the first time. The kitchen with its clay stove stood ready, and the tall water casks were in place under the eaves. Beds were made up to the last pillow.

Robert and Ruth had helped carry things from the dispensary building, where they had been living for months while waiting for their new house.

"It's such a nice house," Robert said. "Daddy says the people back in America gave their Birthday Offerings so we could have it."

"It's lovely," Ruth agreed. "But aren't you and Jimmy afraid to sleep alone in this room? You're both rather little and the jungle is so close."

"I'm not little and I'm not afraid," answered Robert.

Ruth laughed. "I'm glad I'm with Ah Lien," she said. "She isn't afraid of anything."

That evening daddy called them all together for worship, thanked God for the new house, and asked Him to send the angels to stay there all the time.

A few minutes later, after the lights

were out, a loud voice spoke from somewhere up near the center of the roof.

"Mook-nee, mook-nee!" it said.

Robert and Jimmy rushed into mama's room, trembling with fright. Ruth and Rhoda hurried into Ah Lien's bed.

"What is it? What is it?" the children all asked in low voices.

The whole family gathered in the covered porch. "Ah Lien, do you know what it is?" mamma asked the Chinese nurse.

"No. I never heard it before." A smile spread over her face. "It must be an animal, but it can't be a bad one. We just prayed for the house, didn't we?"

"It must be a huge animal," Robert said as he hung tightly to daddy's hand. "It must be as big as a water buffalo."

Everyone laughed.

"It would break through the roof if it were that big," replied daddy as he ordered everyone back to bed.

Several times during the night the loud voice cried out "mook-nee," and no one slept much.

The next night, and the next, as soon as the lights were out, the creature that lived in the roof spoke. The children called it the mook-nee after its voice.

Two weeks passed and the children slept through the night without even hearing the mook-nee although it spoke every night.

One morning Ah Lien took Robert by the shoulder. She laid her finger on his lips so he wouldn't talk, and pointed up to the roof. There a little head stuck out over the edge of a beam and two bright beady eyes looked down.

Robert knew that he was looking at the mook-nee.

He couldn't keep from laughing. At the sound of his voice the creature skittered from one rafter to another, and Robert saw its whole body.

"Why it's a lizard! It can't be more than two feet long!"

"Such a little fellow to have such a huge voice," Ah Lien laughed. "Does that teach you anything?"

Robert thought for a while. "Yes. I guess we should never judge the size of a thing by the noise it makes."

"Another thing," Ah Lien said. "When we ask God to send us good things, then we should expect good things. That lizard is really a good friend to us. He keeps rats and snakes out of our house."

After that the children thanked God in their prayers for the mook-nee that God had sent to guard the house in the jungle.

# A Faithful Tithe

By Nine Who Have Found It So

SOME time ago the editor invited REVIEW readers to tell of their personal experience in returning to the Lord a faithful tithe, and of Heaven's blessing that followed. Now, we emphatically deny that it is ever possible to earn divine favor by paying tithe or by doing any of the other things that our heavenly Father has asked us to do. The expectation of Heaven's blessing is not a worthy motive for compliance with God's expressed requirements. Salvation is, and always has been, a free gift. But we do believe that those who have found salvation through God's grace will so appreciate the blessings of salvation as to do, faithfully and with gladness of heart, all that God asks of them. Tithing is one of these things.

When we bring our tithes to the Lord we acknowledge His ownership and our stewardship. All that we have is His, for it is He who gives us the skill and strength necessary to earn a livelihood. God has seen fit to promise a unique blessing for faithful recognition of His ownership in the way He has appointed. Should we expect a special blessing to follow such faithfulness? When with pure motives we do our part to cooperate with His will and purpose, God is pleased to honor our faith in His promise. However men may reason, the simple fact remains that God has promised such a blessing, and countless thousands can testify to receiving it.

Experiences such as the following are often of a very personal nature, and sacred. With this in view, some have specifically requested that their names not be used. Accordingly, none of the writers' names are given.—EDITORS.

## Protected From Burglars

About ten o'clock one fateful Saturday night soon after we had become Adventists, my husband, our two sons, and I returned home following an evening spent discussing the wonderful truths of the Bible with some Adventist friends. As we drove into the garage we scarcely noticed the police car parked across the street. As we got out of the car Jimmy exclaimed, "Mommy, what's all the commotion

about?" Then we realized that the street was full of shadowy figures of men and women, and that doors were open all up and down the block, light streaming out through them into the darkness.

"What's happened?" my husband asked one of the men. "All the houses on these two streets have been burglarized!" was the reply. "They've taken sewing machines, typewriters, rifles, 'piggy' banks, anything they could lay their hands on. You should see the inside of some of these houses!"

Curious to see what had happened, the boys ran across the street. The house directly across from ours was a shambles. I stood in our driveway, fearful of what I would see when I opened the door of our house.

Then I recalled the promise of Malachi 3:10, 11—"Bring ye all the tithes into the storehouse. . . . And I will rebuke the devourer for your sakes." Together my husband and I claimed the promise.

With a prayer on our lips we hurriedly opened the door and turned on the light. Not one thing had been touched! How happy we were at that moment that we had been faithful in paying our tithe. No one will ever convince us that the Lord did not protect our home that night.

A CALIFORNIA FAMILY

## A Wheat Crop Spared

I have paid a faithful tithe for 63 years. In 1915 I was living on a 1,600-acre ranch in Montana. Besides horses and cattle I usually had 640 acres in wheat and oats. In July of that year

the wheat crop was all headed out when a severe hailstorm came from the north. I saw it coming two miles away, and at once went into our house and prayed God for protection, claiming the promise of Malachi 3:10-12.

The Lord turned the hail to water the moment before the storm reached my ranch. My wheat and oats were spared, while my neighbors' crops for miles around were an entire loss. People came from great distances to see our crop, all standing in perfect shape. At harvest time we gathered thousands of bushels, and my wife and I had the privilege of furnishing our neighbors hundreds of bushels of grain, without charge, to tide them over till the following year. Several of our neighbors became Seventh-day Adventists.

A KANSAS OPTOMETRIST

## Skeptical Husband, Tithe-paying Wife

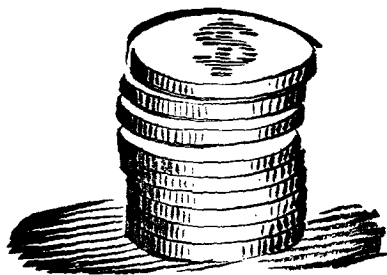
A few months after I became a Seventh-day Adventist my husband and I went through a very difficult financial experience. He believed that the seventh day was the Sabbath, but rebelled at the idea of giving up flesh foods and tobacco, and of paying a regular tithe. I, however, began tithing the money I received, and any other money that passed through my hands.

On one occasion my husband was unusually vehement in his protests, warning that if we paid tithe we would be without food all winter long. I prayed as I never had before, and a kind Adventist friend who had been a real help ever since I joined the church encouraged me with the promise that the Lord would not let us starve. Right then I decided I would rather go hungry than hold the tithe back, and I promised the Lord I would pay it. That was the most difficult decision I ever made. My husband said I was crazy, and that I would be sorry when I had to go hungry.

Just after this our landlord stopped by for a visit, during the course of which he abruptly asked if we could use some Jonathan apples. We were to pick the apples on another place he owned, and to share them with him. I came home with ten bushels, and we had apples to eat all winter long. Later he gave us all the potatoes we could use, and supplies of other fruits and vegetables also. He gave us all the timber from his sawmill that we needed for cooking and heating, and asked my husband to work at the mill.

This winter's experience convinced my husband that it pays to pay tithe. From that time on he has turned all his money over to me to manage, and has never again objected to my paying tithe.

AN ARIZONA HOUSEWIFE



## God as a Business Partner

Twenty-five years ago I was not a Christian and had only a vague idea about Seventh-day Adventists, but the Lord impressed me that I should make some changes in my life. The battle in my life between the world and the Lord's way went on for 11 years, and during that time I married. When our two daughters were very young, my wife and I decided that they must not grow up in a godless home, as we had. After nine months of study with the local Seventh-day Adventist minister we were baptized. That was 1949. At that time we were very poor, but we started paying our tithe and continued to do so regardless of our personal needs. As we studied the Spirit of Prophecy, we became fully convinced that we must sacrifice for the Lord, and we gave until it hurt.

I spent most of my time making and selling small portable buildings, such as garages and small cottages. In 1951 my work had increased to the point that I employed another man who, with his wife, also became Adventists.

During those lean and trying years the Lord was testing us. But with Him as our partner our business has grown wonderfully. We manufacture and sell garages, houses, and other small buildings, and deliver them as far away as 250 miles. Our present plant covers over 40,000 square feet and we employ from 18 to 30 men, depending on the time of year. All of the men in key positions are Adventists.

I am fully convinced that the Lord meant it when He said, "Bring ye all the tithes into the storehouse, . . . and prove me now herewith, . . . if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." I simply took Him at His promise.

AN INDIANA MANUFACTURER

## "The Best Winter We Ever Had"

Several years ago we were living, with our children, in a little village in central Wisconsin. My husband was out of work and could not find any. Finally, all we had left was a little tithe money, which he thought he would keep until he secured work. The outlook was bleak.

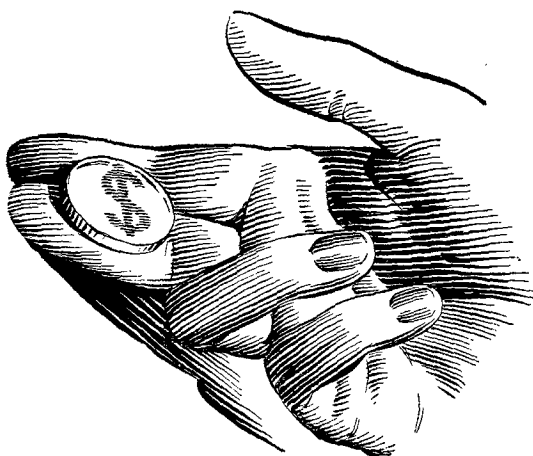
One day after looking fruitlessly for work, my husband came home and said that he had decided to turn in that tithe money. He did so the following Sabbath. The night after the Sabbath he felt impressed to call a contractor at Marston for whom he had worked in the past. Despite his certainty that it would be useless to call, he did so. The contractor said, "Sure. We have a housing project at Tomah. Go over there Monday and go to work."

My husband worked all winter long. The contractor was not an Adventist, but he never asked my husband to work on Sabbath. This was the best winter we ever had, and we have always believed it was a fulfillment of God's promise to faithful tithepayers.

A WISCONSIN FAMILY

## Rabbits and Sweet Potatoes

Soon after I became a Seventh-day Adventist my husband planted several acres of sweet potato plants. The field was nearly surrounded by woods and sagebrush, which provided many good hiding places for rabbits. Anyone who is at all acquainted with rabbits knows



that they like sweet-potato tops. Our sweet potatoes were growing nicely, and the rabbits had not bothered them.

One evening just after sundown my husband called me outside. Pointing to the field he said, "Look at the jack rabbits lined up there." Along the entire far side of the field I could see a straight line of big rabbits. They would turn their heads first to one side, then to the other, apparently puzzled as to why they could not get at the sweet potato plants. Apparently the Lord had said to them, "Thus far and no farther."

When we began to harvest the potatoes, the neighbors came to see the bountiful crop. They asked how we happened to have a crop of sweet potatoes at all, as rabbits had eaten all their plants.

Not being converted, my husband had refused my urgent requests to pay tithe, saying that he would not even consider so foolish an idea. To this day I believe that God honored my heart's desire to give Him the tithe, and that He rebuked the devourer for my sake, as He had promised. How happy I was to turn in the tithe on that crop of sweet potatoes!

A CALIFORNIA HOUSEWIFE

## Our First Tithing Experience

A year ago last November my husband and I and our two older children were baptized into the Seventh-day Adventist Church. We accepted the principle of paying tithe but did not see how we actually could afford to, as it took every penny we earned to live. Nevertheless we agreed together that we would do so.

When pay day came we made out a check for our first tithe before we wrote any others. There was only \$18 left to last until next pay day, and before that we had to attend a four-day State Grange convention 300 miles away, as I was State Grange youth chairman. My expenses would be paid—after the convention. But we put our trust in the Lord and started out.

When we arrived, I was asked to be typist, since the regular typist was absent. I typed throughout the convention for \$1 per hour. The first evening, my husband's father handed us \$15 for some tires we had given him a few months previously. Then my husband was asked to take the place of one of the officers who was absent, and this meant his expenses would be paid also. After the convention we returned home with \$53 more than we had started out with.

The evening after we returned home we visited two elderly lady friends whose brother had owned a ranch near our home and who had been a dear friend of ours for many years. After his death we had taken care of his stock and fences until his sisters could find someone to care for his place. As we left they said they wanted to give us a little something for our help, and handed us a check for \$200.

This was our first experience in tithing, but it is one that we will long remember. We have tithed continuously ever since, and have always had more for our own use than in the years before we began tithing.

A WYOMING FAMILY

## A Lost Coin Purse Returned

One day when I had been an Adventist for two years, I cashed my husband's pay check and deposited part of it in the bank. Then I placed the tithe in a tithe envelope, and the remaining \$40 or so in my coin purse, along with a grocery list. I believe this was a Thursday morning. My oldest son, then stationed in Frankfurt, Germany, had asked me to buy films for his camera and send them to him. Accordingly, I went from the bank to a

(Continued on page 16)



# Reports From Far and Near

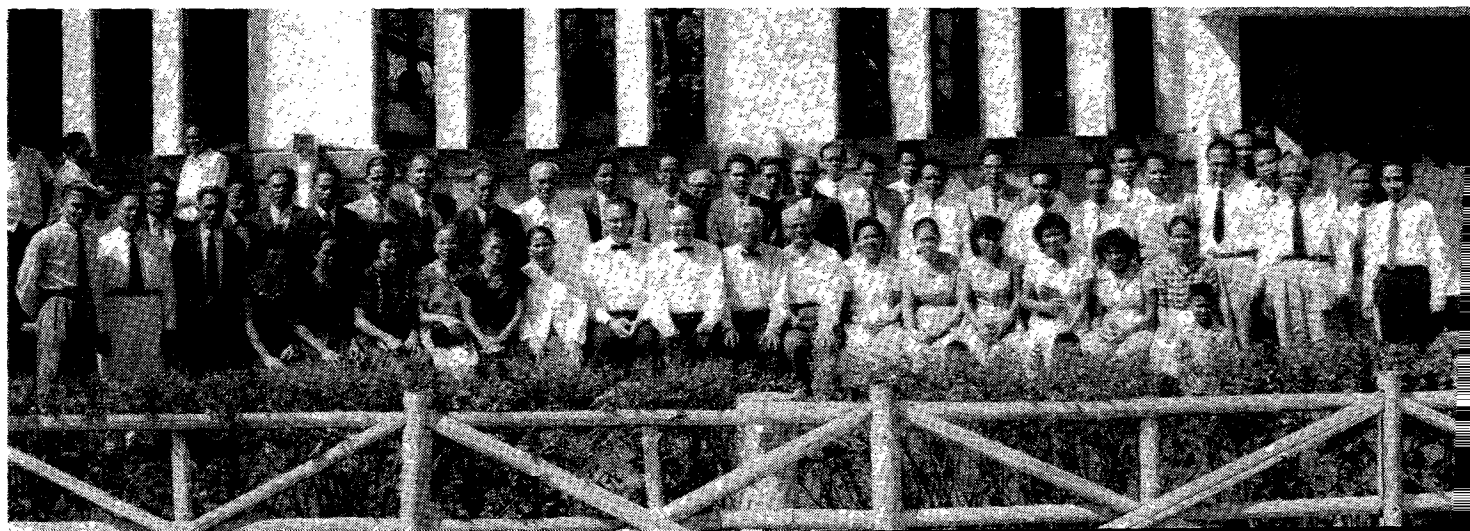


The ordination service.

## First General Meeting in Five Years Held in North Celebes

By Clyde C. Cleveland, President  
Indonesia Union Mission

North Celebes Mission workers and their wives.



**M**ORE than 8,000 Seventh-day Adventists live in the northeastern tip of the island of Celebes in Indonesia, an area about 20 by 50 miles. One in every 60 persons living there is a Seventh-day Adventist. A rebellion against the central government of Indonesia has been in progress there for several years, and it has not been possible to hold general meetings for our believers since 1956.

At the union meetings in Bandung, Java, last December it was decided to make an all-out effort to gather our people together for a spiritual refreshing. In March came the first evidence that God had heard our prayers when word of a truce between the opposing forces was announced. Then two airplanes crashed within ten days, and there were no survivors. As a result all civilian flights to the North Celebes were canceled. Boat service is tedious and irregular, and passage almost unobtainable. We continued to pray.

With less than three weeks remaining before the scheduled opening date for the general meeting, our only hope for transportation lay in an indefinite arrangement with the military air force. While Pastor T. D. Manullang and I were in Makassar in the South Celebes for workers' meetings we received a cable that only one seat in the military plane from Java was available. At the same time we found that we could obtain passage on the only boat that would arrive in the North Celebes in time for the meetings. Accordingly, we cabled our treasurer, Gordon E. Bullock, to come by the military aircraft with the one available seat while we would go by boat. A week later all three of us met in Manado, capital city of the North Celebes, in ample time for the meetings.

When we arrived the military leaders of the two opposing forces were consulting together, and a rough agreement for ending the conflict was worked out, subject to later ratification. As a result several roads were reopened, and many of our people were able to come to Manado for the first time in more than three years. A temporary bamboo and metal-roof structure was erected adjoining our largest church, and more than a thousand



The response by the union president.

rejoicing members met together for the Sabbath services.

We were granted permission to make two trips into the interior along specified roads. One of these led to Kawangkoan, site of our former training school. We were happy to find the school buildings standing intact, with only slight damage. Until the preceding week they had been occupied by civilians, who now moved back to their own villages, and we rejoiced to find the buildings in the hands of our own Adventist people. Electricity had been cut off, however, and the prospect for future service was dim. Some major repairs would have to be made, and an electric generator installed, but the school can be in operation again soon.

The general meetings in Menado fulfilled all expectations. A deep spiritual interest was shown as our people renewed their consecration to the Lord. Tithes and offerings, carefully saved for many months in the interior, were brought in and presented to the Lord. Urgent appeals were made for financial aid to help rebuild eight Adventist churches destroyed in the fighting.

Careful plans were laid for public evangelism, but the main discussion centered on the topic of saving our young people. This placed the emphasis squarely upon local church schools. The goal set was for all the stronger churches to establish their own church schools this year, and an additional one per cent of income above tithes and offerings was pledged for their support. A total of 16 new churches was accepted by vote of the delegates, raising the number of organized churches in this one mission to 147.

The spiritual high point of the meetings came with an ordination service on Sabbath afternoon. The five men thus ordained increase the working force of ordained ministers to 17.

The final Sabbath we spent in the village of Kawili. Services had to be concluded an hour before sundown so we could reach the last military outpost before dark. The busload of happy, sing-

ing members drove down the winding mountain road back toward Menado. We watched a huge red sun dip to the horizon. Without a word our Adventist driver pulled over to the side of the road and stopped. Heads were bowed as we offered a simple closing prayer to our Father in heaven—a fitting benediction to our visit with the dear people of North Celebes.

## Upper Columbia and Idaho Conference Sessions and Camp Meetings

By W. B. Ochs, Vice-President  
North American Division

Thousands of believers from all parts of the Inland Empire enjoyed the inspiration and instruction presented during the Upper Columbia Conference biennial session and annual camp meeting held at Walla Walla College, June 14-25. The college opened its dormitories, cafeteria, and Columbia Auditorium to the conference. These were augmented by several large tents and a number of family tents. The Air House used by the Book and Bible House was a special attraction to all, and unusual book sales were reported.

President C. A. Scriven, of the North Pacific Union, and his corps of secretaries gave valuable help. Representing the General Conference were R. R. Figuhr, presi-

dent, A. A. Esteb, associate secretary of the Home Missionary Department, and W. B. Ochs. The Faith for Today and the Voice of Prophecy personnel were a great source of encouragement to all.

At the biennial session Elder C. M. Bunker, president, reported good progress throughout the conference during 1959 and 1960. There were 991 additions to the church through baptism and profession of faith, making the membership of the conference 10,637 at the close of 1960. A number of churches were completed during the biennial period, and several others are now under construction. The growth of the conference has also necessitated considerable building at Upper Columbia Academy.

All officers and departmental secretaries of the conference were re-elected.

On Friday evening Richard Litke, of Walla Walla College, and James Madson were ordained to the gospel ministry. During the camp meeting Elder Esteb conducted a profitable laymen's workshop each day, inspiring the members to further missionary work and training them in the art of soul winning.

The membership gave support to increased evangelistic endeavor in the conference through a most liberal offering for evangelism.

The 35th biennial session of the Idaho Conference was held June 21 and 22 at Gem State Academy in Caldwell, Idaho. A. J. Gordon, president, J. O. Hanson,



## Five Ordained in Potomac Conference

Five men were ordained to the gospel ministry, Sabbath, June 24, at the Potomac Conference camp meeting held at New Market, Virginia. Seated, left to right, are the men who were ordained: Carl Hartman, Charlottesville, Virginia, pastor; Douglas W. Cross, Strasburg, Virginia, pastor; Donald Bostian, Lynchburg, Virginia, pastor; Harry M. Tippet, associate book editor, Review and Herald Publishing Association; Merwin R. Thurber, book editor, Review and Herald. Standing, left to right, are those who officiated at the service: Francis D. Nichol, editor of the *Review and Herald*; Howard J. Capman, president of the Potomac Conference; L. E. Lenheim, president of the Columbia Union Conference; and W. E. Murray, vice-president of the General Conference.

W. E. CARPENTER  
Departmental Secretary  
Potomac Conference

secretary - treasurer, and all departmental secretaries were re-elected. G. H. Harris was newly elected as manager of the Book and Bible House.

Reports of progress in membership, contributions, and improvement in church buildings highlighted the session. Three new church buildings, at Caldwell, Twin Falls, and Wallowa, valued at \$350,000, have been completed and are free of debt. The Boise Junior Academy, a ten-grade school valued at \$150,000, was completed during the past two years and dedicated June 11. The Gem State Academy, which is being rebuilt three miles south of the present site, is due for completion in September, 1962; this represents an investment of \$750,000.

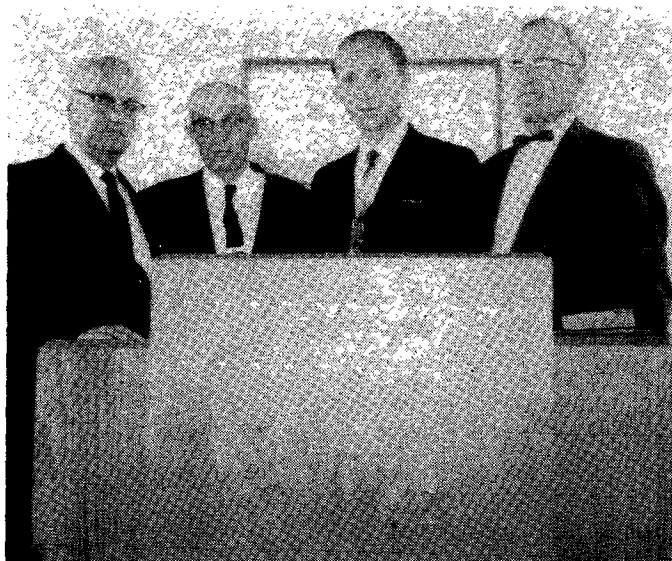
The Idaho Conference membership now stands at 2,900, showing 277 accessions to the church in the past biennium. There have been 137 baptisms in the first six months of the current year. The tithe for the biennium totals \$612,179, general mission gifts \$142,966, and Ingathering \$55,092.07. Literature sales passed the previous period by \$21,000, for a total of \$191,000. The Idaho Conference has five regular literature evangelists.

The camp meeting following the conference session was a spiritual feast of good things for all. The meetings were well attended, and our people gave evidence of a true longing for a deeper experience and a determination to be prepared to meet God in peace. Those who attended the camp meeting included the local conference workers, C. A. Scriven and J. C. Kozel, president and treasurer, respectively, of the North Pacific Union, and all the union departmental secretaries. Wall Walla College was represented by President P. W. Christian and by K. A. Aplington. Carlos Ayala, president of the South Chile Conference, also gave excellent help. The people greatly appreciated the reports he brought from his field, and his pictures of the Chile earthquake highlighted the evening meetings.

The Voice of Prophecy was represented by H. M. S. Richards, Jr., Brad and Olive Braley, and Del Delker. Elder W. A. Fagal and the quartet represented Faith for Today. Attending from the General Conference were R. R. Figuhr, E. E. Roenfelt, and W. B. Ochs.

At an ordination service the first Sabbath afternoon of camp meeting David T. Watt was ordained. Brother Watt is a graduate of Walla Walla College and Andrews University, and has been engaged in evangelism. He is currently located in Rupert, Idaho.

May the Lord continue to bless the work in the Idaho Conference.



Left to right: W. B. Ochs, vice-president of the General Conference; C. A. Scriven, president of the North Pacific Union; David Watt of Rupert, Idaho; A. J. Gordon, president of the Idaho Conference.

## God Keeps His Promise

(Continued from page 13)

drugstore about a block away, and then to the post office.

When I reached for my coin purse to pay the postage, I found it was gone. I immediately retraced my steps to the drugstore, looking carefully every step of the way, but found nothing. I had no other money except the tithe, and could not even buy groceries for the weekend.

I did not advertise for the purse, but I did pray about it, and on Sabbath turned in the tithe as usual. Sunday came and I kept on praying, reminding the Lord that I had been paying a faithful tithe and asking Him to help me find the lost purse.

Early Monday morning the bank where I had been on Thursday telephoned and told me that a man had just turned in the coin purse, which contained my address and telephone number. They asked me how much money had been in the purse, and when I told them they said there was not a penny missing. The man who returned it did not give his name, and to this day I do not know who it was. But I do know that God is faithful to His promises.

A NEW YORK HOUSEWIFE

## It Pays to Pay a Faithful Tithe

When we were new in the truth we received \$100 as a gift. We could easily have spent the whole amount for things we needed, but we decided to lay aside the tithe. Very soon we received an additional gift of \$10. We laid up the tithe on that also, and then received a letter from a friend who said he felt impressed to send us one dollar. We laid up the tithe on the dollar, and almost immediately found a dime in the clothesbasket. No one had any idea how it got there.

Our children were quite young at the time, and this experience made a strong impression on them—as well as on us. I believe God was trying to impress us with the fact that we never lose anything when we are faithful in returning to Him what is His.

A SISTER IN MISSOURI



## Evangelists Active in Southern California

This large group of new members is the result of only one of several intensive evangelistic endeavors currently under way in the Southern California Conference. The spirit-filled preaching of Conference Evangelist Don D. Doleman, and the excellent cooperation of several local pastors resulted in the recent baptism of this group of more than 50 persons at the Canoga Park Seventh-day Adventist church. Two conference evangelists, one General Conference evangelist, and several local pastor-evangelists are currently spearheading an aggressive soul-winning campaign in many sections of the greater Los Angeles area.

HERBERT FORD

Public Relations Secretary  
Southern California Conference



# A New Church in Argentina

## Built as the Outgrowth of Our Medical Work

By James J. Aitken, *President  
South American Division*

It was recently my privilege to attend the inauguration of a beautiful new church in the city of Concordia, Argentina. While this church is not as large as many we have, it is most important to the proclamation of the third angel's message in the broad plains of central Argentina.

This is a brief story of the miracle of the right arm of the message. A prominent woman in society in the city of Concordia, Maria de Cobelli, was desperate in her search for health, having been quite ill for some time. She was referred to our River Plate Sanitarium by a non-Adventist, who pointed out the blessings of the good health facilities this sanitarium offers.

She was impressed by the God-fearing nurses and doctors, especially by Dr. A. J. Weiss. One of our pastor-evangelists, Carlos Aeschlimann, held a few studies for the patients at the evening worship period, and Mrs. Cobelli decided to give her heart and her all without reserve to the Master.

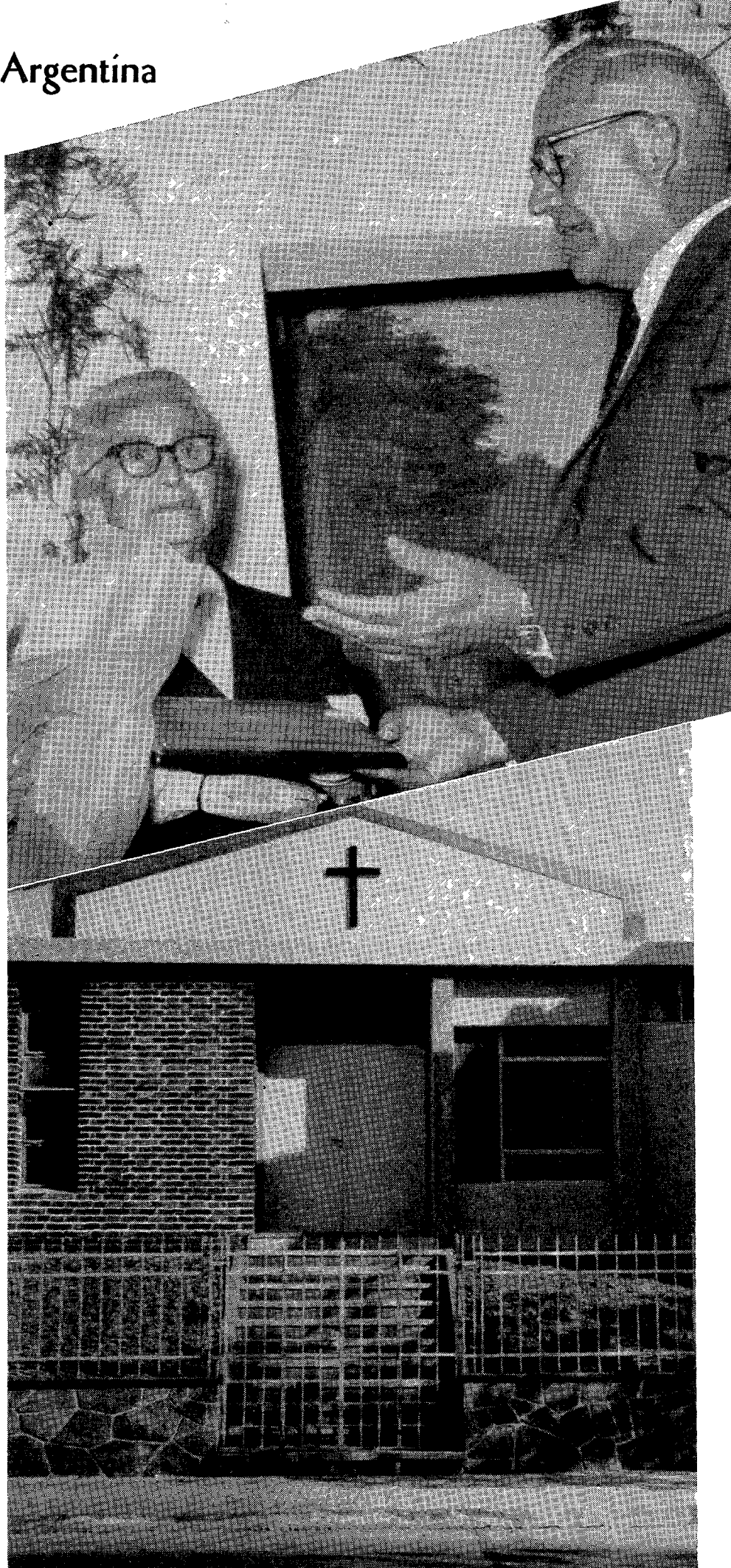
She was baptized upon her return to Concordia, and God put it within her heart to start planning for the building of a new church in this city, where up to this time we have had only a small hall in which to hold services.

Finally, Sister Cobelli decided she would give the entire amount of money for the building of this church, which amounted to 1,200,000 Argentine pesos, or about U.S. \$14,600.

When the day came that the church was finished and Sister Cobelli could turn over the keys to the conference president and the local church elder, there was great rejoicing. She requested that this place be dedicated to the preaching of the gospel that had become so dear to her heart.

The entire city of Concordia knows of the new life in Christ Sister Cobelli is living, and of her donation of this beautiful church. This is a wonderful testimony about how our medical work can win souls and build churches to the honor and glory of God.

Above: Maria de Cobelli and Paul Seidl, president of the Central Argentine Conference.  
Below: New church building at Concordia donated by Maria de Cobelli.





Literature evangelists in attendance at the institute in Bacolod City, May 23-28.

## Literature Evangelists in West Visaya

By A. N. Santiago, *Departmental Secretary South Philippine Union Mission*

The literature evangelists of West Visayan Mission met with their publishing leaders at Bacolod City, May 23 to 28, 1961, for their annual institute. Ways and means of approaching Catholic homes with our literature were presented in this meeting.

Conducting the institute were A. N. Santiago, South Philippine Union Mission publishing secretary; J. A. Corpus, West Visayan Mission publishing secretary; Calixto Artigas, Jr., assistant publishing secretary; A. L. Elumir, the Book and Bible House manager; and Rosenda Cordova, magazine leader. Thirty-five colporteurs attended this annual institute, 15 of the 35 in attendance being new recruits.

The president of the mission, M. G. Yorac, and the district leader, T. B. Tortal, contributed much to the success of the devotional side of the institute. Semi-evangelistic meetings were also held every evening, especially for non-Adventist visitors.

Your Radio Doctor, a regular radio program by Dr. Clifford Anderson, now sponsored by the Miller Sanitarium and Hospital in Cebu City, has been discovered by our colporteurs to be an effective way of gaining confidence. Many of the colporteurs in attendance reported that the big orders they now receive are the result of their introductory card, which states that they represent the Radio Doctor program. These cards work like magic, especially among those listening to the program.

On Sabbath morning 500 from our neighboring churches attended. During the second service an altar call was made by the union publishing secretary. The colporteurs, together with others, re-

sponded with great determination to serve the Lord faithfully. Four precious souls were then baptized by the district pastor.

One of those baptized was converted through a colporteur. After the baptism there was a colporteur symposium. In the evening a special reception was given the colporteurs by members of the Bacolod City church.

As a result of faithful service rendered by these beloved colporteurs, the Lord has wonderfully blessed the West Visayan Mission. To date they report a gain of approximately 70 per cent over deliveries made last year for the corresponding period of time.

## River Plate College Needs a New Dormitory

By Daniel Ramos  
*Dean of Men*

[The thirteenth Sabbath overflow for the current quarter has been assigned to River Plate College for a new men's dormitory.—EDITORS.]

As I write these lines from the office of the dean of men of River Plate College I cannot do less than thank God for the way He has led this institution through the years and for the help this college has been to the development of the work in South America.

Our first boys' dormitory is more than

## A Remarkable Answer to Prayer

By Helen F. Smith, *Assistant Secretary General Conference Department of Public Affairs*

Not long ago in New York City a prayer for help received a remarkable answer by the same gracious God who heard the cry of the widow in Elisha's day and enabled her to meet the insistent demands of her creditors.

Austin E. Butler, business manager of the New York Center, has struggled against seemingly overwhelming financial problems as did his predecessors since the institution opened, and often has had the unhappy task of appeasing creditors.

Among the unpaid bills on a recent Thursday was one for \$1,140, which Elder Butler was urgently requested to pay by the first of the following week. He promised to do his best. Then, knowing no place to turn for the money, he left his office and drove out on Long Island. As he drove he asked the Lord for guidance. At last, feeling reassured, though he had no tangible answer, he turned back to the city.

The next morning as he opened his mail, he slit open one of the Center's printed return envelopes provided for gifts, and out

fell a \$50 bill. The envelope bore only a Bronx postmark. A second identical envelope contained two \$50 bills, and a third, five \$100 bills—\$650 with no clue as to the identity of the sender.

The following Monday the morning mail brought another envelope with five \$100 bills—a total of \$1,150 in \$50 and \$100 bills in identical envelopes without any identification.

Like the girl who prayed for Peter's release from prison, and then found it hard to believe that he was at the door, Elder Butler's first reaction was to wonder whether someone had made a mistake. He took the money to the bank to be sure it was not counterfeit. When deposited at last to the Center's account, the anonymous gifts covered the bill that had caused such concern.

For the Center staff this token of God's willingness to answer prayer has been a sobering challenge to a deeper love for and dependence upon their heavenly Father in meeting the overwhelming problems of evangelizing New York City.



40 years old, and was constructed simply. Its seven rooms didn't have space for all the young men who desired to prepare themselves to serve their fellow men. But with prayer and sacrifice the brethren built what with slight modifications has served as the boys' dormitory until now. Since that time the number of students has greatly increased, and a building that was intended to provide lodging for some 60 persons has made room for more than 150. This handicap has prevented growth during the past few years, and has obliged us to turn away dozens of applications from students who have had to obtain their education in colleges where an anti-Christian influence prevails.

Let me take you for a brief visit to the boys' dormitory. The majority of the rooms are little more than ten feet square, and in order to lodge three persons it has been necessary to use double-decker beds. There is only room enough left for a wardrobe and a table, but there is no place to put a chest of drawers or other furniture for neatly arranging shoes and other articles. Since the building lacks adequate storage space, the young men have to keep their suitcases and trunks on top of the wardrobes or under the beds, with the result that it is difficult to promote habits of order and neatness.

#### Dangers and Inconveniences

When some of the young men become ill, sometimes the one in the top bunk must remain there because we lack adequate space to care for the sick. This is most inconvenient when the disease is contagious.

Nevertheless, the smaller rooms offer less problems than the larger ones, in which we have been obliged to place five and sometimes even six young men. Imagine how difficult it is to maintain an atmosphere of study and discipline in these rooms!

The building has no heating system, and because of an unfortunate arrangement there are rooms where the sun never penetrates. Consequently these rooms are cold, damp, and unhealthful, and provide an atmosphere favorable to illnesses that cause much trouble during the winter.

The bathroom system, at one end of the building, is in very bad condition. Because the ground has settled the walls are sagging, and the uneven floors have left the drains in the most elevated places. As a result stale water sometimes stands in the lowest places, contaminating the atmosphere. Even when the young men rise above these deficiencies, the lack of good customs and refinement is evident, qualities that must not be neglected in any educational program. In spite of these difficulties the young men are studying and working with enthusiasm, and many of them have a positive influence over new students who arrive without a knowledge of the truth.

How I wish you could become acquainted with Antonio! When he arrived at the college for the first time he had the appearance of one who was a slave to tobacco. His pale complexion and his tobacco-stained fingers revealed that the vice was firmly established. The family doctor had expressed the opinion that if he didn't finish with this vice, it would

finish him. He suffered a serious illness in his respiratory tract. Many times he had attempted to overcome the habit, but always his efforts had ended in defeat. He came to the college at the request of friends, he confided to me, to overcome the vice. The picture was not encouraging, but trusting in the power of God to cleanse hearts, we thought it worth the effort to give him a trial. Others had overcome, and he could too if he surrendered his will to Christ.

A short time later we began to notice the difference. The paleness of his complexion disappeared. His countenance reflected the happiness that, together with physical health, means health of the soul. It was evident that through the influence of his companions he had discovered the secret of overcoming. Later he was baptized. By the time these lines are being read he will have finished his course and will be engaged in giving to others the marvelous message that freed him from the clutches of this evil habit. I could tell of other similar experiences.

Think of how much more we could do for the education of these young men if we had a larger building equipped with the essential facilities. Like those who have preceded us in the task, full of faith we join hands in prayer that the Lord may impress all who love Him with the urgent need for a new boys' dormitory at River Plate College.

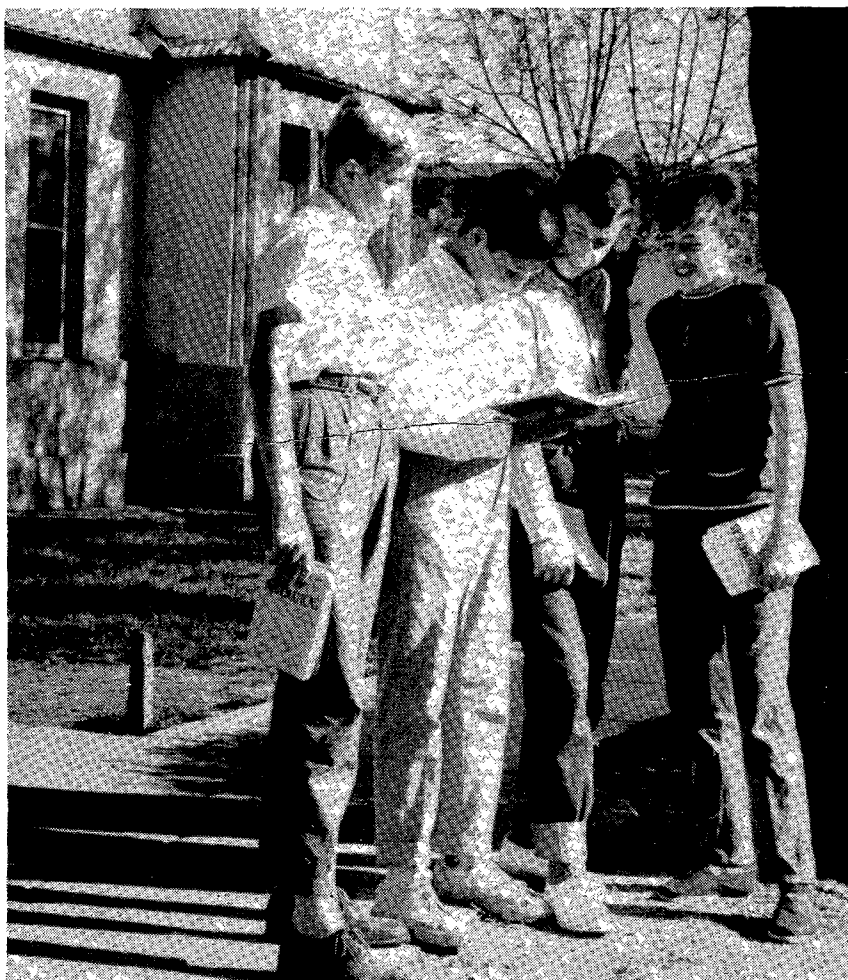
## Bongo Mission

By Mabel Parsons, Instructor  
Bongo Mission Hospital

The four missionaries in the photograph on page 20 have spent a total of 113 years in service at Bongo Mission, Lepi, in the colony of Angola, Portuguese West Africa.

Ruby Visser, the prematurely-white-haired woman on the left, is from South Africa. She came to Bongo Mission to begin the girls' and women's work. With no knowledge either of Portuguese or the Umbundu language she would have to use in communicating with the backward students, she mastered both. This enabled her to inspire hundreds of girls spiritually, physically, and mentally, and to prepare them to establish Christian homes in once-heathen villages. There they could put into practice the sewing, knitting, cooking, washing, and ironing they learned under Miss Vissers' direction. She began with a simple native-made sewing basket containing a pair of scissors, a spool of thread, needles, and a few yards of unbleached muslin.

Her administration saw the fulfillment of a long-cherished dream, a suitable living place for the hundred or so girls who came each year to Bongo Mission. They learned not only the rudiments of the three R's but the duties that later on



Some of the students from the overcrowded boys' dormitory, where five or six share one room. They study in the patio because of a lack of space in their rooms.



These four missionaries have made a combined investment of 113 years of service at the Bongo Mission in Angola, Portuguese West Africa. They are (left to right) Ruby Visser, Ruth Johnson, Mrs. Parsons, and Dr. Roy B. Parsons.

would await each as wife and mother in an African village.

At the end of 1959, with a record of 27 years for Bongo Mission, Miss Visser retired. That she left behind her warm and appreciative hearts was shown in the farewell given her by the community and the mission. The brave farewell song of the beautifully blended native voices brought tears to the eyes of all as Miss Visser left for the train.

Ruth Johnson, standing next to Miss Visser, was born in Braceville, Illinois, and spent her girlhood in Mississippi. She mothered her orphan brothers, and moved close to Madison College where all could have a Christian education. It was from Madison that she was called to Portuguese West Africa. After preliminary study of the Portuguese language she came to Bongo, the first of our group to arrive. She continued in uninterrupted service until she retired in January of 1961.

From its earliest primitive beginnings she watched the medical work build up at Bongo. She gave of her love, unselfish devotion, and professional care to the sick, until Bongo was known throughout Angola.

In the early days payment for treatment was made by a small bundle of twigs to be burned to heat water, or with "running" water—carried on the head from the neighboring stream. Today Bongo Mission Hospital is the mecca of the sick, both European and native. Miss Johnson could have written a most interesting account of her experiences. There are many Ruth's and Ruby's on the mission named for the two women who brought them into this world and dedicated their own lives to training these mothers-to-be.

When Miss Johnson decided to return

home, many articles in the newspapers of the country paid her tribute. The many notes of condolence we have received since the same journals published the news of her passing to rest testify to the respect and esteem the public has for her dedicated life as a missionary nurse. In her last letter she looked forward to the time when she could rest from her suffering. The vale of tears was made brighter and happier by her consecrated ministry.

Many years have passed in Angola since the Tonges began the medical work. The Roy B. Parsons, a medical team, graduates of the College of Medical Evangelists, are at the right in the picture. They devoted 18 months to language study in Lisbon, Portugal, and he had to repeat the medical course as well. Oral examinations were taken in the language of the country, subject by subject. By this means he was given permission to practice medicine in Angola, both for the natives and for the European population. Since 1939 no foreign doctor has been allowed to repeat the medical course, and as a result it has been impossible for others to enter under the same circumstances as Dr. Parsons.

The medical work has been a means of breaking down prejudice among both races, and of winning favor with government officials. The basis of our six European congregations in Angola can be traced directly or indirectly to patients who came to the mission hospital, some from a great distance. Here they were treated with tenderness and compassion, and were prayed with. Many had the privilege of attending or listening to a midweek meeting, either in person or through the public-address system. Many attended their first church service on

Sabbath, or heard the Bible read for the first time. They were introduced to the Voice of Prophecy in the Portuguese language while still in the hospital, and after returning home could listen to the weekly message given over five radio stations in the principal cities of Angola.

Although Africa is undergoing drastic changes and missionary work here faces great problems, we plan to carry on at Bongo as long as the Lord can use us.

### *From Home Base to Front Line*

Elder and Mrs. Theodore R. Torkelson and daughter left New York City on July 3, returning after furlough to India. Elder Torkelson is to continue his work as editor in chief of the *Oriental Watchman*, and he has also been elected to serve as secretary of the department of public affairs for the Southern Asia Division.

Mr. and Mrs. Edward William Higgins, Jr., and three children, of Columbus, Wisconsin, left San Francisco, California, July 12, for Palau, West Caroline Islands. He has accepted an appointment as principal of the Palau Academy.

Mrs. Bert Elkins and three children sailed from New York City on July 14, on the S.S. *Mormacsan*, returning after furlough to Montevideo, Uruguay. Brother Elkins plans to return on July 26. He is to resume his work as home missionary, radio, and Sabbath school department secretary of the Uruguay Mission.

Dr. and Mrs. Joseph Eugene Zimmer-

man and four children, of Ukiah, California, sailed from Montreal, Quebec, July 14, on the S.S. *Saxonia*, for England en route to Ethiopia. Dr. Zimmerman has responded to the call for a doctor for the Empress Zauditu Memorial Hospital, in Addis Ababa.

Dr. and Mrs. William E. Palmer and two children, of Petal, Mississippi, left Miami, Florida, July 16, for Puerto Rico. Dr. Palmer is a dental surgeon. He is a son of C. E. Palmer, general manager of the Review and Herald Publishing Association. He will connect with the Bella Vista Hospital, at Mayaguez, as a dentist.

Mr. and Mrs. Velyo R. Vinglas, of the Bronx, New York City, sailed July 16, on the S.S. *African Crescent*, from New York

City, for East Africa. Brother Vinglas is to be a cashier and bookkeeper in the Tanganyika Union, with headquarters near Musoma, in Tanganyika.

Elder and Mrs. Charles R. Holford and three children left New York City on July 17, returning to India after furlough. Elder Holford is an evangelist in the Northwestern India Union. He also serves as home missionary and Sabbath school secretary for the Union.

Gertrude Mary Green left Los Angeles, California, July 18, returning after furlough to Bangkok, Thailand. Miss Green will continue her service as director of the School of Midwifery in the Bangkok Sanitarium and Hospital.

W. P. BRADLEY

## Columbia Union

► The Allegheny Conference leads the North American Division in literature evangelists' sales for the first five months of 1961, with a total of \$474,151.09.

► Slavko Manestar was ordained at the Ohio camp meeting on July 1. He came to the United States from Yugoslavia, where he had been a pastor for over ten years.

► Mrs. Jeannette Worth, former hospital chaplain in Tempe, Arizona, has joined the Chesapeake Conference as a Bible instructor, and will serve in Blythedale, Maryland.

► Ralph Hartle, administrator of the Williamsport Sanitarium, was chosen ASI secretary for the Chesapeake Conference.

► J. F. Harold is the new principal of the Indore, West Virginia, church school. Replacing him at the Charleston school is Vernon Hill, formerly a teacher in the Potomac Conference.

► The rank of professor emeritus was voted for Dr. A. W. Werline, professor of history, and Mrs. Leah Griffie, associate professor of nursing at Columbia Union College.

► Columbia Union College now has a student lounge in the basement of the library building.

► A number of changes recently have taken place in the Ohio Conference: H. L. Wernick, pastor at New Carlisle, to Indiana Conference; M. W. Sickler of Youngstown to Springfield and New Carlisle; C. R. Jepson of Zanesville to Youngstown; Floyd Smith of Clarksfield to Zanesville; Robert Thompson from the Seminary to Clarksfield; Charles Buursma, Warren, to assistant pastorate of Akron-Barberton-Ravenna; B. F. Mowry, Hamilton-Middletown, on leave of absence for further education; R. L. Vaughn, Canton-New Philadelphia to Hamilton-Middletown; C. R. Spangler, Swanton-Napoleon-Liberty Center to retirement in Youngstown; and Don Mackintosh of West Virginia to relieve Elder Spangler in Swanton-Napoleon-Liberty Center.

► Four members of the Campbell family attended Shenandoah Valley Academy last year: Hal, a senior; Jeanne, a junior; Kathy, a sophomore; and JoAnn, a freshman. Active in various lines of extra-curricular activities, Hal was a sports column writer for the school paper during his junior year, and this year demonstrated his weight-lifting ability during a chapel period. Jeanne was a representative to the Student-Faculty Council during her freshman year, and was social secretary of the girls' club; Kathy worked in the science lab, was vice-president of her class, and has written articles for the school paper; and JoAnn spends part of her time playing the piano and organ.

## Lake Union

► Thirty-four persons were baptized at the Van Dyke church in Detroit, Michigan, during February and March of this year, in three services. These were results of the Barron-Turner-Dill evange-

# Brief News OF MEN AND EVENTS

OVERSEAS NEWS CORRESPONDENTS: Australasia—R. R. Frame; Far East—A. E. Gibb; Inter-America—Clyde O. Franz; Middle East—Raymond H. Hartwell; Northern Europe—G. D. King; South America—L. H. Olson; Southern Africa—W. Duncan Eva; Southern Asia—J. F. Ashlock; Southern Europe—W. A. Wild. NORTH AMERICAN UNIONS: Atlantic—Mrs. Emma Kirk; Canadian—Darren Michael; Central—Mrs. Clara Anderson; Columbia—Don A. Roth; Lake—Mrs. Mildred Wade; Northern—L. H. Netteburg; North Pacific—Mrs. Ione Morgan; Pacific—Mrs. Margaret Follett; Southern—Cecil Coffey; Southwestern—May Powell.

## Atlantic Union

► Work is progressing satisfactorily on the addition to the Southampton school in Bermuda. It is expected to be ready for use when school opens in September.

► Chant Hall at Atlantic Union College is being remodeled into rooms and apartments for upper division young women students.

► Mrs. Rochelle P. Kilgore, professor of English at Atlantic Union College, flew to Europe on July 20 to tour the Scandinavian countries and also to travel with senior AUC student Rochelle Queen, who is studying at the French Adventist Seminary in Collonges, France. Also studying in France this summer from AUC are Mrs. Harriet Parrish and Mrs. Lennie G. Yamashiro. Former student Don Dana accompanied the above group to Europe and will register at the Bogenhofen Seminary in Austria for a year's study.

► Under the leadership of John Buckley, Sabbath school superintendent, the Huntington, New York, church doubled its quota for *These Times* subscriptions. Brother Buckley took a day off from his work, at his own expense, to travel in several cities and secure lists of officials. The home missionary secretary, Sally C. Moller, secured a three-foot-long list of names and addresses of prominent professional men of Huntington.

► Atlantic Union College was host to the North American College Administrators' Meeting, July 17-21, 1961. Delegates who attended included Seventh-day Adventist college presidents, business managers, and board chairmen. From the General Conference came E. E. Cossentine, Richard Hammill, R. H. Adair, and E. Lee Becker, and W. H. Teesdale from

the Home Study Institute. The local conference presidents within the Atlantic Union were also invited to attend these meetings.

► The MV Societies of the Rochester, New York, churches concluded their Operation Fireside program with four special meetings, June 3 to 10, under the direction of L. W. Taylor, district leader, and his assistant, Robert Schermerhorn. Eight groups of young people, with two to a group, have been meeting in different homes on Sunday nights. On June 3 to 10, meetings were held at the Genesee Park and Browning Memorial churches. Sabbath, June 10, a baptism for five persons was held in the Genesee Park church. This was first fruits of the Operation Fireside program.

## Central Union

► E. D. Clark and H. B. Petry were ordained to the gospel ministry at the Missouri camp meeting, Sunnysdale Academy, Sabbath, July 15. The officiating ministers were R. S. Watts of the General Conference, Theodore Carcich of the Central Union Conference, and H. C. Klement from the Missouri Conference.

► The first Bible Study Camp for senior youth ever conducted in the Central Union was held at Glacier View Camp, Colorado, June 29-July 4. The 150 young people in attendance participated in the study and discussion of vital Bible doctrines. Ministers who assisted in the meetings were J. H. Harris, P. M. De Booy, Theodore Carcich, D. A. Delafield, C. M. Maxwell, Desmond Cummings, B. E. Jacobs, and H. E. Young.

► Jere Brinegar and Jerry Aso will be new teachers on the faculty of Sunnysdale Academy. They will be teaching science and mathematics, and history, respectively.

listic meetings, with the assistance of the pastor, Harold L. Reiner, and the Bible instructor, Elizabeth Buck.

► Several baptisms have been conducted in the Lake Region Conference during the past few months. On May 27, T. M. Rowe baptized 12 in South Bend, Indiana. On June 10, W. R. Robinson held a service for 26 at the Independence Boulevard church in Chicago. E. S. Dillelt baptized 15 at the Shiloh church in Chicago, two of them for Pastor Moore of the Hyde Park, Chicago, church. D. C. Batson conducted a service for 12 persons at Gary, Indiana.

► The Shiloh Academy in Chicago, Illinois, graduated the largest class in its history on June 4. Thirty-two in grade 8, and 8 in grade 11 were presented by the principal, W. H. Brown, Jr., to J. E. Roache, educational secretary for the Lake Region Conference.

### North Pacific Union

► During the Montana camp meeting, Larry Lewis, pastor of the Mount Ellis Academy church, was ordained to the gospel ministry. Those participating in the service included Dr. P. W. Christian, president of Walla Walla College, Dr. W. B. Ochs, vice-president of the General Conference, C. A. Scriven, president of the North Pacific Union, and G. E. Taylor, president of the Montana Conference.

► A successful and highly informative cooking school was conducted by Mrs. George Beech of Butte at the recent Montana camp meeting. The attendance reached 100. Mrs. Beech was assisted by Sisters J. L. Jespersen, Hazel Gifford, Ada Shockley, Roy Lovall, Dave Martin, George Martin, Arvel Brown, Roy Koskenmaki, and Lottie Holroyd.

► Twenty principals, vice-principals, and other administrative officers representing all but two academies and many junior academies of the North Pacific Union attended a workshop in secondary school administration on the campus of Walla Walla College during the week of June 4 to 9. T. W. Walters, dean of students and assistant professor of education, directed the intensive, two-credit-hour course. He was assisted by J. Randall Sloop, director of student finance, and Mrs. R. E. Silver, librarian.

► Union School, supported by the Beaverton-Hillsboro-Forest Grove churches of suburban Portland, Oregon, is erecting a multi-purpose building that includes a gymnasium, a music conservatory, a home economics room and a large kitchen, and a large banquet-Pathfinder room. Provision has also been made for a partial basement where industrial arts and auto mechanics can be taught. W. W. Stoehr is principal of this school, which had an enrollment of 102 last year.

### Northern Union

► N. V. George has accepted a call to the South Dakota Conference as MV, educational, and home missionary secretary.

► V. W. Emerson, pastor of the Detroit Lakes, Minnesota, district, reports three persons were baptized, two joining the Detroit Lakes church and one the Fergus Falls church.

► Ralph Watts, Jr., has accepted the invitation of the North Dakota Conference to fill the vacancy in the home missionary and Sabbath school departments created when R. D. Steinke accepted a call to a similar post in the New Jersey Conference. Elder Watts comes from Nebraska.

► O. T. Garner, South Dakota Conference president, reports the following baptisms: nine at Mitchell by D. J. Sales, five at Spearfish by H. F. Anderson, four at Lemmon by Max Singhurst, one at Bowdle by H. E. Preston, and four at Redfield by George Melashenko.

► On June 6, land was purchased for a new church to be erected in North Minneapolis. D. A. Riesen, pastor, reported \$48,000 available in cash and pledges as a result of an organized canvass of the members begun March 5.

► The Albert Lea, Minnesota, church members recently painted the entire inside of their sanctuary. All the work was done by the members. M. L. Axt, pastor of the Albert Lea-Austin district, reports seven persons baptized and one united on profession of faith as a result of a four-week evangelistic meeting in the Albert Lea church.

### Pacific Union

► W. M. Landeen, president of La Sierra College, has announced the following additions to the staff: C. Victor (Dick) Way as credit manager, succeeding Robert H. Kooreny, who accepted a call to be assistant manager of Monterey Bay Academy; Raymond N. Montgomery of Shenandoah Valley Academy to serve as custodian; Mrs. Montgomery to have charge of the college laundry; and Reason F. (Fred) Warehime, Jr., as the new security officer.

► L. E. Fletcher has replaced L. E. Davidson as secretary of the Sabbath school, home missionary, public relations, and radio-TV departments of the Hawaiian Mission. Elder Fletcher is a 1948 graduate of Walla Walla College, and has done evangelistic and pastoral work in Washington and Colorado. For the past three years he has served as pastor of the Anaheim church in the Southeastern California Conference.

► R. E. Dunton, Flight of Time evangelist of the Central California Conference, joined forces with Ray Turner and Harry Dill, of the worldwide Crusade for Christ team, for a three-week series of public meetings in the Peoria, Illinois, Seventh-day Adventist church, June 17 to July 9.

► Total offerings given at the Southern California Conference camp meeting held at Lynwood in June were \$37,732.14, according to Alvin G. Munson, conference secretary-treasurer.

► Robert L. Dent recently assumed the pastorate of the Tucson, Arizona, Sharon church, and has conducted a six-week series of evangelistic meetings.

### Southern Union

► A total of 547 baptisms was reported in the Florida Conference for the first five months of the year.

► Robert H. Kerr, formerly of the New Jersey Conference, has accepted a call to serve in the Fort Pierce-Vero Beach district in the Florida Conference. Transferring to the New Jersey Conference was Z. R. Currie, who has served in the Florida Conference for nine years.

► A new branch Sabbath school under the direction of Herman E. Davis and the Charleston, South Carolina, church, has been flourishing at the Paris Island Marine Base since April 29. Some 20 persons attend. The Marine Corps has provided facilities for the meetings.

► Featured speaker at two camp meetings—Carolina and Florida—was A. L. Bietz, pastor of the Los Angeles White Memorial church.

## Church Calendar

Literature Evangelists Rally Day	September 2
Church Home Missionary Offering	September 2
Missions Extension Day and Offering	September 9
JMV Pathfinder Day	September 16
Review and Herald Campaign	September 16-October 14
Thirteenth Sabbath Offering (South America Division)	September 30
Neighborhood Evangelism—Home Visitation Day	October 7
Church Home Missionary Offering	October 7
Voice of Prophecy Offering	October 14
Sabbath School Visitors' Day	October 21
Temperance Day Offering	October 28
Witnessing Laymen—Consecration Service	November 4
Church Home Missionary Offering	November 4
Week of Prayer	November 11-18
Week of Sacrifice Offering	November 18
Ingathering Campaign for 1962	November 25, 1961-January 6, 1962
Home Missionary Day	December 2

## REVIEW and HERALD

In 1849 the company of Sabbathkeeping Adventists who had come out of the Millerite movement began to publish a paper called *The Present Truth*. In 1850 they also published five issues of *The Advent Review*. In November, 1850, these two papers merged under the name, *Second Advent Review*, and *Sabbath Herald*, now titled simply *REVIEW and HERALD*. Its editorial objective remains unchanged—to preach "the everlasting gospel" in the context of the Sabbath, the Second Advent, and other truths distinctive of the Advent Movement.

Editor:	Francis David Nichol
Associate Editors:	Raymond F. Cottrell Kenneth H. Wood, Jr.
Consulting Editors:	R. R. Fughr, M. V. Campbell W. E. Murray
Editorial Secretaries:	Promise Joy Sherman Idamae Melendy
Special Contributors:	C. H. Watson, Frederick Lee W. R. Beach, C. L. Torrey V. G. Anderson, W. B. Ochs Presidents of all Divisions
Circulation Manager:	R. G. Campbell

Subscription rates	One year	Six months
In United States and Canada	\$7.50	\$3.90
All other countries	8.50	4.40

In changing address, give both old and new address and allow four weeks for the change.

TO OUR CONTRIBUTORS: Manuscripts should be typed, double spaced, with adequate margins. Use only one side of paper. Unsolicited manuscripts cannot be returned unless stamped self-addressed envelope is sent with them. The *Review* does not pay for unsolicited material. 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.



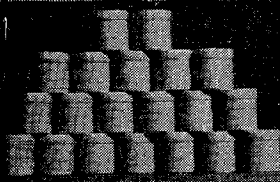
# N O W

## The Faith Bible Course

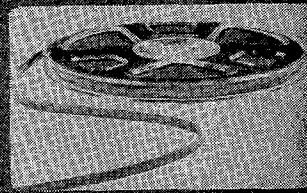
*(By the Voice of Prophecy)*

Available on filmstrip and tape recording

The Faith lessons, used so long and successfully by the Voice of Prophecy, are particularly fitted for presentation to the modern-day audience. Now they are being made available on filmstrip and tape to supply the lay member with the most effective soul-winning tool ever devised.



The art resources of the church have been called upon to the fullest extent, that this new series of 20 soul-winning lessons might have the strongest possible appeal. Pictures by Harry Anderson, Russ Harlan, and other highly qualified religious artists assure, without doubt, that here is the strongest presentation of the message in pictorial form that our denomination has produced.



SAFETY

COLOR

### Lesson Titles

- ☐ 1. How to Understand My Bible
- ☐ 2. The United Nations of Prophecy
- ☐ 3. Answer to the World's Dilemma
- ☐ 4. How Sin First Began
- ☐ 5. When Jesus Comes for Me
- ☐ 6. How Can I Know Jesus Is Coming?
- ☐ 7. Earth's Last Battle
- ☐ 8. Ten Centuries of Silence
- ☐ 9. God's Great Tomorrow
- ☐ 10. Life's Greatest Question
- ☐ 11. What Prayer Means to Me
- ☐ 12. Science, Bible, and God
- ☐ 13. Testimony of History
- ☐ 14. Finding God Through Suffering
- ☐ 15. In Partnership With Jesus
- ☐ 16. The Royal Law of Liberty
- ☐ 17. The Crossroads of Salvation
- ☐ 18. Walking as Jesus Walked
- ☐ 19. Undermining God's Government
- ☐ 20. Can the Majority Be Wrong?

NOTE: If filmstrips or tapes are ordered separately, indicate by number, remembering that there are two lessons on each tape.



Tape recordings are narrated by H. M. S. Richards, and music is provided by the King's Heralds, an evangelistic team that has stirred the hearts of millions worldwide.

ORDER ..... Church Missionary Secretary  
BLANK ..... Book and Bible House

Please ship the following

Single-frame filmstrip, each .....	<input type="checkbox"/> \$ 3.50
Complete set, 20 filmstrips, SF .....	<input type="checkbox"/> 49.50
Tapes, two lessons per tape, each .....	<input type="checkbox"/> 5.25
Complete set, 10 tapes .....	<input type="checkbox"/> 49.50
Complete set, 20 lessons .....	<input type="checkbox"/> 89.50
(20 filmstrips, 10 tapes, and script)	

NOTE: List filmstrips and tapes by number when ordering separately.

NAME .....

STREET .....

CITY ..... ZONE ..... STATE .....

**ORDER NOW FROM YOUR BOOK AND BIBLE HOUSE**

Review & Herald Publishing Assn., Washington 12, D.C.



# News of Note

## VOP Lessons Speak Many Languages

Word has been received recently from the Voice of Prophecy Bible Correspondence Course division that courses are now available in the following languages for use in North America: Arabic, Armenian, Chinese, Czechoslovakian (Bohemian), Finnish, French, German, Greek, Holland-Dutch, Hungarian, Italian, Japanese, Yugoslavian (Croatian-Serbian), Polish, Portuguese, Spanish, Swedish, Danish-Norwegian, Ukrainian.

Let us encourage friends of these national backgrounds to take the course.

WESLEY AMUNDSEN

## ATS Membership Soars

The preliminary returns of the 1962 annual pledge-signing campaign and membership drive indicate that the Columbia Union passed its goal and the Pacific Union lacked but one point in reaching its objective. The Central Union lacked only seven points of reaching its goal.

The membership record by unions on June 30 stands as follows:

	Goal 1961	Received June 30	Per Cent of Goal
Atlantic Union	3104	1828	59
Central Union	3048	2842	93
Columbia Union	5258	5910	112
Lake Union	4835	3425	71
Northern Union	1665	1156	69
N. Pacific Union	5023	2781	55
Pacific Union	9776	9720	99
Southern Union	5410	2982	55
Southwestern Union	2605	1449	56

The following thirteen conferences passed their membership goal: Chesapeake, Potomac, Alaska, Wyoming, Northern California, North Dakota, Florida, Arkansas-Louisiana, New Jersey, Ohio, West Pennsylvania, Southeastern California, and East Pennsylvania.

We still have six months to go. We trust that every conference will reach its goal by the close of the year.

W. A. SCHARFFENBERG

## Korean Youth in the Vanguard

Mrs. Theodora Wangerin, one of our pioneer workers in Korea, recently revisited that land where she had labored so long and faithfully. In a letter she tells of the wonderful way in which our Korean young people are taking hold of the work:

"Last Sabbath 56 young people were baptized at the college, 156 at the middle school, and 25 at another church close by. School will be out in another week, and students and others are planning to conduct Vacation Bible Schools in 200 places. Forty-five thousand lesson books containing excellent material have been printed. The Vacation Bible School is 'big business' in Korea. The students conduct the Vacation Bible Schools in the morning, in the

afternoon they study the Bible correspondence lessons with the people, and in the evening they hold evangelistic efforts."

Surely the Lord will use these dedicated young people to help finish His work in Korea.

F. R. MILLARD

## The Publishing Work in Southeast Asia

In a recent report John Bernet, publishing secretary of the Southeast Asia Union, passed on the following encouraging information:

"During the first six months of this year the colporteur sales in the union show an increase of \$20,000 over the same period of 1960. In this same period 46 people who were first reached by literature evangelists have been baptized, and 20,000 pieces of free literature have been distributed.

"Despite the trouble in South Vietnam, the colporteur army has registered a 50 per cent increase in sales. Difficult circumstances seem to help the work instead of hinder it.

"Work on the new building for the Bangkok Publishing House will begin this fall. With Thai books and magazines to sell, the number of literature evangelists could increase to 50 in that field.



Selected from Religious News Service.

LITTLE ROCK, ARK.—Little Rock's new Sunday-closing law recognizes the religious principles of Sabbatarians but allows them no more privileges on Sunday than other shopkeepers. In effect, the new law does this: It exempts shopowners and businessmen who close Saturday for religious reasons from the provisions of the Sunday law, then immediately states that the Sabbatarians may sell on Sunday only those articles permitted under the law. A Sabbatarian butcher who closes voluntarily on Saturday cannot open on Sunday because meats cannot be sold on Sunday; but if a Sabbatarian sells products approved for Sunday sale, he may open.

WASHINGTON, D.C.—The year 1960 was the blackest for crime in the history of the United States, J. Edgar Hoover, director of the Federal Bureau of Investigation, reported here. Rising ominously for the past decade, the crime rate increased by 14 per cent during the year as 1,861,000 serious crimes were reported

"Five thousand copies of a new medical book were recently printed at the Malayan Signs Press. It was felt at the time that this edition would last two and one-half years, but in four months 2,000 copies have been sold and the entire edition may be sold in ten instead of thirty months."

Surely God is greatly blessing the publishing ministry in troubled Southeast Asia.

D. A. McADAMS

## Pan-European Youth Camp

The first International MV Youth Camp in Southern Europe camped under the trees near the shores of the Mediterranean Sea, July 24 to August 10. Four hundred Adventist youth from eight countries enjoyed fellowship and inspiration. Near Montpellier, in Southwest France, these Missionary Volunteers speaking four languages engaged in worship and recreation, testing and training.

It is a real pleasure to be associated with Paul Steiner, MV secretary for the Southern European Division. At the official opening ceremony, attended by the mayor and many citizens of the municipality, the various delegations were introduced, representing France, Belgium, Austria, Switzerland, Algeria, Italy, Portugal, and Spain. It was an impressive experience to observe the flag-raising ceremony, when eight flags were hoisted to the breeze simultaneously. The Adventist youth leaders are engaged in training courses while the youth are preparing for more effective witnessing.

L. A. SKINNER

to police, an increase of 230,870 over the previous record set in 1959. The number of crimes committed in 1960 was almost twice the number of offenses reported to police in 1950, an increase of 98 per cent over the past decade.

NEW HAVEN, CONN.—Membership in the Knights of Columbus, a Catholic fraternal society, has risen to a record total of 1,143,714. In a report prepared for delivery at the K of C international convention in Denver, Aug. 15-17, Luke E. Hart, supreme knight, also announced that the society's program of Catholic newspaper and magazine advertising had brought more than 4,100,000 inquiries in the past 13 years. About 425,000 persons have enrolled in a free course of religious instruction provided by mail and conducted by the K of C information bureau in St. Louis.

WICHITA, KANS.—A \$100,000-per-year program of "Preaching Through the Press"—nationwide dissemination of gospel messages through newspaper ads—was authorized by the Lutheran Laymen's League at its forty-fourth annual international convention here. More than 1,000 in attendance at the meeting gave apparent unanimous approval to the resolution that will launch the advertising program in Sunday supplement magazines of 225 newspapers.