

# REVIEW and Herald

October 4, 1962

★ Letters in the Daily Mail

★ Christian Education

Project to Warm Iceland in West Africa

## “When All Men Shall Speak Well of You”

Church popularity is fraught with dangers, and should serve as a call to deeper personal piety.

By Robert H. Pierson  
President, Southern African Division

**I**N RECENT years Seventh-day Adventists have entered a new era of favorable publicity and popularity. Books have been written by non-Adventist authors extolling the worldwide work of the church. Large daily newspapers, widely read weekly journals, and popular monthly magazines have carried favorable reports of our medical, educational, and spiritual uplift work on the local, national, and international levels. Thousands of column inches in these periodicals are telling the world that Seventh-day Adventists are a dedicated, self-sacrificing, hard-working, law-abiding Christian people.

As a church we are also enjoying a measure of temporal prosperity unprecedented in our history. We count our institutional investments well up into the millions of dollars. We own beautiful medical and educational buildings that serve well the cause of present truth. Those not of our faith commend our educational program, and prominent persons from all walks of life come to our sanitariums and hos-

pitals in search of health and healing.

The growth of our publishing work has been phenomenal. In North America alone our literature evangelists now sell more than 20 million dollars' worth of books and papers every year. Tens of thousands are being baptized into our churches all over the world. It is a bright era in the history of the church. It is a wonderful privilege to be associated with such a God-blessed and ever-expanding movement. We have been working and praying for this day for many years!

We should rejoice in the measure of repute that has come to us as a people. The commendations for our zeal, and our liberality in support of a growing, worldwide program should encourage and inspire us. We would not want to return to the days when our membership was numbered in the low thousands and our income less than a tithed tithe of what it is today. We thank God for all that He has done and for the favorable light in which we bask today. But . . . can danger be inherent in a strong tide of public approval?

As the church militant we must move forward unitedly. (Turn to page 12)



Services  
Troy Bid  
Adventists Plan  
Donation  
To Help Blind  
Adventists plan  
Invention in July  
Adventists  
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**T**WO supernatural forces are struggling for control of the minds and hearts of men. On the one hand are Satan and his evil spirits (or fallen angels), and on the other hand are Christ, the Holy Spirit, and the unfallen angels. How good it is to know that Christ will be the victor, and Satan and his hosts will be vanquished. Such is the witness of the Word.

The sole hope of the world lies in the Lord Jesus Christ, who alone can redeem and hold the human heart in complete security. Man, unaided, is unable to resist and overcome the tremendous superhuman forces that confront the world. But we dare not ignore these demonic forces and pressures. Man must take shelter in the conquering power of Christ, His Word, and His promised Spirit. Only thus can anyone stand against the swirling tide destined to sweep the multitudes on to destruction in these latter times.

This conflict affects every individual. There are no neutral zones, no buffer areas. Satan is attempting to enthrone himself as the god of a rebel race. He is pressing anew the age-old dual lies of "no death" and "like gods." The innate-immortality philosophy is permeating practically all religions. It is a common denominator in most Christian creeds. And, strange as it may seem, instead of the occult practices of necromancy disappearing in this age of enlightenment, they are, in refined forms, more aggressive and more widespread than at any other time in history.

Spiritism has had a long record and a sordid one, reaching back to pagan antiquity. Primitive animism was unquestionably a form of spiritism—holding that all nature is indwelt by soul or spirit, the vitalizing principle of the universe. The world was regarded as a vast battleground for good and evil spirits, the evil ever seeking to frustrate the good. This concept early reached its peak in the dualism of Persia. Demonism appeared in varying forms among the ancient Egyptians and Babylonians, and was strong in Africa, China, and India. Demons either *possessed* or *obsessed* their victims.

In medieval times people actually made compacts with the devil—giving their souls over to Satan in exchange for wisdom, power, wealth, or gratification. Satanism persisted under cover for centuries in obscure spots of the Old World. Even now there are pagan counterparts of the Western occult, as in sections of Africa, with their rituals of witchcraft and sorcery. In fact, there is currently a marked resurgence in various backward lands.

# Inspired Warnings and Final Delusions

**In this, the concluding article of the series on spiritism, the author emphasizes the part that evil spirits will play in earth's final conflict.**

By L. E. Froom

## Latter-Day Eruption of Renegade "Spirits"

The apostle Paul made this solemn prediction: "Now the Spirit [singular, the Holy Spirit] speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits [demons], and doctrines of devils" (1 Tim. 4:1).

The inspired penman here pictures an onslaught of the "spirits" in a momentous "latter times" development. Their influence is seductive and disastrous, for they have departed from "the faith"—the true, Bible-based, Christian faith. The "latter times" of earth's history, the epoch that culminates in the Second Advent, is, as we know, the period in which we now live. So we are forewarned that the supreme apostasy of the ages is to manifest itself just before the return of Christ (2 Thess. 2:3-10). And this departing from the

revealed truths of Scripture is bound up with the paralleling dissemination of "lies in hypocrisy" (1 Tim. 4:2). Such is the prophetic picture.

As we have already seen, spiritism has radically "departed" from the Christian faith. It has renounced every fundamental tenet and provision of Christianity. It has rejected the Bible as the inspired word of God. It has departed from belief in God as a person, substituting a pantheistic all-soul instead. It has spurned the deity of Christ, His atonement, His second advent, and the resurrection of the body. It has repudiated the moral law, individual accountability and punishment for sin, and life only in Christ—to list but a few of the more flagrant digressions from the faith.

Throughout the ages Satan has been developing his master plan for the final deception of the whole world



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LESTER QUADE, ARTIST

Evil spirits are urging the nations onward toward the last great spiritual and physical conflict—Armageddon.

at the end of the age. The climax of this age-old design will be marked by a manifestation of demonic spirits—"unclean spirits," expressly identified as the "spirits of devils" (Rev. 16:13, 14). These will foment earth's ultimate cataclysm. As stated, it all began back with the devil's initial lie in Eden—"Ye shall not surely die" (Gen. 3:4, 5).

Step by step the evil one has prepared the way for his masterpiece of deception—the final delusions of spiritism. These will reach their climax in the dramatic scene portrayed by the apostle John in the Apocalypse: "I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, for they are the spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to

the battle of that great day of God Almighty" (Rev. 16:13, 14).

Fallen angels and fallen men league together in the last desperate confederacy of evil, moved by a power from beneath. Leaders of earth are involved, and participate. According to the Word, this threefold union embraces the "dragon" (commonly identified as paganism, or the non-Christian world), the "beast" (widely recognized as the Papacy), and the "false prophet" (which we believe to be apostate Protestantism). Only those Christians whose minds have been fortified by the Word of God will be able to recognize this overwhelming deception that will sweep practically the "whole world" into this delusion.

The foregoing scene is laid in time's last hour, just before the second coming of Christ (verse 15). It culminates in earth's final holocaust—the world-destroying war of Armageddon. In-

spired by "unclean spirits" or "spirits of devils," the nations of the whole world are being drawn toward the final, decimating conflict. It occurs as man's probation ends and world apostasy is about to receive the outpouring of God's final judgments (verses 19-21).

So, in earth's climactic hour it is the "spirits of devils, working miracles," that seek to engulf the leaders of men and nations. Supernatural powers and wonders will be used to deceive. Unable to account for Satan's "miracles," men will attribute them to the power of God, and mankind will thus be led captive. Startling developments are even now under way. But when miracles are performed by "spirits" purporting to be those of our dead friends, we may know that "they are the spirits of devils, working miracles."

### Deluded Because Without Protection of Word

One of the saddest, most tragic utterances of the Apocalypse is that confused, drifting Christendom will finally become the "habitation [*katoikētērion*, "dwelling place"] of devils," and the "hold [*phulakē*, "prison," "ward," "cage"] of every foul spirit" (Rev. 18:2). These are, of course, the same as the "unclean spirits" or "spirits of devils" of Revelation 16:13, 14. By that time spiritism will have saturated what is denominated "Babylon." Statesmen and churchmen are thus both affected.

And the apostle John adds, concerning the final delusion in Christendom, "By thy sorceries were all nations deceived" (Rev. 18:23). The entire chapter presents a most sobering picture, with its tragic finale. Through the denial of the basic doctrine and provisions of salvation they have with one stroke swept away the whole redemptive plan and purpose of God for man, as well as man's sole source of protection against the "wiles of the devil." Scientists who have denied the reality of the imponderable demonic forces under Satan's control will be overwhelmed by the evidence of inexplicable phenomena. And the widespread denial in religious circles of the personality of Satan has likewise well-nigh swept away the protective provisions of the Word. The result is catastrophic.

Two opposing powers stand face to face in this last great conflict—Christ the Creator and Redeemer of man and those loyal to Him, and the prince of darkness and those who have rallied to his banner. Two opposing kingdoms contend for the mastery—God's rightful government, and Satan's rebel government ex-  
(Continued on page 11)

*The speaker of the Voice of Prophecy radio broadcast lets REVIEW readers look over his shoulder as he glances at a few . . .*

# LETTERS in the DAILY MAIL

By H. M. S. Richards

**O**UR DAILY mail at the Voice of Prophecy seems to become more interesting every week. Dozens of people, hundreds of people, thousands of people, are responding to God's Word as it is preached over the Voice of Prophecy broadcasts.

For a few moments, feel that you are with us at the Voice of Prophecy headquarters in Glendale, California. Look over my shoulder and share with me some letters from our listeners. Here is one from New York State:

"I want you to know that I was baptized into the Seventh-day Adventist Church on March 31, 1962. This all happened through taking the Faith Bible Course. Praise God, now my life is an entirely new one. Knowing it is the right way and God's will, I am gloriously happy in Jesus and so very proud to be one of you."

Here is one from Maine: "I have enjoyed taking these lessons from you. If my wife hadn't insisted that I take them, I'd probably still be lost. Now I am trying so hard to make up for what I had never put my heart into before. I know God's way is the only way to happiness. Before I came to know God, I didn't feel as I do now. I could find no job worth sticking to. Now I have a wonderful job, a good home, nice wife, fine children. Everything I have dreamed of has come true. Now I have only one great desire, and that is to see God and be with Him at the resurrection, and forevermore."

From Manitoba, Canada, comes this letter: "The Voice of Prophecy Bible lessons have been God's way of leading me and some of my relatives to the truth. We heard the Voice of Prophecy broadcast before we knew there were Christians who kept the Sabbath. I had enrolled in the Faith

Bible Course, but stopped studying when I came to the Sabbath question. Soon an Adventist minister invited us to Bible meetings in our town. How wonderfully God knocks at our hearts! How patient He was with our stubbornness! I have completed the Faith Bible Course and am eagerly studying the Daniel and Revelation Course. My parents, brothers, and I are now baptized members of the Seventh-day Adventist Church."

And from Cody, Wyoming: "I am enjoying your series of Bright Horizon Bible Lessons and am very anxious to get the next chapter. I can never tell you the great service you have given to me, and the pleasure and help it has been to me. Never before have I felt so near to God."

Letters like these come in by the dozens, the hundreds, the thousands

—as many as four thousand in one week.

Listen to this good report from Port Townsend, Washington: "Owing to your Bible course, I have decided to join the Seventh-day Adventist Church. It has answered so many questions for me that I had not found answers to elsewhere. I feel in my heart that the Adventist Church gives the full gospel of God to all who will listen and let Jesus Christ come into their hearts and lives."

## Prayer Requests

Many letters contain prayer requests from those in deep concern over their salvation. There are great problems in the home—in some cases, persecution for the faith. We pray for them here at the Voice of Prophecy office, and I am sure that readers of



The Richard Lavender family, who were influenced for the Advent message by the Voice of Prophecy broadcast, chat with H. M. S. Richards during their visit in his office at the Voice of Prophecy.

this article will be glad to join us in prayer for these fine people who are writing to us as a result of the broadcast and the work of the Bible correspondence school.

Here is an interesting letter. This woman says that the Voice of Prophecy not only brought her the truth but saved her life. She was in despair and had decided to commit suicide. As she pulled down the shades she noticed the mail carrier coming up the walk. She said to herself, "I'll get the mail before I end it all." In the box was the first lesson of the Voice of Prophecy. She brought it in and began to look at it, then started to throw it into the trash can; but something stopped her. She sat down and read it through. She says: "I saw the truth at once. I will never forget what you have done for me through the Word of God. I am going to be baptized soon." Since writing this letter she has attended camp meeting and testifies to her new-found faith and joy in the Lord.

The spoken word over the radio broadcast, together with the Bible lessons, bears witness to millions and is changing the lives of thousands.

One writer from Kansas says: "I have just completed the Bible course, and I face the responsibility of reorganizing my life so I may live up to the truth of God's Word. I'll never be able to express the gratitude that I owe the remnant church. It is almost unbelievable that you offer free something that has required so many hours of diligent study and interpretation, not to mention the cost of broadcasting and printing. Hoping to become a member of the Seventh-day Adventist Church soon, I remain . . ."

### In the Central Pacific

Here is a letter that tells about our new broadcast on the island of Tonga. The broadcast is in English, with an eight-minute introduction in Tongan. Pastor Walter Scragg, Voice of Prophecy secretary for the Australasian Division, says that the broadcasts are breaking down prejudice and opening hearts for the study of the message. He sends in a story of the experience of Pastor Suli Taimi in Vava'u, about 200 miles north of Tonga.

A leading government clerk and his wife, who prior to her marriage had been an Adventist, were listening to the Voice of Prophecy one evening after they had retired. They turned on the light, but could not sleep. After midnight the wife arose, lighted the lamp, got her Bible, and read some of the texts she had heard over the broadcast. She began to weep. The husband thought she

(Continued on page 6)

## A Letter From Our President

DEAR FELLOW BELIEVERS:

It happens not infrequently that members send in suggestions with reference to the conduct of the work of the church. Usually these are written in a fine Christian spirit, giving evidence of a constructive and genuinely sincere desire to be helpful. Our church organization is a democratic one, and the way is open for individual members to approach leaders and committees. This does not mean that every suggestion is accepted and followed. Manifestly this is not possible. The most that can be expected is that suggestions will be given consideration.

True faith in God will lead us to believe that when we have brought to the attention of responsible bodies our personal convictions, then God can be depended upon to overrule any errors men or committees might have committed. It is unfortunate for anyone to take the position that if his view is not accepted, the brethren are therefore wrong; and it is doubly wrong for a person to begin to broadcast his view in an endeavor to compel acceptance of it. How much better it is to rely on God to work things out after we have made our proper approaches. As one has well said, "If God cannot rule, He overrules." More than once we have seen this happen. But too often we are tempted, like Peter, to strike out on our own with human weapons to defend what we believe to be right. The result usually is confusion and harm to the work we love. God's cause is not effectively defended through wielding a sword or independently circulating duplicated material. God places His blessing upon approved and regular methods. He has established His church in the earth and calls on His people to recognize it and work with it.

"Those who have the unction from on high will in all their efforts encourage order, discipline, and union of action, and then the angels of God can co-operate with them. But never, never will these heavenly messengers place their endorsement upon irregularity, disorganization, and disorder."—*Testimonies to Ministers*, p. 28.

It would be folly for any leader to maintain that he is above erring or for any board to assume that it is infallible. But "God leads in a mysterious way His wonders to perform." A skeptic asked, "When was God leading Israel—when they were marching toward the Promised Land or away from it in their desert wanderings?" The answer is, He was always leading them. Forty years of wandering in different directions was necessary to prepare them for Canaan. The Israelite pilgrim who believed in God's guidance went through to Canaan. The others fell by the wayside. We believe Israel's experience has lessons for us today, reminding us, above all, that God's care for His church never fails and that He finally and successfully brings to pass His divine purposes through it.

The prayer of faith is a mighty weapon in the hands of the faithful Christian. We should employ it more. The many earnest prayers of God's people in behalf of His work and church leaders we confidently believe are heard in heaven. He answers in His own divine way, at times even leading His church in what may appear to be the wrong direction. But we can trust Him to bring His people triumphantly through at last into the Promised Land.

The vast majority of our people believe this and act accordingly. Because of this, the impressive picture of our last General Conference session, as portrayed in a recent issue of the REVIEW, was possible:

"We are united. No fact of the 1962 conference was more significant than this. And yet we think that this fact eluded many who attended. And why? Simply because peace and unity are such quiet graces that one generally enjoys them without being aware of them. Day after day, sitting side by side, representatives of every variety of race and people sang the songs of Zion together, prayed together, walked together, ate together. This is a calm statement of fact. But it needs to be stressed, for it has tremendous meaning."—*Review and Herald*, Aug. 23, 1962.

R. P. Fiquel  
President, General Conference

## Letters in the Daily Mail

(Continued from page 5)

had decided to leave him. "My dear wife," he said, "you have always been a good wife to me, in looking after the home and caring for me when I come in from work. Surely you are not going to leave me."

"Oh, no," she replied, "I love you, my good husband. Everything I want, you supply."

Then she gave him the texts to read. He too was touched with deep emotion. "Now, why are you weeping?" she asked.

He replied, "Well, why are you crying?"

"I want to go to Mizpah [that is, the Adventist mission] to Pastor Suli's home, to get help from their family worship."

They talked and prayed until nearly sunrise. This man, who had opposed the message for years, now with his wife sought our dear pastor. Through the Voice of Prophecy, God had touched their hearts and led them to this man of God. Pastor Suli says they will soon be with us in church fellowship. The message in Tongan is heard clearly in Samoa, Fiji, the Gilbert Islands, and the New Hebrides. Thousands are being stirred by it.

Here is a note from Brother and Sister Richard Lavender, of Lawn-dale, California, whose first interest was aroused by a card describing *The Bible Story*, by A. S. Maxwell, that they found in a laundromat. They were dissatisfied with the church they were attending. There seemed to be no interest in the Bible. They were visited by Brother Stern, who brought them the book and gave them Bible studies. They were encouraged to tune in to the Voice of Prophecy broadcast and to take the Light of the World and Faith Bible courses. Then they moved far away and lost contact with their good friends. But the Voice of Prophecy followed them with the broadcast, as did also the Bible course.

This interest was followed up by Pastor Glenn Goffar, who showed a personal interest in them and finally took them to Sabbath school and church. The Lavenders write: "That was our downfall! There were just too many nice people there, and they seemed to have what we wanted." Many acts of personal kindness and deeds of friendly help are mentioned, which we do not have space here to enumerate. The Lavenders have now been baptized, and their three fine children are going with them to Sabbath school. Mr. Lavender's mother has been baptized, and other relatives are coming along.

Here is a letter from Minnesota that relates how, after a quarter of a century, God has answered prayer: "I want to thank you for these wonderful lessons. They have been a great help to me. I was a backslider, and 25 years ago I married a Catholic. I have had my husband's name with the Voice of Prophecy for prayer so many years. On April 28, 1962, he was baptized in the SDA church in our home city, where the pastor also had given him Bible studies."

How wonderful that we can cooperate with pastors, colporteurs, doctors, and church members everywhere in bringing Christ's message of love and mercy and salvation to the millions!

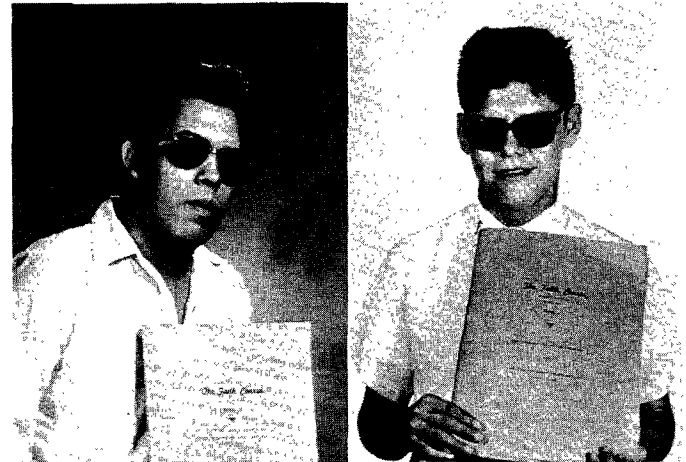
A letter from two of our workers in Georgia thanks the Voice of Prophecy staff for their help in sending the junior Bible lessons and assisting to prepare a baptismal class of 20 boys and girls from the junior department of the Sabbath school for church membership. They write: "It has given us a new vision of the wonderful opportunity we have of gathering souls

for Christ in the Sabbath school." The Voice of Prophecy can bring great encouragement to the work of the Sabbath school.

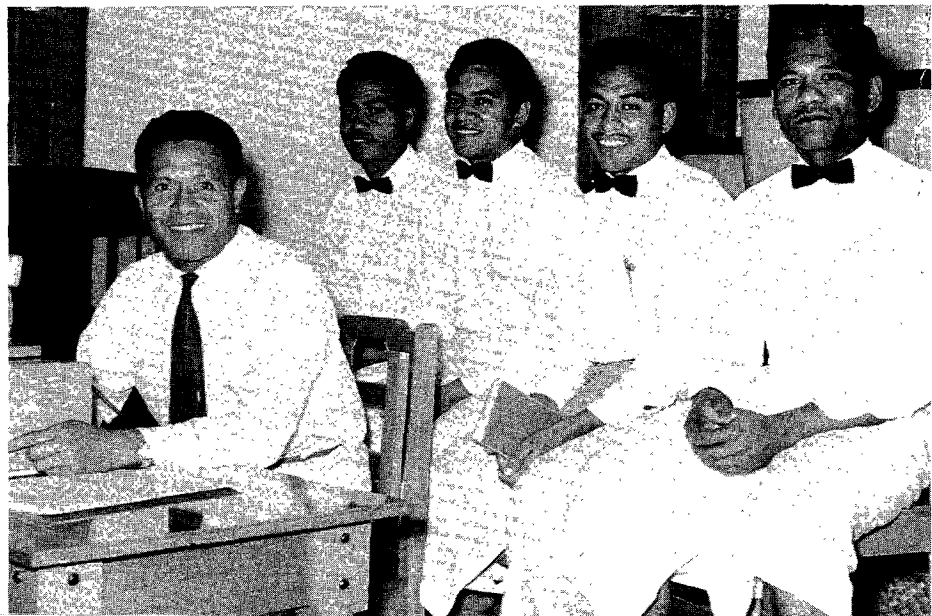
A letter from L. C. Evans, president of the Southwestern Union Conference, tells of Pastor Mostert, who was on a TV program describing the Seventh-day Adventist position on the Sunday-law question. A public school teacher wrote to him requesting that he visit their group and give some help on the Sabbath question. In response Pastor Henderson visited the group, and found 197 of them led by this retired schoolteacher. They had been studying *Bible Readings for the Home Circle*. Their pastor was no longer with them, because he disagreed with them on the Sabbath question, so they were without leadership.

Our brother spoke to the entire group, and gave them a message from the Word of God. At the close of the sermon a retired minister of another denomination who was visiting there, stood up and asked for the floor. His request was granted, and he said:

Two blind men of Texas who were won to the truth through the Faith Bible correspondence course. At left, Emilio Garcia, of McAllen; at right, Oscar Tamez, of Robstown.



Below: Pastor Niuafe, Tongan Voice of Prophecy speaker, with the Tongan VOP quartet.



"What this man, Doctor Henderson, has brought to you this morning is the truth. I have taken the Voice of Prophecy Correspondence Course, and what this man has told you is in harmony with the Bible. The Bible teaches the seventh-day Sabbath, and I am now keeping it." Then he turned to the congregation and asked, "Why couldn't we here this morning take our stand and go all out for keeping the true Sabbath, in harmony with what the Bible teaches?"

The letter said that all were favorable, with the exception of one. Here is a large group of people taking their stand for this wonderful advanced light. And notice, the work of one of our pastors on the TV, the help of some colporteur who sold a copy of *Bible Readings*, the work of a faithful pastor visiting the people and speaking to them, and the Voice of Prophecy Correspondence Course all worked together to bring the message of life and truth to these earnest people.

Just look at this interesting letter from C. G. Cross of the Christian Record Association. He says: "We have a good story to tell you. Two young men, ages 24 and 25, have been baptized as a result of sending for the Faith Bible Course. These men are blind. You people directed them to us, and we sent them the Braille edition of the Bible course. I was with them just a few days ago, and they are fine, upstanding young men, both missionary-minded, and are determined to find many other blind young people and help bring them into the truth."

And that's the way it is every day. That's our daily mail. In the last few months, as never before—in camp meetings, rallies, at General Conference—dozens, scores, hundreds, have come to us from all sides, saying, "The Voice of Prophecy introduced me to the message"; "The Voice of Prophecy brought me to Christ"; "I am a church member now"; "This is my first meeting"; "I'm going to be baptized"; "I've just been baptized." Thrilling and wonderful! It is heart-searching and sobering to realize what God is doing through His Word as proclaimed to the millions today.

We ask for the prayers of every believer, that we may be faithful in proclaiming God's Word, and that His blessing may rest upon the broadcast and the Bible correspondence school, and upon all the workers in our office and out in the worldwide field. Pray for us, fellow believers, that we may "hold forth the word of life, to preach, not 'philosophy and vain deceit' (Col. 2:8), nor 'science falsely so called' (1 Tim. 6:20), but the gospel, 'the power of God unto salvation' (Rom. 1:16)." —ELLEN G. WHITE, *Gospel Workers*, p. 16.



H. ARMSTRONG ROBERTS

Is it an advantage or disadvantage to attend a Seventh-day Adventist school?

## INVESTIGATE

By Cecil Coffey

**A READING MUST  
FOR YOUTH**

## What God Offers

**I**F YOU are between the ages of 12 and 24, and live in the United States, you are one of some 30 million such young people. If you live elsewhere, you still have one thing in common with all other youth your age—you are faced with very complex and challenging problems.

But if you are a Seventh-day Adventist young person—and you probably are if you are reading this article—then you have an advantage over millions of other youths. You have access to a deeper knowledge of God. You have the opportunity to have close

fellowship with Jesus Christ—the answer to the deepest needs of young people in all generations.

Do you ever doubt the real value of being a Seventh-day Adventist? Of living your life by the principles revealed in Holy Scriptures? Of being a student, perhaps, in an Adventist academy or college, instead of Central High or State?

Do such questions come to your mind?

Well, disregard them. These are the kinds of thoughts the devil confronts us with when we are perplexed, dis-

couraged, disillusioned—when we think about giving up everything. He knows if he can get us to turn from the path of right, duty, and truth, we may follow his suggestions and start down the road to ruin.

I know a young man who gave up his plans to become a minister—and became a drunkard.

I know a young woman who gave up—and became a most unhappy divorcee.

I knew another young man who gave up—and became the occupant, at 18 years of age, of a grave in Korea.

I know another young man who didn't forsake his religion as completely as did those just referred to, but who did try to mix religion with forbidden pleasures—and who now is serving a long prison term.

On the other hand, I know a young man who chanced to meet some Seventh-day Adventist young people one night when he was drunk. He was so impressed by their Christian influence that he immediately changed his ways, asked God for forgiveness, and became a new man in Christ Jesus. Today he is a successful and much-loved minister in a large southern city.

I know another Seventh-day Adventist young man who was faithful time and again in the face of almost certain death. On one occasion he personally saved the lives of 75 wounded soldiers while enemy soldiers were firing almost point-blank at him. He was awarded the United States' highest military decoration—the Congressional Medal of Honor.

"Choose you this day whom ye will serve" and "Remember now thy Creator in the days of thy youth" are not mere words to help fill up the pages of the Bible. These are admonitions from God to you just as surely as if He were talking to you face to face.

If you are a typical youth, you like to have facts and instruction straight from the shoulder. You don't like to be coddled any more than you like being cajoled. You like to reason things out for yourself.

It may surprise you to know that God likes this independence in you. He can come close to a person who is not afraid of the truth, and who will face up to things.

All He asks is that you investigate what He has to offer, and that you examine His claims on you in the light of Creation and the cross. Youth is the spring of life, when joy is stirring the blood and life seems to be beckoning toward adventure and conquest. God invites you to enjoy the adventure and conquest of life with Christ as your leader. Follow Him. In so doing, you will find there is no limit to the success and enjoyment you may achieve both in this life and in the life to come.

CONDUCTED BY PROMISE JOY SHERMAN  
*For Homemakers*



Preparing Children for Eternity—3

# INTEGRITY

in

By Josephine Cunnington Edwards

## Giving to the Lord

*Children can early learn to put their increases into a tithe envelope and place it on the offering plate.*

**T**HOSE who realize their dependence upon God, will feel that they must be honest with their fellow men, and, above all, they must be honest with God, from whom come all the blessings of life. The evasion of the positive commands of God concerning tithes and offerings, is registered in the books of heaven as robbery toward Him."—*Counsels on Stewardship*, p. 77.

My great aunt called my father on the telephone one day. "Do you know of any poor person who would like to have a good roll of linoleum?" she asked. "I want to pay part of my tithe with it."

Now, my aunt was a member of the Church of England, and felt very disdainful toward my father because he left that church to join one of so small significance, so she thought, as the Adventist Church.

"Oh, Aunt Mary!" he responded in mock dismay. "Is that the way you pay tithe in the Anglican Church? Why, we were under the impression that the tithe was to be the best you have—the first fruits, the lamb without spot or blemish!"

Aunt Mary was deeply chagrined to have her nephew catch her up like that. I was listening, and was proud that my father knew just what to say, and that no one was able to catch him in any theological trap—except once, that is.

I was a small child, and my father had not been an Adventist long. A man came to see us, pretending to be a minister. He stayed on Friday night, and I noted that my father listened with great care to what he said, for we had not had many Adventist ministers staying with us. If my father had been longer in the way he would have caught onto this man right away. But it was not long before he was recounting all the "wicked" things the conference brethren were doing, and how the tithe was being wasted, and what he would do if he just had the tithe of a few people.

"Why, I could go and preach, and build up churches all around this area," he said. "But no, just look. It goes to pay girls for writing a lot of letters no one reads, and for paying rent on big, fine offices, and for men to sit around. They ought all to be out preaching the gospel."

Before it was over, my father had agreed to give him his tithe so he could start new work in an area nearby. My father agreed also to use his influence to get others to do the same.

The strange thing is that suddenly my father began having financial difficulties, and had trouble meeting his bills. After a few weeks of sending his tithe to this false minister, good Brother Maloney got hold of father. "Don't do that ever," he said. "You



lose the blessing unless you do just what the Lord says for you to do."

Father never deviated from that policy as long as he lived. He brought the tithes into the storehouse just as the Lord had told him to do.

We were early introduced to the tithe envelope and taught to put our small increases in it. I felt a little thrill of pride when Brother Maloney passed the collection plate and I put in my small offering. I was a part of the great Advent Movement, and I knew it.

Father always made out his tithe on Sunday morning after he had balanced his books for the week; and one of us children was sent down to sister Hawk's house with the tithe envelope. She worked on her books on Sunday morning, and he wanted her to have his tithe. We were fully aware of what it was and why we had to take it. It was paid before the light bill, the gas bill, or the water bill.

But sometimes children are not as

fortunate as we were. They are exposed to strange words, strange philosophies, and strange pronouncements. And when we consider that children are daily building opinions, and growing in grace or disgrace, it matters so much what they hear.

Children are not stupid. They have remarkable acumen. They see parents go to a store and without batting an eyelid change a good refrigerator for a better one, and a good TV for one with a larger screen, and pay a big difference in price. They are listening and absorbing too when they hear such statements as these: "You can't step inside that church without their hollering for money." "You'd never know that salvation is free!"

And the children hear and believe it too, and think the calls for money are unnecessary and unjust. A woman came to our house one afternoon to visit with my mother. I sat there too, learning to crochet, and sewing fancy-work with the others. Suddenly the

sister stopped sewing and leaned toward my mother. "Sister, I think it's ridiculous the way they're always calling for money over at the church. It's just money, money, money, all the time. Don't you think so?"

Mother was always polite, but she never compromised a principle. Her lips set in a thin line.

"No, I don't at all, Sister Pealle," she said kindly. "You see, the church has bills that come due every month. We have a church school. The teacher can't live on promises. We have a light bill to pay. You get warm by that coal stove every Sabbath, and so do I. I use the *Quarterlies* that are paid for out of the Sabbath school expense fund. We have to pay for the *Little Friends* and the *Instructors*. Did you pay for your quarterly this month? If you didn't, someone did."

"Why, I—I—" the woman stammered, her face red with embarrassment, till even I, young as I was, knew she had not done it.

"Then," my mother continued, "if you read the *REVIEW*, and I hope you do, you will find out what marvelous things our tithe and our mission offerings are doing to build up the work of the Lord. Sister, the world must be warned. And it costs money to send out missionaries and to maintain mission stations. We have been greatly blessed by bringing in our tithes and offerings to the storehouse of the Lord."

That long speech of mother's squelched any further complaint Sister Pealle might have had, and though my mother did not realize it, it helped me. I was impressed, and I agreed with my mother. Later, I heard my mother telling father about it, and they both deplored the fact that so many people have so little vision.

"Just how far would our message go if everyone in the church thought and did as she does?" father asked, reasonably; and I wondered, myself.

"What if the apostles Paul and Peter and John had not been on fire for God? They gave all they had, not just a tenth, or a seventh. And their lives as well."

We were listening carefully to his philosophy.

"What is the treasure—I mean, the storehouse, Father?" I asked.

He laughed. "It can well be a treasure house, too, of blessings, my child, if God's will is carefully followed. The storehouse is the treasury of the Lord's house. That is the reason I have you take my tithe to Sister Hawk. Most of the people put it in the basket at church, but since my books are balanced every Sunday morning, I pay mine then. It goes to the same place. The tithe is sacred for the support of the ministry. It is the Lord's; never



A. DEVANEY

Absorbing attitudes about the family budget!

ours to do with as we please. We do not pay tithes. We return it."

### An Angry Member

One day one of the brethren of the church became angry with some of the brethren at the conference office and stormed over to our house to air his grievances. My father listened quietly. He was a great peacemaker.

"Do you know what I've decided to do?" the brother fairly shouted.

"I'm going to quit paying tithes. They'll feel it. They'll see in a hurry that it's going to cost them money to treat me like this!"

"Do you have the right to do that?" father asked quietly.

"It's mine till I give it, isn't it?" he asked belligerently.

"No," father replied frankly. "No, it's not. That tenth isn't yours at all, and never was yours. You are told to give it to the Lord, but it is His."

"I can give it to some other good cause, I hope," he said a bit more quietly. "I don't see what would be wrong with that."

"Do you have volume nine of the *Testimonies*?" father asked. Getting the small book, father read aloud several statements and gave the references. The man was strangely quiet.

"There should be an abundant supply in the Lord's treasury and there would be, if selfish hearts and hands did not withhold the tithes, or make use of them to support other lines of work. 'God's reserved resources are to be used in no such haphazard way. The tithe is the Lord's, and those who meddle with it will be punished with the loss of their heavenly treasure unless they repent. Let the work no longer be hedged up because the tithe has been diverted into various channels other than the one to which the Lord has said it should go.'"—*Testimonies*, vol. 9, pp. 249, 250.

"Well, I'll just give my tithe to Elder B. That is supporting the ministry, and that will fill the bill. I—"

"Is that the treasury? Is that the storehouse?" my father pursued kindly. "Here is a quotation that should answer that." Father leafed back a page or two. "Here the Spirit of Prophecy speaks against ministers giving the wrong counsel: 'He should not give his influence to any plans for diverting from their legitimate use the tithes and offerings dedicated to God. They are to be placed in His treasury and held sacred for His service as He has appointed.'

"God desires all His stewards to be exact in following divine arrangements. They are not to offset the Lord's plans by performing some deed of charity or giving some gift or some offering when or how they, the human agents, shall see fit. It is a very

poor policy for men to seek to improve on God's plan, and invent a makeshift, averaging up their good impulses on this and that occasion, and offsetting them against God's requirements.'—*Ibid.*, pp. 247, 248.

His children were listening, and so was I. I was proud of my father's philosophy, and made it mine. But sad to say, not one of that complaining brother's four children are in the church today. They heard and saw too much, until the beauty and integrity of being a part of the work of God came to be of no value whatever. They sold out for something they had been taught was of greater worth.

To teach our children to be faithful in their financial obligations to the Lord—this is an important aid in preparing them for heaven. Let us not neglect this work, but teach effectively for right, both by precept and example.

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## On Keeping House

IN OCTOBER



By Carolyn E. Keeler

THE skies of October are Maxfield Parrish blue, and the woods are flaunting their vivid coloring. Potatoes are being dug, apples gathered, and grapes picked in some areas. In some country sections buzz rigs are filling up the woodsheds, and it is a real satisfaction to see a shed piled with wood for winter's comfort. There is a peace over the land, and a zest for living. It is a time for long, leisurely walks, for good comradeship. The birds are collecting in flocks for their flight southward.

I miss the catbirds that have been such interesting neighbors all summer. They nested in a tangle of wild roses, elderberries, wild raspberries, and small trees by the river at the back of the house. I am sure they are responsible for the scarred head of our cat Tammy, at least in part. Tammy could no more than stick his head out of the door when one catbird would alight near him and chip, chip until I went out and brought him in. The catbird would come right up to the back porch and scold him.

I wish you could have seen Mr. and Mrs. Cedar Waxwing trying to get strands of rope from a line on the back porch for their nest building. They tugged and tugged and stood on their heads, and looked quite bewhiskered when they flew off to their nesting site with their beaks bulging with material. They were such beauti-

ful birds. I wish I could have watched them as they brought up their young, but they chose to nest on the island back of the house where birds seemed safe from cats.

We had a new visitor this summer. A woodchuck took up his abode in the high bank of the river back of the house, and every so often we saw him. One evening he really made a picture. He sat up on his hind legs and nibbled away on plantain leaves, and it was fascinating when he started chewing on a stalk of clover and the pink blossom drooped from his mouth.

We miss our dog Rusty, who went out to wander one sunny Sunday in August and never returned. He always greeted us so enthusiastically when we came back from shopping, and he loved us devotedly in spite of our faults.

All last spring and nearly all summer we went up to our little ten-acre farm in Branchport (New York) to work on our little place. We put the new vineyard up on poles and wires, and this year the vines had a few bunches on them. We set out an asparagus bed and tried to rejuvenate the blueberry bushes that were almost a failure. We set out ten about two years ago. We enjoyed the lilies, the roses, and the lilacs and other flowers.

Enjoy the crisp cabbage you can buy now in the stores. It's wonderful in a salad or good cooked in salted water a few minutes and served with butter or cream and butter. And cauliflower now is as cheap as it will be. There is a truck farm near our village, and often we can get real bargains in vegetables and fruit.

The U.S. Department of Agriculture recommends using liquid honey in most home-baked products that require sugar. Just use the same amount of honey as you would sugar, but reduce the liquid called for by  $\frac{1}{4}$  cup for every cup of honey, add a dash more salt to bring out the full honey flavor, and lower the oven temperature  $25^{\circ}$  to prevent over-browning. The added flavor and moisture honey imparts to cakes, cookies, and other baked goods, help them retain a fresh-from-the-oven quality for a long time."

They suggest adding honey to corn bread and to baked beans. Honey added to oatmeal makes it more palatable.

If October touches you on the shoulder and bids you go outside and know the riches of her sunshine, go if at all possible. The dusting and the other chores about the house will always be with you, but this one October day was made just for you, and you will be closer to your Maker as you revel in its beauties.

## Elizabeth's Story

By Ernest Lloyd

WHEN I was a little girl," said a grown woman one day, "I did not like my name—Elizabeth. It seemed so old and dignified, so unsuited to a child. The pet name Libby, which my brothers called me, I thought very homely—not at all so sweet and loving as the names of my playmates.

"Not one of the girls whom I knew had so old-fashioned a name as mine. There were Clara, Helen, Julia, Grace, Agnes, Edith, Florence, Isabel, and Rosabelle. The last name I thought the prettiest of them all, perhaps because it belonged to a darling little girl.

"One day Rosabelle said to me, 'Do you know why I like my own name better than any of the others?'

"'No,' I replied, 'why do you?'

"'Because it has such a sweet meaning. Belle means beautiful; Rosabelle, beautiful Rose.' Then the little girl blushed and smiled.

"'You surely have a name with a pretty meaning,' I said. 'I wonder whether mine means something nice too.'

"'Why don't you look in the Bible?' she asked. 'Your name is there, you know.'

"'I will look this very day!' And when I returned home, I did look—and found, 'Elizabeth, the oath of God.' What could that mean? I wondered. Something very awful, I was sure; and I cried to think my parents had given me such a dreadful name.

"When father came home that night I took the Bible to him and told him all my trouble. 'The oath of God,' he explained, 'must mean perfect truth. Since God Himself is the truth, everything He says is the truth, and His oath must be perfect truth.'

"I was comforted. What a beautiful meaning for a name! I would not exchange it for the most romantic name in the world. I only feared I had no right to it—perfect truth.

"'But I will earn a right!' thought I. 'If my name meant anything pretty, that I could not be; but I can be true, and I will! With God's help, I will be true from this hour!'

"I was then ten years old. I began in earnest. I watched myself, and morning and evening, and often through the day, when tempted, I prayed that God would help me to be truthful. I did not once speak about it to anyone; but when I was 16 I was amply repaid for my efforts by hearing my mother say one evening to a

highly esteemed friend that Elizabeth was the only one of her children who *never* told a lie. How happy I was! I had earned my beautiful name—"Perfect Truth."

And there, boys and girls, you have Elizabeth's story. May we each so live that people who know us will think well of our names, and associate them with good deeds and truthful words. Someday our Lord will gather His people into His everlasting kingdom, and to each of His faithful servants He promises to give "a new name"—with a secret in it! Read about it in Revelation 2:17.

## Inspired Warnings and Final Delusions

(Continued from page 3)

pelled from heaven and now about to make its last desperate stand here on earth. But, as mentioned, the triumphant end of the conflict has been foretold by Inspiration, and the absolute defeat and overthrow of Satan and all who follow him, demonic and human. This is the burden of the closing chapters of Revelation.

It is thus clear that spiritism is seeking to take the world captive, and is making alarming progress. The reason for its success is obvious: The foundations for the successful spread of spiritism have been laid through the dissemination, in both Protestant and Catholic pulpits and literature, of the doctrine of consciousness in death, and the possibility of communion of the dead with the living—the basic, twofold platform of spiritism.

This false teaching has opened the way for the "spirits of devils" to deceive mankind by representing themselves as the spirits of the dead. But they are, instead, satanic agents that personate the dead, and multitudes are captivated by their subtle deceit. They teach that their dead friends are now radiant angels in the higher spheres. This fallacy has laid the foundation for the last great spiritistic deception, now strikingly under way.

We thus stand upon the threshold of tremendous events. The nations are in increasing turmoil. Leaders are being swept onward toward appalling conflict by forces they do not understand, carried along by a tide they cannot stay. The nations of earth are marshaling their forces, impelled by unrecognized powers beyond their control. In the inerrant portrayal of Scripture, the world is approaching the brink of the last great crisis, incited by the "spirits of devils." That is spiritism's stellar role in earth's closing events. The adherents of Spiritualism, or spiritism, are themselves duped, just as the nations are being victimized by demonic master minds bent on the destruction of mankind. How important it is for us to heed the counsels of the Word!

"One day Rosabelle said to me,  
'Do you know why I like my own name  
better than any of the others?'"

ARLO GREER, ARTIST



# "When All Men Shall Speak Well of You"

(Continued from page 1)

and with ever-increasing zeal advance the work of God to its destined glorious climax pictured by John in Revelation 7:9. But *as individuals* let us not fail to recognize that in increased popularity lies grave danger. Jesus recognized this when He said, "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets" (Luke 6:26).

Jesus pointed out dangers resulting from too close association with the world and from basking too extensively in the approbation of the world. "If ye were of the world, the world would love his own," the Saviour said. Then He reminded us that "because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15:19). In other scriptures we have been told that a people following the strait and narrow path our Saviour trod will not find ready acceptance with the world. (See Luke 6:22-25; 2 Cor. 6:14-18; 1 John 4:5.)

## Lesson From History

The history of the Christian church likewise impresses the same lesson upon us. The church was born amid opposition and persecution. First, Satan, the dragon, worked through pagan Rome and, later, through papal Rome. While the true church struggled to establish itself, while its members "lived godly in Christ Jesus," they suffered persecution. I have stood in the ruins of the old Colosseum in Rome where early Christians were thrown to wild beasts or burned alive. Large audiences greeted the dying agonies of these faithful ones with laughter and applause. Yet the harassed young church prospered and grew.

Satan soon discovered he could not destroy God's people by persecution and martyrdom, so he "endeavored to gain by artifice what he had failed to secure by force. Persecution ceased, and in its stead were substituted the dangerous allurements of temporal prosperity and worldly honor."—*The Great Controversy*, p. 42.

Hand in hand with popular acclaim and prosperity, apostasy strode into the ranks of the early church. A tarnished faith resulted, and soon the true church lost its purity. The apostate church walked proudly into the palaces and mansions of her day. "Most of the Christians at last consented to lower their standard, and a union was formed between Christianity and paganism."—*Ibid.*, p. 43. The true church "fled into the wilderness, where she hath a place prepared of

God" (Rev. 12:6). The evil one gained through popularity what he had been unable to accomplish through savage opposition.

The servant of the Lord reminds us that Satan works just as subtly today as he did in the early centuries of the church's history. "The spirit of the world is no more in harmony with the spirit of Christ to-day than in earlier times."—*Ibid.*, p. 144.

## A Present Danger

"As they were increased, so they sinned against me," the inspired prophet warns (Hosea 4:7).

John, on Patmos, describes the last church before the Saviour returns. It is not a flattering picture for us to contemplate.

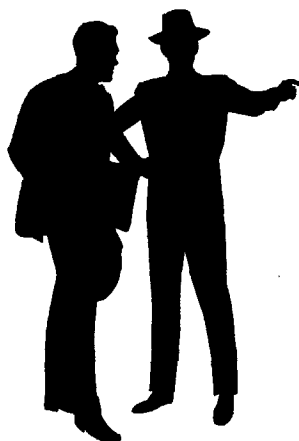
"Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not

that thou art wretched, and miserable, and poor, and blind, and naked" (Rev. 3:17).

Unless we are on guard and live close to our great Founder there is danger that the same spirit of compromise and seeking for popularity that caused the downfall of the post-Apostolic church may come into the experience of church members today.

"There is constant danger that professing Christians will come to think that in order to have influence with worldlings, they must to a certain extent conform to the world. But though such a course may appear to afford great advantages, it always ends in spiritual loss."—*Prophets and Kings*, p. 570.

"Let men become lifted up in pride, and the Lord will not sustain them and keep them from falling. Let a church become proud and boastful, not depending on God, not exalting His power, and that church will surely be left by the Lord, to be brought down to the ground. Let a



Why  
Pick  
Flaws?

By C. C. MORLAN

A few days after the close of the recent General Conference session a close friend with whom I had been associated many years ago called to see me on his way back to Washington, D.C., from San Francisco. We had a good visit, and naturally we talked of several former associate workers and friends.

One thing about that two-hour visit impressed me. My friend had something good to say about every man or woman who was mentioned in our conversation, whether a former associate worker or mutual friend. He said nothing that might tend to downgrade them. Absolutely nothing.

Now, I happen to know that he could have easily recalled some unpleasant experiences about one or two of them, but he did not—not even a hint. He had nothing but good to say about them.

After he had gone on his way I remarked to my wife, "Did you notice that he spoke nothing ill of anyone?" She replied, "Yes, I did, and it is such a good habit!"

This visit with my friend and former associate set me to thinking, and, incidentally, perhaps served as a slight rebuke. I am sure that my friend does not think that the people we discussed are perfect, but if they have imperfections or are "hard to get along with," these facts were not mentioned. And I thought, What a wonderful thing it would be if all would cultivate the habit of speaking only of the good in others; and if nothing good can be said (and this would be rare indeed), why not be silent?

A few days after this visit our Morning Watch text was Philippians 2:3, and the lead thought suggested was, "Why pick flaws?" Yes, why?

The General Conference session is past. The committees have rendered their reports and made their recommendations. And we like to believe they have done so in the fear of God. But if one were so disposed he could, no doubt, find fault with some of these reports. But would it not be more Christlike to try to see good reasons for their decisions and for their choices in selecting the various leaders to fill places of responsibility? Why pick flaws, when an Amen is easier said, and more pleasing to God?

people glory in wealth, intellect, knowledge, or in anything but Christ, and they will soon be brought to confusion."—*Testimonies*, vol. 8, p. 127.

"Against every subtle influence that seeks entrance by means of flattering inducements from the enemies of truth, God's people must strictly guard. . . . To the ingenious subterfuges and alluring inducements held out to tempt from allegiance, they must give no heed."—*Prophets and Kings*, p. 570.

"Especially to-day, while earth's history is closing, the Lord requires of His children a vigilance that knows no relaxation."—*Ibid.*, p. 571.

"The line of demarcation between His people and the world is ever to be kept unmistakably distinct."—*Ibid.*, p. 570.

With such inspired counsel ringing in our ears our path of duty and action is clear. The pathway to the kingdom is still strait and narrow (Matt. 7:13, 14). Today, as in Jesus' day, the multitudes will not find in it the popular appeal they seek. The majority will shun this way, choosing rather the "broad way" that leads to destruction.

We are a called-out people (Rev. 18:4). *We are destined by the God of heaven to be different.* The apostle Peter calls us "a peculiar people" (1 Peter 2:9), or, as the *New English Bible* says, "a people claimed by God for his own."\*

"Be ye not unequally yoked together with unbelievers" is the inspired command (2 Cor. 6:14). In the selection of our life companion, in our business alliances, in the selection of close friends, we are to follow Paul's counsel given him by God. Likewise, our social and recreational pursuits are not to be built around those not of our faith. Our reading, our diet, our dress, our conduct—all are to be governed by the will of God. We are to be *in* the world but not *of* the world.

God does not want us to lay aside our identity as a called-out people—a heaven-born movement—and become just another popular Christian denomination. We have a special message! We are on a God-sent mission! We must never lose our sense of urgency! We must never be lulled to sleep with the world's hearty approbation or its lavish praise!

In saying all of this, I do not wish to be misunderstood—I am not depreciating the wonderful work being done through our worldwide program of public relations. As a denomination, as churches, let us se-

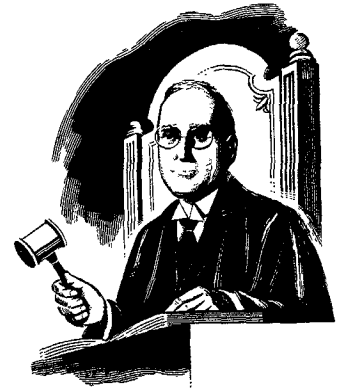
cure every inch of space we are able to obtain in every available paper and magazine. Let us secure every possible minute on radio and television, to preach God's last message. Let us humbly but effectively tell the world what God is doing in these thrilling last days of history. But *as individuals, as church members*, let us never forget that we need to keep our eyes upon the Lord Jesus instead of upon the great amount of publicity coming our way. If we want to know what is God's estimate of the remnant church and what He sees as our need as members today, we shall find this in the Book of books and in the volumes of His inspired messenger to the rem-

nant, not in the popular magazines of the day!

May God help us as His people to catch and keep a new glimpse of Calvary and of our lovely Jesus! May nothing turn us aside from the one great compelling objective of our time—the perfecting of character that will stand in the judgment and fit us for a place by His side when He comes. In Jesus there is grace and strength sufficient for our every need. His perfect robe of righteousness is proffered to all who will receive it. He has made every preparation for us to live a life of victory *for Him* now, and an endless life of glory *with Him* in a future so soon to come!

## The Legacy of Sin

By Frances Shafer  
*Minister's Wife, California*



**W**HEN a person writes his last will and testament leaving his belongings to those who follow after him, it is understood that this will does not become effective until his death. Should an heir try to obtain his share of the inheritance before the death of the one who wrote the will, he would be scoffed at. Only at the death of the testator can the legacy become his.

We have a legacy, an inheritance. This legacy is sin. It was given to us upon the fall of Adam when he took of the fruit of which God had said, "In the day that thou eatest thereof thou shalt surely die" (Gen. 2:17). Through Adam this legacy was left to all men (Rom. 5:12).

This legacy bequeaths to us rebellion against God, which first manifested itself in heaven when Lucifer exalted himself against the Most High. This rebellion is at the root of all sin and it was the original cause of sin.

This legacy also involves separation from God. Ever since Eden, man has been unable to commune with God face to face.

In Noah's time man's sin reached such great proportions that God decided to remove man from the face of the earth. Sin therefore also bequeathed to us destruction. And sin continues to bring destruction. None

of us are exempt from it. We cannot disown it. It is ours.

Sin also left us darkness—darkness in the minds of men. At Sinai, God provided us with a mirror, the written law, that we might have a clearer glimpse of righteousness through the darkness of our minds.

At Calvary the climax of sin's legacy was reached in the suffering and death of our Saviour. Suffering and death are a portion of our inheritance also.

The final portion of sin's legacy will be dispensed at the judgment. This will be eternal loss.

However, there is a bright side to this picture. We can trade this legacy of sin, which brings death, for the legacy of life. The Saviour of the world, Jesus Christ, came down, received the penalty of sin—death—and thereby made it possible for us to exchange our sinful legacy, our death warrant, for a life amid the glories of heaven.

The rich young ruler came to Jesus and asked, "What shall I do to inherit eternal life?" Jesus told him the exchange to be made, but he did not make it. He chose rather to cling to the carnal inheritance.

Will you exchange your legacy of death for one of life, or will you cling to an inheritance that is carnal and worldly, as did the rich young ruler?

\* *The New English Bible*, New Testament. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961.

# From the Editors



## How to Be at Peace With Others

We wish to share with our subscribers a most constructive and cheering letter we recently received from a dear sister living at Loma Linda, California:

"DEAR ELDER NICHOL:

"I also am a reader of the good old REVIEW. I love every page of it and I am always interested in the editorials.

"I have had the wonderful, blessed privilege of riding on the old ship *Zion* all of my 53 years. I have had problems with my shipmates; but I have discovered a formula that has been a wonderful help to me in solving these problems.

"This formula that I would like to share with others has mainly five ingredients or rules:

"First, educate yourself to believe that the brethren love you. If you really believe that your brother loves you, it is impossible to hate him.

"Second, be humble; always think of your brother as wiser and better than yourself. It just may be that he is, for all that you know.

"Third, try to put yourself in his place and see things from his viewpoint. You don't know how heavy is the cross of trials and temptations that he has to carry. It could be much heavier than yours. Do not say, 'If I were in his place I would do so and so.' If you were in his place you would do as he does or probably much worse.

"Fourth, examine yourself and see whether you are a stumbling block to him in any way. It is possible you have a failing or pet notion that irritates him and tries his patience. Remember, we cannot see ourselves as others see us. Do not be too free to express your opinions. If we go about giving people 'a piece of our minds,' God's promise found in 2 Timothy 1:7 cannot be fulfilled to us.

"Fifth, look to the cross; meditate every day on God's wonderful sacrifice made for you. The One who loved so much that He would die for only one person is the One who reads the secrets of each life. He is the judge and you will realize how safe it is to trust all things—including your 'erring brother'—into the hands of Him who died for us.

"Finally, if after following faithfully all these five rules you still see faults in your brother and he looks hopeless to you, carry out carefully and prayerfully the instructions found in Matthew 18:15-17. Nine times out of ten you will be successful. Also, where there is now only one conversion there will be one hundred, or at least many more.

"Praying God to guide and richly bless you in your editorial work, I am sincerely

"Your Sister in Christ,  
"EUNICE F. PHELPS."

We believe that this letter is too good, too practical in its counsel, merely to be filed away. How greatly many of us need to follow out its simple rules for wiping out misunderstanding and generating love in its place.

Christ said, "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35). Credal soundness is good, and so is ardent missionary zeal. But something beyond these is needed. We

must not only keep the faith, we must also keep the love of the brethren. Our zeal must include something more than a willingness to give our body to be burned; we must also have charity, for charity covers a multitude of sins and foibles in our brethren that so easily alienate us from them.

It is actually a fact that there are some earnest souls among us who are striving with fervor and genuine sacrifice to get ready to live with God and the angels above, but who cannot live at peace with their brethren here below. The very thought of this would be ludicrous were it not so tragic.

Loving our brethren here and now is one of the great, God-ordained ways to prepare us to live at last in heaven above. But if we cannot love our brother whom we have seen, how do we know that we would love God and the angels whom we have not seen?

To develop the fine art of deep and abiding fellowship with others in the home, in the church, and beyond—that should ever be our goal.

F. D. N.

## Thoughts on Thalidomide

Citizens of the United States owe a debt of monumental proportions to Canadian-born 48-year-old Dr. Frances Oldham Kelsey. As most of our readers know, Dr. Kelsey is the physician in the United States Food and Drug Administration who kept thalidomide from being marketed in the United States, and thus, doubtless, saved the nation from the tragic results that followed general use of the drug in Germany and Britain—damage to the developing human embryo, with the consequent birth of thousands of malformed babies.

The story of Dr. Kelsey's patient resistance to the pleas and pressures of the drug company that wanted Government authorization to market thalidomide is an interesting one. It began on September 12, 1960, when the company applied for the permit, and ended a year and a half later when the company withdrew its application. During that time, according to FDA files, more than 50 contacts were made by the company, all of them designed to obtain early clearance for the drug.

But Dr. Kelsey was not convinced that the drug was safe. In this position she had her husband's support. As a pharmacologist, he "could follow and confirm his wife's reasoning step by step. First the puzzling chemistry of the drug, then the unsatisfying tests on animals—none of which it put to sleep—then the discovery in England that habitual use of the drug brought peripheral paralysis to some people, and finally the awful truth about the malformed babies."—*Saturday Review*, Sept. 1, 1962. Dr. Kelsey "accurately predicted, on theoretical grounds, that because thalidomide caused paralysis of peripheral nerves in those who took the drug habitually, the drug probably would cause greater damage to the developing human embryo."—*Ibid.*

As a reward for her courageous and conscientious efforts as a public servant, Dr. Kelsey was called to the White House on August 7 this year. There President Kennedy presented her with the Distinguished Federal Civilian Service Medal, one of the highest honors the President is authorized to bestow. With that medal went the appreciation of a grateful citizenry.

The incident in which Dr. Kelsey is the central figure—and heroine—should not be relegated to history without drawing from it several important lessons. First, a “go slow” policy is not always bad. Sometimes it is very good. This is hard for children and youth—and sometimes those of more mature years—to accept. They want action immediately on every new proposal and idea. Unless this is forthcoming, they impatiently brand their more cautious compatriots as obstructionists, obscurantists, or stubborn characters. Like Absalom of old they sigh, “Oh that I were made judge in the land, . . . and I would do him justice!” “If only I were conference president [or school principal, or publishing house manager, or editor in chief, or sanitarium administrator, or college president] I would make sweeping changes and unprecedented advances.”

Verbalizations of this kind are easy to make, but often they are not compatible either with truth or good sense. Responsible leaders do not make a fetish of delay and caution, but neither do they move forward more rapidly than seems wise in the light of good judgment and past experience.

This attitude also characterizes careful Bible students and seasoned and dependable leaders in the area of theology. The novice in Bible study is often dazzled by a thought or fact that is new to him (though it may be very familiar to others). Not seeing his “new light” in proper perspective, he sets out to proclaim it with a zeal worthy of a better cause. He tries to get immediate approval for his new view. He wants the denomination to exchange its well- and long-established position for his superficially studied-out and largely unexamined theory. Like the sponsors of thalidomide, he wants endorsement from the highest earthly authorities so that he can immediately present his teaching to the public.

But let the thalidomide case be a warning on this matter. It is serious to distribute untested drugs; it is more serious to broadcast untested religious theories. The former may result in illness or deformity; the latter may produce loss of faith and then apostasy. So let every church member beware of spiritual teachers who endeavor to stampede the denomination into accepting so-called light that is at variance with the pillars of truth; and, instead of criticizing leaders for their careful attempts to protect the church from error, let every member give thanks to God for such men.

#### Overmedication

Another important lesson of the thalidomide case—a patently obvious one, as we see it—is that drugs should, in general, be used both sparingly and with great caution. The tendency that some people have to seize upon every new medication and use it freely is to be deplored. Drugs that relieve pain, aid the body in its attempts to resist disease, or maintain optimum health are one thing; but drugs that suppress normal glandular functions—such as those being popularized for the purpose of birth control—or those that are used in preference to simple, natural remedies, are quite another. As the thalidomide case shows, a drug may accomplish its main purpose (in this case, to induce sleep), yet have long-term, harmful side effects. Since the body is God’s handiwork and is the temple of the Holy Ghost, mankind should treat it reverently, not manipulating it unnecessarily, or interfering with its delicate balance.

To every person who feels that his work cannot be of great significance because it is carried on in humble surroundings, Dr. Kelsey’s experience should prove encouraging. This faithful public servant “works in a bare-floored room in a rickety barrack that has been ‘temporary’ quartering for FDA since World War II; the walls are tattered with faded green paint; there are

blinds but no curtains at the windows; desks and tables are piled with books and papers, in the manner of a place accustomed to long and intense concentration.”—*Ibid.* The *place* where one works is often of little importance; but *how* one works is of tremendous importance!

The thalidomide case is not yet closed. It will not be closed for a lifetime in the experience of thousands of armless, legless babies born to women who took the drug “to get a good night’s sleep” during early pregnancy. These people, now in their early years, will bear the affliction visited upon them innocently, throughout their lives. To them and to their parents the sympathy of mankind goes out. Perhaps through their heartbreaking experience lessons will be learned that may prevent an even greater disaster in the physical and spiritual life of humanity. To this end we can hope and pray.

K. H. W.

## Earthquake in Iran

For a week news of another devastating earthquake has been filtering through gradually from a remote section of Iran, the ancient land of Cyrus, Darius, and Artaxerxes. After 60 seconds of violent earth tremors in a mountainous region the size of Massachusetts, half of the people were either dead or injured and the rest left homeless. In one village of more than 4,000 only 400 survived, and in another of nearly 5,000 all but 1,000 were dead. Of the 72 inhabitants of one small hamlet only two small children remained alive. From our point of view the region is poor beyond imagination, but that fact does not alleviate either the amount or the degree of human misery and suffering.

When word of the magnitude of the disaster reached the outside world, help was not slow in coming. The United States sent food to feed 100,000 persons for six weeks, 10,000 blankets, 1,000 tents, and a military hospital with a staff of 195. CARE gave \$100,000 and the American Red Cross \$10,000. Eleven other countries to the west of the iron curtain pitched in with other relief supplies. Seventh-day Adventists also went into action immediately. As soon as news of the earthquake came through, the General Conference sent \$5,000 from the Disaster Relief Offering fund to our Middle East Division headquarters in Beirut, for use as needed. More will doubtless follow if further help is called for.

It is a noteworthy fact that assistance to victims of a natural disaster in a foreign land almost always comes from Christian people and Christian countries. Lending a helping hand to a stranger in need, without expecting anything in return, is distinctly a Christian idea. “If ye love [only] them which love you,” Christ asked, “what reward have ye?”

Those who contributed to the Disaster Relief Offering can be happy they have had a part in helping the hapless victims of this tragedy in far-away Iran. We are not acquainted with the people of the stricken area, but we would be like the priest and the Levite in the story of the good Samaritan, who passed by on the other side of the road, if this fact kept us from extending a helping hand. We are glad for an organization at headquarters, in many cities and conferences of the United States, and almost everywhere on earth that can spring into action the instant need arises. We are glad for the vision and effort that have brought this fine program to a high state of readiness and efficiency. This is an important part of our witness to the world. Let us strengthen our capability in this direction so that we can do even more.

R. F. C.

# Reports From Far and Near

## Christian Education in West Africa

By B. B. Beach, *Departmental Secretary*  
*Northern European Division*

THE vast continent of Africa is still there. The pale face of its mighty Sahara Desert stretches to the rim of nowhere. Its dark bush is filled with strange sounds, now alive and pulsating, now dark and brooding. Its teeming millions of men and women in cities and villages are waiting and watching as their obsolete way of life suddenly plunges into the space age.

It was a cold winter evening as our plane left Europe. All through the night we flew over the Sahara. We were told that a vast underground basin of water lies at depths of from a few hundred to several thousand feet below its parched surface. Our West African Union territory reaches to the very edge of this, the largest and most barren desert in all the world.

As our plane approached Nigeria and Ghana, my thoughts were of Africa, the Dark Continent. Dark indeed, until the horizon turned into a long strip of flaming red where soon the sun rose in a blaze of light! Two hours later we arrived at Accra, the capital of Ghana, first of the newly independent countries of West Africa.

Here in Africa a great ground swell of nationalism is taking shape. Within the

past three or four years many new states have been created, all moved by the desire to gain in a few years what it has taken Europe centuries to accomplish. New ideas are sweeping away many time-honored customs as the past confronts the future. Millions of people are stepping into modern civilization almost overnight, and thousands are emerging from the gloomy night of sin to claim the glorious light of the gospel.

West Africa was once known as the white man's grave. Not many decades ago this was a fair description of the area. Today, with the anopheles mosquito under control, the scourge of malaria has largely been broken. This has proved a great blessing to our missionaries.

We had left Europe a few days after Christmas. The temperature had been a cold 22° F., but in Accra the temperature was around 90°. Our work is mostly along the coast, where the climate is hot and moist during much of the year. It was a thrilling experience to meet the leaders of our work in Accra. Their reports of progress warmed our hearts. Ten years ago we had 100 churches in West Africa; today there are about 200. The church membership has almost doubled, and is now nearly 26,000.

One of the first churches I visited in Ghana was at Assemekasse, about 50 miles north of Accra. We traveled over a fairly good road, gracefully lined with tall, slender, smooth-barked trees. It was obvious that, despite the great mineral wealth of West Africa, agriculture is the basis of its economy. Rich cacao plantations abounded everywhere. No wonder Ghana is said to be the largest producer of cocoa in the world. The plant was introduced into Ghana by Europeans almost a century ago.

We drove through heavily populated villages and towns, where every square foot of space seems to be in use. Detribalization and the growth of towns is one of the significant developments in Ghana today.

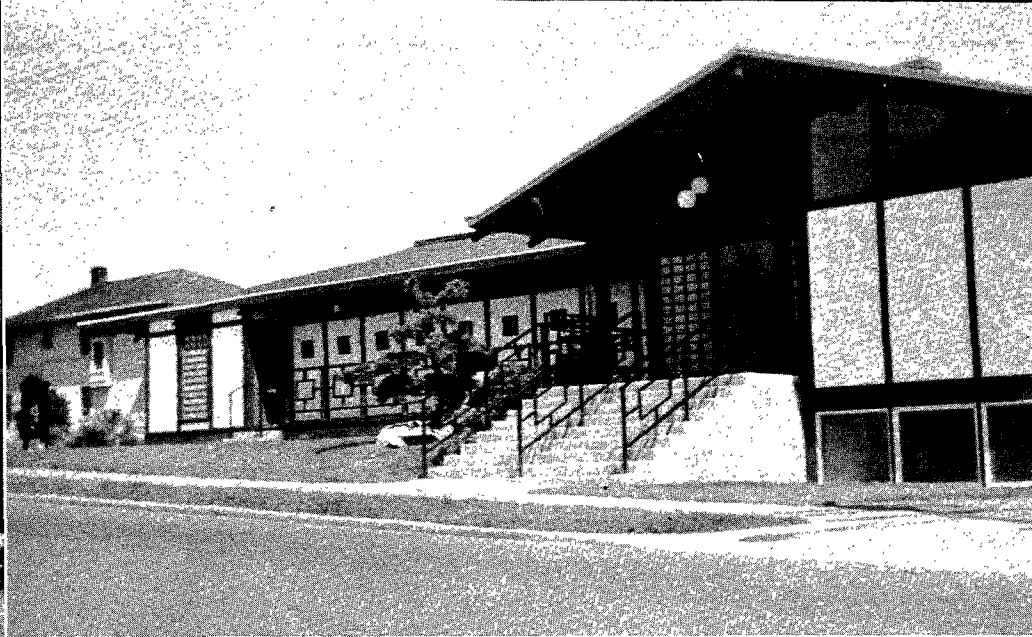
Our church in Assemekasse meets upstairs in the home of a pharmacist. My sermon was translated into Tshi, which is the leading language of Ghana. After the church service half the congregation came to the front and filed by the ministers, shaking their hands. Then the visiting ministers walked inside a circle formed by these members, shaking their hands again. Next, the second half of the congregation came to the front and followed the same procedure. In this way I had the opportunity of shaking hands twice with every member present.

Education is strongly promoted by the Ghana Government. Since 1939 the center of our educational work in Ghana has been at Bekwai. Here we have a secondary school with about 150 students, and a teacher training college similar to the old normal school in the United States. Here we prepare teachers for the 70 primary



Students at the teachers' training college at Ihie, East Nigeria.





Right: The new Japanese church in Seattle, Washington. Left: In the center of the landscape is the large rock that had been in the way of the builders, and by it a Japanese pine tree that had been carefully trained by a Japanese landscape artist for twenty-six years.

and middle schools we operate in Ghana, with a combined enrollment close to 10,000.

It was a pleasure to spend a weekend at Bekwai and to become acquainted with the dedicated work being carried out there by the large staff of overseas and African teachers. Plans for the future envision moving the teacher training college to a new location, with sufficient facilities to care for about 280 boarding students.

On the way back to Accra from Bekwai we paid a short visit to the Kwahu Hospital. This hospital, which is owned by the Ghana Government and operated by Seventh-day Adventists, is situated on top of a range of mountainous hills. Here, a strong building program is being carried forward. A modern nurses' dormitory has just been completed.

Early one morning I left Accra with J. B. Fridley, the West African Union secretary of education. We headed for Nigeria, where a large portion of our work in West Africa is conducted. Traveling by car in West Africa is sometimes difficult, at times exhausting, but almost always stimulating. The most common method of interurban transportation is the overcrowded passenger lorry, sometimes called a "mammy wagon." It is interesting to read the picturesque inscriptions on the lorries. Many carry religious mottoes, an evidence of the deep influence exerted by missionaries. "People will talk of you," "Once life there's hope," "Forward with the gospel," and "Sea never dry," were a few of the many inscriptions I saw.

As one drives from Accra to Nigeria the highway passes through the coastal plain, at times only a few miles from the Gulf of Guinea. At the mighty Volta River we had to wait some time for the ferry. This river is destined to play an ever-increasing role in the economy of Ghana, since recent American aid has made the development of the Volta River project a reality.

Between Ghana and Nigeria lie the two newly independent French-speaking republics of Togo and Dahomey. Togo has almost 1.5 million inhabitants, and Dahomey about two million. Traveling

through these countries, I could not help looking forward to the day—soon, we hope—when the Advent message will come to these two unentered countries.

Stately coconut palm groves and luxuriant oil palms alternate all the way to the Nigerian border. The road follows the coast for many miles, and we had the opportunity of watching Togo fishing families pulling in their nets. At Ouidah we intended to see an old, historic Portuguese fort, but discovered that it had been gutted by fire in August of 1961. A mob apparently used this way to celebrate the anniversary of independence.

(First of Three Articles)

## Seattle, Washington, Japanese Church Dedicated

By S. Hokama, *Pastor*

Sabbath, August 11, was a happy day for the members of the Seattle Japanese Seventh-day Adventist church, for on that afternoon their church building was formally dedicated.

This is the first Japanese Adventist church to be built in North America by our own members. It is also the first church to be built in Oriental style. It is the common practice, even in the Orient, to build our churches in the traditional Western manner. This building is simple and practical, but also very attractive. Interestingly, the idea to make it Oriental in design came from an Adventist architect, Bob Burman.

This beautiful structure hides the tears, the heartaches, and the sacrifices that made it possible. For one thing, our Japanese work in America has been slow and hard. After more than 20 years of labor a good company of believers had been raised up in Seattle, but World War II scattered them all. After the war most of the members relocated in California, and the work in Seattle had to be started again. The new members were mostly older people from Japan, people who had no formal American education. Most of them held humble jobs. None had homes of their own, and most were living in the humblest rented quarters. But they were

willing and eager to have a church of their own.

Even those who were retired and living on a pension pledged a generous amount. They trusted God to provide them the work and the strength until they had raised their share. One widow denied herself any new clothing until her pledge was fulfilled. She contributed many times her original pledge. She and others found that the Lord opened the hearts of their employers, who gave them shoes and clothing. As a result, they are now much better off than they were before they began to give to build this church.

The spirit of giving spread to non-members, many of whom contributed generously. One such donor, a Mr. Kubota, a landscaper of renown in the area, furnished the time and materials necessary to landscape the grounds of the church. He planted and tended the Japanese pine in the center for 26 years to make it the size and shape it is. What he provided would have cost us several hundred dollars had we hired the work done.

A huge stone unearthed during the excavation of the building site became a nuisance to the builders. It was too big for them to use or to haul away. Many expressed an interest in it for their rock gardens, but after a few feeble efforts to haul it away they finally gave up. In desperation we finally rolled it to one corner of the lot, out of the way of the builders. About this time, Mr. Kubota came over to see what he could do for us. After one look at the rock he said he would like to make it the cornerstone of his landscape design. There it is today, the central feature of our landscape.

Approximately 200 people came from various places, including Hawaii, to rejoice with us at the time of dedication. N. R. Dower, president of the Washington Conference, preached a challenging sermon. B. P. Hoffman, a pioneer worker among the Japanese in America, led out in the dedicatory prayer. Other participants were K. Nozaki, pioneer Japanese worker in America; V. K. Inoue, retired pastor; E. C. Christie, secretary-treasurer of the conference; J. H. Laurence, pastor

of the Spruce Street church; Ernest Ching, M.D.; and S. Hokama, pastor.

We are deeply grateful to the General Conference, the North Pacific Union, the Washington Conference, and our believers all over the world for their interest as shown by their prayers, their gifts, and their words of encouragement. We ask your continued interest and prayers.

## Fighting Ignorance and Disease on *Luminar II*

By L. C. Scofield, *Captain*

[Second of three articles.—Eos.]

Upstream, 12 miles from Januária, we worked at a poor little village, Maria da Cruz. Here sickness, poverty, and ignorance ruled. We worked from morning to night, treating hundreds of sick and dying people. At night we held open-air meetings, which were well attended by the people. The sick children, hundreds of them, dying like flies, brought a permanent sadness to our hearts.

One day, after dinner, I was resting a few minutes in the launch before returning to the afternoon's work when a woman called out to me to help save her baby. I invited the couple into the launch, and there saw a sight I will never forget. The mother, unwrapping a baby of six months, revealed a human skeleton—just bones with a little skin stretched over them, expressionless eyes sunk into the skull, pulse very weak and rapid, labored respirations, the little body burning up with fever, the child dying. I did what I could, but the baby died.

Questioning her, I discovered that the baby had been sick since birth, had never been treated, and had continued to get weaker and weaker. The family lived 80 miles away, but they had heard of the launch and hoped we could save the baby. But they arrived too late. I asked them what they would do with the dead baby, and they said they would dig a hole on the riverbank and bury it.

Looking down at the poor mother, crying and with the dead baby in her arms, I noticed that her tears were running down her cheeks and falling onto the face of her child, who would now cry no more. It was too much for my wife and me. We cried also. We cried not only for that poor little child but for the thousands

that die every year in our valley of sadness.

Today, if you were to visit Maria da Cruz, you would find an Adventist medical post, and a church group of 13 awaiting our Lord's return.

Thirty miles upstream from Januária, at Cascelho, we began working regularly every Sunday. Throngs of people came from every direction for treatment, medicine, and tooth extractions. We had never worked so hard! We treated 300 or 400 people each Sunday, but always some left without being treated. A rancher nearby visited us and built a building for us. This proved too small, so he made a larger one. Here we started, by faith, a medical post and missionary school, hiring a Brazilian couple to carry on the work. This couple has done wonders. They have very little education, but are doing the work of pastor, doctor, teacher, and dentist with Christian zeal and sacrifice. A rancher accepted the truth, gave us land; and today, if you were to visit Cascelho you would find a new medical post, a worker's house, an orphanage, and a church with 22 baptized members.

One day, while traveling with L. H. Olson to São Francisco, we were stopped by a white-cloth signal. Going ashore, we found a ten-year-old boy, little Johnny, in a pitiful condition. He was seated on a wooden wheelbarrow and was covered with filthy rags. There was a fearful odor, and hundreds of tiny flies were crawling all over him. We found that his left leg was a mass of deep, suppurating tropical ulcers, and swollen to about three times its normal size. No less than five different ulcers were open and draining, and the bone was badly infected and broken in several places. The other leg was as thin as a broomstick, but free from ulcers. He had another ulcer on each hip, the abdomen was full of fluid, and there was edema up to the chest.

This lad was running a fever, his heart and pulse were very weak and rapid, and his breathing was very labored and rapid. There was fluid in the lungs. He was suffering great pain, and his large brown eyes reflected the misery he had been going through, sitting in that wheelbarrow for more than a year. I thought he would die that very day, and gave no hope to the parents. But I gave him medicine for pain, a diuretic, a heart stimulant, vitamins, penicillin and antimony injections

for the ulcers. Then we knelt down in the sand by the little fellow and, putting my hands on his head, I prayed for the Lord to heal him.

About a month later I took another trip to São Francisco, and on the way back we stopped to treat a small group of people for malaria. It was in the general area where little Johnny lived, so I asked whether anyone knew anything about him. They said he lived upstream quite a distance, and was much better. The Lord had saved him.

Another day, while traveling toward São Francisco we were flagged down by a white cloth waved by some people on an island. We stopped, and a man came running up, much excited. He said an insane woman was trying to throw herself into the river. I took several types of sedative, and followed him to the few poles and straw that he called home, and there found a tragic sight. On the dirt floor in the midst of the pigs, chickens, and children, was a mad woman rolling around in the dust. An old blind man was clinging to her, trying unsuccessfully to hold her down. They were both covered with dirt and dust. I gave her an intravenous injection of sedatives and put her on the pole bed. Then, going into the other room, I found another pitiful sight. There was a little girl of about ten years, in a crude wooden box all decorated with pieces of crepe paper and a bouquet of crepe paper flowers in her folded hands. She had died of diphtheria, the fifth child this mother had lost that year! No wonder she lost her mind. We felt heartsick and helpless in such a situation. But we did our best for the living and then went on our way. We learned later that the mother got better and that no more children died.

One evening a middle-aged man appeared outside the launch at São Romão as we were getting ready to eat our supper and asked us to treat his daughter. He said she was suffering excruciating pain from an infection in her arm. We found that she had gangrene of the hand and arm extending past the elbow. It had been progressively getting worse. There was nothing to do but amputate, and quickly. I decided to take her 12 leagues downstream to São Francisco, to the government hospital.

We left at nine-thirty that night in the pouring rain, and after piloting blind for

Treatment day on the *Luminar II*. Left: Arriving by dugout canoe. Right: The open-air waiting room.



four hours we finally reached the city at 1:30 A.M. It was raining, and our task had just begun.

Using one of the hanging canvas beds from the launch as a stretcher, we carried her about a mile in the rain and mud to the hospital. We found only nurses on duty, and they could not even admit the patient. Pastor Raffael, our district leader, and I went around in the mud for another half hour looking for the doctor. This was no small task in a dark, muddy, unfamiliar, sleeping town. Finally we found him and received the precious admission order. Then we hurried back to the hospital and admitted the girl, left her father with her, and returned to the launch. It was nearly 3:00 A.M., and we were more than ready for sleep, but we had to be back in São Ramão to treat people that very day, and that was eight hours upstream. So we traveled again in spite of fatigue, reaching our destination just in time to start treating again. We went to bed that night after the meeting, very tired indeed.

That girl's family lived just a few hours away from a good hospital and owned a canoe. But fear and superstition had kept them from seeking help. This same fear and superstition keep many others from finding salvation. But we are thankful that many have had the courage to break away from their old way of life and give their hearts to Jesus.

## Opening Work Among the Aeta Tribe of Central Luzon

By F. D. Martin, *President  
Central Luzon Mission*

Another school year has started in the life history of our infant school in the Central Luzon Mission. Actually, this will be the second year of its existence, and another year of sacrifice and difficulties for our teachers, Mr. and Mrs. Basilio S. Palad, but another year for winning souls, as well. We anticipate that this year will also be one of expansion and growth.

The Aeta Mission School is situated in the mountain range of Zambales. Before its birth C. P. Sorensen, A. J. Robbins, other union men, and I surveyed the proposed site for the school. A small cogon hut was built by the nationals and donated to serve as the classroom and home for the couple. We found the mountain people fierce and aggressive, ready to defend themselves at even the slightest provocation.

Bathing was unknown to these primitive people. They would never meet a visitor unarmed. They would remain in their little huts, completely unseen, until sure their visitors meant no harm. When we first came to this little clearing up in the mountains we thought no one was around, but pretty soon they came near. At a glance it was obvious that there was much to do for these people. Mr. Palad conducted meetings at night among the adults, while Mrs. Palad taught school during the day.

The mission nurse, Remedios C. Domicmat visited the school, giving anti-cholera immunization and treating the



Baptism of our first five converts among the Actas, a non-Christian tribe in the Zambales Mountains of Central Luzon.

ulcerous wounds that are common there. She pointed out the importance of cleanliness by showing the people how to bathe. Medicines were provided free for those who needed them.

Living conditions there were difficult. The little rice the people harvested in November or December was gone by early June. During the first six months of the school year, which was planting season, food was scarce. The villagers depended largely on wild roots and on hunting wild game. Our Dorcas Society provided rice and powdered milk for the school children, while their parents planted rice and hunted for food.

After a year of hardship, privation, and much time spent in prayer, eight persons were baptized through the direct influence of the school. Among these were parents of the school children.

At the closing program of the year I was invited to speak. I was touched at the magnificent change, not only in the outward appearance of these people but also in their countenances. They were clean themselves, and were wearing clean clothes given them by our brethren.

Both adults and children met us at the foot of the mountain, greeted us with a pleasant "Good morning" or "Good afternoon," and carried our bags for us. The children ran and jumped for joy! On the way they sang short choruses such as, "Jesus is the way to our Father's house," and recited poems.

I spent the night with them following the closing program. A week later Mrs. Palad was sick with malaria, and she had barely recuperated when I too was admitted to the hospital with it. Apparently we had both contracted it there in the mountains.

With another school year about to begin we wondered whether the Palads would be willing to go back into the mountains. Yes, they would. "If we have to die before Jesus comes," they said, "we want to die up there. Otherwise, let Jesus come and find us faithfully serving Him there."

## First Fruits in Northern Ghana

By H. E. Rieseberg, *Minister  
Ghana Mission, West Africa*

During the past six months the first converts from the Dagomba and the Konkomba tribes of northern Ghana were baptized. Of particular interest is the fact that one of the converts is a woman from the Nawuri tribe, who is, to the best of our knowledge, the first woman from this tribe ever to join any Christian denomination.

The Konkomba tribe is perhaps the most primitive tribe left in West Africa. They have successfully resisted all efforts by government, missions, schools, and police to civilize them. They hunt with bows and arrows, the witch doctors and sorcerers are all-powerful, and death by juju or because of a feud is commonplace. Magistrates and courts are consistently defied. The tribesmen claim a witch doctor can curse land so that it will not grow crops, and that sorcerers can move from one place to another with the speed of light.

Evangelist S. A. Amfo, of Kpandai, Ghana, won two Konkomba people and the Nawuri woman. Here is the story in his own words:

"About 18 months ago I was at a service at Akumdi on Sabbath when I saw many people passing by to a village known as Kojobone, going to market. The people belonged to the Konkomba, Nawuri, Chumuru, and Datoos tribes. I tried to invite some of them to the service, but they would not come. This happened three times.

"Then one day when they were going home from market I decided to present the people with pictures. Not all accepted, but some were interested, though they all still refused to come to Sabbath services.

"One market day two Konkombas—Latubrom and his wife Abiba—came to me for their pictures. I happily gave them

two pictures—Jesus Christ delivering a lost sheep from a valley, and Jesus holding a lamb in His arms. They were very happy, and asked what the pictures meant. I preached Jesus and Him crucified to them, and later they accepted an invitation to come to church.

"I gave them Bible readings, using a Picture Roll. They became much interested and joined the baptismal class. Later they were baptized by H. E. Rieseberg. Since then they have been coming to services every Sabbath, and also pay a faithful tithe. They have changed their names to Isaac Latubrom and Ruth Abiba.

"The people of Bladjai are Nawuris, Basares, Kotokoris, and Kponkpomas. All Nawuri women are idol dancers. They start in girlhood and continue until they die. Their idol is Oku-Oku (the word means "a big snake or python"). This Oku-Oku had prevented all Nawuri women from serving God. No one can stop them from this practice except by the power of God.

"The first woman from this tribe to become an Adventist is Martha Ataa, who was baptized by Pastor Rieseberg on June 9 of this year. This woman is the wife of the leader of our company at Bladjai. All efforts to convert her had formerly been in vain. If a teacher or evangelist visited the village, this woman would leave her house.

"One day her husband and I tried to speak to her about Christian marriage. She became interested as we told her how she would be treated as a Christian wife. Finally she came to church one day with her husband, and it became her custom to do so. As she is the only woman in the church, she was unhappy because of the abuse of her relatives. However, she did not become discouraged, but was instructed in our doctrines, and at last she made her decision for baptism.

"This woman is now speaking to other women about Jesus, and one woman is coming to church with her. I hope she is going to be a light bearer in this district."

We solicit your prayers for the work in northern Ghana. A large percentage of the people are Moslems, and those who are pagans hold strongly to their traditional beliefs. There is a great work to be done among the tribes of this region.

## Literature Evangelism in the Far East

By E. A. Brodeur, Departmental Secretary  
Far Eastern Division

In the early part of 1961 the West Visayan Mission of the South Philippine Union sent two women literature evangelists to the island of Romblon to canvass with the book *The Great Controversy*.

As they began their work among the people of the island, they met with little success. The people would not allow them entrance into their homes. The two women could have used this as a reason to return to the mission office and not canvass on this island, but they were true literature evangelists and were not discouraged.

How could they reach the people? Miss



## Vancouver Ground Breaking

The Vancouver, British Columbia, congregation recently broke ground for a new church, the largest in British Columbia. Taking part in the service were (left to right) Mayor Tom Alsbury of Vancouver; George Adams, president of the British Columbia Conference; George Biely, contractor; the writer; George Furnadjieff, architect; and Mrs. Tom Alsbury.

Plans call for a sanctuary; an assembly room apart from the sanctuary for Sabbath school, with its various divisions; a youth chapel with earliten section; a lounge for group meetings; a lower platform in front of the pulpit for communion services and weddings; and staff offices.

W. R. ARCHBOLD, Pastor

Semillano, who has been a literature evangelist for 12 years, thought of the idea of conducting a class in healthful cooking.

The next afternoon she and her partner set up a table in the village square and started cooking. Soon many people were crowding around and asking questions. The next day more people came, and the following day even more. This continued for many days, and then the two literature evangelists went back to the homes with their books. This time it was entirely different. Doors were opened, and the women were welcomed with many questions pertaining to healthful cooking. After a short discussion on cooking, they would begin to canvass with the book *The Great Controversy*. Sales were made, and soon Bible studies were begun in homes, and in turn the interested people formed a branch Sabbath school. After many weeks the literature evangelists sent word to the mission office for a minister to come and examine the candidates who were ready for baptism.

A few months ago J. A. Corpus, publishing department secretary of the West Visayan Mission, went over to the island and met with the new believers. After examining them on the doctrines of the Seventh-day Adventist Church he was satisfied that they were ready for baptism. Early on the Sabbath day the baptism was conducted at the seaside, and in one baptism 50 precious souls were added to the church.

Four weeks ago, I was in the northern

part of South Vietnam with John S. Bernt, publishing department secretary of the Southeast Asia Union. We were just a few miles from the seventeenth parallel of latitude, which divides North Vietnam from South Vietnam. We were there to hold a literature evangelist institute for those who, because of guerrilla activity, had been unable to travel to Saigon last November for the mission institute.

Two years ago we were in the same city of Tourane to hold an institute, and at that time there were only six colporteurs. How thankful we were to see 23 in attendance at this institute.

That evening as I was sitting in my hotel room, listening to the gunfire on the outskirts of the city and watching the parachute flares being shot into the air to light up the area, I thought of our faithful literature evangelists. They go out day after day into guerrilla-held territory to sell our message-filled literature. I was trying to imagine myself in their place and to realize what it is that gives them the courage to carry on. Immediately the answer came, for at that moment the person in the next room turned on the radio and the strains of "Lift up the trumpet and loud let it ring, Jesus is coming again," sung in Vietnamese, filled the hotel. Thank the Lord! Our faithful literature evangelists in the Far Eastern Division do believe that Jesus is coming again, and soon. In 1961, through their efforts 662 persons were baptized, and many others are preparing for baptism.

We solicit the prayers of the Advent

people around the world for Heaven's protection on our faithful literature evangelists as they go forward in spite of personal dangers. Five of our literature evangelists in Vietnam have lost their lives, but many others have stepped in to take up the torch. Heaven alone can reveal the harvest of souls that the seeds planted and watered by the blood of these faithful literature evangelists will produce.

## Adventist Canteens in Haiti

By C. L. Powers, *Former President Franco-Haitian Union*

Visit with me the canteen in Tortuga Island, just off the coast of Haiti. There you will see 500 children line up in an orderly way, each with spoon, cup, and container, awaiting his turn to receive a plate of rice and beans or cooked corn meal, along with a cup of milk. This food, provided by CARE, has been prepared by the faithful sisters of our church. Children of all sizes stand reverently while a church elder asks God's blessing on the food. After they are all seated, they sing choruses and listen to Bible stories.

What a contrast with the scene enacted in Acul-du-Nord and in Grande Rivière when S. F. Monnier, a departmental secretary of the Franco-Haitian Union, opened the first canteens in May of 1959! Following Hurricane Hazel, cyclones, earthquakes, floods, and then drought had come in quick succession, bringing great distress, especially to the north and north-west sections of Haiti. The children were hungry. Seeing great kettles full of fluffy rice, savory beans, and milk made it hard for them to wait. They slipped over the walls, scratched their backs crawling under barbed wire fences. They fought, jostled, and even trampled the younger ones if necessary to be able to eat.

Now they have learned that there will be food. They are sure of it five days a week, sufficient in quantity to provide a minimum requirement. Many are the mothers who have approached Elder Monnier, saying: "See my little one, pastor? Today he is healthy and happy, thanks to the Adventist canteen. You remember he was dying when we first came here to receive food." Appreciation like this is recompense enough for the effort made.

Today, three years later, the Seventh-day Adventist Church in Haiti is operating 36 canteens, mostly in rural areas, feeding 13,000 children five days a week. It takes from 20 to 25 church members to man a canteen. Our faithful sisters cook the food; our brothers help in the dispensing of the food and also in transporting it. Bringing in supplies over narrow, crooked mountain passes to remote places requires several mules or donkeys. Our Haitian members are happy to render this service, for it is something they can do to express the love of Jesus in their hearts.

In 1959 Pastor Monnier was troubled by the great distress in some parts of Haiti. Pleas of mothers for something for their babies to eat, so that they might not have to die, are not easy to forget. When



A Haitian child presenting his food ticket at an Adventist canteen.

the radio announced the arrival of the CARE mission in Haiti, Pastor Monnier remembered with deep appreciation the blessings CARE packages had brought to him in postwar Europe.

After a few days he visited Mr. Lauriac, the CARE representative, to welcome him, tell him again of his appreciation for the organization, and to offer his services. Ten days later Mr. Lauriac sent for Pastor Monnier to discuss the most efficient way of dispensing food in Haiti. Together they decided that the Adventist Church would pioneer the trail, giving cooked food to the children.

From that beginning we have grown to our well-organized network of canteens run by the Dorcas Societies of our churches. Wherever we have a school, we have a canteen to be sure that our children have food, but we do not restrict our services to Seventh-day Adventist children. Any needy child may receive help.

Maxi Cherenfant reports that he has baptized 20 to 25 persons this year as the result of the seed sown in canteen work. Four or five new church schools have opened. From my window, as I write, I can hear familiar hymns being sung in Creole by members of our Savane Salée

Patiently waiting for her daily food allotment at an Adventist canteen in Haiti.



branch Sabbath school group. Here, 80 are attending services each week, the result of a canteen manned by two laymen.

CARE Foundation and Church World Service furnish the staple food we use, our brethren provide the work, and we give uniforms, utensils, and other supplies to keep the program running smoothly. Soon, thanks to a special appropriation from the General Conference, all our canteens will have bowls, cups, and spoons alike. Recently we have broadened our services to supply dried foods to needy families twice a month, and vitamins to our students and others who are in need. You will agree that this is love in action.

## A Snake Bite Cures a Case of Prejudice

By J. Humberto Cairus, *President North Argentine Mission*

We were visiting several groups of brethren in the interior of the woods in the north of Argentina, far away from civilization. It was rather late one day when the district pastor and I arrived at the house of the director of one of the groups.

The lady of the house was preparing to serve us supper, when suddenly a man came in, very excited and on the verge of despair. His wife had been bitten by a poisonous serpent, of which there are many in that region. He heard that the pastors were there, and he had come to ask us to save his wife's life. We were "God's men," he said.

It was early summer, when the poison is very active and fatal. The woman had been bitten on the foot, and the wounds made by the serpent's fangs were of considerable size. They did not see the reptile, because it slipped away among the weeds in the dark.

Our first thought was to take our car and get antiophidic serum, but we realized that the woman would die before we could return with the medicine. The only thing to do was to pray and ask God's mercy. I tried to explain to the husband that our responsibility was to beg for God's help, and that the final decision must be left in His hands. However, this simple man of the forest did not understand my theological reasoning. All he knew was that his wife was going to die, and that we, "the men of God," had to save her. And so we prayed, the two pastors and the group director. And how fervently we prayed!

Two hours later the director of the group went to the victim's home. He found that the torturing pain had disappeared, and the woman was resting calmly, out of danger. When he returned with the good news, we knelt and prayed again with as much fervor as before, our hearts full of joy and happiness because the Lord had answered our petition.

On the following day we held a baptism in that place. A couple visited us in the morning saying that they also wanted to be baptized, "because," they added, "God is with you, and we want to belong to your church." We inquired how they had arrived at this decision, and the

man told us: "You saved my sister's life. She was bitten by a serpent last night."

Later we learned that some time before the accident this couple had been studying the Bible with the group director, but lately had not come. Now they began coming again, and were soon baptized.

Many times I have thought of the words of that simple man of the woods: "God is with you, and we want to belong to your church." What a privilege and what a responsibility!

## Evangelism in Costa Rica

By Barbara Westphal

An evangelistic campaign in the conservative city of San Jose, capital of Costa Rica, in Central America, was recently conducted by Henry J. Westphal, Inter-American ministerial association secretary, and his associates. Two nights a week there were meetings in the Escarré baseball stadium, and two nights in the Guadalupe section of the city in a "bubble" tent, which proved to be quite a novelty. Later six meetings a week were held.

When Oscar Santa Cruz, president of the Costa Rica mission, was hunting for a lot on which to put up the tent, he met with blunt refusals everywhere. Approaching the owner of a well-situated vacant lot, he decided not to mention the real purpose of the tent meetings until a friendly basis had been established.

"You will have to see my son," the woman told him, "and he is very busy. You might see him between 12:30 and 1:00 P.M., but I doubt that he will be interested."

When Elder Santa Cruz returned, the woman said, "My son and I decided we didn't want to have a circus next door. It would be unpleasant to have wild animals so close."

"Oh, but it's not for a circus!" he replied, and then told her plainly that he was a Seventh-day Adventist minister searching for a place where religious meetings could be held.

"Why didn't you tell me that in the first place!" she exclaimed. "I'll be glad to let you have it for that. I took in the first Protestant missionaries who came here

45 years ago, when no one else would befriend them. I still have the Bible they gave me." This woman faithfully attended the meetings in the tent pitched on her lot.

After the first baptism in the Adventist church, the newly interested people began to attend services there. Twice, just before presenting the testing truths, a prayer vigil was held from 10:00 A.M. to 12:00 noon. Encouraging personal experiences were related, and special prayers for personal victory were offered.

There were 136 who received diplomas upon completing the free health correspondence course sponsored by Mrs. Esther Leon and later by Emma Rodriguez. Most of these students continued with Bible courses, also.

As an introduction every evening Dr. Clifford Anderson's filmstrips, "Your Radio Doctor," in Spanish, were shown. Five of Elder George Vandeman's *It Is Written* films were also shown and enjoyed, in a taped Spanish translation.

The workers assisting for short periods of time were Miguel León and Juan Castillo, Elder and Mrs. Efrain Murillo, Oscar Santa Cruz, Peter Nygaard, a retired minister, Ivan Ruiz, and May Hammond.

At the close of the campaign a baptismal class called *The Underlined Bible* was formed in two sections. Those attending received gift Bibles, a ruler, and pencil. They looked up and underlined each verse that was read.

A new Sabbath school was organized in Guadalupe, and a baptism of 18 took place on May 26. Others will follow, for approximately 100 are attending the baptismal classes.

## Andrews University Summer Commencement

By Norval F. Pease, *Department of Applied Theology, Andrews University*

R. A. Anderson, secretary of the Ministerial Association of the General Conference, was summer commencement speaker at Andrews University on August 16. The exercise was held in the Pioneer Memorial church, with president F. O. Rittenhouse presiding and Dr. Frederick

E. J. Harder as marshal of the academic procession.

The undergraduate division presented 27 candidates for degrees, two for the Bachelor of Music Education degree, 14 for the Bachelor of Science degree, and 11 for the Bachelor of Arts degree. The School of Graduate Studies conferred 42 Master of Arts degrees: 12 in Education, four in English, and 26 in Religion, in cooperation with the Seminary. The Seminary granted four Master of Arts degrees and two Bachelor of Divinity degrees in addition to 31 certificates to students qualifying for Ministerial Internship.

This commencement sends into the gospel ministry approximately 60 young men, in addition to graduates who are going into other phases of the work of the church and others who are planning on further graduate work. The Seminary reports 100 per cent placement of all who were prepared for an appointment, and many calls that could not be filled because of a lack of men trained to accept them.

## Mr. Sanchez Finds the Saviour

By E. J. Tangunan, *Departmental Secretary Central Luzon Mission*

Buenaventura Sanchez of Angeles, Pampanga, in the Philippine Islands, was baptized two years ago. Although still young in the faith, he has already had a number of wonderful experiences.

At present Brother Sanchez drives a passenger jeep. One night about ten o'clock he was asked by a man to take his wife to a hospital. Brother Sanchez responded, being a Christian, but when they were in an uninhabited area the man pulled a gun and told Brother Sanchez to get out of the jeep. Our brother did not do so, and the stranger tried many times to fire his gun to shoot our brother. But it did not fire.

Finally he struck Brother Sanchez on the forehead and left him unconscious. The jeep was taken, and a few minutes later our brother regained consciousness, but did not feel much pain. Through his earnest prayers the jeep was recovered, and the robber is now in jail.

Although his parents were devout Catholics, Brother Sanchez himself felt no religious inclination. Six or seven years ago his mother bought *Light for Today* and *Fugitive From Justice* from one of our colporteurs. He read these booklets, then forgot all about them. Later he came to Manila to study. While here, he was invited to attend the meetings of another Protestant denomination and was baptized. In their services they frequently emphasized the importance of daily reading the Bible, and also the importance of obeying all of God's commandments. He decided to buy a Bible, and so he ordered one. The Bible he bought listed various

Andrews University president's party at commencement, August 16, 1962. Left to right: Dr. Frederick E. J. Harder, R. A. Anderson, Dr. W. E. McClure, Dr. Emil Leffler, Dr. F. O. Rittenhouse, Dr. W. G. C. Murdock, Dr. Kenneth Strand, and Dyre Dyresen.





Buenaventura Sanchez

important subjects and told where to read about them.

Brother Sanchez found the Ten Commandments and read them, and the fourth commandment definitely specified the keeping of the Sabbath. In the dictionary he found that Saturday is the Sabbath. Convinced of this truth, he began observing the Sabbath. Then he remembered the pamphlets he had read some three years before. He went home and diligently searched for them, and after many hours he found them. He began to read them with great interest.

Brother Sanchez returned to Manila and continued his studies, but also kept the Sabbath. Many a Sabbath he walked about, hoping to locate a chapel of the Seventh-day Adventists.

Once when he went home to Angeles, he asked some of his friends whether they knew of any Adventist chapel. Thus it was that one Sabbath morning at seven o'clock he went to our chapel and waited for the brethren. When they began to arrive, he asked one of them, a church elder for many years, whether he might attend the meeting. He was courteously invited to do so, and after one year of continuous Sabbath attendance, he was baptized. He is at present one of the most active and faithful Sabbath school teachers at Angeles, and a deacon.

The seed of truth planted in his heart many years ago by our literature had germinated and borne fruit to God's glory.

## Brazil's Second Pathfinder Camp

By Ronald C. Bottsford  
Departmental Secretary  
Mato Grosso Mission

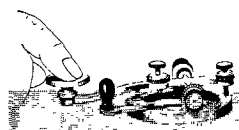
In a very pleasant area called Fazenda Santa Elisa, 17 zealous Pathfinders gathered for a weekend camp in May. We were honored in having the South Brazil Union MV leader, José Siqueira, as our main counselor. There was pride in the eyes of the Mato Grosso youth in knowing that this was the second such camp

in all Brazil. Another reason for their pride was that this camp is the only one in all Brazil to have its own cooking equipment. There are definite plans to secure our own tents and other necessary camp equipment.

The site for the camp was granted us by one of the richest men in the Campo Grande area. He is favorable toward Adventists. He told us that whenever we need the site for another camp to let him know. He promised to let us have it for as long as we wish.

There is a fine, large swimming pool in the vicinity of the camp. An abundance of fruit was given to us free each day, along with several gallons of milk.

Since this camp was held in the middle of the school year, we had to begin Friday afternoon and end Sunday evening. Our last day there was a busy one. There were different arts and specialties, all varieties of games, and plenty of good swimming. Everyone had a grand time, and learned much from nature's great book.



## Brief News OF MEN AND EVENTS

OVERSEAS NEWS CORRESPONDENTS: Australasia—R. R. Frame; Far East—A. E. Gibb; Inter-America—D. H. Baasch; 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—Evelyn M. Bowles; 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—H. W. Klaser.

### ATLANTIC UNION

► R. T. Hudson, pastor of the Ephesus church in New York City, is the newly elected president of the Northeastern Conference. He takes the place of H. D. Singleton, who has joined the General Conference Regional Department.

► For the first seven months of 1962 the tithe in the Atlantic Union Conference amounted to \$2,062,098.83. This is an increase of \$145,379.61 over the same period in 1961.

► Among the most recent additions to the Southern New England Conference working force is Lee Lewis. Elder Lewis comes from the Ohio Conference, where he was a district leader. He will pastor the New Haven and Waterbury, Connecticut, churches.

► Abraham A. Ribicoff, former Secretary of Health, Education, and Welfare in President Kennedy's Cabinet, was welcomed recently to Geer Memorial Sanitarium and Hospital, at Canaan, Connecticut, by Frank L. Jacobs, administrator. Following a tour of the institution and meeting many of the residents and employees, Mr. Ribicoff was presented a copy of *The Ministry of Healing*.

► Two Adventist young women from the Pittsfield, Massachusetts, district will exchange places. Miss Evelyn Platt is back home after serving in Guam for three years. Miss Louise Foster of the Sheffield church has been assigned to Guam. Miss Platt's next assignment is as secretary to C. L. Powers, president of the Inter-American Division in Miami, Florida.

### COLUMBIA UNION

► Joseph Jeffreys, former pastor of the Mansfield-Blooming Grove-Crestline district in the Ohio Conference, has accepted a call to the Southeastern California Conference. Kenneth Eager of Huntingdon,

Tennessee, is the new pastor of the Mansfield-Blooming Grove-Crestline district.

► Darrell Kenney, of Newport Beach, California, will be the new pastor of the Zanesville district in the Ohio Conference. He replaces Floyd Smith, who has accepted a call to Payette, Idaho.

► Returning from 18 years of mission service in South Africa, Edward A. Trumper will become the new pastor for the Athens-Bartlett-Glouster-Pomeroy district in the Ohio Conference. He succeeds Lee Lewis, who has accepted a call to the Southern New England Conference.

► The new pastor of the Bucyrus-Galion-Upper Sandusky district will be Elwin K. Drake from Auburn, Maine. He replaces Francis A. Phelps, who has been transferred to the Springfield-New Carlisle district in the Ohio Conference.

► The new principal of the Greater Baltimore Academy in the Chesapeake Conference is Carlton G. Jackson, from the Northern New England Conference. He takes the place vacated by Clarence Dunbein, who has accepted a call to be principal of the Highland Academy in the Kentucky-Tennessee Conference. Elder Jackson is currently in pastoral work in the Northern New England Conference.

► D. G. Rose, formerly of Spain, is now the pastor of the Salisbury district in the Chesapeake Conference. He succeeds S. B. Olney, who has accepted a call to the Wisconsin Conference. Elder Rose served for a number of years as missionary to Spain.

► A number of changes have been made recently in the West Virginia Conference. Dan W. Schiffbauer, formerly of the Beckley-Bluefield district, has accepted a call to the South Dakota Conference. The new pastor of the Princeton-Bluefield district is J. W. Wilson. C. N. Farley will

become pastor of the Fairmont district. R. W. Taylor will be the new pastor of the Beckley-Indore district. Joseph F. Harold will go to the Buckhannon district to assist R. C. Detweiler.

► A health and nutrition class was conducted by U. S. Willis, of the Ethnan Temple church in Dayton, Ohio, in the Allegheny Conference. Mrs. Harriette Moseley, of Washington, D.C., conducted a cooking class at the Washington First church.

► Marvin Reeder, formerly public relations, radio-TV, and religious liberty secretary of the Ohio Conference, has accepted a call to be associate secretary of the Bureau of Public Relations of the General Conference.

**LAKE UNION**

► Fourteen persons were baptized at the Decatur, Illinois, church in two services, July 28 and August 11. During the Open Bible Crusade conducted by Duane Peterson, district pastor, and William Hoffman, singing evangelist, many others expressed a desire to learn more about present truth.

► Under the direction of Enos Van Duinen, the Pathfinders of the eastern Michigan district enjoyed a weekend campout at Kensington Metropolitan Park near Milford. Among the high lights were Friday evening vespers conducted

by Dr. William Oliphant of Lake Orion, who recently returned from Kenya, East Africa; the Flint Story Hour group Sabbath evening; and the chartered boat trip around the lake on the *Island Queen*.

► Dr. Verne Kelsey, one of the three recipients of the 1962 Andrews University Meritorious Service Award, which is given at the commencement exercises, has now retired from active teaching. For a number of years Dr. Kelsey served as head of the Music Department. He and Mrs. Kelsey have made their new home near Hendersonville, Kentucky.

► The members and pastor of the Shiloh Seventh-day Adventist church in Chicago, Illinois, have pledged 1,872 subscriptions to *The Message Magazine*.

**NORTHERN UNION**

► F. W. Bieber, president of the South Dakota Conference, reports nearly \$11,000 raised during camp meeting for a State-wide evangelistic campaign. Plans are under way to employ a conference evangelist to begin meetings early in the fall.

► Amy Messenger, who has served as an elementary teacher in the Iowa Conference for 20 years, has accepted a call to teach in the church school on Guam. Elder M. D. Howard, the conference president, familiar with the customs of the Orient, made a presentation of a farewell gift in the Oriental style.

► G. E. Volsch, manager of the North Dakota Book and Bible House, reports record camp meeting sales of \$7,718.

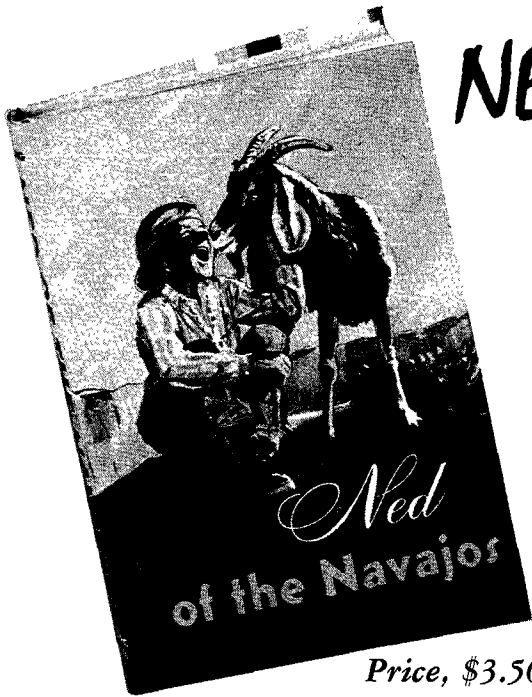
► George N. Miller, a literature evangelist in North Dakota, has been called to serve as pastor of the Grand Forks, North Dakota, church.

► A special service on Christian education at the North Dakota camp meeting featured seven women whose children received a total of 354 years of Christian education in Seventh-day Adventist church schools.

► R. E. Janssen and Elmer C. Haas were ordained to the gospel ministry at the North Dakota camp meeting. R. H. Nightingale gave the charge and K. D. Johnson extended the right hand of fellowship.

► July 7, 1962, was a high day in the experience of the Minneapolis Southview Seventh-day Adventist church. Led by their pastor, George R. Elstrom, they burned the mortgage on the new church building, which was purchased four years ago. C. H. Lauda, conference president, and T. Irville Rush, conference treasurer, together with R. H. Nightingale, union conference president, assisted in the dedicatory service. Louis Thayer and Oren Hollenbeck are the local church elders who have led out in this fine achievement.

► D. A. Riesen, pastor of the Minne-



**NED OF THE NAVAJOS**

by **Betty Stirling**



Youngsters will read with fascination this story of Ned, the Navajo shepherd boy who tends sheep and goats near colorful Monument Valley. With delight they will follow this Indian lad to the mission school where he lisps his first words in English, and as he tries to decide between the traditional Navajo life and the new, strange ways of the white man.

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apolis Northside church, reports the completion of a successful field school of evangelism in Minneapolis. R. M. Whitsett, Northern Union Conference evangelist, the speaker, was assisted by E. C. Banks of Andrews University and P. C. Jarnes of Union College. C. H. Lauda, the conference president, was associated with Pastor Whitsett as director of music. The staff included 17 students from Andrews University. The attendance averaged 400 each night.

► Glenn Wheeler and John Uhrig have been added to the staff of Maplewood Academy. Mr. Wheeler to teach music and Mr. Uhrig to serve as dean of men.

## NORTH PACIFIC UNION

► An extensive evangelistic program in the Oregon Conference is planned for the Eugene, Springfield, and Cottage Grove area during the coming months. The evangelistic team made up of George E. Knowles, Floyd Matula, and William Updegrave, will unite their efforts with the district pastors—Adam Rudy, R. E. Sneed, Elmer V. Unterseher, and Olive Davies, Bible instructor.

► Joseph N. Barnes, assistant professor of religion, has arrived on the Walla Walla College campus from New York University, where he has completed all courses and examinations for the doctoral degree.

► Calvin Trautwein, chairman of the department of industrial education since 1957 and member of Walla Walla College's faculty since 1951, received the Doctor of Education degree August 16 at Colorado State College.

Auburn, N.Y., in an automobile accident. Mrs. Andrews was born March 26, 1938, at North Sydney, Nova Scotia. She graduated from Oshawa Missionary College and the New England Sanitarium and Hospital School of Nursing. She taught at the New England Sanitarium and Hospital for a time. Mr. Andrews was born Aug. 18, 1938, at Springfield, Mass. He graduated from Atlantic Union College in 1959 and was serving in the United States Army, in the Fifth Field Hospital, at the time of his death.

**BORROWDALE.**—Clara Edna Borrowdale, born Aug. 29, 1890; died July 23, 1962. She married Elder L. J. Borrowdale, and together they worked in Peru, Cuba, Puerto Rico, and Venezuela. The survivors are her husband, a son, a daughter, and three grandchildren.

**CHRISTIAN.**—Bertha Kolstead Christian, born April 2, 1878, in Hamer, Norway; died June 20, 1962, at Sanitarium, Calif. Survivors are four children: Elder R. J. Christian, of Nashville, Tenn.; Clarence, of Salem, Oreg.; Paul, of Modesto, Calif.; and Marie Toppenberg, of Sanitarium, Calif.; 13 grandchildren; 21 great-grandchildren; two brothers, Hans Kolstead, of Billings, Mont., and Simon Kolstead, of Benson, Minn.; and a sister, Mary Larson, of Minneapolis.

**CROSLAN.**—William Emmanuel Crosland, born Jan. 22, 1873; died July 18, 1962, in St. Louis, Mo.

**DAVIS.**—Lulu Davis, born Oct. 13, 1875, at Clio, Mich.; died April 30, 1962, at Battle Creek, Mich. [Obituary received Aug. 27, 1962.—Ens.]

**EDEBURN.**—Wesley Grant Edeburn, born July 24, 1869, at Mercer, Pa.; died July 10, 1962, in Phoenix, Ariz. Survivors are a son, Arthur Edeburn, of the General Conference headquarters; and three daughters, Mabel Patterson, of St. Helens, Oreg.; Ruth Bowen, of Tempe, Ariz.; and Edna Edeburn, also of the General Conference headquarters, Washington, D.C.

**HELVIO.**—Matilda M. Helvio, born June 7, 1880, in Finland; died July 5, 1962, at West Groton, Mass. She was a graduate of Walla Walla College. As a Bible worker, she served in the Western Oregon Conference, the Western Washington Conference, the Greater New York Conference, and the Southern New England Conference.

**JONES.**—Aubry Guy Jones, born Nov. 22, 1941, at Batesville, Ark.; died June 14, 1962, at Mantua, Utah.

**KIMBLE.**—Jessie Mae Estep Kimble, born Dec. 22, 1890, at New Burlington, Ohio; died Aug. 11, 1962, at Coalmont, Tenn. She was a graduate of Mount Vernon Academy, Mount Vernon, Ohio, and of the Mount Vernon Sanitarium school of nursing. She took a postgraduate course at the Washington Sanitarium and Foreign Mission Seminary. Her first denominational work was at the Washington Sanitarium and Hospital. In 1915 she married Elder Ray L. Kimble, and they immediately went as missionaries to India, where they served for 35 years. In connection with the mission, they operated a dispensary and she traveled to the surrounding villages to care for the sick. For a time she was principal of the Harpur Girls' School; also was Sabbath school secretary and had charge of the Dorcas work for the Northwest Union of India. After returning to the United States, they continued in the work, first at Madison, Tenn., and later at Oakwood College. Their retirement home was at Coalmont, Tenn. Her husband survives, together with two sisters, Arilda Fern Minter, of Wichita, Kans., and Margaret Gertrude Stephens, of Washington, D.C.

**LANG.**—Charles A. Lang, born Feb. 24, 1902, at Windsor, Conn.; died July 19, 1962. In 1926 he married Harriet Pearl Tolles, and two children were born to this union, Phillip and Lillian. In 1937 he began working at the Mountain Sanitarium, Fletcher, N.C.; in 1944 he was employed by the Carolina Conference as maintenance man; in 1949 he accepted employment with Southern Missionary College.

**LATHROP.**—Amy Lathrop, born Oct. 27, 1873, at New London, Wis.; died Aug. 11, 1962, at Texarkana, Ark.

**LUTHER.**—Glenn Sylvester Luther, born March 17, 1898, at Pawnee, Okla.; died July 30, 1962, in San Francisco, Calif. He attended Keene Academy, and in 1916 married Claudia Ward. One son, Arthur Adrian, was born to this union. In 1918 they went to China, where they were missionaries for ten years. Then he was business manager of the White Memorial Hospital, and the Loma Linda Sanitarium and Hospital, and later he was comptroller of the College of Medical Evangelists. His wife died in 1951, and in 1953 he married Vicki Wilcox. Survivors are his wife; a son, Arthur; a daughter, Lori; three grandchildren; two brothers, Everett and William; and a sister, Ruth.

**MC KIBBEN.**—Dora Belle Pines McKibben, born Dec. 20, 1871, near Colo, Iowa; died July 30, 1962, at Arlington, Calif. From 1900 to 1903 she worked in the Haskell Home for Children, at Battle Creek, and later was a bookkeeper at the Battle Creek Sanitarium. She did Bible work in the Iowa Conference, and then was married to Elder W. A. McKibben. For some time they labored in Council Bluffs, and later in Sioux City, Iowa. From there they went to Mason City, and the remainder of their

efforts were in Nevada, Marshalltown, Dennison, Pilot Mound, Carroll, and Boone. Surviving is her daughter, Janet Jacobs, on the staff of La Sierra College; a brother, Dr. John Pines, of Orlando, Fla.; and a sister, Ida Stenberg, of Boulder, Colo.

**MEADE.**—Grady L. Meade, born Jan. 26, 1886, at Rockville, Mo.; died Aug. 2, 1962, at Jefferson City, Mo.

**PERRY.**—Kate Perry, died Aug. 7, 1962, in Louisiana.

**PLUNZ.**—Walter John Plunz, born Sept. 27, 1895, at Phillips, Wis.; died May 14, 1962, in Pontiac, Mich. His wife, Bertha Bollinger Plunz, survives.

**REED.**—Beulah Wyman Reed, born Nov. 7, 1881, in Pope County, Minn.; died at Morris, Minn., May 8, 1962.

**REED.**—Ethel L. Reed, born Dec. 30, 1880; died April 25, 1962, in Detroit, Mich. She is survived by her nephew, Elder Le Clare E. Reed, of Hong Kong. [Obituary received Aug. 8, 1962.—Eds.]

**ROHDE.**—Lillian W. Hartman Rohde, born March 6, 1871, in Jersey City, N.J.; died June 28, 1962, at Spring Lake, N.J. She is survived by a nephew, Elder B. F. Hartman, of Utica, N.Y.

**SANCHES.**—Adiel Sanches, born Jan. 10, 1874, at Limitar, N. Mex.; died Aug. 19, 1962, at Safford, Ariz. His widow survives.

**SAUNDERS.**—Joseph Daniel Saunders, died July 23, 1962, at the age of 21. His parents, Mr. and Mrs. Frank Saunders, of Grain Valley, Mo., survive.

**SHEEHAN.**—Robert Jackson Sheehan, born Nov. 7, 1876, at Donnewille, Calif.; died July 22, 1962, at Oroville, Calif.

**SMITH.**—S. Parker Smith, born Jan. 16, 1872, at Battle Creek, Mich.; died Aug. 3, 1962, at San Fernando, Calif. He was a son of Elder Uriah Smith, and graduated at Battle Creek College in 1895. In 1899 he married Bessie Stowell. In 1901 they became missionaries in Inter-America. From 1903 to 1918 he taught at San Fernando Valley Academy, in California. Six years after his wife's death, he married Catherine Small in 1952. He is survived by his widow and two children.

**SNIDER.**—Martha Blanche Metcalf Snider, born July 13, 1878, at Kanawha Station, W. Va.; died at Parkersburg, W. Va., July 21, 1962. Two of her stepsons, J. D. Snider and Ralph Snider, are connected with the Review and Herald Publishing Association.

**STEWART.**—Nancy Twilliger Stewart, born June 20, 1874, in Tipton County, Ind.; died in Los Angeles, Calif., Aug. 10, 1962.

**WISEMAN.**—Sarah Ida Buckmaster Wiseman, born June 9, 1875, in Sonoma County, Calif.; died at Calistoga, Calif., July 8, 1962.

## NOTICES

### Literature Requests

[All literature requested through this column is to be used for missionary, not personal, needs. Requests must bear the endorsement of the local church pastor, institutional head, or conference president. Mark packages: Used publications—no monetary value. Destroy if not deliverable.]

**WANTED:** A continuous supply of *Review and Herald, Instructor, Guide, Life and Health, Signs*, old Bibles, small books, songbooks, Spirit of Prophecy books, *Little Friend, Message*, by Mrs. V. Bryan, Hampton Court, Dalney P.O., Jamaica, W.I.

Send old Bibles, small books, prophetic charts, Sabbath school supplies, visual aids, to Onofie Beltaran, Patindeguen, Midsayap, Cotabato, P.I.

Send *Signs, Instructor, Liberty, Review, These Times, Guide, Little Friend, GO, MV Kit, Life and Health*, finger plays, *Listen, Quarterlies*, old Bibles, *Present Truth, Worker*, songbooks, used greeting cards, *Sabbath Songs for Tiny Tot*, picture cards, to Miriam R. Somoso, Shire Clothier, Bansalan, Davao, P.I.

**WANTED:** *These Times, Signs, Review, Life and Health, Listen, Instructor, Liberty, Present Truth, Primary Treasure, Guide, Little Friend, Quarterlies, GO, Message*, picture cards, small books, old Bibles, *MV Kit*, finger plays, songbooks, Bible games, used greeting cards, by Leah Y. Ricarte, Tagbitan-ag, Peñaplata, Davao, P.I.

Thang Khuma, SDA Mission, Tiddim, Chin Hills, Burma, needs prophetic charts, picture cards, filmstrips or slides on Bible topics, including denominational history and the life and work of Ellen G. White, and songbooks.

**WANTED:** Old Bibles, songbooks, small books, tracts, *Review, Instructor, Guide, Life and Health, Signs, Present Truth*, Sabbath school supplies, *MV Kit, Message*, and children's stories by the following: Aubrey D'Arceuil, 28 Quessel St., Arima, Trinidad, W.I.; Loida Cordova, Quezon, San Carlos City, Negros Occidental, P.I.; Angelina Palmares, Quezon, San Carlos City, Negros Occidental, P.I.; Virgie Alipoon, Cabankalan, Negros Occidental, P.I.; Filisema Robrico, c/o Godofredo Alipoon, Manila Sanitarium and Hospital, Box 1592, Pasay City, P.I.; Nelsa L. Forteza, Pablacion, Banga, Cotabato, P.I.

# In Remembrance

## Her Silent Message

By Owen A. Blake

She sleeps the sleep of Jesus' rest.

Her task is done at last.

The life that overflowed with love,  
From cruel pain has passed.

But could her lips a message bring  
To loved ones standing near,  
She'd say, "Oh, let me rest in Him;  
I've ceased to dread and fear."

Now as we grieve in common woe,  
The call comes from on high:  
Consider well His plan for thee—  
Death's hour may soon draw nigh!

For we who here still claim a part  
Are facing setting sun;  
She speaks to you, "Oh, serve your God;  
Then hear, 'My child, well done!'"

(Written on the death of Mrs. R. L. Kimble.)

**ALLEN.**—Vesta Josephine Allen, born June 10, 1894, at Hiwasse, Ark.; died Aug. 9, 1962, at Stella, Mo.

**ANDREWS.**—Mr. and Mrs. Arthur Andrews, Jr. (nee Nina MacLellan), died Aug. 17, 1962, near

Send a continuous supply of *Signs, These Times, Life and Health, Message, Listen, Worker, Instructor, Review, Quarterly, Guide, Primary Treasure, Little Friend, Present Truth, MV Kit, Liberty, GO, Missions Quarterly*, tracts, old Bibles, small books, songbooks, picture cards, cutouts, children's stories, Bible games, color books, and finger plays to the following: L. G. Storz, Mountain View College, Malaybalay, Bukidnon, P.I.; F. C. Jereos, Jr., San Jose, Antique, P.I.; Milo L. Batoon, P.O. Box 132, Kidapawan, Cotabato, P.I.; Candido R. Mutia, Agnaga, Romblon, P.I.; Sarah Gabriel, Lower McBean, Couva, Trinidad, T.W.I.; Francisco A. Evanado, 176 Jalandoni St., Iloilo City, P.I.

Mrs. Teodorica B. Tacaldo, Bagawines, Vallehermoso, Negros Oriental, P.I., wishes missionary literature, including hymn books and material for MV Classes.

The following wish to receive literature: Pablito Cruz, Jr., Estate Proffit, Christiansted, St. Croix, Virgin Islands; Rosenio S. Sumaliog, Bacungan, Sindangan, Zamboanga Del Norte, P.I.; Jerry R. Gabriel, Lopez Jaena, Sagay, Negros Occidental, P.I.; Romeo Cagas, Supit, Ipil, Zamboanga Del Sur, P.I.; Ransford Edwards, Bethel Town SDA Church, Bethel Town P.O., Jamaica, W.I.; Miguel V. Espadero, Payao, Binalbagan, Negros Occidental, P.I.; Leonida Sison, West Visayan Academy, P.O. Box 502, Iloilo City, P.I.; Grace Williams, March Town P.O., Hanover, Jamaica, W.I.

WANTED: *Life and Health, Present Truth, These Times, Signs*, but no *Reviews*, by Iris C. Lyons, 165 Aldershot Road, Church Crookham, Hants, England.

### The International Insurance Company Takoma Park, Maryland

The annual meeting of The International Insurance Company, Takoma Park, Maryland, will be held at 11:00 A.M., October 18, 1962, at Washington, D.C., in connection with the Autumn Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the company and the election of three directors for the term of three years.

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

### General Conference Insurance Service

The annual meeting of the General Conference Insurance Service will be held at 11:00 A.M., October 18, 1962, at Washington, D.C., in connection with the Autumn Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the agency and the election of three directors for the term of three years.

General Conference Insurance Service  
J. W. PEEKE, Manager

### International Religious Liberty Association Legal Meeting

Notice is hereby given that a legal meeting of the International Religious Liberty Association will be held on Thursday, October 18, 1962, at 10:30 A.M., at 6840 Eastern Avenue, Takoma Park, Washington, D.C., for the purpose of transacting such business as may properly come before the members of the Association.

M. E. LOEWEN, Secretary

## Church Calendar

### Review and Herald Campaign

Neighborhood Evangelism	September 15-October 13
Church Missionary Offering	October 6
Voice of Prophecy Offering	October 6
Sabbath School Visitors' Day	October 13
Community Relations Day	October 13
Temperance Day Offering (shared with local fields)	October 20
Witnessing Laymen Consecration Service	October 27
Church Missionary Offering	November 3
Week of Prayer	November 3
Week of Sacrifice Offering	November 10-17
Ingathering Campaign	November 17
	November 24, 1962-January 5, 1963
Home Missionary Day	December 1
Church Missionary Offering	December 1
Thirteenth Sabbath Offering (Southern European Division)	December 22

## REVIEW and HERALD

In 1849 a company of Sabbathkeeping Adventists whose background was 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. Figuhr, 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, W. B. Ochs, Presidents of all Divisions  
**Circulation Manager:** R. G. Campbell

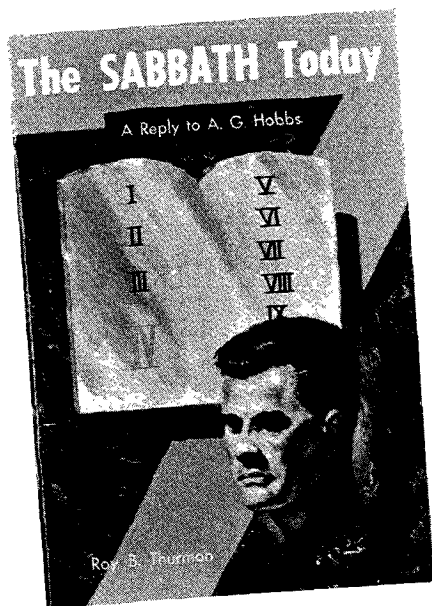
**Subscriptions:** United States, \$5.95 (slightly higher in Canada); other countries, \$6.95. When changing address, give both old and new address; allow four weeks for change.

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.

# THE SABBATH TODAY

## A REPLY TO A. G. HOBBS

By ROY B. THURMON



Mr. Hobbs, a Church of Christ minister, has written a small book pointing out the "errors" of Seventh-day Adventist teachings in regard to the law and the Sabbath. Many thousands of this booklet are in current use. Now Elder Thurmon, a former Church of Christ minister, and a personal acquaintance of Mr. Hobbs, presents a point-by-point reply. Elder Thurmon is presently pastor of our large church at Southern Missionary College in Tennessee. An earnest and convincing preacher, Pastor Thurmon has now put in book form a well-written treatise that will be especially helpful to our evangelists and pastors. And all of our members will find it very helpful as a little "refresher course" in this important subject.

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—Testimonies, vol. 1, p. 514.*



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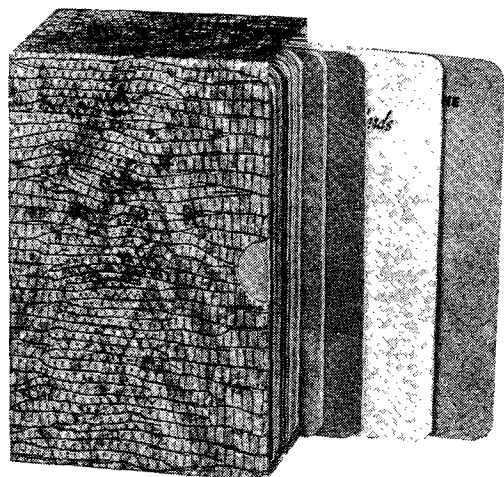
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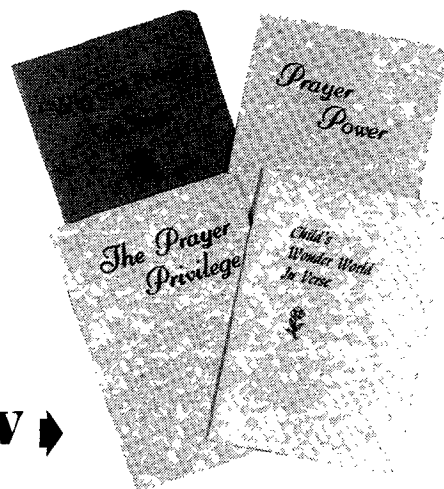
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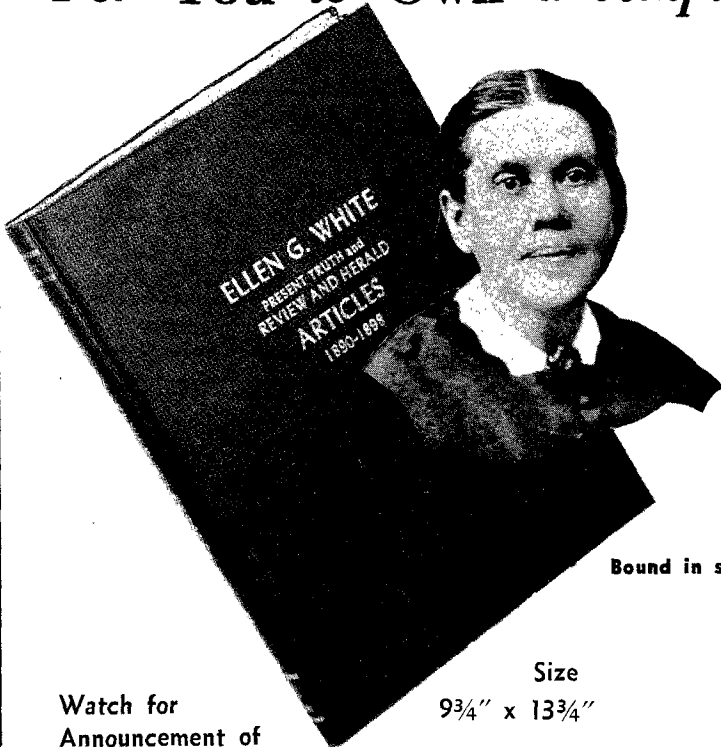
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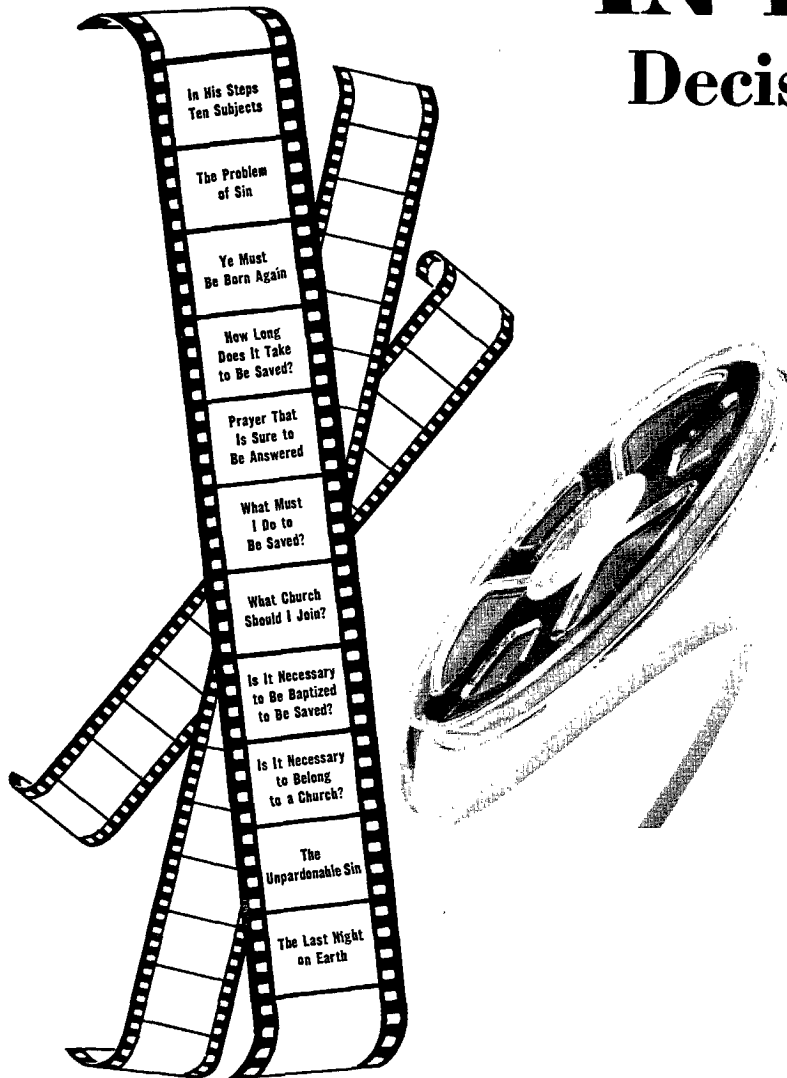
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Yes, and don't forget those children of yours who may now have set up homes of their own and who may be losing their intimate contact with the church. A gift subscription of the REVIEW to them will help to hold them close to the church.

Send in all the good subscriptions—for yourself and others—while the amazingly low price of \$3.95 is still available.

## 100 Branch Sabbath Schools in One District

B. E. Leach, president of the Texas Conference, writes that earlier this year one district pastor with a number of dark counties in his district set his goal for 100 branch Sabbath schools. W. R. May, the conference Sabbath school secretary, writes that the goal of the 100 branch Sabbath schools for that district was reached September 1. Elder May adds that it is nearly impossible to keep up with their rapidly moving Sabbath school evangelism. He states that his previous figure for the Texas Conference of 138 branch Sabbath schools has now climbed to 167. This does not include the 300 mentioned above.

WILLIAM J. HARRIS

## A Courageous Young Woman of Samoa

Walter Scragg, associate director of the Voice of Prophecy in Australia, writes:

"Situated on the lonely and beautiful island of Samoa is a Voice of Prophecy Bible school. Step into the office, and you will be met by smiling Samoan Secretary Mine (pronounced Minnie). She is one of many who have found new joy and happiness through studying the Word of God in the Voice of Prophecy lessons. Hers is a story of how faith and determination can overcome ignorance and prejudice. A friend encouraged Mine to study

the lessons, but Mine scoffed at the idea; after all, didn't she know all she needed to know about the Bible? But her friend read a list of questions from the test sheets of the Voice of Prophecy Lesson, and to Mine's amazement she could not answer a single question. Mine's father approved of her studying the lessons until he discovered that the course was changing her life.

"Mine loved to attend parties. Her young Christian friend told her she would have to stop this, and pleaded with her to give her heart to the Lord. She said she would attend just one more party. At this party tragedy took a hand. Mine entered a rock 'n' roll contest. In the midst of it she collapsed with a heart attack. When she regained her health she was a completely changed girl. She began to attend church. Her father was furious. 'This,' he said, 'will bring disgrace on my family.' He called the elders of the village, whose word is law to the Samoans. Mine trembled and prayed as they counseled with her father. Then he made his pronouncement—'You must give up your foolish ways or you will no longer be my daughter. Promise not to study the Voice of Prophecy lessons and never attend church again.' This, Mine would not do.

"Though disowned, she is today a smiling witness to the promise that those who

## Death of C. E. Weaks

We regret to report the death of Carl E. Weaks on September 18, in Florida. Elder Weaks gave 40 years of service to the cause. Some of this time was in India, the Far East, and Europe. He later served for 11 years in the General Conference Publishing Department, a portion of the time in charge of that department. To his sorrowing loved ones we extend our sympathy. A life sketch will appear later.

## Students at Work in the Islands

Haiti reports that 50 students working as literature evangelists sold 14,500 books during their recent vacation. Another 50 students worked for scholarships in Puerto Rico. The largest monthly sales in the history of our work in that island field were made this year.

Cuba also reports outstanding records made by student literature evangelists. One student sold sufficient literature in two weeks to qualify for two scholarships. There is a shortage of paper in Cuba, but our brethren have been able to get sufficient to print 25,000 copies of *Christ's Object Lessons*, and many thousands of the book *Steps to Christ*.

W. A. HIGGINS



Selected from Religious News Service.

MINNEAPOLIS, MINN.—About two dozen pastors and several hundred laymen of the American Lutheran Church (ALC) have reported "speaking in tongues" experiences. In modern times, this phenomenon has been associated primarily with the Pentecostals, but two years ago it was reported that it was taking place within the Protestant Episcopal Church and some of the other historic denominations.

BOSTON—Baptist leaders and missionaries from many parts of the world participated in a four-day series of celebrations here to mark the 150th anniversary of the sailing of the first American missionaries for service overseas—Adoniram Judson and the group that sailed with him in 1812. Mr. Judson, a Baptist, spent most of his life in missionary service in Burma.

BOSTON—The U.S. Court of Appeals upheld here a Federal tax court ruling that Archbishop Athanasius Yeshue Samuel of Hackensack, N.J., must pay more

than \$60,000 in long-term capital gains tax on four Dead Sea scrolls which the Syrian prelate sold for about \$250,000 eight years ago.

RIO DE JANEIRO—Plans for coordination between the Alliance for Progress program and Catholic Relief Services, the overseas relief agency of the American Catholic hierarchy, were discussed here at a meeting of Latin American officials of CRS. In Brazil and other countries, donations made by CRS in connection with the U.S. Food for Peace program are distributed through the Catholic Caritas organization.

SAO PAULO, BRAZIL—Cornerstone for a 25,000-seat Evangelical Pentecostal church was laid here in the country's leading industrial center. Sponsors of the new structure say it will be the largest Protestant church building in the world. The church's pinnacle will rise some 400 feet and will be topped by an open Bible of concrete, measuring about 50 feet wide and 45 feet high.

NEW YORK—Thirty-three local affiliates of the American Civil Liberties Union have been asked to review religious practices throughout the country, it was announced here. The ACLU action followed the U.S. Supreme Court's decision declaring New York State's public school prayer to be unconstitutional.

# Could This Be *You?*

## COURAGE!

by E. Williams David

We met by chance—I do not know his name—  
Whither he went his way or whence he came again.  
He said no word but “Courage;” then again  
“Courage,” he said, and gripped me by the hand.  
A moment—he was vanished in the throng  
That hurried homeward in the drizzling rain.  
I wonder if he knows and understands  
How suddenly the world was full of song;  
Laughter and hope had burst their prison bars,  
And life had lost its loneliness and pain.  
My fears were underfoot. I saw the stars  
The blinding mists had hid this many a day,  
And clear before me gleamed a great highway,  
Where yesterday I sought a path in vain.



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