

# REVIEW

## and Herald

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Righteousness by Faith—1

## FROM ALIENS TO SONS

*How do sinners obtain salvation—through works or through faith?*

By E. E. Cleveland

Associate Secretary, Ministerial Association, General Conference

*"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (1 John 3:1).*

**W**E ARE not sons of God by nature, but creatures of sin. "You were at that time separate from Christ, strangers to the community of Israel, outside God's covenants and the promise that goes with them" (Eph. 2:12, *The New English Bible*).<sup>\*</sup> Man's status, by reason of his sinful nature, is that of an alien, not a son. The sinner can claim nothing of the promises of God as long as he chooses to remain in his natural state. The promises of the covenant are for sons, not strangers.

Man's first and most pressing need, therefore, is a changed relationship familywise. He must be brought into position to receive Heaven's life-giving currents. The water of life may be freely partaken of, but only by sons, or those in the process of choosing God as Father and Christ as Saviour.

In the great heart of God abundant provision has been made for this change in relationship. It is literally true that all men may become sons. "It is not that the Lord is slow in fulfilling his promise, as some suppose, but that he is very patient with you, because it is not his will for any to be lost, but for all to come to repentance" (2 Peter 3:9, N.E.B.).<sup>\*</sup>

To remove all doubt as to the depth of His love, our heavenly Father yielded the life of His Son for our ransom. For 4,000 years innocent animals died as sacrifices, each drop of blood serving as an invitation from God to man to become His son. At last Christ died on the cross, atoning for our sins and giving the supreme demonstration of God's love. "Christ died for us

while we were yet sinners, and that is God's own proof of his love towards us" (Rom. 5:8, N.E.B.).<sup>\*</sup> And now sin's prisoners may with confidence make their dash for freedom, in hope proclaiming, "A great door and effectual is opened unto me."

Is it not strange that so many, offered so much, accept so little? The sad fact is, the call to sonship falls unheeded on the ears of the majority of earth's inhabitants. To them, the open door means nothing. The fearful price paid at Calvary for man's redemption is ignored.

But God continues His appeals. The Creator summons the creature to the throne of grace. He invited man to receive the benefits of sonship. And what does He require?

**Acceptance.** Acceptance of His terms, purpose, and person. It is the simplicity of the plan of salvation that, in a way, makes it complicated. How can any proposition that offers something for nothing be trusted? And yet this is exactly what God offers—something (salvation) for nothing (ourselves). This requires faith above and beyond our natural inclination to trust. Such faith must be conferred. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8).

The receipt and exercise of such faith is a base requirement without which spiritual progress is impossible. "Without faith it is impossible to please him; for anyone who comes to God must believe that he exists and that he rewards those who search for him" (Heb. 11:6, N.E.B.).<sup>\*</sup>

Heaven-born faith may be grown like the flower that daily extends its reach heavenward. It may be nourished through (1) Prayer—"And the apostles said unto the Lord, Increase our faith" (Luke 17:5). (Turn to page 8)

*I have presented the case for religious  
freedom. Now I am flying home.  
Below me is a darkening  
land, in my ears*

# A Haunting

By Roland R. Hegstad, *Editor, Liberty Magazine*

**B**ELOW me I see puffy clouds immersed in moonlight, lower still the reflection of light on hill and valley, sand and water. Somewhere down there horns are honking, tires are screeching on pavement. Babies cry for their suppers to the accompaniment of TV commercials. But at 600 miles an hour, seven miles above the land, I can hear only the low-keyed whistle of the jetliner's four giant engines, taking me home.

Lights are blinking now in the valleys of darkness, and I look down on the face of America. I see pinpricks of brilliance, the Christmas-tree splendor of a town shining brittle on whitened streets; across a range, on the plain, the spreading brazenness of a city, clinking silver and red, flashing kilowatt defiance at the encroaching night.

Lights—the lights of America: car and bus, store and street. The lights of homes. Homes where people eat and sleep and rise to eat and sleep again, knowing not that soon the midnight dark shall flee from midday sun, shining at midnight! And a tiny cloud in the east shall mean the coming of the Saviour and the dawn of splendor.

Speed! Across the continent in five hours. A number is dialed in Istanbul and a phone rings in Tokyo. An orchestra plays in Hollywood and couples dance to it in New York. A button is pushed and halfway around the world bombs scream skyward on their deadly mission. A cathedral falls and a city dies. I wonder, Will I be with my family when it happens, or will I see the mushroom cloud and the blinding light from a plane speeding homeward? But angels are out there, I remind myself, somewhere out there in the darkness, holding the winds of strife until the servants of God are sealed in their foreheads.

How long do we have? I ask myself. How long to work and to witness? *So little time! so little means!*

I think of John Hawthorne, swimming 20 feet off the shore of an East Coast beach, crying out, "Which way to shore? Which way to shore?" He appeared to be a good swimmer. He did not seem to be in trouble. By the time the people on the beach decided he might need help, he had drowned. When his body was brought ashore, his two sisters, weeping, explained what the trouble had been. John Hawthorne was blind, and he died 20 feet from safety, crying out, "Which way to shore? Which way to shore?" And no one showed him the way.

The haunting echo of his cry troubles my soul. I look out the jet plane window. From California to New York, from Minnesota to Florida, millions are dying within sight of shore, and there is no man to show them the way. But God is opening the way for many to see, I tell myself. Out past that wing tip, a thousand miles or more, is Shreveport, Louisiana. Elder James Chase and I had flown there on a Thursday night to help our brethren in a Sunday-law referendum fight. Between our arrival and the vote on Tuesday, we had put on three half-hour television programs and a public rally. I had appeared at numerous press conferences and on an hour-and-a-half radio program covering the South.

Four members of the ministerial association spearheading the fight for a stronger Sunday law had been asked to meet us on the program. I smile as I remember the radio announcer telling of their refusal over the air. He had read their position from newspaper reports, and then asked our pastor, Elder T. J. Mostert, to present the Seventh-day Adventist position. I

had then rebutted their arguments for Sunday closing, including that of the local priest who had said that to violate a Sunday law means to transgress the law of God.

The moon seems a little brighter as I recall my reply. (What Adventist minister would not enjoy such an opportunity?) I had quoted that eminent Catholic scholar James Cardinal Gibbons, who said, "You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify." (See *The Faith of Our Fathers*, 87th rev. ed. [Baltimore: J. Murphy & Co., 1917], p. 89.) And there was more, including an hour of questions from listeners.

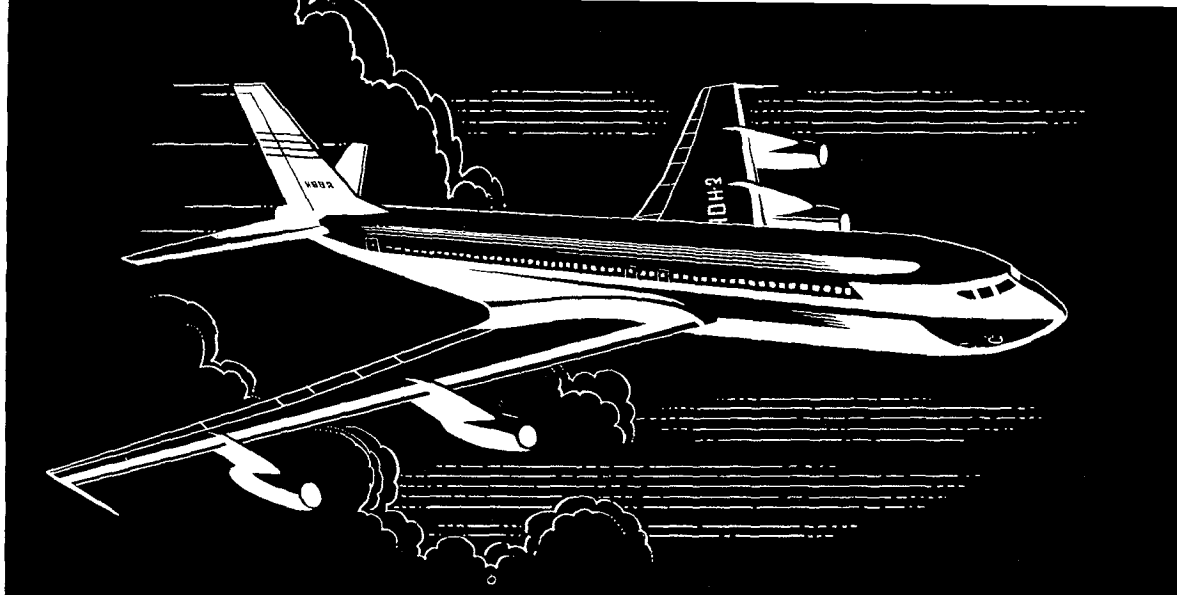
A Sunday school teacher had heard that broadcast and viewed the TV programs. I remember her letter, forwarded to me at the General Conference: "... and as a consequence of your programs our whole church is studying the Sabbath question and we have come under conviction. O what will it be if we are found keeping the wrong day when the Lord comes! Please send us more materials."

I sent her more materials. And Pastor L. D. Henderson had gone to her church at the congregation's invitation to speak on the Sabbath question. He had reported to me by phone a few weeks ago:

"I have now been invited to speak to them each week on Adventist beliefs. There are 179 members in the church, and 135 to 145 are very interested and attend each meeting. Eight or ten are already keeping the Sabbath."

What was it Mrs. White said?—"Evangelists should be finding their way into all the places where the minds of men are agitated over the

# Cry



question of Sunday legislation and the teaching of religion in the public schools. It is the neglect of Seventh-day Adventists to improve these providential opportunities that is hindering the advancement of the cause."—*Testimonies*, vol. 9, p. 51.

The plane lurches and dips. I peer out to see a cloud bank ahead. The "Fasten Seat Belt" light goes on, and I fumble with the buckle. The hum of the jets rises to a soft whistle, and we start climbing.

Yes, God's people are being called to the witness stand to bear testimony in the great case of *Lucifer vs. the Constitution of Heaven*. "Ye are my witnesses," said Christ.

"O Lord, help us to witness, to sacrifice, that men may not perish within sight of home," I pray.

So much darkness. So little being done! Yet, as someone said, "It is better to light a candle than to curse the darkness."

## Rapid Movements

But will we have time, time to light the land with the word of God, to warn men of impending doom? Snatches of Scripture tug at my memory: "When they shall say, Peace and safety; then sudden destruction . . ." "Many shall run to and fro, and knowledge shall be increased." Where was it Ellen G. White wrote, "The final movements will be rapid ones?"

They have been:

1955: Two great unions merged and nationwide boycott became not only possible, but practical. How plainly the Word of God has predicted this condition of things. "No man might buy or sell, save he that had the mark."

1957: The space age dawns as Sputnik is sent into orbit by Russian scientists. Was Mrs. White describing

bombs when she wrote of "great balls of fire falling," or did she see the cherry-red nose cones of ICBM's plunging toward sleeping cities?

1960: Sunday-law cases go before the nation's highest court—on Pearl Harbor day. Will this day too be recorded somewhere as a "day of infamy"?

1961, May 15: A new encyclical from Pope John XXIII, *Mater et Magistra*. "Mother and teacher of all nations . . ." *Mater et Magistra* demands that "public authorities, employers, and workers" observe the sanctity of Sunday.

I think of the plane ride back from Boston, where God witnessed before leaders of the State, and the senate took its stand against the State's Sunday law, only to reverse itself under ecclesiastical pressure. Victory and defeat. Defeat and victory. How long before it is all over?

1961, May 29: Sunday laws are not religious any more. They are only social laws. The Supreme Court said so.

1962, June 25: The Court hands down a prayer decision, and 39 amendments to the Constitution are introduced into Congress. Mrs. White more than 70 years ago called similar movements the "plain, direct fulfillment of prophecy." If our people understood the "startling significance" of such movements, she said, "they would not now be in such stupor and deathlike slumber."—*Testimonies*, vol. 5, p. 719.

1962, October 13: Vatican Council II begins. Protestants stretch hands across the gulf. Calendar reform put on the council agenda.

1963, January: Scores of Sunday bills introduced into State legislatures. From where will come the first push for a nationwide, uniform code?

The engines murmur; a quarter of a million horsepower is harnessed by the push of a throttle. The plane slows, the lights below grow bigger, achieve identity and personality; a drive-in theater with toylike figures on the screen; a subdivision with tight-lipped people living in split-level splendor in too-close houses. A racetrack . . . four lanes of white lights rushing . . . our wing flaps drop and the wheels thump; we taxi to the terminal and the waiting faces.

Home again. Home from a talk before a senate in the East, a strategy session in the Southwest, a liberty rally on the West Coast, a Sunday law referendum in the South, where a whole church may take its stand for the Sabbath as a result of our witness!

*So little time!* Opportunities opening and probation closing, and a world of tender hearts and darkened minds. But angels are out there, in that world of darkness, four angels holding the winds. And others out there flying faster than sound—three angels, with messages of warning and entreaty. "Babylon is fallen, is fallen, that great city . . ." "Come out of her, my people, that ye . . . receive not of her plagues." "If any man worship the beast and his image . . ." "Worship him that made heaven and earth, and the sea, and the fountains of waters."

So I sit at my desk and know that somehow I must convey a sense of urgency to our people. Shall I tell them that our liberty to witness is at stake? But much more is at stake than that. Or shall I paint them a picture of a darkening land and a Saviour hastening? Of a midnight ride and the whole world crying, "Which way to shore? Which way to shore?" And no man to show them the way?



# WHY TRIALS COME

*Lessons from the experience of Job*

By D. E. Mansell  
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STANDARD PUBLISHING COMPANY

Though Job did not understand the reason for his suffering, he maintained his faith in God. "Though he slay me, yet will I trust in him," was his testimony.

**B**EHIND the scenes of earthly affairs the forces of good and evil are locked in a deadly struggle for the souls of men. Sometimes we act as though we were unaware that this struggle is going on; but it is, and it is very real. In the book of Job the veil is drawn aside, and we are permitted a glimpse of this conflict, a glimpse that helps us understand why, in some cases, suffering is permitted.

Job 1:6 tells us: "Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them." Satan appeared as the "prince of this world."

It was not always so, for in the beginning Adam and Eve were the rulers of this earth. But by yielding to subtlety and deception Adam and Eve sinned, and the dominion of this earth was usurped by Satan. In His earthly ministry Christ acknowledged this on various occasions. Several times He called Satan "the prince of this world." He did not even contest the devil's claim when he said, "All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it" (Luke 4:6).

In Job the King of the universe

asked Satan, as the representative of this world, to give a report on his domain. The dialog that followed is interesting. "Hast thou considered my servant Job?" Or, as we might say, "What's the report on Job?"

Satan's insolent reply reveals the bitterness of the struggle between his kingdom and God's kingdom: "Doth Job fear God for nought?" Then he suggests why Job served God: "Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath," he challenges, "and he will curse thee to thy face."

God accepted Satan's challenge. According to Job 1:12 the Lord said, "Behold, all that he hath is in thy power; only upon himself put not forth thine hand." The calamities that followed leave us appalled. Job lost his earthly wealth including his most prized possession—his children—in a series of catastrophes that would be enough to discourage any

man. But notice Job's attitude: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Job *knew* that all he had came from God; he *thought* he knew that the Lord had taken it away. He reasoned, no doubt, that this was God's prerogative; hence he was resigned to his loss. What Job did not realize, or perhaps had forgotten, was that he was a participant in the long-standing controversy between God and Satan. Having placed himself unreservedly in God's hands, he could expect either good or ill, depending upon which might better serve God's interests in the conflict against evil.

## Another Council

Some time after Job suffered these calamities there was another council. Once again the Lord asked Satan for a report on this earth, especially on His servant Job. Satan replied sarcastically, "Skin for skin, yea, all that a man hath will he give for his life." From the conversation that followed, it is apparent that Satan felt Job had

not been subjected to a test of sufficient severity. He asked to be permitted to put Job's life in jeopardy. This the Lord permitted Satan to do, but would not allow him to take his life. The text says that Satan smote Job "with sore boils from the sole of his foot unto his crown" (Job 2:7).

So hopeless was Job's malady that his wife at last cried out in desperation, "Curse God, and die." We stand amazed at Job's answer: "What? shall we receive good at the hand of God, and shall we not receive evil?" Job could not understand the reason for his affliction, but he was willing to give God the benefit of the doubt. No wonder the Inspired Record says that in spite of his seemingly hopeless condition Job did not charge God foolishly. Here was a man who God knew would not let Him down. Would we have proved faithful under similar circumstances?

As the story unfolds, three friends come to "comfort" Job. They are so astonished at what they see that they just sit and stare in unbelief. Except for the last five chapters, the remainder of the book is a dialog between Job and his friends.

Job begins in deep discouragement: "Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived" (Job 3:3). In other words, "Why was I born?"

When Job is through with his lament, his friend Eliphaz rebukes him with these words, "Behold thou hast instructed many, and thou hast strengthened the weak hands. Thy words have upholden him that was falling, and thou hast strengthened the feeble knees. But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled." What Eliphaz says seems to boil down to this: "Job, you just can't take it." Easy words, these are, for someone enjoying good health!

### Suffering for Sin

In his reply Job declares that his afflictions are unusually severe or he would not complain, and he asks his friends what they think is the cause of his suffering. Bildad, another friend, kindly but unmistakably informs Job that God does not afflict a righteous man, nor does He bless an evil man. The implication is clear: Job is suffering because he has sinned.

When his turn comes to reply Job admits that he is a sinner, but maintains that he has not been willfully wicked. His admission and defense seem to be summed up in these words: "I know it is so of a truth: but how should man be just with God?" (Job 9:2). And in the next  
(Continued on page 11)

## A Letter From Our President

Dear Fellow Believers:

Seventh-day Adventists have many campaigns. Some people think we have too many. To some, campaigns seem an activity apart from worship, even an interference with it. To them, the desirable thing would be to keep all references to campaigns entirely out of the Sabbath morning church service.

Have you ever pictured what it would be like to attend weekly church services, hearing nothing but the sermon, doing nothing but quietly sitting in your pew, and after the discourse departing for home to do the same a week hence? Church attendance would soon become empty, dreary, boring. This does not happen in Seventh-day Adventist churches. It should not. There is much for each member to do in serving and in giving. When we united with the church we identified ourselves with a people that recognize their divinely assigned and urgent task and the wide extent of the field of labor.

"Why do you give the Adventists so much more space in your paper than the rest of us?" a member of another religious group complained to an editor in Brazil. The reply was "Seventh-day Adventists have something to report."

We may be sure that someone down in Brazil is stirring up our people to a recognition of their opportunities and responsibilities as church members. It is evident, too, that their church attendance is not empty, or boring.

The apostle Peter wrote to members of the apostolic church, "I stir up your pure minds by way of remembrance." Even pure minds need stirring up lest they forget and become remiss in their obligations as church members.

It is said that one great contributing factor to America's high standard of living is advertising. We meet it on every hand. There are things to buy and opportunities to invest money. People respond to advertisements, and business prospers. If all advertising were suddenly to cease, we can imagine what would happen to business. We are so constructed that we must not only be informed of opportunities and obligations but we must also be urged to act.

A couple whom we know well, attended a Sabbath service not long ago on Investment Day. They planned to give nothing, because they had made no Investment plans. The short Investment program was interesting and inspiring. The leader's presentation was good advertising, and this couple gave \$10 though they had not planned to do so. They left the service feeling good that they had been led to give.

Yes, we need reminding and some urging.

One of our great campaigns of the year is now underway—Ingathering. It is being mentioned in all our churches on Sabbaths, and we are encouraged to participate. Our minds are being stirred up. It is good that they are, for from Ingathering funds alone, more than \$7 million comes in annually for our world program. That is an impressive sum. There is nothing boring or empty about this phase of our worship as we look out over the world and think what dedicated serving and consecrated giving accomplish for the work of God.

Having said this, we add that announcements and promotion on Sabbaths should ever be dignified, restrained, and kept well within bounds, consistent with the spirit of true Sabbath worship.

*R. P. Figueira*

President, General Conference

EARLY Christianity was Christianity at its best—pure in doctrines, dynamic in power, mighty in works. And it was a people's movement, a laymen's movement.

The group that Jesus gathered around Him as His closest associates were a colorful display of uneducated men from the common walks of life. They were laymen. The 70 whom He called and instructed, authorized and empowered, and finally sent forth to preach (Luke 10) were laymen; their preaching was lay preaching. Yet they "filled Jerusalem with" their "doctrine" (Acts 5); and their preaching, so upsetting to the priestly intelligentsia of the day, was lay preaching.

The believers who were "scattered abroad" and "went every where preaching the word" (Acts 8) were laymen. A couple of itinerant lay preachers, one of them an artisan by profession, were accused of having "turned the world upside down" with their preaching (Acts 17). All were laymen. They talked the layman's language; their preaching was lay preaching.

Thus the New Testament's concept of preaching is primarily and essentially that of lay preaching. The royal prerogatives of ministering the Word as equal partners of a priesthood that embraces *all* believers and knows no distinction, accepts no discrimination, are bestowed upon all who take Jesus of Nazareth for their Lord and Master. "Be not ye called Rabbi: . . . all ye are brethren" (Matt. 23:8). "Ye are . . . a royal priesthood" (1 Peter 2:9).

The divine mandate "Go and preach" is their credentials; the Holy Spirit, the power of their authority. Such was the devotion of these early lay preachers, such their zeal, and so effective their preaching, that the name of Jesus Christ was proclaimed throughout the then-known world in the course of 30 short years.

### **Decline of Lay Preaching**

The twilight of indifference and the gross darkness of outright apostasy that followed during the succeeding centuries were natural consequences of man's departure from "the faith which was once delivered unto the saints" and from divinely given methods of earnestly contending for it. Men of arrogant thinking arose and, "speaking perverse things," gradually succeeded in establishing themselves as lords over their brethren with sole rights to speak for God. The darkest chapters of human history were written by the self-elevated clergy and ecclesiastical powers of those centuries

\* When this article was written the author was associate secretary of the General Conference Home Missionary Department.

# Lay

# Preaching-

By E. W. Pedersen

Secretary, Northern European Division \*

when the laymen were thrust into oblivion, robbed of their spiritual rights and duties, and denied their sacred obligations as ministers of the "royal priesthood." Lay preaching became a crime punishable with death, and Christendom became submerged in corruption, wickedness, and blood.

But the Lord's eternal purpose cannot be changed by sinful man. God's mill may grind slowly, but it grinds exceedingly fine. The day dawned when the gospel light once more was to shine forth in its original splendor and glory, and laymen again were to share in proclaiming the name of Jesus to the ends of the earth.

The renaissance of pure Christianity in the nineteenth century, to which we today are the responsible heirs, was predominantly a laymen's movement. The pioneers of the Advent message were mostly ordinary lay folk—the type God could use for His purpose. Though there were notable exceptions, "the message was, to a great extent, preached by laymen."—*The Great Controversy*, p. 380. Theirs became a vision of world conquest. Through a restored priesthood of all believers, enthusiastic with apostolic devotion and fervor, it was to be accomplished.

"Every soul whom Christ has rescued is called to work in His name for the saving of the lost."—*Christian Service*, p. 10.

Who is called to be a lay preacher? While in the broadest sense every one who professes the truth should be a living preacher, in terms of our departmental definition, lay preaching is a special field of missionary service that requires "opportunities and gifts." At the same time, experience has convincingly demonstrated that the gift of lay preaching is much more liberally bestowed than is usually realized. With many people it merely needs to be discovered, encouraged, and developed. Revelation points to the fact that God has a mighty, still-unused potential for lay preaching in His church today.

"I have been given a representa-

tion of the preaching of the word of truth with clearness and power."—*Medical Ministry*, p. 305.

"There are men who will be taken from the plow, from the vineyard, from various other branches of work, and sent forth by the Lord to give this message to the world."—*Testimonies*, vol. 7, pp. 270, 271.

This means lay preaching!

And when is this vision to be translated into living reality? As we near the close of this earth's history. This means now!

In some division fields we have lay preachers by the thousands winning thousands of precious souls every year. Why do we not have them everywhere, and in numbers commensurate with our membership? Is it that our laymen of the Western world are less gifted or have fewer opportunities for lay preaching than have our lay brethren elsewhere? Is God not able to do through our laity of North America and Europe what He can do, and does, through our laity of Inter-America, South America, Africa, Asia, and Australia? Have we here less love for God and man, or are we too preoccupied with our own petty business at the expense of the Father's business?

Maybe it is just a matter of a clearer vision, of adequate encouragement and proper help. Maybe we still have too many otherwise good men who suffer from overcautiousness. At least this was true some 60 years ago and was condemned in this forthright counsel:

"Neither Conference officer nor minister has a call from God to indulge distrust of God's power to use every individual who is considered a worthy member of the church. This cautiousness, so-called, is retarding almost every line of the Lord's work. . . . O for less of this unsanctified, distrustful caution. . . . If ministers and men in positions of authority will get out of the way, and let the Holy Spirit move upon the minds of the lay brethren, God will direct them what to do for the honor of His name. Let men have freedom to carry out that which





## *a Challenge to Each Member of the Remnant Church*

man's mouth? . . . have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say" (Ex. 4:10-12).

### **The Public Lay Effort**

When a public evangelistic lay effort is contemplated, close cooperation will exist between the lay preacher(s), the pastor, the home missionary council, and the church missionary leader. No lay preacher will want to go it alone, unless he is living in a place where he has no one to turn to for help and assistance. He will want to have others associated with him. Indeed, he will be eager to have the whole church with him and behind him. Everything will be well planned and the necessary arrangements made for a successful campaign. But he will keep to simplicity, especially if he is a beginner.

The importance of public lay preaching has again been emphasized by the General Conference. At the Autumn Council of 1961 an action was passed recommending that laymen of ability be selected for training as lay preachers and encouraged to conduct small public efforts in unentered towns, counties, and provinces, using tents, halls, schools, and church buildings, and meetings in the open air; also in areas where the work is already established, using our own church buildings and other suitable meeting places. The year just closed was designated as Lay Preaching Year by the General Conference Home Missionary Department.

"There are, in the divine providence, particular periods when we must arise in response to the call of God and make use of our means, our time, our intellect, our whole being, body, soul, and spirit, in fulfilling His requirements. The present is such a time as this. The interests of God's cause are at stake."—*Testimonies*, vol. 6, p. 469.

Adventist laymen! This is your golden opportunity. "Stir up the gift of God, which is in thee" for lay preaching. Rise to the occasion, to the privilege of service, to the joy of soul winning. Accept the challenge of lay preaching!

the Holy Spirit indicates. Do not put the shackles upon humble men whom God would use."—Ellen G. White, *Review and Herald*, July 9, 1895.

This stern admonition is only for those who need it. What we all need is a new and larger vision of the tremendous challenge of greater lay preaching.

### **What It Takes to Become a Lay Preacher**

Briefly and generally speaking, the same basic spiritual, mental, and technical qualifications are required for lay preaching as for other forms of Bible evangelism, plus the gift of public speaking. This gift, however, is not nearly so rare as many may be inclined to think. Some of the world's greatest orators began with more ambition and grit than talent, and became masters of the art by practice and perseverance. But God is not looking for orators. He is looking for humble followers of Christ who will let Him touch their lips with live coals from off the heavenly altar.

Lay preachers, like ministers, do not come ready made and perfect; they are made by God and man through the process of training and development.

The good church pastor is a talent-spotter and a trainer of lay preachers. For his material he is likely to take people who already know how to give a good Bible study, and how to conduct a cottage meeting intelligently, convincingly, and fruitfully. He realizes that "the right culture and use of the power of speech has to do with every line of Christian work" and that especially the lay preacher "should seek for perfection in speech."—*Christ's Object Lessons*, p. 336. But he also appreciates that perfection is a relative term. And so he will teach public speaking to meet the need and requirement of the lay preacher.

Encouraging for all laymen whom God is calling to preach the message at this time is the experience of Moses of old. For 40 years he had been doing a layman's job when the Lord's "Come now therefore, and I will send thee" fell upon his ears. His argument against the assignment, "I am not eloquent: . . . I am slow of speech, and of a slow tongue," was waved aside as a poor excuse, and he was promptly reminded of something that all would-be and all would-not-be lay preachers should bear in mind. Replied the Lord: "Who hath made

## From Aliens to Sons

(Continued from page 1)

(2) Bible study—"So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). Some have a tendency, in moments of discouragement, to absent themselves from church services. This they do to their spiritual loss, for where the Word of God is read, faith is fed. (3) Exercise also strengthens faith. "But can you not see, you quibbler, that faith divorced from deeds is barren?" (James 2:20, N.E.B.).\*

It is through faith in Christ that man accepts the righteous character of Christ, freely bestowed. This dispensation of grace infuses the whole man with new life. Christ becomes in man an element of life. Man's response to this new Presence assumes whatever form Heaven requires. As the convert progresses toward perfection, his expressions, whether physical, mental, or spiritual, increasingly assume the divine mold. Thus it is that by faith in Christ, aliens become sons, and man receives status with God.

A man in a large Eastern city was faced with financial ruin unless he could obtain a loan. Knowing his position to be too risky, no bank would honor his request. In his extremity he remembered a friend of sound financial standing in the community. In desperation he sought him out and poured out his story in a torrent of words. "I will stand for you," his friend assured him. And he did, thus saving him from ruin.

And so it is with us. We are without merit before God, of ourselves. Our performances in whatever area of church activity add nothing to our standing with God. Financial contributions or solicitation avail nothing in our search for merit with Christ; nor does abstemiousness in diet. All of these virtues are taught in the Scriptures. They are vital in their place. But to obtain sonship for us is not their function. Becoming a son of God requires none of these things! We become sons of God through faith in Christ—*alone!*

"Nothing in my hand I bring,  
Simply to Thy cross I cling."

It is man's refusal to believe in his own *nothingness* that hinders his spiritual development. It is Satan's studied purpose to benumb our sensitivity to our own true condition. Dear reader, we are helpless to save ourselves. The twin evil is to assume that by some righteous activity we gain God's favor. This is gross error. The blood of Jesus Christ alone is legal

tender at the throne of grace. We are saved from sin by what He did, not by what we do or leave undone. Man, stripped of his pride, is eligible for sonship, for he knows his utter helplessness. Through childlike trust and simple faith in Christ's righteousness bestowed, the sinner becomes a saint and the alien a son.

(To be continued)



### Shari's Prayer

By Elizabeth Spalding McFadden

Shari was a very lonely little girl. As she pulled off her clothes and slipped into the pretty crinkly pajamas that mother had made for her just before she had come to India to go to school, she brushed the tears from her eyes. She remembered how mother had folded these very pajamas so neatly when they were packing the little tin trunk with Shari's name printed on the side of it.

"You can wear these the first night after you get to the school, dear," mother had told her.

Mother—how Shari did miss her! She choked back a sob as she knelt to pray, then crawled into bed quickly and pulled the covers up around her face so her roommates couldn't see her cry.

Shari and her sister Connie, with their two older brothers, had been very happy when mother and daddy had told them they were going to ride on a big boat away across the ocean to Pakistan, where they would all be missionaries. Mother had said that they could help teach the little boys and girls in Pakistan about Jesus. Shari could hardly wait!

She had loved the ride on the big boat. There were swings that the first mate had put up on deck for the children to play on, and she even liked the lessons that mommy and daddy had taught them in the mornings while the boat chugged along across the Atlantic. After all, they wanted to be ready for the church school teacher, who was flying over to Pakistan to teach them.

But to the whole family's disappointment, the teacher had not been able to come as soon as she had planned, and so Shari and her sister and brothers had had to come away up here in the mountains of India to the school for missionaries' children.

HARRY BAERG, ARTIST

All of a sudden Shari began to slide! She had stepped too near the edge of the trail, and was sliding, sliding—down, down! She grabbed for the twigs and the leaves as she slid, but nothing would hold.

"Don't worry, dears," mother had said when she kissed them good-by, "our teacher will be here soon, and then we will send for you."

Shari did wish the teacher would hurry up! It had been nearly a month since her own mother had tucked her in bed and her own daddy had held her on his knee for worship. And it would be another month before her parents would be able to come to the school on hill-leave. Did Jesus really care that she was so lonesome?

She turned her face into her pillow and whispered, "Dear Jesus, I do want to be a missionary for You, so help me to be brave. And help me to know that You do care for me when mommy and daddy can't be here to do it."

She heard a soft step at her door. Linda and Carol, her roommates, were sitting up in bed, and Loretta, the fourth roommate, said, "Here comes Miss Hawes." Shari only snuggled deeper under the covers. When Miss Hawes came to her bed to kiss her good night, she lingered a few moments, and brushed Shari's hair back from her forehead, kissing her twice. She seemed to know that Shari was homesick, and she hugged her tightly. Then she was gone, whispering as she floated out of the darkened room, "Good night, little darlings. God bless you."

Shari felt much better then. Miss Hawes was sweet. Shari thought she was almost as sweet as mother, but not quite!

The next morning was Sunday. Shari was up bright and early, for this was the day for the grade-school hike!

"Do you have your water jug filled, Susan?" Shari asked her best friend.

"Yes, Shari. Do you think we'll need our cameras?"

"Oh, yes! I'm glad you thought of that, Susan! I'll run and get mine right now," and Shari dashed back into the dormitory, followed by Susan.

Finally they were on their way. Such a beautiful day for a hike! It was late in March, and the trees were beginning to



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



turn green already, but on the shady side of the mountain the children found patches of snow still clinging to the ground. Shari was so excited! She had not seen snow for nearly a year, and it made her think of the fun she and the other children had enjoyed in Michigan before they came to the mission field.

"Wait for me, Susan," called Shari to her friend, who was far up the trail ahead of her. Shari wasn't used to climbing mountains, and she found it hard to keep up with the other children, who seemed to take to the hills like little mountain goats. Catching up with Susan, Shari began to tell her of the beautiful lake where she had lived in Michigan, and how much fun they had had there in the summertime.

"There aren't any mountains to climb there, so I never——"

All of a sudden Shari began to slide! She had stepped too near the edge of the trail, and was sliding, sliding—down, down! She grabbed for the twigs and the leaves as she slid, but nothing would hold. Ahead of her she could see the edge of a big rock, but nothing beyond. It looked as if from there one would drop right down to the bottom of the mountain. Shari was frightened!

Susan had seen her slip and had tried to catch her, but it had all happened so fast! Susan was yelling, "Help! Somebody help us! Shari has fallen over the cliff!"

The other children and Miss Hawes came running. They could see Shari about ten feet below, still sliding slowly, but unable to stop. Then Shari remembered that Jesus could help her, so she began to pray right there on the mountainside, "Dear Jesus, please stop me from falling! I don't want to go over that big rock!"

Suddenly, it seemed to Shari that something took firm hold of her! She was not sliding any more. Jesus had sent an angel to catch her, and Shari was so thankful! There still was not one thing to hang onto, and there seemed to be no logical reason why Shari had stopped sliding just a few feet from the edge of the drop-off.

Looking above, she could see her brother David coming cautiously down to meet her. He was hanging onto another boy's hand, and the other boy was holding the hand of Alan, Shari's older brother. Alan was firmly anchored around a tree at the top. Finally, by clinging to the boys, Shari succeeded in crawling back up through all the dirt and leaves.

When she was safely in Miss Hawes's arms she realized how very scared she had been and began to tremble a little. Then she looked up into the smiling face of Miss Hawes and said, "I guess Jesus must be out here in India with me, because I asked Him to keep me from falling over that rock, and He did it—right the minute I asked Him!"

"Yes, dear," answered Miss Hawes. "I'm so glad you thought to pray. I was praying too, for you were getting awfully close to that drop-off. Jesus is so good to answer our prayers!"

Shari was not lonesome any more. She felt all warm and happy inside, and when she got back to the school she sat down and wrote mommy a letter all about it. And that's how mommy could write this story!

# *The Art of Living.....* **when you're young**



## **Are You Alive but Not Really Living?**

*by Miriam Hood*

**H**AVE you ever felt while attending a party that everyone in the room was having fun, had friends, felt a part of the crowd—except you? Perhaps the feeling of being "alone in a crowd" sweeps over you with disheartening frequency.

"Everybody else reaches his goal so effortlessly, while I work and work, and seem forever doomed to disappointment. It isn't fair!" If you've never had that feeling, then you're probably part of a fortunate minority.

"My parents never *will* understand me! We can't communicate on *any* subject, so why try? They're hopelessly behind the times and won't make any effort to see that the world has changed!" Rare indeed is the young person who doesn't feel like this once in a while. How about you?

"How can I believe the doctrines the Adventist Church has taught me since I was a child? There are so many churches, so many different beliefs. Sometimes I feel all mixed up!" This problem confronts nearly all sincere, thinking young people at one time or another. They'd perhaps like to escape from some of the restrictions of religion if this could be done with spiritual safety.

"So many magazine articles tell you that a high moral standard isn't necessary in today's world. In fact, they tell you you're hopelessly 'square' if you give purity more than a passing thought. I wonder . . ." This is a very real and disturbing problem for someone who's young today.

These are just a few drops from the ocean of questions, feelings, attitudes, and conflicting sets of values that Christian young people encounter by the mere fact of being alive. But to be alive is one thing, to really *live* is another.

### *An Exciting Adventure*

Living is an art—an exciting adventure. Perhaps you will say that it is no art at all to be alive—we come into the world through no choice of our own, we breathe, our hearts beat, all our involuntary muscles work of their own accord. If we are so fortunate as to be *normal*, we walk at the appropriate time, we talk, we learn. But notice that I used the participle "living" to describe life as an art form, not the infinitive "to be alive." Between the two there is a universe of difference.

To be "alive" in the physical sense

implies a level of animal existence broken only by occasional forays into the mental realm; but "living"—*that* is the great adventure to which every person is entitled. It has little to do with superior intellectual capacity, less to do with materialism, and *all* to do with the incomparable, all-important *spirit* of the human being.

The art of living, then, must be mastered if one is to realize all the potential of this most challenging of all adventures. During early ages, when man led a largely pastoral existence, down through medieval times, when there were few concepts of the rights of an individual, the struggle for physical existence alone was all-encompassing.

But your problems and mine are different. Freed from the grinding, soul-destroying toil of other ages, we look around us and see the universe. What is my relation to myself? we ask. Why can't I fight my way out of this drab cocoon of insecurity, self-consciousness, and timidity, and free the dazzling butterfly of personality that I am confident is there? What is forever holding me back?

If self-consciousness were the only problem, we might suggest quick and easy solutions. But there are inter-relationships with parents, teachers, friends—sometimes one feels pulled and twisted out of shape by all the forces pressing on him, particularly if the superimposed goals of others for him differ from his own goals.

Is it possible, then, to study the art of living so that one may arrive at conclusions that are sound and applicable to every situation? I think it is. Can a Christian young person, admittedly faced by problems enormously complex, see workable relationships between his Christian ideals and constant pressures to compromise his design for living? I think he can.

In this column, we plan to talk about many facets of young, vital Christian living; not on an "Is it right?" or "Is it wrong?" basis, but on a deeper, wider level. I hope that we will get to know ourselves better, perhaps establish a new "mountain-top" perspective, and broaden presently narrow horizons of thought. Perhaps we will gradually begin to think in satisfying, exciting new dimensions. So then, come with me as we discuss each week some interesting aspect of the art of living—abundant living!



## A New Year

*By Marye McCord*

If someone should offer us twelve priceless, beautiful gems, how excited we would be!

That's exactly what's being offered us this morning as we begin a bright new year—

Twelve beautiful, sparkling new gems, our very own to do with as we choose.

One person will take the gems, polish and admire them, then bury them in the dusty earth where no one will be able to see and enjoy their sparkling beauty.

But another will polish them to a high gloss, and admire them and think what a joy they could be to the world.

He will use these beautiful gems to benefit the earth and its inhabitants.

Which one will we emulate as we begin the brand-new year, with twelve sparkling new months, the Lord is offering us?

Will we take them and use them wisely to help enlighten the world and further the cause of God?

Or will we be like the man who polishes and admires his gems from time to time and then buries them deeply in the earth, where no one can enjoy the sparkling gleams of light they send forth?

## Vestured White

*By Kathryn Barnett Cash*

The world is white today;  
Each twig is weighted low.  
The waste of sin is hidden by  
A cloak of pure-white snow.

Heart of mine, accept today  
The proffered robe—like snow  
On boughs. That soul receives  
Who's willing to bend low.

## Young Year

*By Inez Storie Carr*

O little Year, do be careful how you walk;  
Nations are angry and "the time" has come.  
O little Year, do be careful how you talk;  
Crime is rising to an awful sum.

O little Year, do be careful always to pray;  
God's hand will keep you from a fall.  
O little Year, do be careful always to stay  
Within the circle of His call.

## The Storm

*By George H. Jeys*

The forest bent before the storm  
Which strained and ravished every tree.  
The faulty, dead twigs fell away;  
The howling wind tossed these with glee.

But mostly, all the trees returned  
To their fair grace, the wind once past;  
'Twas only rotten-hearted ones  
That crashed and fell before the blast!

## A Winter Day

*By Eugene Rowell*

Loud-voiced and harsh the winter tempests blow.  
The treasury of snow  
Pays with its frozen coinages the debt  
Shrewd years will not forget.  
Trees moan by the ice-torn riverside,  
Their bare arms crucified  
Upon the blast  
That has its bitter way.  
But for all these, glad spring will follow fast  
This winter day.

So in the seasons of our soul's distress,  
Grieving, and loneliness,  
Across the desolation of the heart is heard  
Faith's far-borne word,  
"Yet a little while and out of gloom  
Bright Sharon's rose will bloom,  
Nor dim, nor fall.  
True happiness will stay,  
And Heaven's own spring will change to glory all  
Earth's winter day."

## Why Trials Come

(Continued from page 5)

chapter, verse 7: "Thou knowest that I am not wicked."

Job's third friend, Zophar, now takes up the theme, already expressed by the other two friends, that suffering is the direct result of sins committed. With seeming condescension he assures Job that his affliction is less than what he deserves: "Know therefore that God exacteth of thee less than thine iniquity deserveth" (Job 11:6).

One thing Job's comforters overlook—in trying to justify God, they make Him unjust. They do not discern in Job's affliction the workings and counterworkings of the struggle between God and Satan.

In his reply to his friends Job hits the nub of the argument when he says, "Will ye speak wickedly for God? and talk deceitfully for him?" (Job 13:7). He cannot understand why he is afflicted, but he is sure that God is not punishing him for willful wickedness, as his friends allege.

Then follows one of those heroic passages so characteristic of the noble sufferer: "Though he slay me, yet will I trust in him." How could Job say this when to all appearances God had become his enemy? Because Job could say, "I know whom I have believed." He knew by personal experience that God is a God of love and justice, and he was prepared to trust Him even if He slew him.

The arguments continue—Eliphaz reproving Job for not admitting that God is punishing him for wickedness; Job answering that if his friends were in his predicament they would talk differently; Bildad assuring Job that because he won't repent of his wickedness, his only hope is death; Job replying that his hope is not death but the resurrection; Zophar informing Job that even in the future life the wicked will not escape the wrath of God; Job maintaining that his suffering is not necessarily a sign of divine wrath, because the wicked many times seem to prosper. Job's "miserable comforters" repeat their same old arguments in the succeeding chapters.

Finally, in desperation Job expresses the longing to appear personally before God and present his case. "Oh that I knew where I might find him! that I might come even to his seat! I would order my cause before him, and fill my mouth with arguments" (Job 23:3, 4). Knowing God as he does, he feels assured that God will not take advantage of him, but rather will impart strength to him to make his defense. Then, in spite of

## The Edge of Night

By Harry Silbaugh

Through purple portals of evening  
Comes night with its deepening folds,  
Revealing the glory of heavens  
And the promise eternity holds.

And, oh, for the joy of morning  
When night's last shadow is spent,  
When earth returns to its beauty  
In the light that Heaven has sent.

the fact that he cannot seem to find God anywhere, he once again rises to sublime heights: "But he knoweth the way that I take: when he hath tried me, I shall come forth as gold" (Job 23:10).

### The Friends Leave

The arguments that follow further reveal that neither Job nor his friends have the real answer to the problem of suffering. Finally a younger man who has been listening to the discussion rises in righteous indignation and accuses Job and his three friends of trying to probe into the inscrutable purposes of God. His lengthy contribution to the argument seems to be

summed up in Job 33:13 where he declares, "He [that is, God] giveth not account of any of his matters." Having had their say, Job's friends make their departure.

At this point, when even Job's well-meaning friends have left him, God enters the picture and grants him the desired audience. In a series of about 80 questions He shows Job how little he knows. Halfway through, Job is constrained to admit: "Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth. Once have I spoken; but I will not answer: yea, twice; but I will proceed no further" (Job 40:4, 5). The power and majesty of God completely overwhelm Job's questionings, and though he is not told the why's and wherefore's of his suffering, he is completely satisfied, and God in His good time turns his captivity and restores him to favor.

Though the veil was not drawn aside for Job so that he might understand that he was a test case in the great controversy between truth and error, he was satisfied. We, the readers of the book that bears his name, are shown the real reason for his suffering. This should be an encouragement for us to trust in God in times of trial. Perhaps God is making a test case of us.

## The Wayside Pulpit

"Verily . . . They have their reward"  
(Matt. 6:2).



Five full pages in a leading news weekly recently were devoted to an article labeled "The New Society." Describing the bejeweled coming-out party held at Britain's Blenheim Palace for an American debutante, the writer contrasted it with similar parties of the old school of socialites in which eligibility depended on membership in the "right" families. It seems new categories of social worth are lengthening the register of the socially elite to include, as one hostess put it, "the very rich, the very aristocratic, the very talented, or the very famous." These all mingle in camaraderie with another rising category, "the very powerful." One of the status symbols of this group was brahly expressed as "a sure sense of fashion." Presumably this would rate with a Congressional award for achievement.

The mentors of this "new society" apparently rule out the worthy people of the workaday world as unqualified to enter their charmed circle—the farmers who feed them, the skilled technicians who provide their common utilities, the dedicated instructors who teach their children, the municipal servants who police their streets and guard their safety, the doctors and nurses who often are the only arbiters of their well-being. But the Bible declares that there comes to all men a leveling-off time in death and the judgment (Hebrews 9:27). In view of that judgment the counsel of God to Jeremiah is pertinent, "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness in the earth: for in these things I delight, saith the Lord" (Jer. 9:23, 24). Glitter or God—ours is the choice.

H. M. TIPPETT



Between Us Parents—1

## Teen-agers and Cars

*What shall we say when Junior protests, "But all the other fellows have cars"?*

By Gordon M. MacLafferty

WHEN I was a boy on the farm, the most fascinating piece of machinery we owned was our old model-T Ford. Remember?—there was no gear shift lever, just three foot pedals. Before I could reach those pedals I had absorbed all the information I could as to what made a "tin lizzy" tick.

Before long I was permitted to back the car out of the shed. My first practice in driving was around the barnyard. Then down to the iron gate. And what a thrill it was when I could try the winding roads out through the sagebrush!

Finally, our parents suggested that my sister and I drive the 16 miles to town and do the family shopping. Mother did not drive, and father was too busy with the haying.

Such a responsibility was a real tonic. We were being trusted. We were a part of the team.

I drove the first four miles, most of the distance over a narrow ditch-bank road. The large irrigation canal was on one side, and for much of the way the river was on the other. In only a few places was it wide enough for cars to pass. The road was a series of gravel mounds left pretty much as the steam shovel had dropped them, producing a roller-coaster effect. But we were cautious. I prided myself on being able to handle the car in tight places, or to get out of a mud puddle.

But when we reached the county road my sister took over, as she was old enough to have a license and I was not accustomed to faster driving.

Considering the roads we had, the old model-T would go plenty fast. But

the only governor was the case of eggs in the back. They must be transported safely to the general store to be traded for groceries and hardware.

The idea that a car was something to be used as a toy never entered our minds. We used it for business or to go to Sabbath school, and had fun doing it. We were given credit for a certain amount of maturity, and we thrived on it.

But today too many young people

drive without a sense of responsibility. They have transportation, but to where? They have toys worth from several hundred to two or three thousand dollars. They have little practical use for them, so they devise uses that cannot always be condoned.

While I was still in the academy we got a model-T of 1919 vintage, with a 1924 motor. I added a gadget to the intake manifold to give it better gas mileage. At least I could boast about the good engine.

When summer came, an aunt and uncle wanted me to drive them to the coast for a vacation, and they would pay for the gas. That was a real thrill. They showed confidence in my driving, and I determined to live up to their expectations. I had a wonderful time exploring new territory—and getting 30 miles to the gallon.

### Principles Still Good

Times are different now from the days of the model-T. But we do not have to accept everything that is fashionable. The same principles my parents used with us should be good today.

Our children have been kept so busy with school, work at home and away from home, hobbies, music, family fun, and religious exercises, that the days are not long enough for them. We actually had to urge both of them to learn to drive.

When our son needed a car in his colporteur work in south Texas, we could not afford to buy one. So we allowed him to take the family car, and I rented an old car to use for the few miles I had to travel to and from



### A Mother's Prayer

By Cassie Rettig

As I chisel and mold  
At my work each day,  
I feel that I'm working  
With heavenly clay.

Dear Lord, when I fail  
And Thine image I mar,  
Please heal and erase  
Each trace of the scar.

May the bubble and laugh  
Stay in each little life,  
As he learns how to live  
In this world full of strife.

work. When he got home I found that he had taken better care of the car than I had.

The next summer we managed to get him a "jalopy" for his literature work. In the fall he drove it up to Union College, where it stayed practically stationary until he sold it. He had the added *blessing* of lacking money for gas.

Shortly before graduation, and his wedding, he was able to get a better used car with money he saved working in the print shop in Hawaii while attending the academy. The money had been invested for safekeeping for this special time.

Of course, he had to pay a very high rate of insurance because so many other fellows his age had cars without purpose.

In most cases we do our boys a great disservice when we allow them to have cars while they are attending school. It has been well established that cars and studies do not mix well. It is better to tolerate considerable inconvenience in transportation rather than have a car that may hinder rather than help.

"But all the other fellows have cars," is the plea. The answer is: "Not all the other fellows do have cars. If most of your friends have cars, you may have joined the wrong club. And don't tell me you can't get a good girl if you don't have a car. The girl that insists on her escort's having a car is not the right girl. A friendship should be based on something more stationary."

If your teen-ager does not need a car, you will be able to help him over



EDDIE HOFF

Times are different now from the days of the model-T.

some of the naturally rough spots with greater ease. It would not be wise to go into a bargaining session with him on the subject. He may promise to meet certain requirements if he can have a car. But you should

not have to buy his loyalty and obedience.

If you have money on hand to buy an extra car, how good it would be to buy a jeep for a missionary. Some of them are still using bicycles.

## Father's Voice in Prayer

EVA LUOMA



In the silence that falls on my spirit  
When the clamor of life loudest seems,  
Comes a voice that floats in tremendous notes  
Far over my sea of dreams.  
I remember the family altar,  
And my father kneeling there:  
And the old tones thrill with the memory still,  
Of my father's voice in prayer.

I can see the glance of approval  
As my part in the reading I took;  
I remember the grace of my mother's face,  
And the tenderness of her look;  
And I know that a gracious memory  
Casts its light on that face so fair,  
As her cheek, flushed faint—O mother, my saint!  
At my father's voice in prayer.

Neath the stress of that marvelous pleading  
All childish dissensions fled.  
Each rebellious will sank conquered and still  
In a passion of love and pride.  
Ah, the years have held dear voices,  
And melodies tender and rare,  
But tenderest seems the voice of my dreams—  
My father's voice in prayer.

—Author Unknown



The Story of Church Organization—1

## Eventful Days in Our Early History

For some time now, readers of the REVIEW have been asking us regarding the history and significance of the organization of the Seventh-day Adventist Church, about a hundred years ago. Some notice has already been taken by the REVIEW of one of the main steps in our church organization, which occurred in Michigan in 1861. The questions that come to us currently might be summed up thus: "Was the organizing of the church a major step in our history? Inasmuch as the process of organizing seemed to be in steps, what is the key date we should take in regard to organization? Just how did organization come about?"

Let us begin with the last question. We assure those of our readers who strangely feel that history is something dry, that the story of the organizing of the Advent Movement is both interesting and revealing. We must begin the story with 1844, which, let us never forget, is the great date for Seventh-day Adventists always to remember and memorialize. It was in that year that the Advent Movement truly began, according to prophecy. All other dates along the way are pale by comparison; certainly they have no prophetic import.

As most of our readers know, or surely ought to know, this Advent Movement was begun by God at the close of the 2300-day prophecy (see Daniel 8:14). The spiritual soil from which it sprang was the worldwide awakening to a study of the Bible prophecies dealing with the Second Advent and the end of the world. This awakening was known in America as the Millerite movement, from William Miller, who was the leader of it. The preaching of Miller and his associate ministers created a religious movement generally estimated to have been between 50,000 and 100,000 people. These represented members of virtually all the Protestant bodies. Indeed, the preaching was done by ministers who held credentials from a wide range of religious bodies.

### A Fatal Mistake

The prophecies pointing to the near Second Advent were clear, but involved in the prophetic preaching was one grave mistake—those who preached were finite and had not come into full possession of all the truth. They interpreted the word "sanctuary" to mean this earth, and the cleansing of it to mean its destruction by fire. Hence, if the sanctuary was to be cleansed at the end of 2300 days, the world would end in 1844, and Christ would come.

At first the various churches seemed happy to have Millerite ministers preach in their assemblies. Such preaching often produced great spiritual revival. But in most churches it was not long before an antipathy toward the Millerite preaching began to take shape. Those who had accepted the thrilling hope of the Advent felt themselves "suffocated," as one of them expressed it, by the heavy, formal atmosphere of their churches. But when they sought to give vivid expression to their Advent hope, they created division. The result was that they increasingly withdrew, or were even cast

out of their churches. This led various Millerite preachers to begin to describe the churches as "Babylon" and to call on their followers to "come out." They understood that the message of the first angel of Revelation 14 typified their work in preaching "the hour" of God's judgment had come. Now the attitude of the churches toward them led them to conclude that they should also preach the second angel's message.

This coming out of Babylon was vigorously under way by the autumn of 1844. It was on October 22 of that year that the Millerites finally fixed their hope for the end of the world and the coming of the Lord. We need not here turn aside to discuss the error in their interpretation of Scripture, which led to their setting a time for the Second Advent. We stop only long enough to observe that here is an illustration of how good people, devout people, can so focus on a certain text that they fail to give proper attention to a range of other texts—for example, in this instance, texts that warn against setting a date for the Advent. This focusing on a limited area of Scripture is one of the easiest mistakes for earnest Bible students to make, and is the explanation for some of the distorted, but passionately presented, "messages" of little groups here or there on the fringes of the Advent Movement today.

### A Spiritually Homeless People

But back to the main line of our story. The October 22 disappointment was shattering to the Millerites. They were bewildered, stunned. Not only were their hopes disappointed, they had no place to go. They were, by and large, a spiritually homeless people. Where to go? What to do? These were questions that found no ready answer. Some lost their way in the fogs of doubt as well as disappointment. A central core still rallied around Miller and the other leaders. What steadied them for a little time was the conviction that their basic belief was sound, but that they had made some small error in chronology. Thus they could hope on, setting new dates, and later still, new dates, as they were disappointed time and again. The end result of that, of course, could be only disintegration. Indeed, most of those who thus constituted the solid core, and who, incidentally, kept Sunday, disappeared from the religious scene.

But there was a small segment who in the bleak, black days following the great Disappointment took the position that the error lay, not in chronology, but in their understanding of what was meant by the cleansing of the sanctuary. They came quickly to believe that the prophet was referring to the sanctuary in heaven, and that its cleansing represented the last priestly work of Christ in His heavenly sanctuary, a work of judgment. Thus they came to see a new and larger meaning in what we have always called the first angel's message. "The hour of his judgment is come" they understood to mean the hour of the beginning of Christ's last mediatorial work, which when completed would be followed immediately by His coming in glory to redeem His saints and to destroy the wicked. Thus they saw that they had a message to proclaim to all men until the end of time.

And by the same token, and in the light of their immediate past history, they felt that the second angel's message, "Babylon is fallen," should continue to be a



part of their preaching. At about the same time they adopted the keeping of the seventh-day Sabbath, which they almost immediately reinforced by placing it in the context of prophecy. Thus they were ready not only to proclaim that obedience to God called for the keeping of the seventh-day Sabbath but also to preach against the keeping of Sunday, the mark of apostasy. In other words, they came to understand and accepted the third angel's message of Revelation 14, a message against the beast and his image, and against receiving his mark.

These three angels' messages were the heart of their beliefs as they gathered themselves together after 1844, their Sabbathkeeping having isolated them from other Millerite fragments. Indeed, for the purposes of the story of the background of our church organization, we need to focus on only one doctrine, that of the second angel's message, which denominated the churches as "Babylon" and called on the faithful of God to "come out" of them. It was easy for our spiritual fathers to wish to bend over backward to avoid being in any particular like "Babylon." They reasoned, and with some measure of validity, that it was the close-knit government, fixed creeds, and organization of the various churches that made them a threat to free Bible study, for had they not, through their church governments, put a ban on Millerites and cast them out of their midst?

In this attitude of mind, with memories vivid and painful, our fathers began to proclaim what they believed to be God's message for men in the last days. Thus they traveled through the 1840's and 50's. True, they were freed from all the evil potentialities that can reside in church government—and let us never forget that evils can reside there. Look at the Papacy. Incidentally, their militant antipathy to church government is re-echoed today by some who can cry out loudly against what they feel are the dangers of organization in the Advent people, and who declare the need of each one's being led by the Spirit as he individually is moved. All such need to read and ponder some early Adventist history.

F. D. N.

(To be continued)

## Mister? Elder? Reverend?

Everyone knows how to address a physician or a dentist. Both are called "doctor." Not so with a minister. Some people call him Mister; others call him Reverend; many call him Pastor or Elder; a few call him Bishop; an increasing number call him Doctor; and in certain places the majority call him Father, Preacher, or Brother.

Ministers have grown accustomed to this confusing situation. They accept it as an inevitable part of their calling. But most of them wince slightly when they are addressed as "Reverend." Their reasons vary. Seventh-day Adventists and a few other denominations object to calling any human being "Reverend" for "the Scripture declares of God, 'Holy and reverend is His name.' Ps. 111:9. To what human being is such a title befitting? How little does man reveal of the wisdom and righteousness it indicates!"—*The Desire of Ages*, p. 613.

Most ministers, however, object on grammatical rather than Biblical grounds. They say that "Reverend" is an adjective and should not be used as a noun.

Adventists, in general, call their ministers Elder or Pastor. These titles, we believe, are meaningful and in the best Biblical tradition. They say enough without saying too much. They indicate respect for holy office without establishing a gulf between ministers and

church members. They recognize appointed leadership without fostering pride or vanity in that leadership.

More important to the minister than what he is called, of course, is that his members give him encouragement and loyal support. More important too is that the minister live a wholly exemplary life, in keeping with his high calling.

To these two ends let members and ministers alike apply themselves. The results will be of incalculable benefit to the cause of Christ, whose name we bear, and who says to us as He did to His disciples anciently, "All ye are brethren."

K. H. W.

## Scripture and Tradition

Last week we took note of the great theological battle about the relative authority of Scripture and tradition as inspired sources of truth now being waged within the Roman Catholic Church. This week, let us take a closer look at the issue over which debate rages.

The historic Catholic position is that Scripture and tradition are two distinct and equally authoritative sources of truth, though in practice tradition rather consistently takes precedence over Scripture wherever the two are in conflict. This traditional position is now being challenged by a rapidly growing and increasingly influential number of Catholic administrators and Biblical scholars, who affirm the pre-eminence of Scripture and assign tradition a subordinate role as the interpreter of Scripture. Advocates of this new approach to the old problem on which the sixteenth-century Reformers parted company with Rome contend that it is certain to have a dramatic effect on Catholic-Protestant relations in the twentieth century. It has the appearance of meeting Protestants more than halfway on a theological bridge over which many who are now hesitant can be persuaded to find their way back to Rome.

In a characteristically Protestant tone of voice, these new Catholic "Bible men," as they are being called, stress the need of getting back to the Bible. Denying that the Council of Trent (1545-1563) ever intended tradition to be considered an entirely separate and independent source of authority, they profess to take the position that all Christian revelation is contained in the Bible, and that tradition is an inspired commentary on the Bible. They believe that the new tools of modern scholarship—archeology, linguistics, and literary analysis—now make it possible, as never before, to reach an accurate understanding of the teaching of the apostles.

Staunchly opposed to the newer Scripture men are the old-line conservatives entrenched in the Roman Curia, top administrative echelon of the Vatican. These influential cardinals, most of whom are Italian, look upon themselves as guardians of the faith against a new and subtle brand of heretics. They feel that this new emphasis on Scripture endangers the infallible teaching authority of the church, and are determined to suppress it if they can. One spokesman for this group recently wrote in *Divinitas*, journal of the Pontifical Lateran University: "Untiringly the termites are at work in the darkness, in Rome and in the whole world, and one cannot avoid the impression that a definite plan is afoot according to which the doctrines by which the Catholic faith lives are to be shaken and broken down."

The Roman Curia, who were charged with preparations for Vatican Council II, are said to have agreed that the chief task of the council should be to silence the Bible men. Next week we shall consider the clash of opinion these divergent views made inevitable when the issue came up for consideration by the council fathers.

R. F. C.

# Reports From Far and Near

The *Luminar I* Brings

## MEDICAL MISSIONS

to a New Area of Brazil

By Merlin Kretschmar, President, Bahia and Sergipe Mission

RECENTLY I had the opportunity to spend several days on the medical launch *Luminar I*, on the São Francisco River in the state of Minas Gerais in southern Brazil. It was my privilege to observe, firsthand, the good work the old vessel is doing along the upper 1,200 miles of the river and its tributaries. Commander of the launch at present is Oreval Santos. He, his bride of six months, Maria, and their launch boy, Admar, make up the entire crew. Oreval and Maria are both graduates of our Rio de Janeiro Silvestre Hospital School of Practical Nursing, and both worked with L. C. Scofield in Minas before coming to Bahia this year. Admar had accepted the message as a result of medical launch work in Minas.

We left Bom Jesus da Lapa on a Monday afternoon about four o'clock, headed for Sito de Matto and various other stops on the Rio Corrente, one of the tributaries of the São Francisco. Everything went well for the first hour, as we made our way down river toward Sito, some ten miles away. A little after five o'clock, as our helmsman attempted to cross over to the other side of the river, we ran aground on a submerged sand bar. During the dry season the river is still wide, but comparatively shallow, and it is easy to run aground. We quickly changed into swimming trunks and plunged over

the side. With long poles and much effort we pushed and pulled the launch until it was free. By this time it was night, and we made our way to the shore.

Next morning we were off to an early start, but after we had been under way for only about fifteen minutes there was a grating sound again and we were stuck fast. After working for three hours the situation was even worse than it had been to begin with. We paused for breakfast at about nine-thirty, and then went back to work. During our enforced stop we saw a group of wild pigeons and a breathtaking flock of pink flamingos land briefly on a small island nearby.

The launch was still aground when we ate dinner at 3:00 P.M., and after eating we went into the water to try to free it.

Suddenly, with no warning, the old launch broke away from the sand bar and headed into deep water. Its sudden departure gave me no time to pull myself aboard, and the next thing I knew the swift current had carried me downstream. Fortunately I was able to keep afloat until the launch caught up and hauled me aboard. While in the water I remembered that the largest of the piranha fish, which will attack anything, including men and cattle, were to be found in the São Francisco River.

Arriving at the village of Sito de Matto, our launch captain spread the word that

he would show films in the town square and then take the names of those who needed medical treatment. By seven-thirty that evening 250 people were waiting to see the films. With power supplied by the launch, the story of God's justice was presented on the screen. The crowd stood silent, fascinated. In these villages where television and motion pictures are unknown, the showing of films is certain to draw a crowd. Because of the size of the crowd, many on the fringes often have a difficult time understanding all the sermon. The launch desperately needs a public-address system and a new screen.

After the film, some eighty people gave their names for treatment the next morning, and well before the appointed hour they were lined up for a long distance waiting their turn. Consultations and dental service are sometimes performed in a house or building near the launch, but on this occasion the crowded quarters of the launch itself had to suffice. By noon nearly one hundred people had been treated. The others would have to wait until the next visit of the launch. Because of the delay that occurred when we ran aground, we were behind our schedule and could spend only half a day at Sito de Matto.

More than half of the people treated were suffering from worms or from various parasites, including amoeba, and some had as many as five or six different types of infection simultaneously. Approximately 80 per cent of the population in that area suffer from malnutrition. Many tiny babies looked like miniature skeletons, and children of twelve appeared no larger than my six-year-old. Adults seem worn and haggard beyond their years.

One of the most common ailments Oreval and Maria Santos treated was

Left: Before the appointed hour for treatment, people begin to gather at the *Luminar I*. They often walk 10, 20, or even 30 or more miles to receive medical aid. Right: Oreval Santos and his wife, Maria, examine a patient with the dread disease savage fire. This woman kept her head covered at all times because her hair was falling out. While Oreval does the examining and makes the diagnosis, Maria keeps careful records and dispenses the medicines.



dysentery. There were also ailments of the liver, the kidneys, tropical ulcers, venereal diseases, and the terrible scourge known as savage fire. Medicines, drugs, and vitamins worth hundreds of dollars were given out completely free of charge.

Leaving Sito de Matto, we cautiously made our way over the sand bars to the mouth of the Rio Corrente. This deep, fast-flowing stream is navigable for a distance of about 70 miles. In this area the jungle presses right down to the water's edge. We observed many more types of exotic tropical birds, such as flamingos, parrots, herons, kingfishers, wild geese, partridges, and huge white storks.

When we arrived that evening at Porto Alegre, about 30 miles up the Rio Corrente, a family who are deeply interested in our message came aboard the launch and had evening worship with us. The husband of the family told us that the people in the area were having trouble with black panthers, which had been taking their calves, and even a cow from time to time. To catch one of these huge, long-horned, half-wild Brazilian cows is not easy. We retired early that night, tired but happy to be preaching the gospel of divine grace in this primitive area.

Thanks to the generosity of friends in the United States we have been able for the first time to employ a pastor for this São Francisco area of our mission. He will soon begin a series of meetings in several of the villages and towns served by the launch, following up the interest and good will earned by the medical program.

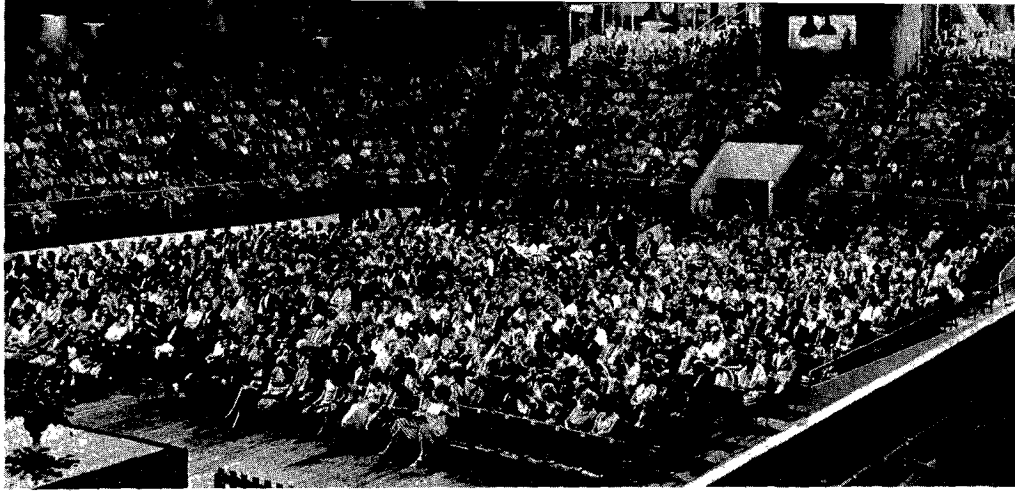
It is not easy for a bride to keep house in the cramped quarters aboard this little launch. The living, eating, and sleeping area covers the space of an average American kitchen. The beds are pulled down at night from the ceiling. The table is folded up and put away after each meal. The kerosene-powered refrigerator works when the boat is completely level. The little gas stove is often out of order and functions erratically. And to think that this young couple have no other home! But the Lord is blessing their labors abundantly.

The work being done by *Luminar I* is only a start. More than 1,000 miles of river in Bahia, heavily populated, are still not being worked. The *Luminar I* can be maintained for approximately \$3,500 a year, including the salaries of the personnel. Won't you pray that we can operate more launches to reach the millions still in Bahia who have never heard the gospel?

## Racing Against Time in South Africa

By Raymond H. Kent, Evangelist

Ghoulis heathen practices enshroud the African continent in a mantle of darkness almost as black as at any time in its devilish past. Witchcraft, even in the most enlightened areas, is still actively pursued. Bones are still thrown by witch doctors, fires are still walked by Indians, and pins are still thrust through quivering human flesh.



A Durban audience that came out Monday night after being turned away from the Sunday sessions.

The present is a time of unprecedented opportunity for public evangelism, and Africa is now most receptive to Bible truth. This situation is due in no small degree to the bewildering changes that are taking place across Africa today. "We South Africans are starving for Bible truth," said one citizen who telephoned after the beginning of our campaign among the Europeans of Durban. This keynotes our experiences in this city populated by 160,000 Europeans and an overwhelming majority of 350,000 natives and Indians.

The best theater available was filled four times over on the opening day. Four crowded sessions were necessary to accommodate the flood of humanity that streamed in to hear the lecture entitled "Archaeology and the Bible." Our team of three found it absolutely impossible to handle the special interest that soon developed as a result of the series of lectures. That voice on the telephone—"We South Africans are starving for Bible truth"—evidently expressed what is on many a heart.

After we presented the message of Jesus calling His people to "come out of Babylon," a family stepped to the front. Their appeal was, "Here we are; we want to accept the call. Please tell us what to do and where to go."

An influential sugar plantation owner opened his heart to me, saying, "I left home and traveled extensively through Europe and the United States in search of what you have been presenting. How amazing that I had to come back home again to find it!"

A gentleman who, with his wife, was responding to the truth, was approached by one of the influential churches of the city with news that he had been elected to the cherished position of church elder. His reply was: "I must honestly say No, for I have been attending the lectures in the theater and have now found the truth. Perhaps sometime I will be called to serve as an elder in the Adventist Church."

It soon became obvious that a new church was our immediate need, for as new members began to attend services the Central church became much too small. Necessity forced us to conduct two services on the Sabbath in order to care for the growing Adventist family.

In response to an appeal for funds to

build another church, one new member donated more than \$6,000 and in addition pledged \$30 monthly for two years. Work on the new church, designed to seat approximately 700, is now about to begin. Almost one hundred baptisms can already be reported from the Durban campaign, and a strong follow-up work is being conducted.

Bloemfontein, capital of the Orange Free State, has become the next city to witness the manifestation of God's Spirit through our efforts. It is reputed to be the most difficult city in the republic. However, the Durban story is being repeated. We were forced to run four sessions to care for the crowds eager to hear the first lecture. Already our resources are being taxed, as a strong interest has developed, and we look forward to a rich harvest of souls.

Africa is a troubled land. Someday soon the door of opportunity for evangelism will be closed. The last warning message must be preached now, before it is too late. Dear brethren and sisters, remember our evangelistic program in your prayers.

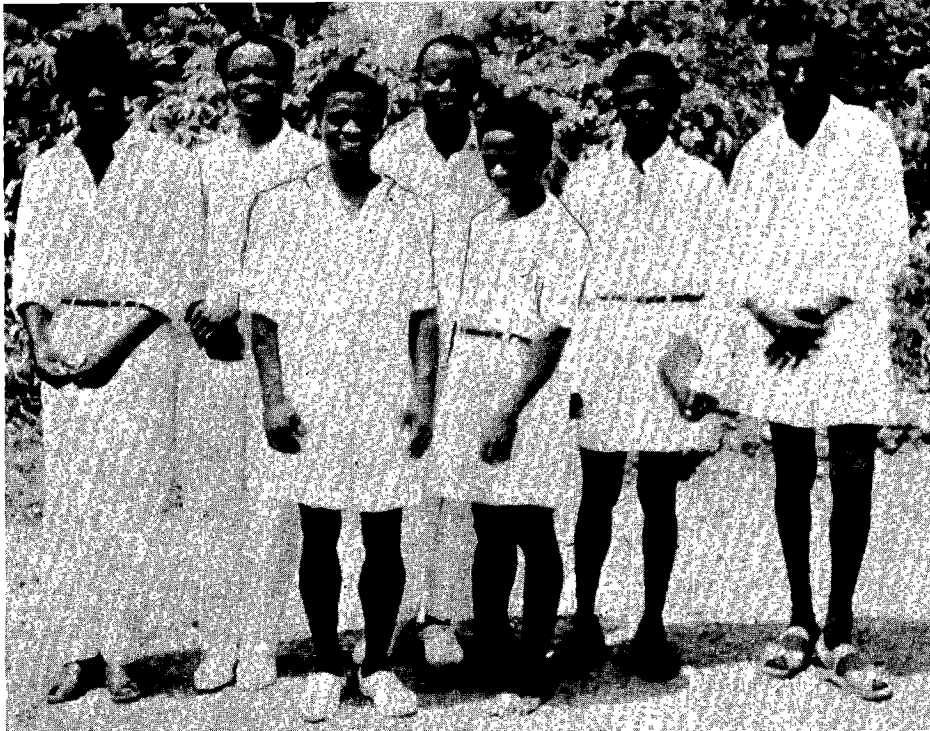
## Southern Cameroons Entered

By Th. Kristensen, President  
West African Union Mission

The Southern Cameroons was entered for the first time by a Seventh-day Adventist missionary when Louis Nielsen of the Nigerian Training College was requested by the West African Union Mission to make a reconnaissance tour in February, 1961.

In this previously unentered territory a small group of Advent believers was discovered living at Bekura village. None of these believers had been baptized, but for the past two years they had been faithfully instructed by a Nigerian trader, Okpan Kalu, who had come to the Cameroons to set up a small store.

Mr. Kalu, formerly a fetish priest at Ikong in Calabar Province, relates that a few years ago he had a strange dream in which he was told that unless he ceased to be a fetish priest and disposed of all his juju, he would die. As a result he gave up his profitable business and went to work on a nearby oil plantation.



First seven baptized at Bekura, Southern Cameroons.

One day Mr. Kalu became acquainted with an Adventist layman from Calabar, a Brother Chuks, who was out sharing his faith. After some time the former devil worshiper was converted, but before he could be baptized he moved to the Southern Cameroons to set up his own business. His heart was overflowing with his new-found faith, and soon he was able to organize a Sabbath school. When Pastor Nielsen arrived on his brief visit he found a faithful band of twenty-nine Sabbathkeepers who handed him their tithe and offerings they had been accumulating.

A young minister, S. A. Chionye of the East Nigerian Mission, and Brother S. Giba, a native of the Cameroons living in Nigeria, accepted the challenge to be missionaries to this new territory. It meant personal and financial sacrifice to both of them. In spite of a lack of financial support, these two young men have continued to strengthen the believers and to evangelize nearby villages. Within six months of their arrival the number of believers increased to about eighty, and they managed to build a small church of their own.

On Pastor Nielsen's recent return visit to the Cameroons he baptized the first seven Seventh-day Adventists in the area. Most of the other believers also requested baptism, but it was considered best to give them further instruction. More than one and a half million people are still waiting to hear the Advent message in this former British colony.

## Hinsdale Sanitarium Commencement

By D. T. Hawley

The Hinsdale Sanitarium and Hospital experienced a busy weekend November 9 as commencement exercises were held for the four schools on the campus—nursing, practical nursing, medical tech-

nology, and X-ray. After the consecration service address by Reuben Nightingale, president of the Central Union Conference, Miss Valrie Rudge, director of the school of nursing, presented the denominational pins and certificates to graduates of the school of nursing.

At the baccalaureate service H. E. Rice, associate secretary of the General Conference Medical Department, was principal speaker. Commencement exercises were held Saturday night. In his commencement address, Cyril Myers, of the Morgan Park church, challenged the graduates to dedication for selfless service to a world in need. Hospital administrator A. C. Larson presented the diplomas and pins, assisted by the directors of the various schools, Dr. A. P. Dado, Dr. C. L. Dale, Mrs. Mildred Vye, and Miss Valrie Rudge. After the Florence Nightingale Pledge and the Kate Lindsay Pledge were repeated by the nursing and practical nursing students, respectively, scholarships provided by the medical distaff were awarded to selected graduates of the school of nursing.

The class of 1962 motto was "Infinite Power Behind," and its aim "Endless Opportunities Ahead." A gold Florence Nightingale lamp was awarded Aili Auvinen for achievement as a student.

Eleven of the graduates of the four schools on the campus of Hinsdale Sanitarium and Hospital, Hinsdale, Illinois. Each of the 11, standing by his or her own national flag, reported the progress of the work of the church in the country represented.



## Columbia Union College Religious Emphasis Week

By Russell H. Argent, PR Secretary  
Columbia Union College

Earle W. Hilgert, professor of New Testament Literature at Andrews University, was guest speaker at the Columbia Union College fall Week of Religious Emphasis. The theme of his message was "The Peace That Passeth Understanding," which focused attention on salvation through Jesus Christ.

The meaning of being a Seventh-day Adventist and a Christian was discussed in the morning services in the Sligo church. Subjects for the evening meetings in Columbia Hall were taken from the Apostles' Creed, an early statement of Christian belief: "I believe in God the Father . . . and in Jesus Christ his only Son . . . I believe in the Holy (Spirit) . . . the church universal; . . . the fellowship of the saints; the forgiveness of sins."

Dr. Hilgert spoke at the close of the week on the importance of the Sabbath and its place in the plan of redemption and the ministry of our Lord. His concluding sermon was founded on the affirmation of Scripture "There is . . . now no condemnation."

Throughout the week, students met with Dr. Hilgert and various faculty members who visited them in their dormitory rooms. Groups met together for prayer, discussion, and Christian fellowship.

Studying together the truths of Christianity, students and faculty found renewed assurance in the Word of God and a firm foundation for their faith.

## Germany Moves Forward

By Ralph S. Watts, Vice-President  
General Conference

The Central European Division Council was held this year in Freudenstadt, South Germany, from November 12 to 16. Freudenstadt is a picturesque and quaint old village, nestled snugly among the spruce- and hemlock-tree-studded hills commonly known as the Black Forest.

The council was under the chairmanship of R. Dettmar, newly elected president of the Central European Division. The division staff, union conference of-



ficers, local conference presidents, and institutional heads were in attendance for the four-day business session.

The territory of the Central European Division includes East and West Germany. Today there are 46,317 Adventist adherents in that country, and 41,426 are baptized church members. Nearly 16,000 of these believers live in the East German People's Republic. During the past years hundreds of these Adventists in East Germany moved into the Western Zone.

While at the council, we were told that our Adventist youth in East Germany, while undergoing compulsory military training, recently received a special dispensation from army officials. They are now exempt from Sabbath duties and are being provided with a special diet in keeping with their beliefs.

Many of our churches and chapels were completely destroyed during World War II. While some of these have been rebuilt or replaced, yet there are numerous companies of believers still meeting in undesirable rented quarters. Suitable church properties are not only extremely expensive but most difficult to find in large centers. Also owing to city expansion and greater planning in some cities, three of our present church properties have been expropriated by city governments. This has placed an uncalculated financial burden upon two of the local conferences. However, we were delighted to see commodious and representative church buildings in Freudenstadt, Frankfurt, Berlin, and Hamburg.

In some parts of this division it is forbidden to conduct public evangelistic campaigns, and even house-to-house visitation is prohibited. In one city in Germany, however, several of our sisters purchased a set of Bible studies on tape from the conference and placed this tape, with a portable tape recorder, in a baby carriage. They wheeled the gospel-laden pram into the homes of those who manifested an interest in our message and in this unique way brought the message to a number of people.

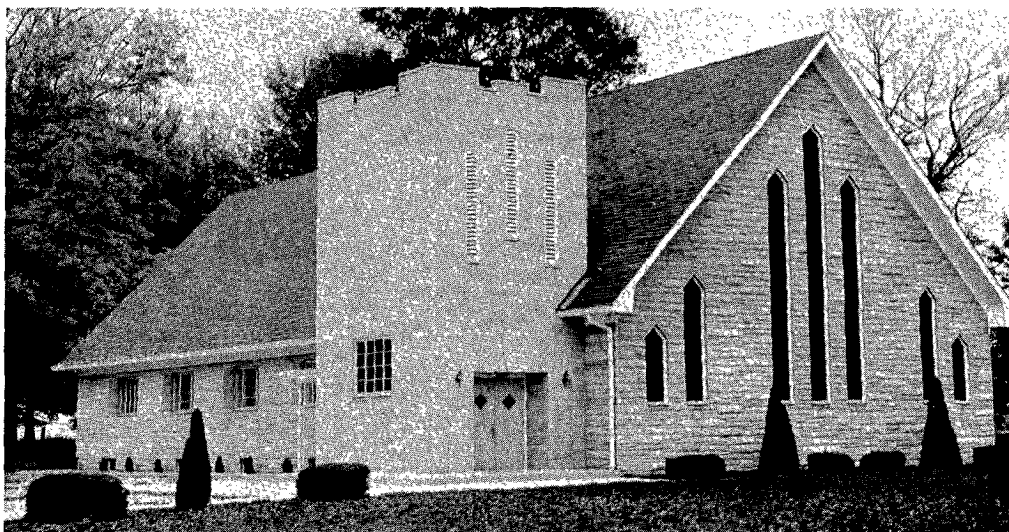
Seven precious souls have been won to the truth in this manner. We were told that in this particular conference our active lay members are using 40 sets of these gospel-teaching tapes. Surely the Lord will continue to reward the faithfulness of these sincere Adventists. Let us ever pray that the work of God in Germany will go forward with greater rapidity.

## Nduri and Her Bag of Beans

By R. J. Wieland, *Book Editor*  
East African Union

Nduri sat on the mud floor of her humble little grass-thatched hut on the slopes of Mount Kenya in East Africa. Life was hard for Nduri because she was an African widow. She had to support herself, and that meant much hard work. There was not much time for reading books.

But as a sincere Christian Nduri had formed the habit of reading some portion



## Cicero, Indiana, Church Holds Open House

The new Cicero, Indiana, church held open house for the public on Sunday, October 7. There was a good response on the part of the public. Speakers included T. E. Unruh and C. M. Willison of the Indiana Conference, and Neil R. Anderson and Russell McInnis, presidents of the ministerial associations of Cicero and Arcadia, respectively. Music was provided by the music department of Indiana Academy and members of the church.

The Cicero church was organized in October, 1920, in connection with the new academy and had a charter membership of 47. A small building fund started during the pastorate of L. L. Murphy was revived in 1956 by the present pastor, and construction began in the spring of 1958. The edifice, which is situated across the campus from Indiana Academy, has a capacity of 600. Approximate cost of the building and its furnishings was \$150,000, with about 90 per cent of the labor donated.

CARROL E. PERRY, *Pastor*

from her Kikuyu New Testament each morning before she began her day's work. This morning she could not read long, because she must carry her bag of dried beans down to the village market as early as possible. Latecomers sometimes did not succeed in selling their produce. Nduri must sell her beans in order to purchase some soap, a little oil for the lamp, and a pair of sandals made from a worn-out motor car tire.

There were many things in Nduri's New Testament she could not understand. She was not fortunate enough, to possess an Old Testament. She did not know the background of many of the names and stories she read about. This morning she pondered over the strange account of a man called Melchisedec, found in Hebrews 7:1-3. She was intrigued to read of someone else who, as she thought, had served God faithfully, utterly alone. Not only was she a widow, but she had no relatives to assist her.

Closing her New Testament, Nduri lifted her bag of beans on her back and trudged off to market. All day she sat by her bag of beans as people came and went, but no one bought. The next day she tried again, with no better success. Strange, she thought; usually she sold her beans rather easily. What was wrong this time? Why didn't the Lord bless her as usual? Surely He knew that she needed a little money for the necessities of life.

Finally she decided to do something almost desperate. Some thirty miles away was the sun-baked, thorny, famine-

stricken land of Tharaka, where beans could not grow. There, people raised goats, which seemed to thrive on the thorns. They sold the goats for cash, and were often able to buy imported food. Surely someone there would buy her beans! Forthwith she set out to walk all the way to Tharaka, carrying her bag of beans on her back.

It so happened that there was a little company of earnest believers at Tharaka. At that very time they were meeting together in their annual camp meeting. Early one morning Nduri was shuffling her way along the dusty road with her bag of beans on her back, looking forward to the rest of sitting in the market place to display them to a possible purchaser. Also walking that same dusty road in the early morning, looking for people to invite to the camp meeting, was Pastor Solomon K. Ngoroi.

Nduri seemed half inclined to accept his invitation, but on second thought declined, saying she must hurry to the market place while it was still early morning. If she delayed she might not sell her beans, even in Tharaka. Noting her interest in the Word of God, Pastor Ngoroi pressed his invitation, assuring her that if she would seek "first the kingdom of God, and his righteousness," the Lord would see that she sold her bag of beans in due time. Grasping this promise, Nduri took her bag of beans to the camp meeting, sat down, and listened.

Pastor Ngoroi preached as much as he could of the whole message that day,



## East Pennsylvania Sponsors Tobacco Cure

Richard Barnett (center) congratulates Ken Brennan (left) as he signs the personal decision card upon successful completion of the first Five-Day Plan to Stop Smoking ever conducted in the East Pennsylvania Conference. Dr. Russell Youngberg (second left) and Dr. Irving Jones (not present) of the Reading Institute of Rehabilitation, proposed the Five-Day Plan as a method of breaking down prejudice in Pottsville. The doctors gave instruction on reducing the craving for tobacco through diet and physical therapy. Dalton Baldwin, East Pennsylvania temperance secretary (right), looks on.

Ken Brennan, advertising manager for the Pottsville *Republican*, took the course and wrote a daily column describing his experiences in giving up smoking. "Water, Air, Fruit Juice: Weapons Against Smoking" was the headline of his first article. Another read, "Coffee Renews Craving: Substitute Wash Cloth." When another appointment forced Mr. Brennan to omit one day's installment, he received a number of telephone calls asking what had happened.

At the close of the session Mr. Brennan suggested an "alumni meeting" one month later, and there was a unanimous response from the participants. The follow-up opportunities are challenging. The tone of the series was calculated to appeal to the upper socio-economic bracket who attended. Classical symphonic music in stereo preceded each lecture. Mrs. Barnett graciously received the guests each evening. The course and the 166 inches of favorable press coverage have gone far toward changing the public image of the church in Pottsville.

After the final session one man asked about the beliefs of Seventh-day Adventists. After listening to a brief summary he said, "I see. You follow what the Bible teaches. The rest of us don't."

RICHARD BARNETT

fearful that Nduri might not have another opportunity to hear it. Nduri believed with her whole heart. Never had she heard such a message before. But how could she accept it? How could she keep the Sabbath all alone in her village, so many weary miles away? Could she endure trials and possible persecution without the constant fellowship of other believers? She knew how hard it is for an African to stand alone.

While Nduri was pondering in her heart what to do, she suddenly remembered what she had read in her New Testament a few days before. Melchizedek! Didn't he serve God faithfully, all alone, "without father, without mother"? If he was able to endure, surely she could

be faithful too! Yes, she would accept this wonderful new truth that God had sent to her.

In due time, it fell to my happy lot to baptize Nduri in a clear stream of water fed by the eternal snows of Mount Kenya. Though she was uneducated and knew only her local dialect, she soon gave herself to the work of a literature evangelist, selling books in the Swahili language, as we had none in her own Kikuyu. It was not easy. It was something like an Englishman with meager French or German, selling books in those languages. It can be done, but it is slow, hard work. Often Nduri walked the nearly thirty miles to Tharaka to get a pitifully small supply of books, which she paid for in

cash, and then walked home again to let her light shine.

Nduri continued to witness for the truth, up and down the slopes of Mount Kenya, until the Lord saw fit recently to lay her away to rest. Her little village of Chogoria is far off the beaten path, and no missionary has visited it. But the Voice of Prophecy receives letters from Chogoria from time to time, with applications for lessons and requests for copies of our radio sermons. Sometime, the Lord willing, I hope to follow the rocky, winding road that threads its tedious way back into the foothills of the great mountain, in search of her village and the interested souls to whom she witnessed.

Our faithful workers in the Voice of Prophecy office handle some 60,000 test papers each year from about 5,000 active students scattered in literally thousands of towns and villages in East Africa. Extending over an area nearly as large as the United States east of the Mississippi, most of these villages have never been visited by a Seventh-day Adventist worker. Here is a vast harvest of sincere seekers for truth, waiting only to be gathered in. Are we going to have to leave most of the "follow up" work for the angels to do?

Let us work diligently while it is yet day, for the night hastens on, when no man can work. Thank God, night has not yet come to Africa. While we can, let us give not only our means, but ourselves and our sons and our daughters to finish the great gospel task in this generation.

Were you wondering about that bag of beans? Yes, you guessed it—Nduri sold them that very day.

## North Thailand Reports

By D. Kenneth Smith, Minister  
Thailand Mission

We are leaving North Thailand after more than four years, to work temporarily at Ubol in the northeast. In December, 1961, after returning from a short furlough, we conducted the first regional camp meeting ever held in Thailand, on the mountain overlooking Chiangmai. More than 30 members from Chiangmai and the vicinity came to the five-day gathering. We were fortunate to have the excellent help of Adlai Esteb, of the General Conference; H. E. McClure, of the Far Eastern Division; W. A. Martin, president of the Thailand Mission; Mrs. Ruth Watson, of Bangkok; and the Richard Hall family, formerly of Laos. The meetings were a real success. We hope to conduct several such regional meetings this year, and eventually a mission-wide camp meeting.

In March, 1962, young people of the Chiangmai church launched a Voice of Youth evangelistic campaign. Three teams of speakers presented the truths of the Bible to interested listeners for 21 nights. At the close of the meetings a follow-up Bible class was begun, with a Bible, a red pencil, and a ruler being given to all who attended regularly. In the meetings all find the text, underline it, and read it together. When they have attended 20 out of 28 nights, the Bible



is theirs to keep. Five young people have been baptized so far this year, and a number of youth and others are still attending.

One of the most encouraging items to report is the increase in the working force in North Thailand. Two years ago five young men from Chiangmai went to attend the training school in Ubol. All of them successfully completed their work, and two have returned to labor in North Thailand. Two of these young workers have been assigned to labor in the mountain village of Amphur Prew, where we have had a small company for several years but no worker except a blind layman, who first brought the truth to them.

During the rainy season this area cannot be reached by bus. The workers must walk or go by bicycle over 18 miles of muddy mountain roads for their mail and their wages. There are many villages in this isolated area, and a program of public and personal evangelism is sure to bring a great increase in the number of believers.

Our Thai mission school, the only one in the country, is in its fourth year of operation. The enrollment this year is 12. These young people are the hope of the work in Thailand. Two young men from Chiangmai, former Buddhists, are presently studying at the training school, now situated in Bangkok.

The future for the work is bright, even though no overseas worker is now located in Chiangmai. By the end of 1962, however, Dr. Clark Lamberton and family had returned from furlough to open a dental clinic there. They will be a great help to the work. We hope, also, soon to have an overseas evangelistic worker there. Remember the work in North Thailand in your prayers, especially the faithful national workers.

Some of the members of the two church groups of Elgin, Texas, that sponsored a successful evangelistic effort in nearby Taylor this past summer.



Young people of the Chiangmai church, North Thailand, who participated in a recent Voice of Youth crusade. The three young men in the rear at left are recent graduates of the Thailand Training School. Kun Cholow, acting director of the work in North Thailand, stands at the right of D. Kenneth Smith.

## Laymen Finance Evangelism in Southeast Texas

By V. L. Roberts, President  
Southwest Region Conference

Six years ago members of the First Seventh-day Adventist church of Elgin, Texas, set out to give the message to the Negro population of that city. They decided to finance a tent effort, and notified the Southwest Region Conference of their desire. In the summer of 1956 an evangelistic team, headed by L. B. Baker, was sent into Elgin, and with the Lord's blessing a church of 67 members was organized.

This new church greatly strengthened the work in that city, and the two churches have worked together faithfully in spreading the gospel to surrounding areas. Last spring these two churches requested permission of the Southwest Region Conference to finance a tent effort in Taylor, a city about 17 miles distant. They also purchased a bus to transport

those who wanted to attend the meetings but were without transportation.

The Lord greatly blessed this endeavor, and in September a church of 36 members was organized in Taylor. This tent effort was conducted by J. C. Smith. Now the three churches are laying plans to carry the gospel into Giddings, a neighboring city, next summer.

Foremost in this area project are Brethren Ralph Jensen and Herbert Fensky. They plan the territory to be worked, and prepare it for the truth by organizing the distribution of literature.

It is the purpose of these churches to continue this operation until all of southeast Texas has heard the message.



Ezra L. Longway left November 13, and Sister Longway on November 27, from San Francisco, California, for Taipei, Taiwan. They are returning after furlough. Brother Longway will continue as president of the South China Island Union Mission.

Andre G. Roth, recently of Berrien Springs, Michigan, sailed from New York City on the S.S. *France*, November 23, going to Europe and on to the Ruanda-Urundi Union, Africa. Since 1955, Brother Roth has been director and business manager of the Lake Geneva Sanitarium at Gland, Switzerland. He has accepted a call to serve as principal of the Gitwe Training School.

Elder and Mrs. Clarence H. Davis left Los Angeles, California, November 23, returning to Korea after furlough. Brother Davis will resume his work as president of the rapidly growing Korean Union Mission.

Elder and Mrs. Emanuel W. Pedersen and two children sailed from New York City on the S.S. *Queen Elizabeth*, November 23, for England. For the past four years, Brother Pedersen has served as an associate secretary in the General Conference Home Missionary Department. At the General Conference session in San Francisco, he was elected secretary of the Northern European Division.

Miss Ruth V. Foote left Washington, D.C., December 1, returning after fur-

lough to Nyasaland. Miss Foote will continue her work as a teacher in the Malawulo mission.

**Mr. and Mrs. E. B. Christie** and daughter, Rebecca Josephine, left New York City on December 2, returning to West Africa. Another daughter, Eldonna May, will complete the school year, and then rejoin the family on June 4 of next year. Brother and Sister Christie have been connected with the Nigerian Training College. They will at this time go to Bekwai, Ghana, where he will be principal of the Bekwai Training College and secondary school.

**Andrew J. Robbins** left San Francisco, California, November 2, and Mrs. Robbins and daughter, Linda Jean, on December 2 from Los Angeles, returning after furlough to the Philippines. Their son, David Bruce, preceded them, having left on August 15, going to the academy

in Singapore. Brother Robbins is president of the North Philippine Union Mission.

W. P. BRADLEY AND E. W. DUNBAR



► **Bass Memorial Academy** students brought in \$1,913.69 on Ingathering Field Day. This was considerably above the amount raised last year.

► **Pathfinders of the Fletcher**, North Carolina, church recently sponsored their seventh annual Pathfinder fair. Proceeds will go into the building fund for Camp Pine Breeze.

## Brief News **OF MEN AND EVENTS**



### Atlantic Union

Reported by  
Mrs. Emma Kirk

► **Albert R. Landa, D.D.S.**, has opened dental offices in Menands, New York. Dr. Landa worked as a corporation accountant in Cortland, New York, from 1949-58, but felt he could make a greater contribution to the Lord's work as a missionary-minded dentist. He entered the Howard University School of Dentistry in 1958 and received his degree in 1962.

► **Dr. and Mrs. Robert F. Gloor** with their family have recently returned to the Northern New England Conference. Dr. Gloor spent three years as a medical missionary on the island of Guam. He has now returned to his practice in Corinna, Maine.

► The first fruits of the evangelistic meetings conducted by **W. W. Menshausen** in Portland, Maine, were realized recently when three followed their Lord in the rite of baptism. At present ten have made their decision to be baptized, and another service will be conducted in a few weeks.

► **Charles A. Hendrixson** has assumed his new responsibilities as leader of the Springfield, Massachusetts, district. He takes the place of Elder Williams, who accepted a call to the Potomac Conference. Elder Hendrixson is a graduate of Columbia Union College, '51. During the years 1952-54 Elder Hendrixson was associate pastor of the Metropolitan church in Detroit, Michigan. He then served in a similar capacity at the Lansing, Michigan, church for one year. The next two years were spent pastoring the church in Ferndale, Michigan. During the past four years he served as associate evangelist with the conference evangelistic team conducting meetings in the principal cities of Michigan.

► **Donald D. Lake**, educational superintendent of the Southern New England Conference, reports that the 17 church schools began the 1962-63 school year with a record enrollment of 820 pupils. This represents an increase of 41 over the previous year as of this date. Forty-seven competent teachers are employed by the conference.



### Canadian Union

Reported by  
Evelyn M. Bowles

► The church at Kingston, Ontario, celebrated its forty-ninth anniversary on November 3. Guest speakers were **H. D. Henriksen**, president of the Ontario-Quebec Conference, and **D. L. Michael**, secretary of public affairs for the Canadian Union.

► Six persons were baptized in the Medicine Hat, Alberta, church on November 4, following a six-week crusade for Christ evangelistic program. **D. Skoretz** officiated at the service.

► **R. R. Patzer**, who has served the Rosebud and Acme districts, and more recently the Central Calgary church in Alberta, accepted a call to the Northern California Conference as pastor of the Auburn church.



### Columbia Union

Reported by  
Don A. Roth

► A new member has been added to the outpatient department staff of the Hadley Memorial Hospital, Washington, D.C. **Dr. Edna Patterson**, recently of Cacta, California, and for ten years in charge of obstetrics at the Washington Sanitarium, has taken up her new duties at the Hadley Hospital.

► An Instructor Training Course in first aid was held recently at the Columbia Union Conference office. There were 16 members in the class, including four from the Atlantic Union.

► The construction of a new nursing home in the Washington area has been announced. Ground breaking for the new unit for senior citizens at Kemp Mill Road and University Boulevard will take place in the near future. Occupancy is expected in about a year, according to **Carl Howe**, director of the Brooke Grove Foundation.

► Two youth rallies were held in the Potomac Conference during November. These were at Pennington Gap, with **E. M. Peterson**, union MV secretary, as guest speaker; and at Richmond, Virginia, with **L. M. Nelson**, associate MV secretary of the General Conference, as guest speaker.

► **C. L. White**, formerly pastor in the Potomac Conference and more recently conference evangelist, has accepted a call to the Missouri Conference where he will be conference evangelist.

► **Kenneth M. McComas** and **Noel Shanko** conducted evangelistic meetings in the Richmond, Virginia, church resulting in the baptism of eight persons. More of the 60 non-Adventists attending have shown interest and are being followed up with personal visitation.



### Lake Union

Reported by  
Mrs. Mildred Wade

► **Toshio Yamagata**, president of Japan Missionary College, has been sent by the Far Eastern Division and Japan Union Mission to spend a year studying the administrative plans of some of our SDA colleges. He is spending nine months at Andrews University, and part of each day at the Geoscience Research Institute on the campus. Besides being president of the 470-student school in Japan, he teaches a class in astronomy, his field of specialization. He has written a thesis, "Internal Constitution of Stars." Scientific circles in Japan have noticed his interest and knowledge in this field. A recent television program featured the college's 12-inch telescope and explained the work of the college.

► More changes have been made in the Lake Region Conference personnel. **Robert Andrews**, formerly of the Southern California Conference, has joined the workers as pastor of the Fort Wayne, Indiana, district. **Rothacker C. Smith**, who has served the conference many years, most recently as principal of the Inkster, Michigan, junior academy, has accepted a call to Oakwood College. **Mr. and Mrs. Hunter Crigler**, former publishing department secretary and magazine leader, respectively, were granted a leave of absence to attend Oakwood College.

► The cafeteria bakery at Andrews University now has two bread routes serving a total of 32 stores, according to **Donald Knecht**, director of the cafeteria and bakery. These routes call for an average of 3,000 loaves a week, and bring in more

than \$2,500 a month. This gives work to nine additional students, and has enabled the cafeteria to operate without another rise in food prices. Good contacts have also been established with neighborhood merchants.



## North Pacific Union

Reported by  
Mrs. Ione Morgan

► Two families have recently been added to the ministerial force in the Oregon Conference. L. G. Storz, who has served several years overseas, is pastor of the Stayton-Mill City district. S. William Jensen is associated with John Trude in the Salem church.

► The Missionary Volunteer service at Laurelwood Academy on Sabbath afternoon, November 3, was devoted to the ordination of Lee Roy Holmes to the gospel ministry. Elder Holmes is head of the academy Bible department and pastor of the Laurelwood Academy church. Since his graduation from Walla Walla College in 1950 he has devoted all of his time to working for our youth.

► Lewis Lyman, pastor of the Highland Park church in southwest Seattle, reports the addition of seven members by baptism on November 3.

► The rapid growth of the upholstered furniture industry at Upper Columbia Academy has necessitated an expansion program. An 80-foot addition to the original 120-foot building has been erected to house the upholstering portion of the industry and handle the shipping. Sam Smith is the manager. He is assisted by Ray Jensen, who supervises and instructs in upholstering. William Webster assists in the mill room, but spends most of his time on the road delivering furniture in a 35-foot semi-trailer. Bud Payne is salesman. Thirty-two academy students are employed.

► Paul Alderson of the Oregon Conference has transferred to the Idaho Conference, where he will pastor the Pocatello and Aberdeen churches.



## Northern Union

Reported by  
L. H. Netteburg

► The Maryland Avenue church in St. Paul, Minnesota, celebrated the seventy-fifth anniversary of its organization on Sabbath, November 24. C. H. Lauda spoke at the eleven o'clock service, and the Minneapolis Auditorium church choir presented a sacred concert in the afternoon.

► The publishing department of the Minnesota Conference has added four new literature evangelists to its working force: Wallace Eiken, Jerry Pettis, Arthur Houston, and William Stebbins.

► The Minnesota Disaster Storage Depot, located at Hutchinson, is now in full operation. As time goes on, changes will be made and new features added to make this building one of the finest of its kind in the country.

► Norman K. Harvey, former accountant and assistant business manager of Enterprise Academy, has accepted an invitation to serve as secretary-treasurer of the North Dakota Conference.

► H. E. Haas, educational superintendent of the Northern Union, was speaker for Sheyenne River Academy's fall Week of Prayer.



## Southern Union

Reported by  
Oscar L. Heinrich

► Adolph Akender, pastor of the Asheville, North Carolina, church, has accepted a call to be home missionary and Sabbath school secretary for the Carolina Conference. He will fill the vacancy left by W. O. Coe, who vacated the office to become president of the Alabama-Mississippi Conference.

► The Orlando Central church, Orlando, Florida, was dedicated free of debt on November 17.

► C. A. Reeves, Florida Sanitarium chaplain, conducted the Week of Prayer in the Tampa First church and the Tampa Junior Academy.

► A baptism of 11 climaxed the Harmon Brownlow revival crusade at the Columbus, Georgia, church November 24. Another three persons have made their decision to join the church.

► The first two of six events in a benefit

## Pitcairn Saga Continued in Penang

The mutiny on the *Bounty*, the establishing of a Christian colony on Pitcairn Island by Fletcher Christian, and the later acceptance of Seventh-day Adventism by all of Pitcairn's inhabitants unfold a familiar story to every Seventh-day Adventist.

At the Voice of Prophecy rally in Penang, Malaya, Evangelist D. R. Guild, Southeast Asia Union radio secretary, used the story of Pitcairn to illustrate the power of the Bible. As Mr. and Mrs. Mapletoft were on their way to the theater, they noticed the sign advertising our meetings, and out of curiosity entered the hall. They became so enthusiastic over the message that they attended nearly every one of the meetings.

Upon visiting the Mapletofts in their home it was discovered that they are descendants of Fletcher Christian. At one time the inhabitants of Pitcairn were transferred to Norfolk Island. When, several years later, the Pitcairn Islanders returned to Pitcairn, a few remained on Norfolk. Mr. Mapletoft's grandfather was among those who remained.

Although his grandfather was a Seventh-day Adventist, Mr. Mapletoft had never known and accepted the message. Now he and his wife, gaining victory after victory over worldly habits, are experiencing the same power of God's Word that changed the lives of their forefathers on Pitcairn.

WILLIAM SMITH, *Pastor-Evangelist*  
Malayan Mission

program series for the Atlanta family center have netted \$964, reports Mrs. Lucille Williams, coordinating committee chairman. Proceeds from the series will be used to purchase 500 metal chairs for the center. Goal for the project is \$2,000.

► Henry William Heller, Cassopolis, Michigan, is now located in Valdosta, Georgia, for full-time literature evangelism work. Mr. Heller will use Valdosta as home base for working in dark counties in that area.

► E. J. Hagele is the new pastor for the Bowling Green, Kentucky, district. He comes to the Kentucky-Tennessee Conference from St. Louis, Missouri.

► Sixteen persons were baptized in the Kentucky-Tennessee Conference following a three-week campaign by the Cumbo-Jones evangelistic team.

► Progress is being made in the educational work in the Alabama-Mississippi Conference. Brakeworth Junior Academy, Birmingham, Alabama, has added another classroom and another teacher. A new school is in process of being built at Jackson, Mississippi. The Floral Crest church is building two new classrooms, which will nearly double the size of their school plant. Plans are under way for new schools in Montgomery, Alabama, and in Florence, Mississippi.

► Approximately 245 of the elementary and intermediate school students in the Alabama-Mississippi Conference have become members of the American Temperance Society.

► The Southern Union Secondary Teachers' Convention recently met at the Daytona Plaza Hotel at Daytona Beach, Florida. More than 150 principals, administrators, and teachers of all secondary and intermediate schools attended the convention. Personnel from the Southern Union Conference office and the seven local conferences were present to speak and direct activities.



## Southwestern Union

Reported by  
H. W. Kiser

► W. R. May of the Texas Conference writes that there are now 277 branch Sabbath schools. Approximately 30 of these are in dark areas. It appears now that a number of these will become organized churches by camp meeting time next June. The goal in Texas was 300 branch Sabbath schools by the end of 1962.

► Charles Martin, who has been business administrator of the Azusa Sanitarium in southern California, has been appointed business administrator of the Ardmore Sanitarium and Hospital.

► The Texas Conference pastors have baptized 36 persons as a result of Vacation Bible Schools conducted in the conference this past summer. There are at least 85 additional baptismal prospects. It appears now that well over 100 people will be baptized, partially as a result of Vacation Bible School evangelism.

► Recently a small fire was discovered in the laboratory of the Santa Anna,

Texas, hospital. Damage was estimated at \$3,500. It was covered by insurance.

► On Sabbath, November 10, two persons were baptized as a result of Bible studies given by J. O. Collins, of Springdale, Arkansas.

► Recently a company of 13 believers was organized at Witter, Arkansas. Lee McComas has been faithfully witnessing for the faith on this mountaintop in northern Arkansas.

► Dr. Paul Proctor of Port Arthur, Texas, has completed a successful lay effort in the church. The average attendance was 40. Eighty attended the closing service. Approximately half of those attending were non-Adventists.

► A. C. Rawson is conducting evangelistic meetings at Elkhart and Ponta, Texas, rural areas in which there are no Seventh-day Adventists.

► The annual Missions Promotion Day at Atlantic Union College held on October 31 featured total participation by students and faculty and \$4,500 for Ingathering. The enthusiasm of V. H. Siver, business manager of the college, and H. H. Mattison, pastor of the college church, who organized the campaign, stimulated the interest of the student body and faculty members. An unusually large number of students and teachers set out in rainy weather to present missions needs to nearby areas. An unusual feature of this year's field day was the revival of the solicitation of canned goods and similar items, which were auctioned off in a lively manner by Jack Mentges, sophomore business major, in the college gymnasium. Mr. Siver announced a decisive victory, with a grand total of \$5,202.64.



## Faithful for 102 Years

Mrs. Winne Raley, of Lebanon, Oregon, fell asleep in Jesus at the age of 101 years, 11 months, and 14 days. She was the oldest resident of the town, and an inspiration to all who knew her.

As a girl of 13, Winne came from Illinois to the Oregon country, and she taught public school while still in her teens.

Soon after her marriage to Benjamin Raley in 1881 the Raleys became Seventh-day Adventists. Sister Raley was an active lay soul winner. Elders Adlai A. Esteb and Lemuel Esteb were boys when Sister Raley came to their home selling *Christ's Object Lessons*.

Through her godly life and influence her own four boys and two girls attended Walla Walla College and remain faithful to the cause of God.

Sister Raley's mind was still keen when she fell asleep in Jesus.

**JAMES L. HINER, Pastor  
Oregon Conference**

## In Remembrance

**ALDRICH.**—Ruth Sinclair Aldrich, born in Cambridge, Mass.; died Nov. 9, 1962, in Atlanta, Ga., at the age of 71. While instructing a training course at Atlantic Union College, she met her husband, Lucius E. Aldrich, and they were married in 1921. Her widower is secretary-treasurer of the Georgia-Cumberland Conference. Other survivors are a son, Robert E. Aldrich, of Syracuse, N.Y.; her mother, Agnes Sinclair, of South Lancaster, Mass.; and a sister, Grace Cove, of Cambridge, Mass.

**ARMSTRONG.**—Anna Way Armstrong, born Sept. 10, 1872, at Yalding, England; died Oct. 20, 1962, at Escondido, Calif. At the age of 21 she became a member of the Adventist Church and in 1897 she was graduated from the nurse's course at Battle Creek Sanitarium. For about three years she was supervisor of the Haskell Home for orphan children. In 1904 she married Harvey Armstrong, who preceded her in death. The survivors are three sons, Kenneth, of Sumner, Wash., Breckenridge and Milton, both of Valley Center, Calif.; six grandchildren; and eight great-grandchildren.

**BURROWS.**—Lida Belle Moss Burrows, born Sept. 19, 1879; died Nov. 22, 1962. She is survived by two sons, Clinton A., Jr., a retired Air Force general, and Dr. Herbert L., of Los Angeles, Calif.; a daughter, Dr. Kathleen McMurphy, of Pacific Union College; and ten grandchildren.

**CAPEN.**—Daniel Capen, born Nov. 3, 1907, in Indianapolis, Ind.; died June 4, 1962, at Berrien Springs, Mich. In 1935 he married Louise Jacober. He directed school industries for more than 27 years. Survivors are his wife; daughter, Roberta Jorgensen; two brothers, of Indianapolis; and a sister, Mrs. William Penn, of Cedar Rapids, Iowa. [Obituary received Nov. 7, 1962.—Eds.]

**CARDEY.**—Minnie Brayshaw Gardey, born April 8, 1878, at DuQuoin, Ill.; died Nov. 1, 1962, at Modesto, Calif.

**CURTIS.**—Hira T. Curtis, born at Knoxville, Iowa; died at Hendersonville, N.C., Nov. 26, 1962, at the age of 88. He spent most of his life in the

teaching profession. Survivors are his wife, Minnie Curtis; a daughter, Clara Curtis, of Washington, D.C.; a son, Stephen Curtis, of Washington, D.C.; one sister, Emma Walter, of Albia, Iowa; and one brother, Paul Curtis, of Wyoming.

**DETWEILER.**—Robert C. Detweiler, born Feb. 28, 1921; died Oct. 26, 1962. He learned the truth while serving his country during World War II. In 1946 he was baptized, and soon thereafter enrolled at Walla Walla College, where he studied theology. He was graduated from Emmanuel Missionary College in 1951. During the past 11 years he has served in the Illinois, Ohio, and West Virginia conferences. He was pastor of the Buckhannon, Elkins-Parsons, and Webster Spring churches at the time of his death. Survivors are his wife, Mary; two sons, Curtis, a student at Mount Vernon Academy, and Stanley, of Buckhannon, W. Va.; his father and mother, Mr. and Mrs. Clarence E. Detweiler, of Bellefontaine, Ohio; and two brothers, John P. Detweiler, of West Liberty, Ohio, and Joe E. Detweiler, of Melbourne, Fla.

**FINCH.**—John P. Finch, born April 10, 1890, at Strathroy, Ont., Canada; died at Orlando, Fla., Sept. 17, 1962. He served the denomination for 42 years as a printer in the Review and Herald Publishing Association and the General Conference printing department. He was preceded in death by his first wife and later was married to Florence

Cornelius, who survives. Other survivors are three sons, Donald E. Finch, M.D., of Onaway, Mich., John L. Finch, of Arlington, Va., and Joseph P. Finch, of California.

**GAEDE.**—David P. Gaede, born Sept. 21, 1867, in Wohlde, Russia; died Nov. 9, 1962, at Loma Linda, Calif. He migrated to Kansas, where he accepted the truth. After attending Union College he labored in Kansas and Iowa, followed by a leave of absence during which time he, his wife, and children visited his birthplace in Russia in order to present the truth to his relatives. Because of the need for workers in Russia, he was asked by the General Conference to continue serving there. After some 15 years of service in Russia and Germany he returned to the United States, where he labored in the Dakotas, Nebraska, Wisconsin, and Oklahoma. After his wife's death he remarried. His widow, Bertha Gaede, survives. Other survivors are his daughters, Helen Alice Ehlers, Hilda E. Stoessel, and Lillian Gaede; his son, Rear Admiral Dr. David C. Gaede; four grandchildren; nine great-grandchildren; and a brother, Jacob P. Gaede.

**GIBBS.**—Sally Crawford Gibbs, born June 10, 1917, in Red Oak, Iowa; died Nov. 12, 1962, at Cortland, N.Y. Her husband, Dr. Donald R. Gibbs, of Cortland, five sons, and five daughters survive. In 1939 she was voted outstanding mother of the year by the Chamber of Commerce.

**HARTWELL.**—Iva Lenore Long Hartwell, born Nov. 30, 1877, at Watson, Kans.; died April 29, 1962, in Sacramento, Calif. [Obituary received Nov. 9, 1962.—Eds.]

**HEATON.**—Augusta Clara Heaton, born Nov. 24, 1876, in Erfurt, Germany; died Sept. 5, 1962, at Napa, Calif. She married Elder Lewis T. Heaton, and for 45 years they were engaged in the work of the church in Canada and the United States, including Hawaii. In addition to her husband she is survived by two daughters, Georgia Dougan and Margie Maket, of Honolulu; three sisters, Ida Franz, of Emporia, Kans., Ella Jones, of Los Angeles, Calif., and Nora Fauley, of Rolling Green, Ohio; and two brothers, John Franz, of Springfield, Ohio, and George Franz, of Brenwood, Mo.

**HOBBS.**—Charles Darwin Hobbs, born Feb. 20, 1874, at Sheridan, Ill.; died in Portland, Ore., Sept. 9, 1962. His wife, Alice, survives.

**JORDAN.**—Alta Jordan, born Jan. 20, 1885, at Hancock, Wis.; died at Toppenish, Wash., Nov. 2, 1962.

**KILLEN.**—Ada Smith Killen, born Oct. 25, 1888, in Vernon Parish, La.; died at Leesville, La., Sept. 11, 1962.

**KLOSE.**—Freda Swenson Klose, born May 25, 1895, in Sweden; died Sept. 9, 1962, at Loma Linda, Calif. She attended the seminary at Broadview, Ill., and in 1918 married J. C. Klose. Immediately they were sent as missionaries to Korea, where they worked for seven years. After returning to the United States, they labored in the Southern Union for 17 years. For the past 16 years they have worked in the Michigan Conference, at Ann Arbor, Muskegon, and Paw Paw. Survivors are her husband, Elder J. C. Klose; one son, John C. Klose, Jr., of Leonard, Mich.; three daughters, Alyse Rice, of La Sierra, Calif., Gladys Schlinkert, of Loma Linda, Calif., and Marjorie Geisinger, of Tamahawk, Wis.; 11 grandchildren; one brother, Berndt Swenson, of Sweden; and four sisters, Bettie Olson, of Glendale, Calif., Nellie Swenson, of Santa Barbara, Calif., Helga Berndtson, of Chicago, Ill., and Signe Wahlquist, of Sweden.

**KRAFT.**—Mary Kraft, born Oct. 27, 1874, in Russia; died Nov. 9, 1962, at La Sierra, Calif.

**MC CULLOCH.**—Elizabeth M. McCulloch, born Oct. 20, 1889, at Lone, Calif.; died at Modesto, Calif., Nov. 3, 1962. Her husband, Aubrey G. McCulloch, of Waterford, Calif., survives.

**MONDICS.**—Benjamin J. Mondics, born Aug. 10, 1916, in Takoma Park, Md.; died at Takoma Park, Md., Oct. 8, 1962. In 1941 he received his B.A. degree from Washington Missionary College. He labored in the Ohio Conference. He and his wife were called by the mission board to study at the Seminary in preparation for service in the Middle East. In February, 1944, he was ordained, just before leaving for overseas duty. He served on the teaching staff of Middle East College, and later became president of the Syria and Lebanon missions. Following this he took charge of the work in Turkey. In 1930 the family returned to the United States, and in 1931 he obtained his M.A. degree. He then worked in New Jersey, and for four years did evangelistic work as well as pastoring the Plainfield church. In 1935 he went to Charleston, West Virginia, where he was pastor and also did evangelistic work. In Charleston he initiated the Dial-a-Prayer service. In 1958 he was asked to return to Turkey, where he labored for four years under trying circumstances. There he became the first missionary to obtain a permanent resident permit. Surviving are his wife, Margaret; his twin sons, William and Robert; his father and mother, Mr. and Mrs. Paul Mondics; and his brothers, Harold, Daniel, Joseph, and Steven.

**OVERHOLT.**—Vivienne Blunden Overholt, born April 7, 1914, in Victoria, Australia; died Nov. 10, 1962, at Sacramento, Calif. She lived in China, Australia, and New Zealand with her missionary parents, Elder and Mrs. H. M. Blunden. For the



past 21 years her life has been linked with that of her husband, Dr. Kenneth E. Overholt, of Orangevale, Calif., who survives. Other survivors are her son, Victor; her father and mother, of St. Helena; her brother, Dr. E. M. Blunden, of Fair Oaks; and her sister, Dr. Dulcie Blunden Morris, of Washington, D.C.

**RHODES.**—Eunice E. Rhodes, born March 19, 1887, at Newman, Ill.; died Nov. 6, 1962, at Long Beach, Calif.

**ROBERTS.**—Lenora E. Roberts, born Jan. 7, 1875, at Oakdale, La.; died Oct. 7, 1962, in Lake Charles, La.

**SANDERSON.**—Arthur E. Sanderson, born Jan. 30, 1881, at Enfield, Mass.; died Oct. 2, 1962, in Warehouse Point, Conn. In 1906 he married Gertrude Lincoln. All but five years of his ministry were in the Atlantic Union. He began work in Massachusetts, and thereafter labored in such cities as Boston, Mass., Portland, Maine, Buffalo, New York, and Providence, Rhode Island. He was the first home missionary secretary of the Atlantic Union. For five years he was an assistant home missionary secretary of the General Conference, during which time he visited every State in the union as well as Canada promoting the *REVIEW AND HERALD*. He retired in 1942. The survivors are his wife, of Warehouse Point, Conn.; a brother, Wesley, of Oregon; and a sister, Ethel Anderson, of Washington.

**STAPP.**—Bertie M. Stapp, born March 5, 1884, in Hamilton County, Tenn.; died Nov. 5, 1962, at Puxico, Mo.

**STEELE.**—Harvey B. Steele, born March 29, 1878, at Nevada, Iowa; died Nov. 2, 1962, at Loma Linda, Calif. He took nurse's training at the Battle Creek Sanitarium and was associated with that institution as head desk clerk for some time. There he married Rhoda Paustian, also a nurse. He served as desk clerk of the St. Helena Sanitarium for several years, and then they moved to Missouri, where he worked as a licensed minister. He next became business manager of the New England Sanitarium and Hospital. From there he went to Boulder, Colorado, where he was business manager of the sanitarium. After his wife's death in 1947, he married Cathryn Cowles, who survives. Other survivors are a daughter, Dr. Marguerite S. Williams, of Tucson, Ariz.; two foster granddaughters, Mrs. Carl Dolggy, of Reseda, Calif., and Mrs. Paul Davis, of Claremont, Calif.; and three great-grandchildren.

**THOMPSON.**—Ida Margaretha Christiansen Thompson, born May 13, 1881, in Bredstedt, Ger-

many; died Oct. 24, 1962, at Colman, S. Dak. In 1904 she married Martin Thompson, and in 1909 she became a church member. Survivors are her husband; two sons, Nels, of Stillwater, Minn., and Julius, of Coleman, S. Dak.; six daughters, Dorothy, at home, Jennie Combes, of Boise, Idaho, Martena Bakke, of Sandy, Oreg., Lela Cronk, of Eugene, Oreg., Gladys King, of Auburn, Wash., and Mildred Olson, a missionary in Beirut, Lebanon; 22 grandchildren; and 20 great-grandchildren.

**TOWNSEND.**—Ella Marie Leach Townsend, born Feb. 17, 1869, at Franklin, Ind.; died at Lincoln, Nebr., Nov. 12, 1962. She was a pioneer church school teacher and Bible instructor, serving both East and West.

**TURNER.**—Emma Stockton Turner, born April 3, 1875, in San Francisco, Calif.; died Nov. 1, 1962, at Sanitarium, Calif. Her husband, Robert Turner, of Napa, survives.

**VANDEMAN.**—Nina Mae Vandeman, born Nov. 9, 1878, in Claire, Mich.; died at Hollister, Calif., Nov. 14, 1962. In 1902 she married Herbert A. Vandeman and with him served in the ministry until his death in 1948. She is survived by three sons, Herbert S. Vandeman, of Philadelphia, Allen W. Vandeman, of Hinsdale, Ill., and Elder George E. Vandeman, of Takoma Park, Md.; and one daughter, Mrs. Russell Lemmon, of Hollister, Calif.

**VAN GUNDY.**—Lulu G. Van Gundy, born Oct. 5, 1872, at Wilmington, Ohio; died Oct. 27, 1962, at Arlington, Calif. She is survived by two daughters, Mrs. Dorothea Jones, of Arlington, and Charlotte Holmes, M.D., of Arkansas; and one grandchild.

**VAN METER.**—William Carl Van Meter, born Feb. 27, 1884, at Champaign, Ill.; died Sept. 15, 1962, at Lebanon, Mo. His wife, Jeanne, of Lebanon, Mo., survives.

**WESTBROOK.**—Theodore Bliss Westbrook, born Oct. 17, 1879, at Van Etten, N.Y.; died Oct. 28, 1962, at National City, Calif. In 1902 he married Lida Mae Nunn. A year later he learned of the truth through reading *Early Writings*. He prepared for the ministry at Washington Missionary College. In 1906 his son, Paul Arthur, was born. In 1907 he began his labors in New York, and in 1908 was ordained to the ministry. He became president of the following conferences: Vermont, West Virginia, Virginia, Potomac, Southern Oregon, Nebraska, and Kansas. He was chaplain of the Boulder Sanitarium. In 1950 he retired and moved to Tampa, Fla.,

where his wife died. He later married Pauline Porter, who survives. Other survivors are a stepdaughter, Sharlene Porter; two grandchildren; four great-grandchildren; and a sister, Nettie Merrill.

**WHITE.**—Herbert Clarence White, born April 6, 1896, at Cooranbong, Australia; died Oct. 22, 1962, in Arlington, Calif. Brother White grew up in northern California near Elmhaven. With equipment provided by Ellen G. White, an understanding grandmother, he and his twin brother, Henry, operated a print shop at Elmhaven, which when college days came was transferred to Angwin to become the College Press. Here the twins taught printing and operated the shop. With foreign mission service ever kept before them as the most desirable life objective, Herbert and his twin brother responded to an invitation to labor in the China field, where from 1923 to 1929, he served as superintendent of the Signs of the Times Publishing House in Shanghai. His later years were devoted largely to lecture work throughout the United States. He is survived by his wife, Anna White, of La Sierra, California; two daughters, Dorothy Weeks and Kathryn Matheson; and seven grandchildren. Also surviving are his mother, May White Currow (widow of Elder W. C. White); two brothers; and three sisters.

**WOOD.**—Kathryn Mae McNurlen Wood, born Nov. 24, 1878, at Sextonville, Wis.; died Sept. 25, 1962. In 1900 she married Melvin Wood. He became a teacher at Bethel Academy, near Arpin, Wis. The survivors are her daughters, Gyneth and Velma, of Glendale, Calif.

## NOTICES

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## Church Calendar

Home Missionary Day	January 5
Church Missionary Offering	January 5
Religious Liberty Campaign	January 12-19
Religious Liberty Offering	January 19
Home Missionary Day	February 2
Church Missionary Offering	February 2
Faith for Today Offering	February 5
Christian Home and Family Altar	February 16
Christian Home Week	February 16-23
Temperance Commitment Day	February 23
Literature Crusade	March 2
Church Missionary Offering	March 2
Sabbath School Rally Day	March 9
Missions Advance Offering	March 9
Missionary Volunteer Day	March 9
Missionary Volunteer Week	March 9-16
Thirteenth Sabbath Offering (Australasian Division)	March 30
Missionary Magazine Campaign	April 1-30
(Special price during April and May)	
Church Missionary Offering	April 6
Medical Work of Loma Linda University	April 13
Offering	April 13
Bible Correspondence School Enrollment Day	April 27
Health and Welfare Evangelism	May 4
Church Missionary Offering	May 4
Disaster and Famine Relief Offering	May 11

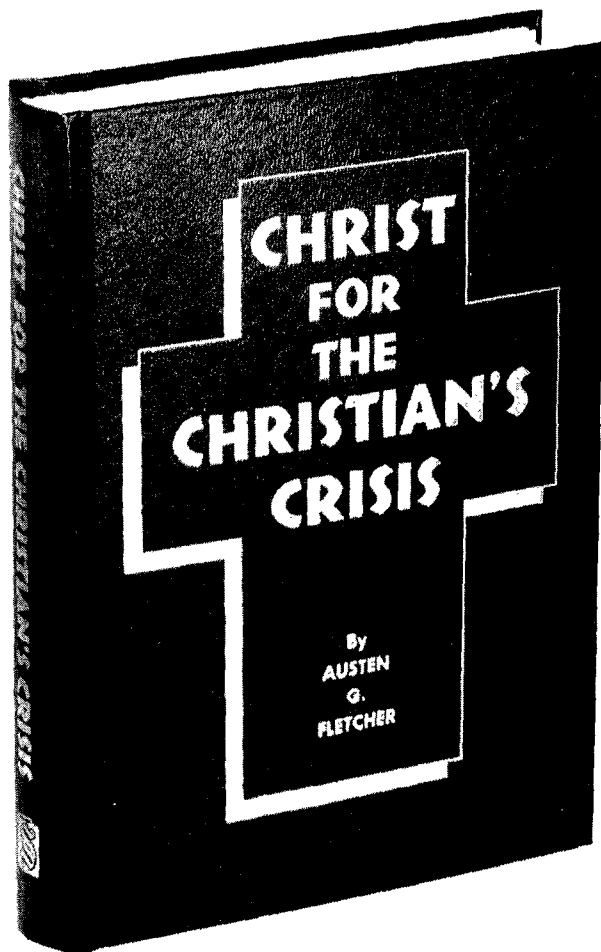
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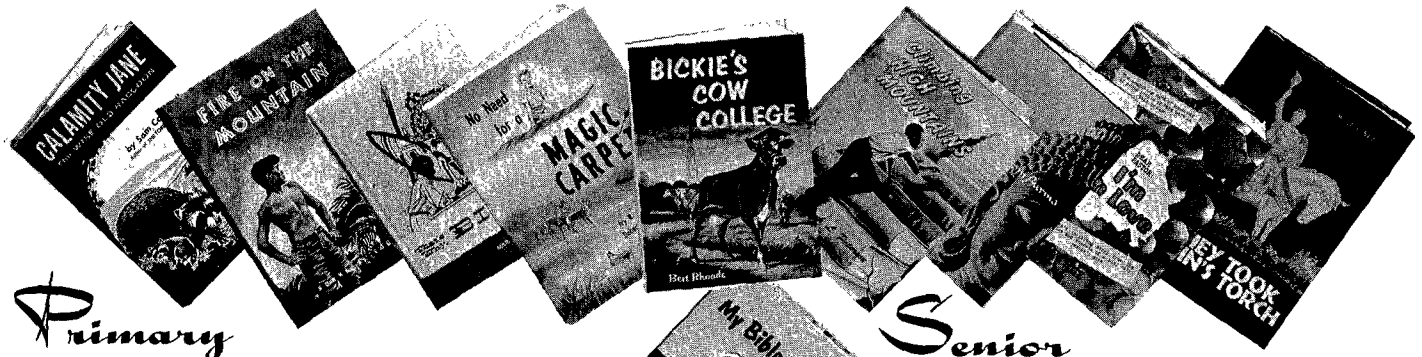
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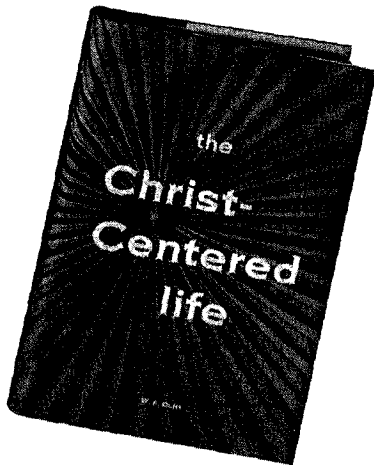
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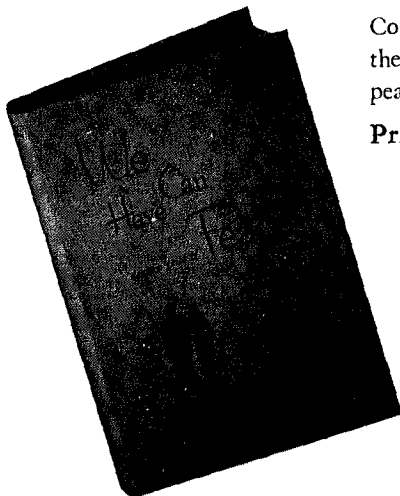


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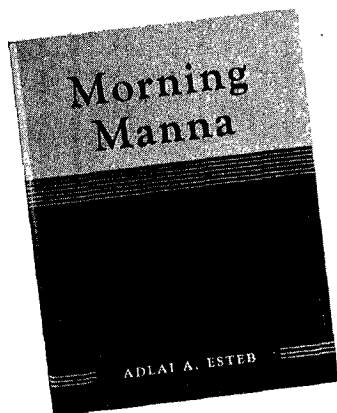
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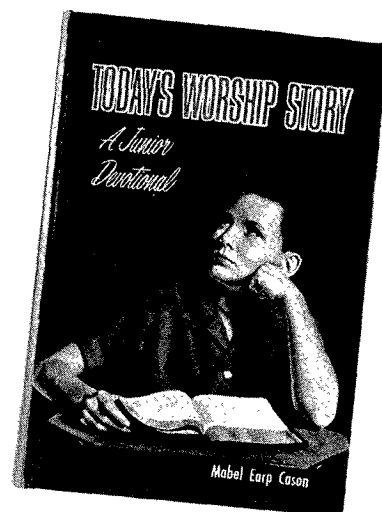
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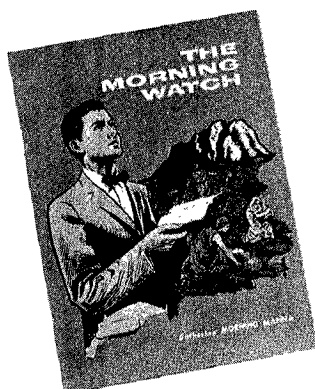
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T-2111	<input type="checkbox"/> F-2111	<input type="checkbox"/> How to Get Along With Your Nerves
	<input type="checkbox"/> F-2112	<input type="checkbox"/> Miracles of Modern Surgery
T-2113	<input type="checkbox"/> F-2113	<input type="checkbox"/> Your Diet and Your Disposition
	<input type="checkbox"/> F-2114	<input type="checkbox"/> Give Nature a Chance!
T-2115	<input type="checkbox"/> F-2115	<input type="checkbox"/> Living With a Damaged Heart
	<input type="checkbox"/> F-2116	<input type="checkbox"/> Treat Those Tonsils Now!
T-2117	<input type="checkbox"/> F-2117	<input type="checkbox"/> Nerve Storms and Stomach Ulcers
	<input type="checkbox"/> F-2118	<input type="checkbox"/> Be Kind to Your Colon!
T-2119	<input type="checkbox"/> F-2119	<input type="checkbox"/> Clean Out Your Medicine Cabinet!
	<input type="checkbox"/> F-2120	<input type="checkbox"/> The Secret of Personal Happiness

### Section #2, Films and Tapes—\$49.75 ☐

T-2121	<input type="checkbox"/> F-2121	<input type="checkbox"/> Winged Visitors With Dirty Feet!
	<input type="checkbox"/> F-2122	<input type="checkbox"/> Don't Kill Your Husband With Kindness!
T-2123	<input type="checkbox"/> F-2123	<input type="checkbox"/> When Sickness Comes to Your House
	<input type="checkbox"/> F-2124	<input type="checkbox"/> Are You Tied in Knots?
T-2125	<input type="checkbox"/> F-2125	<input type="checkbox"/> When Those Germs Came to Dinner!
	<input type="checkbox"/> F-2126	<input type="checkbox"/> Learn About Cancer—and Live!
T-2127	<input type="checkbox"/> F-2127	<input type="checkbox"/> Your Wonderful Eyes
	<input type="checkbox"/> F-2128	<input type="checkbox"/> Danger Spots Around Your Home
T-2129	<input type="checkbox"/> F-2129	<input type="checkbox"/> When Someone You Love Is Injured
	<input type="checkbox"/> F-2130	<input type="checkbox"/> Take Care of Your Eyes!

### Section #3, Films and Tapes—\$49.75 ☐

T-2131	<input type="checkbox"/> F-2131	<input type="checkbox"/> Why Do So Many Doctors Smoke?
	<input type="checkbox"/> F-2132	<input type="checkbox"/> How to Stop Smoking
T-2133	<input type="checkbox"/> F-2133	<input type="checkbox"/> Dangerous Drugs
	<input type="checkbox"/> F-2134	<input type="checkbox"/> Don't Blame Others for Your Illness!
T-2135	<input type="checkbox"/> F-2135	<input type="checkbox"/> Eat Right and Stay Young!
	<input type="checkbox"/> F-2136	<input type="checkbox"/> Your Ears and Your Personality
T-2137	<input type="checkbox"/> F-2137	<input type="checkbox"/> Be Glad You've Been Sick!
	<input type="checkbox"/> F-2138	<input type="checkbox"/> Choosing a Good Doctor
T-2139	<input type="checkbox"/> F-2139	<input type="checkbox"/> Building a Happy Home
	<input type="checkbox"/> F-2140	<input type="checkbox"/> Living Happily Ever After

### Section #4, Films and Tapes—\$49.75 ☐

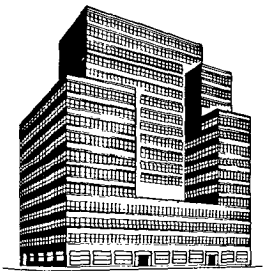
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## Ingathering Sets Record

The fourth week's Ingathering report for North America is the largest for any single week in denominational history—\$875,239. The division total has reached \$3,835,238. All ten unions share in a gain of \$335,000 over the same time one year ago.

Many letters are coming to headquarters testifying to the deep spiritual impact that caroling music and visits are making on homes and hearts throughout North America. The Spirit of God is working through His people, moving souls heavenward. On the first 12 office days in December the mail brought in 1,837 requests for Bible correspondence courses, written on coupons clipped from Ingathering publications.

C. E. GUENTHER

## Educational Institutions Report Financial Gains

The secretary of education in the Inter-American Division, Walton J. Brown, reports that in spite of international unrest, the following educational institutions show a net operating gain for the 1961-1962 academic year: two colleges and an academy in the Antillean Union, the union college in the Caribbean Union, the vocational college in the Central American Union, the college in the Colombia-Venezuela Union, the seminary in the Franco-Haitian Union, and the vocational and professional college and an academy in the Mexican Union.

The Pacific Union Conference, with its 21 senior academies, showed a net operating gain of \$64,438.57 for the fiscal year 1961-1962.

We commend the brethren of the Inter-American Division and the Pacific Union Conference for this successful administration and management.

T. S. GERATY

## The Sydney Sanitarium

The Sydney, Australia, Sanitarium and Hospital was established in 1895 in wooded, rolling hills 12 miles from downtown Sydney, the population of which is now more than 2 million. Dr. A. K. Tulloch is surgeon and medical director, and A. H. Forbes is business manager. Five physicians are in full-time employ, and more than 100 local physicians are members of the courtesy staff. The sanitarium has contributed substantially to the growth of our work in Sydney, in which we have more than 40 churches.

The original structure was typical of the wooden buildings of the period. In the 1920's a solid brick and concrete internal-medicine unit was added, and more recently a fine surgical unit raised the bed capacity to 162. Plans are well advanced for replacing the last wooden

structure with a modern four-story building.

Sydney Sanitarium is famed for its excellent nursing service and four-year nursing course, which is under the direction of Mrs. Rita Rowe. There are 140 nurses in training. As in other parts of the world, Adventist nurses here are much in demand. Nurses graduated from this institution are serving in our mission fields of the Far East, Southern Asia, and in many parts of Africa.

T. R. FLAIZ, M.D.

## Missionary Doctor Dies

Word has just reached us announcing the death of Joseph Lane DeWitt, M.D., December 10, in Tapachula, Mexico. Dr. and Mrs. DeWitt had been very active in connection with the development of the *Centro Educacional Adventista* (Adventist Educational Center) at Lago Yojoa, Honduras, devoting much of their life savings toward the development of a school for Honduran young people. He will be greatly missed by the people in Honduras who are benefiting from his sacrificial gifts.

WESLEY AMUNDSEN

## Servicemen Visit Headquarters

About 125 service personnel, including wives and children, in the Washington area visited the Seventh-day Adventist headquarters on Sabbath, December 1, for a well-planned afternoon and evening made possible through the efforts of civilian chaplain Thomas Green, in collaboration with D. A. Delafield of the White Publications office.

During the first hour Arthur L. White gave our servicemen a glimpse into the beginnings of our work, stressing the work of Ellen G. White. This was climaxed by a tour of the White Publications offices and vault.

At the National Service Organization office the group was welcomed by director J. R. Nelson and his secretary, Mrs. Frieda White, and by Clark Smith, associate director. Several filled out cards for the free literature provided through the Servicemen's Literature Fund offering, while others verified their addresses to make sure they were listed correctly. Each serviceman on active duty was given the Morning Watch devotional book for 1963.

The majority of those in attendance were participants who have volunteered for medical research in what is known as the White Coat Project. More than 500 have volunteered for this special project during the past seven years. We are proud of your sons who are faithfully serving their God and country!

J. R. NELSON

## VOP Makes New Men

A Voice of Prophecy interest in Cape Town wrote as follows, after a visit by two of our ministers:

"I would like to give thanks to you for sending two brethren to have a personal discussion with me concerning the Seventh-day Adventist Church. We had a very long and profitable conversation on this matter. I am longing to worship my Saviour on the Sabbath day, but am in difficulties about this. It is true that Saturday is the only day on which a real Christian can worship.

"Now the problem with me is that I have been working on the Sabbath day and I am at the crossroads. I do not know which way to turn, though I know it is God or the world. 'What shall it profit a man, if he shall gain the whole world, and lose his own soul?' I have searched my heart for a decision, and know at last that I must serve the Lord.

"Sir, the Voice of Prophecy has made a new man of me. Its teachings are not man-made, but they stress the truth as it is in the Holy Book. Before taking the studies I was a religious man, but I was not a Christian."

E. R. WALDE

## Missionary Volunteering at Lake Titicaca

A recent letter from Herman Guy, MV director of the Lake Titicaca Mission, brings the thrilling news that 97 of the young people who joined baptism classes during the MV Week of Prayer have been baptized, and that 216 others are planning for the rite before the end of the year.

Elder Guy writes also of a youth camp on the shore of Lake Titicaca, "with 120 campers, 80 visitors, and some 50 spectators." The campers marched to the camp site, carrying their equipment on their backs, some with a burro to help. Each person or group was required to furnish food, tent, and other needed items. It was a brief time of spiritual refreshing and relaxation in the altiplano country.

THEODORE LUCAS

## "When You're Young"

On page 9 of this REVIEW you will find a new feature entitled "The Art of Living . . . When You're Young." The column this week is introductory in nature, setting forth the general scope of the feature. Next week the author comes directly to grips with one of the problems that confront youth.

We believe that this column will be read with interest by Adventists of all ages. It will be of special interest to youth in their teens and early twenties. Parents will be doing their young people a favor by directing their attention to this column, and urging them to read it week by week. The author will answer questions sent in and will, from time to time, publish excerpts from letters from young people expressing their point of view on various questions.