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## I KNOW HIM

By ALBERTA HAMMAN

**H**E IS loving and kind. Often I make mistakes, but He is always patient, forgiving me and giving me another chance.

When He makes a promise, He never fails to keep His word. He is completely trustworthy and honest. He does not gloss over my mistakes, but points them out to me in love. He seems to have faith in me in spite of the mistakes. Because He loves me so much, and because of His great faith in me, the desire to live a better life that will make Him happy keeps me ever looking upward and going forward.

He has told me that I can do nothing of my own self, but that if I become His partner all things are possible.

Though He has not promised me an easy life as His partner, He has promised that my life will be happier, more peaceful and secure, than by any other way I might take. Because He has walked the way before me, He knows all about it, and He

stands ready to help me when I ask for His help.

I know that He is the best Friend I have, for I have experienced the wonder of His love and care. I have known the deep abiding peace of His presence, the sense of a task completed for Him.

He loves me and He tells me so in many ways, but when the need arises He can be stern and unmovable. He does not let His love stand in the way of necessary discipline. His love is so great that He will hurt me, and even Himself, when this may be necessary. He seeks to develop the very best in me, and when it is necessary to cut away the hindrances a loving but gentle hand holds the knife.

Because I know Him—His love, His kindness, His honesty, His trustworthiness, His gentleness, His strength, His power—I love Him, and with Him as my partner I know I can gain the victory and live the perfect life. Won't you get acquainted with Jesus too? He loves you as much as He loves me.

By W. R. Beach  
Secretary, General Conference

[Momentous changes are taking place in Africa, changes that are destined to have a profound effect on the work of the church on that great continent. This is the first of a series of articles in which Elder Beach reports his impressions during the course of a ten-week visit to Africa concluded late in January.—**EDITORS.**]

**A**FRICA means many things to many people. For the average person Africa has long been a great unknown continent of steaming jungles and strange peoples—the preserve of missionaries and explorers first, joined later by moviemakers and big-game hunters. To sociologists and anthropologists the continent is replete with opportunities for research. To the economist it is a rich land of undeveloped agricultural and mineral resources—a golden lode waiting to be mined.

Africa has changed rapidly from what was largely a colonial crazy quilt to a politically dynamic continent embracing 37 independent countries. This is one of the most significant developments of all time. Twenty-eight of these nations have emerged within the past five years. These people speak hundreds of tongues and number some 250 million. The races are as varied as those of Europe, possibly more so.

Climate, terrain, scenery, and resources defy generalization. Africa has some of earth's driest deserts and some of the heaviest rainfalls. The landscape varies from snow-capped Kilimanjaro in Tanzania (Tanganyika) to the marshes of West and Central Africa. The people range in size from four-foot pygmies in the Congo to seven-foot Watutsis in Rwanda and Burundi. The subsoil holds important resources of uranium, copper, diamonds, chrome, and manganese—all strategic materials. The fields and forests provide products important to Western economy: rubber, cocoa, seed oils, coffee.

I am writing this from Solusi College, some 30 miles from Bulawayo, Rhodesia. Here we are in the heart of Africa. This is the land of David Livingstone, Robert Moffat, Francois Coillard, James Stewart, W. H. Anderson, and Dr. A. S. Carmichael. Here Livingstone fought lions and slavery, and made discoveries that brought the first light to a darkened continent. Today this Africa is quite different from the Africa the pioneers found. Their explorations and travel would be stopped now by rigid boundaries and restrictions. At certain cross points barbed-wire fences are set up. Traffic is checked at an immigration post at the site of Livingstone's great discov-



Dr. C. F. Clarke, former principal, followed by S. B. Dube, president of the Rhodesia Field, congratulating graduates of the leadership class. Shaking hands with Dr. Clarke is Pastor G. Mbwana.

Correspondence From Africa—1

## The Changing Face of

# Africa

ery, Victoria Falls! Generally, gratitude for the work accomplished by the pioneers of the Christian outreach is sincere. The exceptions are marked by such as the official who scorned Livingstone as "just a tourist," and the consular authority who refused to grant a visa to a visiting Methodist bishop.

Many philosophies and interests dispute with Christianity for the hearts and minds of these peoples. Racism, nationalism, and even isolationism are unfavorable factors. Organization creates a brand new problem; so does urbanism. In 1939 less than 10 per cent of the people lived in cities. Today approximately 30 per cent are urban dwellers. More than 70 per cent of the rural men have left for urban areas. Demographers predict

that at least 75 per cent of the population soon will be urbanized.

Statistics cannot show the moral and family breakdown that accompanies the shift, but the urban masses are rootless. They do not own land in most cities, and often are sheltered either in substandard lodging or in massive, impersonal housing projects. The African always found his purpose as a part of a group. Now he stands alone in the crowds. Certainly the Seventh-day Adventist Church must not stand aloof from this great trek to the cities. Responsible committees are giving earnest thought to this modern African phenomenon.

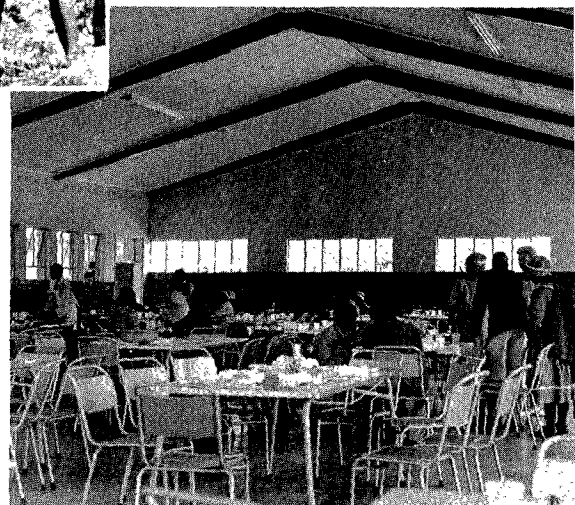
### Searching for a Solution

We shall be reporting in some detail on the various areas of Africa as



Chief Harry Mlevu unveils a plaque commemorating his father's faithfulness in hiding mission property during armed disturbances in 1896. Back to camera, J. S. Tshuma, dean of men; Harry Mlevu, R. L. Staples, Melvin Sparrow.

Below: Interior of dining hall. Mrs. Long, left, and Miss F. C. Moline speaking to two African visitors.



we travel along. At the start we want to make a further general observation, and that concerns the Seventh-day Adventist fellowship in this pluralistic society.

In Southern Africa governmental "color" ranges from all black in the north (Malawi) to all white in the south (Republic of South Africa). History, race, and policy tend to divide these peoples into more or less watertight compartments. *Apartheid* is the word that describes it in some places. Yet, despite the complications, racial division is growing less popular. The problem apparently is how to find a solution.

An official report from the Dutch Reformed Church shows that a growing evangelical group within those circles is finding racial division more and more distasteful. Eleven professors and theologians of that denomination have expressed their strong convictions in a book entitled *Delayed Action*. It also is reported that a group of Nyasa pastors touring South Africa's Dutch Reformed Church were well received in the Afrikaans university town of Stellenbosch. Interracial fellowship is increasing; this would have been unthinkable, we are told, even five years ago. An all-European audience gave a ten-minute standing ovation to an African choir at Johannesburg after a stirring performance of Handel's *Messiah*. Few were unmoved by the performance and the ovation.

Many educational leaders now are thinking in terms of "African schools" for Africans of all races and colors. Possibly the school will be the deter-

mining factor in preparing the way for a breach in the wall of separation between men. With time, knowledge, discernment, and much humility, healing will come to the distraught racial mind of Africa. The church ought to be the vehicle of that great work of healing—and it is. Multiracial worship and action are bearing significant results.

#### Solusi Celebrates Anniversary

Now, let us return to Solusi College. Solusi is celebrating this year its seventieth anniversary. The institution is situated in the bush veldt of Matabeleland, Rhodesia, at an elevation of 4,300 feet. The Honorable Cecil John Rhodes, as a result of an interview in 1893, authorized the grant of 12,000 acres. The land was chosen and work begun in 1894. The name Solusi derives from Saluhwe, the name of the Makalanga chief who lived about 3.5 miles west of the mission settlement and held jurisdiction over the area.

To begin the work, Brother and Sister Fred Sparrow and a few African helpers cleared the bush and erected the first simple buildings. The following year a party consisting of two families and a single man—the G. B. Tripps, the W. H. Andersons, and Dr. A. S. Carmichael—arrived. During the Matabele War of 1896 the European missionaries were evacuated to Bulawayo. The native chief took good care of the property so that after hostilities ceased the work was quickly resumed. A famine resulted from the war, and an epidemic of rinderpest among the cattle. Solusi Mission be-



E. D. Hanson declares the dining hall open. With him is R. L. Staples.

came the center of care and rehabilitation.

The missionaries took into their homes and provided for 20 boys and ten girls whose relatives were missing or destitute. These children provided the nucleus of the first school, which was taught by John Ntabe Luthuli, the father of the winner of the Nobel Peace Prize in 1961, Chief Albert Luthuli. Chief Albert got his start in education at Solusi. Of the orphans cared for by the missionaries after the famine, several became workers and exemplary Christians. One of them is today an ordained minister, Pastor Harry Subagobe. Another orphan saved from the famine is the faithful wife of 52 years of Pastor Isaac Nkomo.

Medical science was less advanced 70 years ago than it is today; particularly the treatment of malaria was less well understood. One sad year, 1898, four members of the group of

missionaries died of blackwater fever; three of these (A. S. Carmichael, George Byron Tripp, and George Tripp, aged 12) lie in the small Solusi cemetery awaiting the resurrection.

The Solusi church was organized in 1902 with 24 members. Today the membership is beyond 500. The original building, a humble prayer house, has its memorial in the present spacious church, a lovely, modern structure that was dedicated in 1961.

The medical work begun by Dr. Carmichael did not cease after his untimely death. Dr. H. A. Green and his wife came from the United States to replace him. Soon a well-organized clinic and dispensary was operating and has been maintained through the years. In 1929, F. B. Jewell, a trained nurse, took charge of the dispensary. From 1941 to 1955 he operated a maternity clinic that became famous throughout Matabeleland. Midwife Jewell ensured the safe arrival in this

world of more than 1,500 Rhodesian citizens.

### Schoolwork Prospers

The schoolwork too has prospered. In 1912 there was an enrollment of 120. In 1923 teacher training was introduced at Solusi Training School. In 1926 a strong, varied program of industrial training was presented. Many graduates are still earning their living, or at least supplementing it by the skills they learned at Solusi.

In 1940 a ministerial course was introduced to train evangelists. For 20 years this course has proved a source of strength to the Zambesi Union. Secondary-schoolwork was first offered in 1948, when Solusi began to prepare entrance for external examinations on the junior and senior secondary-school levels. Classes in shorthand, typing, and bookkeeping were introduced in 1960.

In 1958, Solusi became the only



*The Art of Living....*



**when  
you're  
young**

*by Meriam Hood*

### Food for Guests

I DON'T know when the custom of inviting friends to share one's food first started. Biblical history makes reference to it as far back as Abraham at least, which seems to indicate that the ancients considered this an appropriate and gratifying gesture of friendship. There's a warmth, a feeling of good fellowship, that's apparently inherent in the "breaking of bread" together. In many cultures, not to offer even a casual visitor some food is to be guilty of flagrant discourtesy, no matter at what time of the day or night the guest puts in an appearance.

There are many variations in the way guests can be entertained foodwise. For instance, there's the formal dinner with its damask cloth, sparkling crystal, china, and silver—and flowers, if possible. Behind this graciousness there are hours of planning and work on the part of someone! Then there's the casual "Please stay for lunch!" when the hostess isn't too sure that she can produce anything more spectacular than a fried-egg sandwich and a fruit compote. But it will suffice.

For Seventh-day Adventist Christians, these two situations, so dissimilar on the surface, can have one problem in common. It's this: If your guest is not a member of your faith, and you know his eating habits are entirely different from yours, just how do you cope? When you're young this can be a real source of embarrassment, probably because

young people dislike being thought of as "strange" or "odd." (For that matter, what normal person of any age enjoys it?) The dietary customs of the majority come to be regarded as normal, you see, in any given country where one lives, so that a "minority diet" really can seem a bit bizarre at first.

This matter was brought to my attention by a young man who wrote rather heatedly that his mother was always willing to "feed his friends" any time hunger pains struck, making only the one stipulation that the usual food eaten by the family be served. He took pretty strong exception to her position, using ham and cheese sandwiches as an example. "If I'm willing to rush out and buy some ham, since my friends much prefer this, why should my mother object?" he asked. "I want my friends to enjoy their meal, and what's more, I'm afraid they'll make fun of me if things are so different in my home."

The last part of the last sentence is probably the key to the dilemma. I was tempted to point out to him how fortunate he was to have a mother who'd willingly put aside whatever she was doing to entertain his guests. In fact, I yielded to that temptation! I understand his reluctance to offend his guests, but I had to cast my vote in favor of the dietary customs of his home.

The point is, I think that a guest who is worth cultivating will accept hospi-

tality with as much graciousness as it is offered. After all, no one is *obligated* to feed him! If the food is clean, he ought to eat it gratefully. To eat a meal that's a bit "different" isn't going to harm anyone; as a matter of fact, some people enjoy eating at exotic restaurants just to try their unusual foods.

I would hope that no great point is made of dietary differences, however. By that I mean that surely no guest should be subjected to a stern lecture regarding the evils of this food or that food. This would be taking the worst sort of advantage of a really captive audience. Well-bred people do not comment on obvious differences, no matter on which side of the fence they find themselves. Christians should let their light shine on all occasions, including mealtimes, but it shouldn't blaze so fiercely that it causes beholders to shrink back in dismay.

Good manners, good taste, and a genuine interest in being friendly and courteous to guests—a combination of these factors should make a delightful occasion of any meal, whatever the menu.



private college in the Federation of Rhodesia and Nyasaland to offer post-secondary-schoolwork. Four men were enrolled in a four-year theological course and three in a tutorial course leading to a B.A. degree from the University of South Africa.

Solusi College continues to enrich its program. At this year's graduation exercise, at which I had the privilege of speaking, 30 mature students graduated from the leadership course and 10 from the ministerial course. Some 50 others are sitting for the Cambridge examinations. The total school enrollment (elementary, secondary, and college) stands at approximately 500. The Solusi faculty is composed as follows: on the college level, five overseas teachers; on the secondary level, 11 Europeans and six Africans; on the primary level, nine Africans—a total of 31.

The latest addition to the Solusi campus is a splendid dining room-kitchen unit. It is one of the most functional I have found anywhere.

This November weekend, faculty and students have marked well the seventieth anniversary. Church services, pageants, and programs, all well presented, have been the order of these two days. The pageants rehearsed the events of 70 years ago. The African native boy who led the span of oxen to Solusi was present for the pageant. Tshabangu is now a respected elder statesman of Solusi. A descendant of Chief Garubo also was present. An imposing group of Africans sang the original welcome to the arriving missionaries.

Singing has always been one of the fortes and delights at Solusi. This weekend has witnessed an extraordinary manifestation of this native talent and art. Here the people sing their welcomes and their farewells and present their praises and adoration to their Creator. In words and song a special tribute has been paid to the pioneers who have gone before. Devoted men and women of both races have rendered noble service, and it is upon their successes and because of their vision and dreams that Solusi can offer training for tomorrow.

At the last commemoration service today R. L. Staples, the principal, added a unanimous expression of gratitude to the world church for continued guidance and support.

From the consecration service on Friday evening to the distribution of certificates Sunday afternoon, every part of the program heartened and inspired. Truly the spirit of the pioneers has been in our midst. It lives again in the work of Solusi's men and women today. These descendants of the pioneers inherited the riches of their fathers; they likewise have inherited their spirit.

## *A Letter From Our President*

Dear Fellow Believers:

In the book of Isaiah the Lord says that His Word shall not return unto Him void, but that it shall accomplish that which He pleases and that it shall prosper in the thing whereunto He sent it (Isa. 55:11).

In 1914 Dr. and Mrs. Carlos Fattbert were in the southern part of the Philippine Islands beginning our work there. They had come from the United States and had been assigned to labor in that area. The first thing they did, as good missionaries, was to learn the language. It was evident that they did this seriously, for some still remember that they put up a sign on their door saying, "Please speak Visayan here."

The incident that calls to mind the text noted above occurred a few weeks ago. A man, now some 70 years of age, was baptized. Fifty years ago he first came in contact with Adventists in the person of Dr. Fattbert. How casual or intimate that contact half a century ago was, we do not know. But he never forgot the Fattberts and what they had told him of Bible truth. He was drawn to the Adventists, but other activities, including politics, intervened and drew him away. Yet the impressions of 50 years before never left him. Finally, he was led to make a firm decision, and was baptized. It is too bad he did not step out 50 years ago. He has lost much by not doing so then. But it is good to know that after so long a time he did make his decision before it was too late!

It is doubtful that the Fattberts would remember the man or their contact with him, were they living today. But their earnest efforts of long ago have at last borne fruit. Faithful witnessing, in whatever form, eventually brings results. Our duty and our privilege is to sow beside all waters. The Lord of harvest watches over what is sown in faith, and His Word does not return to Him void.

We think of the seed-sowing accomplished here in the Far East through broadcasts over the air (133 stations), the army of 1,000 colporteurs, and the many Vacation Bible Schools, to say nothing of other agencies for disseminating the truth. All these efforts will in some way and at some time bear fruit. Indeed, there are daily evidences that God's Word prospers in the thing whereunto He sends it. In the Vacation Bible School in Korea, for example, more than 3,000 children are gathered and taught by our Korean young people. There is no evasiveness about their teaching. When the teacher stands before this group and asks which day is the Sabbath, it is something to hear 3,000 little voices reply in unison, "The seventh day." When asked which day of the week God blessed and set apart to be kept, again 3,000 voices answer, "The seventh day is the Sabbath."

May God continue to bless every means employed in faith to disseminate His Word over the earth. We are assured that work done in faith and devotion will not be in vain.

*R. P. Figueira*

President, General Conference

# ALL MEN are ONE in CHRIST

**H**AVE you ever taken the time to think calmly through some of Paul's phrases, such as "the fellowship of the mystery"? They are often thought provoking, and the full meaning cannot be plumbed by a casual reading. Just what does the apostle mean by "the fellowship of the mystery"?

Let us first discover what he means by "the mystery." In Ephesians 1, verses 9 and 10, he speaks of it as "the mystery of his will" which He "hath purposed in himself." According to the dictionary a mystery is a religious truth known only by divine revelation. Here Paul sets forth a divine truth that came to him by revelation—that God's purpose is to "gather together in one all things in Christ." Jew and Gentile were to be one in Him. But this the Jews did not understand. Were they not God's chosen people? How could other peoples be their equal before God?

For this unity we were created, and to attain it the second great command was given: "Love thy neighbour as thyself." For this genuine experience of fellowship Satan has his counterfeits. There is the well-intentioned ecumenical movement, but it seeks unity by compromise rather than "in him." God's plan (chap. 1:11, 12) calls for unity in Christ. He purposed to attain this unity through Abraham, but Abraham's descendants became blind to it and proceeded to make the separation even wider. They diligently set out to separate the Gentiles from the covenant, from the promise, from hope (chap. 2:11, 12). Now Christ had come and plainly revealed God's will in the matter, by a demonstration of love. Love attracts; selfishness repels.

We are to be united in Christ by faith and sealed by the Holy Spirit. Those afar off (chap. 2:13) are to be made nigh by the blood of Christ. All are of one blood, for He is our bond of peace. Does my love go out to all men? We are all, both Jew and Gentile, to be

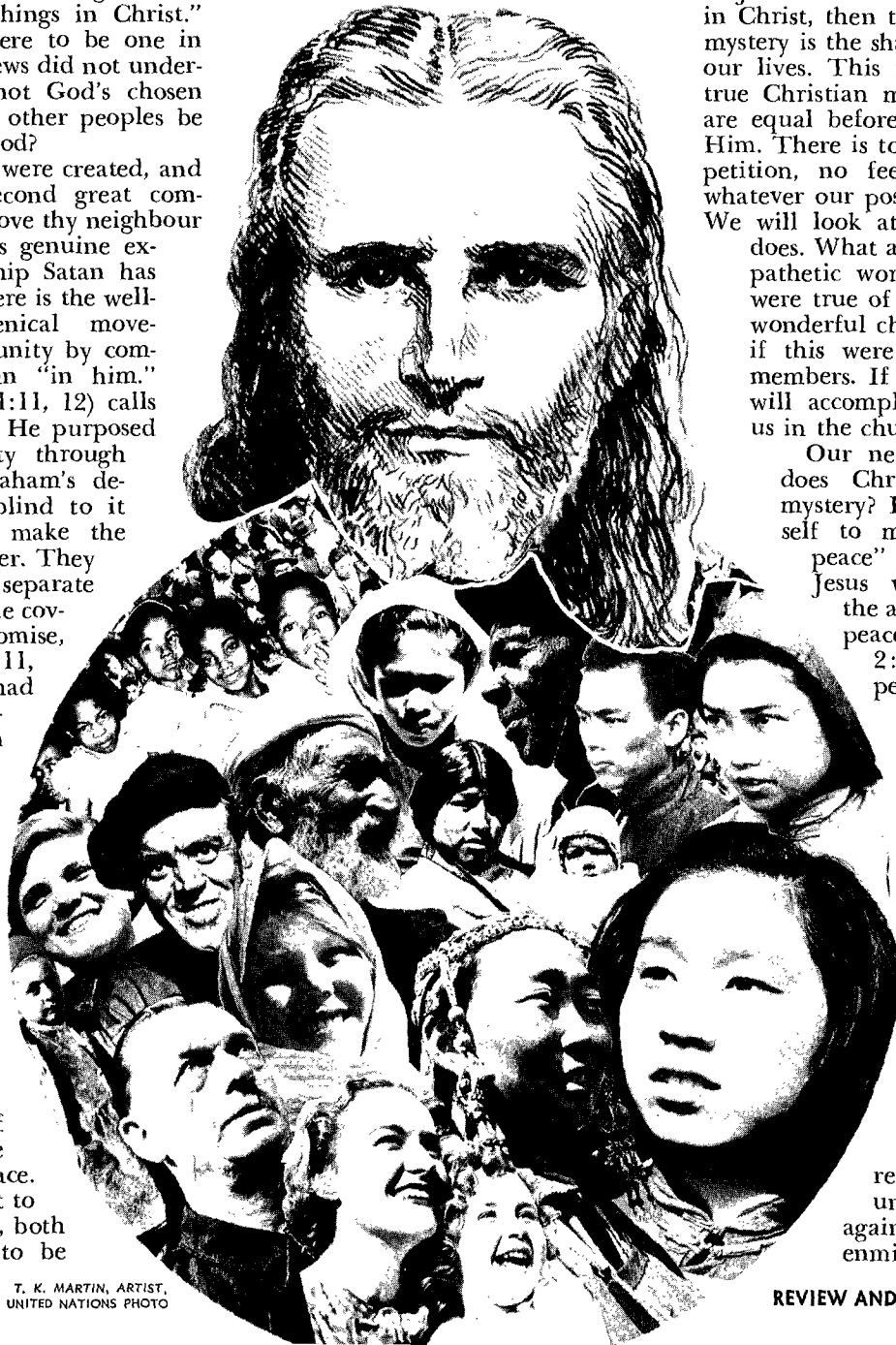
one building (verses 19-22), fellow citizens of one household. This unites both in one, for the house of faith is built upon the foundation of the apostles and the prophets. Then how can religious leaders who believe Paul's words separate Jewish and Gentile Christians into two categories, and teach and act as if God were the author of this division? This union of all in Christ—God's great mystery—is emphasized in the first two chapters of Ephesians.

## What Is the Fellowship of This Mystery?

What, then, is the fellowship of this mystery? If the mystery is the uniting of Jew and Gentile—all men—as one in Christ, then the fellowship of this mystery is the sharing of this spirit in our lives. This means then that all true Christian men are brothers, all are equal before Christ, and one in Him. There is to be no spirit of competition, no feeling of superiority, whatever our position in life may be. We will look at every man as God does. What a wonderful place our pathetic world would be if this were true of all men. Yes, what a wonderful church we would have if this were true of all church members. If we are willing, God will accomplish this mystery for us in the church today.

Our next question is How does Christ accomplish this mystery? By introducing Himself to man—Christ is "our peace" (verse 14). When Jesus was born of Mary the angels sang, "On earth peace among men" (Luke 2:14, R.S.V.). This peace is the result of His character, which He shares with us.

Jesus came to restore His original plan—this mystery—in man. How could He do otherwise than break "down the middle wall of partition"! It was His nature. He did this by abolishing the enmity, the selfish nature of Satan. Restoring in man the image of God would remove the enmity. By uniting us with Him again, through love, the enmity will be broken.



T. K. MARTIN, ARTIST,  
UNITED NATIONS PHOTO

God purposed to teach Israel this great truth through the sacrificial system. But offering of animals never had the power to remove sin. The Jews failed to see this, and made ritual law into a separating wall rather than a bond of unity. Others, others! This is the spirit of heaven, and this is the fellowship of the mystery.

By reconciling both Jew and Gentile to God in Christ, He slew the enmity. He came and preached peace to both those who were afar off (the Gentiles) and to those who were nigh (the Jews). Even church members were no more a part of the family of God than those who were afar off, unless they were in Christ and shared His spirit. We too may be near the kingdom but not inside it.

Now, "both have access by one Spirit unto the Father" (verse 18). Both come together at one place to worship and to serve. This is the *fellowship* of the mystery, now revealed by the Spirit to the holy apostles and prophets (chap. 3:5), but that from the beginning of the world has been hid in God. This has ever been God's goal for us. This truth Jesus set forth in the parable of the sower (Matt. 13:1-9). Later, to the disciples, He said, "It is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given" (verse 11).

Every honest-hearted soul is good soil in which God can sow His seed of love and Christian fellowship. When we arrive at that goal of union in Him our sense of value will have changed. We will have incorporated into us the mystery of all mysteries, "which is Christ in you, the hope of glory." This mystery will make the other mystery possible and also the fellowship (our sharing) of the mystery.

### Paul a Steward of "The Mystery"

Paul's prayer that his readers might be filled with divine wisdom, begun in chapter 1, verse 15, and amplified by his unfolding of the greatness of God's power in chapter 1, verses 20 to 22, and chapter 2, verses 1 to 10, gave way to the digression of chapter 2, verses 11 to 22, where he enlarges upon the grace of God in making the Gentiles fellow heirs. This prayer is now resumed, in chapter 3, verse 1. But having completed only one sentence, he again digresses, this time regarding his stewardship of this great mystery, the ministry of reconciliation. The phrase, "for this cause," of verse 1 in chapter 3 refers to his prior description of God's grace to the Gentiles. This truth, he says, was made known to him by revelation (verse 3). Paul was made a steward of this mystery, and he marvels at it. Why should

he, who is "less than the least" (verse 8), have been given this glorious privilege? What Jesus could not reveal to the disciples (John 16:12)—because they could not bear it, owing to preconceived ideas—He revealed to Paul. The disciples did not understand. To them, the Jews were a privileged people, and the kingdom of God was about to be established in which they would receive worldly honor and glory. God had commissioned Paul with the stewardship of this mystery. He was imprisoned for it. This word of reconciliation is also ours to bear to the world. We too are ambassadors for Christ. The world is to know this mystery through us, and the manifold wisdom of God is to be made known to the rulers and authorities through the church, according to His eternal purpose (chap. 3:9-11), that there should be one united spiritual family as a result of the unexplainable mystery "Christ in you, the hope of glory." Thus the whole family in heaven and earth is to be united. Strengthened by His indwelling Spirit, we will be rooted and grounded in love.

What a glorious privilege to have the world say of us as a church in our relationship with one another as they did of the early church: "See, how

they love one another." This is the sign of true Christianity. It is no surprise when Satan makes it one of his chief efforts to bring in enmity, jealousy, and misunderstanding between the brethren. With what earnestness we need to recall the statement of God's servant: "The inhumanity of man toward man is our greatest sin." Am I considerate of my brother? Do I think of his feelings when I try to build my own reputation? "By the mystery and glory of the cross we are to discern His estimate of the value of the soul. When we do this, we shall feel that human beings, however degraded, have cost too much to be treated with coldness or contempt."—*The Ministry of Healing*, pp. 162, 163.

Paul concludes his prayer by requesting strength from God for us, that Christ may dwell in us and that we may understand God's love, which surpasses all other knowledge. When we comprehend the breadth, length, depth, and height of God's love we will surely love one another as He loves us. Then all men will see that we are His disciples (John 13:35) and will marvel at the fellowship of this mystery. This will bring about the unity for which Christ prayed.

(Concluded next week)

# Fellowship of Prayer

## Faith Needed

"What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24).

"Verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you" (Matt. 17:20).

"Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6).

"Genuine faith has its foundation in the promises and provisions of the Scriptures."—*The Desire of Ages*, p. 126.

"The Lord would have all His sons and daughters happy, peaceful, and obedient. Through the exercise of faith the believer comes into possession of these blessings. Through faith, every deficiency of character may be supplied, every defilement cleansed, every fault corrected, every excellence developed."—*The Acts of the Apostles*, p. 564.

"God will do great things for those who trust in Him."—*Patriarchs and Prophets*, p. 493.

"In the darkest days, when appearances seem most forbidding, have faith in God. He is working out His will, appearing all things well in behalf of His people. The strength of those who love and serve Him will be renewed day by day."—*The Ministry of Healing*, p. 482.

"When in faith we take hold of His strength, He will change, wonderfully change, the most hopeless, discouraging outlook."—*Testimonies*, vol. 8, p. 12.

This column is dedicated to the encouragement of prayer for others at the sunset hour each Friday evening. Because of the large number of requests received and the complexities of the problems presented, it is impossible for us to answer each letter personally, but all requests will be acknowledged and will be kept on file in our office. Portions of letters, especially those that tell of answers to prayer, will be published as space permits.

**M**EN had been known to curse and to swear in that dark, miserable dungeon. Never had any prisoner been known to sing there, yet "at midnight Paul and Silas . . . sang praises unto God: and the prisoners heard them" (Acts 16:25).

That loathsome dungeon was beautiful to these children of faith. It was dark, but to them it was light. They sang like two larks at heaven's gate. Guards and prisoners were astonished that these cold, hungry, tortured men could rejoice and sing in such a place.

But they had a secret. They possessed great faith, an inward strength, and a Presence that lifted them above their suffering and their surroundings. They sang songs of love and hope and patience at midnight. So may you and I, for "God . . . giveth songs in the night" (Job 35:10).

"Anybody can sing songs in the daytime, but the sweetest songs are night songs. The night sings a song of yesterday, of past blessings, and calls on memory to strengthen trust. It sings songs to tomorrow, of the coming of dawn, of home and heaven. And night

sings songs of the night itself, for faith has its song as well as sight. There are songs of pardon in the night of sin, of patience in the night of suffering, of comfort in the night of sorrow, of hope and trial in the dark hours of death. God 'giveth songs in the night.' He has Himself a swan song for His beloved as He sings them at last to sleep with the soft lullabies of infinite love. Our day songs may be about ourselves, but our night songs should be about God, and so serve as serenades under the windows of heaven."

—GEORGE ELIOT.

Friend, what night songs has God given you? In earth's last dark hour God's children will sing of the coming dawn, of home, and of heaven. Have you learned the wondrous song of pardon in the night of sin? David sang it—"Blessed [happy] is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile" (Ps. 32:1, 2).

Friend, if you and I learn this song now, we shall sing it in that glorious day of triumph so soon to be when "the ransomed of the Lord shall re-

turn, and come to Zion with songs and everlasting joy upon their heads" (Isa. 35:10).

There is a song in the night of suffering. Through the years God's children have sung it. It is not easy to learn. I cannot tell you, friend, why you are called upon to suffer, to be laid aside when you long to be in health and to accomplish your life's plans. I cannot explain why that great sorrow has come to you, why that dear one was taken. I cannot tell you why that dark experience has come into your life. No, I cannot tell you why, but someday *He* will, and you will be perfectly satisfied then. In the meantime He will give you a song of patience, of faith, and of hope that will lighten the way, and minister blessing to others who journey with you.

Some of those prisoners probably became Christians. It was they who told the story to the church. They told of how in that loathsome place, in the dark, despairing night, they heard the sound of music, the songs of faith and love. It was like a gleam from heaven. It revived hope. It brought back memories of childhood and home. Paul and Silas were unaware of the good they were accomplishing. They sang because Christ was with them and was cheering them

# Songs in the Night

By E. L. Minchin  
Field Secretary, General Conference

© 1957 BY REVIEW AND HERALD WILLIAM HEASLIP, ARTIST

"At midnight Paul and Silas . . . sang praises unto God: and the prisoners heard them."





on. They sang because they could not help singing. They were serving others better than they knew.

So it may be with us. We all exercise an unconscious ministry. We are touching and affecting other lives all the time. We fret and pine, and others feel it. We sing our song at midnight because God is with us, and "the prisoners" around us hear it and are blessed.

A smile in passing, the kindly word spoken, the clasp of hands in comradeship are some of the finest ministries. We may be quite unconscious of the service we are performing. A man of vile character told of how one day, as he passed down the street in the grip of his shame, someone raised his hat to him. It was only a custom, the instinctive act of a gentleman, yet to this poor fellow it was a gleam of heaven in his hell.

### A Little Old Lady

She was a little old lady in a cottage in the mountains. I went to give her a blessing, but she brought one to me. I found her on her bed that summer afternoon, lying stiff and crippled with rheumatoid arthritis. You could lay her across a chair, and she would be as rigid as a board. Her arms were folded stiffly on her chest. She managed to hold a stick between two fingers. On the end of the stick was a handkerchief with which she could scarcely manage to wipe her face. She was completely blind. She had been like that for nearly twenty years. As I sat beside her I saw a smile playing on her lips, and a soft light seemed to come from those sightless eyes. She talked to me about the goodness of the Lord. All through her life He had been good to her. Now she was just waiting, waiting, for that blissful moment when she would see Him and her heavenly home. Not a word did she speak of her suffering and her sorrow. During the hour I spent with her not a complaint came from her lips, only praise. Truly, "God . . . giveth songs in the night."

This little saint sang her night song of faith, love, and hope, and "the prisoners heard." Her unconscious ministry blessed me, and all who knew her.

My brother and sister, let us remember that much of our service must be of the unconscious kind. When this is not so, all other service tends to formality. Sing, then, in your midnight of temptation, of loneliness, of suffering, of discouragement, and "the prisoners" will hear. Then, when this hurrying life is over, you and I will have earned the Master's "Well done." And that is the only thing worth living for.



JEANIE MCCOY, ARTIST

Mary suddenly screamed, "My feet are sinking. I can't pull them out!"



## Mary and the Quicksand

By Enid Sparks

**C**OME on!" exclaimed Mary to her two brothers and her little sister, Faye.

"We're coming," called out Jerry.

"Yes, we are," added Ted, taking Faye by the hand.

It was a beautiful Friday afternoon, and the children were going for a walk. They wanted to see the birds and little animals that lived in the big pasture behind their house.

As the children walked, they sang one of Mary's favorite songs:

I was sinking deep in sin,  
Far from the peaceful shore,  
Very deeply stained within,  
Sinking to rise no more;  
But the Master of the sea  
Heard my despairing cry,  
From the waters lifted me,  
Now safe am I.

When the children had finished the song, Mary turned off the path the children usually followed. "Let's see where this old path goes," she suggested.

Ted stopped and shook his head. "I don't know," he hesitated. "Daddy told us that there used to be quicksand beyond those bushes."

The children all knew what quicksand was. Daddy had told them about the dry-looking sand that was really wet underneath. He had explained how they could sink down and couldn't get out.

But Mary stamped her foot impatiently. "Don't you think I know enough to stay out of quicksand?" she retorted. "If you don't want to come with me, you don't have to."

Ted didn't want to follow Mary, but

Jerry pushed past him. Faye also tugged at his hand.

Ted sighed. He followed the winding path through the cluster of bushes. He could hear Mary and Jerry laughing and calling to each other, but he couldn't see them.

Then he heard Jerry shout, "Mary, come back! The sand is getting soft!"

But Mary suddenly screamed. "I can't! My feet are sinking. I can't pull them out!"

Ted pushed Faye back down the path. "Run and get daddy!" he told her. "Hurry as fast as you can."

Although Faye was only six years old, she could run faster than either of the boys. Ted knew she would bring daddy as quickly as possible. In the meantime he must help Mary.

Ripping off his shirt as he ran, he called to Jerry, "Give me your shirt too." Quickly Ted tied the two shirts together by the sleeves. Then he tied a sleeve to the branch of a bush near Mary.

He could hear Mary crying as he worked, and he spoke to her softly, "Pray, Mary. Ask Jesus to help you."

When he had made the shirts fast, he held on to them and stretched out his hand to Mary. "Take my hand, and don't struggle. Daddy will be here soon."

"Maybe I can get you out if I pull on the shirts," cried Jerry.

Ted nodded. "You can try, but I don't think you can. I think Mary's in too deep."

Mary was. No matter how hard Jerry pulled, he couldn't move her. But soon the frightened children heard the roar of daddy's tractor. Oh, how thankful they were as daddy tossed Mary a stout rope and instructed her to fasten it around her waist. In a few minutes she was on firm ground again.

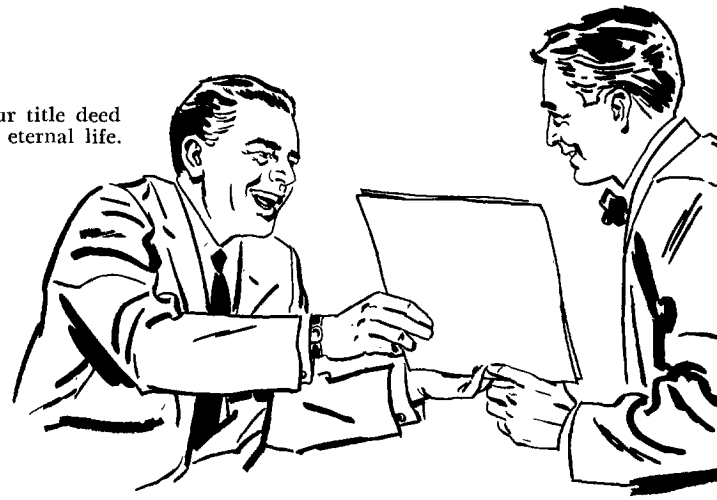
Right away everyone knelt to thank Jesus for helping Mary. And at worship that evening daddy read Psalm 40:2: "He brought me . . . out of the miry clay, and set my feet upon a rock."

Today Mary is a church school teacher. She tells her boys and girls many stories. The story they all like best is the one about how Jesus answered Mary's prayer and brought her out of the quicksand.

To move mountains  
you need

# FAITH

Faith is our title deed  
to eternal life.



By Ernest L. Place

**F**EW words are used more frequently among Christians than the word *faith*. When we say, "We must have faith," what do we mean? Can we just reach out and in a moment acquire great faith? Will faith descend upon us as an endowment from God? One thing is certain: faith is an essential part of the plan of salvation, for "without faith it is impossible to please him [God]" (Heb. 11:6). "It is only through faith that we can reach heaven."—*Testimonies*, vol. 4, p. 27.

The word *faith* may be used to convey any one of several meanings. First, faith may mean one's religious affiliation, such as the Roman Catholic faith or the Jewish faith or the Mohammedan faith.

Then, "faith" may be used to denote the general characteristic of a person. For instance, we might refer to one who pioneers and leads the way in successful projects as a person of great faith; that is, faith in the task at hand, or faith in his country, or faith in the outcome of a venture in which he is involved. Such a person may not even be a Christian.

We also speak of faith in people, faith in ideas, faith in stocks and bonds, faith in institutions.

But the faith that we are discussing in this article is the faith that saves, the faith that is "unto salvation." Any kind of faith that falls short of this will not be sufficient to bridge the gap between our great need and the boundless resources of God.

The Greek word *pistis* is found 244 times in the New Testament and is translated "faith" in all but five instances. As we study the many references to "faith" we begin to see what is involved in having the faith that is "unto salvation."

Our Saviour makes it clear that there are degrees of faith. He said of the centurion, "I have not found so great faith, no, not in Israel" (Luke 7:9), and in rebuking His disciples He said, "O ye of little faith" (Luke 12:28). To His disciples, after He had stilled the wind and heavy seas, He said, "How is it that ye have no faith?" (Mark 4:40). In James 2:20 we have a reference to a *dead* faith ("faith without works is dead").

The short, meaningful definition of faith in Hebrews is: "Faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1). This text assumed a greater meaning to me years ago in law school in my study of the history of real property law. We learned that centuries ago, when one person wished to effect a transfer of real property to another, it was necessary for both grantor and grantee to meet on the real estate to be transferred. The grantor would reach down and gather up a handful of the soil and place it in the hand of the grantee and thus the actual *substance* of the realty passed from one to another.

Later in the development of realty law such an elemental practice was discontinued and it became legally sufficient to transfer a particularly described piece of realty by a writing known as a deed. The title deed was *not* the realty but in effect it *was*, for the one who received the deed from the one who had power to convey then owned the property. The buyer or grantee, by the vehicle of the title deed, has the *substance* of the property he hopes actually to set his foot on; he has the *evidence* of that which he may not have seen but which he *knows* is his.

So with faith. It is the substance and evidence of things hoped for as verily as the title deed is the substance and evidence of ownership of the acquired realty.

J. G. Machen, in his book *What Is Faith?* comments on Hebrews 11:1: "By faith future events are made to be certain; . . . future events, it means, become through faith so certain that [it] is as though they had already taken place; the things that are promised to us become, by our faith in the promise, so certain that it is as though we had the very substance of them in our hands here and now."—Page 231.

Now, without question God has given to every man a certain amount of faith, but what we do with this

gift is up to us. "Faith is the gift of God, but the power to exercise it is ours."—*Patriarchs and Prophets*, p. 431. Many hope to retain faith as an arm in a sling. But "faith must be kept in constant exercise."—*Fundamentals of Christian Education*, p. 433.

The message, you remember, to the church of Laodicea—the last church in the stream of time—is to buy "gold tried in the fire," which is faith and love, and "white raiment," which is the righteousness of Christ (see Rev. 3).

Now, we know the great truth that both our title to, and our fitness for, heaven comes through the righteousness of Christ, but how does that righteousness become ours? By faith. Faith is the instrument; it is the connecting link between our great need and our salvation in God's kingdom. The message of justification through faith is "the third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure."—*Testimonies to Ministers*, p. 92.

"The price of heaven is Jesus. The way to heaven is through faith in 'the Lamb of God, which taketh away the sin of the world.'"—*The Desire of Ages*, p. 385.

"It is faith that connects us with heaven."—*Ibid.*, p. 429.

"Prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence."—*Steps to Christ*, pp. 94, 95. "Faith is the hand by which the soul takes hold upon the divine offers of grace and mercy."—*Patriarchs and Prophets*, p. 431. Again, referring to faith as a hand, Sister White says: "God reaches for the hand of faith in us to direct it to lay fast hold upon the divinity of Christ."—*The Desire of Ages*, p. 123.

## How to Obtain Faith

As we become aware of the important place of faith in the plan of salva-

tion, the question arises, How are we to obtain this faith? Dwight Moody, the great evangelist, in relating his own experience, said that he prayed for faith and thought that someday faith would come down and strike him like lightning. But one day he read in Romans 10:17 that "faith cometh by hearing, and hearing by the word of God." Previously he had closed his Bible and prayed for faith. Now he opened his Bible and began to study, and his faith grew from then on.

We are told that faith doesn't "come in a moment." "In order to strengthen faith, we must often bring it in contact with the word."—*Education*, p. 254. With the acquirement of true faith comes life from God. "It is through faith that spiritual life is begotten, and we are enabled to do the works of righteousness."—*The Desire of Ages*, p. 98.

The words of Scripture, "The just shall live by faith," came to Martin Luther as a great revelation and helped to spark the Reformation.

Let us note that true faith, the faith that is unto salvation, is not mere intellectual assent to the truth. It is not enough to believe *about* Christ; we must believe *in* Him. "There is a kind of belief that is wholly distinct from faith. . . . Where there is not only a belief in God's Word, but a submission of the will to Him; . . . there is faith."—*Steps to Christ*, p. 63.

"The faith that is unto salvation is not a mere assent to the truth of the gospel. True faith is that which receives Christ as a personal Saviour."—*The Ministry of Healing*, p. 62. Faith is not feeling. "Faith is trusting in God. . . . It is not faith that claims the favor of Heaven without complying with the conditions on which mercy is to be granted."—*Gospel Workers*, pp. 259, 260.

"But faith is in no sense allied to presumption. Only he who has true faith is secure against presumption. For presumption is Satan's counterfeit of faith. Faith claims God's promises, and brings forth fruit in obedience. Presumption also claims the promises, but uses them as Satan did, to excuse transgression. Faith would have led our first parents to trust the love of God, and to obey His commands. Presumption led them to transgress His law."—*The Desire of Ages*, p. 126. "That so-called faith in Christ which professes to release men from the obligation of obedience to God, is not faith, but presumption."—*Steps to Christ*, p. 61.

### Not Nominal Faith

We must be sure that our faith is not just a nominal faith. We have plenty of light and knowledge to enable us to distinguish a nominal faith

from the faith that is unto salvation. "What doth it profit, my brethren, though a man say he hath faith" (James 2:14)? Noah might have made a great profession of faith and just sat by and waited for 120 years, but instead, his faith, being genuine, worked and gave meaning to his profession.

What we need is faith like Noah's and faith like Elijah's that "will lay hold on the promises of God's word, and refuse to let go until Heaven hears."—*Prophets and Kings*, p. 157.

God knows the nature of our faith, whether it is genuine or not. You remember the story of the needy woman who made her way through the jostling crowd and touched the hem of Christ's garment. Others crowded around and touched Jesus as He walked along with His disciples, but it was this touch of real faith that attracted Christ's attention. Through this touch the woman was healed. "The Saviour could distinguish the touch of faith from the casual contact of the careless throng."—*The Desire of Ages*, p. 344. So, also, is Jesus sensitive and responsive to *our* touch of real faith.

We cherish the wonderful promise, "When we come to Him in faith, every petition enters the heart of God" (*ibid.*, p. 200). On the other hand, there is the warning, "Every failure on the part of the children of God is

gospel than that of Jesus Christ and Him crucified (Gal. 1:8, 9) brings not salvation but a curse. It is not strictly speaking even faith in Christ that saves but *Christ* that saves through faith. The saving power resides exclusively not in the act of faith or in the attitude of faith but in the *object* of faith, and in this the whole biblical representation centers so that we could not more radically misconceive it than by transferring to faith even the smallest fraction of that saving energy which is attributed in the scriptures solely to Christ himself."

Jamieson, Fawcett, and Brown says that "God justifies believing man not for the worthiness of his belief but for the worthiness of Him in whom he believes."

This thought is supported in the writings of the Spirit of Prophecy. "Through faith we receive the grace of God; but faith is not our Saviour. It earns nothing. It is the hand by which we lay hold upon Christ, and appropriate His merits, the remedy for sin."—*The Desire of Ages*, p. 175. "We may believe that the name of Jesus is the only name under heaven whereby man may be saved, and yet we may not through faith make Him our personal Saviour."—*Christ's Object Lessons*, p. 312.

Thus we see the role of real faith in our salvation. It is the hand, the connecting link between our need and the boundless resources of God. "For by grace are ye saved through faith" (Eph. 2:8).

Each one of us needs to examine himself to make sure that his faith is "unto salvation" and not just a nominal faith. We would all do well to consider carefully the following that draws the distinction between the two: "Faith is the only condition upon which justification can be obtained, and faith includes not only belief but trust.

"Many have a nominal faith in Christ, but they know nothing of that vital dependence upon Him which appropriates the merits of a crucified and risen Saviour. Of this nominal faith James says: 'Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?' (James 2:19, 20). Many concede that Jesus Christ is the Saviour of the world, but at the same time they hold themselves away from Him, and fail to repent of their sins, fail to accept of Jesus as their personal Saviour. Their faith is simply the assent of the mind and judgment to the truth; but the truth is not brought into the heart, that it might sanctify the soul and transform the character."—*Selected Messages*, book 1, pp. 389, 390.

## Beauty

By THAIS COLE

Beauty is a rose full blown  
Wild by a fence or garden grown.  
Beauty is a tender tree  
Green in the sun beside the sea.

Beauty floats the thistle down  
And spins the lily's fragile gown;  
Scampers on the legs of squirrels  
And lights the eyes of little girls.

Beauty is a gull in flight,  
And drama in a starry night,  
White vision of a summer cloud,  
And aging heads in reverence bowed.

due to their lack of faith."—*Patriarchs and Prophets*, p. 657. To the person of faith God says, "Nothing shall be impossible unto you" (Matt. 17:20).

In studying this vital matter, this essential part of salvation, I noted in *The Popular and Critical Bible Encyclopedia*, page 647, the following illuminating statement: "The saving power of faith resides thus not in itself but in the Almighty Saviour on whom it rests. It is not faith that saves but faith in Jesus Christ; faith in any other saviour or in this or that philosophy or human conceit (Col. 2:16, 18 and 1 Tim. 4:1) or in any other



# For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



## My Grandson and I

By Beatrice Dow

**J**UST to have in my home a little bundle of sweetness, to watch the sweet baby antics—so much a reminder of five little ones that were in my home so many years ago—to hold the infant charms in my arms, this is the thrill of being “grandma.” I can give love enough for five to this one little one.

When he first came to me he was a

frustrated, frightened babe. He had been left with so many baby-sitters, mostly inept, that he was afraid to be left alone. I could hardly let go of him or get out of his sight. Now he is sure of our love, and gives back to us his own sweet, trusting love.

All day long he sheds sunshine in the home—he plays with the puppy, he laughs, yes, he even cries a little.

Now he is sure of our love and gives back the sweet trusting love of a baby.

KEITH GORDON



But it is all music to my ears. He helps grandma in the kitchen, too, stirring the cake, making bread. Whatever grandma does, he has to help. If only grandpa could be here to enjoy him too.

Just to watch him, in the evening, kneel to say his prayers in his own sweet baby words, and to put him to bed with a bottle of milk in one tiny hand and a stuffed toy kitty clutched in his other chubby arm, is sheer bliss at the end of a day.

He is all the things I was too busy to enjoy when my five were little. We are seldom given the second chance to have something as lovely as this when we are growing old. Most parents are so absorbed in making a home for their children that they do not take time to enjoy what God has given them. All too soon the precious baby years are gone, and we are lonely.

It seems that I want to hold onto this happiness forever, and never let it go. But soon my daughter will be leaving the hospital where she has spent months, and she will be taking her babe with her and away from us. I pray that I can keep the memory of the sweet face always, and feel the soft loving arms about my neck and hear his baby words.

My prayer for him is that God will lead him in paths of right, that he will grow to be a man honored and respected by all, that he will be a blessing to his mother and to all men, that the prayers his grandmother taught him will go with him through life.

Dear God, for my grandson I pray—that Thou wilt guide him day by day.

He does not know what way to go—  
He is so young and so defenseless.  
And oh, I love him so; I want to  
Build his body, much more his soul;  
A son likened to Your Son is my  
goal.

So short were the days You gave  
him to me,

And now he has gone so far away.

There is so much that he must  
learn, of love so great

That You gave *Your* Son to buy us  
back from sin's dark grave,

That we might have a home in  
glory with Thee.

So, God, to You in prayer I turn.

Please take my place; stay by his  
side



When ways are dark. Be Thou his Guide.

Light his path and make him strong to choose the way

Of right and not the path of wrong.

Some way, I pray, help him to see

The kind of man You would have him be.

May he build a sturdy mind and soul,

As well as body—may this be his goal.

And then, when this life and partings are o'er,

May we meet on that blest and beautiful shore. Amen

## A Crown... a Star

*A story with a surprise ending*

By Ardis Jaeschke Kraner

IT WAS class time. The Sabbath school superintendent paused at the door of the junior room to discuss the approaching thirteenth Sabbath program with the leader. As she started on her way to another division she turned back for a moment. "Incidentally, Mildred, thank you for the birthday card. I missed Henry's birthday this year, didn't I? I was just thinking this morning that it must have been this past week."

"On the twenty-first," the junior leader answered. "He had a birthday the day before my mother died. Remember? It doesn't seem possible that she died ten years ago yesterday. We'll celebrate our eleventh wedding anniversary in August, you know."

"Eleven years!" A flood of memories crowded in upon both women.

It was April. A group of young people were Ingathering with a sound car. Sand Creek was the next stop. "This little town is laid out in one rather large block," the pastor explained. "Most of the houses are on just two adjoining sides of the square. I'll stop here for a minute so someone can go up to that corner and get that one house. Then I'll follow the solicitors along the two main streets."

"I'll take that house," Doug volunteered, and he started off on the run as the strains of "The Old Rugged Cross" rang out in the stillness of the mild spring evening.

In a short time the two populated streets had been finished. "I guess that's all," the pastor said. "There's nothing between here and the house on the corner, and that is the one Doug took when we began. By the way, where is Doug?"

A quick survey of the solicitors revealed that no one had seen him since he disappeared into that first house and the sound car had moved on down the street that ran parallel to that on which the house stood. Since there was no sign of anyone coming down the road, the group returned to

the starting point. No sign of anyone there, either—and then, just as a slightly anxious feeling crept over the group, a figure was seen hurrying down the deserted street.

"Where've you been?" everyone asked at once. "We've done the whole town since you disappeared into that house. Did you get an offering? What happened anyway?"

"Well, a lot happened," Doug laughed, and turning to his wife, who was one of the solicitors, he continued, "and I have a Bible study out of that visit, as well as a contribution. The lady of the house is the supervisor of the Blissfield elementary schools, and when I told her that my wife is an elementary teacher she asked me to bring you along too. She wants to meet you."

Each one finally found his place in the car, and as they moved on to the next little village Doug told his experience.

The woman in question, a Miss Snyder, lived with her mother, who was badly crippled with arthritis and was confined to her bed and a wheel chair. When Miss Snyder had answered Doug's knock that evening she didn't even let him state his business before she asked, "You aren't a member of the Jehovah's Witnesses, are you?" When he had stated that he was a Seventh-day Adventist she flung open the door and invited him in, saying, "I've been wanting to talk to one of your people." She was taking the 20th Century Bible Correspondence Course as a result of having seen an advertisement in an old issue of the *Signs of the Times*, which someone had sent her, and she had some questions that she wanted to ask. Thus it was that the appointment for the first Bible study had been set up.

Never was there a more receptive audience at a Bible study, and whenever the mother was well enough, she too watched the pictures and listened as the study for the evening was presented. In fact, most evenings two

subjects were covered because one just didn't reveal the wonderful truths of the Bible quickly enough. As each Bible doctrine was presented, Miss Snyder accepted it in full.

Then one evening Miss Snyder introduced a new name into the conversation, for a Seventh-day Adventist gentleman whom she had met some years previously and with whom she had been corresponding for two years was visiting relatives in Sand Creek. Henry Kellerman was very pleased to hear about the Bible studies, and he visited the Snyder home frequently in the ensuing weeks.

As the end of July drew near and the series of studies neared completion, Miss Snyder told Doug and his wife one evening that she had decided to join the Adventist Church, and wondered what steps she should take in order to do so. Arrangements were made for her to counsel with the pastor, and the final studies were presented. Then there was more exciting news. Miss Snyder was not only to be baptized on Sabbath afternoon, August 9, but she and Mr. Kellerman were to be married on Saturday night, following the baptism.

Twelve years have passed since that April evening in Sand Creek. Mildred and Henry Kellerman have for most of that time been faithful and active members of the Seventh-day Adventist church in Adrian, Michigan. Mrs. Kellerman has been a leader in one of the children's divisions for many years, and is at present the junior leader. Though she has now given up her position as elementary supervisor in Blissfield, she has not as yet joined her husband in retirement. She is currently a part-time but very popular member of the Adrian College faculty, where her influence is felt as a fine Christian teacher and more specifically as a staunch Seventh-day Adventist.

Mrs. Kellerman might have become a Seventh-day Adventist someday without that Ingathering contact, for she was an earnest seeker after truth, and she was taking the 20th Century Bible Course. When Mr. Kellerman came to Sand Creek that summer he would doubtless have answered her questions regarding Adventism. Nevertheless, we are happy that the Lord saw fit to direct Doug to her house that evening—for I am the Sabbath school superintendent mentioned at the beginning of this story, and Doug is my husband. We are greatly encouraged by the thought that if we but remain faithful to our beliefs there will soon come a day when a bit of brilliance in each of our crowns will remind us of the Ingathering we did—probably somewhat reluctantly—on that spring night long ago.



## Secret of Serenity

In a recent letter to his clients the board chairman of a large insurance company offered a practical suggestion on how to deal with the numerous disappointments, frustrations, and irritations of daily life. His idea, in essence, is this: Take the long view, keep everything in perspective; see each incident in relation to the whole; remember that "rarely does the vexatious problem or situation of the moment have any bearing on the total picture of . . . life," nor is it likely to "change the ultimate whole even to the extent of an iota."

This suggestion has much to commend it. If we practice looking at everything in true perspective, if we see how little effect an unpleasant experience will have on the whole of our life, we will save ourselves considerable worry, and will conserve our energies for crises with catastrophic potential.

### Irritations That Are Small, in Perspective

How ridiculous it is, for example, to surrender to depression merely because bad weather necessitates a change in our plans. Or why should life seem like a barren waste merely because sickness has thrown us off our work schedule? Or why should we wallow in self-pity merely because we are faced with unexpected financial obligations? As we look back on these experiences a few months or years hence, none of them will look world-shaking. All will look small—perhaps of scarcely any consequence—in their effect on our lives.

Young people perhaps have more difficulty keeping events in perspective than do those who are older. To a young person a Saturday night without a date can produce such a cloud of darkness that neither the bright experiences of the day before nor the exciting plans for the coming week can be seen. Or getting a B when one felt confident he was slated for an A can reduce his self-image from the status of scholar to moron. Or a parental delay in purchasing a much-wanted article of clothing can be disappointing enough to make life seem scarcely worth living.

But as one grows in years and experience he smiles as he looks back on incidents such as these. He wonders how they could have seemed so large and so tragic at the time. Viewing them as part of the total picture of his life, he marvels that he could have let them upset his well-being and happiness. Thus the board chairman wrote: "To look at everything in its effect on the whole is one of the secrets of serene and confident living."

### Trust God as Child Trusts Parent

Even more effective as a means of keeping life on an even keel is this suggestion from the servant of the Lord: "When we really believe that God loves us and means to do us good we shall cease to worry about the future. We shall trust God as a child trusts a loving parent. Then our troubles and torments will disappear, for our will is swallowed up in the will of God. . . .

"If you will seek the Lord and be converted every day; if you will of your own spiritual choice be free and joyous in God; if with gladsome consent of heart to His gracious call you come wearing the yoke of Christ,—the yoke of obedience and service;—all your murmurings will be stilled, all your difficulties will be removed, all the

perplexing problems that now confront you will be solved."—*Thoughts From the Mount of Blessing*, p. 101.

Perhaps never has life been so filled with ups and downs, perplexities and disappointments, as in the "soaring sixties." What a wonderful opportunity the Christian has to demonstrate his faith. If he lives a life of serenity he will prove that his experience with God is genuine, and others, dissatisfied with their own stormy lives, may through him find Christ—and the true peace that Jesus alone can provide.

K. H. W.

## Meaning of the Day of Atonement—2

Last week we noted that Israel's relationship to God as a "holy people" was based on their individual and collective covenant commitment, and that the term "holy" did not imply flawless character as some suppose today. This week let us consider how an Israelite's covenant and character standing before God were affected by the various sin offerings, especially the sin offering—the two goats—of the great Day of Atonement (Lev. 16:5, 9, 15). A clear understanding of Bible teaching on this subject is important now, in the great antitypical day of atonement, and the more so because of certain incorrect ideas on these matters currently in circulation.

Two principal kinds of sacrifice were offered in the ancient sanctuary service—burnt offerings and sin offerings. The burnt offerings expressed worship, gratitude, and dedication to God. Aside from certain sin offerings required of particular individuals under unusual ritual circumstances, there were two basic kinds of sin offering—let us call them "regular" and "special." The regular sin offerings, which did not presuppose specific sinful acts, were prescribed for the new moons and for the great annual festivals, of which the Day of Atonement was one; the special sin offerings were to be offered whenever specific acts of sin had been committed. Regular sin offerings acknowledged estrangement from God resulting from the sinful nature that leads a man to commit sin, while special sin offerings were accompanied by the confession of specific sinful acts committed as a result of that sinful nature. There were special sin offerings both for individuals and for the entire congregation, whereas the regular sin offerings were always for the entire congregation, corporately.

Sin offerings in the case of overt sinful acts called for the laying of hands on the head of the sacrificial victim, symbolizing confession and the figurative transfer of guilt responsibility to the substitutionary sacrifice; they afforded forgiveness and effected atonement, or reconciliation with God (Lev. 4:13-21, 27-31; compare chap. 16: 21). (*Atonement*—at-one-ment—means the reconciliation of repentant sinners to a righteous God, from whom sin had estranged them.) Regular sin offerings likewise provided atonement, or reconciliation, but they were not accompanied by confession and forgiveness, nor, except in the case of the scapegoat, by the laying of hands on the head of the sacrificial victim. Both regular and special sin offerings acknowledged the state of estrangement, the former in principle and the latter in the breach. Special sin offerings, in addition, effected reconciliation when

specific acts of sin resulting from a sinful state of mind had aggravated the estrangement. See the *SDA Bible Dictionary*, pages 940, 941.

The suppliant sinner had not forfeited his status before God as "holy"; he had not withdrawn from the covenant relationship, nor had he been deprived of its privileges. Nevertheless, in view of his sin, reconciliation was needed. Deliberate, calculated sin, on the other hand, constituted apostasy from the covenant relationship, and there was "no more sacrifice for sins" until the apostate returned to the covenant relationship. Compare Hebrews 10:26. Regular sin offerings were presented in acknowledgment that the "holy people" were still sinful by nature, and in need of continually being reconciled to God. They summoned the people to be contrite before Him, and perpetuated the state of reconciliation (Num. 28:22, 30; 29:5; etc.).

Next week we will consider, more specifically, the effect of the Day of Atonement service upon the individual Israelite's covenant and character standing before God, and the sense in which "atonement" was made for him and in which he was "cleansed." R. F. C.

## The Trend Toward Luxuries

Some months ago we read in a business journal of a well-defined upsurge of desire on the part of the average American to buy more expensively priced products than in earlier years—more expensive even than two or three years ago. This upsurge seems to be evident on every side. For example, the day of the low-priced economy car is very much on the wane. More expensive, larger cars are the order of the day. If so-called economy cars are purchased, the trend is to more fancy upholstery, bigger engines. Higher priced purchases are evident also in such things as fine china, furniture, color TV sets, dresses. For example, the sale of color TV sets is increasing rapidly, even though such sets may cost two and even three times as much as black-and-white sets.

The haberdashers note that though the average top price men paid for suits only recently was \$80, they now ask to see suits in the \$100 bracket. Sears Roebuck, which a year or two ago was selling a certain line of women's hats at a maximum of \$16, now offers for sale hats at \$25. Whereas Sears till last year advertised a \$1,000 diamond ring as its most expensive offering, it now features a \$6,500 diamond ring. The *Wall Street Journal*, which presents the facts we here summarize, quotes the Sears spokesman as saying that customer approval for the \$6,500 diamond ring "has exceeded all expectation."

One of the well-known makers of automatic washing machines for the home is now offering a device costing \$25 that automatically switches off the drier when the clothes are dry. The *Wall Street Journal* well observes that the item "would hardly be termed a necessity." We agree.

There is no doubt that the trend is toward more expensive grades of merchandise, even though the merchandise could not conceivably be viewed as necessary to health or to normal comfort.

The second evident fact is that a very great majority of those caught up in this trend are able to buy only by using the installment method. And they use it with a new vigor, yea, with a vengeance. They follow the very questionable procedure of paying a little down and the remainder in an extended series of payments. Of course, hidden behind the installment paper is a carrying charge—interest and bookkeeping costs—that is generally substantial.

## Effect on Adventists

The effect of all this, on Adventist purchasers, is anything but good. And who will say that Adventists are exempt from the temptation to follow the trends in the world round about us? How easy it is for us to become infected with the germs of certain moods and trends. All we need to do is listen carefully and we will hear various church members talking strangely like non-Adventist neighbors who are expressing their passionate enthusiasm for this or that higher priced bit of merchandise, or this or that new gadget. They may be discussing the device that will shut off the clothes drier when the clothes are dry, or the more expensive upholstery on certain new cars.

And what is the effect on Adventists who become thus infected? We think it is twofold. First, it tends ever to heighten our interest in material things and to lead us to equate material comforts with true satisfaction, as if softer sofas can provide better rest for the weary in spirit.

Second, when we spend more of our generally limited means for material things, we tend to curtail our giving to God. At least we are inhibited from expanding our giving. That is another way of saying that the more we spend on material things, the more likely we are to stifle the spirit of sacrifice. The person who gives only what may be available from his purse after he has provided for a variety of more costly material things, really knows nothing about sacrifice. What are we sacrificing if we satisfy a range of material desires before we give?

What most all of us need to learn and relearn, especially those of us who live in America where material things are glamorized and advertised in a way matched nowhere else in the world, is that we do not need everything material in order to be happy. How hard it is for some of us to learn this simple truth. Material things simply cannot guarantee happiness or genuine comfort.

## Keeping Up With the Joneses

We also need to keep reminding ourselves that a true Adventist does not try to "keep up with the Joneses," as the saying goes. Besides, keeping our eyes on the Joneses as they go whirling along may prove dangerous. The Joneses may not even be planning to go to heaven. And if they are going down the wrong road, what will happen to us if we try to keep abreast of them? Actually, the Joneses may not really be the kind of folks we want to associate with. Why, then, try to keep up with them?

Someone has well said that it is not too hard to live on a small income if you do not spend too much to conceal the fact that your income is small. Why put up a false front? Why not be what you are? It takes only a little of the wind of adversity to blow down an imposing front.

Here is another way to look at the matter. You may be tempted to use your last reserves in the bank for down payments, and thus go along, as it were, from hand to mouth, or from one pay check to another. But remember, a little reserve in the bank can give far more comfort to your mind than some new upholstered furniture could ever give to your body. And if you do not have peace of mind you soon won't have much comfort of body.

Again, a reserve in the bank gives you something to draw on when there is a special need in the work of God. Or, look at it this way: the money you save in interest and carrying charges, by not buying on credit, will enable you to give much more to the work of God without cutting down anything on the necessary routine expenditures for a home.

In short, why not be a consistent Adventist? Live simply, live economically, live happily, yes, live comfortably, but live to the glory of God and the strong support of His work.

F. D. N.

# Reports From Far and Near

## A Century of Progress in Southern Europe

By M. V. Campbell  
Vice-President, General Conference

**T**HE Southern European Division quadrennial council was held at Basel, Switzerland, a city that calls to mind the beginning of Adventist work in Europe. In Basel the first European headquarters of the denomination was located. It also was the site of the first publishing house and the first sanitarium outside of the United States.

The council noted that 1964 was the 100th year since the Seventh-day Adventist message was first preached in Europe. The preacher, M. B. Czechowski, was sent and supported by the first-day Adventists! He, however, preached the full Seventh-day Adventist doctrine and baptized believers in Italy and in Switzerland. In this

latter country he organized one church and five companies.

The year 1964 also was the ninetieth anniversary of the arrival of J. N. Andrews, the first missionary to be sent to a foreign land by our denomination. He arrived in Switzerland, October 16, 1874, and organized the six Adventist groups raised up by M. B. Czechowski, into the Central European Mission. Shortly after his arrival, Basel was chosen as the mission headquarters, and there Elder Andrews began publication of the French Missionary Journal *Les Signs des Temps*, a magazine that is still bringing the third angel's message to the French-speaking populations of Europe, Africa, and the islands of the Indian Ocean.

The Basel church, where the council meetings were held, was celebrating the eightieth anniversary of its church building. During the year the building was remodeled and enlarged.

Delegates, 79 in number, were present from all European unions of the division except Romania, and from the mission fields of Africa and the Indian Ocean islands. It was of special interest to meet and visit with delegates from Eastern Europe, seven being in attendance from Yugoslavia, and two each, the president and secretary, from Hungary and from Czechoslovakia.

### New Hymnbook

In 1964 the Hungarian Union printed a beautiful hymnbook containing words and music to 393 hymns. Johann Pechtol, the union president, brought one of the books to me. This is the first time for many years that our churches have had hymnbooks. When they were distributed in the churches the members were so happy that they kissed the books as they received them! Ecclesiastical journals of other faiths have written in praise of this Adventist hymnbook.

The work has been in progress in Hungary for many years. Two churches have just celebrated their sixtieth anniversary, and three their fiftieth.

Our members in Yugoslavia have full freedom of worship and are in their churches not only Sabbath morning but throughout the day. *Sabbath School Quarterlies* are being printed in the four languages used in that nation.

The Czechoslovakian Union recently had a conference session at which new officers were elected. It was good to be able to become acquainted with the new president and secretary. They state that because their field for a long time has not had a training school there is now a great shortage of ministers. Many lay preachers help by preaching on the Sabbath after working all week in mines or factories.

The independence of the countries of North Africa, formerly under French control, has made a great change in our work in those fields. In Morocco, Tunisia,

and Algeria our membership in the past has been almost exclusively European. As the Europeans moved away, our membership almost disappeared. Previously in these lands there were 23 million Moslems and 2 million Europeans, of whom 1,000 were Adventists. Now there are 23 million Moslems, but only 100,000 Europeans, and only 150 Adventists. Of our 20 church buildings, only seven are being used.

Our North African leader, Henri Pichot, and his workers feel that God in His providence allowed this great change so that they would make greater efforts on behalf of the Moslems. A Bible correspondence course is now being conducted among them, with 1,000 students enrolled, and the enrollment increasing. One of our churches has been renamed

### Construction Proceeding on Simi Valley Hospital



Work is progressing well on the new Simi valley community hospital, which will be operated by the Southern California Conference. Simi valley, about 40 miles northwest of Los Angeles, is one of the most rapidly expanding areas in southern California. The present population is 33,000, but this is expected to jump to 100,000 within the next decade. A new freeway to join the valley to the Los Angeles area will be started this year.

Target date for the first 50-bed phase of the hospital is May, 1965. Construction, which began in April, 1964, is on schedule, according to William H. Gosse, administrator (seen at right, checking plans with Arnold Steinert, construction superintendent).

The new hospital will be the fifth institution operated by the Southern California Conference. Others are Glendale Sanitarium and Hospital, Azusa Valley Sanitarium, Ventura Estates, and White Memorial Medical Center.

MORTEN JUBERG, PR Secretary  
Southern California Conference





Delegates to the Southern European Division quadrennial council held at Basel, Switzerland, November 16-23, 1964.

Adventist Cultural Center, and in it Adventist lectures are being given. Another forward step being taken is the publication of literature for the Moslems.

#### Rapidly Growing Field

Mozambique, in East Africa, is a land where our work has been under severe government restraint. When I visited there nine years ago we had but few members. Recently, however, there has been a surge forward, and now it is the most rapidly growing field in the division. At the end of the third quarter of 1964 there were 4,785 members, a gain of 20 per cent during the previous 12 months! There are 12,000 Sabbath school members, and these schools comprise the greatest evangelizing agency in the field. A year ago there were 31 branch Sabbath schools, while now they have increased to 59. One lay member organized nine branch Sabbath schools, which have already produced 115 baptisms.

On the other side of Africa is Angola, where our membership has increased to the point where one person out of every 280 is an Adventist church member, and one out of each 165 is a member of one of our Sabbath schools.

In Equatorial Africa our work has been conducted largely in the country and in small towns. Brother Cupertino, formerly a worker in Italy, was called to the Cameroons for city evangelistic work. He held public campaigns in the cities of Douala and Yaoundé, where people attended in such large numbers that it was necessary to stop advertising!

The new Cameroun Government seems friendly. The Commissioner of Information has asked the Adventists to conduct a religious radio program each Sabbath morning on a station that is heard throughout the nation. On the Government program listing our service Saturday is designated "The Sabbath Day."

Our evangelist on the Indian Ocean is-

land of Mauritius is enjoying the pleasant experience of having to close the doors of the hall where his meetings are conducted, 15 minutes before the time advertised for the meeting, because every seat is full. The crowd outside waits until the sermon is finished, then comes in to hear it preached again.

In Greece it is very difficult to get people to attend a Protestant meeting. In fact, they seldom attend their own church. It is illegal for our members to

give away tracts or religious books. It is possible, however, to sell books, and this is the means being used most effectively. With books for sale, our colporteurs and members may go to any home, shop, or business office. One elderly church leader, who spends much of his time in colporteur work, recently fell from his bicycle and broke a bone in his shoulder. Before stopping his work that day after this accident he sold 14 more books! A girl sold 300 books during her first month.

#### Sales Council in South Philippines

Sponsored by the Philippine Publishing House, a union-wide sales-development council was held for the South Philippine Union Mission, November 24 and 25, at the union headquarters, Davao City. W. D. Jemson, manager of the publishing house, and J. T. Mason, assistant publishing secretary of the Far Eastern Division, led in outlining the sales program and objectives for the year 1965.

On the front row, left to right, are the following: Miss O. E. Flores, assistant publishing secretary in charge of promoting the magazine work; F. D. Lao, union publishing secretary; J. T. Mason; W. D. Jemson; E. L. Lamera, president of the Southern Mindanao Mission; and A. G. Bofetiado, secretary-treasurer of the Southern Mindanao Mission.

A strong recruiting program has been planned in connection with the increased goals in sales for the coming year.

V. L. VILLANUEVA



Our church membership in Italy has now passed the 3,000 mark. The field is taking notice of the fact that 1965 is the one hundredth anniversary of the first baptism in Italy by M. B. Czechowski.

#### Restrictions Relaxed

Pastor Angel Codejon, the leader of our work in Spain, described the relaxation of restrictions against Protestant work in that country. Speaking of our own church, he said: "For years our work was hidden. Now it can come to the door and breathe fresh air, but it cannot yet go out on the street."

In Spain our third church school has been opened. New courage has come to our members with permission to print the book *Steps to Christ*. Heretofore only health books could be printed.

Our Portuguese Union brethren in the city of Porto tried out the telephone Dial-a-Prayer plan. Every day or two new prayers are substituted for the previous one. Following each prayer the name and address of our church is given, as well as the time of meetings. Employees at the telephone switchboard noticed that this particular line was always in use and checked on it, and of course they too heard the prayer and the church announcement. Twenty employees of the telephone company became regular listeners each time the prayer was changed. In addition to many others in the city, five switchboard operators are now taking Bible studies.

M. Fridlin, the division president, and his fellow officers, W. A. Wild and B. J. Kohler, are conducting a well-balanced and progressive program. They made an urgent appeal at the council for more and larger public evangelistic campaigns throughout the field. The Southern European Division is free from debt and is now working toward self-support in its

major European fields. Switzerland is the first union to become fully self-supporting, and others expect to follow in the near future.

Duane S. Johnson, an associate secretary of the General Conference, and I represented the General Conference at the council.

## Groundbreaking for New Science Building at LLU

By Robert E. Cleveland, Ph.D.

*Vice-President for Academic Affairs  
Loma Linda University*

Another important step to meet the educational needs of Adventist young people was taken at Loma Linda University November 16, 1964. Ground was broken for a new science building that will house biochemistry and graduate chemistry teaching programs of the School of Medicine and Graduate School.

Five university officials and two students used ceremonial shovels to make the beginning of construction. Within hours bulldozers were at work on the building site next to Frederick Griggs Hall at the southwest corner of the Loma Linda campus.

The initial contract for the two-story building with full basement calls for completion of only the upper story. By the summer of 1965 the School of Medicine and Graduate School biochemistry programs should be settled in their new quarters on that floor.

The ground floor and basement will be left unfinished except for exterior walls and structural supports until the Graduate School department of chemistry grows to require the space.

Biochemistry facilities in the new structure will replace those destroyed in a fire

that swept the university's Risley Hall early in 1964. The department has been occupying temporary quarters elsewhere on the campus. The Graduate School chemistry program will find its first permanent home in the new building.

Included in the upper floor will be a large, amphitheater-type classroom in the center, seating 108 students; a spacious student laboratory accommodating 104 with room to spare; seven research rooms, each with an adjoining office; a conference and library room; separate rooms for a spectrophotometer, ultracentrifuge, isotope laboratory, isotope counting, a dark room, cold room, and subzero room; preparation and stock rooms; quarters for small laboratory animals.

The attractive building, matching other nearby campus structures, will do much to provide an efficient teaching environment in which Loma Linda University students can realize optimum benefit from their instructional experience.

## Northern Europe Holds Medical Administrators' Council

By Erwin E. Roenfelt, *President  
Northern European Division*

The Nyhyttan Sanitarium in Sweden was the site of a medical administrators' council for the Northern European Division, October 2 to 5, 1964. Sixty-eight delegates attended the council, took a keen interest in the proceedings, and made a most helpful contribution to its program. The delegation included, from the General Conference: H. E. Rice, associate secretary of the Medical Department, and F. A. Soper, associate secretary of the Temperance Department; Clinton A. Wall, food service director of the Kettering Memorial Hospital. From the Northern European Division: E. E. Roenfelt, president; J. Ashford Hyde, medical secretary; and C. D. Watson, departmental secretary. From Newbold College: Greta Schuil, matron. From the home territories of the division: the union presidents. And from ten sanitariums and two clinics: the managers, medical administrators, matrons, head physiotherapists, chaplains, and cooks.

"Inspiration for Modern Sanitariums" was the general theme for the council, and it is satisfying to report that every delegate gathered valuable material, absorbed numerous suggestions, and was led to resolve to make our health and medical work even more effective than it has been in fulfilling the purpose for which it was established.

The main work of the council was done by study groups. Each group was assigned certain subjects on which, after being exhaustively considered, recommendations were brought to the full meeting. It is confidently believed that these recommendations, when carried into effect, will greatly strengthen and improve the medical phase of our work in this division.

The following were some of the subjects considered by the council: The di-



Breaking ground for the new Loma Linda University biochemistry-chemistry building are (left to right): J. Paul Stauffer, Ph.D., dean of the Graduate School; Maurice E. Mathisen, Ph.D., chairman of the department of chemistry in the Graduate School; Lee Goin, graduate student in chemistry; Godfrey T. Anderson, Ph.D., president of Loma Linda University; David B. Hinshaw, M.D., dean of the School of Medicine; Raymond A. Mortensen, Ph.D., chairman of the department of biochemistry in the School of Medicine; and Ronald White, graduate student in biochemistry.



A panel discussion at the council for medical administrators of the Northern European Division. Left to right: O. Eriksson, administrator, Nyhyttan Sanitarium; Gertrud Sjogren, chief lady physiotherapist, Skodsborg Sanitarium; Dr. E. Hansen, medical director of Skodsborg Sanitarium; Dr. N. Blomstedt, medical director of Hultafors Sanitarium (translating); and Dr. J. Ashford Hyde, medical secretary of the Northern European Division.

vine blueprint for our medical institutions, keeping our medical institutions up to date, food service as part of the Christian ministry, greater cooperation of ministers and medical workers in respect to the physical, mental, and spiritual care of the patients, and the sanitarium as an instrument of soul winning.

Special mention should be made of the splendid instruction and counsel given by H. E. Rice, based on his many years of association with our medical work. His contribution was invaluable. Clinton Wall's demonstrations of healthful cookery were instructive and challenging, and the by-products of those demonstrations delighted the appetite of all. Dr. Hyde played the major role in the proceedings of the council, and to him much of the credit is due for its success. To me as chairman of the gathering, the meticulous attention that he gave to every detail of the program was invaluable.

## First College Industries Meeting

By K. F. Ambs, Assistant Treasurer  
General Conference

Twelve colleges and six academies in North America sent representatives to the first college-industries meeting, which convened at Union College, Lincoln, Nebraska, November 16 to 19, 1964. The meeting was under the auspices of the General Conference Department of Education, with T. S. Geraty, associate department secretary, in charge.

After the morning devotional services and short general sessions the group separated into sections to study the needs and interests of particular activities. Among school industries represented were wood products, brooms, printing, laundry, and dairy.

Special emphasis was given to the im-

Representatives from North American colleges and academies who gathered in Lincoln, Nebraska, for the first college industries meeting.



portance and value to students of the work-study program.

In spite of mounting costs and ever-increasing problems, the various industries in the 12 colleges in North America showed a net gain on sales of 2.8 per cent for fiscal 1963. While this is a modest figure from a business standpoint, it is nothing short of phenomenal for a study-work type of operation.

## Calendar Reform Is With Us Again

By M. E. Loewen, Secretary  
GC Religious Liberty Department

For many years suggestions have been made as to how the Gregorian calendar could be improved. Of late years the more drastic suggestion has been made that the Gregorian calendar be replaced.

In 1923, 1931, and 1937 the issue of a reform perpetual calendar was brought before the League of Nations, or one of its committees.

On April 20, 1956, the Economic and Social Council of the United Nations voted to omit from its agenda the question of calendar revision. In that year Miss Elizabeth Achelis resigned as president of the World Calendar Association, and the new officers moved their headquarters from New York City to Ottawa, Canada.

Sporadic attempts through the years have been made to build up enthusiasm for a revised calendar. But nothing of importance developed. Then on May 12, 1963, the committee in Rome preparing the agenda for the Vatican Council voted to include calendar reform. This alerted the Religious Liberty Department and immediate steps were taken to counteract any move toward revision.

In spite of this, on October 25, 1963, Vatican Council II voted its approval of a perpetual calendar, with the stipulation that the weekly cycle not be disturbed. Protests were made by several well-known Jewish organizations to the Vatican. These formal presentations to the Vatican deplored any move to upset the weekly cycle. Assurances were given by Vatican officials that the action taken on October 25 fully protected the continuity of the week.

No particular calendar is denominated in this action of the Vatican Council. However, it is known that the World Calendar Association suggestion was before the committee which brought in this resolution. This calendar is a 12-month calendar, providing four equal quarters of 91 days each. A blank day is inserted at the end of the year, between Saturday, the last day of December, and Sunday, January 1. This blank day will not belong to either the month or the week, but will be a world holiday. It is evident that this would dislodge the traditional Sabbath and cause it to wander through the new proposed week.

In the spring of 1964 and in July of that same year, articles were published in *La Civiltà Cattolica* and *L'Osservatore Romano*. These articles advanced the theory that some ancient calendars had a

blank day. In fact, one article stated that the early Christian church had a blank day in its calendar. One Catholic leader, when approached on this question, stated that the blank day occurred at the time of the eight-day week, which transferred the Sabbath to Sunday. These statements were very disturbing.

Seventh-day Adventists have organized a Calendar Reform Strategy Committee. Assignments have been given our leading scholars. All phases of the calendar question will be studied, each scholar concentrating in his special field. The results of the research material gathered will be assessed by the committee for its value and impact, and will be ready for use when the proper time comes. Several consecrated Seventh-day Adventist workers in Europe are making contacts with leaders on that continent and reporting developments to the Strategy Committee.

The possibility of launching a counter move was considered. It was decided that widespread discussion of the calendar question at this time would be premature and would probably play into the hands of the proponents of reform. In fact, there is evidence leading us to believe that those urging calendar reform are counting on their opponents' creating public interest in the question.

Work has been done in cooperation with various Jewish organizations who are also watching the situation very carefully and who also agree that the time has not yet come when an all-out assault on these calendar reform proposals will accomplish the most good.

Lately there have been published in Rome two commentaries on actions of the Vatican Council. One commentary is in Latin, the other in Italian. These commentaries definitely favor calendar reform. We believe the time is fast approaching when this matter will reach the point where aggressive public opposition must be rallied. To those who are interested in this question, we give assurance that the word will be passed on promptly when the time for widespread, aggressive action arrives.

## Ingathering Success in Norway

Tyrifjord Hoyere Skole, our junior college in Norway, broke all previous records for the institution in this year's Ingathering. In three days the students and faculty together with some of the conference workers collected kr. 91,000 (\$13,000).



## Baptism in St. Louis, Missouri

E. E. Cleveland, associate secretary of the General Conference, and a dedicated team of workers and seminary students recently held a large evangelistic effort in St. Louis, Missouri. Shown here is the first big baptism. Already 150 have been baptized and others are in preparation classes.

J. L. BUTLER, *Departmental Secretary*  
Central States Conference

## Andrews University Granted Membership in NASM

By Donald Lee, *Director of Public Relations*

Ten years of preparation by Andrews University's Department of Music have culminated in being accepted as an associate member in the National Association of Schools of Music. The curricula, which have been approved by NASM, lead to the Bachelor of Music Education degree and Bachelor of Arts degree with a major in music.

Two hundred and eighty-one colleges and universities have membership in the

association, and ten more, including Andrews, were admitted to membership at the fortieth annual meeting of NASM held November 27 in St. Louis, Missouri.

John A. Flower, associate dean of the University of Michigan School of Music, visited Andrews as a representative of NASM. He was impressed by the school. In his visitation report to the association he said, "Many schools possessing the heritage of a particular religious affiliation have experienced over the years a consistently widening separation between the specificity of their faith and the carrying forth of their educational program. Many reasons exist for this, but mainly they relate to fiscal undergirding.

"The first (and most important) point the examiner expresses here is that An-

This splendid achievement was the result of God's blessing on thorough preparation and hard work. For days before the Ingathering was launched careful plans were laid. Three teachers, Torkel Tjeransen, Birger Holanger, and Svein Myklebust, who carried the main responsibilities, organized the territory and solicitors and used several evenings to outline the plans.

The enthusiasm of the students was amazing. One hundred seventy of them took part. Most of them traveled in cars with our conference workers.

Because of the sparsely populated areas many had to travel up to 250 miles to reach their districts. Others worked in the nearest cities.

The last evening the collectors gathered in the meeting hall. Excitement was great as the group leaders one after another came with their report. Would the goal of kr. 70,000 be reached? Which car had collected most? What solicitor had brought in the highest amount? The treasurer added the figures on the machine as the amounts were reported. When the final result was announced, all burst into spontaneous applause. The goal had been exceeded by kr. 21,000. We all felt "This is the Lord's doing; it is marvellous in our eyes."

ARVID DYRESEN  
*Home Missionary Secretary*  
East Norway Conference





Dr. Paul Hamel (left), chairman of the Andrews University Department of Music, accepts the certificate of membership in the National Association of Schools of Music from the association's president, C. B. Hunt.

Andrews University is not experiencing this separation. The college objectives are found on page 10 of the bulletin and the Music Department objectives on page 2 of the self-survey report. These objectives state clearly the obligations of student and school to society and the Seventh-day Adventist Church. These objectives are clear and are germane. The examiner observed, from the demeanor of the faculty and students, that the framework provided by these objectives is meaningful.

"The examiner has been on dozens of campuses but never has he encountered students as considerate as those on the campus of Andrews. He was impressed by the quietness and orderliness in the large dining hall, the academic hallways, and the dormitories. The impact of the prayer opening of the music faculty meeting struck him. It took him a moment to accustom himself to the coeds minus lipstick, but he was consistently impressed with the fact that the convictions of the Seventh-day Adventist Church were carried forth quietly and without pharisaical ostentation. A sense of purpose permeates the campus."



Mr. and Mrs. Russell J. Aldridge, of South Lancaster, Massachusetts, left San Francisco, California, December 15, for Palau, in the Western Caroline Islands. Sister Aldridge's maiden name was Marilyn Ruth Schepp. Brother Aldridge has accepted a call to be principal of the Palau Academy.

James S. Russell left New York City, December 29, returning after furlough, to Beirut, Lebanon. Sister Russell and the children plan to return later. Elder Russell will resume his work as Bible teacher in Middle East College.

Aili Ester Auvinen, of Hinsdale, Illinois, left New York City, January 3, for Rwanda, Africa. She has responded to a call to nursing service in the Ngoma Hospital. Miss Auvinen, who came to North America from Finland, served from 1955 to 1959 as a teacher and girls' worker in South Africa. W. P. BRADLEY

## AVENUES TO *Reading* *Pleasure*

By H. M. TIPPETT

A telephone lineman who picks up a book during his lunch hour probably won't remain a lineman very long. The executive ranks of his company are within his reach. And every time he picks up a book, he's closing the gap between where he is and where he wants to be. . . . Men who read more achieve more."

This observation from a brochure entitled *The Reading Explosion* by International Paper came out of a study of the leisure activities of 100 men who were once linemen, switchmen, and cable splicers, but who are now telephone company executives. Each of them reads an average of one and one half books and three magazines a week. They began their spare time reading habits when in more lowly employment.

Obviously we cannot guarantee material advancement in secular employment for readers of our denominational books, but there is no question that reading the products of our publishing houses broadens spiritual vision, deepens loyalty to the message, and develops better informed church members.

Of course, only a few of our books are utilitarian. But among the new books before me as I write, one is in that category, and it should prove exciting for aspiring young housewives. Efficiency and good health go hand in hand, and physical well-being depends largely on nourishing food. This Home Health Education classic, *Food—Health*

and *Efficiency*, by Marion W. Vollmer, and recently revised, provides instruction in healthful eating and recipes consistent with an adequate diet. You need not visit the gourmet counter of a supermarket to find the ingredients, either. Its spiral binding makes the 136 pages lie open flat on your kitchen counter while you work. Southern Publishing Association is offering it through our Book and Bible Houses for \$2.50.

Then when you tire of trying out those recipes, take a couple of hours relaxing in the vast outdoors of the Northern Canadian wilds with Charles and Virginia Cooper. In their homemade boat that took months to build they sailed north on the lonely and treacherous McKenzie River, distributing Adventist literature to the widely scattered camps and isolated settlers under the Arctic Circle. Here is adventure narrative unequalled anywhere in our books and related under the title *Voyage of the Arctic Arrow*. A \$1.50 paperback by the Pacific Press.

Now turn the clock back 300 years and live in imagination with the heroes and heroines of Huguenot times. Your children will love *Strangers in the Land* by Louise A. Vernon. Story of a family under religious persecution in France. There are pikemen, soldiers in armor, creaking gates, iron doors, houses in ruins, and burning Bibles. After finishing this new Review and Herald book you will be able to sing with more fervor

"They climbed the steep ascent of heaven  
Through peril, toil, and pain—  
O God, to us may grace be given  
To follow in their train."

The episodes in its 126 pages are highlighted with a dozen two-color pictures. \$3.95.

## Beginnings at Bangui

*A week in the Central African Republic*

By Bernard E. Seton

*Departmental Secretary, Southern European Division*

How would you like to be dropped into a strange, newly independent country and commissioned to begin evangelistic work in that unknown land? Not one acquaintance in the capital city; not even one Adventist in the whole vast territory that covers an area greater than that of most large American States!

And if you accepted the assignment, how would you set about your work?

These were questions that stared Brother and Sister Jean Kempf in the face when they answered the call to open Adventist mission work in the Central African Republic in January, 1960. At that time the country was still part of French Equatorial Africa, carrying the exotic name of Ubangui-Shari; but in August, 1960, it began its separate existence as an independent state. This made the business of establishing a mission

especially difficult; but under divine guidance and with plenty of hard work and tactful inventiveness our missionary couple have broken new ground and laid the foundations for an expanding work in Central Africa.

How have they done this?

The answer covers four and a half years of slow but progressive work. After the early months of settlement and exploration our missionaries opened a small preparatory class for Bible instruction. From among those who attended a few were chosen as the first pupils in the Bible school that began in January, 1961, with an enrollment of seven. The next year there were 16 students. Last year there were 12. And when the current school year began in October there was the prospect of 13 pupils. Those figures sound pitifully small, but wait a

# Groundbreaking Ceremonies



## Beaumont, Texas

Ground was broken recently for a new \$100,000 church in Beaumont, Texas. Participating in the groundbreaking ceremonies are, left to right, Bobby Fuston, associate chairman of the building committee; Mayor Jack Moore; B. E. Leach, president of the Texas Conference; Judge George Taylor; C. W. Skantz, secretary-treasurer of the Texas Conference; and A. C. Rawson, pastor.

H. W. KLASER, *Treasurer*  
Southwestern Union



## Waterbury, Connecticut

Mrs. Alice Butler, one of the oldest members of the Waterbury, Connecticut, church, turned the first shovelful of dirt for the congregation's future edifice. Assisting her, left to right, are Joseph F. McNellis, mayor of Waterbury; Lee Lewis, district pastor; and A. B. Butler, president of the New Jersey Conference. Elder Butler is the son of Mrs. Butler and a former schoolmate of the mayor.

S. A. YAKUSH, *Departmental Secretary*  
Southern New England Conference

moment, they are better than they first appear. That enrollment consists of selected pupils. Each one of those in this year's classes has been active in evangelistic work in his own village and has demonstrated both his desire and his ability to preach the gospel effectively. A few are workers who have already given acceptable service in the field and are being withdrawn for a year of further training.

### Workers Trained

During its brief life the little school has sent six evangelists into interested areas. In this way the number of evangelistic workers has risen to 11, and under the missionary's direction they have prepared 77 souls for baptism. This is an encouraging figure, especially when one realizes that the average candidate spends two years in preparatory classes before being admitted into the church.

Three of the most promising students were sent to our Cameroun Training School at Nanga-Eboko. One of them is now teacher-preceptor in the Bible school and provides strong leadership for the student group. The other teachers are Brother and Sister Kempf, who must provide instruction in Bible, French, geography, history, and the domestic arts. A further addition to the small staff has come in the shape of a visitor from a neighboring territory who is able to teach English to the more advanced students. It

can thus be seen that the infant school has almost passed its teething stage and is developing into a promising child.

Exactly one year to the day after the pioneer family's arrival the first Sabbath school was held on the mission. This work has grown until 582 members are enrolled in 12 schools and three branch schools. The gospel message is being preached in 18 different places, many of which are far from mission headquarters. Indeed, one of the earliest workers has gone as a pioneer to a nearby country, and there are hopes that his persistent witness will add yet another name to the list of entered lands.

But all of this has been done in an unobtrusive manner. It has been as an air played softly on a muted string. The principal melody has boldly sung the blessings of temperance, and has taken the form of a public campaign against alcoholism. A legally recognized society has been set up with its office in a modern building erected by Brother Kempf at one end of his mission property. There, temperance literature is produced and distributed, lectures are given, films are shown.

This activity has government approval and popular support. It has also led to a request for radio broadcasts as part of a continuing temperance campaign. As a result, for more than a year our worker has been directing weekly programs over the air. These, free to the

mission, take the form of a serial sketch relating the domestic and social crises arising from the drink habit. The broadcasts provoke a lively correspondence that forms the basis of a question-and-answer period each week.

### The Needs Are Great

All this, and more, I learned in the course of a six-day visit to Bangui, the riverside capital of the young Central African Republic. The city has some 80,000 inhabitants, of whom about 3,000 are European. The country is sparsely populated, the total number of citizens being not much above 1.3 million, scattered over a wide area. A network of main roads opens most sections in the dry season, but rains are apt to curtail the would-be traveler's journeys during the six months from May to November. In any season, departure from a trunk road brings the motorist face to face with tracks that no self-respecting vehicle would willingly use. Ruts, potholes, pools of unknown depth, high grasses, hummocks, and disconcerting bends all make penetration into the bush a taxing adventure.

To one who had seen little of the real Africa for more than a decade it was stimulating to compare the present with the past and to conclude that there has been little basic change. When once the narrow limits of the city are passed there is the same old bush with its scattered villages that tug at the heartstrings by rea-

son of their poverty, their content of human suffering, their voiceless appeal for practical succor in material and spiritual realms. May the God of all compassion provoke us to do much and to do it quickly, that Africa may be lightened by His glory and uplifted by His power.

In Bangui we urgently need another missionary family. We need another property, farther out of town, where the school can develop and where a profitable industry can provide students with the means to earn their school expenses. At Bangui and beyond we need the influence of a Christian hospital. This, it is modestly estimated, will cost about \$200,000 to build and equip—but what is so small a sum against the dire need of a whole people? A hospital calls for a doctor and nurses whose hearts have been touched by the Great Physician. Surely, among the thousands of medical workers who worship in our churches there will be some to offer their skilled services for Africa's healing, for Africa's salvation! Africa—vast needy Africa—still holds out her hands in mute appeal for self-forgetful, dedicated mission service. Where are the talented young Christians who will reply, "Here am I; send me"?

## A Visit With Prince Sihanouk of Cambodia

By Ralph E. Neall, *Director Cambodian Mission*

Prince Norodom Sihanouk, Chief of State of the Kingdom of Cambodia, granted an audience to Pastor and Mrs. Ralph Neall recently in the Khemarin Palace in Pnompenh. On the occasion of this visit the prince accepted a special copy of the *Guardian of Health*, by Hubert Swartout, M.D., and *The Prince and the Rebel*, a religious book by Mrs. Neall, both in the Cambodian language. He also accepted a copy of *A Century of Miracles*, by Richard Utt.

Asked whether it might be possible for the mission to begin some type of medical work in Cambodia, the prince answered, "Certainly! We need more small hospitals." He offered to help make arrangements with the Ministry of Public Health. The Seventh-day Adventist Mission has not been able to open medical work in the past because Cambodia does not recognize medical degrees from countries with which she does not have cultural agreements.

The prince further mentioned that Cambodia grants religious freedom to all faiths, and that he wishes different religions to "take root in the soil of Cambodia." He expressed appreciation for the fact that Adventists preach a message of love and brotherhood.

The Adventist Church membership in Cambodia numbers less than 30. They meet in an attractive new church building in an excellent area of the city of Pnompenh. There have been some problems owing to recent political tensions, but God's work in Cambodia continues to go forward.

# Brief News OF MEN AND EVENTS



## Atlantic Union

Reported by Mrs. Emma Kirk

► A gift of several thousand dollars will come to the Parkview Memorial Hospital, Brunswick, Maine, from a former patient. Mrs. Emma J. Herrick operated a nursing home for some years in Brunswick, Maine, where she had two Seventh-day Adventist women for neighbors, Mrs. C. E. Williams and Mrs. Edna Gould. She also had contacts with Seventh-day Adventist doctors and laymen, all of whom made a good impression on her. Her will provides that one-half of the residue of her estate, after specific bequests, be given to Parkview Memorial Hospital. A memorial will be established in her memory.

► A new \$700 Bell and Howell 16-mm. projector was purchased recently by South Lancaster Academy. This projector is a special institutional model with many of the parts built of heavy-duty material.

► Graduation exercises at the New England Sanitarium School of Nursing were held during the weekend of November 20-21, 1964. Consecration speaker on Friday evening was G. Samuel Remick, church pastor. The baccalaureate speaker on Sabbath morning was Dr. J. Wayne McFarland. On Saturday evening at 8:00 o'clock, graduation services were con-

ducted. Speaker was E. J. Folkenberg, secretary of the General Conference Temperance Department. F. R. Millard, president of the Atlantic Union Conference and chairman of the board of trustees of the New England Sanitarium and Hospital, presented diplomas to the class of 14.



## Central Union

Reported by Mrs. Clara Anderson

► Mr. and Mrs. Floyd R. Kleiman have retired after serving Union College for 25 years. Mr. Kleiman has been power-plant superintendent, and his wife has done secretarial work in the department. The Kleimans will be retiring near La Sierra, California.

► Sam Reinholtz, who transferred from Pacific Union College in the spring, is assuming the responsibilities of power-plant superintendent at Union College.



## Lake Union

Reported by Mrs. Mildred Wade

► A new health and welfare center was opened recently at Grand Ledge, Michigan. The principal speakers for the occasion were the mayor, James Edgar, and Vernon Flory, welfare director for the Lake Union Conference. Carl Hart, president of the local ministerial association, offered the prayer. Others taking part were W. M. Buckman, welfare director for Michigan; D. J. Donesky, the local church pastor; and M. E. Foll, the district leader. Mrs. Fred Scheuneman has been appointed director.

► Dr. Siegfried Horn, professor of archeology and history of antiquity at Andrews University, has been chosen to assist in publishing the results of the Drew-McCormick archeological excavation of the ancient Biblical town of Shechem. Dr. Horn worked with the expedition from early summer until mid-November. This was his third trip with a group led by Dr. G. E. Wright, chairman of the department of Old Testament in the Harvard University Divinity School.

► Two honor citations were given at the annual Christmas event at the Hinsdale Sanitarium on December 17. Mrs. Emory Bowen was elected "supervisor of the year." A 1949 graduate from the sanitarium's school of nursing, she has been employed at the hospital since 1960. She serves as assistant coordinator of in-service education. Mrs. Olive DeLay was declared "employee of the year." She has been a cook at the sanitarium since 1946. During the past five years she has been responsible for the preparation of all staff luncheons, and is in charge of salad production.

## Large Effort in South Africa

When the Good Hope Conference launched an evangelistic effort in Cape Town, South Africa, on September 6, 1964, 10,000 people applied for tickets to the opening meeting in the Kismet Theatre, which seats only 1,400. The result was six opening sessions for the evangelistic team under the leadership of Pastor F. C. Pelsler. By early November four baptismal services had already been scheduled.

The picture shows three members of the evangelistic team changing posters. Left to right: W. A. Turner, A. G. du Preez, and G. Beyers. G. BEYERS



## North Pacific Union

Reported by  
Mrs. Ione Morgan

► A series of Discovery Parade meetings, which started October 11, ended December 5 at the church in White Salmon, Washington. Perry A. Parks and T. O. Willey conducted the meetings, which culminated in the baptism of seven new members.

► The first evangelistic series to be held in the College church in College Place, Washington, will be held by the pastor, Richard D. Fearing, assisted by the associate pastor, G. W. Chambers. The meetings are scheduled for 12 weeks, and are titled "People Want to Know." Preliminary announcement to the public in the Walla Walla Valley was handled with a single mailing of 11,000 copies of a brochure.

► The Idaho Conference has invited J. D. Nichols, of the Oklahoma Conference, to serve as district leader in Gooding, Jerome, and Rupert.

► Tacoma South Side church in the Washington Conference held services in the main sanctuary of its new building for the first time Sabbath, December 19. David Parks, who pastored the church through the major part of its building program, was the guest speaker. The 350-capacity church serves nearly 200 mem-

bers, plus many servicemen who attend regularly from the Fort Lewis Army Base. Don Blehm is the pastor.

► Wayne Zaugg, who is completing work for the doctoral degree in physical chemistry, will be joining the Walla Walla College faculty as instructor in chemistry for the 1965-1966 school year. A graduate of WWC in 1961, Mr. Zaugg has studied at the University of Washington on teaching assistantships.

► D. E. Caslow reports that as of the week ending December 26 all conferences in the union had exceeded their basic Ingathering goals with a total of \$355,081.51 received.

## Southwestern Union

Reported by  
H. W. Klaser

► A successful series of radio-TV rallies has been concluded in 16 districts of the Texas Conference. The many hundreds attending these meetings obtained a new concept of the valuable services the Voice of Prophecy and Faith for Today organizations are offering to advance God's cause. Emphasis was placed on the privilege all Seventh-day Adventists have of participating in our radio and TV work.

► As a direct result of an evangelistic series conducted by Gary Grimes, of El Reno, Oklahoma, 11 new members were

## Denver, Colorado, Churches Present *The Messiah*

A 70-voice choir representing the Seventh-day Adventist churches of the Denver, Colorado, area presented *The Messiah* oratorio in the Denver South church on December 5, 1964. More than 1,000 persons, many not church members, filled the auditorium for the presentation. A. O. Mazat, M.D. (inset) directed the choir. Soloists were Maurita Phillips Thornburgh, whose versatile voice did equally well on soprano and contralto solos; Lyle Jewell, bass; and Jerry Patton, tenor. At the organ was Lois Bookhardt Robinson. Barbara Oliver, from Denver Central church, was manager of the presentation.

RUTH ANN WENZEL, Press Secretary  
Denver South Church



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Nashville, Tennessee



voted into the church December 19. Because of deaths and members moving away, consideration had been given to closing the church. Members of neighboring sister churches gave united support to Pastor Grimes, and a layman, Bennie Bowman, of Oklahoma City, assisted with his musical talent.

## In Remembrance

**ADAMS.**—Milo Conrad Adams, born March 24, 1897, in Phillips County, Kans.; died Oct. 24, 1964, at Syracuse, Kans. He is survived by his wife, Ethel.

**BARKMAN.**—Lena Whittaker Blake Barkman, born Feb. 7, 1886, in Schoharie County, N.Y.; died Nov. 10, 1964, at Amsterdam, N.Y. Her husband, Elmer Barkman, survives.

**BARTHOLOMEW.**—Frank E. Bartholomew, born July 2, 1888, in New York; died at Wichita, Kans., Nov. 8, 1964. His widow, Ruth, survives.

**BAYLEY.**—Howard G. Bayley, born June 11, 1885, in Lapeer County, Mich.; died at Avon Park, Fla., Oct. 18, 1964. For many years he was an employee of the Battle Creek Sanitarium. At one time he served briefly as pastor of the Kalamazoo church. In 1910 he married Beulah Sperry, who survives. Other survivors are four children, Dr. Donald S., of Bedford Village, N.Y.; Dr. Howard G., Jr., of Beaver Dam, Wis.; Dr. Ned D., of Washington, D.C.; and Roberta B. Bennett, of Detroit, Mich.

**BECK.**—Clara Beck, born May 6, 1885, in Lansing, Mich.; died Nov. 11, 1964, at Wellsville, N.Y. She is survived by her husband, Robert Beck.

**BENNETT.**—Florence Bennett, died Oct. 28, 1964, at Corning, N.Y. Her husband, Frank, survives.

**CASTER.**—Galen W. Caster, born Feb. 5, 1903, in Oswego County, N.Y.; died Sept. 30, 1964, at Mexico, N.Y. His wife, Aletha Cossentine Caster, survives.

**CLEMENSON.**—Frances Violet Carlson Clemenson, born Aug. 13, 1910; died in Portland, Oreg., Sept. 16, 1964. Her husband, Harvey A. Clemenson, survives. [Obituary received Dec. 29, 1964.—Eds.]

**COOKE.**—Edna Mae Ingalls Cooke, born Nov. 15, 1881, at Sioux Falls, S. Dak.; died at Turners, Mo., Nov. 20, 1964. Her husband, James Harry Cooke, survives.

**CORDER.**—Martha Williams Corder, born Feb. 22, 1917, at Wilmington, Ohio; died at Kettering, Ohio, Nov. 3, 1964. She served in the Arkansas-Louisiana Book and Bible House; at Ozark Academy as dean of girls; at Southwestern Union College as dean of women; and for a short time as dean of women at the school of nursing of the Kettering Memorial Hospital. She is survived by a daughter, Patricia Ann Ewell; a grandson, Todd; her mother, Ruth Williams; three brothers; and two sisters.

**COVERT.**—Roy Covert, born Sept. 13, 1880, at Shelby, Mich.; died at Cottage Grove, Oreg., June 29, 1964. His wife survives. [Obituary received Dec. 29, 1964.—Eds.]

**DAUNER.**—Mary Jane Dauner, born Dec. 8, 1879, in Boone County, Ill.; died Nov. 20, 1964.

**DAVIS.**—Lora M. Davis, born March 28, 1901, at Kahoka, Mo.; died Dec. 2, 1964, at Kirksville, Mo.

**DUGGAR.**—Laura H. Duggar, born Nov. 16, 1875, at Port Orange, Fla.; died Nov. 9, 1964.

**FIELD.**—Carrie Field, born June 11, 1880, at Lyndon, N.Y.; died Aug. 27, 1964, in Washington, D.C. [Obituary received Dec. 16, 1964.—Eds.]

**FIELD.**—Florence Julia Field, born Feb. 3, 1887, at Hutchings, Tex.; died Dec. 10, 1964, at Canon City, Colo. In 1910 she married William Fielding Field, and during the 29 years that he was treasurer of conferences and Book and Bible Houses in Texas, California, Colorado, and Oregon, she assisted him in secretarial work. Her husband survives, as well as a daughter, Florene Gardner, of Pueblo, Colo., and a granddaughter.

**FRIESEN.**—Immanuel Joseph Friesen, born May 15, 1905, at Enid, Okla.; died Nov. 4, 1964, at Newton, Kans.

**GARRETT.**—Roscoe Uriah Garrett, born Dec. 6, 1875, in Michigan; died July 14, 1964, in Michigan. He attended Battle Creek College, finishing his course in 1899. In 1902 he married Edith Belle Becker, and in 1909 he began his ministry. He was principal of Cedar Lake Academy, and in 1910 became the first pastor of the Berrien Springs,

Michigan, church. In 1913 he was ordained by C. S. Longacre, and later pastored a number of Michigan churches. As an educator he served at Adelpian Academy, at Hinsdale Academy, at Emmanuel Missionary College, and at Battle Creek Academy. During his retirement he also taught at Pewee Valley Academy and at Platte Valley Academy. His wife died in 1951, and in 1955 he married Maggie Dell Hicks Siems, who survives. Other survivors are a son, Dr. Evan L. Garrett; a daughter, Mrs. Frank L. Marsh; and a foster daughter, Mrs. Kenneth Allen; seven grandchildren; and seven great-grandchildren. [Obituary received Dec. 20, 1964.—Eds.]

**GOULD.**—Joseph R. Gould, born Sept. 2, 1892, at Lyle, Ont., Canada; died at Buchanan, Ga., Dec. 12, 1964. He was a literature evangelist for many years. From 1945 until 1957 he labored in Virginia.

**GREENMAN.**—Earl Willard Greenman, born March 4, 1893, at Flintville, Wis.; died Nov. 25, 1964, at Loma Linda, Calif. His wife, Marie, survives.

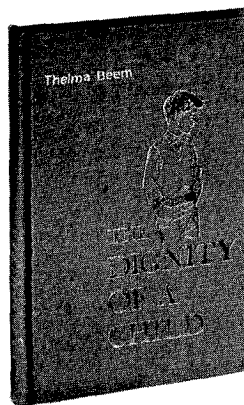
**GUNTHER.**—Regina Popp Gunther, born Sept. 11, 1900, in Rochester, N.Y.; died in Rochester, N.Y., Nov. 6, 1964.

**JENKINS.**—Lora E. Smith Jenkins, born May 12, 1873, at Arvela, Mo.; died Nov. 18, 1964.

**JOHNSON.**—Charles W. Johnson, born Aug. 10, 1876, near Tustin, Wis.; died at Loma Linda, Calif., Dec. 10, 1964. He took nurse's training at Battle Creek Sanitarium, and served in medical missionary work in Hawaii, Michigan, and Wisconsin. He married Gertrude E. Vollmer, a graduate nurse and sister of Dr. H. W. Vollmer. Later he went to Emmanuel Missionary College for ministerial training, and then assisted in raising up several churches in Wisconsin. In 1922 he began work at the Loma Linda Sanitarium and Hospital, where he remained until 1951. Survivors are a son, Loren; and a daughter, Margaret, both of Loma Linda.

**JOHNSON.**—Grace Martin Johnson, born in 1892, at Verona, Mich.; died at Sanitarium, Calif., Nov. 29, 1964. In 1920 she married Dr. Alvin Walter Johnson, and together they served at the Hutchinson Theological Seminary, Union College, Pacific Union College, Emmanuel Missionary College, and at the General Conference, where Dr. Johnson was secretary of the Religious Liberty Department. A brother, Herbert Martin, survives.

**LAY.**—William Lay, born March 23, 1897, at Kulm, N. Dak.; died Nov. 17, 1964, at College Place, Wash. He graduated from Walla Walla College in 1926, and in 1927 he married Mae Macklin. They both taught in the Pacific Northwest, then in Europe, where they were the last missionaries



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to leave Poland before World War II. In the year 1932 he was ordained to the ministry. He taught Bible at four of the academies in the North Pacific Union, was assistant principal, Bible teacher, and pastor at Laurelwood Academy, and headed Mt. Ellis Academy and Auburn Academy. Survivors include his wife, at home; a son, William D., of Los Angeles; a granddaughter, Deborah; one brother, Dr. Robert Lay, of Monterey, Calif.; three sisters, Molly Sittner, of Los Angeles; Ruth Erntson, of Albany, Oreg.; and Lilly Hammond, of Seattle, Wash.

**MC CUMBER.**—Walter Grant McCumber, born Oct. 13, 1893, in Minneapolis, Minn.; died Oct. 29, 1964, at Lakeport, Calif. He graduated from nurse's training in 1918, and in 1920 married Vesta Jensen. He graduated in 1928 from the Southern California College of Medical Technicians. For nine years he worked in the physical therapy department of the Glendale Sanitarium and Hospital. His wife, a son, and a daughter survive.

**MILES.**—E. S. Miles, born June 8, 1877, in Tioga County, Pa.; died Nov. 21, 1964, at Olean, N.Y.

**MILLER.**—George W. Miller, born Sept. 24, 1874, at Milton, Oreg.; died Sept. 5, 1964. From 1894 to 1901 he taught music at Walla Walla College and at Healdsburg College. In 1896 he married Lula Hill, who survives, together with two daughters; eight grandchildren; 15 great-grandchildren; and a brother. [Obituary received Dec. 20, 1964.—Eds.]

**NEWELL.**—Jeannie E. Newell, born July 28, 1899, at Melrose Park, Ill.; died Oct. 11, 1964, at Madison, Tenn. Her husband, Thomas W. Newell, survives.

**NIELSEN.**—Marie Kamilla Hansen Nielsen, born May 18, 1885, at Grasted, Denmark; died Nov. 20, 1964, at Orlando, Fla. After coming to the United States, she became like a daughter to Drs. Daniel and Laurretta Kress, and it was she who cared for them in their declining years. Her husband, Jens P. Nielsen, survives.

**OLMSTED.**—Ethel Naomi Peet Olmsted, born May 21, 1896; died Nov. 25, 1964, at Mount Vernon, Ohio. She studied at Columbia Union College, and taught in our church schools in New Jersey and Ohio for 14 years. In 1931 she married Elder John Francis Olmsted, a returned missionary from Africa. Together they engaged in educational work in Toledo, Columbus, and Dayton, Ohio.

**OLSEN.**—Herman Olsen, born June 16, 1904, at Brooklyn, N.Y.; died Nov. 5, 1964, in Central Bridge, N.Y. His wife, Edna Johanson Olsen, survives.

**PERCY.**—David W. Percy, died Nov. 3, 1964, at Trinway, Ohio, at the age of 79. He was a literature evangelist for 25 years, working in New England, Virginia, and Ohio. In Ohio he was field secretary, and following this for 18 years was a field representative for the Christian Record. Survivors are his wife, Nellie; a daughter, Mrs. Ralph Dinsbier; two sons, Royal, of Mansfield, Ohio, and Clifford, of Trinway, Ohio; and six grandchildren.

**PERKINS.**—Malcolm Woodrow Perkins, born Feb. 13, 1913, at Colorado Springs, Colo.; died in Denver, Colo., Nov. 24, 1964. He attended Union College, and received his B.A. degree from Colorado State University. In 1953 he received his M.A. degree from the same university. In 1936 he married Alma Spaulding. For 17 years he was employed by the Colorado Conference as a teacher and principal, serving at Colorado Springs, Fort Collins, Grand Junction, Boulder, and Denver. During the school term of 1962-1963 he was principal of Jefferson Academy, at Jefferson, Texas. Survivors are his wife; a daughter, Mrs. Kenneth Dupper, of Denver; a son, David, of Arvada; three sisters; and a brother.

**PRITCHARD.**—Jennie Lorraine Hollis Pritchard, born April 16, 1871, at Bethany, Mo.; died Nov. 6, 1964, at Whittier, Calif. She was instrumental in organizing the Dorcas Society, which later became known as the Health and Welfare Service.

**PURKEYPILE.**—Glad Eric Purkeypille, born Oct. 6, 1889, at Mendota, Mo.; died Sept. 12, 1964. His wife, Myrtle May Langton Purkeypille, survives.

**RAFEY.**—Carl Rafey, born Aug. 8, 1915, at Lynn, Mass.; died Nov. 28, 1964, in Atlanta, Ga. He served as a member of the board of directors of Loma Linda University, the Hialeah Hospital in Miami, Florida, Southern Missionary College, and the Hebrew Scripture Association of the General Conference. He also served as a member of the Florida Conference Committee. For many years he was the speaker for our radio broadcast, "The Hebrew Scripture Hour." In 1951 he married Mildred Bailey, who survives. Other survivors are two sons; his mother, Mrs. David Israel; two sisters; and a brother.

**RUPRACHT.**—William Burt Ruprecht, born July 12, 1892; died Nov. 13, 1964.

**SCHAUMLOFFEL.**—Herman Gottfried Schaumloffel, born July 23, 1875, in Swatow, China; died Dec. 16, 1964, at Independence, Mo. His wife, Stella Talbert Schaumloffel, survives.

**SHANNON.**—Nellie May Shannon, born Jan. 14, 1882, near Denver, Colo.; died Nov. 21, 1964, at Glendale, Calif.

**SMITH.**—Gaylord Ernest Smith, born July 15, 1944, at Binghamton, N.Y.; died Oct. 31, 1964.

**TARSZ.**—Doris E. Tarsz, born Sept. 29, 1912, in Rochester, N.Y.; died Oct. 28, 1964, in Rochester, N.Y. Her husband, Frank J. Tarsz, survives.

**TERRY.**—Inez Wendell Terry, born Aug. 30, 1892, at Amanda Ohio; died June 28, 1964, at Elgin, Tex. [Obituary received Dec. 20, 1964.—Eds.]

**UNDERWOOD.**—Myrtle Amy Grandall Underwood, born Oct. 11, 1882, in Penn Township, Michigan; died Dec. 3, 1964, at Berrien Springs, Mich.

**VOGE.**—Cord Henry Voge, born Jan. 3, 1878, in Germany; died at Wichita, Kans., Nov. 12, 1964.

**WOODRUFF.**—Jennie Anna Marie Pfersch Woodruff, born Oct. 1, 1887, at Allegany, N.Y.; died Aug. 21, 1964. [Obituary received Dec. 16, 1964.—Eds.]

## NOTICES

### Literature Requests

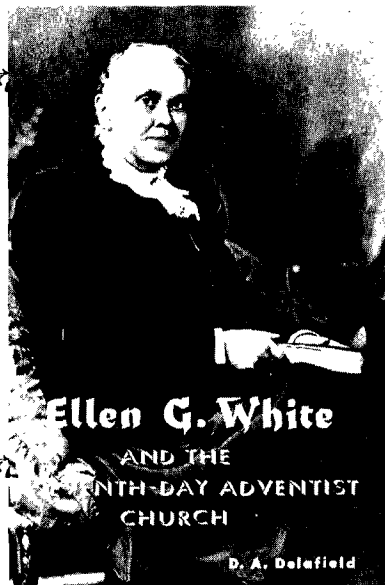
[All requests for free literature should be sent to the mission or conference office of the area. They will then send on to us such requests as they feel are proper to honor. All literature requested through this column is to be used for missionary work, not personal needs. Mark packages: Used publications—no monetary value. Destroy if not deliverable.]

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Send clean copies of *Instructor, Little Friend, Guide, Signs, Life and Health, Message, Listen, Primary Treasure*, tracts, and used books to Nettie Alexander, Rt. 2, Lula, Ga., in a continuous supply.

WANTED: *Signs, Life and Health, These Times, Message, Listen*, but no *Reviews, Workers, Quarterlies*, or children's papers by: Mrs. F. C. McCune, 1327 W. Malone, San Antonio, Tex. 78225, and Selina Myers, 729 Kumlter Ave., Dayton, Ohio 45407.

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## Church Calendar

Opening the Bible to the World, and Church	February 6
Missionary Offering	February 6
Faith for Today Offering	February 13
Christian Home Week	February 20-27
Temperance Commitment Day	February 27
Doorbell Contacts and Church Missionary Offering	March 6
Sabbath School Rally Day and Spring Mission Offering	March 13
Missionary Volunteer Week	March 20-27
Thirteenth Sabbath Offering (Southern Asia Division)	March 27
Missionary Magazine Campaign (special prices April through June)	April 1-30
Church Missionary Offering	April 3
Loma Linda University Offering	April 10
Health and Welfare Evangelism and Church Missionary Offering	May 1
Disaster and Famine Relief Offering	May 8
Spirit of Prophecy Day	May 15
Bible Correspondence School Enrollment Day	May 22
Home-Foreign Challenge and Church Missionary Offering	June 5
North American Missions Offering	June 12
Thirteenth Sabbath Offering (Central European Division)	June 26



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REVIEW AND HERALD, February 4, 1965

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

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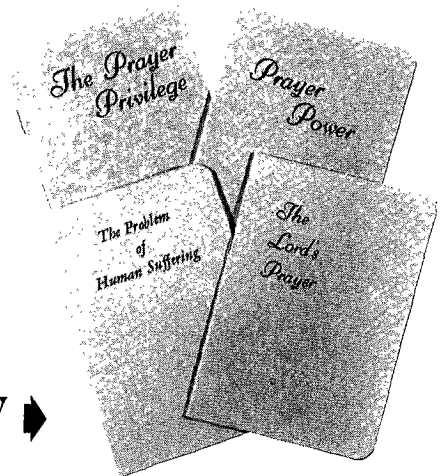
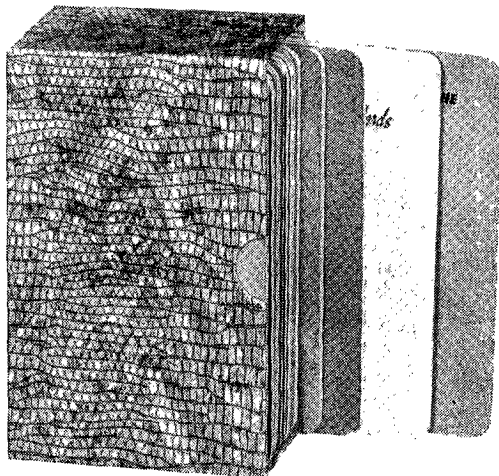
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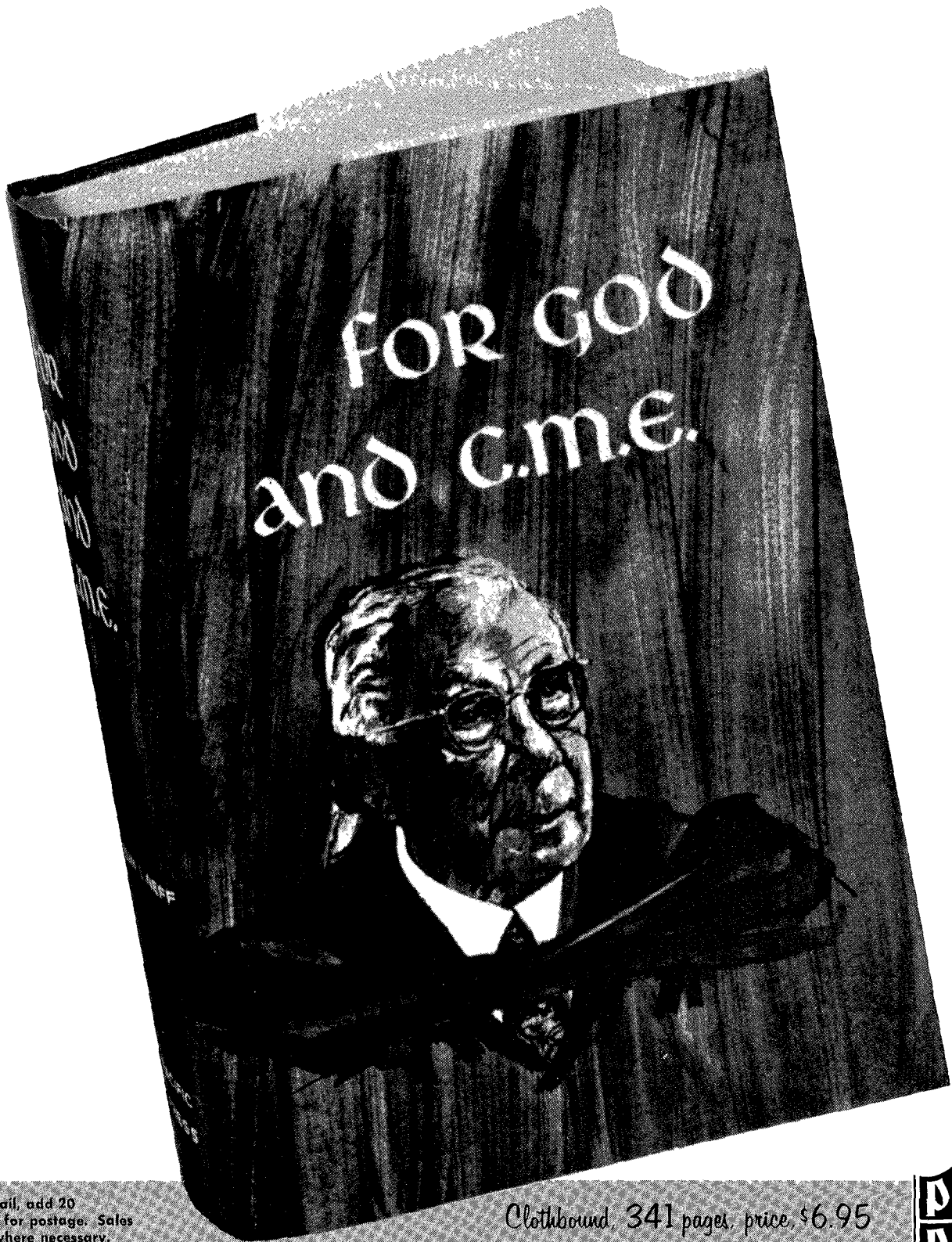
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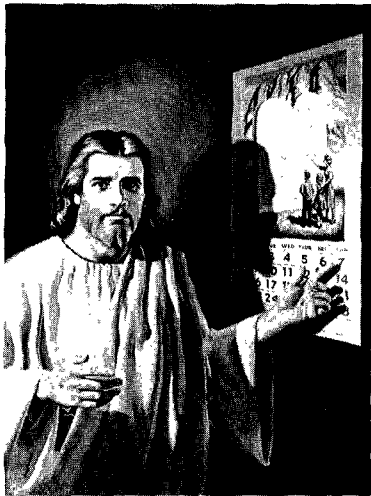
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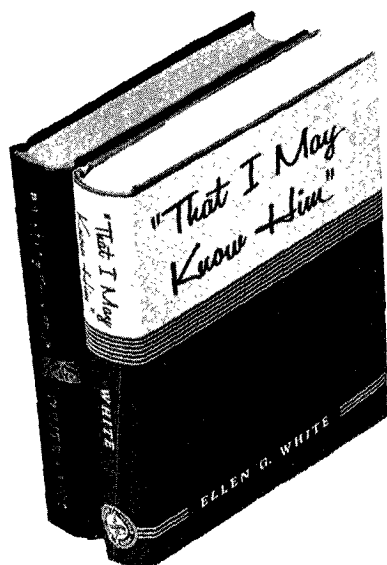
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# News of Note

## First Million-Dollar Union in Ingathering

On January 21 the Columbia Union reported that every conference in that field had surpassed last year's Ingathering record, with a total of \$1,001,813.10 and a per capita of \$22.79. This is the first time any union has reached \$1 million in one campaign. A bright page in the modern book of Acts has been written by the Columbia Union.

Every one of the ten unions of North America has done exceptionally well this year. Only two unions have not as yet equaled last year's achievement. These are fields that were visited by unprecedented floods during the campaign, but they are very close to a new record.

The leadership of our workers and the loyalty of our members have made possible these victories under the blessing of God. Many souls will be won at home and abroad as a result of this faithful Christian witness.

J. ERNEST EDWARDS

## New Field Entered in India

Early in the sixteenth century Portuguese ships sailed to India, annexed approximately 1,500 square miles of land, and established a colony which was named Goa. From Goa was carried back to the mother country spices and other merchandise in great demand in Portugal.

Goa has a population of about 750,000, of which 48 per cent are Catholics, 40 per cent Hindus, and 12 per cent Mohammedans. Up to 1962 when the government of India reclaimed this area from the Portuguese, we had never been able to secure permission to enter Goa with our message or to send a worker there. Now we have access to this territory and N. G. Mookerjee volunteered to open up the work among these people. He is now studying with a good class of people who are interested in our message. It is believed that within a short time a church can be raised up. The Southern Asia Division is planning in due time to build a church in this area.

C. L. TORREY

## Death Comes to Two Retired Workers

H. H. Hamilton, well-known denominational educator, died January 17, at Riverside, California. He was 86. Beginning in 1906, Professor Hamilton taught 12 years at Keene Academy and Southwestern Junior College, and later was president of SWJC for nine years. Other educational responsibilities included being president of Southern Junior College and of Washington Missionary College.

On January 16 Herbert Christensen died at Denton, Texas, aged 70. In addition to pastoral and departmental responsibilities in the homeland, Elder Christen-

sen was a missionary to India for ten years. He served terms as president of the South India Union and president of the West India Union.

To the bereaved families the Review extends sympathy. Life sketches of the deceased will appear later.

## Faith for Today Offering

Four hundred thousand dollars for the Faith for Today Offering on February 13! That is the goal toward which we are working, and we trust that everyone will have a part in providing this amount to continue the work of the oldest church-sponsored telecast in America. Faith for Today has been on the air since May 1950, and we must continue strongly to support this branch of our evangelistic work. Almost 2,000 persons were baptized in 1963 through this avenue.

"As our blessings and privileges are increased,—above all, as we have before us the unparalleled sacrifice of the glorious Son of God,—should not our gratitude find expression in more abundant gifts to extend to others the message of salvation?"—*Patriarchs and Prophets*, pp. 528, 529.

Remember the work of Faith for Today in your prayers, and give a liberal offering on February 13.

O. A. BLAKE



The following news items are taken from Religious News Service, and do not necessarily express the viewpoint of the Review editors.

LONDON—Two of England's smaller churches—the Congregationalists and the Presbyterians—have agreed on a statement of principles with a view to a possible merger. The document, which recommends a program for a united church, will be submitted to assemblies of the two churches next spring.

CHICAGO—Contributions totaling \$24,000 have been made thus far to a trust fund for the family of Dr. Paul Carlson, medical missionary killed in the Congo, November 24.

WASHINGTON, D.C.—A ten-day World Congress on Evangelism is scheduled in West Berlin in 1966 according to Dr. Carl F. Henry, editor of the conservative Protestant fortnightly *Christianity Today*, which will sponsor the event. Evangelist Billy Graham will be honorary chairman of the October 26 to November 4, 1966, congress, and Dr. Henry will be chairman. "The overriding concern of the Congress will be the absolute necessity of

## Encouraging Gains in Sabbath School Offerings

Sabbath school offerings for the North American Division during the eleven-month period ending November 30, 1964, showed an 8.3 per cent gain over the same period of 1963. During these same eleven months the tithe showed a gain of 8.0 per cent.

This is most encouraging, and we sincerely thank the Lord for this change in a trend that began shortly after the depression in the 1930's. Gains for tithe and Sabbath school offerings for the past four years are as follows:

### Gains—January Through November

Year	Tithe	Offerings
1961	3.4%	2.8%
1962	5.6%	3.4%
1963	7.5%	6.7%
1964	8.0%	8.3%

We praise the Lord and thank all of our faithful members for this good report. We earnestly pray that 1965 will be an outstanding year for Sabbath school offerings.

G. R. NASH

## New President of Greater New York Conference

L. L. Reile, president of the Central American Union of the Inter-American Division, has been elected president of the Greater New York Conference. G. Eric Jones, who has served in this capacity for several years, has responded to a call to Loma Linda University to connect with its development program.

E. W. DUNBAR

fulfilling Christ's command that His disciples go into all the world and preach the Gospel," Dr. Henry said.

VATICAN CITY.—Pope Paul VI will open the fourth and last session of the Second Vatican Council on September 14—the same date the third session began in 1964, the Vatican Radio announced. It said the Pontiff made his decision known at an audience attended by Giovanni Cardinal Cicognani, Vatican Secretary of State, and other prelates.

JERUSALEM—The Arab League's Council urged that all affiliated Moslem nations establish diplomatic relations with the Vatican to foster better communications between them. Made in a resolution adopted by the council, the proposal was seen as easing tensions between the Arab world and the Holy See following the Vatican Council's preliminary approval of the statement on Catholic-Jewish relations.

SCHELLSBURG, PA.—Four "dying" churches in this tiny Pennsylvania town have found new life in a unique merger that could set a precedent for similar rural communities. Involved are congregations affiliated with the United Presbyterian Church in the U.S.A., the Lutheran Church in America, the Methodist Church, and the United Church of Christ. The new merged church is affiliated with the United Church of Christ.