

# REVIEW and Herald

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## A New Song

Psalm 96

By Esther Neurnberger

O sing unto the Lord a new song;  
Sing praise before the Lord and King,  
For He hath made known His salvation;  
Let all the earth rejoice and sing.

O worship the Lord in His beauty;  
Proclaim to the world He is good.  
Let all the fields be joyful and glad,  
And sing all ye trees of the wood.

The floods clap their hands; the hills rejoice;  
The seas roar and the fullness thereof.  
The world and they that dwell therein  
Sing praise before the Lord above.

O sing unto the Lord a new song;  
Sing praises all ye sons of men.  
Prepare ye His way and make ready;  
The Saviour is coming again.

An experience every church  
member needs today—

# A Personal Pentecost

By Robert H. Pierson  
President, Trans-Africa Division

**T**HE day of Pentecost was still fresh in the minds of the apostles. That demonstration of divine power would linger long in their minds. The 3,000 converts who had responded to Peter's inspired preaching "continued stedfastly." It had been a time of great spiritual refreshing for the infant church, for "the Lord added to the church daily such as should be saved" (Acts 2:47).

Soon after Peter and John healed the lame man at the Gate Beautiful, and Peter had spoken again under the Spirit's power, persecution reared its ugly head among the believers. The two disciples were imprisoned, questioned, cautioned, and released. Quickly they ran to report the happenings to their fellow believers. A prayer meeting followed.

"And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness" (Acts 4:31).

The experience of the believers was an echo of Pentecost, for the same results were seen. "The multitude of them that believed were of one heart and of one soul. . . . And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all" (verses 32, 33).

Note well the twofold enabling blessing that came when the Holy Spirit was poured out upon the apostles. They were given great grace

to live for Christ and great power to work for Christ. Pentecost was characterized not only by the turbulent rushing of a mighty wind but also by the gentle falling of a heavenly dew. There was not only a demonstration of tempestuous power but there was also the quiet evidence of transforming grace.

## Great Grace as Well as Great Power

The promise of grace and power should be of signal encouragement to each child of God. When we pray for the outpouring of the Holy Spirit and there is no hallowed holocaust, no tongues of fire, we tend to become disheartened. Has God not heard our prayer for His Spirit? When we do not experience some cataclysmic phenomenon in our lives, has the promise of the Father gone unfulfilled? When we do not stir a city, when we do not convert our thousands, where then is the power of the Holy Spirit?

Luke speaks of great grace as well as great power! To most of us, Pentecost can and must mean something other than power to preach. It must mean grace for victorious Christlike living as well. In saying this I would not detract one whit from the demonstration of divine power that shook the upper room 2,000 years ago! That same power of the Spirit must and will come again with an even greater demonstration before the end. May God grant that it will possess and use many of us! Nor would I say anything to encourage spiritual complacency or a lack of power in any believer's life. We

need to be stirred and energized by the power of God. But just now let us have a look at the other side of Pentecost, at a not-so-well-recognized blessing of the Holy Spirit's reception—great grace.

In Acts 2:42, 46, and 47 the inspired writer records a lesson that should not escape our notice amid the flaming tongues and the shaking room. Here Luke writes of fellowship, of prayer, and of praise. He describes a spiritual togetherness, a holy joy that will be found among God's people when the Holy Spirit has taken possession of the child of God.

## Imputed Grace and Imparted Power

On the day the Holy Spirit descended, there was *continuing* as well as *converting*. There was fellowship as well as fanfare, praise as well as power, praying as well as preaching. Pentecost was characterized by lips of love as well as by tongues of fire. My thought is this: Great grace, as well as the provision of great power, can well be God's answer to our prayer for the outpouring of the Holy Spirit.

Speaking of the work of the Holy Spirit, Jesus once said, "He shall glorify me" (John 16:14). "In these words Christ declares the crowning work of the Holy Spirit. The Spirit glorifies Christ by making Him the object of supreme regard, and the Saviour becomes the delight, the rejoicing, of the human agent in whose heart is wrought this transformation."—*My Life Today*, p. 49.

"We need constantly a fresh revela-

tion of Christ," the messenger of the Lord reminds us (*The Ministry of Healing*, p. 503). Then she describes the agency that brings this revelation to us: "He who feels most deeply his need of divine aid will plead for it; and the Holy Spirit will give unto him glimpses of Jesus that will strengthen and uplift the soul."—*The Desire of Ages*, p. 436. (Italics supplied.)

### Pentecost—and Calvary

Christlikeness—becoming more and more like our Master—will become a reality in our lives only through the work of the Holy Spirit. It will be ours only when we have been to Pentecost as well as to Calvary. "O that the baptism of the Holy Spirit might come upon you, that you might be imbued with the Spirit of God! Then day by day you will become more and more conformed to the image of Christ, and in every action of your life the question would be, 'Will it glorify my Master?'"—*My Life Today*, p. 49.

How can we glorify our Saviour more than to reveal His character in a revolted world? To reveal the character of Christ requires great grace. This great grace comes with the outpouring of the Holy Spirit in our lives, and it may come in response to our earnest prayer for the Spirit's power on our behalf. Great grace alone can help us win our battles with the evil one.

When you bite your tongue, and by God's grace keep back a flood of stinging words that would hurt a brother, that is a tiny earnest of Pentecost. God has heard your prayer for the presence of the Holy Spirit in your life.

When we are opposed, baffled, frustrated, and we are enabled to keep calm and sweet and Christlike, that is an evidence of this "full and generous grace which has overflowed into our lives" (Eph. 1:8, Phillips).\* This must be true, for "His grace alone can enable us to resist and subdue the tendencies of our fallen nature."—*The Ministry of Healing*, p. 428.

When Satan tempts you to go where you could not take your Saviour with you, and you waver a moment on the brink of spiritual failure, then a power outside yourself takes over and you feel great grace flood your soul and turn your footsteps from the place of sin, that victory is a little taste of your Pentecost. Your prayer for the outpouring of the Holy Spirit was not in vain!

When the bright lights of the world fascinated and dazzled you, and for a few moments the cross and the crown grew dim, then, in response to a faltering prayer for help, great grace moved

in, and the dying Lamb of God on Calvary's hill came back into focus, and you triumphed in His power, that victory, won by God's great grace, was a little taste of your Pentecost. Your prayer for the outpouring of the Holy Spirit that morning did not go unanswered.

When the evil specter of dishonest advantage beckoned you to personal gain, when a shady business deal would enhance your bank account but wreck your soul, the grace of God interposed on your behalf and saved you from a seared conscience and spiritual shipwreck. That victory is a taste of your Pentecost. Your prayer for the Holy Spirit's help reached the courts of God

and He provided the great grace you so much needed!

For most of us this great grace may be the greatest, if not the only, evidence of the Spirit's power in our lives. It may be our only proof that we have been to Pentecost, as well as to Calvary. Ours may be the powerful witness of a Christlike life, rather than Spiritfilled preaching from a Pentecostal pulpit. But it is still the power of the Holy Spirit, the outworking of Pentecost in our lives. Let us thank God for it. We need never fear; when great grace possesses us, if God so wills, the great power will be ours, too—at His appointed time and place!

(Continued next week)

# Omnipresent

By H. H. Hill

I've met God in the mountains,  
Where the forests grow straight and tall;  
I've met God in the desert,  
Where seldom is heard a bird's call.



I've met God at the seashore,  
Where the breakers thunder and roll,  
I've met God in the valley,  
Where His peacefulness covered my soul.



I've met God in the rainstorm  
That refreshes the earth and its store;  
I've met God in the sunshine  
That beckoned my love to Him more.



I've met God in the winter,  
In blizzard, and snowfall, and cold;  
I've met God in the summer,  
In gardens with colors made bold.



I've met God in the homeland,  
Where peace and abundance reign;  
I've met God in those places  
Where there's hunger, and warfare, and pain.



I've met God on the highway,  
Where the traffic surges with haste;  
I've met God in the byways,  
Where living is more slowly paced.

I've met Him wherever I've traveled,  
I've seen Him in all that I've done,  
I've found Him everywhere present—  
And our fellowship's only begun!

HARRY BAERG, ARTIST

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“... he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness.”

JESS SCHLAIKJER, N.A., ARTIST  
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**I**N WRITING to the Corinthians the apostle Paul declared, “All things are of God, who hath reconciled us to himself by Jesus Christ. . . . To wit, that God was in Christ, reconciling the world unto himself” (2 Cor. 5:18, 19).

Reconciliation is the restoration of friendship; it is the removal of misunderstanding. Reconciliation is necessary where enmity and estrangement exist. Sin came in because man became the enemy of God. Man had been deceived concerning the character of God. But man must be reconciled to his Maker. Says the apostle again: “When we were enemies, we were reconciled to God by the death of his Son” (Rom. 5:10). “And you . . . that were sometime alienated and enemies . . . yet now hath he reconciled” (Col. 1:21).

The misunderstanding was on the part of man. The serpent led man to believe that the Creator did not love him. Satan represented God as making rules and regulations for man's conduct for the sole purpose of exalting Himself, merely to show His authority, and that in withholding from



## The Gospel of RECONCILIATION

By Bruno W. Steinweg  
*Business Manager, Inca Union College*

man the fruit of the tree of the knowledge of good and evil, God was bent on keeping him in ignorance. The Lord's messenger writes: “Therefore he misrepresented God, attributing to Him the desire for self-exaltation. With his own evil characteristics he sought to invest the loving Creator. Thus he deceived angels. Thus he deceived men. He led them to doubt the word of God, and to distrust His goodness. Because God is a God of justice and terrible majesty, Satan caused them to look upon Him as severe and unforgiving. Thus he drew men to join him in rebellion against

God, and the night of woe settled down upon the world. The earth was dark through misapprehension of God.”—*The Desire of Ages*, pp. 21, 22.

When Eve took of the forbidden fruit she no longer believed that God's rules were for her welfare. Satan thus robbed man of his incentive to obey God. Man broke friendship with his Creator and set out on a course of his own devising.

How was God to meet this emergency; how was He to convince man that he had been deceived? How could He show man that His great purpose

in establishing rules for man's conduct sprang from a heart of love, from a desire for, and an interest in, his highest good? How could God undo the harm that had been done by the great deceiver?

Divine wisdom conceived a plan by which a member of the Godhead would come down to this earth, become a man among men, His glory veiled so that men might see God and become acquainted with His character. “And the Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace

and truth" (John 1:14). Christ Himself declared, "He that hath seen me hath seen the Father" (John 14:9).

### Why Christ Died

But why should it be necessary that Christ die in order to reconcile man to God, to restore friendship between the creature and his Maker? Paul wrote, "We were reconciled to God by the death of his Son" (Rom. 5:10). "Having made peace through the blood of his cross, by him to reconcile all things unto himself" (Col. 1:20).

Satan did all in his power to prevent a full revelation of God's character and love through Jesus. From the very beginning of Christ's appearance in human form Satan tried to destroy Him. When this failed, he sought to discourage Him in the hope that He would abandon His mission. When unsuccessful in this, he persuaded the leaders of His own people to reject Him and take His life.

It was not only necessary that man witness the love of God in action, it was also essential that he understand the fearful nature of sin, that he might learn to hate sin and want to be done with it. To this end the plan of reconciliation included placing man's sin upon God's innocent Son, and treating Him as the sinner deserved to be treated because of his rebellion.

It was known from the beginning that some would see in Christ the revelation of God's love to man, acknowledge Him as Lord, and give their allegiance to Him. But God also knew that Satan, in his effort to keep man from beholding God's true character, would persuade many that Christ was an impostor, and lead them to accuse Him of blasphemy, bring Him to trial, and finally nail Him to a cross.

But in Satan's effort to destroy Christ he revealed his own character, and brought about that which he was trying to prevent—man beholding the love of God in the person of Christ. In all this Satan was unmasked, and his true character revealed. In *The Great Controversy*, Ellen G. White gives this summary: "It was Satan that prompted the world's rejection of Christ. The prince of evil exerted all his power and cunning to destroy Jesus; for he saw that the Saviour's mercy and love, His compassion and pitying tenderness, were representing to the world the character of God. Satan contested every claim put forth by the Son of God, and employed men as his agents to fill the Saviour's life with suffering and sorrow. The sophistry and falsehood by which he had sought to hinder the work of Jesus, the hatred manifested through the children of disobedience, his cruel accusations against Him whose life was one of unexampled goodness, all

sprung from deep-seated revenge. The pent-up fires of envy and malice, hatred and revenge, burst forth on Calvary against the Son of God, while all heaven gazed upon the scene in silent horror."—Page 501.

During Christ's ministry, and especially on the cross, the character of God was fully revealed to man. Satan's accusations against God were proved false.

"He had accused God of seeking merely the exaltation of Himself in requiring submission and obedience from His creatures, and had declared that while the Creator exacted self-denial from all others, He Himself practiced no self-denial and made no sacrifice. Now it was seen that for the salvation of a fallen and sinful race, the Ruler of the universe had made

(Continued on page 9)

## A Letter From Our President

DEAR FELLOW BELIEVERS:

The mission schools we conduct play an important part in our program of evangelism and in gaining friends for this cause. In the city of Beirut, for example, 700 to 800 students are studying in our two mission schools. About half attend the Arabic school and the rest the Armenian school. These students, almost without exception, regularly attend the weekly Sabbath school and participate in its exercises. It is a unique experience, not easily forgotten, to stand on Sabbath morning before a group of some 300 students from Moslem homes, and speak of Christ and of our hope in Him. One wonders in how many of these young Moslem hearts, Christ will become enthroned.

The parents themselves testify to the effectiveness of these schools. They like the high standards that are maintained and are impressed by the good records their children make in the state examinations. But even more important to them is the effect that these Christian schools have upon the character of their children. Repeatedly parents have come to the teachers and have expressed their appreciation, saying, "Our children now think of God and pray to Him. We can see a commendable change in their lives."

In the city of Beirut, a few weeks ago, a large Seventh-day Adventist church was dedicated, perhaps one of the largest Protestant churches in that entire area. In connection with it, we have a mission school of some 350 students. The question before the dedication service was, How many people will attend? The answer came when between 700 and 800 pressed in. They were largely parents of our students with their friends, together with a sprinkling of others. The following night a series of evangelistic meetings was launched. Almost as many came as attended the dedication. Recent reports bring the word that the number of listeners has increased. This interest is due largely to the influence of this mission school.

These schools provide instruction in the regular school curricula, with Bible added. Bible is taught with special emphasis. Tuition is charged, and in some areas the schools are entirely self-supporting. Some of the schools are known for their high academic standards. In one country—not the largest—where we have had mission schools for years now, we were recently informed that some 200 former students of these schools are in government service. While few profess to be Adventists, they know Adventists, their belief, and are sympathetic and friendly. This is a reservoir of good will that on more than one occasion has proved helpful to our work.

R. P. Fiquel

President, General Conference



The ultimate test of one's religion is loving concern for others.

Paul's Epistle to the Colossians—4

## Believing and Living the Truth

By Desmond Ford

THE "how" of holiness has been the theme of more religious manuals than any private library could hold. But Paul in a few verses toward the close of his letter to the Colossians sums up in a matchless manner the essence of this heavenly science. Let us now consider this closing section of the Epistle, remembering as we do so that one of the best indications of a regenerate heart is the constant desire for Christlikeness.

In every Pauline message the introductory doctrinal section is followed by a practical application. Thus we are always confronted by a "therefore" which challenges us to walk in harmony with the truths revealed from Heaven. "I beseech you *therefore*, brethren, . . . that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service (Rom. 12:1). "I *therefore* . . . beseech you that ye walk worthy (Eph. 4:1). "Stand fast *therefore* (Gal. 5:1).

After stressing, in chapters three and four, the truth that we are reckoned in Christ at His death and resurrection (Col. 2:12-20), the apostle appeals to believers to walk as men risen from the grave of the old life. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God" (chapter 3:1-3). "Put on *therefore*, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another. . . . Even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness" (verses 12-14).

We should closely observe this inspired linking of the practical with the theoretical. Our holy faith has a direct bearing upon all the relation-

ships of life, and the man who forgets Paul's "therefores" reveals that he has never been born again. Is not this very practicality one of the evidences of the divine origin of Christianity?

This sequence, so typical of Scripture, is a rebuke to all who decry the significance of well-formulated beliefs. It implies that belief and behavior are inevitably linked, and that while accuracy of belief does not guarantee impeccability of conduct, nevertheless an approach toward the latter is unlikely when serious doctrinal errors are cherished. In the Apocalypse, the two things condemned in the heretical Nicolaitanes are their "doctrine" and their "deeds" (Rev. 2:15, 6). The Oxford Group slogan—"Never mind what you believe; the only thing that matters is how you live"—is both deceptive and fallacious. German scholars long ago expressed the relationship between creed and behavior by the expression,

"World view determines life view," or, "Conduct is based upon prior belief."

Similarly, since in the nineteenth century the writings of men such as Darwin and Freud suggested to many that man was merely animal in nature, people quickly began to demonstrate their faith in evolution by increasingly barbaric behavior. The Ten Commandments have been relegated to many private scrap heaps, as being merely the device of certain clerical manipulators of conduct. A failing belief in the Scriptures has led to a failing practice of morality. There is no escaping the fact that belief is significant, and the Christian church has as its God-given responsibility the safeguarding of the form and substance of all revealed truths. The remnant church in no wise agrees with those modern Protestant theologians who declare that the Bible does not constitute objectively revealed truth. Such a view goes back to the philosophy of the rationalist, Kant, who asserted that no meaningful statements could be made about the spiritual realm.

Another conclusion that may fairly be drawn from this Pauline sequence is similar to the above. As certainly as faulty doctrines can pave the way to errors in behavior, so also, evil conduct can lead to evil doctrine. The Colossian heretics, says Paul, were "vainly puffed up" and failed to bridle the flesh (chapter 2:18, 23). They had no living connection with Christ, and error in their teachings was therefore inevitable. We are not to look to men of critical tongue or skewed life for instruction in truth. The church has ever been cursed by a multitude of unregenerate theologians who would instruct in divinity without paying the prerequisite price of a holy life. John declares that all who name the name of Christ "ought . . . to walk, even as he walked" (1 John 2:6).

#### Paul's Exhortation

Let us consider the heart of Paul's exhortation in this the doctrinal section of his letter (chapter 3:1-17). It is interesting to observe that our present Epistle begins and ends with exhortations to holiness. In chapter 1:9-11, note how the apostle links his prayer for the believer's growth in knowledge with the additional request that this knowledge would result in practical godliness. "For this cause we also . . . do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will . . . ; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work . . . strengthened with all might, according to his glorious power, unto all pa-

tience and longsuffering with joyfulness." Similarly, now, Paul makes his closing appeal to the church, as we have noted. He does not belong to that group of evangelists who stress belief, and belief only, as the ultimate of salvation. With Paul, regeneration is but the birth, and sanctification is the necessary growth, which alone can make the Christian presentable at the bar of God. Henry Drummond wrote years ago: "The natural life, not less than the eternal, is the gift of God. But life in either case is the beginning of growth and not the end of grace. To pause where we should begin, to retrograde where we should advance, to seek a mechanical security that we may cover inertia and find a wholesale salvation in which there is no personal sanctification—this is Parasitism."—"Semi-Parasitism," in *The Overcomer*, vol. 44 (January, 1963), p. 16.

Many religious revivals in our own day go only skin deep. They offer salvation by formula, by doctrine or creed, rather than by following in the steps of the Lord Jesus Christ. Paul believed in no such cheap religion. For him the "therefores" are spiritually as well as logically neces-

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*Right belief  
and right conduct  
are inseparable.*

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sary for every professed believer. In his first chapter Paul spoke of Christ's reconciling all things unto Himself, "things in heaven, and things in earth." That which will ultimately reconcile all things to God, that which will justify Him at last before the universe, will be a company of saints who demonstrate His character before the unfallen worlds. "That through the church the manifold wisdom of God might now be made to the principalities and powers in the heavenly places" (Eph. 3:10, R.S.V.).

To the Seventh-day Adventist Church in particular has been committed a message that calls for complete holiness, or wholeness of life—physical, mental, and spiritual. The objective of the sacred law we uphold is to guide believers into the love of God with the whole heart, mind, and strength that Christ gave as the fulfillment of the first and great commandment. The rule of sanctification

is the Ten Commandment code, and complete holiness is impossible wherever this standard is not upheld. These commandments describe the character of God. The earth is to be lightened with the glory of God—His character. "The last message of mercy to be given to the world, is a revelation of His character of love."—*Christ's Object Lessons*, p. 415. (Italics supplied.) Seventh-day Adventists are to manifest Christlikeness to the world. The Word is to be made flesh in us. Once again beauty, truth, love, are to walk the earth. Never forget that the Sabbath is a sign of holiness (Eze. 20:12, 20), a memorial of the completeness of the work of re-creation as well as of the Creation of old. Where Christlikeness is lacking, this sign is but a mockery and will bring upon us a more severe judgment.

#### The Challenge

Here, then, is our challenge. But how is true holiness to be acquired? In the previous chapter Paul warned against wrong methods. Holiness is not found through intellectual theories, nor through ritualistic worship, nor through rigorous rules regarding physical habits. The way, the only way, is Christ. He is the way to sanctification as to justification. In Colossians 3:4 He is called "Christ . . . our life." These closing chapters of Colossians are a continuation of chapter 2, verses 6 and 7, at which point Paul diverged from his theme to warn against error.

The whole human race legally died with Christ on Calvary, and it is our duty and privilege to walk in the light of this tremendous fact. We are to make true in practice what is already true in principle. Every day the Christian is to seek renewal from God and "reckon" his old nature as crucified. It was to this that Christ referred when He declared, "If any man will come after me, let him deny himself and take up his cross daily" (Luke 9:23). Such is sanctification—the daily and hourly choice of God's will rather than our own, however mortifying to the carnal nature that may prove to be. Our cross is not some physical illness or some unavoidable problem. It is the constant choice of God's way rather than our own. Thus, and thus only, can the old nature be mortified, or put to death (Col. 3:5). Thus, and thus only, can we fulfill the requirements of holiness.

At this point we must beware of a common error—that of seeking by purely human struggles to reach the standards set before us. Self cannot cast out self. Paul points the true way when he says, "Let the word of Christ dwell in you richly" (Col. 3:16). In a parallel passage in Ephesians we



## "Frugality in Full Control"

Ellen G. White was a New England woman, and judging from what we have read about her and incidents told us by her relatives, she received good training as a girl in matters requiring the practice of economy. She knew the value of little things, and the pleasure that comes to those who can make "something out of nothing," so to speak. She practiced economy all her life. This is one of the reasons that she was able to give assistance to the needy, young and old, wherever she lived.

Let me relate an incident in Sister White's later years that illustrates her frugality, even in old age. This came to us in a letter from Jennie Ireland, our pioneer Bible worker in Los Angeles. Miss Ireland was the sister of Elder John Ireland, a former worker in the Treasury Department of the General Conference. Some years before Sister Ireland passed away she wrote us regarding a few early experiences in Los Angeles. In the letter she mentioned Sister White spending a night in the old treatment rooms on the upper floor of the Southern California Conference building in Los Angeles. That was in 1904. Sister White would rather sleep in the treatment rooms with her long-time companion, Sarah McEnterfer, than go to a hotel.

The next morning, after breakfast in the vegetarian restaurant downstairs, Sister White and Miss McEnterfer started for the railway station and the trip north to St. Helena and Elmshaven. They walked a half block to the corner to wait for the street car. Sister White sat on the curb and Miss McEnterfer stood guard over the baggage. They could have called a cab, but as Miss Ireland put it in her letter, "I stood at the front window of the treatment rooms and saw the pair waiting at the cor-

ner, a picture of frugality in full control."

An earlier experience in Sister White's life shows how her habit of saving meant much to the welfare of the little publishing endeavor in Rochester, New York, back in the pioneering years before the Battle Creek era. Elder James White gave his good wife a certain sum weekly to operate the home. At this time several of the workers boarded with the Whites. From her allowance, Sister White would save a little each week for some unexpected needs. She kept a stocking hanging on a closet door in a rear room. Into this stocking would go the pennies, nickels, and other coins that she could save.

One day Elder White came into the living room and reported to his wife that he faced a financial difficulty. A shipment of paper for printing the REVIEW had arrived at the express office in the city, but he did not have the \$64 necessary to obtain the paper. And if they did not get the paper released to them, it meant that no REVIEW would appear the following week. Sister White stepped out of the living room, and soon returned with that stocking from behind the closet door. The Elder received a fine surprise when his economical wife began to pour the coins out on the table to be counted. Yes, the stocking contained exactly the amount needed—\$64. In this we see the providence of God coupled with the saving habit of Sister White.

The happy couple kissed each other and praised God for being prepared for the emergency that had arisen. Is there something in this for us today? Ellen G. White's habit of saving a little each week brought blessing to her, to her family, and to God's work. So it may be with us as we follow her example. ERNEST LLOYD

read, "Be filled with the Spirit" (chapter 5:18).

The lesson is clear. Would we be Spirit-filled Christians? Then let us be Word-filled. This is the only way to holiness. Ellen G. White declares, "It [the Word of God] is our only source of power."—*Gospel Workers*, p. 250. "The word destroys the natural, earthly nature, and imparts a new life in Christ Jesus."—*The Desire of Ages*, p. 391.

The Word is to be received and obeyed daily. It is a daily walk Paul is describing, daily duties for parents and children, employers and employees (Col. 3:17 to 4:6). Daily service calls for daily supplies of power. All things that are vital for the maintenance of body or soul are to be matters of daily concern. One cannot sleep enough at one time for a week, nor eat enough for a fortnight. Nei-

ther can one pray monthly, or exercise faith spasmodically. One must have constant recourse to the Word; constantly he must affirm by faith his position in Christ. This faith will overcome the world.

The final section of the letter to the Colossians calls upon believers to confess Christ to the world by reproducing His own character of love. Here is a challenge to attain to that genuine holiness which issues in an intense concentration upon God's viewpoint regarding every issue of life. When we as Seventh-day Adventists so confess Christ before the world, the earth will be lightened with His glory and Jesus will come. Then we will see Him—and the author of our Epistle—face to face. Let us hasten the coming of that day by bringing forth "fruit unto holiness."

[End of Series]



By Frederick M. Rossiter, M.D.

"Fear thou not; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Isaiah 41:10.

AN AMAZING promise, full of tenderness, gentleness, loving-kindness, is recorded by the prophet Isaiah. It is most comprehensive—a present help in time of need, covering all dangers and worries. Who could make and fulfill such a promise?—"For I am thy God." To strengthen and encourage my own faith I quote these words: "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth" (Isa. 40:26). The overwhelming impression of these words spoken by the Creator of the universes is that this promise was spoken to sinful men. Even angels can only partially comprehend such love, and such condescension.

This promise is personal. It is a promise of companionship. Fear originated in the conscience of a young woman in the Garden of Eden. No generation has been so tormented with fear as the present one, and the promise "Fear thou not; for I am with thee" is particularly appropriate.

In the summer of 1890 four young men went out from Battle Creek College to canvass for *Bible Readings*. At that time this large subscription book was just off the press. We were sent to work in Kalamazoo County, west of Battle Creek, one of the richest farming counties in the State. Being inexperienced, we decided to work in the country. I preferred long distances



between houses. We found comfortable headquarters with a Seventh-day Adventist family, where we spent the weekends. With road maps in our pockets, which we copied at the courthouse, we would start out Monday morning and return Friday afternoon. Not one of us could afford even a secondhand bicycle, so we walked and traveled light—with a comb and a razor. Many times we slept on new hay.

This good promise—Isaiah 41:10—which I had just committed to memory, was the first Scripture text I had memorized. As I walked the hot, dusty roads and thought of this promise, I felt I had companionship. It seemed to me every farm had one or more dogs. As I approached a house to knock—there were no doorbells—I would repeat this promise, for at that moment my fears were not caused by barking dogs. Many years later, when I was ringing doorbells calling on patients, I found myself repeating this promise as I stood on the porch.

Today I think of our missionaries

in Africa, in tropical regions, on islands of the sea—surrounded with perils seen and unseen. I fervently hope that they too have discovered this wonderful promise. The Lord's promises never fail.

## The Gospel of Reconciliation

(Continued from page 5)

the greatest sacrifice which love could make; for 'God was in Christ, reconciling the world unto himself.'"—*Ibid.*, p. 502.

### Love and Obedience Go Hand in Hand

As doubt of God's love brings disobedience and rebellion, so faith in the infinite love and wisdom of God restores friendship and allegiance. Love to God and obedience go hand in hand. Christ said, "If ye love me, keep my commandments" (John 14:15). John the Beloved wrote, "For this is the love of God, that we keep

his commandments" (1 John 5:3).

Those who recognize that all of God's acts and commands have the one sole purpose of helping man and blessing him and making him eternally happy, have found in God their best friend. There will spring up in their hearts a desire to do only those things that please Him who did so much to save them from doubt, deception, rebellion, and death.

To those who have been restored to friendship with God is committed "the ministry of reconciliation" (2 Cor. 5:18). As "ambassadors for Christ" we are to go forth as Paul did, saying, "We pray you in Christ's stead, be ye reconciled to God" (2 Cor. 5:20).

As Christ is uplifted before the people, they will see revealed in Him God's infinite love toward His creatures. As they yield to that love, wonderful transformations will be seen in their lives. Then those who are restored to friendship with God will be pointed out as keeping "the commandments of God, and the faith of Jesus" (Rev. 14:12).



The Art of Living.....



when  
you're  
young

by Miriam Hood

## Best-laid Plans

SOME things in this old world can be positively guaranteed—most of them negative, unfortunately! It's next to impossible to guarantee happiness, success, wealth, fame, or any other "positive" aspect of life, but everyone has to learn to face disappointments. Perhaps "learn" overstates the case, because some people really never do learn. They just go on being destroyed by each new disappointment. And it's so unnecessary. A thought-out philosophy on this subject can help immeasurably.

If you ask *why* life is full of disappointments, I would say, "We live in that kind of world." And since no other world is yet available to us, we make our peace with conditions in this one—if we're rational, thinking human beings, that is.

It is often said that one's maturity level is determined to some extent by one's ability to take disappointment. Like many other axioms, this one has a lot of truth to it. A baby can't tolerate the disappointment of waiting five minutes for his bottle; he shrieks, becomes alarmingly purple-faced and contorted, and generally routs the keepers of his small universe. A little child who's planning to go on a picnic will quite often add his ineffectual tears to the dampness coming down from the sky,

the latter being the cause of the disappointment. There may even be heeldrummings, bellows of "I hate you!" and all the other manifestations of the unresigned, disappointed heart.

As we grow older we tend to be not so obvious about our reactions but we still can fall into several traps in facing disappointments. One trap is the attitude that "nothing ever goes right for me anyway." Forgetting all the hundreds of things that have gone right, we nurse a feeling of self-pity. The world is against us; the evidence is all in. May I suggest gently that it isn't likely the world would take all that trouble?

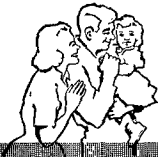
Then there's another trap, somewhat related—the trap of bitterness. The person with this attitude seems to be saying, "Not only has nothing ever gone right for me in the past, but nothing will ever go right in the future." And then it's an easy step to decide that other people "get all the breaks," and what is more natural than to go about with a curled lip and grimly set jaw? If one were superstitious, he'd be inclined to feel that disappointments are *bound* to adhere to this person, more or less like flies to crumbs.

Actually, a study of the art of living in this area will soon bring one to the conclusion that it's foolish to count on

anything so completely that your mind is closed to any alternative. Banks fail, illness strikes, love dies, death comes. Cynical? Not at all! There's no reason to *dwell* on these possibilities; one gracefully acknowledges their existence, and goes forward, with a whole and happy heart. It's the clinging so hard to plans and ideas that turns the knuckles white and the soul sick, if things suddenly change. When you plan and dream, leave just a little margin for the uncertainty with which we all must live. An old expression that sums it up is "God willing . . ." We'll go to the school of our choice—"God willing." We'll go to Europe this summer—"God willing."

Robert Burns, Scotch poet, certainly accepted this "margin for error" philosophy in accepting disappointment, or he could never have expressed it so succinctly:

"The best-laid schemes o' mice and men  
Gang aft a-gley."



*The only way to improve teen-agers is to improve their parents.*

About Teen-agers—3

# positive adult example

By Joe Engelkemier

THE biggest problem facing young people today," someone has observed, "is having to learn good behavior without seeing any." This is an exaggeration, to be sure, but the influence of adult example on youth can scarcely be exaggerated.

Take smoking. It is estimated that 10 to 15 per cent of all 13-year-olds smoke; 50 per cent of 18-year-olds smoke regularly. Experimentation with smoking often begins during elementary school years. Of these habits the National Education Association points out, "There is little doubt that the parents' example is the most significant factor in smoking habits of children."

Or take morals. Writing to the editor of the Los Angeles Times, a teenage girl recently observed, "There has been so much discussion of juvenile delinquency and yet there is the problem of adult delinquency that has helped it along. There has been very little example set which is clean and wholesome."

In smoking, morals, and a hundred other areas, adult example is probably "the most significant factor" in the habits developed by children and youth. And in no area is adult inconsistency more harmful to young people than in the area of religion. It is utter folly to point the way and yet not go that way ourselves, or to preach and not practice. Seldom do we show greater blindness than when we live before our young people lives that are inconsistent with what we profess.

For example, a mother tells a white lie to the next-door neighbor, but is perplexed when her children deceive her. A father entertains a friend by telling a joke suggestive of a double meaning, yet is surprised to find his son using spicy expressions. Parents take their youngsters to a drive-in movie (a discerningly selected one, of course) and then wonder why their children develop cynical attitudes toward church standards.

Mother and father are too busy to demonstrate enthusiasm for the activities of the church, then wonder why their children are cold toward religion. A sophisticated father rationalizes away certain standards of the church, and finds his yet more sophisticated son or daughter a hundredfold more adept at this art. Parents quarrel and argue with each other, and can scarcely understand why their children have emotional problems.

To such adults youth might truthfully declare, "What you are speaks so loud that I cannot hear what you say."

A young man stood before a judge; he had been caught stealing. His distraught father told the judge that he

could not understand it, for he had tried to anticipate and provide for all his son's needs, had encouraged hobbies, and had sought to keep his son busy. Why would his son steal?

A few days later the judge decided to visit the home of this boy and see if he could give the boy further guidance. He dropped in unannounced, and found the mother doing the family washing. As the judge's keen eyes glanced toward the clothes hanging out on the line, he noted that a number of the towels bore the name of some hotel. No wonder the son became a thief!

Discussing American teen-agers in Look magazine several years ago, Thomas Morgan summarized his find-



H. ARMSTRONG ROBERTS

The influence of adult example upon youth can scarcely be exaggerated.

ings thus: "It is old-fashioned to hold that parents have the ultimate responsibility for their children, but that is the weight of the evidence. The recent report on delinquency by a Senate subcommittee ruled out the old scapegoats: lack of recreation (delinquents do participate in it), poor housing (suburbs and housing projects have as much delinquency as slums), and low income (father's pay check has no effect on the delinquency ratio). The responsibility, the subcommittee made clear, was unmistakable. 'Better children,' it said, 'can only come from better parents.'"—"How American Teen-agers Live," *Look*, July 23, 1957.

Increasing concern is being expressed because so many young people reared in Seventh-day Adventist homes are leaving the church. Some place the figure over 50 per cent.

Why so many? Today's intellectual climate makes it fashionable to doubt, and this certainly is a factor. Affluence and luxury make it easy to be irreligious, and this also has an influence upon Adventist homes. But are not the truths of Scripture stronger than the forces of unbelief? Why, then, can we not hold more of our young people?

One of the answers has been stated very plainly. "It is because so many parents and teachers profess to believe the word of God while their lives deny its power, that the teaching of Scripture has no greater effect upon the youth. At times the youth are brought to feel the power of the word. They see the preciousness of the love of Christ. They see the beauty of His character, the possibilities of a life given to His service. But in contrast they see the life of those who profess to revere God's precepts."—*Education*, p. 259.

"They see the life." They hear talk of heaven, but note how frequently our affections are upon things of earth. They see self-sacrifice crowded out by self-indulgence. They hear what is professed, but they see what is lived—and are unimpressed.

Of many in Ezekiel's time it was written, "They sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness" (Eze. 33:31).

Ellen White quotes the above message to Ezekiel and makes this discerning observation: "It is one thing to treat the Bible as a book of good moral instruction, to be heeded so far as is consistent with the spirit of the times and our position in the world; it is another thing to regard it as it really is—the word of the living God, the word that is our life, the

word that is to mold our actions, our words, and our thoughts. To hold God's word as anything less than this is to reject it. And this rejection by those who profess to believe it, is foremost among the causes of skepticism and infidelity in the youth."—*Ibid.*, p. 260.

Often we hear the cry, "But times have changed." Indeed they have, and will change yet more, but our need to commit the whole heart to Christ will never change. To obey the Word of God only so far "as is consistent with the spirit of the times and our position in the world" will never impress upon youth, or upon anyone else, the reality of truth. Thus, to profess truth without really living it "is to reject it." And, let it be repeated,

## Supplication

By EVA CHRISTENSEN

Dear Lord,

I do not ask for wealth untold,  
Or that my treasure be of gold;  
I only ask a place within Thy fold.

I ask not royalty to meet,  
Or greatest of the world to greet;  
I only ask to see Thy face so sweet.

I do not ask for royal dress,  
Or for stylish clothes to impress;  
I only ask Thy robe of righteousness.

I ask not power to command,  
Or great possessions of the land;  
I only ask Thy great love to understand.

When Thou comest here for Thine own,  
I'll not ask for an earthly crown;  
I'll ask a humble place near to Thy throne.

"this rejection by those who profess to believe it, is foremost among the causes of skepticism and infidelity in the youth."

As we see almost infidel hardness on the part of some who have grown up in our midst, as we see youth who despise authority, who go astray morally, who boast of sin and despise righteousness, let us not put all the blame upon the strength of evil. Evil has always been strong; the Word of God, when lived, has always been stronger. But evil can never be overcome by anything less than total commitment to the task.

### Can a Christian Do as He Pleases?

A Presbyterian minister observed, "The great heresy of today is to take the name of Christ and then do as you please." It is a very contagious heresy. The teen-ager who on Saturday night hands Christ a folding chair and says, "Why don't You make Yourself comfortable while I go it alone tonight?"

is but imitating the example of scores of adults who only profess total commitment to Christ.

Our religion either means everything to us, or it means practically nothing. "Those who feel the constraining love of God, do not ask how little may be given to meet the requirements of God; they do not ask for the lowest standard, but aim at perfect conformity to the will of their Redeemer. With earnest desire they yield all, and manifest an interest proportionate to the value of the object which they seek. A profession of Christ without this deep love, is mere talk, dry formality, and heavy drudgery."—*Steps to Christ*, p. 45.

"An interest proportionate to the value"—there you have it! Such interest will likewise be contagious. As youth catch from their elders such a spirit they will no longer think of religion as dry formality and heavy drudgery.

"Ye shall seek me, and find me, when ye shall search for me with all your heart," God promises (Jer. 29:13). Writes the servant of God: "High spiritual attainments will require entire consecration to God. But this instruction has not been given the youth because it would contradict the life of the parents."—*Testimonies*, vol. 5, pp. 40, 41.

It is inconsistency that repels young people—not high ideals. Jesus taught an exalted standard of conduct and purity, yet He attracted youth. How? "What He taught, He lived. . . . And more than this; what He taught, He was. His words were the expression, not only of His own life experience, but of His own character. Not only did He teach the truth, but He was the truth. It was this that gave His teaching, power."—*Education*, pp. 78, 79.

Pointing out the results of truth demonstrated in the life, Ellen White says: "Only let the truth for this time be cordially received and become the basis of character, and it will produce steadfastness of purpose, which the allurements of pleasure, the fickleness of custom, the contempt of the world-loving, and the heart's own clamors for self-indulgence are powerless to influence."—*Testimonies*, vol. 5, p. 43.

How can such singleness of purpose be taught? Moses outlined the method when he said, "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:5-7).

Notice the two simple yet profound principles Moses suggested—give an example of wholehearted devotion to God, and teach His Word diligently. "Not as a dry theory were these things to be taught. Those who would impart truth must themselves practice its principles. Only by reflecting the character of God in the uprightness, nobility, and unselfishness of their own lives can they impress others."—*Education*, p. 41.

### Instruction in the Home

In a Christian home it should be the most natural thing in the world to talk of heavenly things, not only at worship but at mealtime, while traveling, when working about the house or yard, and at a hundred opportunities. The instruction given will not be tedious exhortations, but a gentle touch here, an interesting point there, as a child's mind is able to grasp it. It will not be given for display, or to impress others, but within the circle of a hallowed family togetherness.

So often family conversation is of sports and fashions and entertainments, to the almost complete exclusion of religious topics. No wonder youth from such a fireside are not interested in the Bible. "Parents can and should interest their children in the varied knowledge found in the sacred pages. But if they would interest their sons and daughters in the word of God, they must be interested in it themselves."—*Patriarchs and Prophets*, p. 504.

Within a home where there is interest in the Scriptures, and where the adults do set a positive example, the power for right is almost irresistible. "Character is power. The silent witness of a true, unselfish, godly life carries an almost irresistible influence."—*Christ's Object Lessons*, p. 340.

The right kind of living could also have a redeeming influence upon those youth who have turned away from the church. Henry M. Stanley, the explorer who went in search of Livingstone, said that he "went to Africa as prejudiced as the greatest atheist in London." But after finding Livingstone, and watching him day after day, Stanley finally declared, "Seeing his piety, his gentleness, his zeal, his earnestness, little by little my sympathy was aroused. I was converted by him, although he had not tried to change me. It was not Livingstone's preaching that converted me, it was Livingstone's living."

What the Spirit of God did through Livingstone's example for Stanley, the same power could do for the most hardened teen-ager in our midst. The Spirit of God can still arouse those who are "dead in trespasses and sins"

(Eph. 2:1). The Spirit of God at work in the lives of parents can similarly be an example the youth will in their inmost hearts want to follow. Most youth will respond to right influences. Inspiration declares that if we would really demonstrate an interest in the youth, surrounding them with cheering, helpful influences, "there are many who would gladly turn their steps into the upward path"

(*The Ministry of Healing*, p. 355).

Properly influenced, not only will youth choose the upward way, but they will choose it "gladly." How encouraging the thought! How earnestly we should seek to correct our present losses! The method that will work has been made very clear. Heaven's mandate is: "Give your children an example of that which you wish them to be."—*Child Guidance*, p. 219.

## Fellowship of Prayer

### To Be Baptized Soon

"Praise the Lord. God is hearing your prayers and mine regarding my younger son and his wife, a former Mormon. They are planning to be baptized very soon. He has had, and still is having, a real struggle with cigarettes. When he is around them, he still feels the temptation."—Mrs. T., of Ohio.

### "Your Prayers Were Answered"

"Six years ago we asked you to pray for our son and his wife. Your prayers were answered. He graduated from our college and is teaching school. They are very happy, and both do a great deal of church work. Also he preaches twice a month in one of our churches. We have been thankful many times for your prayers."—Mrs. L., of Maine.

"About three years ago our eldest son was out in the world, living a very worldly life. I asked for prayer for him in particular. He was baptized two years ago and is a deacon and deeply spiritual. We are so grateful to the heavenly Father and to the prayer circle."—Mrs. P., of Tennessee.

### "He Has Faith the Lord Will Help Him"

"I wrote you some time ago requesting prayer for our son, that he might find a job and also that he would take his stand for Christ. He got a job and worked three months. He took his stand for Christ and was baptized. The next week he was laid off his job. I am asking you dear people to please pray for him that he may get another job soon. He has faith the Lord will help him. He is young. I don't want him to get discouraged. The young people need our prayers every day. They have many temptations to face. Thank you for your prayers."—Mrs. H., of Oklahoma.

### "Praise the Lord"

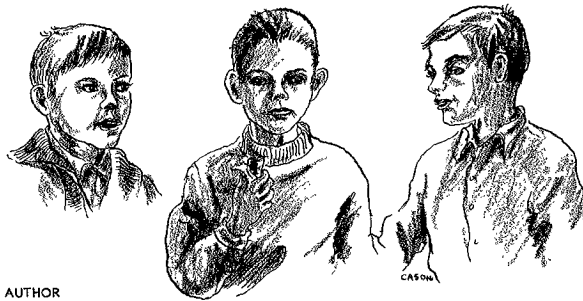
"I asked you to pray for my son several years ago, asking that he stop drinking. Praise the Lord, a year ago he joined Alcoholics Anonymous and is now back with his family. I do thank you and all the other parents for their prayers. I know the Lord can, and does, do wonders if we only have the faith."—Mrs. B., of Colorado.

### "A Miracle Happened"

"Two and one-half years ago I requested prayer for my son. He was drinking heavily—almost in the gutter. A year ago a miracle happened. He stopped drinking, has a good position, and has regained his manhood and the respect of his friends. This means so very much to me—a direct answer to prayer. I give all glory to God, and my gratitude to the Fellowship, knowing at sundown on Friday when I prayed that this group of Adventists were joining me. I was joining them in prayer for all those in trouble, experiencing sorrow and heartache. Please pray that my son will stop smoking and that he will find God."—A. N.

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.





ILLUSTRATED BY THE AUTHOR

## The Bitter Candy Bar

By Mabel Earp Cason

LOOK what I got while you were buying that medicine." Eddie pulled a candy bar from his pocket with a sly grin.

"You didn't have any money," his brother accused. "You must have stolen that candy bar!"

"So what!" Eddie said, unwrapping the bar. "Nobody saw me."

Eddie and Tom had been sent to the drugstore by their mother to buy some medicine. Their cousin, Dick, had gone along with them. They were leaving the store when Eddie showed them the candy bar!

Somehow Eddie always found it very hard to keep from taking anything that he wanted if he was sure no one was looking. It worried his brother when he did such things.

"That's stealing and you know it," Tom said. "Stealing is a sin because one of the Ten Commandments says, 'Thou shalt not steal.'"

Eddie just shrugged his shoulder and took a bite of the candy bar. Then he held it out to Dick and Tommy.

"Have a bite," he offered.

Dick shook his head and so did Tommy.

"Well, you *did* steal it," Tommy insisted.

"I won't eat stolen candy," Tom said.

"Neither will I," Dick echoed.

"You're too good, huh?" Eddie was really feeling ashamed of himself now, but he did not want to let the others know how he felt.

"Have you got a nickel?" Dick asked. "You ought to go back and pay for that candy bar."

"I don't have any money," Eddie said, "and I'd be afraid to go back now. The man would think I stole it and he might put me in jail."

"Well, you *did* steal it," Tommy insisted.

The boys were standing in the road now, wondering what they ought to do.

Both Tommy and Dick fished about in their pockets.

"I don't have any money," Tommy said, "or I'd *make* you go back there and pay that man in the store."

Suddenly Dick exclaimed, "Look! I've got a nickel. It was between the lining and the outside of my jacket. It slipped through a hole in my pocket."

Eddie was not eating the candy now. Somehow it did not taste very good.

"Look, Eddie," Dick said, "you can take this nickel and we'll all go back there

and you can pay for another candy bar and then you won't take it, see? Then that will pay for this candy bar."

"Yeah, that would be O.K., I guess." Eddie did not seem too sure but he was willing to try it.

But when Eddie had bought the other candy bar and did not take it, the man noticed that he left it in the case.

"Why don't you take the candy bar, son?" he asked. Then Eddie had to tell him the whole truth.

"I stole one bar," he said. "I didn't want to tell you, so I paid for this one and didn't take it so that the first one would be paid for. I didn't have the nickel until Dick gave it to me."

"I see," said the man, looking hard at Eddie. "Well, you are a lucky boy to have friends who will help to keep you out of trouble. Next time don't take any candy bars unless you can pay for them."

As they left the store, Tom said, "After this, Eddie, just keep your hands off things that don't belong to you."

"I won't steal anything again," Eddie said. "Stolen candy doesn't taste very good somehow."

"That's because your conscience gives it a bitter taste," Tommy told him.

AS LONG ago as 1870 the voice of God's messenger was heard speaking out against the volunteer services of so-called "health reform physicians." She had reference to a small minority of self-opinionated and self-appointed health reformers in the church who had the burden to diagnose disease and prescribe treatment for every afflicted saint! In spite of the fact that these "physicians" were unprepared by training in medical schools to do this work, they nevertheless had hung out their shingle and were ready to practice medicine.

The comments of Mrs. White on the activities of such individuals are worthy of review:

There are some who are starting out as health reformers who are not fit to engage in any other enterprise, and who have not sense enough to take care of their own families, or keep their proper place in the church. And what do they do? Why, they fall back as health reform physicians, as though they could make that a success. They assume the responsibilities of their practice, and take the lives of men and women into their hands, when they really know nothing about the business.

My voice shall be raised against novices

## "God Deliver Us From Such Danger!"

By D. A. Delafield  
Associate Secretary  
Ellen G. White Estate

undertaking to treat disease professedly according to the principles of health reform. God forbid that we should be the subjects for them to experiment upon! We are too few. It is altogether too inglorious a warfare for us to die in. God deliver us from such danger! We do not need such teachers and physicians. Let those try to treat disease who know something about the human system. The heavenly Physician was full of compassion. This spirit is needed by those who deal with the sick. Some who undertake to become physicians are bigoted, selfish, and mulish. You cannot teach them anything. It may be they have never done anything worth doing. They may not have made life a success. They know nothing really worth knowing, and yet they have started up to practice the health reform. We cannot afford to let such persons kill off this one and that one. No; we cannot afford it!—*Testimonies*, vol. 2, p. 375.

"No," and "we cannot afford it" to-

day, either, any more than in 1870. "We are too few" even today. God needs every Seventh-day Adventist. But Seventh-day Adventists do need today to study the Spirit of Prophecy books dealing with health and the prevention of disease, books such as *The Ministry of Healing, Counsels on Diet and Foods, Counsels on Health*.

Health reform has suffered many blows at the hands of its so-called friends, but it stands today as the blessed thing that it was when it came to the Adventist Church a century ago—namely, a hearty application to the whole man of the divine restorative principles of right living. Let's follow these principles, in the spirit and to the letter. But is there any man or woman among us wise enough to become a criterion for all the rest of us? Sister White did not think so, and she said: "I make myself a criterion for no one else."—*Counsels on Diet and Foods*, p. 481. But she urged all to recognize the health emphasis prominent in her writings and to practice faithfully all of these vitalizing principles.



## Perfection in Christ—9

Last week we found that the key to the process of attaining to perfection in Christ is "a love for what is just, and good, and holy," that this process calls for "the entire surrender of heart and life to the indwelling of the principles of heaven," and that the righteousness of Christ "is a principle of life that transforms the character and controls the conduct." This week, let us look for an inspired answer to the question, How do these "principles of heaven" become "a principle of life that transforms the character and controls the conduct"?

We read: "The leaven of truth works secretly, silently, steadily, to transform the soul. The natural inclinations are softened and subdued. New thoughts, new feelings, new motives, are implanted. A new standard of character is set up—the life of Christ. The mind is changed; the faculties are roused to action in new lines. . . . The conscience is awakened. We are endowed with traits of character that enable us to do service for God."—*Christ's Object Lessons*, pp. 98, 99. The principles of heaven bring about a transformation, "secretly, silently, steadily," in our inclinations, our thoughts, our feelings, our motives, our conscience. God impresses us with our duty along these lines—and we respond.

In contrast with the instantaneous divine act of justification—"the work of a moment"—this transformation is a gradual process. If we sincerely desire God to work in us to will and to do of His good pleasure, He will do so. Because optimum physical health is prerequisite to spiritual health, He "requires that our habits of eating, drinking, and dressing, be such as to secure the preservation of physical, mental, and moral health."—*Counsels on Diet and Foods*, p. 165. Whether we eat, or drink, or whatever we do will be done to glorify God, not to please ourselves. Furthermore, "a living faith" will "run like threads of gold through the performance of even the smallest duties. . . . For sanctification consists in the cheerful performance of daily duties in perfect obedience to the will of God."—*Christ's Object Lessons*, p. 360. To go cheerfully about our daily tasks in harmony with God's will is to experience the transforming grace and power of Christ. Life has no higher joy, no more rewarding satisfaction than the consciousness that we are cooperating with our Creator in working toward His original plan for our lives.

### Cutting Away the Entanglements of Sin

God considers us perfect in Christ now if our wills are wholly on His side, and despite the fact that some aspects of conduct have not yet been brought under full control of the principles of heaven, "We are not yet perfect; but it is our privilege to cut away from the entanglements of self and sin, and advance to perfection."—*The Acts of the Apostles*, p. 565. Like a man caught in a thicket of brambles, we are to persevere in cutting our way free from the tangle of sin. In this sense we are working toward perfection. "Sanctification is not the work of a moment, an hour, a day, but of a lifetime. It is not gained by a happy flight of feeling, but is the result of constantly dying to sin, and constantly living for Christ."—*Ibid.*, p. 560.

"It rests with us to co-operate with the agencies which heaven employs in the work of conforming our characters to the divine model."—*The Great Controversy*, p. 623.

"Do your best, and heavenly angels will help you to carry on to perfection."—*Review and Herald*, June 1, 1905. "None are living Christians unless they have a daily experience in the things of God and daily practice self-denial, cheerfully bearing the cross and following Christ. Every living Christian will advance daily in the divine life [toward perfection]."—*Testimonies*, vol. 2, p. 505. God does His best, we cooperate by doing our best, and the result is a daily advance toward ultimate perfection in Christ.

### And What If We Err Again and Again?

However ardent our desire to reflect the lovely character of Jesus, however sincere our intentions, and however persevering our efforts to translate these desires and intentions into action, it is a simple fact of life that we still make mistakes. Sometimes we become discouraged because of our all-too-human defects and frailties. Does the Saviour also eventually become discouraged with us, and take back the priceless robe of His righteousness? Listen . . .

"When it is in the heart to obey God, when efforts are put forth to this end, Jesus accepts this disposition and effort as man's best service, and He makes up for the deficiency with His own divine merit."—*My Life Today*, p. 250. He "will do each day for us who are repenting, believing sinners just as much as He did when we first surrendered our hearts to Him."—*Notebook Leaflets*, vol. 1, "Christian Experience," No. 11. Or, as John the beloved expressed it, "I am writing this to you so that you may not sin; but if any one does sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1, R.S.V.). "Christ looks at the spirit, and when He sees us carrying our burden with faith, His perfect holiness atones for our shortcomings. When we do our best, He becomes our righteousness."—*Selected Messages*, vol. 1, p. 368. We have His assurance, "The Father beholds not your faulty character, but He sees you as clothed in My perfection."—*The Desire of Ages*, p. 357.

### Sure Progress Toward Perfection

"The steps of a Christian may at times appear feeble and faltering, yet in his conscious weakness he leans upon the mighty One for support. He is sustained, and makes sure progress onward and upward toward perfection. He gains new victories daily, and comes nearer and nearer to the standard of perfect holiness."—*Ibid.*, p. 228. We may, at times, be disappointed with our slow progress toward perfection in Christ. But the Saviour does not become discouraged with us, and He does not want us to become discouraged with ourselves. Encouragement comes as we keep our eyes fixed, not upon ourselves, but upon Him. His sustaining power enables us to make "sure progress onward and upward toward perfection," despite our feeble and sometimes faltering steps.

No, we do not forfeit the love and mercy of God when we fall repeatedly into Satan's traps. With infinite patience the Saviour takes us by the hand, sets us free, lifts us up, and bids us try again. How thankful we should be that even the devil is not strong enough to snatch us out of His hand! (See John 10:28, 29.) What gracious provision God has made to compensate for our human frailties and defects while the process of sanctification is

going on apace in our lives! Let us be grateful, and take courage.

Next week we shall make a few concluding remarks about perfection in Christ.

R. F. C.

## A Great Youth Congress—In Two Parts, Part 2

[Recently an inspiring youth congress was held in Atlantic City, New Jersey. More than 16,000 persons were present Sabbath morning, April 24, the last day of the congress. A news story was published last week. We also editorialized on the congress in the same issue. We here conclude our editorial comments.]

The Sabbath morning speaker was not one of our mature ministers, full of years and experience—and we always thank God for the years and the experience. Instead, he was one of our younger ministers; to be exact, he was only 37 years old. Why should we mention his age? Because we think it is significant in this context. Nor did he look a day older. And did God speak through the young man? He did. Calmly, undramatically, he brought to that assembled host of youth a message for them in these days, a message that appealed to them to seek for the right values and for the things that would abide. All of our hearts were moved, whether young or old.

We first met him when he was only four years old. Each Sabbath morning he sat beside his mother in a little church not far from Takoma Park where we had the privilege, as a kind of extra activity, of serving as pastor. We knew well the home, a divided home. We have his permission to say here that his father is an alcoholic. Sometimes the father was missing for extended periods.

The awful depression decade was upon us. In a home like his, money was not simply scarce, it was often non-existent. We thank God for the sacrificial little church that was willing to raise money for tuition for children who could not afford otherwise to attend. Yes, we enrolled him in our church school in Takoma Park. And he stayed there right through to graduation from the eighth grade, the most impressionable years of all. Those who were wage earners in the depression decade can appreciate what we mean when we say that money seemed pitifully scarce for most people. But there was money ready from dedicated church members who felt a passionate concern for children nearby, as well as for heathen children far away.

Came the day when this young man graduated from the ministerial course at our college here in Takoma Park and began that slow ascent up the ladder of the ministry toward efficient and effective service. Now we were listening to him preach. He preached with power, cogency, and appeal. For a moment we were there in the auditorium listening intently, and then again we seemed to be far away visiting a poor little home, broken and blighted by drink, with a mother supported by a sacrificial church so she could send her boy to the church school. It was a very great day for us.

Nothing has ever provided more striking proof of the worth of our church schools. May God give to all of us, both ministers and laity, a greater sense of the importance of having all our children in our church schools. It can be done. It should be done. It must be done, if we are to measure up to our full responsibility for those who will come after us.

We are not here writing a glowing advertisement for a particular young man. God forbid. Rather, we would eulogize our dedicated church school teachers for the impress they quietly make on the hearts of the children under their care. We well remember the times when Miriam Tymeson, long in charge of our Takoma Park

school, told us of her personal interest in this young boy and how he had the possibilities of a preacher, so she thought; and she was right! The church school training set him in that direction.

### Never Despair

We must never despair in the face of the most discouraging and forbidding circumstances, and most surely those were the circumstances in the home in which this boy grew up. To our fellow brethren in the ministry we would say: Find hope and possibilities even where there seem to be none. God still lives and His angels still guard little children and encourage faithful mothers.

But we have traveled far from the auditorium, carried away on the wings of heart-stirring memory. Let us return. Near the close of his sermon the speaker called up to his side a young man now attending one of our colleges. This youth had been reared in an Adventist home and had wandered away, bemused, yes hypnotized, with jazz music. He had an ability to play a guitar with dramatic effect. He, with certain non-Adventist youth, made a musical team and became increasingly popular. With this came increasing financial gains. All the while he was troubled. It is simply not possible for one trained in an Adventist home and school suddenly to blot out all memory of ideals and principles. Then one day he opened his newspaper to find a horrible picture of an airplane wreck. Lying dead on the snow were three of his musical friends. He could not blot out the picture. God would not let him. It was not long before he broke away from the theatrical group and entered one of our colleges to prepare for service for God. When he finished answering the minister's inquiries, he sang for us a hymn of appeal.

Then the minister concluded his service with a call. The response was immediate. Yes, there is a "worldly trend" on the part of too many, but not on the part of all. Far from it. Some of them were treading down the aisle in response to the call, and a host of others were reverently bowing their heads as they sat. It was a great and a good gathering we had together.

### The Policeman Testifies

Seated at one side was a police officer. At least one is always stationed in the auditorium when a public program is going on. We asked him whether he was being kept busy. "Nothing to do," he replied. We added, "Is it always this way?" He replied emphatically, "No!" Then we observed that we thought it the business of good religion to give policemen a rest. From the expression on his face we think he concluded that some real religion was being dispensed that Sabbath day. Late in the day when the afternoon policeman came on, we had a similar conversation with him. He was also happy, he agreed, for the rest and the quietness and the good religion.

Our reminiscences of this high day at the youth congress are already too long, but our soul is full and we have to speak out. What more shall we say? Only this, that we believe we have a host of wonderful young people in our ranks. Yes, they are troubled by temptations, they are troubled by pressures from the world round about them—more so than some of us older ones have ever been troubled with. But they are as susceptible to right training and right principles as all who have gone before them. It is our business to work, in season and out of season, to place the right stamp upon them, to cheer them, to encourage them, and to help them know that we look to them as the coming leaders of the Advent Movement. Besides—and never forget this—it is our business to see that they are in our own schools from the first grade onward. God forbid that we should settle for anything less.

F. D. N.

# Reports From Far and Near

## Adventists Help Meet Needs of Disaster-stricken Midwest

By Vernon Flory  
*Home Missionary Secretary  
Lake Union Conference*

On Palm Sunday, April 11, a score of gyrating tornadoes skipped their way across the four States of the Lake Union Conference—Wisconsin, Michigan, Illinois, and Indiana. Wherever the funnels touched ground everything movable and some things not usually thought to be so movable were destroyed. When these howling demons pass through residential areas destruction beggars description.

In Indiana 143 persons were killed, more than 1,000 were injured, and 236 of these still require hospitalization. To survivors not physically injured, the experience is traumatic. Imagine your little

world operating normally, and then instantly changed into debris four feet deep.

Ralph Combes, Indiana Conference home missionary secretary, reports that two Adventists were among those who lost their lives. One was injured and hospitalized, but her condition is not critical. Only three homes of our people sustained extensive damage. The little town of Alto, Indiana, was wiped out, and nearby Russiaville, a town of 1,200 people, was 90 per cent destroyed. Kokomo and Marion were hard hit. Seventeen counties in the State have been declared disaster areas.

Fortunately, we have a welfare center in Kokomo. The following morning S. F. Pedersen, the pastor, in counsel with the Red Cross, went on the air asking for

clothing to augment their supplies. The Red Cross channeled all requests for clothing through our center there. The first day 200 families brought clothing, and in the days following, some 40 families were referred to the center by the Red Cross officials.

One family that came Tuesday morning had several children, including twin girls. While they were being fitted out, a box came in from an Adventist family that also had twin girls. Several garments proved to be just the right size.

In Marion, Indiana, the church school rooms were converted into a temporary welfare center. Here also, the Red Cross directed victims to us for clothing and bedding needs. The pastor, W. R. Howard, told of one store's making a \$500

Before a tornado swept through the Grand Rapids, Michigan, area, this was the home of Frank Laurell, one of our Seventh-day Adventist church members. The family had just opened their Bible for evening worship, when the house disintegrated around them. Inspecting the wreckage are W. M. Buckman (dark coat), Michigan's home missionary secretary, and George Valentine, area pastor.





credit for new items that were needed. Another company gave fifty dozen good work pants. So far, some 50 families have received help in the Marion area.

Our uniformed Dorcas ladies went about their work in a businesslike way, ministering as they could to all who came. Public officials have been generous in their commendation of the work our welfare centers have done. The city of Marion has now set up a disaster committee with the mayor as chairman, and composed of professional people of the community. Adventists have been asked to serve on this committee.

There was one tragic note. Brother Robert DeLong, a ministerial intern serving as assistant pastor of the Anderson district, and his wife were killed Monday morning as they were on their way to borrow a truck from a church member to haul clothing from the Anderson Welfare Center into Marion. Brother DeLong graduated from Andrews University last summer and married just before Christmas.

The little community of Dunlap, just south of Elkhart, Indiana, was almost wiped out. Fifty people died. Our people there offered their services to the Red Cross. Clothing needs were being well met locally, but the call for bedding was urgent. A call for bedding was sent to the conference office and nearby churches. Welfare centers in Berrien Springs and Buchanan, in Michigan, emptied their stock and sent 35 blankets and comforts, with a like number of sheets and pillow cases. Money from the General Conference Disaster and Famine Relief Fund, and donations from stores in Elkhart, also helped to meet the demands. Red Cross officials there were most appreciative of the help our people gave the disaster victims.

Soon after I arrived from Berrien Springs, my car loaded with blankets, a fireman came in from Dunlap for blankets and some sheets. He had been called on duty when the first tornado struck nearby, and worked for hours helping those in need. Upon returning home he found that his own house had been destroyed while he was out helping others. It is amazing how much fortitude and courage some of these people show even when they have lost everything they have. This man refused to take more than two blankets and two sheets. He said this was all he and his wife really needed. Many who had lost everything were hesitant to take clothing, lest others would suffer even greater need.

The General Conference responded to the tremendous needs in Indiana by sending a generous appropriation from the Disaster and Famine Relief Fund. This was used to purchase bedding, which was greatly needed and much appreciated. The General Conference also sent word that if more money was needed it would be available.

V. W. Esquilla, home missionary secretary of the Illinois Conference, told of assistance given in Crystal Lake, northwest of Chicago. Blankets, sheets, linens, and kitchenware were requested by the Red Cross, and supplied by the conference welfare depot in Brookfield. Members gave \$1,500. In addition, a check for



Ralph Combes, pastor, and Marion, Indiana, Dorcas workers preparing blankets for distribution. These blankets were purchased with funds provided from the General Conference Disaster and Famine Relief Offering.

\$255 from the conference welfare fund was donated to the Red Cross chapter in Crystal Lake. Pastor William R. Kromminga and Mrs. Herman Kleist, Federation president of the Chicago area, are continuing on a stand-by basis to meet requests of the Red Cross.

Damage at Monroe, Wisconsin, was not extensive, reports A. W. Bauer, home missionary secretary of the Wisconsin Conference. He got in touch with the Red Cross. The Adventist welfare van was ready, but they were not called on for actual assistance.

The floods along the Mississippi River have been extensive and very destructive to property. There was ample time to move families out of areas in danger of being inundated, and there was no loss of life. At Moline and Quincy, Illinois, our men helped build and man the temporary levees. In Quincy our men volunteered for the cleanup crews, under the direction of city officials. As yet the water has not receded, but in a few days they will be helping to get things back to normal for

families driven from their homes. From welfare funds the conference has sent checks to Moline and Quincy. Peoria, Moline, Quincy, and other churches in the western part of the State have taken offerings to give to the Red Cross for use in the flooded areas. Some 60,000 acres of land in Illinois alone have been flooded. Fortunately, most of this was farm land and not residential. Some 3,000 families have been evacuated. It will take weeks for many of them to be able to get back to their homes, as the water recedes slowly.

We are thankful that in spite of property damages running into the millions, God's hand has been over His people. In emergencies of this kind our people can do much good. Even out of tragedies like this, some good comes. Pastor G. W. Renton, of Elkhart, Indiana, told of one family whose members are now coming back to the church. The husband had been reared in an Adventist home and wandered away, but now has decided it is time for him to get right with God.

Kenneth Oliver, left, and Ralph Combes load truck at the Indiana Conference office. Supplies were for Kokomo and Marion, Indiana.





### New Office for Greater New York Conference

For several score years the offices of the Greater New York Conference have been situated in the borough of Manhattan upon high levels of skyscraper buildings or in the borough of Queens. Because of the ever-growing congestion of the city and the constant expansion of our own church work, it was felt that a new location should be found. Eventually an estate formerly owned by Raymond Scott and Dorothy Collins, radio and TV stars, consisting of a large mansion-type house with 10½ acres in Nassau County just outside of New York City on Long Island, was located.

The property is proving to be very advantageous for the work of the church in this area, and we feel that it will mean much to the forward movement of the program here. Besides adequately housing all departments and secretarial help, there is sufficient room for a caretaker's apartment, a multipurpose room, committee room, and chapel. Although the property is situated in the exclusive North Hills area of Long Island, the new address of the Greater New York Conference office is 85 Long Island Expressway, New Hyde Park, New York 11042.

D. E. LATHAM  
*Secretary-Treasurer*

## Seminar in Michigan Reports on Causes of Heart Attacks

By T. R. Flaiz, M.D., *Secretary*  
*GC Medical Department*

An excellent medical seminar was conducted recently at our Battle Creek Health Center by the Michigan Heart Association and the local county medical society. Lecturers in this seminar were men of repute from Eastern universities.

Speaking to the physicians of the local area and other guests, the lecturers surprised their listeners by strongly emphasizing in a new and significant light facts that should be generally known to the public—namely, that tobacco, fat-rich diet, and lack of exercise provide the surest ways to a heart attack. Dr. William Raab, director of research into cardio-vascular disease at the University of Vermont School of Medicine, stated that today's victim of a heart attack is due very little sympathy, for he is usually a man ignoring well-known rules of good health.

After pointing out that America has one of the world's highest heart death rates, Dr. Raab stated: "This uncontrolled, neglected mortality rate is a paradox. We are utterly negligent in matters of prevention of heart disease and one important reason for it is the appalling disinterest of the medical profession." He went on to state that the majority of American doctors are unfamiliar with a great body of knowledge involving heart disease, knowledge that is current elsewhere in the world. "But much of what is known outside this country involves simple common sense. And we can't really blame American doctors for their reluctance to accept it. They've become too sophisticated. They want science behind everything—not common sense."

The doctor stated that the American way of life definitely contributes to this nation's high incidence of heart disease. He said, "We've all settled happily into our degeneration. It's a comfortable thing to do."

The doctor in summarizing the simple factors that are involved, and that the public takes so lightly, pointed an accusing finger at (1) overeating and rich foods, (2) smoking, (3) emotional stress, and (4) lack of exercise. This last item he emphasized particularly, stating, "Exercise is something which must be done every day of your life if you want to live." He stated that this exercise must be vigorous, well up to the maximum of our ability.

The speakers in this heart seminar called attention to the unfavorable showing of American children as compared with European children in some aspects of basic health. Commenting upon the incidence of hypokinetic disease—the aches and pains and decrease in physical ability that result from lack of exercise—they stated that 58 per cent of American children suffer from this condition, but only 8 per cent of European children. American children and young people have gone soft because of our easy

## When Tornadoes Swept Michigan

By Don Hawley, *Departmental Secretary*  
*Michigan Conference*

The devastating tornadoes of April 11 swept across southern Michigan, leaving four general areas stunned and reeling. Even before cleanup crews began to operate, the Michigan Conference had established emergency clothing depots, and the conference disaster van had moved into the worst areas to give on-the-spot relief. People helped numbered 892; 6,790 items of clothing were given away, and 2,202 of bedding. There were 934 furniture and kitchen items. Volunteer workers numbered 245, and hours of service, 3,695. Cash given away came to \$4,460.

Hardly had the dazed residents of Branch County emerged from the wreckage wrought by the first tornado when its twin moved in as if to destroy what remained intact. Drenching rain and egg-sized hailstones were followed by icy blasts of air and instantaneous darkness as power lines collapsed. Firemen responded to a number of alarms, but had to stand by helplessly and watch buildings burn because the roads were choked with debris. They spent the remainder of the night clearing a path for ambulances and hearses.

Near Grand Rapids a father, his nine-year-old daughter, and a visiting friend

were blown out of his home into a field and killed. Only 100 feet away lived an Adventist family, the Frank Laurells, who were studying the Sabbath school lesson when they felt a strong draft at the back door. As the mother laid her Bible down to check, the house collapsed on top of them. Although buried in the debris, all four members of the family escaped with only minor scratches. Surely the angels were present to protect them.

### Many New Friends

The church has made many new friends as a result of service given in this hour of need. The following letter of thanks was received from the Red Cross:

"The American Red Cross has greatly appreciated the cooperation and support of the Michigan Conference of Seventh-day Adventists. The assistance given by your mobile clothing unit to the disaster sufferers in the tornado area not only provided much-needed clothing for the victims of the disaster but was of tremendous help to the Red Cross in its work with these people. In addition to your fine help, we also thank you for the very generous contribution to the disaster fund established to aid these tornado victims. Your \$500 contribution is being placed in our separate disaster account so that the entire amount will be devoted to emergency and rehabilitation expense of disaster sufferers. Thank you again for your very wonderful cooperation and support."

living, our television sets, our free use of cars, and our general neglect of physical activity.

Of the four elements mentioned by the lecturers as contributing substantially to the development of early coronary heart disease, Adventists are prone to be careless on three. Only in the abstention from smoking do we have an advantage. However, Seventh-day Adventists have little excuse for being in the class who neglect known health principles.

We are as a church better informed—but are we as a church applying this excellent information for the realization of better health and longer life?

## St. Helena Sanitarium to Be Rebuilt

By E. E. Christian, *PR Director*

The old Sanitarium building at St. Helena Sanitarium and Hospital will soon be replaced with a \$1-million structure that will be added to the present hospital wing, which was completed in 1950.

The new four-story building will be of reinforced concrete, and will be fireproof and air conditioned. Construction is expected to begin late in 1965. Its 45,000 square feet will house the main lobby, parlor, admitting office, administrative and business offices, dining room, cafe-

teria, kitchen, bakery, laundry, house-keeping department, purchasing office, storage, and 47 guest rooms. Each floor, in addition, will have a nursing station and a lounge. Guest rooms will be 14 by 22 feet each, including bath and dressing room.

The old building will be removed soon after the move is made into the new Sanitarium. This added space will more than double the present parking area.

With the rebuilding of the sanitarium facility, the dual role of the institution will be preserved—that of ministering to the hospital patient and the sanitarium guest alike through, as much as possible, the natural aids to health: pure fresh air, mountain spring water, physical therapy, exercise, sunshine, and kindness.



Proposed Sanitarium building, St. Helena Sanitarium and Hospital.

## Bakersfield, California, Evangelistic Crusade

By Stanley Harris, *Evangelist*

The Stanley Harris-William Hoffman evangelistic team has been conducting a soul-winning campaign in Bakersfield, California, at the Kern County Fairgrounds auditorium. The meetings began in February. At the time of this writing more than 50,000 people have attended this crusade. Baptisms have totaled 125, with at least 100 other good prospects in the immediate future.

The pastors and members of the Bakersfield churches have given wonderful support to this endeavor. Special men-



### New Du Quoin, Illinois, Church

The new Du Quoin, Illinois, church was dedicated Sabbath, March 6. J. D. Smith, president of the Lake Union Conference, gave the sermon.

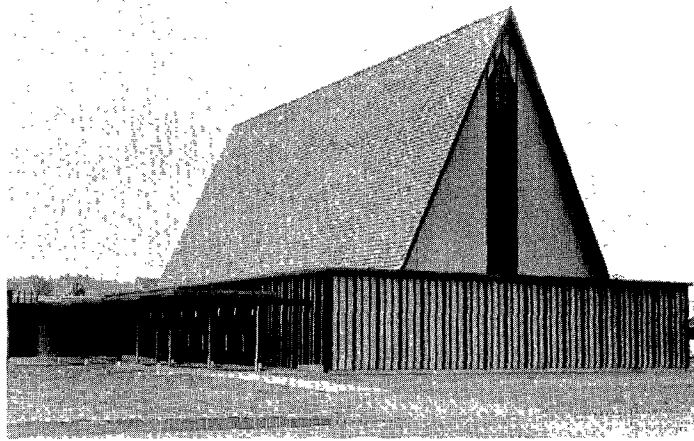
The church was organized in 1879 and purchased a building that was destroyed by fire in 1900. A new church, which was built and completed the following year, served also as a school.

In 1903 a school was built south of town. In 1923 a new location just outside the city limits was contributed by W. W. Brayshaw. A new school and church were erected. In 1941 the original church building was repurchased and remodeled.

In January 1959 fire destroyed all but the church auditorium. For four years services were held in this part of the salvaged building. On September 13, 1962, construction began on the present new church. The first meeting was held on March 9, 1963.

ESTON L. ALLEN

*Public Relations Secretary, Illinois Conference*



### Puyallup, Washington, Church Dedication

Five years ago the members of the Puyallup, Washington, congregation felt the need to replace their outworn and outgrown sanctuary. They conducted an every-member canvass and began to raise money. After two years they conducted another canvass, because their church school also needed to be replaced.

They built their school at a cost of \$60,000, then went to work on the church. The Sabbath school section was built first, then as more money came in they built the sanctuary. The total cost of the church with the site, is in excess of \$180,000. Ten thousand hours of free labor went into the church building. The buildings and furnishings are fully paid for. The congregation numbers 300.

Dedication services were held November 28, 1964. N. R. Dower, the Washington Conference president, preached the sermon. L. W. Crooker represented the union conference.

R. WILLARD WENTLAND, *Pastor*



## The Choirs of Japan Missionary College Present Concert in Tokyo

On March 1 the choirs of Japan Missionary College presented their annual concert in Tokyo's Metropolitan Festival Hall. A capacity audience sat in rapt attention as a program, mostly from the sacred choral literature of the masters, was presented with skill and artistry. In this the fourth annual concert the choirs were accompanied by members of the Japan Philharmonic Orchestra.

In the picture Francisco de Araujo conducts the combined choirs (Choral Arts Society, Motet Choir, Oratorio Chorus, and the Treble Singers), accompanied by members of the Japan Philharmonic Orchestra.

**NORMAN R. GULLEY**

*Chairman, Theology Department  
Japan Missionary College*

tion should be given to the outstanding way that our Christian doctors have supported this work by their attendance, and by bringing their patients.

People begin filing into the auditorium about an hour and a half before meeting time each night to be sure to get a good seat. All of our churches in Bakersfield are thrilled by the overflow crowds attending the Sabbath services. Some of the youth divisions are already overcrowded. The churches are seeing a constant influx of new members every week. The entire city of Bakersfield has been stirred. Many feel that we are having a little foretaste of the power of the latter rain.

One of the most amazing things about this crusade is that the interest is growing with each succeeding week. During one full week there were torrential rains that turned the parking lot into a lake, but this did not reduce the attendance. The meetings will close soon because of camp meeting and other appointments, but the conference committee has decided that another series of meetings should be held in the same location this fall. It is believed that the next series will result in a bigger interest and a greater harvest than the present one. We solicit the prayers of God's people in behalf of this soul-winning endeavor.

## Entering New Countries in West Africa

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

To proclaim the everlasting gospel to all the world in the setting of the three angels' messages of Revelation 14:6-12 is the mission of Seventh-day Adventists. Today, 120 years after the beginning of this movement in 1844, only a few countries remain to be entered.

In the section of the Northern European Division now known as the West African Union Mission, our work was begun in Ghana in 1894. Through the years since then, one country after another in that huge area of the African continent has been entered, but because of the need of consolidating and developing our work in those newly entered territories, there remained several countries into which we did not advance. It is exciting to be able to report that two of these lands have now been entered.

At the West African Union annual meeting, held early last year, plans were laid to open our work in Togo and Dahomey. Henri Kempf, who with his wife and children had given a number of years of devoted and self-sacrificing service in

the Ivory Coast Mission, was chosen to pioneer our work in these lands. Their furlough being due, this family was returned to Europe where, while recuperating their health and visiting their loved ones, Brother and Sister Kempf made preparations for undertaking this challenging assignment.

Denying themselves a full furlough, this family returned early to the Ivory Coast, where they made arrangements for the transfer of their effects and then moved to Lomé, the capital of Togo. Brother Kempf arrived there March 31, 1964, and his family joined him on May 5. On the latter date he was granted his first interview with the President of the Republic.

The Lord has signally blessed Brother Kempf. On July 2 he made formal application to the Government authorities for permission to conduct our work in their country. On October 20, the Minister of the Interior responded to his application and granted the desired authorization.

It was surprising how quickly this official recognition was given. Brother Kempf learned that upon receipt of his application, the Government had made extensive inquiries in other countries through the ambassadorial offices, concerning the work of Seventh-day Advent-

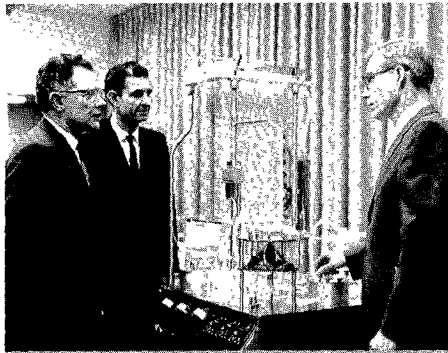


ists. The reports were most favorable. It is evident that our work in other African countries is greatly appreciated by the governments and by the public generally. And so the recognition that was needed was given without undue delay while other mission organizations have had to wait for years for a favorable response. Several are still waiting.

Our work in this new area has already made encouraging progress. Hundreds of people have enrolled in the Voice of Prophecy Bible Correspondence School, and in various places groups of people have accepted the message and are observing the Sabbath. Brother Kempf reports that several of the young men who have taken their stand for Christ and who are ready for baptism give promise of developing into effective evangelists. Plans are going forward to open a primary school.

From Togo, Brother Kempf has crossed into Dahomey and has made contact with people who, by some means or other, have learned about our work. He has instructed these inquirers, with the result that we now have several small groups of believers in that land. Endeavors are being made to receive recognition for our work in this new country.

In these newly entered areas we are being urged to establish schools and hospitals to give strength and support to our evangelistic program. The challenge is great! May God provide us with the means, not only financially but especially spiritually, to accomplish in these lands that which must be done in the short time that remains to us.



### Kettering Hospital Plans Open-Heart Surgery

Plans to begin a program in open-heart surgery at the Charles F. Kettering Memorial Hospital in Ohio were described recently at the medical center's fifth annual constituency meeting. Midsummer has been set as the target for getting the program under way. Pictured here with the new \$27,000 Mayo-Gibbon pump oxygenator, the vital mechanical element in the program, are (left to right): Kettering administrator, George B. Nelson; Columbia Union Conference president and Kettering's board chairman, Neal Wilson; and Kettering anesthesiologist, Louis Turner, M.D., who will serve as a member of the heart-surgery team.

GEORGE B. NELSON

### Five Ordained in Southern California

Five Southern California pastors were ordained during the annual conference-wide convocation held in Long Beach, March 26 and 27. Those ordained are (left to right): Charles Mitchell, pastor, Pasadena; Jerry Davis, pastor, Claremont; Howard Flynn, pastor, Wilmington; Bruce Dame, associate pastor, Santa Monica; and Walton Whaley, pastor, Sun Village.

The charge was given by R. R. Bietz, president of the Pacific Union Conference, and the ordination prayer was offered by R. R. Figuhr, president of the General Conference. Cree Sandefur, president of the Southern California Conference, gave the welcome. Music for the ordination service was furnished by the 40-voice Ministers' Chorus directed by Lorne Jones.

MORTEN JUBERG

Public Relations Secretary  
Southern California Conference



## AVENUES TO *Reading* *Pleasure*

By H. M. TIPPETT

The development of multiform means of communication in this past century has contributed to the growing intensity of the struggle for the mind of man that began in Eden. Voices of arrogated authority in every field of activity clamor to be heard, and they come tailored with subtle appeal over the airways and through clever telecasts to snare the unwary listener. They have a vast audience among millions of people who find life more comfortable when others do their thinking for them. The easy self-sufficiency of our push-button civilization provides an atmosphere for self-complacency and conformity to popular ideas in social, economic, and religious thinking. Why be a thinking individual when it is so much easier to follow the crowd? Why inquire into the way of truth when the status quo of popular thinking has all the answers? Thus many seem to reason.

Unfortunately, the mood of self-satisfaction can be a snare to those who love the message for earth's last hour. When we hold a system of belief as in a crucible, never taking the trouble to stir it to re-examine its components, depending wholly upon the lectern and pulpit to add those stimuli from time to time that give it buoyant currency, we abdicate the privilege of discovering new angles of truth for ourselves, with all their incentive to renewed faith and exemplary works.

For those who cherish the liberty of choosing their own directives to thinking from the varied modern media of knowledge, there is nothing like a good book. It never hurries beyond your understanding, it waits for you to digest its information and appeals, it invites you to compare your experience and study with its total import. You can accept it in part or repudiate it completely. But what joy it is to be able at times to agree with an author from his opening statements to his epilogue. I think you will find such a volume in *Rich Revelations of Jesus*,\* by Daniel R. Guild. Its theme is the most important in the world, the many-sided aspects of Christ's character and power to meet every person's need in these days of increasing intensity. The reader finds the Saviour here as conqueror, Redeemer, friend, and mediator, the world's only hope, the church's source of power, the sinner's eternal peace—all presented with fresh appeal to historic sources, Biblical certainty, and the author's experience in evangelistic labors. The illustrations and quotations warm the heart. \$4.95.

When you go to camp meeting this summer why not visit the Book and Bible House stand and buy the new *Comprehensive Index to the Writings*

of *Ellen G. White*?\* These three volumes, under the direction of the board of trustees of the White Estate, engaged the patient and careful labor of some 30 people for six years, under the editorship of Robert L. Odom. It is the most exhaustive topical reference set to the more than 50 volumes of Spirit of Prophecy counsel ever undertaken. It furnishes guidance for the study of every major topic ever discussed by the messenger of the Lord. A beautiful and priceless set for any Adventist library shelf. 3,216 pages; \$37.50 per set.

And now that Indonesia is so prominently in the news, we are eager that you see the newest, most comprehensive mission book on that area of the South Pacific ever written, *Indonesian Adventure for Christ*.\* The author is Clyde C. Cleveland, formerly president of the Indonesian Union, which only recently was divided into two unions. Aside from its vivid portrayal of the many providences in the forward movement of evangelism in that stronghold of Mohammedanism, it incorporates many informative suggestions on the way to convert Moslems, for the Moslem faith is vulnerable to the appeal of several of our doctrines akin to their own beliefs. Profusely illustrated. \$3.75.

\* Published by Southern Publishing Association, Pacific Press Publishing Association, and Review and Herald Publishing Association, respectively.

## Condensed News

### Evangelistic Success in Wyoming

Ben Z. George, conference evangelist, and Eugene R. Taylor, district leader, have just concluded a series of evangelistic meetings in the Sheridan-Buffalo district of Wyoming. As a result of this effort, 26 members were added to the church. This represents a 12 per cent increase in membership in the district.

Thus far this year the number of baptisms per month in the Wyoming Conference has been equivalent to one per cent of the conference membership. If this pace holds up, the total baptisms for the year will be equal to 12 per cent of the conference membership.

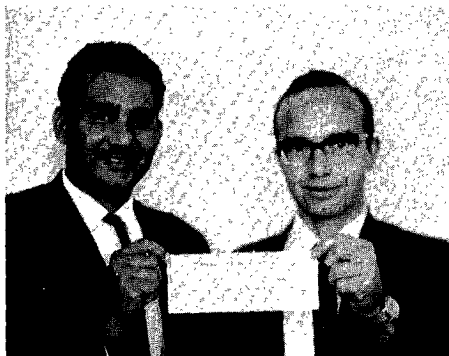
The workers of Wyoming are determined to make 1965 a banner year in soul winning.

LEE CARTER, *President Wyoming Conference*

### CUC Holds First Trimester Graduation

Columbia Union College awarded diplomas to 107 seniors in its first trimester graduation, April 17. The class of 1965 included 15 theology majors, the largest number to be graduated in several years. Six of these graduates were given internships in the Columbia Union.

Degrees conferred by Dr. Charles B.



### Gift From Attorney General of Venezuela

Some time ago we mentioned in the REVIEW that many messages of congratulation were received when our Caracas Evangelistic Center was inaugurated. Among the greetings was a telegram from the attorney general and from the President of Venezuela. Recently the attorney general has taken a further step in showing good will to our church—he has sent us a check.

In the photograph Miguel Quiroz (left), treasurer of the East Venezuela Mission, shares with Henry Nieman, builder of the evangelistic center, the pleasant task of holding the check for Bs.30,000 (U.S. \$6,666.67), which was turned over to our church by the attorney general to be used in equipping the new center.

HAROLD BOHR, *President East Venezuela Mission*

Hirsch, president of Columbia Union College, were 57 Bachelor of Arts, 49 Bachelor of Science, 1 Bachelor of Music, and 4 two-year secretarial science diplomas.

Dr. G. T. Anderson, president of Loma Linda University, presented the commencement address. Other weekend speakers were Dr. W. G. C. Murdoch, dean of the SDA Theological Seminary, and Theodore Carcich, vice-president of the General Conference for North America.

Columbia Union College is the first SDA college to adopt the trimester system. About 40 other colleges in the United States and Canada operate under the plan. The trimester calendar divides the year into three 15-week terms, instead of two 16-week semesters and a summer session.

Students at Columbia Union College carrying a normal course load can now complete degree requirements in two and two thirds years instead of the usual four.

RUSSELL H. ARGENT

### Foreign-Language Churches Active in Toronto

The Toronto, Canada, Yugoslavian church continues to grow under the guidance of Pastor M. Radancevic. The recent baptism of four persons puts the membership over the 65 mark. At this baptism Brother and Sister Victor Jelko-

vic, who had visited the Cestarc family, Roman Catholics, for four years, witnessed the fruitage of their continued perseverance—the husband, wife, and daughter became members of the Advent family.

A year ago a Mrs. Dancia Ibrajev, a Greek Orthodox church member, attended Yugoslavian Adventist meetings. Three of our church members took a special interest in her, bringing her to church and explaining the Scriptures to her. What joy welled up in their hearts when they saw her baptized.

When news of the terrible earthquake in Skoplje, Yugoslavia, reached this little Yugoslavian church in Canada the pastor and members set about to accumulate clothing to send to the homeless disaster victims. The German church members joined them, and when a Yugoslavian ship was ready to leave Toronto harbor there were on board seven large bales of clothing, which the ship's captain accepted without cost for transportation. Word came back from our people in Skoplje telling how much they appreciated being remembered by those of like faith and language in America.

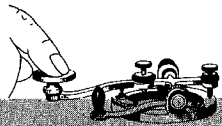
The Winnipeg, Canada, Ukrainian church, of which R. Skoretz is pastor, recently added three precious souls to their membership. One of these was a woman 80 years of age. She had heard the preaching of portions of the message by Elder S. Demchuk some 40 years ago.

The dear people of foreign languages are being reached one by one. For this we thank the Lord.

WESLEY AMUNDSEN



► During this second semester the Voice of Youth organization of Auburn Academy (Washington Conference) has conducted two Weeks of Prayer and Spiritual Emphasis. The theme for the first Week of Prayer was "You and Your Happiness." Student speakers were: Barbara Mitchell, Ed Lindsay, Hazel Mosser, Ron Newell, Minda Lea Shepherd, Duane Clark, Frances Glenn, Jerry Rickaby, June Rasmussen, Bernie Willis, Anita Long, Doug Clark, Barbara Woolbert, and Ken Sutter. The Voice of Youth group enjoyed a new experience when they presented the MV Week of Prayer in the Buena Vista church school. In grades 1-3 Jeannette Swanson, June Rasmussen, DeLora Stripplin, and Minda Lea Shepherd were in charge. In grades 4-6 Laura Dalglish, Anita Long, and Ron Newell led out. Speakers for grades 7 and 8 were Judy Olcott, Sharon Trapp, Jeff Dupee, Brent Gardner, and Russell Lloyd; Verne Colvin was the storyteller; Nancy Landis and Ken Sutter led the music. At the close of the week, names of students who wished to discuss baptism were turned over to the respective pastors who are now visiting the boys and girls and preparing them for baptism.



# Brief News OF MEN AND EVENTS



## Atlantic Union

Reported by  
Mrs. Emma Kirk

► LeRoy Peterson has been chosen to teach voice, choir, and stringed instruments at Pioneer Valley Academy. Mr. Peterson, well known in the union and elsewhere for his skill on the violin, is currently teaching part-time at Columbia Union College.

► Dr. Edgar L. Latimer has been appointed chief of surgery at the New England Sanitarium and Hospital, succeeding Dr. Clyde A. Haysmer, who has retired. Dr. Latimer was previously chief of surgery at Morton Hospital and Taunton State Hospital in Taunton, Massachusetts.

► The Atlantic Union College Oratorio Chorus, under the direction of Norman J. Roy, presented Haydn's *Creation* on April 30, as part of Music Week at the college. Another feature of the week was the presentation of original sacred compositions by students of Dr. Margarita Merriman's composition class.

► Keith M. Gordon, one of the local elders of the Keene, New Hampshire, church, was named as "outstanding young man of the year" by the Keene Junior Chamber of Commerce. Mr. Gordon is a senior laboratory engineer at Miniature Precision Bearings. He is a graduate of the University of Connecticut.

► The first Academy Day for prospective students of Pioneer Valley Academy was held on May 12 in New Braintree, Mas-

sachusetts. The program included a tour of the buildings and campus, recreation, and a chapel program. H. D. Lawson is principal of the school, which is to open for the first time this fall.



## Lake Union

Reported by  
Mrs. Mildred Wade

► Disaster moved into the Lake Union territory recently when more than a dozen tornadoes struck all four States on a wide front. These were followed by devastating floods. Indiana was stricken most severely, with a death toll of 130, numerous homes destroyed, and 17 counties declared disaster areas. Welfare centers throughout the stricken areas performed a great service in dispensing much-needed items. In many places stores donated large amounts of clothing for distribution, and in Indianapolis the Avis (Rent a Truck) Company loaned our center a truck free of charge for four days for use throughout the State.

► Church members in the Muncie area recently welcomed W. R. Brown back to Indiana. He was born in Indiana, and since his graduation from Emmanuel Missionary College in 1950 has labored in the Michigan Conference. His last pastorate was in Owosso and St. Johns.

► John Russo is to be an instructor in the Department of Mathematics of Andrews University. At present he is doing doctoral research, and acting as a part-time instructor and research assistant at Florida State University.

► Open-house ceremonies were held for the Fabian Meier Hall men's residence at Andrews University on Sunday, May 2. Guests were given guided tours of the 432-man residence. At four-thirty in the afternoon Mrs. Maxine Meier and sons, Paul and Mark, presented a portrait of the late Fabian A. Meier, former president of the undergraduate school, after whom the building is named. Jere D. Smith, president of the Lake Union Conference, accepted this gift, which will be hung in the Meier Hall lobby.



## North Pacific Union

Reported by  
Mrs. Ione Morgan

► The Literature Evangelists in Idaho show a sales gain over last year of \$7,103.30. Virgil Woodruff, Lee Dimick, Robert Thompson, and Ethel Glenn are new workers in the Payette-Weiser district. Mrs. Chloe Waters has recently begun work in the Arco-Salmon area, and Mrs. Elizabeth Lemon, wife of Pastor Philip Lemon, in the Twin Falls area—a total of 11 new literature evangelists in the conference.

► Irwin Cook has worked in Idaho for nine years and delivered more than \$155,000 worth of books and magazines. Grace Wallace has worked more than four years.

► More than 50 persons have been added to church fellowship as a result of the Living Faith lectures in Bend, Oregon, by Reuben Hubbard and Taylor Morris. The Hubbard-Morris team in central Oregon reports additional mem-

## Dedication at Malaysian Signs Press, Singapore



On January 10, a special dedication service was conducted for a new Klimsch Praktika darkroom camera, size 20 by 24 inches, which was recently installed at the Malaysian Signs Press, in Singapore. Those who took part in the service are (left to right): G. O. Bruce, secretary-treasurer of the Southeast Asia Union; H. W. Bedwell, president of the Southeast Asia Union; E. A. Brodeur, publishing secretary of the Far Eastern Division; John Bernet, publishing secretary of the Southeast Asia Union; and Choo Yau Fong, manager of the Malaysian Signs Press. With this new equipment they will be able to take care of all their offset plate requirements and at the same time go into color separation work. This new piece of equipment along with all the accessories cost U.S. \$12,000. We wish to thank the General Conference Publishing House Rehabilitation and Expansion Committee, who so generously appropriated one half of this amount.

The Malaysian Signs Press first began production in 1920. For 45 years it has faithfully done its part to spread the gospel in this part of the Lord's vineyard. At present, the press prints literature in three languages—Chinese, Malay, and English.

The manager, Choo Yau Fong, a Malaysian-born Chinese, has been with the publishing house for 26 years. He reports that during 1964, 5,577,747 pages of message-filled literature were sent out to the field.

The Malaysian Signs Press is one of the three publishing houses operated by the Southeast Asia Union of Seventh-day Adventists.

JOHN BERNET

bers for Redmond and Prineville. They are next scheduled for Prineville, where a new sanctuary has been built.

► A combination medical-ministerial team held a special three-week series of evangelistic meetings in Lewiston, Idaho, in March. Charles G. Edwards, Upper Columbia Conference evangelist, led out in presenting sermons designed to lead to better living, emotionally and mentally. Three medical doctors, Drs. Seibly, Thompson, and Klein, gave health talks each evening. The last week of the meetings the same team combined to hold a Five-Day Plan to help smokers overcome the smoking habit. On the closing night six people were baptized.

► From April 2 to 10 the Know Your Bible Evangelistic Crusade was held in the church at Pasco, Washington, which was filled to capacity every night. At the close of this series, Evangelist C. G. Edwards reports that approximately 25 people indicated a desire for baptism. The pastor, Philip Welklin, is preparing these people for baptism.

► In a recent conference-wide school inspection in the Washington Conference, Lewis County and the Mountlake Terrace intermediate schools received model rating, good for a three-year period. Five other schools: Olympia, Tacoma, Bellingham, Cedar Home, and Monroe received the standard rating, which qualifies them to operate for another two-year period.

► Diane Hilde, junior nursing student currently at the clinical division in the Portland Sanitarium and Hospital, will be going to the Davis Memorial Hospital in Georgetown, British Guiana, as student missionary for the school of nursing this summer. The Portland campus division of the Associated Students of Walla Walla College sponsors this project.

► Principal Albert Butherus, of the Rogers Elementary School, in College Place, announces four new teachers for 1965-1966: Mrs. C. C. Barnett, first grade; Mrs. Gerald Action, the upper grades; Louise Cowin, second grade; Dorothea Renschler, a combination third- and fourth-grade room.

► The Walla Walla College board at a recent meeting announced the appointment of W. E. Anderson, currently business manager of Pacific Union College, to succeed A. W. Spoo, business manager since 1952, who has accepted a position as manager of the Loma Linda University Foundation and vice-president of the corporation.

► A. R. Friedrich, pastor in Yakima, Washington, reports that the old church building has been sold.



## Northern Union

Reported by  
L. H. Netteburg

► The Muscatine, Iowa, Welfare Center, which was forced to move from its former location, has been given the use, rent free, of the former office building of a local veterinarian. The new location is

much more suitable than the previous location.

► Five hundred attended the Sioux Valley Youth Rally at Sioux City, Iowa, held Friday evening and Sabbath, April 16 and 17. H. E. Haas, Northern Union MV and educational secretary, and Arthur Hauck, chairman of the speech department at Union College, were the speakers. Special music was provided by musical groups from the Oak Park, Plainview, and Maplewood academies, and from Union College.

► H. H. Voss, Minnesota laymen's activities director, and Mrs. Ruby Christensen, State Federation president, have offered their services to the Red Cross and civil defense officials to aid in the rehabilitation of flood victims. Several thousand dollars have been set aside by the Minnesota Conference for this purpose.

► A Voice of Prophecy evangelistic crusade began in Duluth, Minnesota, Friday evening, May 7, with conference evangelist, H. S. Kaufmann, as speaker.



## Pacific Union

Reported by  
Mrs. Margaret Follett

► Theodore Carcich, vice-president of the General Conference for the North American Division, addressed the delegates assembled April 25 for the South-

## Full of Years and Good Humor



A. B. Carleton, of Livingston, Montana, is nearly 95 years old. When he was ten, in Minnesota, he discovered for himself the Sabbath truth. He asked his mother why the family did not keep the Sabbath. His mother joined the Seventh-day Adventist

Church later, following an evangelistic series in Brainerd.

Brother Bert, as he is known to church friends, began working as a call boy for the railroad when very young. He worked for the Northern Pacific Railroad as brakeman and then as conductor until 1937, when he was pensioned because of physical disabilities. In that year he joined the Seventh-day Adventist Church through the influence of his mother and sister, Carrie. He was baptized at Luccock Park, Park County, Montana, by J. R. Nelson.

Brother Carleton supports all the church programs. He paid a faithful tithe for ten years before joining the church.

For many years he has grown a gladiola garden and has given the beautiful bouquets to church, hospitals, and neighbors.

Until an accident several months ago, Brother Bert faithfully attended Sabbath school, church, and prayer meeting. Though he has had much sorrow in his personal life and has endured much physical pain, his wonderful sense of humor never fails him.

MRS. P. A. WATT and  
MRS. HELEN ROMER

eastern California Conference constituency meeting. Delegates voted to ask all administrative officers and departmental leaders to remain in their positions. They also welcomed six churches into the conference sisterhood of churches.

► Linda Vista Junior Academy, near Oxnard, California, received model rating following the inspection of the school by Southern California Conference officials. This is the first junior academy or elementary school in the conference to reach this rating. Ben Nicola is the principal and teaches grades seven and eight.

► The Kerman church was dedicated May 15, with the Central California Conference president, E. R. Walde, delivering the address. Wayne Griffith, a former pastor, led in the Act of Dedication. Other former pastors participated in the services, which were under the direction of Lloyd Stephens, present pastor.

► The Northern California Conference contributed the largest Faith for Today Offering in the North American Division, a total of \$19,458 and a gain of \$8,000 over 1964. This conference also contributed \$17,948.73 to the last Voice of Prophecy offering.

► Shirley T. Moore, of Boulder, Colorado, will join the La Sierra College home economics department as an assistant professor, beginning the second semester of the 1965-1966 school year.

► Sabbath, April 3, the members of the Flagstaff, Arizona, church occupied their new sanctuary, which is valued at about \$35,000, according to the pastor, J. W. Bassham.



## Southern Union

Reported by  
Oscar L. Heinrich

► Students from Carolina's Mount Pisgah Academy conducted a Voice of Youth evangelistic campaign in a cloud cathedral at Enka, North Carolina, simultaneously with their spring Week of Devotion. R. F. Rideout, pastor and Bible teacher for the academy, directed the youth in their venture.

► The fourth annual meeting of the Florida Outdoor Club met at Camp Kulaqua the weekend of March 26, with well over 100 attending. Aim of the club is to bring members of the family closer to the Creator through outdoor activities. The club is sponsored by the Florida MV department, under the leadership of B. E. Jacobs.

► During the first three months of 1965 the literature evangelists of the Southern Union delivered \$530,202 worth of books, a gain of 27 per cent over the first three months of 1964.

► George W. Walper, administrative assistant and personnel director at Madison Hospital for the past eight years, has accepted a call to serve as administrator of Walker Memorial Hospital, Avon Park, Florida. He assumed his duties on April 1, 1965.

► The first "Academy Day" was held on the campus of the new Georgia-Cumber-

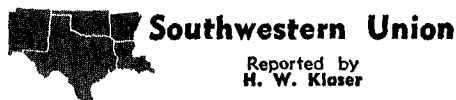


land Academy on Sunday, April 25. Nearly 200 young people of academy age registered as guests. The school will open its doors for operation for the first time on August 29, 1965.

► Youth Crusaders from the Winterhaven Vocational School at Lake Waccamaw, North Carolina, a lay-sponsored institution, opened a series of evangelistic meetings recently in the Delco, North Carolina, church.

► The Faith for Today offering in the Southern Union amounted to more than \$20,000 this year, nearly doubling the amount given in 1964.

► The union building committee recently approved plans for a new auditorium at Mount Pisgah Academy in Candler, North Carolina; an administration building at Forest Lake Academy in Maitland, Florida; an auditorium-gymnasium at Highland Academy in Portland, Tennessee; churches at Dothan, Alabama; Jackson, Mississippi; Pembroke, North Carolina; Duluth, Georgia; and Forest Lake Academy, Madison, and Okeechobee, Florida.



► Glen Sharman has recently joined the Texas Conference as pastor of the Houston Central church. Elder Sharman comes from the Grand Junction, Colorado, church.

► New pastor of the Grand Prairie-Irving, Texas, district is Harold Lee Heath from the Ohio Conference. Elder Heath first heard of the Seventh-day Adventist message while serving in the Navy at Corpus Christi, Texas.

► The Texas Conference has launched a million-nickel campaign for Christian education. The plan is to raise this amount (\$50,000) by August 21.

► Santa Anna Medical Center held open house on Sunday, March 14, for the new 40-bed nursing home. This is the first unit of a major rebuilding of the medical center. The 40-bed nursing home is to be followed by a four-doctor clinic, a 30-bed general hospital, and a 30-bed convalescent hospital. Dr. Charles M. Henner, M.D., and his wife are making the expansion program at the center possible. The Texas Conference will continue to operate the hospital facilities in the new center under the same arrangement as in the old property. Santa Anna has been operated as a Texas Conference institution since 1956.

► Charles Boyer, of McAllen, Texas, presented the Valley Grande Academy with a 52-passenger 1965 school bus, which was much needed. Mr. Boyer not only gave the bus to the school but has already begun to raise the money to purchase another.

► Clyde Crowson, D.D.S., has recently established a dental practice in Baton Rouge, Louisiana. Dr. Crowson reports 14 patients on the first day.

► Bud Siebenlist and LaDon Homer will graduate from the Loma Linda University School of Medicine, June 6. Homer will intern at the University of Arkansas in Little Rock, Arkansas, and Siebenlist will intern at the Confederate Memorial Hospital in Shreveport, Louisiana.

## In Remembrance

**ANDERSEN**.—A. Andersen, born July 14, 1883, at Aalborg, Denmark; died March 28, 1965, in Skodsborg, Denmark. He began his medical career as a physician at Skodsborg in 1915. In 1936 he became the second medical director of Skodsborg Sanitarium. Largely through his efforts the physiotherapy course at the Skodsborg Sanitarium was approved by the authorities. Survivors are his wife; daughter; and grandchildren.

**ASHLOCK**.—Lucy Frances Long Ashlock, born April 8, 1880, at Highland, Ky.; died Feb. 19, 1965. Among the survivors are her two minister sons, Carl Ashlock, of Key West, Florida; and J. F. Ashlock, a missionary in India.

**BADEN**.—Carl John Baden, born Aug. 24, 1889, at Sherwood, Ohio; died April 3, 1965, at Crescent City, Calif. His wife, Minnie, survives.

**BANKS**.—Clara Banks, born June 22, 1883, near Gillisonville, S.C.; died Feb. 18, 1965. Survivors include a son, Edward C. Banks, associate professor of evangelism, Andrews University, Berrien Springs, Mich.

**BARKER**.—Adrian C. Barker, born Oct. 30, 1911, at Eglad, N.Dak.; died in Kansas City, Mo., Feb. 26, 1965. His wife, Loie, survives.

**BIRKENSTOCK**.—Evert Frederick Birkenstock, born Aug. 25, 1890, at Vryheid, Natal, South Africa; died March 21, 1965. He graduated from the College of Medical Evangelists and returned to South Africa. He served on conference committees and special commissions. Survivors include his wife, Juanita Hargreaves Birkenstock; son Walter, who for many years was superintendent of the Heri Mission Hospital; daughters Alta and Everal; sisters Betty and Marie, the latter the wife of Dr. Eric Royston, of Loma Linda, Calif.

**BUCK**.—Carrie M. Buck, born Feb. 4, 1880, at Fort Steel, Wyo.; died Sept. 29, 1963, at Chehalis, Wash. [Obituary received April 19, 1965.—Eds.]

**CAMPBELL**.—Karen Marie Jensen Campbell, born Nov. 25, 1871, near Copenhagen, Denmark; died at Sanitarium, Calif., March 23, 1965.

**CASE**.—Lewis Benjamin Case, born in Nebraska, June 18, 1897; died at Paradise, Calif., March 22, 1965. His wife, Ida, survives.

**CORNELL**.—Frank Cornell, born April 4, 1941; died Nov. 4, 1964, at Weaverville, Calif. [Obituary received April 16, 1965.—Eds.]

**GAY**.—Harry R. Gay, born May 3, 1876, at Bennington, Vt.; died March 29, 1965, at Canyonville, Oregon. In 1908 he married Grace Walker, and together they served in the literature ministry for more than 50 years. He was connected with the Southern Publishing Association and the Pacific Press Publishing Association, and served as manager of Book and Bible Houses in Minnesota and Missouri, and at Portland, Oregon, where he gave 20 years of service. Survivors are his wife and a sister, Fannie Burgeson, both of Canyonville, Oregon.

**GOTTFRIED**.—Cheryl Yvonne Gottfried, born Aug. 26, 1943, at Jamestown, N. Dak.; died Oct. 10, 1964. [Obituary received April 9, 1965.—Eds.]

**HALE**.—Herbert Nathan Hale, born Feb. 12, 1874, in Portland, Ore.; died at Paradise, Calif., March 29, 1965. His wife, Norma, survives.

**JAMES**.—Judson S. James, born Oct. 9, 1879, at Indianola, Iowa; died March 21, 1965, in San Diego, Calif. He married Minnie Smith, and they worked together for 66 years. He entered denominational work as a colporteur. Soon he became field secretary, serving in Illinois, West Virginia, and the Northern Union. In 1906 they went to India, where they opened up the work among the Tamil Sabbathkeepers. In 1915 he became interim vice-president of the field. From 1917 to 1918 he was vice-president of the China Division. After this he was home missionary secretary for the Central Union and associate Sabbath school secretary of the General Conference. In 1926 he became manager of our publishing house at Poona, India, and editor of the *Oriental Watchman*. After an emergency trip to the United States in 1930 he returned to India as president of the West India Union. In 1936 he returned permanently to the United States. For five years he was editor of the *Southern Tidings*. The James Elementary Boarding School at

Prakasapuram, South India, is a memorial of his pioneer work in that field. Survivors are his wife; two sons, Wilbur S. James, of National City, Calif.; and Russell B. James, M.D., of Angwin, Calif.; two granddaughters; and seven great-grandchildren.

**JOHNSON**.—Ethelyn Strangeway Johnson, born Sept. 19, 1918; died Feb. 5, 1965. She graduated from Canadian Junior College. In 1939 she married Alf G. Johnson. They served as missionaries in Peru, Bolivia, and India. Survivors are her husband; two sons, Donald Alf and Jerry Lee; and a daughter, Verneta Wheeler.

**LITTEN**.—Dorothy Lois Snelling Litten, born Feb. 19, 1905, near Newark, Ohio; died Aug. 24, 1964, at Newark, Ohio. Her husband, Carlos L. Litten, survives. [Obituary received April 16, 1965.—Eds.]

**MAGAN**.—Lillian Eshleman Magan, born March 25, 1870, at Dixon, Ill.; died March 21, 1965. She attended Battle Creek College and took the nurse's course at the Battle Creek Sanitarium. She was sent to teach healthful living to the Minneapolis church, being the first nurse to be employed by an Adventist conference. She graduated from the American Medical Missionary College in 1900, and married Percy Magan. Together they were founders of the self-supporting work at Madison, Tennessee, serving there for 12 years. In 1915 her husband connected with the College of Medical Evangelists, where he continued until his death.

**MANNING**.—Rilla May Bostwick Manning, born May 12, 1874, in North Dakota; died March 5, 1965, in Los Angeles, Calif. She began her teaching career at the age of 20, and at 50 obtained her B.A. degree from Pacific Union College. She retired from being a church school teacher at the age of 75. Survivors are three daughters, Mrs. F. W. Nelson, of Redlands, Calif.; Mrs. Walter E. Macpherson, of Glendale, Calif.; Mrs. L. E. Biggs, of Portland, Ore.; a son, John G. Manning, M.D., of Pasadena, Calif.; four grandchildren; nine great-grandchildren; two sisters; and three brothers.

**MEINHARDT**.—Caroline Meinhardt, born April 19, 1874, in Newark, N.J.; died Feb. 20, 1965.

**MIDDLETON**.—Emma Lenore Middleton, born Oct. 13, 1868, in Michigan; died Feb. 19, 1965, at Loma Linda, Calif.

**MOFFITT**.—Elsie Hutchins Ink Moffitt, born Dec. 7, 1893, at Farmersville, Mo.; died Feb. 24, 1963, at Oakland, Calif.

**MOUNT**.—Edwin Curtis Mount, born Feb. 4, 1892, near Pricetown, Ohio; died at Spencerville, Md., March 9, 1965. His sister, Bessie Mount, of the Ellen G. White Publications office, survives.

**POLLACK**.—Elizabeth Timura Pollack, born Jan. 25, 1887, in Austria; died at Turlock, Calif., March 19, 1965.

**PRINCE**.—Nancy J. Prince, born May 31, 1888, in Round County, Ky.; died April 19, 1965. She is survived by her husband, R. C. Prince.

**PUTVIN**.—Margaret Putvin, born Feb. 8, 1892, at Okanogan, Wash.; died March 21, 1965, at Ketchikan, Alaska. Her husband, William, survives.

**QUIMBY**.—Donavon Henise Quimby, born March 27, 1929, in Shanghai, China; died March 24, 1965, at Collegedale, Tenn. He is survived by his parents, Dr. and Mrs. P. E. Quimby.

**REESE**.—Martha J. Reese, born Dec. 25, 1871, at Emmetsburg, Iowa; died in Los Angeles, Calif., April 8, 1965.

**SCHEUERMAN**.—Katie Elizabeth Smick Scheuerman, born Dec. 6, 1883, in Russia; died March 30, 1965. Her husband, Y. H. Scheuerman, survives.

**SEITZ**.—Edward David Seitz, born March 27, 1891, at Clearfield, Kans.; died at Hays, Kans., April 8, 1965. Among the survivors is a son, Elder Charles H. Seitz, of Concord, Calif.

**SENSEMAN**.—Raphael Senseman, born April 2, 1870, in Philadelphia, Pa.; died at Attleboro, Mass., April 2, 1965. He was a nephew of the American artist William H. Lippincott, of New York and Philadelphia, who named him Raphael in honor of the great Italian artist. He resided in Camden, New Jersey, and produced thousands of paintings, of which several hang in the Emperor's palace in Addis Ababa, Ethiopia. He is survived by five children, William R. Senseman, M.D., of Lancaster, Calif.; Mrs. Joseph Schultz, of Stroudsburg, Pa.; Laurence A. Senseman, M.D., of Lincoln, R.I.; Ronald S. Senseman, architect, of Silver Spring, Md.; and Mrs. Miriam Louise Perry, of Ontario, Calif.

**SMALLWOOD**.—Sarah Scott Smallwood, born Jan. 27, 1873, at Canton, Ill.; died April 19, 1963, at Lone Jack, Mo.

**TETEN**.—Lydia Teten, born Jan. 15, 1888, at Lehigh, Kans.; died April 7, 1965, at Wichita, Kans.

**UNDERWOOD**.—Nellie Blanch Underwood, born Feb. 14, 1880, at Mesopotamia, Ohio; died March 16, 1963, at Riverside, Calif. She attended Mount Vernon Academy. For many years she was a Bible worker in Pennsylvania and other areas in the United States. She was Sabbath school and home missionary secretary of the South Dakota Conference. A brother, Dr. George Underwood, of Lincoln, Nebr., survives.

**UCHEL.**—Toribiong Uchel, born July 7, 1921, on the island of Babeltaub, Palau, Western Carolines; drowned at sea March 7, 1965. A group of workers were traveling by speedboat on mission business from the island of Koror to Peliliu when he was thrown from the boat as it struck a wave. His body was not recovered. He served as a policeman for the Japanese government during World War II and was assigned to guard Pastor Yamamoto, who had been imprisoned for his faith. At this time he became interested in the Adventist message and later was baptized. In 1951 he began his work as a minister, and was ordained in 1956. He is survived by his wife and eight children, his mother, a brother, and a sister.

**VANCE.**—Lydia Vance, died April 10, 1965, at Anadarko, Okla. Before moving to Oklahoma in 1955, she worked for 12 years at the Pacific Press Publishing Association. Her husband, Kenyon Vance, of Lookaba, Oklahoma, survives.

**VAN SCHAICK.**—Mrs. Roy Van Schaick, born Oct. 28, 1914; died April 10, 1965, at Wellsville, N.Y.

**WALDO.**—Harold Percival Waldo, born Oct. 14, 1881, in Connecticut; died March 29, 1965. He attended South Lancaster Academy from 1900 to 1905 and prepared for the ministry. He served in pastorates in Chicago, and in Michigan, Pennsylvania, and Florida. In 1913 he married Edna Iva Andrews, a Bible worker in Chicago. He taught at Fox River Academy, Cedar Lake Academy, and Emmanuel Missionary College. He studied at Washington Missionary College and at the Theological Seminary. His wife died in 1935, and about three years ago he married Mrs. Maude Morrison, who survives.

**WALKER.**—Uly Scott Walker, born May 11, 1885, at Eldon, Iowa; died Feb. 28, 1965, in Kansas City, Mo. His wife, Clara, survives.

**WALTHOUSEN.**—Anna Walthousen, born Oct. 1, 1872, at Albany, N.Y.; died Feb. 16, 1965, at Amsterdam, N.Y.

**WATERS.**—Orrey K. Waters, born in 1883, at Shelby, Mich.; died Dec. 4, 1964, at Ann Arbor, Mich. His wife, Silva Peavey Waters, survives. [Obituary received April 14, 1965.—Eos.]

**WILSON.**—Eugenia Wilson, born Feb. 19, 1871, in Qualla Township, N.C.; died March 19, 1965, at Siloam Springs, Ark. Among the survivors is a son, Elder J. O. Wilson, of Pineville, La.

**WOOD.**—Leonard Wood, born July 17, 1890, in southern Minnesota; died Feb. 5, 1965.

**WOODRUFF.**—Vandella A. Woodruff, born June 13, 1880, in Sweden; died Dec. 27, 1963, at Newbury Park, Calif. [Obituary received April 19, 1965.—Eos.]

**WOODS.**—Gary B. Woods, born June 18, 1936, at Monterey Park, Calif.; died Nov. 9, 1964. His wife, Sheryl B. Phillips Woods, survives. [Obituary received April 18, 1965.—Eos.]

## 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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Fred Parker, 191 E. Lorain St., Oberlin, Ohio, wishes *Signs, These Times, Instructor, Life and Health, Listen, Guide, Liberty, Present Truth, Little Friend, and Primary Treasure.*

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Roselyn Plaza, West Visayan Academy, Box 502, Iloilo, P.I., desires *Review, Instructor, Guide, MV Kit, Life and Health, Little Friend, Mission Quarterly, Quarterly, picture cards, cutouts, pamphlets, old Bibles, and songbooks.*

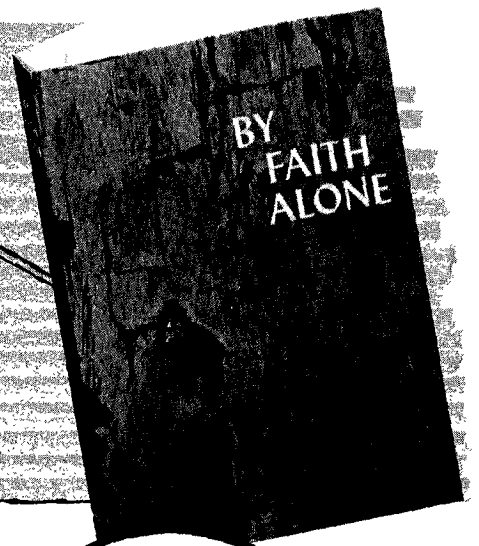
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WANTED: *Review*, *Instructor*, *Guide* for 300 teachers in Indonesia, by Elder H. E. Mangkei, Tamen Sari 44, Bandung, Java, Indonesia.

## Correction

In an article in the April 29 issue, page 9, appears the statement: "There was first the Chicago Medical Center; then the Battle Creek Sanitarium." This is an error. The Battle Creek Sanitarium opened on September 5, 1866, at Battle Creek, Michigan, under the name Western Health Reform Institute, and was the first medical institution operated by the denomination. In the years that followed, medical institutions, one after another, were opened in America, and then in other lands.

## Church Calendar

Home-Foreign Challenge and Church Missionary Offering	June 5
North American Missions Offering	June 12
Thirteenth Sabbath Offering (Central European Division)	June 26
Medical Missionary Day and Church Missionary Offering	July 3
Midsummer Missions Service and Offering	July 10
Pioneer Evangelism and Church Missionary Offering	August 7
Oakwood College Offering	August 14
Educational Day and Elementary Offering	August 21
Literature Evangelists Rally Day and Church Missionary Offering	September 4
Mission Extension Day and Offering	September 11
MV Pathfinder Day	September 18
<i>Review and Herald</i> Campaign	September 11-October 9
Thirteenth Sabbath Offering (Southern European Division)	September 25
Neighborhood Evangelism and Church Missionary Offering	October 2
Voice of Prophecy Offering	October 9
Sabbath School Visitors' Day	October 9
Community Relations Day	October 16
Temperance Day Offering	October 23
Week of Prayer	November 6-13
Church Missionary Offering	November 6
Annual Sacrifice Offering	November 13
Ingathering Campaign	November 20-December 31
Ingathering (The Silver Vanguard objective) and Church Missionary Offering	December 4
Thirteenth Sabbath Offering (Australasian Division)	December 25

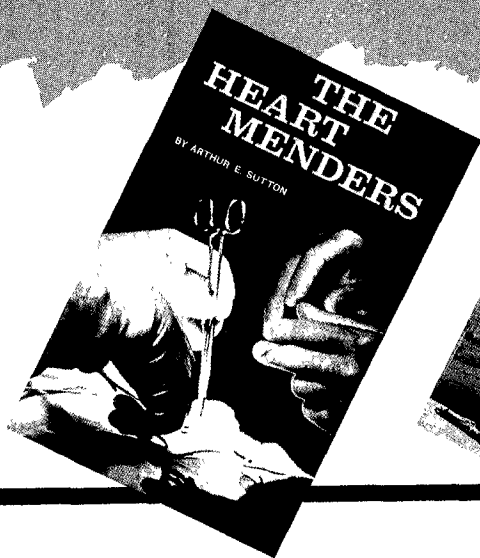
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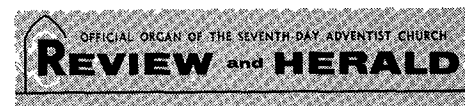


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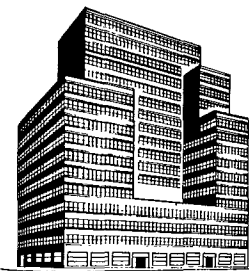
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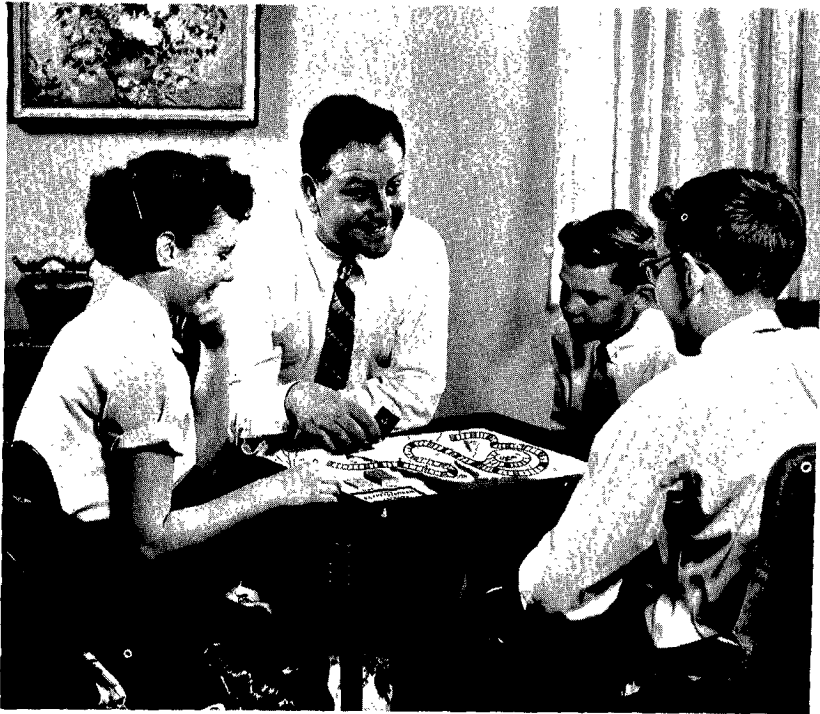
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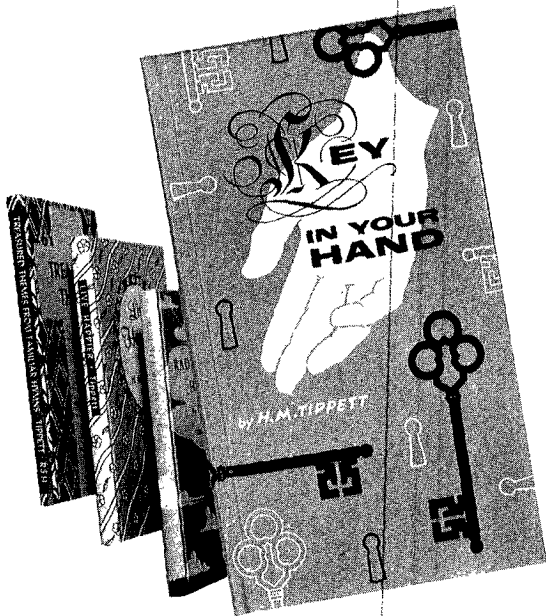
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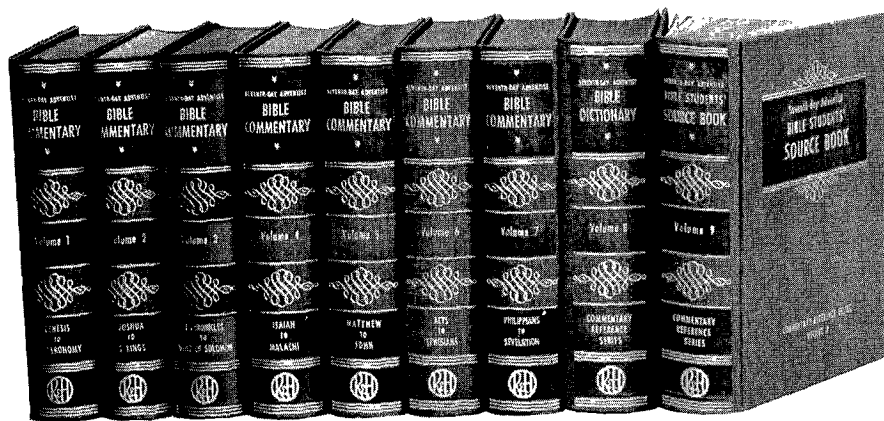
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## NZMC President Dies From Accident

A cable from R. R. Frame, secretary of the Australasian Division, brings this sad message:

REGRET ADVISE RICHARD SYME, FORMERLY [OF] ENGLAND AND RECENTLY APPOINTED PRINCIPAL [OF] NEW ZEALAND MISSIONARY COLLEGE, PASSED AWAY [MAY] 17TH FOLLOWING ACCIDENT [IN THE] ROTORUA THERMAL REGIONS LAST FRIDAY WHEN HE FELL INTO BOILING POOL.

Elder Syme, before proceeding to the Australasian Division, was principal of the Stanborough High School, Watford, England, where he rendered most efficient and faithful service.

Our hearts go out in deep sorrow to Sister Syme and the other members of the family, both in Australia and in England, in their tragic loss.

A. F. TARR

## Our Laymen March On

The world report on lay activities for 1964 is most inspiring. The number of missionary contacts made in the 12-month period climbed to more than 15 million—an average of nearly 42,000 contacts each day of the year. Every passing second brought 29 missionary contacts through lay witness.

Nearly 50 million pieces of literature (an increase of 6.5 million over 1963) were distributed. The North American Division led the world field with nearly 29 million, though four overseas divisions (Far Eastern, Inter-American, Northern European, and South American) passed the three-million mark. Every hour nearly 6,000 publications were distributed. Radio logs and Bible correspondence school applications soared to nearly 5 million (more than double 1963), and Bible studies given by laymen passed the 6-million mark.

Welfare activities increased notably. Dorcas Welfare workers gave 125,796 full working days, eight hours each, for the welfare work; and 8,116,129 needy persons were helped.

God bless and love the laymen as they march on in every land.

W. R. BEACH

## Religious Liberty Issues in Minnesota

G. C. Williamson, president of the Minnesota Conference, reports that the Minnesota Legislature has rejected three bills affecting religious liberty. In the House Commerce Committee a Sunday-closing bill directed at discount houses was defeated by an eight to six vote. A longer

bill intended to update existing Sunday-closing laws was then tabled by a voice vote.

A bill permitting bus transportation to parochial school students also was defeated. However, this measure will be on the ballot for a Statewide referendum.

The battle has been a vigorous one during this session of the Minnesota Legislature. This has provided an excellent opportunity to present the divine principles of liberty and freedom to a large number of legislators.

M. E. LOEWEN

## Work Developing Among the Indians of Carolina

Only in recent years did our church discover the Indians of the Carolinas, though their ancestors were on hand when Sir Walter Raleigh arrived with his band of English settlers. Last year funds were provided through the Thirteenth Sabbath Offering overflow of the second quarter to help erect a school building for the Indian boys and girls. A recent letter from Willard Johnson, president of the Carolina Conference, provides a few high lights on events that are transpiring:

"A series of meetings was held in the little town of Bolton, and as a result a school has been built, with a large assembly room and three classrooms. The assembly room also serves as a place for worship.

"Another meeting was held in Pembroke, and a company has been organized as a result. We are planning for another building of the same general design, this one a little larger. It is somewhat slow work, but we believe it will be productive. When we have a place for the people at Pembroke we believe the work will grow."

And so these Indians, long neglected, are now receiving the saving invitation to unite with the people of the Advent Movement.

WESLEY AMUNDSEN

## Denmark Trains Lay Instructors

On the beautiful new campgrounds in Kikkhavn, Denmark, 67 laymen from the two Danish conferences attended the first lay instructor's training school in that field. This was a pilot school for the West Nordic Union. The pastors—E. H. Foster from the Northern European Division, J. Elisenberg from the union, and V. Rasmussen and S. Christensen from the two local conferences—did an outstanding work in directing the course and teaching the classes. With this course a new chapter in the history of our laymen's movement has begun in Denmark.

V. W. SCHOEN

## New Address for Northern European Division Office

The new office for the Northern European Division has been completed and is now occupied by the division staff. Our new address is 119 St. Peter's Street, St. Albans, Herts, England. Our telephone number is St. Albans 60331, and the telegraphic and cable address is Adventist, St. Albans.

ERWIN E. ROENFELT  
President

## Soul-winning Emphasis in Georgia-Cumberland

Everett Cumbo, ministerial association secretary of the Georgia-Cumberland Conference, reports 174 baptisms for the first quarter and 74 during the month of April. This is a record for the Georgia-Cumberland Conference. Desmond Cummings, president, has set up a program whereby monthly workers' meetings are held to emphasize soul winning.

J. R. SPANGLER



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

COVENTRY, ENGLAND—A Roman Catholic archbishop and an Anglican bishop knelt together in prayer in Coventry's Anglican Cathedral in an act of worship believed unprecedented in this country. The two central figures in this new chapter of ecumenical history were the Apostolic Delegate to Britain, Archbishop Igino Cardinale, and the Anglican Bishop of Coventry, Dr. Cuthbert Bardsley.

MINNEAPOLIS—The United States has made an idolatry of sex and is "on the verge of moral collapse," the National Association of Evangelicals (NAE) said here. Representing 42 conservative Protestant denominations with some two million members, the NAE urged stronger laws and controls against "all types of literature and activities which stimulate and condone sexual promiscuity."

TORONTO, ONT.—About 80 per cent of the clergymen in the United Church of Canada disagree with the General Council moderator, the Right Reverend Ernest Marshall Howse, when he denies the "physical" resurrection of Christ, according to Rev. Kingsley Joblin. Dr. Joblin, professor of religious knowledge at Victoria College, University of Toronto, added: "That doesn't put us on the spot, but it may put him on the spot." Victoria is a United Church institution. Dr. Howse made the statement "I do not believe in the physical resurrection of Jesus Christ" at a recent press conference held to launch the second-year material of the new Christian education curriculum of the United Church of Canada.