

THE ADVENT SABBATH

REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Evangelistic Victories in Australia

By R. C. Naden

THE past three years in Brisbane, Australia, have seen mighty advances in the work of God. The Holy Spirit has shown that God is still mighty to save.

Our Evangelistic Crusade was launched in the beautiful Brisbane City Hall in April, 1957, under the leadership of Evangelist A. G. Ratcliffe. On the opening day in two sessions 4,500 people came out to hear the message. As the 34 weeks of the campaign rolled by, a weekly average of 1,850—a total audience of 62,850 people—heard the message of God for this hour.

As a result of this campaign 230 precious souls were led to Christ and full membership in the remnant church. At the end of 1957 Pastor Ratcliffe was called overseas. Following a short campaign in the New Gallery Theatre, London, he returned to Brisbane at the beginning of 1959.

In the intervening months, through a smaller follow-up campaign, we were happy to see 53 additional baptisms. Every feature of our evangelistic campaign is geared toward uplifting Christ, and we attempt to present a continuous program with each feature blending naturally into the others. The regular features include a large prayer scroll, question period, and travelogues in color slides. Our 150-voice symphonic choir is used

to bind all of these items together.

Last year our program began in June, which is midwinter in the Southern Hemisphere. This was much later than we had hoped to begin, but on opening night we were greeted with another tremendous crowd of 4,800, in a city whose population is only half a million. On Sabbath afternoon, October 3, the first baptismal class

letter warning him against four religious groups, the first being SDA's. This letter was issued on a campaign letterhead that named the premier of Queensland as patron.

The premier, friendly toward Adventists, is a godly man and quite above such sectarian thrusts. On being informed of how his name was being used, he immediately directed that either this letter was to be withdrawn or his name was to be stricken from the letterhead. The letter was withdrawn! Because of the rejection of the truth by two former Adventists there has been much antagonism raised against us here, but time has shown that the Graham crusade had little if any effect on our campaign.

The gift of a spinet-model Hammond organ by an evangelistically-minded American doctor has proved to be a wonderful blessing to us, greatly enhancing our program. Hammond organs are rare in this country and it has become a real attraction.

With hundreds of people baptized and preparing for baptism many are the wonderful stories of redeeming grace. We must take space to mention a few.

An alcoholic and her drinking husband read the advertisement for the



R. C. Naden (left) with Pastor and Mrs. A. G. Ratcliffe. The spinet-model Hammond organ was given by a doctor in America.

was formed with 138 enrolling. Surely the Spirit of God is moving mightily in this place.

Circumstances dictated that we should open our 1959 Brisbane effort just three weeks after Billy Graham closed his campaign in this city. There was much speculation as to what effect this would have on our meetings. During the first three days of Mr. Graham's campaign each person making a decision was given a duplicated

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TO OUR CONTRIBUTORS

As the chronicler of the history of the church the REVIEW is always interested in prompt reports with pictures of important happenings—church dedications, camp meetings, evangelistic meetings, and other newsworthy events. An out-of-date report is not news, and is not acceptable. Also, the REVIEW is interested in articles. Copies of manuscripts sent to other journals cannot be used. Lay members should identify themselves by giving the name of the church they attend and the name of their pastor or local elder.

All manuscripts should be typed, double spaced, and with adequate margins. Use only one side of paper. Carbon copies are never acceptable. Unsolicited manuscripts cannot be returned unless a stamped self-addressed envelope is sent with them. The REVIEW does not pay for unsolicited material.

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ON THE Religious Front

[These news items are taken from Religious News Service, Ecumenical News Service, and other sources. We do not necessarily concur in statements made in these items. We publish them simply to give our readers a picture of current religious developments.]

Details of World Council Headquarters Disclosed

✓ Plans for the new \$2 million headquarters of the World Council of Churches in Geneva call for a modern structure with 275 offices and a centrally located chapel, library, and meeting room for 200 to 400 persons. Details of the headquarters were announced at the annual meeting in New York of the Friends of the World Council of Churches, by former Presiding Bishop Henry Knox Sherrill of the Protestant Episcopal Church. He is chairman of the international committee in charge of fund-raising efforts. A proposed second wing "to be constructed if and when need should arise" would contain an additional 169 offices.

Temperance Board Broadens Field to Include Smoking

✓ The Methodist Board of Temperance announced in Washington, D.C., that it has broadened its field of concern to include smoking, in light of mounting evidence that smoking is harmful to health. The board is distributing free copies of the booklet *Should You Smoke?* issued recently by the American Cancer Society, pointing out the research findings that link cancer and heart disease to the frequency of smoking. At the same time, the Methodist agency is distributing an increasing volume of literature dealing with gambling, indecent literature, and narcotics.

WCC Official Stresses Gains in Intercreedal Understanding

✓ A World Council of Churches official stressed the "notable progress in understanding" among Protestants, Roman Catholics, and Orthodox in assessing gains toward Christian unity made during 1959. In a year-end report summarizing major WCC activities during the year, Dr. Roswell P. Barnes of New York emphasized that "understanding is to be distinguished from agreement." "Relations may improve with increased understanding, even without agreement," declared the executive secretary of the U.S. Conference for the WCC. "Public discussion of Christian unity has helped to clarify both the meaning and the importance of the ecumenical movement (worldwide church cooperation)," he said.

Plans Under Way for Vatican Merchant Fleet

✓ Plans for the creation of a small merchant fleet for the Vatican are well under way, according to reliable information in Rome. The fleet would be used chiefly for the transportation and distribution of clothing, food, and other supplies to relieve distress in stricken areas of the world. Except for location of the port everything is in readiness for the creation of a fleet, which will fly the white and yellow papal colors, according to the informants.

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• EDITORIALS •

How to Raise a Delinquent

The Bible says, "Train up a child in the way he should go" (Prov. 22:6). This text implies three things: (1) A child needs training—he needs the guidance of those older and more experienced than he; (2) parents are under obligation to acquire and possess a knowledge of the way a child should go; (3) parents should pass along to their children the knowledge, principles, and insights they have gained, in order that their children may have a frame of reference for successful living and sound character development.

The extremists of the progressive-permissive philosophy of child development would take issue with Proverbs 22:6 and what it infers. They would say No; a child merely needs freedom to develop the good that is within him; his parents should not even shape or color his religious beliefs.

This philosophy has been popular with a large number of parents for many years, long enough to produce a rich but frightening harvest of juvenile delinquency.

Some time ago a friend sent us a newspaper editorial that listed twelve rules for raising delinquents. The editorial gave credit to the Houston (Texas) police department as the source for the tongue-in-cheek suggestions. We wrote to Houston for an original copy, and received a reply from C. V. Buster Kern, sheriff of Harris County. The sheriff said he had received hundreds of requests for the twelve rules, which he had taken from Bishop Fulton J. Sheen's column in the *Houston Chronicle*. Here is the list, as distributed by Sheriff Kern:

Twelve Rules for Parents

"1. Begin with infancy to give the child everything he wants. In this way he will grow up believing the world owes him a living.

"2. When he picks up 'bad' words or 'dirty' words, laugh at him. That will make him think he is 'cute.' He will run off and pick up some other words that will blow the top off your head.

"3. Never give him any spiritual training until he is 21 and then let him decide for himself. By the same logic never teach him the English language. Maybe when he is old enough he may want to speak Bantu.

"4. Praise him in his presence to all the neighbors; show how much smarter he is than the neighbor's children.

"5. Avoid the use of the word 'wrong.' It may develop in the child a 'guilt complex.' This will prepare him to believe that when he is punished later on for stealing cars or assaulting women society is 'against him' and that he is being 'persecuted.'

"6. Pick up everything after him: his shoes, his books, his clothes. Do everything for him, so that he will be experienced in throwing burdens on others.

"7. Let him read anything he wants. Have no concern whatever for what goes into his mind. Provide him with Lily cups for his lips, but let his brain drink out of any dirty container for words and ideas.

"8. Quarrel frequently in the presence of your children. In this way they will be prepared for broken homes later on.

"9. Give him all the spending money he wants; never let him earn his own.

"10. Satisfy every craving of the child for food, drinks, and everything that has to do with the sense of taste and touch, gratifying every sensual desire.

"11. Take his part against policemen, teachers, and neighbors. They are all 'prejudiced' against your child.

"12. When he gets into real trouble, always defend yourself and say: 'I never could do anything with him.'

Parental Responsibility

These twelve rules, if followed carefully, will no doubt prove successful about 99 per cent of the time. Though they approach the delinquency problem in a grimly humorous way, there is a serious overtone in them all. They underline sharply the fact that parents have a tremendous influence in determining what their children shall become, and how they will adjust to authority.

The Spirit of Prophecy supports this view. "In His wisdom the Lord has decreed that the family shall be the *greatest* of all educational agencies. . . . Here, with his [the child's] *parents as instructors*, he is to *learn* the lessons that are to guide him *throughout life*,—lessons of respect, obedience, reverence, self-control. . . . If the child is not *instructed* aright here [in the home], Satan will educate him through agencies of his choosing. . . . Upon all parents there rests the obligation of giving *physical, mental, and spiritual* instruction. . . . Children may be *trained* for the service of sin or for the service of righteousness."—*Counsels to Parents and Teachers*, pp. 107, 108. (Italics supplied.)

Children will sometimes resent restraint, guidance, and discipline, even when parents carry out their responsibilities in the spirit of Christ. But this should not deter parents from pressing forward faithfully in their God-assigned task. In later years when the children are grown "they will bless their parents for the faithful care and strict watchfulness that guarded and guided them in their years of inexperience."—*Ibid.*, p. 161.

God was not mistaken when He commanded, "Train . . . a child"; the evolutionary permissive-progressivists were mistaken. That fact becomes more clear each passing day—and with every new release of FBI statistics.

K. H. W.

Are We Members of the National Council?

From time to time we receive letters of inquiry regarding the matter of the relationship of the Seventh-day Adventist denomination to the National Council of Churches. Some inquirers state that they have heard the charge made over the radio by some militant Fundamentalist speaker that Adventists are apostate, along with all the Modernist churches, and offer as proof the claim that we are members of the National Council of Churches. Others in their letters of inquiry indicate only that they have heard somewhere that we are mem-

bers and want the facts in the case. Here are the facts for all to read. We hope that this general answer through the REVIEW will put an end, at least for some time, to all such inquiries.

The National Council of Churches was created November 29, 1950, being constituted of 25 Protestant and four Eastern Orthodox bodies. It was really the reconstitution of the Federal Council of Churches plus eight church agencies that were merged with the National Council. One of these previously independent church agencies was the former Mission Conference of North America, in which conference most of the Protestant mission boards had membership, including Seventh-day Adventists.

When the time drew near for the creation of the National Council of Churches in 1950, it was proposed that this Foreign Missions Conference become a part of the National Council under the title "The Division of Foreign Missions of the National Council." Accordingly, all the mission boards who had held membership in the Foreign Missions Conference were notified of this proposed merger and were requested to send delegates to a meeting of the Foreign Missions Conference to vote on the question of merger. The two delegates from the General Conference of Seventh-day Adventists were instructed to vote against the proposal. That instruction was contained in an action taken by the General Conference Committee April 24, 1950.

However, the Foreign Missions Conference voted to merge with the National Council. In view of this fact we terminated the regular membership we had held with the Foreign Missions Conference and became only consultant members. On this basis our delegates to the Division of Foreign Missions of the National Council are entitled to attend the meetings of the division of Foreign Missions and have the privilege of the floor, but have no vote. Such consultant membership in the Division of Foreign Missions does *not*—repeat, does *not*—constitute us members of the National Council in even the remotest sense of the word. The General Conference Committee action relative to this matter of our relationship to the Division of Foreign Missions of the National Council was taken June 8, 1950. We quote it in full:

General Conference Actions

"WHEREAS, The Foreign Missions Conference, in which the General Conference has held membership for a number of years, has voted to become the Division of Foreign Missions of the National Council of Churches of Christ in the United States of America; and

"WHEREAS, It is advisable that we avoid any form of union which might result in restraining the full proclamation of the message we feel called upon to bear to all the world, or that would identify this denomination with any movement among the churches involving any program, or pressure on government, or any public pronouncement with which we could not be in accord; and

"WHEREAS, Full membership in the Division, while promising complete autonomy to member boards and agencies would nevertheless have the effect of linking this denomination with the National Council; and

"WHEREAS, It would be desirable to maintain some form of contact with the Division of Foreign Missions so as to keep in touch with the general missionary movement among Protestants as well as to avail ourselves of the special services supplied by that organization; and

"WHEREAS, Our denomination has always been interested in the opportunity for consultation rather than in planning for and participating in work on the field with other bodies; therefore

"We recommend, That the General Conference notify the Division of Foreign Missions that we are herewith regretfully withdrawing from membership in the Division on the present

basis, and that we request that relationship be established with the Division of Foreign Missions on the basis of a 'consultant board.'—*General Conference Committee*, June 8, 1950."

Other Relations to Council

We also have membership in three committees organized under the auspices of the National Council—the Broadcast and Films Committee, the Department of Religious Liberty, and the Department of Stewardship and Benevolence. We have found that having some relationship to certain committees could be advantageous for the work of God. Membership on these three committees is maintained on essentially the same basis as our membership in the Division of Foreign Missions of the National Council. Hence, our membership in any of these committees in no way constitutes us members of the National Council of Churches. It simply happens that the particular areas of activity covered by these committees are now all related to the National Council. But that binds us in no degree to the policies or the theological views of those who constitute the National Council of Churches.

We have no desire to sit in judgment on the National Council. We are sure that it includes many high-minded men who are proceeding, according to their best light, to do what they feel is the work of God. God did not set us in the world to judge and denounce all others in the religious world. He did set us to a specific task, which we seek to perform for Him. That task, we feel, can be done best by staying apart from the National Council of Churches and some of the other organizations in the religious world, such as the World Council of Churches.

However, let us say that we believe there is nothing wrong in drawing near to other religious peoples, provided we can do so without in any way hampering, hindering, or muffling the witness that we should bear to the world.

A Personal Recollection

Speaking personally on this matter of the National Council of Churches, we were present, along with others of the press, at the time it was created in the city of Cleveland, Ohio. We vividly recall the question asked us by the general secretary of the Council, a quiet Christian gentleman, Samuel McCrea Cavert, long a leader in interchurch activities. He met us near the platform one day and inquired kindly: "Brother Nichol, why don't you folks join us?" We told him briefly why we did not feel that we could and the matter was left at that. Now if we were taking any steps to join the National Council, it is a little strange that Dr. Cavert, the man best informed on the subject of membership, knew nothing about it. Strange, indeed, are the stories that get about, and how easily they pass from person to person, growing fearfully in dimensions and ominousness as they pass along.

We might further add that those who have read our various reports in the REVIEW concerning interchurch gatherings should recall that we gave reasons, each time, why Adventists do not feel that they can belong. There has been no change in that conviction or attitude. There is really nothing new to write on the matter. But seeing that the stories continue to come in to us, with sometimes most troubled comments by readers, we felt that we should document the matter a little more fully and give the exact text of actions taken by the General Conference Committee concerning the subject. The conclusion is evident: The Advent Movement is not wandering afield, is not taking some new course in relation to other religious organizations, our critics to the contrary notwithstanding.

F. D. N.

More Brave Parents

In an editorial entitled "Bravest Parents in the U.S.A.!" in the REVIEW for November 26, 1959, we commented on the drastic step taken by two parents to recover control of their home from the television set. They simply turned its face to the wall and left it there for a year. We remember vividly as a small child the effectiveness of this form of discipline, which seems more recently to have proved equally effective with TV sets.

A few days after this editorial appeared in print an appreciative letter came from a pastor in Massachusetts in which he recounted his experience with "the fantastic instrument known as TV," one he thought others might find helpful. We agree, and with this in mind would like to share it with other REVIEW readers who may be confronted by the TV dilemma.

"We were more fortunate than most families in that our experiment with this intrusion did not cost us any more than the electric current to operate it. One of the members of our church who sells them gave us a used set. The house we had purchased came equipped with two antennas, and we were all set to go. All I can say is, 'What a nightmare!' We put up with it as an intrusion for about six months. We found we were having more family fusses over what to look at and what not to look at than could fill a book. A person would be lying if he said that he didn't enjoy this time consumer, but I came to the realization one day that something had to be done. One of our children was developing into a fiend, and we were all guilty of looking at the thing more than we should.

"One night with the help of my wife, after the children had gone to bed, we dragged the plague out of the living room, through the dining room, through the kitchen, and out into the back shed. May its unguiding light be forever out.

"That night I lay awake half the night trying to figure out the answers to the storm that would break forth from the mouths of our children the next morning. My lack of sleep was useless, however, because no arguments were given and not much of anything was said. The instrument of devastated family life still rests in the shed. Never more will it shadow our household with its unholy darkness. This nuisance is gone, not for one year but forever.

"Now dad and the youngsters are playing ball and other games together again. I am convinced that our children as well as ourselves realized that TV was leading us away not only from a better family life but from living the kind of Christian life we should live. We experimented with this marvel of science and we are certain that it is not for us. Give us more books to read and we will be happy. Our children do not seem to feel that they are being deprived of anything worth while. I feel that deep down in their little hearts they are thankful to be rid of this monster.

"I surely do not want to appear to be a fanatic on this subject. I never preach to our people to get rid of their sets because their pastor has pulled the plug on his. But if I am asked privately I can now tell from experience that families must be extremely careful with this pest. I am convinced that most Adventists are not at all careful of what they look at and what they let their little ones see.

"Let me say in all honesty that it was not easy to drag that instrument from the living room to the shed. No, it wasn't the weight of the set, although it could have been lighter, but it was the unholy hold it had taken on every member of the family. Surely, we missed our favorite programs for a while. We missed the news. But

I am certain that we would have missed one another in the kingdom if we had continued to let this instrument of death rule our lives."

We commend these parents for a higher measure of bravery than the ones who turned the face of their family television set to the wall for a year. Doubtless there are various acceptable and effective solutions to this problem, and one may work better in some homes than it does in others.

Our own experimental solution differs from both of those mentioned. After much meditation and prayer on the problem about a year ago, we purchased a TV set. Two considerations led to this decision: (1) TV's ubiquitous presence and increasing influence; (2) the fact that our children—aged 12 and 13—were often watching TV in the homes of their friends, where we had no effective control over the selection of programs and could not teach them to evaluate what they saw.

It did not seem practical to deny our children the privilege of visiting in the homes of their friends, nor could we reasonably tell them not to watch the programs their friends wanted to see. Furthermore, our children had no experience or training in the selection of programs and could not be expected to judge the merits of everything that appeared on the TV screen. We found, also, that they were developing a taste for certain types of programs that in our opinion sounded questionable. Knowing nothing of the programs ourselves, and realizing that it is often difficult to evaluate a program simply by its title or on the basis of a child's description of it, we were more or less helpless when it came to guiding them in weighing the merits or demerits of a program. Furthermore, there are some distinctly worth-while television programs, and a blanket condemnation of, or ban on, all programs hardly seemed reasonable either.

Regulating the TV Appetite and Diet

Accordingly, we purchased a set—in order to regulate our children's TV diet and to train their TV appetites by concrete instruction in the fundamental selective criteria for evaluating programs. We hope they will learn voluntarily to shun the evil and choose the good, and that this skill will carry over to other forms of entertainment. Some may say that we are the victims of wishful thinking. Only time can provide the answer to that.

A further consideration that led to our decision was the fact that children often generate an overpowering desire for that which is indiscriminately denied. Outwardly they may comply with the regulations, but sooner or later there is sure to come an opportunity to indulge in what has been denied, and then, in the absence of an intelligent, practical understanding of the principles involved and experience in making their own choice on the basis of these principles, they find it easy to yield to inclination. We feel that our children should have the training we can give them today in order that when, a few short years from now, they pass beyond our immediate influence they will have a background of experience in choosing for themselves what is good. We sincerely hope that the basic principles involved will have become firmly established in their minds and hearts when that time comes.

At some opportune time in the future, when our experiment has progressed further, it may be appropriate to mention it again in these columns. In the meantime we commend the brave parents in Massachusetts—and elsewhere—who determine by the grace of God to prevent the television monster or any related species from gaining control of their home. Here is a battle that calls for, and deserves, all the ingenuity of which Christian parents are capable.

R. F. C.

"I Am the Way, the Truth, and the Life"

By Sakae Kubo

A MISSIONARY was lost in the jungles of Africa. He had somehow lost his way while going to a mission station. In desperation he began to cry for help.

Suddenly, it seemed as if from nowhere, an African native stood by him and beckoned, "Follow me." The missionary, overwhelmed with surprise, followed silently. After a while, not having seen any trails or paths, he stopped the native and asked, "How is it that you know the way? Where is the trail? Where is the path?"

"There is no trail. There is no path," the native answered. "I am the trail, I am the way. Just follow me." The native had been by that way so frequently that he did not need any trails or paths. He made his own paths. He was the way.

So it is with Christianity. It is not merely a system of doctrines, of morals, of ethics, but a religion centered in a Person—Jesus Christ. The Saviour made this clear in John 14:5, 6: "Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."

Thomas was somewhat slow to understand what Jesus meant when He said, "Whither I go ye know, and the way ye know." Perhaps he thought that Christ would point out to him a series of doctrines to understand or a set of rules and regulations for him to keep. But Jesus said, "I [in the Greek it is very emphatic] *I myself*, Jesus Christ, am *the way, the truth, and the life*. There is no other way. *No man* cometh unto the Father, but *by me*."

In saying this, Jesus declared unmistakably that Christianity, the reli-

gion of Jesus Christ, centers in a person. It is not primarily a doctrinal system or a moral and ethical system. It is primarily a person-to-person affair. Thus we have to do, *primarily*, not with knowing a set of doctrines we call the truth, nor with the keeping of a set of rules called the law, nor with maintaining a set of principles called the standards of the church, but we have to do *primarily* with a relationship to a person, the Lord Jesus Christ.

That Christianity is primarily a person-to-person affair is brought out clearly in the experience of the rich young ruler in Luke 18:18-22. You remember how the young man came to the Master, seeking eternal life. Jesus



told him to keep the commandments, and he replied that he had kept them from his youth up. Jesus then told him, "Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me."

Here was a good moral man—a church member if you please, one who had gone through church school, academy, and college, attended Sabbath school from the cradle roll to the adult division—who could say when Jesus told him to keep the commandments, "All these have I kept from my

youth up." Yet he realized he had a great lack. He knew he was not saved. He came to Jesus to inquire about salvation.

Jesus answered him, "Your lack springs from the fact that your primary relationship is to law and standards. What you need is a personal fellowship. A personal fellowship that supersedes and has priority over every other relationship. Come, follow *Me*."

To this rich young ruler, religion was equated with the keeping of the law. Christ showed him clearly that religion is primarily a relationship with a Person.

There is a real danger, however, that our religion may become non-Christ centered. We emphasize so much the keeping of the law and the maintaining of our church standards that we may forget what really matters—a person-to-person relationship with the Lord Jesus Christ.

Leslie Weatherhead came to the heart of the matter when he wrote: "Religion and doing good things are so tied up together that we think of them together. And of course a religion that doesn't issue in doing good things is self-condemned. But religion begins in a relationship. It doesn't begin in doing good things. Such a doing does not create the right relationship. But the right relationship creates the doing of good things, and purifies the motives for doing them." —*In Quest of the Kingdom*, p. 76.

It is so much easier to concentrate on the externals—the keeping of the law, the carrying out of the commands, and the refraining from the prohibitions of the church—than it is to make a total response of our persons to the Person Jesus Christ. This was the problem of the rich young ruler. He was willing to keep the commandments of the Lord, but He rejected a person-to-person relationship with the Lord.

The Pharisees were always punctilious and scrupulous in their keeping of the law. They even added to the laws that God had given, and yet they were far from the kingdom of God. Men would rather do external deeds than surrender their persons to God.

The wife mentioned to her husband as he came home from work that she had had an embarrassing experience during the day. "The minister called," she said.

"Why didn't you tell him that we go to church regularly every week?" her husband inquired.

"He didn't ask me that," she said.

"Then why didn't you tell him we give our contributions to the church and support it financially?"

Again she said, "He didn't ask me

that question." Then she added, "He simply asked the question 'Does Jesus live here?'"

It is possible to answer positively that we are members of the church and the Sabbath school, that we give faithfully our tithes and offerings, but when such a *personal* question is asked of our personal relationship to the Lord we are a bit hesitant. You see, it is possible to do all these good things and yet not have a personal relationship with God.

Another danger of losing the personal relationship in our religion comes from the fact that many of us today are second- third- and even fourth-generation Adventists. There is a real peril that our religion may become secondhand, that it may lose its freshness—we believe but we do not know why; we keep the commandments but only in a routine way; we maintain the standards out of habit rather than from desire. Our religion may become commandment- or standards-centered because we have lost the intimate personal relation-

ship with the Lord Jesus Christ that our parents felt and knew.

The commandments of God are rooted in a personal relationship—"Thou shalt love the Lord thy God . . . and thy neighbour as thyself"—but many have lost that awareness. They have lost the personal factor but go on keeping the law as abstract rules, devoid of any personal relationship.

We need therefore to keep in our minds constantly that Christianity is centered in a Person, Jesus Christ.

This conception of religion will affect our whole religious life.

It will affect our attitude in regard to commandment keeping. The commandments will become not abstract, impersonal, detached, external rules, but a revelation of the will of One we love. The commandments are an expression of the character of God. But the law written on tables of stone was insufficient to reveal fully what God is like. So Christ came ("the Word was made flesh") and gave us a full and complete revelation of the Father. If

the law is an expression of the character of God, and Christ revealed what the Father is like, then Christ becomes to us the living law. "He that hath seen me," Christ said, "hath seen the Father" (John 14:9).

When seen in this light, commandment keeping becomes a means of becoming like Christ. Can we be charged with legalism for that? No, for we are endeavoring to live up to a character, not a code. Our relation then becomes vitally personal.

This approach will change our attitude in regard to sin. Sin will not be thought of as simply breaking abstract rules, but as breaking a Person's heart. Read the parable of the Prodigal Son and imagine yourself to be the father. Feel what it means for a rebellious son to leave your household of love. Read the story of Hosea and imagine yourself to be the prophet pursuing with undying, persistent love a thoughtless, indifferent wife running after her lovers, and you will understand a little of what it means to God when we break His law. Sin breaks His heart.

Someone has said that it is easier for parents to see their own little child die on a bed of sickness than to see that same child grow up and become indifferent and careless about his relationship to his parents, and finally reject their love and their claim upon him. Such are we when we sin against the loving heart of a Father who loves us infinitely more than can our earthly fathers.

When our religion becomes Person-centered, our attitude in regard to salvation also will change. Salvation will not be viewed merely as the holding or believing of a set of cold, dry doctrines called the truth. It will not simply be knowing the arguments for the Sabbath or making a fluent explanation of the millennium or the 2300 days, or defending the state of the dead. Instead it will be a dynamic, living connection with Him whom to know is life eternal. Jesus is life. He is salvation. It is possible to know all about the Bible, all the doctrines of the Bible, and yet not know Him who said, "I am the life."

The following story may be apocryphal but it illustrates the point. A literary critic was on his way to visit John Bunyan. En route he met a little girl. He asked her, "Do you know where John Bunyan lives?"

"Yes," she said, and began to lead him to his home. On the way, the critic, all wrapped up in his subject, began to speak of the style of Bunyan, of the allegory, personification, metaphors, and so forth.

Without thinking, in his enthusiasm, he turned to the little girl and said, "You know what I mean, don't

Full of Years — AND GOOD WORKS



Elder and Mrs. C. M. Sorenson

Elder and Mrs. C. M. Sorenson, now living with their daughter, Agnes Sorenson, at College Place, Washington, are both in their eighty-fifth year. When Christian Sorenson came to America from Denmark in 1892, an Adventist cousin interested him in buying and reading *Thoughts on Daniel and Revelation*, and later *The Great Controversy*. Deep conviction led to his joining our people the next year. About the same time a young

woman, Hattie White, embraced the faith in Oklahoma.

Miss White and Brother Sorenson first met on the opening day of the new academy in Keene, Texas, in 1894. She served as a student-teacher. He worked helping to clear the timber and served as a clerk in the post office. They were in the first graduating class. On July 4, 1898, they were married. Employment followed in the Texas Conference. Called later to the Oklahoma Conference, the wife served as the conference Sabbath school secretary and the husband as an evangelist.

After some university work, Elder Sorenson became Bible and history teacher and dean of boys at Keene Academy, and his wife taught in the teacher training department. In 1911 they were called to Takoma Park, Maryland, to connect with Washington Missionary College. Advanced work was taken at Columbia and George Washington universities. Sister Sorenson was principal of the church school in Takoma Park for six years. Then she served as dean of women and food director at the college. In 1920 Elder and Sister Sorenson were called to Emmanuel Missionary College, he to serve as history teacher and his wife as food director. In 1932 they joined the faculty at La Sierra College. Then followed ten years of pastoral work by this able couple among the churches of the Monterey Bay area in California. After 51 years of active service Elder Sorenson serves today as a church elder and helpful adviser among the members in College Place. The sunset years find Elder and Sister Sorenson ready for the realization of "the blessed hope." ERNEST LLOYD

you?" The poor girl answered, "No."

Quickly he replied, "Then you don't know John Bunyan."

Somewhat taken aback at first, she answered firmly, "But I do know him. He's my father." It is possible to know the "truth" and yet not be acquainted with Him who is Truth.

In 2 Corinthians 13:5 Paul admonishes the Corinthians, "Examine yourselves, whether ye be in the faith; prove your own selves." And then he gives this as the test whether they were in the faith, "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" The test of their faith was whether Christ

was in them, not whether they understood all the doctrines of the Bible or even whether they were keeping all the standards and regulations of the church.

We should not make the mistake of believing that commandment keeping, knowledge of the doctrines, or maintenance of church standards are not important; but all these things may be merely abstract and burdensome if we do not have a personal relationship with the Lord Jesus Christ. So let us in all of our Christian experience seek first to know Him who said, "I am the way, the truth, and the life."

The woman is mentioned nine times in this chapter. She is described as "a great wonder in heaven," because she has a heavenly origin. She is "clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." She is described as an expectant mother in the anguish of childbirth, awaiting the birth of a son.

The dragon was also waiting for that event, with the expectation of destroying the Seed of the woman as soon as He appeared in the world through the incarnation. But the Man-child escaped the devices of the dragon and was later "caught up unto God, and to his throne." At His ascension Christ was forever delivered from the personal assaults of Satan, who therefore centered his warfare against the woman.

The woman of this symbolic prophecy represents the church of Christ. In Jeremiah 6:2 we are told that the Lord "likened the daughter of Zion to a comely and delicate woman." What a beautiful symbol! The apostle Paul told the Corinthians that he had "espoused," or "betrothed," the church "to one husband," to be presented "as a chaste virgin to Christ" (2 Cor. 11:2).

Paul tells us that the church is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone" (Eph. 2:20). The foundation that upholds the church is therefore the writings of the apostles and prophets, or the New and Old Testament Scriptures. In John's vision the woman was seen standing upon the moon, which may appropriately be thought of as representing God's written Word, the Holy Scriptures. Just as the moon shines only because of borrowed and reflected light from the sun, so the Scriptures shine only because of the reflected light from Christ, of whom the Scriptures speak as the Sun of Righteousness and the Light of the world.

The crown of 12 stars fitly represents the leadership of the church in the twelve patriarchs of ancient Israel, and the 12 apostles of modern spiritual Israel. Stars have ever been used as symbols of leaders in different realms of life.

That the symbolic woman represents the church of Christ throughout all the ages is evident. In fact, Christ has had but one church, not a number of them. He has not had a plurality of wives. This is made clear in the following statements: "The church of God below is one with the church of God above. Believers on earth and the beings in heaven who have never fallen constitute one church."—*Testimonies*, vol. 6, p. 366. "All of God's

The Prophetic Gift in the Church—Part 2

Divine Guidance for the Remnant People

By Taylor G. Bunch

IN THIS article we shall briefly review the striking apocalyptic vision found in Revelation, chapter 12. We shall begin with verse 17: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

The world-embracing vision of this chapter pictures the controversy between Christ and Satan from its beginning in heaven to the close of probation. The verse just quoted mentions the dragon, the woman, and the remnant, or last of her seed, or children. We will discuss the symbols of the vision in the order named.

The dragon is mentioned in this chapter no less than ten times, and is described as having seven heads and ten horns with seven crowns upon his heads. He is responsible for the fall of one third of the stars, or angels, of heaven. The revolt of Lucifer caused a war in heaven in which "Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the

earth, and his angels were cast out with him."

Then follows a word picture of a great celebration in heaven as the result of Christ's victory, especially His triumphant death on the cross, which, according to John 12:31, 32, completed the casting out of Satan as the prince of this world, and will result in the final doom of his revolt and kingdom.

This defeat and the ascension of our Lord caused Satan to center his attacks on the church, and he therefore came down "having great wrath, because he knoweth that he hath but a short time." He then drove the woman into the wilderness for a period of 1260 years. His last attack is on the "remnant" of God's people, who are clearly identified. In a later prophecy the final and eternal destruction of the dragon in the lake of fire is described.

The dragon power embraces the whole history of the reign of sin. The dragon primarily represents Satan, the god, prince, and deceiver of the whole world. But in a secondary sense it symbolizes his earthly kingdom. As "the prince of this world," Satan has deceived and ruled and dominated most earthly governments through all human history.

people upon the earth are one body, from the beginning to the end of time. They have one Head that directs and governs the body."—*Ibid.*, vol. 1, p. 283.

Promise of Deliverance

How long did the woman, or church of Christ, wait for the birth of the promised Seed? Approximately 4,000 years, from the time of the first gospel promise recorded in Genesis 3: 15. In the hearing of Adam and Eve the Lord said to Satan: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." While the Seed of the woman would be wounded, the head of the enemy would eventually be crushed. This is sometimes called the Mother Gospel Promise. For the first time both Satan and fallen man knew that the plan of salvation involved the incarnation of the Son of God into human flesh through birth. And from that time on they began to look forward eagerly to that event, watchfully waiting until it took place.

Every godly woman hoped her son would be the promised Deliverer. When Cain, her first son, was born, Eve cried out with joy: "I have gotten a man from the Lord." She doubtless hoped he was the promised Seed.

Both the church and Satan diligently studied the writings of the prophets through the centuries for information as to the time when the Deliverer would come. The prediction of the deliverance of Israel from Egyptian bondage at the end of 400 years may have inspired hope that the one who would accomplish this feat would be the promised Seed. Hence Satan inspired the dragon power of Egypt for a time to destroy at birth every male child among the Hebrews. When Moses was born his mother "saw that he was a goodly child," and doubtless hoping he was the promised Seed, hid him in their home for three months and then in an ark of bulrushes among the flags of the Nile River. His adoption by Pharaoh's daughter together with the privilege of his own mother to train him in his childhood doubtless increased the hope that he was the Deliverer.

The first definite information concerning the time the Seed would appear came through the prophecy recorded in Daniel 9:24-27. When the time approached, many, like Simeon, were "waiting for the consolation of Israel," and all "people were in expectation" of the advent of the Messiah.

Satan also knew the time, and had definite evidence that Jesus was the one, therefore he attempted to kill

Him through the decree of Herod. His plan failed, and while he probably entertained doubts through the boyhood and youth of Jesus, he was given conclusive evidence at Christ's baptism. He finally succeeded in having Him condemned and crucified, but his apparent victory turned out to be a crushing defeat, predictive of his final doom.

Another evidence that the symbolic woman represents the one church of Christ through all history is the term "remnant of her seed." Satan makes war on the remnant people of God for two reasons: First, because he knows that he has "but a short time" left to work before his career ends forever. His is a war of desperation. The second reason is because God's remnant people, like the saints in all ages, "keep the commandments of God, and have the testimony of Jesus Christ," which is the prophetic gift (see Rev. 19:10).

But why does this make the dragon angry? Because in all ages these two characteristics have identified the true church. Only the church that has been obedient to all of God's commandments has been blessed with the prophetic gift. In fact, no person has ever been given the prophetic gift, on a permanent basis, who did not observe all the commandments, including the seventh-day Sabbath.

It is through the prophetic gift that the Lord has revealed to the church all the deceptions, stratagems, and secret devices of the enemy. Is it any wonder that this stirs up Satan's wrath?

In 2 Kings 6 there is a striking illustration. The king of Syria made war on Israel, but every secret plan

failed because the prophet Elisha revealed the king's secrets to the king of Israel, "not once nor twice." The Syrian ruler called a council of his leaders and told them that one of them was a traitor who was giving confidential information to their enemy. One of them spoke up and said that none of them were guilty of treason, but that the prophet in Israel was revealing to his king "the words that thou speakest in thy bedchamber." This is one reason Satan hates the prophetic gift and makes war on those who possess it.

Instructions Written Out

Just as Moses died on the borders of the Promised Land after writing out in detail all the instruction needed to complete the journey, so the prophet of the Advent Movement completed her work before the end of the journey by writing out in detail all the warnings and instructions needed to take God's remnant people into the heavenly Canaan.

During 70 years of service Ellen G. White received approximately 2,000 direct communications from the Lord in visions. She wrote no less than 23,900 pages of material that appeared in books, besides 4,500 articles published in various periodicals. This represents a total of no less than 25 million words. Today there are 53 books from her pen to guide and instruct the church.

A well-known writer declared that "this remarkable woman, though almost entirely self-educated, has written and published more books and in more languages, which circulate to a greater extent, than the written works of any other woman in history." A

Men Can Move a Church

By Don Jacobsen

"Look, Daddy, that church is moving!"

I looked in the direction my three-year-old son was pointing, and sure enough, the church *was* moving! City growth and recent rezoning ordinances had declared the section of town in which the old landmark stood to be solely for business use now, but rather than destroy their sanctuary the church members decided to uproot it and move it to a new location.

The slow but steady progression of the church as it moved down the street before us gave some time for reflection.

Here was a truly wonderful sight: a church on the move toward a new home. "How like the church of which we are a part," I thought. If only the movement were as rapid and interest-arousing as this. If only it were so significant that all passers-by would pause to behold—and ponder—and inquire.

Is it possible that the world's hurrying traffic might be attracted, interested, compelled, if they saw in your church and mine a crew of workmen as fervently dedicated to the objective of moving a great church to a new home?

similar statement was made by an instructor in literature in one of our leading universities, who declared that Mrs. White's writings constitute the finest literature in simplicity and beauty of language construction of any writer in history, and that she doubtless had written more than any other woman.

Of the inspired counsel given through her, Mrs. White wrote: "Abundant light has been given to our people in these last days. Whether or not my life is spared, my writings will constantly speak, and their work will go forward as long as time shall last. . . . Whether I am permitted to labor on or am laid away to rest until Jesus comes, these messages are immortalized."—*Selected Messages*, vol. 1, pp. 55-57.

These writings do not constitute an addition to the Bible; rather they are a commentary, written not by theologians, but under inspiration. During the last half century the reading of these writings as helps to Bible study has given me personally an ever-increasing confidence in their divine origin and truthfulness. Through the study of these writings, even as in Bi-

ble study, hundreds of puzzling questions have been solved and the meaning of many apparent contradictions has been made clear. Now if I do not understand any particular statement, my confidence does not waver, for I feel sure that through further study and the passing of time all difficulties will be made plain.

The chief proof of the value of any writings is to be found in their spirit and contents. It was largely on this basis that the controversy over which books were to compose the Biblical Canon was settled. With no knowledge of her endowment of the prophetic gift, countless readers have concluded, simply on the basis of content and spirit, that the writings of Ellen G. White seem inspired. Those with spiritual discernment are able to recognize the voice of God. Jesus said that His own sheep know His voice. So if any are in doubt, they are counseled to read, and their doubts will be dissolved. They will be convinced that the prophetic gift operates in the church of these last days as in former times, and that the Lord is fulfilling His promise to be with His people "even unto the end."

hibits the teaching of religion in public schools.

We cannot solve this problem for the public schools, but as members of the Seventh-day Adventist Church we can solve the problem for ourselves. God has instructed us that we are to educate our children in our own schools, where the knowledge of God and the worship of Him can be the central theme of the whole curriculum or course of study. We have been instructed that we are to operate our schools to build citizens for the kingdom of God.

Bible to Hold Central Place

The kind of curriculum we are to maintain in Adventist schools is one that will build in the minds of students a solid, satisfying philosophy of life, and will help the students learn the skills necessary to carry out this philosophy. The first objective is to help our students learn to know Christ as a personal Saviour—that Christ "in whom are hid all the treasures of wisdom and knowledge" (Col. 2:3). Inasmuch as Christ is revealed most clearly in the written Word of God, the study of the Bible holds the central place in the Adventist school curriculum.

It is the business of those of us who are teachers and educational leaders to see to it that in our Adventist schools the teachings of the Word of God permeate all phases of instruction, for the servant of God has told us:

"We shall make grave mistakes unless we give special attention to the searching of the word. The Bible should not be brought into our schools to be sandwiched between infidelity. God's word must be made the groundwork and subject matter of education."—*Counsels to Parents and Teachers*, p. 16.

We do not want an educational system in which the Bible holds a minor role. It is our aim and intention that God's Holy Word be the main entree of the menu in the Adventist curriculum.

We confess our inability, of ourselves, to find our way through the multitudinous educational ideologies of these last days. When darkness covers the earth and thick darkness the people, our only hope is to look to God for light. We trust in the promise of the ancient prophet that God "will destroy on this mountain the covering that is cast over all peoples, the veil that is spread over all nations" (Isa. 25:7, R.S.V.).

For thousands of years the devil has been weaving over the minds of the people of the earth a veil of misunderstanding of God, of His nature, and of His plans for men. In this

Contemporary Problems in Christian Education—4

A Character-building Curriculum

By Richard Hammill

THE present lamentable state of educational theory clearly indicates that there is need of a central unifying, synthesizing force in the curriculum of schools. This force is belief in God and the study of His Word. The worship of God and man's relationship to Him should be the dominant theme in all education. Other philosophies fail and come short without this central all-embracing fact that lies at the center of all instruction that truly equips man for life. Thus the education we seek for Adventist youth is neither predominantly subject-centered nor pupil-centered, but God-centered.

Educators profess to search for truth, or to teach truth, but by omitting religious instruction they are

leaving out the major link in the chain of truth. They thus overlook both the unity of truth and the necessity of educating the whole man. It is impossible to remove God and man's duty to serve Him from an educational program and still have it cohere.

This problem, however, is not as simple as it seems, for the public school system is tremendously handicapped in the matter of making religion a part of the curriculum. In every public school system there are children whose parents are Roman Catholics, Jews, Protestants, or atheists. Therefore it has seemed impossible to make religion a part of the curriculum. Moreover, the principle of separation of church and state pro-

weltering darkness we cannot chart our course without finding directions from the Word of God. The Lord has given us the Bible as a means of having light in a dark place. Its study multiplies and enlarges the human faculties.

We have been told: "There is nothing more calculated to energize the mind and strengthen the intellect than the study of the word of God. No other book is so potent to elevate the thoughts, to give vigor to the faculties, as the broad, ennobling truths of the Bible. If God's word were studied as it should be, men would have a breadth of mind, a nobility of character, and a stability of purpose that are rarely seen in these times."—*Ibid.*, p. 460.

Benefits of Bible Study

One of the most encouraging counsels for educators is the following comment by one whose writings state the guiding principles of the Adventist school curriculum:

"The truths of God's word are not mere sentiments, but the utterances of the Most High. He who makes these truths a part of his life becomes in every sense a new creature. *He is not given new mental powers, but the darkness that through ignorance and sin has clouded the understanding, is removed.* . . . The clearness of our view of truth will be proportionate to our understanding of the word of God. He who gives the Scriptures close, prayerful attention will gain clear comprehension and sound judgment, as if *in turning to God he had reached a higher plain of intelligence.*"—*Ibid.*, p. 452. (Italics supplied.)

How grateful parents and teachers should be for the Word of God, which not only reveals the promises of God to us and the way we should live but by the very study of which the faculties of the mind are enlarged and quickened. From the study of this wonderful Book our youth will not only obtain a solid, satisfying philosophy of life, they will also receive divine power to help them learn the skills from the courses they study in school so that they can carry out this philosophy in loving service for God and their fellow men.

For these reasons we earnestly urge all Adventist parents to make sure that their children are enrolled in the schools that have been established in harmony with counsel from God. Whether the children are sent to secular schools or to the schools of God's establishing is not a light matter, but one of parental responsibility before God.

Parents have this promise: "In whatever else we may fail, let us be

thorough in the work for our children. If they go forth from the home training, pure and virtuous, if they fill the least and lowest place in God's great plan of good for the world, our life work can never be called a failure."—*Fundamentals of Christian Education*, p. 161.

Many times as we grow older in life and examine our meager accomplishments we may be tempted to feel that we have made a failure of our life-work. How cheering it is to know that if we educate our youth so that they will honor God and serve Him, our lifework will, by virtue of this single accomplishment, be counted a wonderful success. Therefore, let us not allow the extra expense or the inconvenience of sending our children away from home keep us from placing them in Christian schools.

A few years ago a mother and father brought their only son to be educated in a school in which I was an administrator. He was a tall, well-built, nice appearing lad of 18. I looked at his transcript of credits and

observed that he was a brilliant student.

As the months went by it became apparent that this youth was an outstanding lad. He fitted well into the school program and was happy and content. He not only made excellent marks in his classes but he was rapidly becoming a leader among the students. His influence was for the best.

As the first semester of school was drawing to a close I was quite surprised when this boy came into my office with a drop voucher, stating that it was his plan to withdraw from school at the end of the semester.

"Why, what's the matter, George?" I asked. "Haven't you enjoyed yourself in school here?"

"Yes, indeed, I have. I have liked it very much."

"Well, then, haven't you been satisfied with your classwork?"

"Yes, I have been satisfied. I have received here as good or better instruction than I received in the public schools."

"Well, then, why are you quitting?"

George hung his head. "My parents have written me to come home."

"Why do they want you to come home?"

Slowly George answered, "They say I can attend the university in our own city and that they will save about \$300 a year if I attend school there." It was apparent that George did not want to leave school, but because his parents insisted, he did so. He was leaving to enroll in a public university so that they could save \$300 a year.

A little more than a year ago I happened to meet the elder of the church in the city from which George had come. "How is George getting along?" I eagerly asked.

Sorrowfully the elder replied, "George hasn't been to church for several years. He is no longer living up to the standards of our church. Since he finished the university he has rapidly gone further and further from God, and a few months ago I received a letter from him asking that his name be removed from our membership rolls."

All this to save \$300 a year! In the day of judgment George's parents, whose lifework might have been deemed a glorious success for having reared their son to use his brilliant talents and capacities in the service of God, will be held accountable.

Today more than 40 per cent of the children in Adventist homes are attending public or secular schools. We urge the parents of these youth, and the leaders of their churches, to think seriously of their responsibilities before God in this matter.

(To be continued)

A Prayer for Beauty

By Ethel Earwood

[The author of this poem went down with the ill-fated plane that plunged into the Gulf of Mexico, November 16, 1959, on her way back from a year of volunteer missionary service in Quito, Ecuador.—EDITORS.]

O God, though multitudes that here de-
vise

Ways of self-interest never lift their
eyes,

Oh, fling Thy banners still in sunset
glow;

A few there be that see, and seeing
know

The fringes of Thy mantle sweeping by
Thy lowly footstool 'neath the evening
sky.

O God, if few there be that hear the lark
Singing Thy praise from sunrise till
the dark

Brings forth the mockingbird with soaring
tide

Of melody to thank Thee for his bride;
Oh, grant this rapture never cease to
flow—

A few there be that hear, and hearing,
know.

Thy leafy bowers, and creatures mani-
fold,

Thy gleaming waterfalls that ne'er
grow old,

Thy radiant palaces of winter snow,
And earth's rebirth each greening
spring, all show

To those who lift their eyes—who see and
hear

That angel wing and voice of God
are here.



OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE JOY SHERMAN

He Knew What He Wanted

By Iris Dahlberg

IT MAY sound paradoxical to say this, but children want to be properly disciplined, and they long to be taught. Any observing parent or teacher can tell you that this is true. Not that children like to be bored, to be forced to sit still for long periods of time, to be nagged at, or to be scolded in a peevish manner—but they do long for guidance. It makes them feel secure.

Three doors from our house lives a most interesting family. The father is the editor of a local newspaper. They have four children, and the mother's motto is, "I couldn't lick them, so I joined them!"

She has indeed. Many a night I have been there and stepped over little forms sound asleep and fully attired, lying on the floor. It was easier to allow the children to sleep there than to face the issue of sending them to bed. The father is a very kindly man and goes to great pains to plan regular family outings; in many ways he is a model father. But never do the parents discipline the children, unless they are actually endangering one another in some violent, physical way.

Of course, everything is bedlam. The children have damaged or destroyed most of the furnishings, and they exist in the midst of constant chaos.

Though it may seem strange, the children are attracted to our household. They stay about our house so much that they are treated like our own children, even encountering the household taboos such as: "Please don't swing on the cupboard doors"; "Don't push the screen—use the doorknob"; "Turn off the television now," et cetera. It would seem that this would discourage their frequent and prolonged visits, but it actually has the opposite effect.

The thing they like most is our religion. They go around the neighborhood

singing "Sabbath Is a Happy Day," and show up regularly for family worship. Many a morning I have risen bleary-eyed and tiptoed out to the kitchen, still attired in my robe and thinking that I would have a quiet and early start, only to jump as a sharp little voice yelled, "Hey, Mrs. Dahlberg, is it time for worship yet?"

There would be Linda or David, pug nose pressed against the back door, waiting.

Sometimes when I am sleepy I am cross, but they do not seem to notice, and they eagerly come back and join us for worship, kneeling with us and offering solemn little prayers, thanking God for all manner of things, and joining lustily in the hymns.

Nearly every Sabbath morning one or both of the two older children will be dressed and waiting to go to Sabbath school with us. They get up before anyone else and dress themselves. Some of the outfits they contrive are not exactly what an adult would choose, and we may blink once or twice; but they have obviously made an effort to "dress up."



A. DEVANEY

The neighborhood children are attracted to a household where there is order and discipline. They stop in for frequent and prolonged visits.

The parents take all this with considerable humor. They don't object; they are simply puzzled.

"They keep asking me, 'Why can't we have worship?'" their mother told me.

Their not being religious folks, they think we live a narrow life with many restrictions. "Nothing is evil," the father said to me one day; "everything is relative as you compare it with something else. We are only creatures of our environment and believe as we have been taught to believe."

"And yet I wish I could believe something," interrupted his wife, suddenly serious for a moment. "So often I wonder: Who am I? How can I know what I *really* like and do not like? It is such a terrible, uncomfortable feeling—such an *insecure* feeling." She has recently been released from a mental institution and still suffers from mild schizophrenia. "Perhaps," I thought, as I looked at her, "adults crave restriction too. Perhaps this is a secondary purpose of God's law—to make us feel secure, happy, and free." "Ye shall know the truth, and the truth shall make you free."

Yesterday we left home in a hurry and forgot to lock the front door. Several hours later when we returned I noticed a stack of our books on the table in front of the couch. They hadn't been there before. The telephone rang—it was our editor neighbor.

"I hope you will please forgive my son," he said with considerable embarrassment, "but while you were gone he went into your house and gathered up quite a few books and brought them home. I just returned them." My husband assured him that we understood.

We went to the table and looked again. Four-year-old David had used good judgment! There were six Bibles and one *Great Controversy*. Nothing else had been touched; all toys and trinkets were in their places. Evidently he felt his family needed spiritual help, so he had gone from room to room, gathering up all the Bibles that he could find. I believe I'll give him one for his very own!

THE Children's Story

Mrs. Zebedee's Mistake

By Arthur S. Maxwell

The Bible tells a good deal about the twelve disciples who followed Jesus, but it doesn't say much about their homes and families.

We know that Peter was married, for his "wife's mother" once had a fever and Jesus healed her.

And we know that Mrs. Zebedee was the mother of James and John. She at least got her name in print, if none of the others did.

Like all mothers she was eager to see her children succeed. She wanted the best for her two precious boys, and there was nothing wrong about that.

When she heard that James and John were going about with the great Teacher of Galilee she was very glad, for she was sure He was a good Man and would be a help to them.

As thousands flocked to Him, and it seemed certain that He would become King of Israel someday, a bright idea came to her. Next time she found Jesus alone she would whisper a word in His ear about her sons. Perhaps He hadn't noticed how very suitable they were to hold high positions in His coming kingdom. They were really outstanding, much better qualified than the others, and He should know about it in good time.

Her chance came at last. Finding Jesus alone, she went up to Him, with James and John not far behind, looking a bit sheepish no doubt.

Kneeling, she told Jesus how much she thought of Him and His noble work, and how glad she was that He had chosen her two dear boys to be among His closest followers. She hoped they were giving Him all the help they should and, well, there was just one thing she would like to mention.

"What do you want?" asked Jesus kindly.

Looking around to make sure no one was listening, she whispered eagerly, "Grant that these my two sons may sit, the one on the right hand, and the other on the left, in Thy kingdom."

So much like a mother!

Jesus did not scold her. Perhaps He smiled at her; but there was sadness in His smile. He could see she did not in the least understand His kingdom or what it was going to cost those who believed in it.

Turning to James and John, He asked them if they thought they could share His future, whatever it might be.

"Oh, yes," they said eagerly. "We are able."

"You shall," said Jesus, "but to sit on my right hand and on my left is not mine to give, but it shall be given to them for whom it is prepared of my Father."

A little later the whole story reached the ears of the other disciples. How, we don't know, but the best-kept secrets have a way of getting out.

The ten were angry. "To think that Mrs. Zebedee would do a thing like this!" they muttered to one another. Pushing her own children, that's what it was! Trying to cut the rest out! And they had worked just as hard, or harder, to set up the Master's kingdom.

Jesus knew what was going on. They couldn't have hidden their ugly thoughts from Him if they had tried. So He called them to Him and told them that it was about time they all understood what kind of kingdom they were working for, and he proposed to set up.

In worldly kingdoms, He reminded them, rulers lord it over people, with big men bossing little men and demanding obedience; but this was not His way. In His kingdom love and love alone was to rule. Love was the key to promotion, and the chief offices were for those who served most humbly and unselfishly.

"Whosoever will be great among you, let him be your minister," He said; "and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many."

Though many have forgotten what He said that day, this is still the way God's kingdom is run—and will be, through all eternity.

Parents' Fellowship of Prayer

"I will save thy children."—Isaiah 49:25.

[Address prayer requests to Parents' Fellowship of Prayer, Review and Herald, Washington 12, D.C.]

"I Am Homesick for the Church, but . . ."

Here is a letter from a Western State. It does not tell of an answer to prayer, but makes a request instead. We believe that every member of the Parents' Fellowship of Prayer will want to pray that God's power may be manifested on behalf of the sister who wrote this letter.

"Dear Members of the Parents' Fellowship of Prayer: I have been reading in *The Review and Herald* about the wonderful answers to prayer, and earnestly hope that you will find it in your hearts to pray for me and my family.

"Many years ago I was a faithful Seventh-day Adventist. I held many church offices and worked earnestly for the church, for I loved the message with all my heart. After being a member for many years, I left the church one Sabbath and have never gone back. I married a fine man, but he is an atheist. Some time ago a friend gave me some copies of *The Review and Herald* and the Sabbath School Quarterly. I read them; my heart was filled again with love for God and His church and all that the church stands for. Each day I study the Bible and the message that I once loved and used to try to explain to others.

"I am homesick for the church and I long to be a child of God, but I fear that if I go back to church it would mean the end of my marriage. In every other respect my husband is a fine gentleman, with high moral principles. He would

make a good Adventist if he could be reached.

"Will you pray for my husband, my stepson and his family, and for me? Since I cannot get my family to listen to the message, I pray that somehow God, in a wonderful manner, will show them the way. I pray that He will help me to help them, that we may all come to Him. I know that it will be a miracle if my family accepts the truth, but God has worked many miracles. Please remember us in your prayers. I know that God answers prayer."

Yes, God answers prayer. "What a wonder it is that we pray so little! God is ready and willing to hear the sincere prayer of the humblest of His children, and yet there is much manifest reluctance on our part to make known our wants to God. What can the angels of heaven think of poor helpless human beings, who are subject to temptation, when God's heart of infinite love yearns toward them, ready to give them more than they can ask or think, and yet they pray so little, and have so little faith?"—*Steps to Christ*, p. 94.

Let us prize the privilege of prayer. Let us prize the privilege of praying together. Remember, the appointed hour is at sunset Friday evening. "The Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear" (Isa. 59:1).

Chats on Successful Living—3

Love—Is It “Splendored”?

By Velva B. Holt

MANY years ago as I was walking along a sidewalk in Wenatchee, Washington, I met a blind couple slowly traversing the streets, singing to the accompaniment of accordion music. They smiled serenely as they sang together, “Count Your Blessings.” As might be expected, hearts responded.

The couple had undoubtedly never seen each other, and had they been able to there was little to attract love from a physical standpoint; but their hearts knew love. I don’t know anything about their spirituality, but they were singing praises for the many blessings that could be enumerated—blessings we all have, but, like the blind plowman in the well-known song by that title, we need to lose our eyes that our souls may see. A superb happiness was expressed in the countenances of these two people.

Here was illustrated love for God, love for each other, love for the blessings of life, and love for others. And what did these two blind people receive in return for love? An honest living, for in giving all they had to others, others *chose* to give to them.

This incident happened long before the popular song “Love Is a Many Splendored Thing” was written. This song soon died, but it set me to wondering if love actually is a splended thing. So I looked up the word in a dictionary. Here is its meaning: “A great show of richness and elegance; great brightness, brilliant luster; showiness, display, and pomp.”

The unfortunates in our story hardly bring to our minds thoughts of showiness, richness, elegance, or brilliant luster. Their dress was simple, their voices not particularly harmonious, and nothing about them hinted of display or pomp, but in their faces and voices shone the brightness of the love that was in their hearts.

Love is probably the most talked about attribute of the human race, being known as the universal language—the “language of the soul”—yet it is undoubtedly the least understood of all our capabilities. It is con-

stantly being sought after, but it cannot be bought at any price; it is easily caught, for it is highly contagious, yet it is elusive when pursued too relentlessly.

Then why is love so often misunderstood, and why is there so much unhappiness because of it? Could it be because we *think* we love when actually we don’t?

On a bus on which I happened to be a passenger a few months ago I had as a seatmate a woman in her early sixties, with whom I enjoyed conversing because of her Scotch accent. And I had the privilege of listening to it until I got off—five hours later! It seemed that her greatest problem was her 21-year-old daughter.

“She’s soon to be mar-r-ried,” she said, delightfully rolling her r’s, “but

I just can’t understand what has happened between us. I can’t get next to her no matter how hard I try. In fact, she hardly speaks to me anymore.

“I don’t like the man she’s marrying and I’ve told her he’ll never be welcome in my house for a cup of tea. You see, I’ve sacrificed everything for her—I gave her a wonderful education and now she’s marrying this man with no education and no money. *That’s* the way she appreciates it!”

“I can’t see why she doesn’t love me after all I’ve done for her,” she continued pathetically. “Why, just the other day my son gave me twenty dollars to buy myself a birthday present and I took eighteen of it to get her a beautiful sweater. I thought it might help, but it didn’t.”

Then she choked up. “I don’t know anything else to do to get her to love me, but after she’s married I don’t expect her ever to come to see me.”

This poor woman needed help and I hope she got it before it was too late. She *thought* she loved her daughter, but she didn’t understand love and was desperately unhappy as a result. Her growing estrangement from her daughter was all the girl’s fault, she felt, yet every move she made was driving the girl farther from her. She was trying to buy love. If her love had been entirely unselfish, it would have been so natural for her



True love is entirely unselfish. This kind of love has its source in God.

daughter to love her that she wouldn't have had to make it a special project to gain that love.

Giving should be an indication of our love, not a means of bargaining for someone else's love. But how often is it thus misused! I like the way Dorothy Thompson, the well-known journalist, puts it: "The aggressive invite aggression; the hateful, hate; the loving, love . . . those who love will be loved." But most of us who have unhappiness through a lack of love—unless it is caused by illness or some other unfortunate circumstance—must look to ourselves to find the trouble.

It could be that our love is selfish. Unselfish love gives unconsciously of itself, just as plant life gives off oxygen that the animal kingdom may live, and in turn animal life gives off carbon dioxide that plants may live. Love is unselfish giving. It is natural giving, as natural as breathing.

Love is broad enough to include all nature, all the universe, and God Himself, for God is love. Now, God is surely the essence of richness, elegance, brightness, and brilliant luster; His countenance shines with the glory of His love. *His* is a splended love. But how few human beings have a love such as this! God alone has love in its fullness. If we had but an infinitesimal portion of His "many splended" love, we would glow with its brilliance.

The pathway to this kind of love is only through God, for "love is of God; and every one that loveth is born of God, and knoweth God" (1 John 4:7). Do you have true love? It is available to you. Become better acquainted with God, the Author of love.

(To be continued)



Your Denominational IQ

By Idamae Melendy



Here are ten authors of books that deal with the early Advent Movement. Match the names of the books, in the second column, with the authors. Rate yourself by the answers and scale on page 26.

- | | |
|---------------------------|---|
| 1. () M. E. Olsen | a. <i>Story of the Advent Message</i> |
| 2. () J. N. Loughborough | b. <i>Captains of the Host</i> |
| 3. () W. A. Spicer | c. <i>Life Sketches</i> |
| 4. () Everett Dick | d. <i>Pioneer Days of the Advent Movement</i> |
| 5. () A. W. Spalding | e. <i>A Prophet Among You</i> |
| 6. () Matilda E. Andross | f. <i>Pioneering the Message in the Golden West</i> |
| 7. () Ellen G. White | g. <i>Rise and Progress of Seventh-day Adventists</i> |
| 8. () T. Housel Jamison | h. <i>The Midnight Cry</i> |
| 9. () Harold Oliver | i. <i>Founders of the Message</i> |
| McCumber | |
| 10. () F. D. Nichol | j. <i>Origin and Progress of Seventh-day Adventists</i> |

don't accept God's promise. They want to earn their way to heaven.

Now, it is important for us, juniors, to understand that salvation and eternal life are the gift of God through Jesus Christ our Lord. We must believe His Word. A recent event will illustrate my point.

Two sons whose father was an Italian immigrant to the United States made a generous gift to the 284 residents of San Marco d'Urri, a tiny mountain village near Genoa, Italy. In this town their father was born. He lived in this place until he was 20. Then he came to the United States, made a fortune in real estate in Nevada, and died, leaving his wealth to his two boys.

The year 1959 marked the one hundredth anniversary of their father's birth. So the boys decided to do something special for the people in their dad's home town. They conceived the plan of giving to every resident of this village 25 shares of stock in the Bank of America, the biggest bank in the world. This was equivalent to \$1,200 a person—one third of a million dollars in all!

When the day came to deliver the stock, Aurelio Gandini, the director of the Bank of America for Italy, lined up all the people in a local church to receive their gifts. Not only the parents but the children and juniors received gifts of stock. Dividends on each block of 25 shares would bring \$45 to \$50 every year, enough money to support each person for several months.

There were only three people in the village who were not present to receive their gifts of stock. These people would not come. When questioned they said, "We do not believe this news about a gift. We will not attend the ceremony. Someone is trying to make fools out of us." So they would not attend and they did not receive the valuable gift. But Mr. Gandini was patient. He said that he would keep the stock until these three people changed their minds. Then they could claim it when they asked for it.

Some of the humble villagers who claimed the treasure could not even write their own names. They simply signed the receipt with an "x," but they are now stockholders in the world's largest bank. The simple-hearted ones who believed got the gift. The skeptical and the cynical were left empty-handed. They were deprived of a great blessing.

Jesus offers to you, juniors, a gift of stock in the Bank of Heaven. He has paid for these shares with His own blood. Have you claimed your share? Believe in Jesus as your personal Saviour, give Him your heart, and strive with all your heart and soul to follow Him. Claim your stock now. You need not wait. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life" (John 3:36). If you would really live, you must believe in Christ as your personal Saviour and Lord. Believe. Believe. Then follow on to know and obey Him.

Junior Talks

Shares in the Bank of Heaven

By D. A. Delafield

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price" (Isa. 55:1).

What would you think of a man who would try to get to heaven on his own good behavior when God offers the heavenly treasure to him as a free gift? "Foolish man," you say. Yet, millions of people are trying it. John 3:16 sounds too good to be true. They

"My Bible Isn't New Any More"



Mr. and Mrs. John Hodges, with the five children. From left to right: Gerald, aged 17; Sharon, 13; Ronald, 11; Sharon, 9; and Sharon, 7. All except the three younger children are members of the church.

IN THE quiet little city of Hope, Michigan, Mrs. Ruth Hodges had a brand new Bible of which she was very proud. But recently she wrote us that the new and lovely appearance of her Bible is gone. "My Bible isn't new any more." Here is the story in Mrs. Hodges' own words:

"My husband and I have been married nine wonderful years. He was raised a Baptist and I a Methodist, but neither of us was going to church. We both smoked and would take a glass of beer now and then. We both believed in God, but did nothing about it. I had studied several religions but couldn't find what I wanted, so just gave up.

"Then six years ago my sister had a nervous breakdown, necessitating what appears to be rather permanent hospitalization. This left us her two-months-old premature baby to care for. Her husband was an alcoholic, and her other children had been placed in homes.

"We began to realize we had a job to do. My husband, John, was temporarily employed at Flint, Michigan, and we lived in a little three-room house. In the spring of 1954 we moved, to begin a new life for us and my sister's five small children.

"We sent the children each Sunday to church, but we stayed home with the baby. When he was older he would not go with the others because 'Daddy doesn't go to church!' John just didn't want to go to church.

"One Sunday I saw Faith for Today on television and liked it so well I tried never to miss it. I had a beautiful new Bible of which I was proud, but it had never been read. When I saw I could get free Bible lessons I thought they might help me read my Bible and understand it. I wrote to you for your Bible course, and was so happy with the lessons that I finished each one quickly and sent it back. As truth began to unfold to me I talked so much about it that I'm afraid I drove some of our friends and relatives away, but I was so thrilled about the message that I just couldn't keep still."

Satan never lets a soul slip away from him easily, and Mrs. Hodges' case was no exception. She continues:

"I will never forget the day the lesson came that told about the Sabbath. To say I was unhappy would put it mildly. I told the family that evening that I had discovered it was the Adventists who were sending the Faith for Today lessons to me. I added that

By W. A. Fagal

I didn't want a new religion, but just desired to know what was in the Bible. As the result of my discovery and disappointment I decided to drop the lessons. But John thought I should finish them since I had gone this far.

"You must be wondering why I didn't know after watching Faith for Today for so long that it was an Adventist program. Our pastor believes that the Lord must have closed my eyes to that fact, since I was so prejudiced. The very next time I saw the program there it was on the screen—'Faith for Today is a presentation of the Seventh-day Adventist Church.'"

"There were many things that made me realize as time went on that Saturday was the true Sabbath and that what I was learning from the lessons was right. My problem now was this: Did I have the right to change the children's faith? I prayed about it often. Patsy asked me one night if Sunday is the Lord's day. I knew then I must do something about our way of life. I asked God to lead me on the

right path. Next morning the girls asked me if we could go to the Adventist church. How I hated to ask John, for I feared he would refuse. The very next Sabbath we all went.

"We had gone to church only a few weeks when they had communion. I didn't know if John would stay. He had never said what he thought of the church. We stayed, and the next day I saw him dispose of his pipes and tobacco. He has never smoked since. I had stopped earlier.

"It has been wonderful to me to see my husband become a Christian, and to watch the change that has come into our home. We all study the Bible. My Bible isn't new any more! We love the Sabbath, for we know what it means. When we found that the weekly cycle had never been changed, we knew that was the day the Lord meant for us to worship on. We live for the time when we will worship with Jesus in the new earth.

"My husband and I and Gerald and Sharon are now members of the church, and the other three children will join as soon as they are old enough. At first our families reacted badly when they discovered we had been baptized, but they do not object any more and seem happy that we are all going to church together. Gerald is now enrolled as a student at Emmanuel Missionary College. The Lord blesses us daily in so many ways.

"There are no words to express how we feel, but we, as a Faith for Today family, thank God for the people that helped us find the way. May you continue in this wonderful work until our Saviour comes to take us home with Him."

It is hard to express what a letter like that does for us. All of the labor, heartaches, and disappointments involved in the telecast are more than offset by just one testimony like this.



en of Mrs. Hodges' sister, Mrs. , 10; Patsy, 8; and Garry, 5. n have been baptized.

Mrs. Lenore Rose, of Utah, with her husband. She was baptized February 28, 1959.

Mrs. Jewell M. Williams, of Portland, Oregon. She interested her husband in Faith for Today.

But during a single year we receive hundreds of letters similar to this one. We thrill to each story of how someone who had prayed for light has received an answer through the weekly telecast and the Bible course. More than 600 precious souls wrote us in 1959 giving us the heartening news that they had been baptized into the remnant church as the result of the Faith for Today ministry. How many more found their way but did not think to write us about it, only heaven will reveal.

From New Jersey came this interesting letter written by one whose hunger for truth found satisfaction through the telecast:

"Faith for Today was the cause of my recent baptism. Ironically, I have lived directly across the street from the Seventh-day Adventist church for a number of years, but it took your program from many miles away to lead me to it. A number of years ago on one of your telecasts you and a guest were discussing Egypt and what the Bible had prophesied about it. I became so fascinated that I immediately began to read all I could about the Bible, and I wrote to you asking for your Bible correspondence course. I took your lessons, read the Bible through in six weeks, and decided very shortly thereafter that a church which knew so much about God's Word was the church I wanted to join. Thank God for Faith for Today."

Three years ago a woman in Ohio tuned in on Faith for Today one Sunday morning as she waited to start out for the service at her own church. When we offered the free Bible correspondence course, she took down the information and wrote for the course. During the next two years she studied six of the Bible courses offered by Faith for Today. But whenever she

was asked if she would like a representative to call, she would always make clear that she did not wish this.

However, during 1959 Pastor S. A. Yakush conducted a series of evangelistic meetings in her area, and she was invited to attend. At the end of the series, on November 7, 1959, not only was this good woman baptized but her husband, daughter, and son-in-law also received this rite. All are now rejoicing in the truth, thanking God for that Sunday when the Adventist telecast first brought God's message into their home.

"We Are So Happy"

In the State of Texas lives a woman who wrote that 12 years ago she joined the Seventh-day Adventist Church but "failed to study the Word of God." As a result she lost interest and drifted back into the world. After a time, however, she felt lost without any religious affiliation and so began to attend a church of another faith near her home. In writing to us of her experience she said:

"My mother and I were in this [other] church for some time, but there was always something missing, and I felt an emptiness each time I attended. One Sunday mother and I tuned in on Faith for Today and watched the program. I was deeply impressed by what I saw and decided to send for the Bible course. During the next few months I studied the lessons most earnestly and really found the truth for the first time. It was as a shining light to me, and as the result, in June of 1959 Mother and I were baptized into the remnant church. We are so happy and grateful."

From Portland, Oregon, came this encouraging word from Mrs. Jewell M. Williams:

"Each Sunday here in Portland my husband and I watch the Faith for

Today telecast and we enjoy the programs so much. Although I came from a Christian home, I did not accept the Saviour until I had finished the Faith for Today correspondence course and had found the answers to many questions that had bothered me. Then I took my stand for the Lord and was baptized.

"I felt a great burden for the salvation of my husband, and at every opportunity I told him about this wonderful truth. He seemed uninterested at first but finally agreed to enroll in the Faith for Today correspondence course that had done such wonderful things for me. He readily finished two courses, and on June 13, 1959, he was baptized by Elder A. Wellington Clark of the Sharon church. Both of us are now rejoicing in the Lord."

From Illinois came this testimony which cheered our hearts:

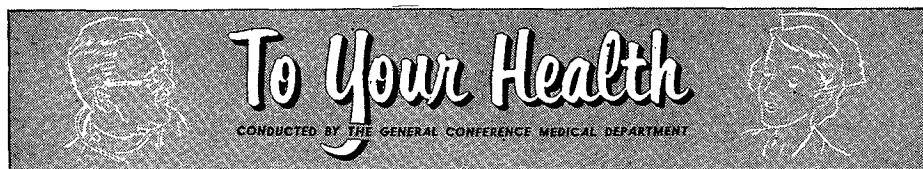
"Through Faith for Today I have found God, and now every day is a wonderful experience for me because I am alive and happy. Like some other women, I disliked my duties and responsibilities as a wife, mother, and homemaker. I was very unhappy, and as I look back I feel that I must have been a pathetic person, constantly searching for some straw to hold me together and to give purpose to my life.

"Then one Sunday morning while I was cleaning I turned on the television set and soon stopped to watch Faith for Today. I seemed drawn to the program like a magnet. I sensed that there was something being presented here that I needed, and before the program was finished I had a pad and pencil out waiting to copy down your address. I took your Bible course, and God wonderfully changed my attitudes and my entire life. June 27, 1959, was one of the happiest days of my life. I was baptized. I am now enrolling my children in your junior lessons. I am sure that Faith for Today is one of God's favorite projects on earth. It surely is mine."

The third angel's message has grown slowly in Canada's French-Catholic province of Quebec. But one of the letters for which we thank God has come from there:

"We will always be so very thankful for Faith for Today's telecast coming into our home. As the result of our study of the Bible course, our lives have been completely changed and we have been baptized. Now we have many families coming to our home each week for illustrated Bible studies, and we have a number attending the Adventist church with us. My husband hasn't joined the church as yet, but already he is very missionary-minded and upholds our faith be-

(Continued on page 23)



Breakfast Without Bustle—1

Is Breakfast Important?

By Paul S. Damazo, *Dietitian*

BEWARE tomorrow morning between ten and dinnertime if you skip breakfast. Your blood sugar may be like your bank account—dangerously low. This may cause a tired feeling, which in turn causes your reactions to become sluggish. If you are not careful, you may stub your big toe, fall over the wastebasket, or get your arm caught in the lathe.

Horrible? Not nearly as shocking as the 7,161 industrial accidents that will happen tomorrow, or the loss of 131 workers who won't return home from work tomorrow evening, or ever again, because of industrial accidents.

These shocking accidents are not as bad as what they indicate concerning so-called intelligent human beings. For the truth is, *many* of these disabling accidents could be avoided tomorrow and every day. Einstein theories or other complicated formulas are not needed to give us the answer to the problem. The answer is quite simple—an adequate breakfast will prevent *many* of these accidents.

Two writers who recently explored this topic found, after considerable research, that the majority of industrial accidents happen to workers who skip or skimp breakfast. The theory is simple. Blood sugar is needed for mental alertness. This blood sugar is supplied by the food we eat.

A good breakfast enables one to do the morning's work easier, with better-sustained mental alertness, and with less muscular fatigue. In addition, it eliminates the midmorning symptoms of headache, gastric disturbances, and nervous irritability that are caused by low blood-sugar levels. These troubles, nicknamed "10 A.M. headache" in industry, are caused by a coffee-and-doughnut breakfast or its equivalent, and occur between ten o'clock and noon. It is then that mistakes are made, frequent accidents happen, and productivity decreases.

Recently, while doing research for this article, I found some appalling information assembled by the California Division of Labor Statistics and Research. Out of 10,000 industrial accidents 14.1 per cent happened between

10:00 and 11:00 A.M., and 11.1 per cent between 11:00 A.M. and 12 noon. A total of 41.1 per cent of the accidents occurred before noon.

Hours	Per Cent of Injuries
6:00- 7:00 A.M.	.8
7:00- 8:00 "	2.3
8:00- 9:00 "	5.6
9:00-10:00 "	8.2
10:00-11:00 "	14.1
11:00-12:00 "	11.1
12:00- 1:00 P.M.	3.7
1:00- 2:00 "	6.1
2:00- 3:00 "	11.0
3:00- 4:00 "	12.1
4:00- 5:00 "	8.4
5:00- 6:00 "	3.6
6:00 P.M. to 6:00 A.M.	13.3

The insidious effect of a skipped or scant breakfast does not end at noon. The effects continue all day. Here is the reason. A person who skips or skimps on breakfast becomes weak, tired, and hungry about midmorning. Responding to this feeling, one eats a snack of some kind. This lowers the accident rate during the hour before noon (see chart). If it weren't for these snacks the accident rate for the same hour would be a great deal higher. How much better, though, to eat regular nutritious meals. The advantages of this plan are outstanding.

If the breakfast skipper avoids an accident from ten to twelve in the morning his chances of having one between 2:00 and 5:00 P.M. are still high. By snacking during midmorning his chances of having a normal appetite at noon are rather slim. As a result he wants a snack in midafternoon. Without it he faces a lowered blood sugar level with consequent greater proneness toward accidents.

Why Is Breakfast Skipped?

Four out of five men, women, and children do not eat any breakfast, or they eat an inadequate one. Why? There are many reasons for skipping breakfast—as many as little Johnny has for not going to bed. However, four are most common.

The first is lack of time. If you want breakfast without bustle, get up fif-

teen minutes earlier. Occasionally, breakfast skippers report flippantly when advised to eat a good breakfast, "I'd rather sleep a little longer than to live a little longer." This article isn't intended for this minority group. The best that can be done for this type of person is to suggest the purchase of stocks in the local undertaking enterprise. After all, the undertaker makes money on breakfast skippers.

The second reason many people skip breakfast is that they fear becoming overweight. If this is your reason, please relax. Nutrition experts tell us that breakfast is the only nonfattening meal of the day. Usually your body burns all breakfast calories before noon. So remember, science and nutrition have proved that the habit of eating a good, well-rounded breakfast every day will not increase weight. You can feel better in midmorning with no increase in your waistline. In fact, a good breakfast is the key to any successful reducing plan.

The third reason, and perhaps the most disastrous of all for skipping breakfast, is that people eat late and heavy evening meals, TV snacks, and make bedtime raids on "off limit" areas, namely, the kitchen. Needless to say, these three practices take a severe toll of would-be breakfast eaters.

The reason is as simple as signing your name to your pay check. The digestive organs have been taxed all day caring for the regular meals and between-meal snacks. After a late, heavy evening meal the digestive organs are forced to continue their work by caring for TV snacks and, again, at bedtime to take care of further snacks or hot or cold drinks. The stomach and other organs become weary from labor but are forced to continue without necessary and adequate rest.

This process continues through the sleeping hours, but not without its toll on you. Sleep is shallow, and you are generally disturbed with harassing dreams. Finally you awake, but unrefreshed, and perhaps experiencing pain or soreness in the region of the stomach. Needless to say, in this state one shuns the thought of an adequate breakfast.

"The stomach, when we lie down to rest, should have its work all done, that it may enjoy rest, as well as other portions of the body. The work of digestion should not be carried on through any period of the sleeping hours."—*Counsels on Diet and Foods*, p. 175. If we adhere to the statement "not a particle of food should be introduced into the stomach till the next meal" (page 179), then we shall be ready for our next meal and shall be able to enjoy it to the fullest. This includes breakfast.

News From Home and Abroad

The East African Union Mission

By W. E. Murray

THE East African Union Mission administers Seventh-day Adventist activities in Uganda, Kenya, and Tanganyika. This territory with a population of more than 25 million is divided into local missions with a combined membership of 47,500. In the union are three hospitals, one publishing house, and two schools for advanced training of workers. A large number of primary mission schools and a long list of medical dispensaries completes the institutional picture. E. D. Hanson, a missionary with 35 years of continuous service in Africa, is the union president. E. J. Gregg is secretary-treasurer. The year-end union committee meeting was held in the union offices in the East African metropolitan city of Nairobi, beginning on November 26, 1959. Field and institutional leaders as well as four African ministers were present. R. H. Pierson from the Southern African Division, and W. E. Murray from the General Conference also were present.

The reports presented were encouraging. The president reported 81,000 Sabbath school members and 46,000 baptized church members.

One of the very interesting activities now being carried on is a Bible correspondence school, offering five courses in three languages, with 3,000 active students and 732 graduates. More than 60 people who received their first contact with the Advent message through this school, were baptized during the first three quarters of 1959. Only one broadcast is carried on in the whole territory. There ought to be many.

One group of 20 people, who live in a town about 20 miles from Nairobi, took the Bible course very enthusiastically, enlisted 20 of their neighbors to join them in their studies, and then began to construct a church building. The group negotiated with the government for a lot on which to build, and put up a permanent building with a capacity of 150 seats. All this was done while the group was preparing for baptism. It is indeed wonderful how the Spirit of God is moving upon hearts.

The Bugema and Kamagambo training schools are making an excellent contribution preparing young people for the work of God, under the leadership of G. F. Clifford and W. W. Oakes, respectively. It was a pleasure to be able to attend the graduation exercises of Kamagambo, where 18 finished the advanced teachers' course, nine the course in carpentry, and five the tailoring course. I learned that at this school 146 have been enrolled in the girls' intermediate school. The efforts of these Christian teachers to meet the educational needs of this great field are highly appreciated.

President Clifford reports that 15 men are in ministerial training at Bugema. In June and July of 1960 J. M. Staples, head of the theological department, will conduct an evangelistic crusade in the nearby city of Kisumu, assisted by the students in his ministerial training class. They will

conduct the meetings in a portable auditorium seating 800.

There is a great need for church buildings in this field despite the strong efforts at construction in the recent past. One of the African ministers has been chosen to devote his entire time to raising funds for church buildings and to help the congregations make proper plans for these projects. Our African people are taking a renewed interest in constructing churches.

One congregation has recently undertaken to build a four-room primary school. It is a permanent building with iron roof and cement floors. This congregation is in the center of a cattle-raising district. Our brethren went out among their neighbors and friends and solicited gifts of cattle for the building project. The building will cost about \$8,500, and of this sum the mission has contributed only \$1,500.

At another place a congregation is building a permanent structure of burnt brick, with iron roof and cement floor, 90 by 30 feet, at an estimated cost of \$7,700 without any help from the mission. We are encouraged that our people in mission lands are



Polish Youth Choir

These happy-looking young people are part of our Poznan, Poland, youth choir. With their director (seated, center), they were happy to pose with R. R. Figuhr, president of the General Conference (left), and A. F. Tarr, president of the

Northern European Division (right), when these brethren were in the Polish Union last fall for the three local conference sessions of that field. This choir was one of several that furnished special music at the sessions. A. F. TARR

putting their shoulders to the wheel to help provide buildings for the growing cause.

Evangelism is receiving large attention on the part of the field leaders. M. E. Lind, president of the Uganda Mission, is to conduct a city-wide evangelistic crusade in the capital city of Uganda, Entebbe, with some 90,000 inhabitants. He will use a portable auditorium seating 800. The date is March and April, 1960.

C. T. J. Hyde, president of the Tanganyika Mission, plans to conduct a crusade in the capital city and principal port of Tanganyika, Dar es Salaam, with some 100,000 inhabitants.

R. J. Wieland and his committee, of the Central Kenya Mission, are laying plans to continue the good evangelistic work begun in Nairobi under the ministry of Evangelist A. Shyman. We have a very representative church building under construction to be finished in February.

H. W. Stevenson and Fred Thomas of the Kenya Lake Mission and the South Kenya Mission, respectively, are planning strong evangelistic projects throughout their fields.

The medical work in the hospitals—at Kendu Hospital, under the direction of Dr. S. A. Kotz, assisted by Dr. A. Raubenheimer; at Heri Hospital, under the direction of Dr. W. E. Birkenstock; and in the Ankole Hospital, under the direction of Dr. D. L. Stilson—is being carried on with good success. These institutions are full to overflowing most of the time. The spiritual influence exerted by the faithful doctors and nurses is making an impact on the people.

I visited the East African Publishing House, overlooking Lake Victoria, which is directed by D. K. Short. The brethren of the East African Union are deeply appreciative of the equipment for the publishing house made possible by the Rehabilitation Fund, created by the gifts of our publishing houses in America. One of the good projects of this house is *Sikiliza* ("Listen"), the missionary paper, with a circulation of 21,000.

One of the most significant projects voted was the plan to organize two new missions in the union territory, beginning January 1, 1961. For some time our administrators have felt that some of the local missions have too much territory that needs to be evangelized. A new mission is being formed in the southern part of South Nyanza province. This area has about 5,300 members and a population of 300,000, and includes peoples of the Luo and Wakuria tribes. This territory is being taken from the present Kenya Lake Mission. Headquarters will be at what is now known as Ranen Mission Station.



Dominican Republic officials review Medical Cadet Corps at Ciudad Trujillo. Left to right: Brigadier General Francisco Gonzalez, Suregon-General of the military forces of the Dominican Republic and for this occasion the personal representative of Generalissimo Rafael Leonidas Trujillo; Dr. Ariza, Under-Secretary of State for Religious Affairs for the Dominican Republic; Colonel Clark Smith, Medical Cadet Corps Director, General Conference of Seventh-day Adventists; Aide to General Gonzalez; Dr. Amable Lugo, President of the Dominican Red Cross.

The other new mission organization will have the territory of the Northern and Tanga provinces, and is being taken from the present Tanganyika Mission. It will include the well-known Suji Mission of the Pare and Usumbura mountain area. In this territory, more than 50 years ago, our first mission work in East Africa was begun. The approximate population is as follows:

Native African, 1,236,400; Asian, 15,000; European, 4,000.

It will be the plan to man these new missions with personnel selected from our African ministry.

Plans for 1960 were given very earnest study. Our leaders in East Africa are setting their sights on adding 15,000 members to their instructional baptismal classes, and on training 1,300 lay preachers in the coming year. They are working for a net gain in membership of 10 per cent, and will try to increase the colporteur group from 84 to 117.

We have every reason to be thankful for what has been done in East Africa by our faithful working force under the blessing of God. We hope and pray that great progress will be made in 1960.

Dominican Adventists Earn First-Aid Certificates

By Clark Smith

The first certificates issued for first-aid training by the Dominican Red Cross were presented on August 2, 1959, to those completing the work of the Seventh-day Adventist Medical Cadet Corps training at the Colegio Dominicano, near Ciudad Trujillo. The presentation was made by Dr.

Amable Lugo, president of the Dominican Red Cross. Gen. Francisco Gonzalez, Surgeon-General of the Dominican military forces, was the personal representative of Generalissimo Trujillo for the parade and demonstrations that marked the end of the two-week camp.

Seventy-two were enrolled at this camp to prepare actively for possible service in the Dominican Army. The majority were young men in their twenties, some of whom had been given special permission by the army to attend and take advantage of the training.

The decision to issue the certificates was made after Alvin Stewart, president of the Dominican Mission of Seventh-day Adventists, convinced the Dominican Red Cross that the training given at the Medical Cadet Corps camp was on a high standard in comparison with the first-aid training sponsored by the Red Cross of other countries.

Plans are being made for Pastor Stewart to give training to various groups in the Dominican Republic to prepare them as first-aid instructors. At the same time he plans to make the training available through the Adventist churches. This will mean much extra work in addition to a busy program as the administrator of a growing mission with a membership of more than 3,000 in 29 churches and 70 organized Sabbath schools.

Fall Week of Prayer at Madison College

By Arnold V. Wallenkampf

"The work of God in this earth will never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."—*Testimonies*, vol. 9, p. 117.

With this conviction in their hearts Professors Sutherland and Magan in 1904, with the encouragement of Ellen G. White, went south. There they initiated an effort to marshal the lay members of the church to an all-out consecration of their time, strength, money, and devotion to the gospel work. To give training to laymen for

such an endeavor, almost against their wishes they began a teaching program for self-supporting workers at Madison, Tennessee.

It was my privilege to spend the early part of the month of November, 1959, at Madison College in connection with their fall week of devotion. As I learned to know the students, I perceived that the school has not lost the vision of what self-supporting workers can do for the speedy dissemination of the Advent message. Many of the young men and women in attendance at the college are animated by the desire to obtain an education, that they might go out and labor for God as self-supporting workers in accordance with God's counsel.

"Missionary families are needed to settle in the waste places. Let farmers, financiers, builders, and those who are skilled in various arts and crafts, go to neglected fields, to improve the land, to establish industries, to prepare humble homes for themselves, and to help their neighbors."—*The Ministry of Healing*, p. 194.

The students who came to Madison in the early days were predominantly of the class who needed work to defray their school expenses. Even today a large number of young men and women who would find it financially difficult to obtain an education elsewhere are able to gain it at Madison.

Madison College, a member of the Association of Self-Supporting Institutions, is meeting a need alongside our denominational institutions in preparing young men and women to

finish the work that God has committed to us as a church. It was a joy to be associated at Madison with the young people and their leaders, such as Dr. William Sandborn, president of the college, and W. H. Anderson, pastor of the college church.

Chaplains' Conference Held in Washington, D.C.

By J. R. Nelson

Seven military chaplains and three civilian chaplains assembled in the General Conference chapel in Washington, D.C., September 16 to 19, 1959, for the fourth annual conference of Seventh-day Adventist chaplains. These ordained ministers of the Seventh-day Adventist faith do not have opportunities during the year to attend workers' meetings and retreats as do conference workers. The chaplains' conference affords an opportunity to study and pray with fellow Adventist workers.

One of the high lights of the Conference was a luncheon served in the Review and Herald banquet room. Featured speakers were W. E. Murray, who gave the welcome; Dr. Marion Creeger, executive director of the General Commission on Chaplains and Armed Forces Personnel; Chaplain (Lt. Col.) Roy A. Morden, of the Personnel Division, Chief of Chaplain's office, Department of the Army; and Chaplain (Maj. Gen.) Terence P. Finnegan, Chief of Air Force Chaplains.

A motion picture on our Medical Cadet Corps program shown by Clark Smith, associate director of the War Service Commission, was much appreciated by the guests from the Pentagon.

Each day the conference began in worship with the General Conference staff. This was followed by devotional presentations by Edward Heppenstall and a season of prayer and personal testimonies. The conference session was devoted to the study of better methods of meeting the needs of our youth in service.

Though the larger percentage of our youth find their way into the service through the draft, many enlist. Very few of those who wait for the draft have difficulty with respect to their religious belief. Those who enlist, however, often encounter serious difficulties that in many instances lead to separation from the service. Our chaplains are kept busy helping those in trouble and reclaiming the backslidden.

Adventist ministers who give their full time to caring for our boys in uniform fall into two categories: military and civilian chaplains. The military chaplain receives his salary from the Government, carries credentials issued by the denomination, and is under the direction of the military. The civilian chaplain receives his salary from the Church and carries credentials issued by the Church. He is under the direction of the denomination the same as any other worker, and is assigned to a post where a considerable number of our young men

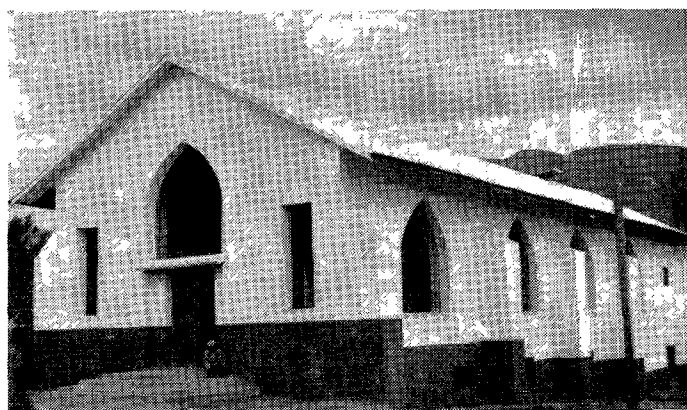


Taunton, Massachusetts, Church Opened

The Taunton, Massachusetts, Seventh-day Adventist church was officially opened on Sabbath, April 4, 1959. The entire weekend was devoted to a series of services marking this event. More than 400 visitors attended meetings from Friday evening until Sunday.

Paul Bork has been pastor during the construction of this new, modern-design Seventh-day Adventist church. The architect was John D. Latimer, a Seventh-day Adventist of Taunton and North Carolina.

CARL P. ANDERSON

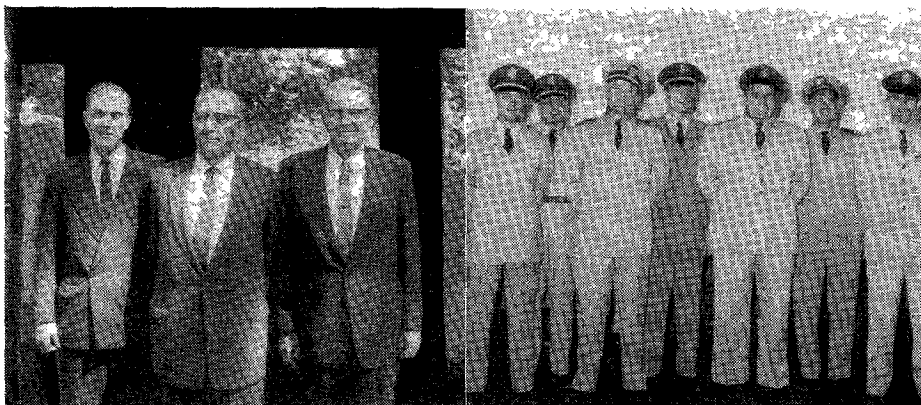


Dedication of Chachapoyas, Peru, Church

In Chachapoyas, Peru, a city situated in the high Andes, a new church building was dedicated on Sabbath, July 11, 1959. This new church is one block from the main square, and by far the best building in the city.

Dedication services were conducted by J. J. Aitken, president of the South American Division, assisted by F. C. Webster and Moises Tenorio from the Inca Union staff, and Felipe Gonzales, pastor and builder of this beautiful church. Plans were drawn by S. C. Pritchard.

F. C. WEBSTER



Chaplains who attended the chaplains' conference in Washington, D.C. The photo at left shows the civilian chaplains; the photo at right, the military. Left to right: Edwin J. Reading, Chester A. Holt, Kenneth L. Gant, Carl R. Holden, John E. Keplinger, Robert L. Mole, Glenn I. Bowen, Christy M. Taylor, Davis Thomas, Wayne C. Hill.

are in service. He is welcomed by the military, and in cooperation with the military chaplains assists in caring for the spiritual life of our young men.

At present we have ten military chaplains and five civilian chaplains in various branches of the armed forces. In places where we do not have either a civilian or military chaplain, one of our pastors living near the military establishment is designated as a service pastor and makes the contacts with our men in uniform whenever necessary.

We have a large army of more than 2,000 Adventist young people in uniform. These men and women are ambassadors of our church, and in most instances are real missionaries while serving their country. Their lot is not an easy one. They have many temptations to meet that they are unaccustomed to, and therefore need special help from those who have been trained to give them help.

As our military and civilian chaplains serve at their posts of duty let us remember them in our daily devotions. They need our prayers and well wishes.

Disasters in Uruguay

By José Riffel

During the month of April, 1959, a series of disasters in Uruguay captured the headlines in the daily newspapers for many weeks. Floods and their dreadful consequences interrupted the life of 75 per cent of the country. Three weeks of copious rains ended with the rivers and streams overflowing their banks.

The basin of the Rio de la Plata received the impact of the enormous overflow of the Parana, Uruguay, and other rivers, causing floods everywhere. When the hydroelectric plant was knocked out the entire city of Paso de los Toros had to be evacuated. More rains and strong currents re-

sulted in the destruction of highways and railroad tracks. Bridges suffered heavy damage, and a railway bridge was totally destroyed.

Communications by land between the north and the south were cut. The cities of the north were isolated from the rest of the country. The scarcity of food, clothing, and medicines for the many thousands of evacuees and others afflicted by the disaster created a serious emergency.

The national authorities rapidly organized assistance for the many victims who were without home, without food, and without clothing. The army and the air force collaborated efficiently in the humanitarian task, with the spontaneous help of the people.

Ten of the beautiful cities of Uru-

guay suffered the effects of the floods. I traveled over part of the country during the floods and verified personally the extent of the disaster. I saw large warehouses full of grain completely under water. The losses in grain, wood, and farms were enormous. I saw the anguish and heartache of families trying to save their furniture and find refuge as the waters continued to rise.

In my travels I had opportunity to exchange ideas with different people concerning the underlying causes of the disasters. Three fellow passengers considered them punishments of God.

I would like to mention here that the help that Uruguay received from all parts of the world in clothing, food, medicines, and money was much appreciated.

Evangelistic Victories in Australia

(Continued from page 1)

meetings in the newspaper. Because of their drinking they were weak, undernourished, fighting as to who would drink the last dregs of the bottles. They both came to the meetings and were greatly uplifted by the message of truth. It took time, but today they stand together in the church as witnesses of the transforming power of God.

An electrical contractor and his



Evangelism in Portland, Oregon

The Spillman-Lyman-Wyman meetings in Portland, Oregon, opened Saturday night, September 12, 1959. The 2,000-seat Oriental Theatre was filled to capacity as Don H. Spillman began his sermon entitled "Christ or Chaos." The sermon

was preceded by the showing of the Moody Institute film *Time and Eternity*, and a musical program under the direction of C. Lloyd Wyman. The meetings continued with good success into December.

L. E. LYMAN

wife spent years in social life. One evening after rather heavy social drinking they were found by their small son, who declared that they looked "awful." It was a jolt to their pride. A colporteur called, they came to the effort, and now are in office in one of our city churches.

A virtual atheist, a highly trained technical engineer in the postmaster general's department, was asked to come to the meetings to give some advice on the amplifying equipment, which was giving trouble. He continued to come week by week, not to listen to the addresses, he assured us; but at the end of the series he took his stand for the message we love.

A taxi driver by chance dropped into the City Hall one evening, heard the message, and from that night never missed a sermon. When the Sabbath was presented he took his stand and decided to keep his cab off the road on Sabbath. His fellow cab drivers thought he was deranged. To miss Saturday's race crowds appeared to be courting financial disaster. This man stood by his convictions for a whole year. He is now preparing for the ministry at Avondale College.

Another, an inveterate gambler who would never miss a horse race, city or country, was such a "thirsty man" that when in the outback [country in Australia remote from the seaboard cities] he would charter a plane to the nearest town with a "pub" just to have a quick drink. Today he is a member of one of our city churches.

The stories are endless, for the beauty of the gospel is that it so grips a person that he becomes a missionary in his own right, passing on the good news. So the results snowball on and on. It is truly wonderful.

The Lord's arm is not shortened that it cannot save, and here in Brisbane we have seen abundant manifestation of the Spirit's moving, finishing the work in this part of the great vineyard.

"My Bible Isn't New Any More"

(Continued from page 17)

fore friends and relatives. They tell me, 'We didn't know your husband is a Seventh-day Adventist now too!' All our neighbors are French-Catholic. The French boy next door hasn't missed a Sabbath at church in five months, and his family now asks us questions about our faith. We hope to win them too. Quebec, as you know, is a very difficult province in which to work for God, but we thank Faith for Today for the wonderful help it has given to all of us here."

From California comes this encouraging story:

"Four years ago I had an earnest desire to learn more about the Word of God, and I prayed earnestly for true knowledge of His Word. Soon afterward my prayer was answered as I tuned in to the Faith for Today program. I felt deeply impressed with what I saw and without delay enrolled in the Bible course. From it I received what I had been searching for—the truth of God's Word that led me to be baptized into the church. Faith for Today will always have a soft place in my heart."

And television's slim fingers reach even across the wide Pacific with our thrilling message of hope. From the land "down under," Australia, comes this cheering word from Mrs. Molly Adamson:

"How very much my husband and I enjoy your television program, Faith for Today, and the Bible correspondence course lessons. It may seem strange to you, but I had never read or even thought about reading the Bible. It was the farthest thing from my mind—Christ just did not count with me at all. After viewing your program for the first time, I be-

MIRACLE OF TELEVISION FAITH FOR TODAY BUILDS FAITH

**IN OUR GOD
IN HIS SON
IN HIS BIRTH
IN HIS LIFE
IN HIS DEATH
THE RESURRECTION
IN HIS MEDIATION
IN HIS RETURN
IN HIS GRACE
IN HIS DAY
IN HIS WORD
IN HIS CHURCH
IN HIS POWER
IN HIS CARE**

**Every Seventh-day Adventist in North America wants to
*Build Faith With Faith for Today***

**All Will Be Given That Opportunity on
*Sabbath—February 13***

BE A BUILDER OF FAITH

By Giving Liberally

gan to think, and I knew from that moment that I had to learn about the Bible. From the time I started your lessons, Pastor Fagal, my whole outlook on life has undergone a gradual change. My husband and I are now in our places each Sabbath morning in the Seventh-day Adventist church. I wanted you to know."

Wide stretches of open cattle country do not prevent honest souls' being reached by God's message on television. Pastor Lyman Shaw of Rupert, Idaho, writes of his joy concerning the baptism of Mrs. Lenore Rose:

"It must have been a couple of years ago when we first met Sister Rose. She said we were the first Adventists she had met outside of you folks on the TV screen. It is 75 miles to this place, just across the line in Utah. Since Mr. Rose is a sheep man and now has his sheep in the Salt Lake Basin, she had many hours to herself, so we have called as often as we could to give her books for further study.

"On the day of her baptism we had a better chance to get acquainted with Mr. Rose, and I am hoping he will follow her before long. They are lovely folks, and she will be a blessing to the church. As you may know, their relatives are Mormons, so please pray for them. We just love them both. This dear soul is a good representative Adventist of whom you can be proud. What a joy to work with you. Have you any more names near here?"

The answer to this question depends upon the future of Faith for Today; and the future of Faith for Today depends upon all of us in the remnant church. Precious jewels now shine in every place where the light has been permitted to penetrate. Honest, searching, praying souls are waiting, but we must find them. With time so short can we do any less than our best to expand this ministry for God? Join us in making the future growth of our denominational telecast a matter of earnest prayer and sacrifice.

• In Brief •

OVERSEAS

Australasian Division

- On a brief stopover on his way to Southern Asia last December, R. A. Anderson, ministerial association secretary for the General Conference, was warmly welcomed in Australia, his home country, and his ministry was deeply appreciated.
- In order to clear the way for an evangelistic campaign early this year, the

church in Ballarat, Victoria, enthusiastically began their 1960 Ingathering for missions on November 22, 1959. Seventeen days later they rejoiced in a total sum collected of £1,125 (about \$2,550 U.S.), which was approximately £425 above their goal.

- More than 1,100 people attended the graduation service held in December, 1959, by the Sydney Sanitarium and Hospital for a class of 28, who had passed both the institutional and State Board examinations. Occupying many of the 670 reserved seats were visiting doctors and matrons of large city hospitals. The total number of graduates from the Sydney Sanitarium and Hospital has now risen to 759.

- Erection of two new buildings on the grounds of Australasian Missionary College at Cooranbong has begun. An administration and classroom building 270

Robebe, of New Guinea

By Roy O. Yeatts, M.D.

During a Week of Prayer, Robebe was in the valley of indecision. One night he had a dream in which he saw Christ coming nearer and nearer. He felt that he wasn't ready because he hadn't given up smoking.

He awoke thoroughly frightened, got down on his knees and prayed, then went back to bed and to sleep. He dreamed the same thing again. But still he wasn't ready because he hadn't yet decided to become an Adventist. This time he lay there thinking and thinking. Then he got out and knelt beside his bed and prayed that if God would make him ready, he'd become a Seventh-day Adventist and a teacher.

When he got back into bed, something gripped him by the throat and started to choke him. He reckoned it was "devil-satan," so he called on the name of Jesus. When he spoke the name, the unseen visitor immediately left him.

He was baptized not long afterward. After his baptism he said, "Big fella sick 'e go finish long me." Up to this time he had been positive bacteriologically for leprosy. After baptism he was negative. He was discharged from the hospital and went to Kabiufa to school to prepare to be a teacher.

He was at school only a few days when his people prevailed on him to come home. This was a great disappointment to the workers at the hospital, so they made his return the subject of daily prayer.

After about a year he came back to the hospital, thinking his sickness had returned. Tests did not show that it had. He told the nurses that although he had not kept the Sabbath, he had not forgotten God and had prayed every day. He has now gone back to school to prepare for service.

feet long, part of which is two stories high, is rising opposite the chapel. A circular library is a feature of the design. It is 63 feet in diameter, will seat 150, and house 30,000 volumes. The second building, a dormitory primarily for the accommodation of high school children of mission-aries, is located adjoining the high school.

NORTH AMERICA

Atlantic Union

- Joseph S. Blahovich, pastor of the Penn Yan, New York, church, reports that this church was the first Silver Vanguard victory church in the conference.

- On Sabbath, November 21, the annual Investment offering was taken at the New York City Tabernacle. This was the most outstanding Investment day in the history of the church, for an offering of \$3,486 was given, according to F. L. Jones, secretary-treasurer of the Northeastern Conference. Mrs. Anita Irons has been the Investment secretary of the Sabbath school for many years and has done outstanding work. C. E. Moseley, Jr., a field secretary of the General Conference, brought the Sabbath message. C. E. Bradford, pastor of the church, has given strong support to the Investment program.

- An MV officers' convention for the Northeastern Conference was held January 8-10 at the City Tabernacle, Manhattan, New York. Mildred Johnson of the General Conference, Vernon W. Becker, MV secretary of the Atlantic Union Conference, and C. E. Bradford, pastor of the city tabernacle, led out in a Leadercraft Training Course.

- On Sabbath, December 4, the Ephesus mission in Brooklyn, New York, was organized into a church, with 80 charter members. Officers present at the service were: H. D. Singleton, president of the Northeastern Conference; F. L. Jones, secretary-treasurer of the conference; and R. T. Hudson, pastor of the Ephesus church as well as the mission. Plans are under way to purchase a building for this newly formed church.

- Allen T. Bidwell, former district leader in Burlington, Vermont, has accepted a call to the Niagara Falls, New York, district. Elder Bidwell and his family are already established in their new district. He serves three churches in that area.

- According to Millie Urbish, elementary supervisor of the Southern New England Conference, 19 church schools in the conference opened their doors in September to 718 pupils under the direction of 44 Christian teachers. During November special Week of Prayer meetings were conducted in most of the church schools, and as a result many children for the first time indicated their desire to join baptismal classes. A dental checkup was conducted during the week of November 16-20 with the following Seventh-day Adventist dentists giving of their time and talents: Dr. Ben Register, of Marlboro, Massachusetts; Dr. H. F. LeRoy Latimer, Dr. Ronald Hodder, and Dr. Daniel Olson, of Taunton, Massachusetts; Dr. Hilbert Lentz, of Old Lyme, Connecticut; Dr. X. P. Walton and Dr. Alan Davitt, of Amesbury, Massachusetts. Many of the

church school children are participating in the Ingathering caroling program as well as other activities of the church.

Columbia Union

● Marlin Mathiesen has been elected president of the senior class of Washington Missionary College. Other officers include Norman Sooy, vice-president; Vickie Konnerth, secretary; Richard Coffman, treasurer; David Walther, sergeant-at-arms; and Jerry Keith, pastor. Mr. Mathiesen spent three months last summer in Mexico as an apprentice missionary.

● The ladies' dormitory club of Washington Missionary College has chosen Norma Jean Ivins, of Red Bank, New Jersey, as club president. Other officers include Joyce Mull, vice-president; Susan Phelps, secretary; Gloria Cowan, treasurer; Becky Riales, pastorette; and Lorraine Wilt, social secretary.

● Dr. Frank Damazo, of Frederick, Maryland, has been accepted as a Fellow of the American College of Surgeons. Dr. and Mrs. Damazo are members of the Frederick church and are active in the interests of the congregation.

● A 16½-acre tract of land has been purchased in Cincinnati, Ohio, for a new school and church, according to William C. Loveless, pastor. The first project will be the construction of a new 5-room junior academy building.

● Major decisions were reached recently at the first full meeting of the Board of Trustees of the new Kettering Memorial Hospital, Dayton, Ohio. Chairman is L. E. Lenheim, and the secretary is George Nelson, newly appointed administrator.

● E. A. Robertson, secretary of the Department of Education of the Columbia Union Conference, reports a record-breaking enrollment in schools of the union this year. A total of 7,483 young people are attending elementary schools, secondary schools, and Washington Missionary College. This is a gain of 373 over the year 1958-59. Gains were registered in every secondary school. Four conferences showed substantial gains in elementary enrollments. In the last two years there has been a net increase in enrollment in the Columbia Union Conference of 1,058, according to Elder Robertson. The elementary schools show an increase of 621, the academies 352, and the college 85.

● In one year's time the New Jersey Conference went from 15th place to 3d place among North American conferences, as to ratio of church school enrollment to church membership. Number one this year, as last, is the Chesapeake Conference.

● Neal C. Wilson, from the Central California Conference, has accepted a call to become secretary of the religious liberty, industrial relations, and medical departments of the Columbia Union Conference. He replaces M. E. Loewen who served in these capacities since the time of the union session last March.

Lake Union

● Wayne B. Hill, who served the Illinois Conference as president for five and one-

half years, passed away December 19 at the Hinsdale Sanitarium after a brief illness. His successor is William A. Nelson, who has been on the staff of the Lake Union Conference for over 12 years as educational secretary. Elder Nelson entered upon his new duties the first of the year.

● The Adelphian Academy raised more than their Minute Man Ingathering goal in one field day. They had 100 per cent student participation, which, with the help of the faculty and several ministers, resulted in \$4,400 being brought in.

● Facilities have been increased in the Upper Peninsula of Michigan. Two large rooms have been added to the camp meeting auditorium at Escanaba, and plans are under way to establish a new school by next fall. A property has been purchased at Menominee that will serve as a church school and evangelistic center, and also provide recreational facilities. At Ironwood a Lutheran church and parsonage have been secured at a very reasonable figure.



What Can I Say?

By G. F. Williams

What can I say as I stand by the bier
Of a friend that was tried and true?
What can I say, dear sorrowing ones,
What can I say to you?
These are the thoughts that have troubled
my heart
Since I heard he had passed away.
What could I say to comfort you, friends,
What could I say today?
Death is a problem we cannot solve,
It is far beyond our scope.
So I tell you of One, the only One,
That gives to the sorrowing hope—
Jesus the Christ, the Saviour of men,
He can your hope renew;
For you He lived, for you He died;
He can carry you through.

ANDERSON.—Axel Theodore Anderson, born March 10, 1872, in Lysekil, Sweden; died Aug. 12, 1959, in Brooklyn, N.Y. In 1953 he joined the Brooklyn Swedish church. [Obituary received Dec. 2, 1959.—Eds.]

BONES.—Mrs. Charles Bones, born July 7, 1890, in Melbourne, Australia; died in Glendale, Calif., Nov. 18, 1959. She was born to a pioneer missionary family, and was a member of the Van Nuys, Calif., church at the time of death. Left to cherish her memory is her husband.

CONWAY.—Felix W. Conway, born May 8, 1872, in Karns County, Tex.; died Nov. 20, 1959, in Fresno, Calif. He received the major portion of his education at Keene Academy, Keene, Tex., and in Union College, Lincoln, Neb. In 1902 he married Berdene Watson. He spent one year as a colporteur and 60 years in the ministry. His work took him to Texas, Oklahoma, various parts of Canada, the Hawaiian Islands, Washington State, Oregon, and California. For nine summers he was pastor of the Yosemite Bowl in Yosemite Valley. Left to mourn are his widow; one brother, Elder Norman Conway, of Arlington, Calif.; two sisters, Mrs. Eldridge Adams, of Rackerby, Calif., and Mrs. Elizabeth Griffin, of Iowa.

GARVIN.—Orpha Gunter Garvin, born Nov. 30, 1875, in Jailsburg, Ill.; died Dec. 8, 1959, at Walla Walla, Wash. In 1900 she was graduated from the nurse's training school of the Boulder-Colorado Sanitarium. In 1901 she married John F. Garvin. She is survived by a daughter, Mrs. Alton F. Wheeler, of Walla Walla, Wash.; two grandsons, Alton F. Wheeler, Jr., of Honolulu, Hawaii, and Edson Wheeler, of Walla Walla, Wash.; and one brother, George Gunter, of Tacoma, Wash.

GIBBONS.—Joel Marion Gibbons, born Aug. 12, 1911, at Sweetwater, Tex.; died Nov. 16, 1959, in an air tragedy while returning home with his wife from a visit to their daughter, Carolyn, in Greece.

(Since Mrs. Gibbons' body was not recovered, her obituary cannot be published yet.) Dr. Gibbons graduated from Glendale Academy in 1928. In 1931 he married Elva Jones. He received his collegiate education at Pacific Union College, Glendale College, and Occidental College. In 1936 he received his M.D. degree from the College of Medical Evangelists. He practiced medicine at Barstow and Santa Paula, Calif., before becoming a flight surgeon in the U.S. Army Air Corps during World War II. He was a diplomate of the American Boards in Otolaryngology and Air Medicine, and served on the staff of CME. He is mourned by a son, James Gibbons, and a daughter, Carolyn Gassoumis.

GODWIN.—Lemuel Adolphus Godwin, born in 1875, in Accomac, Va.; died in Pocomoke, Md., Sept. 15, 1959. In 1895 he married Florence Martin. They accepted the truth in 1904 and were members of the old Memorial church of Washington, D.C. In 1920 they moved to the Eastern Shore of Maryland, where he helped to organize churches and branch Sabbath schools. He assisted in small efforts, and brought the truth to many through Bible studies. His wife died in 1950, and later he married Alice Kerr. Left to cherish his memory are his wife; two daughters, Vivian Dunbar and Mildred Godwin; a son, Joseph; 13 grandchildren; and ten great-grandchildren.

GROFF.—Mrs. H. W. Groff, born Feb. 22, 1881, in Virgenville, Pa.; died Oct. 13, 1959, in Decatur, Ga. She accepted the message in Regina, Saskatchewan, and became a charter member of the church there. For 35 years she was an isolated member in the West Pennsylvania Conference. The last five years she spent in Georgia with her daughter, Mrs. R. E. Crawford. Left to mourn are her daughter, Mrs. Crawford, the wife of Elder R. E. Crawford; two grandchildren; and two great-grandchildren.

GUTHRIE.—Clara Christina Williams Guthrie, born May 20, 1871, in Corydon, Pa.; died Nov. 29, 1959, at Arlington, Calif. She was the eldest daughter of Elder Isaac Williams. In 1878 Elder D. A. Ball, father of Mrs. Roy Cottrell, brought the Advent message to the Williams family. Clara went to Battle Creek College and was graduated in 1892. She served as matron of South Lancaster Academy before she was married to Elder William Guthrie in 1895. She labored by her husband's side in evangelistic work in Iowa, and in pastoral and administrative work in Canada, from 1895 to 1912. She was matron at Williamsdale Academy in Canada. In 1912 they were called to the East Michigan Conference, where her husband was president. Later he was president of the Lake Union. In 1928 they moved to California. The mourners are two sons, Burton L. Guthrie, of Berrien Center, Mich., and William E. Guthrie, of La Sierra, Calif.; seven grandchildren; 19 great-grandchildren; and a brother, W. H. Williams, of Escondido, Calif.

HASKELL.—Carol Roach Haskell, born Oct. 16, 1879, in Mansfield Township, La.; died at Artesia, Calif., Dec. 18, 1959. She took nurse's training at the Battle Creek Sanitarium and Hospital and specialized in music at Battle Creek College. She married Dr. Pliny Haskell, and they served at Keene, Texas, the New England Sanitarium and Hospital, the American Medical Missionary Association in Chicago, the Harding Sanitarium at Worthington, Ohio, the Florida Sanitarium and Hospital, and for over 40 years were active at Artesia, Calif. Besides her companion she leaves four sons, Dr. Mortimer, Charles, John, and Eugene; and a number of grandchildren.

HEINE.—Herman A. Heine, born July 20, 1887, in Liberty, Ill.; died Dec. 18, 1959, in Montgomery County, Md., as the result of an automobile accident. He was baptized in 1953 and was a member of the Takoma Park, Md., church. Mourning their loss are his wife, and son Edward.

HILL.—Wayne B. Hill, born June 26, 1909, at Pricetown, Pa.; died at Hinsdale, Ill., Dec. 19, 1959. He was graduated from Washington Missionary College in 1931, and that year was married to Katherine P. Halstead. He immediately entered ministerial work in the Potomac Conference, which work he continued until 1938, when he was called to be pastor of the Capitol Memorial church of Washington, D.C. Later he was in pastoral and evangelistic work in the Columbus, Ohio, district. In 1942 he became president of the West Virginia Conference, remaining there until 1946. Then for eight years he was president of the New Jersey Conference. In 1955 he became president of the Illinois Conference, which position he held until his death. He was vice-president of the board of directors of the Hinsdale Sanitarium and Hospital. Those who mourn are his wife; a daughter, Kathryn Ann, student nurse at the Hinsdale Sanitarium; a son, Terry Wayne, a student at Broadway Academy, Lafox, Ill.; two brothers, Arthur L. Hill, of Fleetwood, Pa., and Elder Ralph B. Hill, of Dayton, Ohio; and one sister, Edna B. Hardt, of Loma Linda, Calif.

HOLMES.—Helen T. Holmes, born June 2, 1883, in Burlingame, Kans.; died at Healdsburg, Calif., Nov. 9, 1959. She attended Cedar Lake Academy in Michigan, and Emmanuel Missionary College. In 1905 she married Elmer E. Jewell, who passed away in 1905. Later she married Claude E. Holmes. Left to mourn are three grandchildren and two sisters, Elizabeth Bremner, of Healdsburg, Calif., and Bertha R. Harper, of Grand Rapids, Mich.

HOOD.—Alice Tennessee Coburn Hood, born July 15, 1872, near Knoxville, Tenn.; died Nov. 30, 1959. Her childhood was spent in Ohio. She lived in Los Angeles, Calif., when it was only a small vil-

lage. In 1934 she accepted the truth. The survivors are three daughters, a son, nine grandchildren, 13 great-grandchildren, and one sister.

JOHNSON.—Emma Johnson, born July 10, 1873, in Montgomery County, Md.; died Nov. 16, 1959. In 1895 she married James M. Johnson. She accepted the truth about 45 years ago. Left to mourn are two sons, Howell C. and Randolph L.; four daughters, Olive Bado, Hilda Steward, Cecilia Barbour, and Lillian Waugh; 13 grandchildren; 33 great-grandchildren; and one great-great-grandchild.

JOHNSON.—Harry Walter Johnson, born July 9, 1881, in Battle Creek, Mich.; died in Denver, Colo., Nov. 24, 1959. At the age of 16 he joined the church. He attended the academy at Battle Creek, Mich. In 1901 he married Julia Harris, who died in 1935. He was employed at the Review and Herald Publishing Association in Battle Creek, Mich., and later became a colporteur in the Illinois Conference. Then he canvassed in Michigan and became a tentmaster for Elder O. Montgomery. Later he became publishing secretary for the North Michigan Conference. Following this he served in the same capacity in the Wisconsin Conference for three years, and then for three years in the East Michigan Conference. He became secretary-treasurer of the North Wisconsin Conference in 1916, which position he held until 1923, when he was called to be publishing secretary of the West Michigan Conference. Later he was field representative of the Emmanuel Missionary College book bindery for the State of Ohio, which position he held until his retirement in 1955. He is survived by his wife, Sadie; one son, Mark, of Los Angeles, Calif.; and three daughters, Ruth, wife of Elder R. W. Engstrom, of San Jose, Calif.; Blanche Johnson, of Denver, Colo.; and Virginia Woods, of Honolulu, Hawaii.

MORSE.—Minerva Gard Morse, born Nov. 2, 1875, in St. Joseph, Mich. She graduated from Albion College and taught school for a number of years in the Gard, Washington, and Manistique schools in Michigan. In 1907 she married Arthur B. Morse, founder of the Morse Printing Company. She is survived by two sons, John, of Vero Beach, Fla., and Arthur, of Fort Lauderdale, Fla.; two daughters, Dorothy Green and Virginia Holeman, both of St. Joseph, Mich.; five grandchildren; two great-grandchildren; a sister, Mable Carlton, of Benton Harbor, Mich.; and a brother, Jay Gard, of St. Joseph, Mich.

PIPER.—Nicholas John Piper, born June 4, 1871, in Van Buren County, Iowa; died in Modesto, Calif., Oct. 8, 1959. He was baptized 36 years ago. The last 15 years he spent in California. His wife and seven daughters survive.

RASMUSSEN.—Clarence Albert Rasmussen, born March 2, 1897, in Council Bluffs, Iowa; died in Modesto, Calif., Nov. 21, 1959. He was reared an Adventist. For 22 years the family has resided in California. He is survived by his wife and a daughter.

RICH.—Lewis Allen Rich, born April 14, 1883, in Bloomington, Ill.; died Dec. 6, 1959. When he was nine years of age his family moved near North Platte, Nebr., and here they became Adventists. He enrolled at Union College in 1903. After graduation he continued working at the school, and later at the Nebraska Sanitarium until 1918. In 1913 he married Bessie Wisewell. The family moved to California in 1918. Glendale, Calif., became their home in 1923. During these years he was connected with the Glendale Sanitarium and Hospital. For many years he headed the maintenance department until his retirement in 1948. The bereaved are his wife; four children, Alladene Scheidevan, of Hanford, Calif.; Leon Rich, of Newbury Park, Calif.; Elder Harold Rich, Hawaiian Mission, and Ruth Norman, of San Diego, Calif.; seven grandchildren; three brothers, Edmund Rich, Homer Rich, and Elder J. Walter Rich; and two sisters, Carrie Loughhead and Sarepta Atkinson.

SARGEANT.—Hannah Boyson Sargeant, born April 18, 1888, in Tacoma, Wash.; died Nov. 20, 1959, at Bakersfield, Calif. From 1893 to 1914 the family resided at Yakima, Wash. She was baptized at the age of 10. From 1904 to 1908 she attended Walla Walla College and finished the normal course. Later she taught for four years. In 1911 she married Edwin N. Sargeant. For 45 years she assisted her husband in many States and in Canada as they labored in evangelistic and pastoral work. She is mourned by her husband; a son, Donald J. Sargeant, M.D., a plastic surgeon of Bakersfield, Calif.; three daughters, Ella Belle Groves, of College Place, Wash., the academy librarian, Doris May Davis, on leave from Lynwood Academy taking advanced work in nursing education, and Betty Rose Jutzy, also of Lynwood, Calif., home on furlough from the Philippines; and 11 grandchildren.

SCHLOTTHAUER.—Jacob Andrew Schlotthauer, born Sept. 17, 1881, in Marion, Kans.; died Nov. 2, 1959, at Tehachapi, Calif. He was a member of the Mojave church. Mourning their loss are his wife, Lida Schlotthauer; a son, Dr. Harold Schlotthauer; three brothers, John, Henry, and E. E. Schlotthauer; and a sister, Adena Cambic. All reside in California.

SCHNITZLEIN.—Mary. Kallenback Schnitzlein, born Dec. 2, 1871, in New York, N.Y.; died Oct. 25, 1959, in Brooklyn, N.Y. She accepted the truth in 1921, and for many years was a member of the Washington Avenue church, Brooklyn. Left to mourn are three daughters; three sons; 13 grandchildren; and 15 great-grandchildren.

STILSON.—George Warren Stilson, born March 17, 1878, in Battle Creek, Mich.; died Nov. 24, 1959, in Los Angeles, Calif. As a young man he was secretary-treasurer of the Dakota Conference. During the early years of World War I he began Government service and advanced to be one of 12 attorneys on the Bureau of Immigration Board of Review. At the age of 77 he went at his own expense to Africa to help his nephew and niece, Drs. Donald and Mildred Stilson, build a hospital in Uganda. In 1907 he married Elizabeth Margaret Zager. He was a member of the Sligo church in Takoma Park, Md., for 34 years, and later of the White Memorial church in Los Angeles. Left to mourn are his wife; two sons, Carl B. Stilson, M.D., Colonel in the U.S. Air Force in England, and Walter L. Stilson, M.D., of the White Memorial Hospital; five grandchildren; a brother, Charles Leslie Stilson, of Los Angeles, Calif.; and a niece, Mrs. Promise Kloss Sherman, of the Review and Herald Publishing Association.

STONE.—Albert Clayton Stone, born Feb. 5, 1872, in Neutral, Kans.; died in Fresno, Calif., Aug. 28, 1959. For many years he was a church member. He is survived by his widow, Lodi Stone, of Fresno, Calif.; two sons, Floyd L. and Hal H., of Amarillo, Tex.; two daughters, Mrs. Faye Dole, of Riverton, Wyo., and Mrs. Ivan Farrell, of Fresno, Calif.; seven grandchildren; 15 great-grandchildren; and two sisters, Minnie Olson and Margaret Kenney, both of Fresno, Calif. [Obituary received Dec. 8, 1959.—Eps.]

STRADER.—Ella Frances Strader, born Oct. 13, 1876, in the Blue Ridge Mountains of Virginia; died Oct. 12, 1959, in Branson, Mo. In 1894 she married Malen Strader, and in 1912 they moved to Branson. She was a church member. The survivors are a son, Virgil, of Oakland, Calif.; two daughters, Betty Delens, of Kansas City, Kans., and Laura Sutton, of Branson; ten grandchildren; and 17 great-grandchildren.

SUNDWALL.—Ida Nilsson Sundwall, born June 14, 1877, in Bolltorp, Sweden; died at Alingsas, Sweden, March 22, 1959. She accepted the truth in 1954 and became a member of the New York Swedish church. [Obituary received Dec. 21, 1959.—Eps.]

WEST.—Olivia Bogley West, died July 31, 1959, in Alexandria, Va., at the age of 86 years. She was the widow of Edwin West. In 1931 she was baptized by F. D. Nichol and became a charter member of the reorganized Alexandria, Va., church. She was the former president of the W.C.T.U. local chapter in Alexandria. Those who mourn are a daughter, Mrs. M. Ricker; six sons, Jilson M., Edgar H., Frederick P., Julius E., Marion B., and Robert W.; nine grandchildren; 14 great-grandchildren; and a brother, Emery T. Bogley. [Obituary received Dec. 31, 1959.—Eps.]

WILSON.—Anna Wilson, born Sept. 10, 1870, in Sweden; died at Staten Island, N.Y., July 10, 1959. For many years she was a member of the Brooklyn Swedish church. [Obituary received Dec. 21, 1959.—Eps.]

WRIGHT.—Clara Marie Lord Wright, born May 19, 1869, in Plover, Wis.; died Nov. 23, 1959, at San Diego, Calif. For 52 years she was a church member. Her husband, Charles R. Wright, died at the age of 84, and a year later her son Harry also passed away. Those who mourn are a foster daughter, Mabel Eunice Chitwood; two grandchildren, Mildred Lornitz and Robert Heitzman; and six great-grandchildren.

NOTICES

Literature Requests

W. S. Gurley, Rt. 2, Box 142, DeQueen, Ark., wishes *These Times*, *Signs*, *Life and Health*, small books, *Instructor*, *Little Friend*, and *Guide*.

WANTED: Continuous, unlimited supply of papers for city tract racks. Send no church or Sabbath school papers, but clean, late editions of *Signs*, *Life and Health*, *Listen*, and *These Times*, to H. G. Bayliss, Box 308, Oshawa Missionary College, Oshawa, Ont., Canada.

Reginald N. Shires, Raymond Memorial Training School, Falakata P.O., Jalpaiguri District, West Bengal, India, asks for *Signs*, *These Times*, *Message*, *Instructor*, *Life and Health*, *Liberty*, *Listen*, *Guide*, *Primary Treasure*, *Little Friend*, and S. S. picture cards.

The principal, Lakpahana Training Institute, Mailapitiya, Ceylon, requests an unlimited supply of *Instructor* and *Guide*.

Henry Bourgeois, Mt. Rose SDA High School, La Taste P.O., St. Patrick's, Grenada, W.I., wishes *Review*, *Instructor*, *Message*, *Signs*, and *These Times* in abundance.

Literature such as *Signs*, *These Times*, *Message*, *Review*, tracts, old Bibles, and small books is needed by the following:

Aubrey D'Arceuil, La Florissante Estate, D'Abadie, Trinidad, B.W.I.

Concepcion Cacao, Rm. 116, Paco, Kidapawan, Cot., Mindanao, P.I.

Mrs. E. Duffus McLaughlin, Somerton P.O., St. James, Jamaica, B.W.I., needs a continuous supply of *Present Truth*, *Signs*, *Listen*, *These Times*, *Message*, youth literature, and songbooks.

A continuous supply of clean copies of *Signs*, *These Times*, *Life and Health*, *Guide*, *Instructor*, *Little*

Friend, *Listen*, used Bibles, *Liberty*, and songbooks is desired by the following:

Rafael DeVera, Labu, General Santos, Cotabato, P.I.

Moises Tomas, Tampacan, Tupi, Cotabato, P.I.

Baltazar Pilotin, Alicia, Isabela, P.I.

A continuous supply of clean copies of *Listen*, *Review*, *Signs*, used Bibles, songbooks, picture cards, *Quiet Hour*, S. S. *Quarterlies*, and small books is needed by the following:

Paulina Pilotin, Lagao, General Santos, Cotabato, P.I.

Bartolome P. Pilotin, Labu, General Santos, Cotabato, P.I.

Doctrinal tracts, leaflets, and *Little Friend* are needed by Mr. and Mrs. Earl C. Karn, 4814 Hamilton St., Sacramento 21, Calif.

SDA books and periodicals are needed by the new college in Nigeria. Address: Adventist College of West Africa, Ilshish-Remo, Nigeria.

Used literature in English and Spanish is desired by Edwin Weise, Calle Florida No. 209, Havana, Cuba, especially *Signs*, *Instructor*, and *Life and Health*.

WANTED: Old Bibles, songbooks, S. S. *Quarterlies*, and other literature by Gregorio F. Jagocoy, c/o SDA Nordassa School, Nanyo, Panabo, Davao, P.I.

Alice J. Hechanova, M. Padilla, Neg. Occ. P.I., wishes a continuous supply of *Workers*, old Bibles, S. S. *Quarterlies*, songbooks, *Instructors*, *Reviews*, and children's literature.

Silby H. Coe, P.O. Box 34, Georgetown, Grand Cayman Islands, B.W.I., wishes Faith Bible Correspondence Courses; only full sets.

ANSWERS TO

Your Denominational IQ

(Page 15)

1-j; 2-g; 3-d; 4-i; 5-b; 6-a; 7-c; 8-e; 9-f; 10-h. Rating: 8 or more, excellent; 6 or 7, very good; 4 or 5, average; 1 to 3, better do some studying.

Church Calendar FOR 1960

Christian Home and Family Altar	February 6
Christian Home Week	February 6-13
Church Home Missionary Offering	February 6
Television Offering	February 13
Temperance Commitment Day	February 27
Visitation Evangelism—Home Visitation Day	March 5
Church Home Missionary Offering	March 5
Missions Advance Offering	March 12
Sabbath School Rally Day	March 12
Missionary Volunteer Day	March 19
Missionary Volunteer Week	March 19-26
Thirteenth Sabbath Offering	March 26
Literature Evangelism	April 2
Church Home Missionary Offering	April 2
<i>Signs of the Times</i> , <i>These Times</i> , <i>Message Magazine</i> Campaign (Special prices during April and May)	April 1-30
Dorcas and Welfare Evangelism	May 7
Church Home Missionary Offering	May 7
Servicemen's Literature Offering	May 14
Spirit of Prophecy Day	May 21
College of Medical Evangelists' Offering	May 28
Church Home Missionary Offering	June 4
North American Missions Offering and Offering for the Blind	June 18
Thirteenth Sabbath Offering	June 25
Medical Missionary Day and Church Medical Missionary Offering	July 2
Midsummer Missions Service and Offering	July 9
Enlightening Dark Counties	August 6
Church Home Missionary Offering	August 6
Educational Day and Elementary School Offering	August 13
Oakwood College Offering	August 27
Literature Evangelist Rally Day	September 3
Church Home Missionary Offering	September 3
Missions Extension Day and Offering	September 10
JMV Pathfinder Day	September 17
Thirteenth Sabbath Offering	September 24
Neighborhood Evangelism	October 1
Church Home Missionary Offering	October 1
Voice of Prophecy Offering	October 8
Sabbath School Visitors' Day	October 8
<i>Review</i> and <i>Herald</i> Campaign	October 15-November 12
Temperance Day Offering	October 29
Witnessing Laymen	November 5
Church Home Missionary Offering	November 5
Week of Prayer	November 12-19
Week of Sacrifice Offering	November 19
Ingathering Campaign for 1961	November 26, 1960-January 14, 1961
Home Missionary Day	December 3
Church Home Missionary Offering	December 3
Thirteenth Sabbath Offering (Christmas Offering)	December 24

Sabbath School Lesson Help

By HARRY W. LOWE, General Conference Field Secretary

FOR SABBATH, FEBRUARY 13, 1960

Signs in the Heavens

[This Lesson Help is a running comment on the lesson presented in the *Sabbath School Quarterly* and should be read in connection with it.]

THE celestial lights were created to divide night from day, and also to "be for signs, and for seasons, and for days, and years" (Gen. 1:14). "These celestial bodies marked special acts of God's favor or displeasure as in Joshua's (Joshua 10:12, 13) and Hezekiah's times (2 Kings 20:11), and on the crucifixion day (Matt. 27:45). The stars also served as one of the signs of Christ's second coming (Matt. 24:29)."—*The SDA Bible Commentary*, on Gen. 1:14.

1. Some Old Testament Prophecies

JOEL 3:15. "The sun and the moon shall be darkened, and the stars shall withdraw their shining." "The powers of heaven are the sun, moon, and stars. . . . The powers of heaven will be shaken at the voice of God. Then the sun, moon, and stars will be moved out of their places."—*Early Writings*, p. 41.

An earthquake and a darkened sun are recorded at the opening of the sixth seal, in Revelation 6:12. This is undoubtedly one of the signs foretold by Jesus (Luke 21:25), and since the Second Advent transpires under this sixth seal, we can see in Revelation 6:12-17 that today we stand between the events of verses 13 and 14. In view of the fact that John the revelator and our Lord both speak of signs in the heavens as preceding the Second Advent, we feel justified in concluding that the words of Joel may be thought of as a description of the same event. Further reading: *The Great Controversy*, pages 636, 637.

JOEL 2:30, 31, R.S.V. "I will give portents in the heavens and on the earth, blood and fire and columns of smoke. The sun shall be turned to darkness, and the moon to blood, before the great and terrible day of the Lord comes."

God does not bring great events to pass without providing divine portents. He gave warning of the Deluge (Gen. 6:7), and the prophets foretold every impending disaster, such as the captivities of the Jews. Today we see in contemporary events, and in special signs, the fulfillment of our Lord's prophetic warnings of the end.

"We need now to take heed to ourselves. Warnings have been given. Can we not see the fulfillment of the predictions made by Christ and recorded in the twenty-first chapter of Luke? How many are studying the words of Christ?"—*Testimonies*, vol. 9, p. 268.

2. Some New Testament Forecasts

LUKE 21:25, 26, R.S.V. "'And there will be signs in sun and moon and stars, and upon the earth distress of nations in perplexity at the roaring of the sea and the waves, men fainting with fear and with foreboding of what is coming on the world; for the powers of the heavens will be shaken.'"

This scene under the seventh plague reveals disturbances among the heavenly bodies and also in the forces of nature. The times and events are so ominous that men faint with fear and eventually choose death, hoping thus to escape facing judgment at the hands of "him that sitteth on the throne." The great disturbance of earthly and heavenly powers foreshadows "the great day of his wrath" (see Rev. 6:13-17).

God has shaken the world in various ways and at different times. There comes an end to the warnings He will give, and here we see the last of the great disturbances prior to the actual appearance of our Lord at His second advent.

REVELATION 6:12. "And the sun became black as sackcloth of hair, and the moon became as blood." The dark day of May 19, 1780, was a striking fulfillment of this prophecy. It is not necessary, however, to limit signs to one such opening event, for doubtless between 1780 and the Lord's appearance many supernatural events will be found to have impressed men with forebodings of calamity. The falling stars of 1833 were another celestial phenomenon that fulfilled Revelation 6:13, and reminded men that God gives warnings, that men might prepare before He acts in final judgment.

3. Prophecy and the Testimony of History

MATTHEW 24:29. "Immediately after the tribulation of those days shall the sun be darkened." Compare Mark 13:24. "Of those days" applies to the 1260 years (Dan. 7:25), which were to be "shortened" (Matt. 24:22). The 1260-year period extended from A.D. 538 to A.D. 1798. The shortening of this time meant a slackening of persecution, else "there should no flesh be saved." By 1773 there was practically a cessation of persecution, and in the remaining 25 years there occurred the dark day of May 19, 1780. Thus it was in "those [1260] days" and "after the tribulation."

MARK 13:24. "In those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light."

The moon withheld its light by some supernatural means the night following the above-mentioned dark day. The Egyptian darkness of this day and night is commented on in *The Great Controversy*, page 308: "Since the time of Moses, no period of darkness of equal density, extent, and duration, has ever been recorded."

LUKE 21:25. "There shall be signs in the sun, and in the moon, and in the stars." The parallel passage in Matthew 24:29 says: "The stars shall fall from heaven." There is no guidance for man in the stars, as astrology is sometimes made to teach, except insofar as God uses these inanimate objects to warn mankind. "The stars of heaven are under God's control. He fills them with light. He guides and directs their movements."—*Gospel Workers*, p. 14. Consequently the stars do not fall without divine permission. The meteoric shower of November 13, 1833, fulfilled the prophecy of the Gospels. John saw a pictorial fulfillment when "the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs" (Rev. 6:13).

4. "Sursum Corda!"


LUKE 21:28. "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." This chapter has been called "the most devastating catalogue of crisis and convulsion, of formidable, ruthless forces playing havoc with good men's dreams. These words of Jesus are full of the crash and thunder of the storm—nation rising against nation, and kingdom against kingdom; earthquakes, famines, pestilences, fearful sights and signs from heaven; persecutions, inquisitions, racial hatreds, martyrdoms; the whole world gone mad, . . . then, said Jesus, Look up! Lift up your heads!"—JAMES S. STEWART, *The Strong Name*, pp. 3, 4.

MARK 13:29. "When ye shall see these things come to pass, know that it is nigh, even at the doors." "The Lord has given us warning of the events about to take place. Light is shining from His word."—*Testimonies*, vol. 5, p. 99. "These momentous events are nigh at hand, yet many who profess to believe the truth are asleep."—*Ibid.*, p. 15. To "see" these signs is to know their meaning, and to know what is coming is to prepare, if we are wise.

LUKE 21:34. "Take heed to yourselves." The Saviour is here warning against "surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Surfeiting implies too much of anything, good or bad. Can we imagine Christ's waiting servants engaging in endless parties, not necessarily bad in themselves? In an excess of activities to benefit self or to maintain social prestige? The common life of the world around is pictured as "dissipation and drunkenness and cares of this life" (R.S.V.), but the church is warned against them as though tempted to lower standards by such things.

MATTHEW 24:42. "Watch therefore: for ye know not what hour your Lord doth come." This is practically a whole parable (Mark 13:34-37) condensed into the word "watch." See also Matthew 24:43, 44, 45-51; 25:1-13, 14-30, 31-46.

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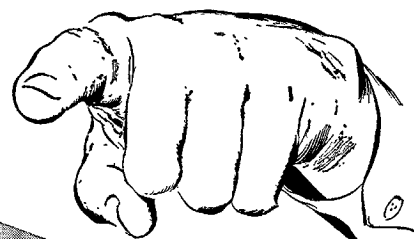
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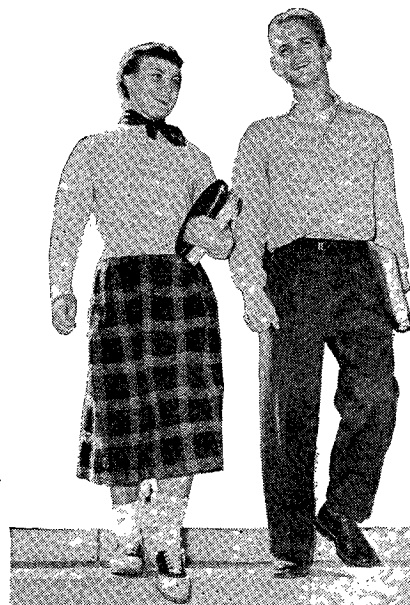
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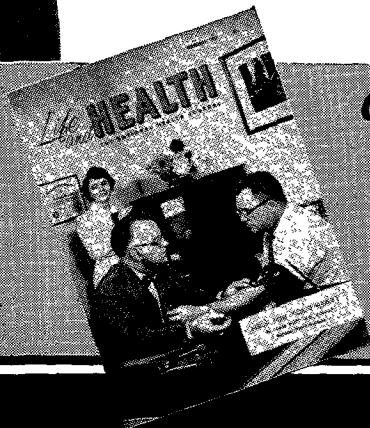
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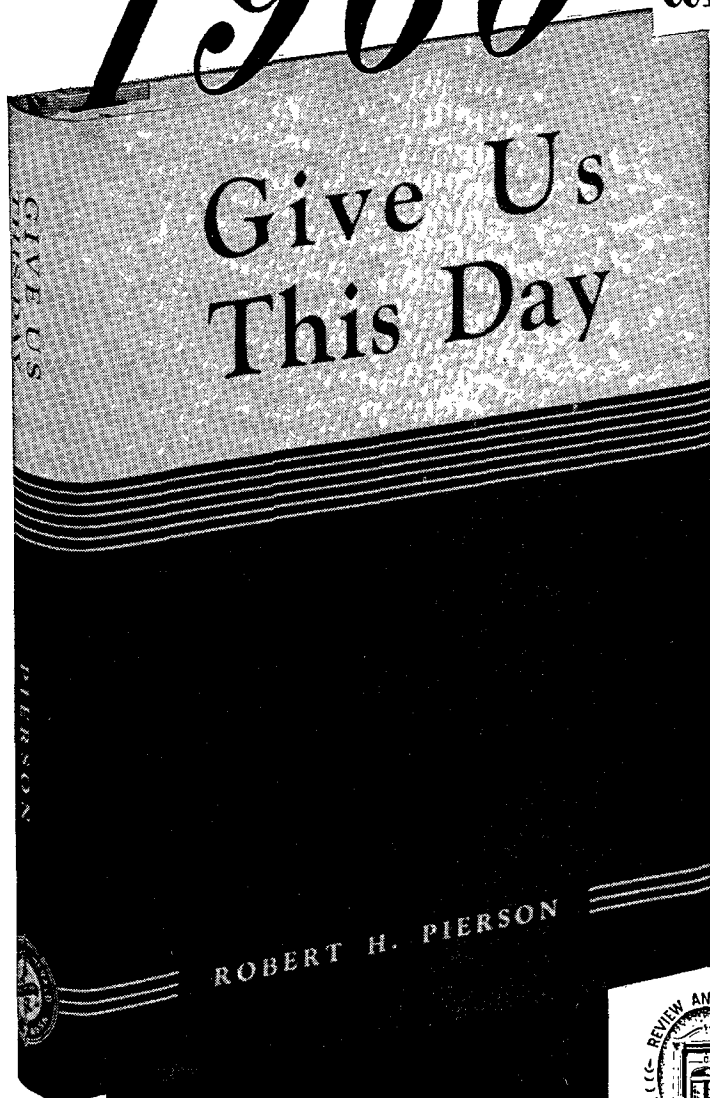
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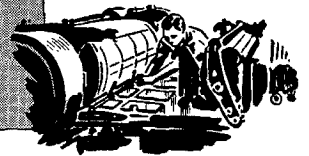
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As We Go to Press



Michigan Conference Elects New President

The Michigan Conference committee has invited N. C. Wilson, who has been serving as president of the Georgia-Cumberland Conference, to be president of the Michigan Conference. The presidency of the Michigan Conference has been vacant since G. E. Hutches accepted the invitation to serve as educational secretary of the Lake Union.

Elder Wilson has accepted the call to Michigan and will soon be in his new field. The committee has given him a warm welcome and is looking forward to a new period of growth and expansion in the State under his leadership.

Elder Hutches left the affairs of the conference in excellent condition. There has been a strong program of church building; schools are full and are functioning well; and there is an aggressive program of evangelism. It is encouraging to see the work in our oldest conference prospering under God's blessing.

W. P. BRADLEY

Korean Missionaries Honored

At a seventy-fifth anniversary ceremony of Protestant missions in Korea given by the Office of Public Information on October 8, 1959, in Seoul, the Minister of Home Affairs stated that "the Protestant missionaries in Korea, often misunderstood, often persecuted, often slandered, have persevered with courage. Their hospitals are islands of mercy in a sea of suffering. Their schools educate more seminary students than all the rest of Asia, Africa, or South America. Of the 33 signers of the Korean Declaration of Independence, 15 were Protestant Christians. The very existence of the Korean Republic owes much to the Christian faith."

The Government presented tokens of appreciation to missionaries who had served for 30 or more years in Korea. Among those receiving this honor was Dr. George H. Rue, director of the Seoul Sanitarium and Hospital and one-time physician to the Korean President. Also honored were Donald Lee, president of the Korean Union Training School, and Mrs. George Munson. The parents of these

persons had been missionaries to Korea.

Never before has the government of a predominantly non-Christian country, in the presence of its cabinet members, paid so high a tribute to its foreign missionaries.

RUDY E. KLIMES.

Church Temperance Secretaries' Councils

Three conference-wide church temperance secretaries' councils are being held in January and early February.

The first council was held in Lansing, Michigan, on January 10. Approximately 285 workers, church temperance secretaries, and church treasurers were present.

The second council will be held in Hobergs, California, for the Northern California Conference workers and temperance secretaries.

The third is scheduled for the Chesapeake Conference in Baltimore, Maryland, February 14.

At the 1953 Autumn Council definite action was taken encouraging local conferences to sponsor the holding of district, regional, and conference-wide church temperance secretaries' councils. We are confident that these councils will greatly strengthen our temperance work, and that their influence will be far reaching.

W. A. SCHARFFENBERG

Faith for Today Offering

We are praying earnestly that on February 13 every church member in North America will remember the needs of Faith for Today. On that day an offering is to be taken in all our churches for the purpose of keeping this important program on television. We are anxious that this offering be generously subscribed to, and that our people will contribute at least \$150,000.

The telecasts have been favorably received by the public, and the Faith for Today Bible school is striving diligently to care for the large number of students who have enrolled.

I know you will give a generous offering, thereby helping to support this worthy program and sharing in the soul-winning results achieved.

C. L. TORREY

New Ingathering Records

At the end of the seventh week the Ingathering total is \$4,601,464.65, a gain of \$635,540.15 over the same period last year. Many new records are being set.

From Stanley S. Will, home missionary secretary of the Southern Union, comes this cheering word: "We are pleased to report that the Collegedale church has reached an all-time high for our world mission program through the Ingathering, a total of more than \$16,000." He quotes H. R. Beckner, pastor of the church: "When one considers that Collegedale has little territory to work, this is a large amount of money. We believe that the Collegedale church heads the list of college churches in the total amount raised."

The Southern Union has reached an all-time high in the total raised by any one union. Elder Will refers to this in these words: "The majority of our 425 churches reached the objective assigned to them in from two to six weeks of intensive Ingathering. In addition to raising \$831,000 by January 2, 1960, many interests were discovered, and we believe that souls will be in the kingdom because of this 1960 Ingathering campaign."

Many other reports of new records are coming to us daily. Arthur Mazat, home missionary secretary of the Southwestern Union, reports an all-time high for per-capita standing of any union conference. As of the week ending January 9 they show a per capita of \$22.42 and are aiming at \$25 per capita. He reports that the large Texas Conference has already passed the \$25 Silver Vanguard per-capita goal. The Texas Conference has made large gains every year for several years. In 1955 their Ingathering totaled \$101,450.88. This year they already report \$200,000—nearly double in five years! The Texico Conference, which has been a Minute Man conference for four years, also has passed the Silver Vanguard goal.

In the Columbia Union the New Jersey Conference still holds its time-honored place at the top of all the conferences in North America, with a per capita of \$25.91.

Every union in the North American Division is reporting new records. We rejoice in these evidences of God's blessing.

A. A. ESTEB