

REVIEW and Herald

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Why God Set Apart the Sabbath Day

By Earnest E. Lutz, Jr., Pastor, Central Church, Denver, Colorado

"Remember the sabbath day, to keep it holy" (Ex. 20:8).

IT WAS Sabbath afternoon, and two junior boys with their faces pressed against the west window-pane were waiting restlessly for the sun to go down. The Bible truth concerning the establishment of the Sabbath by God at Creation had recently come to their home. The members of the home were well aware of the fact that the Sabbath is to be observed as a memorial of Creation, for "on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it" (Gen. 2:2, 3).

In their home there was mutual concern to protect the edges of the Sabbath, for "from even unto even, shall ye celebrate your sabbath" (Lev. 23:32). There was no question as to which was God's day of rest. Clearly, it was the seventh day of the week, according to the commandment, and if further clarification were needed, Matthew defines the Sabbath as the day preceding the first day of the week (see chapter 28:1). So throughout the week they kept the Sabbath in mind; but Friday was a special day "because it was the preparation, that is, the day before the sabbath" (Mark 15:42).

The fourth commandment is specific concerning the observance of the Sabbath: "Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work" (Ex. 20:9, 10). This negative injunction was interpreted by the boys' parents to exclude all activity. The Sabbath had become a day of rest



to make up for the stress of the weekdays. So they slept away the sacred hours and left the children to a day of restless inactivity. For them, the holy, happy day thus became a hollow day. These parents were by no means the first to confuse the Sabbath rest with inactivity. The professional religionists of Christ's day went to great lengths outlining the negative requirements. In contrast, Jesus, by precept and by His life, amplified the commandments. In His observance of the Sabbath He emphasized the positive nature of Sabbathkeeping.

Not a Time for Inactivity

Our Lord did not lead a quiet, pointless life on the Sabbath day. He did not let the tensions of a holy life in constant conflict with a corrupt age, combined with natural weariness, become an excuse to absent Himself from Sabbath worship. "As his custom was, he went into the synagogue on the sabbath day" (Luke 4:16).

By example Jesus made plain that the seventh day was a sanctified day,

set aside for holy use, not merely a day of cessation of activity. Upon several occasions Jesus gave practical demonstration to the words, "It is lawful to do well on the sabbath days" (Matt. 12:12). The Gospels recount seven instances of the healing ministry of Christ performed on the Sabbath. Repeatedly He taught on the Sabbath.

By no means did Jesus minimize the exacting nature of the fourth commandment, which prohibits the use of the Sabbath hours for one's own purposes. The prophets identify Sabbath observance with spiritual restoration. Are we looking for days of spiritual refreshing? Perhaps Nehemiah's appeal to God's people of his age is one we ought to heed today: "Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day? . . . And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctify the sabbath day" (Neh. 13:17-22).

The Sabbath was given for man's welfare. It "was made for man, and not man for the sabbath" (Mark 2:27). Could it be that the two unhappy boys waiting for sunset might have found joy in the Sabbath if their observance of it had been more like the Master's, if they had been taught that the Sabbath is one of God's instruments to channel blessings to His people? "Every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer" wrote Isaiah (chapter 56:6, 7). The Sabbath further serves man by providing an opportunity for him
(Continued on page 8)

BETRAYED

By an Accent

By Virginia Ray Hansen, R.N.



EVA LCOMA

Where is your Christian accent?

PEOPLE from the Southern and Midwestern States have a characteristic accent that sets them apart. I am proud to be from one of those States. The people of the Southland are famous for their friendly hospitality and for pride in their home State—especially people from Texas. I meet them in all walks of life, and always get the same response and the same proud smile.

When I first came to California I was made aware, for the first time, that I spoke differently. One day in gym class I suddenly realized that I was the only one talking, and a rather large group of girls were grinning at me. Being a little shy, I immediately stopped talking. Thereupon a chorus of voices startled me: "Don't stohp! We lahk to heah yuh tawk!" I never dreamed I sounded like that! By dint of close observation and untiring effort, I think I have now managed to correct my accent.

Recently, a woman approached our family as we were sailing paper airplanes over Glacier Point in Yosemite. She wanted some information about the park, which we gladly gave her. After listening to her, I smiled and said, "You sound as if you come from my country." Her face lighted up like a Christmas tree, and she came back with, "Shuah, ah cum frum Texas! Whar do you-all cum frum?"

Peter's Accent—and Ours

Jesus was being tried in Pilate's court for high treason. Peter wanted to free himself from the suspicion of

being one of Jesus' followers. Peter's accent, however, clearly revealed that he was a follower of the Galilean.

How is your accent today? Does it tell that you are a follower of Jesus of Galilee? A Christian's speech need not always be unlike that of his associates, but his words will reflect that he has been with Christ. Your words, not only the choice of the words themselves but the inflection of your voice and the thoughts you express, tell where your interests lie. They reveal whether you are a true Christian.

A student from Lodi Academy stopped recently at our house. In the course of the conversation he remarked quietly, "I've just been out for a short Sabbath walk." The tone of voice, the dedicated attitude intrigued me. He is going to be a minister, I found, and is a very spiritual young man. His tone of voice told me so.

A few years ago when I was taking pre-nursing at Pacific Union College I happened to be at a dining table with some students who were well-versed in foreign languages. One, the daughter of a missionary, had lived in France in her early childhood. Another was taking a language major in French.

Day after day I sat through all the learned conversation. Then, when my ego could stand it no longer (I'd had two years of high-school French and one of Spanish) I stopped them—literally. "Je suis né en Paris"—"I was born in Paris"—I said, with one eyebrow raised importantly.

Such a chatter all at once! "Did you see the Arc de Triomphe?" "The Rue de la Paix?" et cetera. "How long did you live there? Are your parents still there?" "Where is your accent?"

I enjoyed the wave of recognition for a few precious moments, then I had to confess, "Je suis né en Paris, oui, mais en Paris, Arkansas"—"I was born in Paris, yes, but in Paris, Arkansas." I barely missed being dumped on the floor! We all had a big laugh over it.

When you are given the honor of sharing a secret with a friend, do you find the urge irresistible to pass it on to someone else? How about that juicy bit of malicious gossip? We've all been guilty at one time or another, and confession is good for the soul. We've all played the game called Gossip, where a statement is started around a circle. Have you ever—and I mean ever—seen the time when the statement arrived at the end of the line exactly as was worded at the beginning? Think it over.

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8).

Are you one who is pleasant and friendly to a friend's face but critical and unkind behind his back? "We all try to be friends with everyone," you say. "There's nothing wrong with that, is there? How are you going to

get ahead? You have to play politics, you know." Or do you? Playing politics to attain one's selfish desires, especially if it is necessary to trample on someone's reputation to do so, is simply not the tactics of a Christian. On the other hand, being sincerely friendly and showing a kindly interest in everybody puts you in another class—top class, in fact. And what is more, it gives you a genuine Christian accent! The Christian accent will declare among non-Christians that Jesus still has loyal followers.

Sometimes I wonder if my speech is recognizable as that of a Christian.

How is my accent? How is yours? Does it tell to others that you and I belong to God's kingdom?

"Of all the gifts that God has bestowed upon men, none is more precious than the gift of speech. If sanctified by the Holy Spirit, it is a power for good. It is with the tongue that we convince and persuade; with it we offer prayer and praise to God; and with it we convey rich thoughts of the Redeemer's love."—*Testimonies*, vol. 6, p. 337.

May our speech proclaim that we know Jesus and that we are bound for our Father's country.

The Importance of Prayer

By J. Walter Rich, *Retired Minister*

"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Eph. 6:18).

THESE words place before us the importance of prayer. To reflect on their meaning will lead any intelligent child of God to say to himself, "I must pray. I must pray again and again. I must put all my energy and all my heart into prayer. Whatever else I may do, I must pray."

The Revised Version reads, "With all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints."

Note the "alls"—"all prayer," at "all seasons," in "all perseverance," for "all the saints." Note also the crescendo of emphasis in the words "prayer," "supplication," and "perseverance," and the strong admonition, "watching thereunto," more literally, "staying awake." How pitiful to come to the verge of a great prayer blessing, and lose it through drowsy indifference!

Why is prayer so important? In the first place, because the devil never sleeps, never rests. Regardless of what we do he keeps busy. Verses 12 and 13 of Ephesians 6 read: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all,

to stand." Then follows a description of the different parts of the Christian armor, which we are to put on if we are to stand in the evil day. But it is prayer that clinches the victory.

A second reason for constant, persistent, sleepless, overcoming prayer is that prayer is God's appointed way for securing provisions from the heavenly storehouse. The great secret of all lack in our life and in our work is neglect of prayer. Says the apostle James, "Ye have not, because ye ask not" (James 4:2). Here is the secret of the poverty and powerlessness of the average Christian.

"Why is it," many Christians ask, "that I make so little progress in my Christian life?" God answers the question for us. "Ye have not, because ye ask not." You ask why you make so little progress in your own life, in getting the victory in the places where you are weak—in such things as temper, the tongue, tobacco, selfishness, partiality, inconsistency, prejudice,



Help, blessing, comfort, and strength are ours
—through prayer.

and willingness to see others suffer. There is no other reason—"Ye have not, because ye ask not."

You answer, "But I do pray." Well, how do you pray? Prayer must have certain qualities if success is to attend it. We are to pray "always," not spasmodically, and with "all perseverance," not indifferently. We should pray with a spirit of urgency, the urgency of a drowning man or of a deer endeavoring to escape the chasing hounds. Be in earnest if you expect God to answer your prayers.

Prayer must be important, because it occupied so prominent a place in the earthly life of Jesus. "Rising up a great while before day, he went out, and departed into a solitary place, and there prayed" (Mark 1:35). On another occasion "he went out into a mountain to pray, and continued all night in prayer to God" (Luke 6:12). If Jesus found it necessary to pray all night, certainly those who follow in the same lines of service will find it no less necessary.

Another analysis of prayer is given us by Robert South: "Let not him who prays suffer his tongue to outstrip his heart, nor presume to carry a message to the throne of grace while that remains behind." In the brief record of the life of Jesus the words *pray* and *prayer* are used 25 times. Instances of His praying are mentioned where these words do not occur. Evidently prayer took much of the time and strength of Jesus, and a man or woman who does not spend much time in prayer cannot properly be called a follower of Jesus.

Christ Prays for Us Today

There is still another reason for persistence in prayer, one that seems even more persuasive—prayer is the most important part of the present ministry of our risen Saviour. Christ died, but His ministry did not close with His death. "He ever liveth to make intercession" for those who come to Him in faith (Heb. 7:25). Is Christ still interested in His people as He was when on earth? Paul says that Jesus "is at the right hand of God," where He "maketh intercession for us" (Rom. 8:34, R.V.).

Fellowship with Christ in His present work, then, requires that we too spend much time in constant, persistent, sleepless, overcoming prayer. One of the most encouraging promises in all the Bible is this: "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16). This promise makes plain the fact that God has appointed a way by which we are to obtain mercy and grace, and that way is the way of prayer—a bold and con-

fidant approach to the throne of grace. Could we but realize the fullness of God's grace that is ours for the asking, we would spend much more time in prayer than we do. The measure of our ability to appreciate grace is determined by the measure of our prayers. Do you feel the need of more grace? Then ask for it—constantly and persistently. What little streamlets of grace most of us know, when rivers

overflowing their banks are ours for the asking!

Finally, prayer is the method God has chosen whereby we are to obtain the benefits of the Holy Spirit. "How much more," said Jesus, "shall your heavenly Father give the Holy Spirit to them that ask him" (Luke 11:13). Let us renew the request of the disciples when they entreated, "Lord, teach us to pray."

A God of Order Guides His Church—

The Unity of the Church

By L. L. Moffitt

THE most important human factor in our vast organizational structure is the individual. Every phase of our organization is concerned with individuals. The infinite variety of personalities and diversity of talents and capabilities—each one important in his sphere—unite to produce a strong and unified body. This the apostle Paul aptly set forth in 1 Corinthians 12:14-27:

"For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary: and those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our comely parts have more abundant comeliness. For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked: that there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are

the body of Christ, and members in particular."

It is through the operation of this principle that the members of the Seventh-day Adventist Church around the world are united in one body in Christ. The Lord has called upon this people "to demonstrate to the world that men of every nationality are one in Christ Jesus" (*Testimonies*, vol. 9, p. 196). The messenger of the Lord also points to the Temple in Jerusalem, built of stones quarried from the mountain, as an example of this unity: "This building represents God's spiritual temple, which is composed of material gathered out of every nation, and tongue, and people, of all grades, high and low, rich and poor, learned and unlearned. These are not dead substances to be fitted by hammer and chisel. They are living stones, quarried out from the

world by the truth; and the great Master Builder, the Lord of the temple, is now hewing and polishing them, and fitting them for their respective places in the spiritual temple."—*Ibid.*, p. 180.

We Are "One Body"

Every believer the world around needs to remember that in the church of Christ "none of us liveth to himself," and that "we, being many, are one body in Christ, and every one members one of another" (Rom. 14:7; 12:5). An understanding of the interdependent relationship of each unit to every other and to the whole, and a conscientious application of this principle will facilitate the unity for which Christ prayed—"that they all may be one" (John 17:21). This understanding will be a safeguard against arrogant independence and an overweening exercise of private judgment.

"Those who have the unction from on high will in all their efforts encourage order, discipline, and union of action, and then the angels of God can co-operate with them. But never, never will these heavenly messengers place their indorsement upon irregularity, disorganization, and disorder. All these evils are the result of Satan's efforts to weaken our forces, to destroy our courage, and prevent successful action.

"Satan well knows that success can only attend order and harmonious action. . . . Therefore he deceives even the professed people of God and makes them believe that order and discipline are enemies to spirituality, that the only safety for them is to let each pursue his own course."—*Testimonies to Ministers*, pp. 28, 29.

"While it is true that the Lord guides individuals, it is also true that He is leading out a people, not a few separate individuals here and there, one believing this thing and another that. . . .

"The spirit of pulling away from our fellow laborers, the spirit of disorganization, is in the very air we breathe. By some, all efforts to establish order are regarded as dangerous—as a restriction of personal liberty, and hence to be feared as popery. They declare that they will not take any man's say-so; that they are amenable to no man. I have been instructed that it is Satan's special effort to lead men to feel that God is pleased to have them choose their own course, independent of the counsel of their brethren.

"Herein lies a grave danger to the prosperity of our work. We must move discreetly, sensibly, in harmony with the judgment of God-fearing counselors; for in this course alone lies

His Presence

By Kathryn Barnett Cash

I take the hand of Jesus
At the start of each new day,
And ask Him to be with me
All along the treach'rous way.

I find His presence near me
Helps to meet the tempter's lure;
His whispered words of courage
Lift my heart and reassure.

His arms of love sustain me
When the waters flow too deep;
The reflected rays of glory
Light the dark and rocky steep.

So we walk and talk together
In sweet fellowship and love,
And it makes my earthly sojourn
But a foretaste of above.



From north to south, from east to west, God's people are united in heart, in doctrine, and in purpose.

our safety and strength. Otherwise God cannot work with us and by us and for us.

"Oh, how Satan would rejoice if he could succeed in his efforts to get in among this people and disorganize the work at a time when thorough organization is essential, and will be the greatest power to keep out spurious uprisings and to refute claims not endorsed by the word of God! We want to hold the lines evenly, that there shall be no breaking down of the system of organization and order that has been built up by wise, careful

labor. License must not be given to disorderly elements that desire to control the work at this time.

"Some have advanced the thought that as we near the close of time, every child of God will act independently of any religious organization, but I have been instructed by the Lord that in this work there is no such thing as every man's being independent. The stars of heaven are all under law, each influencing the other to do the will of God, yielding their common obedience to the law that controls their action. And in or-

der that the Lord's work may advance healthfully and solidly, His people must draw together."—*Ibid.*, pp. 488, 489.

An Alien Spirit at Work

It is not the guidance of the Spirit of God, but another, alien spirit that leads men to reject orderly procedures and to act in defiance of the considered counsel of their brethren.

"God has made His church on the earth a channel of light, and through it He communicates His purposes and His will. He does not give to one of His servants an experience independent of and contrary to the experience of the church itself. Neither does He give one man a knowledge of His will for the entire church, while the church—Christ's body—is left in darkness. In His providence, He places His servants in close connection with His church, in order that they may have less confidence in themselves, and greater confidence in others whom He is leading out to advance His work.

"There have ever been in the church those who are constantly inclined toward individual independence. They seem unable to realize that independence of spirit is liable to lead the human agent to have too much confidence in himself, and to trust in his own judgment rather than to respect the counsel and highly esteem the judgment of his brethren, especially of those in the offices that God has appointed for the leadership of His people."—*The Acts of the Apostles*, pp. 163, 164.

Thus it becomes clear that in the divine plan the dignity and prerogatives of the individual are maintained in an association of Christians where privileges and responsibilities are shared in a spirit of brotherhood, each in honor preferring the other (see Rom. 12:10). Such, by divine grace, are living stones to be built into the temple of the Lord on earth, "the church of the living God," and to be established "upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone" (1 Tim. 3:15; Eph. 2:20).

According to the *Church Manual* there are, among Seventh-day Adventists, "five steps leading from the individual believer to the worldwide organization of the work of the church.

"1. The church, a united body of individual believers.

"2. The local conference or local mission, a united body of churches in a State, province, or local territory.

"3. The union conference or union mission, a united body of conferences or mission fields within a larger territory.

"4. The divisions, a section of the

General Conference, embracing local or union conferences or missions in large areas of the world field.

5. The General Conference, the general body embracing the church in all parts of the world.

"Thus beginning with the individual believer, we see in the church and

in the local and union conferences or mission organizations a relationship that unites the whole worldwide company of believers into one common body in the General Conference, which operates through its various divisions."—*Church Manual*, pp. 43, 44.

(Third in a Series of Nine Articles)

Toward Better Health

Material Provided by the General Conference Medical Department

"Think Safety"

By R. W. Spalding, M.D., Michigan Conference

A LARGE roadside sign just outside the limits of Lansing, Michigan, bore two short but significant words. Against a somber gray background stood out in white the words "THINK SAFETY."

So safety is a state of mind? Think safety and be safe? As simple as that? Yes—and no! Think before you act! Think before you speak! Think safety! Your attitude toward your life and the life of others will govern your action whether you want it to or not.

Your habits play a large part in causing or preventing an accident. Your emotions probably play an even greater role. Your thoughts can, and do, govern both of these factors. A habit is a thought path, a thought or deed repeated over and over again until it is automatically done, "without thinking." Emotions are thought reactions to a set of circumstances. They may be controlled before they become bodily, or physical, actions. Or, the habit pattern may permit the emotions to go into action—"without thinking."

Because emotions of love begin to develop in the newborn infant during the first few days of life, when his hunger is satisfied, his position changed to increase his comfort, or his needs cared for, it is important to supply these needs. When they are not attended to, the infant expresses its discomfort by crying softly, then more lustily, as the degree of discomfort increases. If his needs go unheeded, the emotion develops into anger. Oft repeated, this anger develops into a temper tantrum. Thus, habit patterns begin to develop at an early age. Over-

attention and over solicitousness on the part of the parents, especially the mother, often establishes a pattern of fear and apprehension on the part of the infant which may lay the foundation for future accident proneness. Or, too long a delay in ministering to the needs of the infant may develop the destructive emotions of anger and resentment. Calm assurance and relaxed attention to the physical needs, and later to the social needs, of the growing individual lay a foundation upon which the child can build an accident-free career.

A calm and quiet spirit cultivated within the home during infancy and early childhood is of utmost importance for the development of safe thinking and safe actions throughout life. "What the parents are, that, to a great extent, the children will be."—*The Ministry of Healing*, p. 371. "Too much importance cannot be placed upon the early training of children. The lessons learned, the habits formed, during the years of infancy and childhood, have more to do with the formation of the character and the direction of the life than have all the instruction and training of after years."—*Ibid.*, p. 380. "Teach your

children to reason from cause to effect."—*Ibid.*, p. 386.

There will be few accidents in the home where love reigns supreme and where the children feel secure and loved by father and mother. A relaxed attitude, free of the tensions caused by fear, jealousy, envy, and hatred, within the home prevents mishaps.

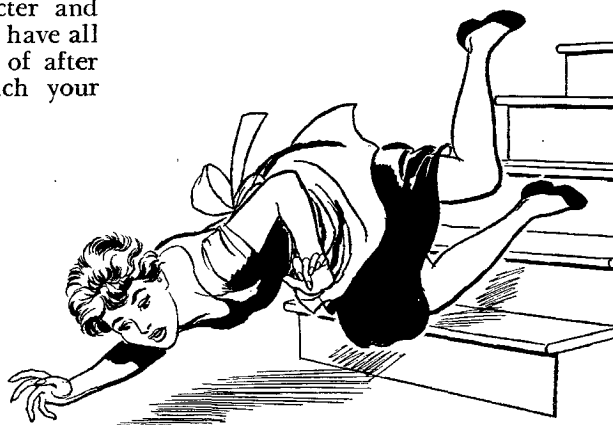
To "think safety" it is necessary to think peace, love, and understanding. It is necessary to develop a calm and benign spirit. It is necessary to learn control over the emotions and reactions. "A soft answer turneth away wrath: but grievous words stir up anger"—and accidents! (Prov. 15:1).

Dick had taken a driver training course and had become an excellent driver. But he began to have one accident after another. Neither he nor his parents could understand why. Nothing they did seemed to help. Finally, he was taken to a psychiatrist, who found that a hidden resentment against his father had caused him to over-react under driving stress. This had been the real cause of the series of accidents!

Worry, inattention, resentment, and anger are the true causes of many accidents on the road, on the farm, and at home. Home accidents cause 40 per cent of all fatalities, and more than 70 per cent of all disabling accidents. Twenty-six thousand persons died in 1959 as the result of home accidents. An additional 3.9 million crippling accidents occurred in American homes. Yet all of these could have been prevented.

Take, for instance, the accident that happened to a friend of mine who slipped and fell while carrying several milk bottles in her arms. Had she thought of the icy condition of the steps she would have kept one hand free to hold onto the hand rail! Instead of taking two trips to the car at the curb, she loaded both arms full. A slip, a crash, a broken bottle, a severely lacerated leg, a speedy trip to the hospital, and days lost from work resulted from her haste.

Home accidents cause 40 per cent of all fatalities.



Soon after moving to another town, one of my fellow workers, starting out to his car, opened the wrong door and found himself crashing headlong down the basement stairs. Days of discomfort followed that hasty trip through the wrong door. You may be sure that that door was made secure with a different type of latch, but changing the lock didn't heal the fractured ribs.

Prevention of accidents requires a thoughtful study of the home, the habits, and the family relationships. Who are the members of the family? What are their peculiar problems? What can be done to teach them habits of thoughtfulness, cheerfulness, and order? Can the family plan for safety? Is each member willing to *think* safety? To achieve maximum safety, "THINK SAFETY"!

History says that Napoleon once stood looking at a map of Europe hanging on a tent wall before him. The British Isles were represented in red. Putting his finger there, Napoleon turned to his generals and said, "If it were not for that red spot, I could have conquered the world." If it were not for the crimson blood of Jesus, Satan would conquer us. When the angel saw the blood on the doorposts he knew a Substitute had died for the first-born.

In Stroudsburg, Pennsylvania, is the grave of a Civil War soldier. Its stone marker bears the date of the soldier's birth and death, and the words, "Abraham Lincoln's substitute." During the dark days of the war, realizing that thousands were dying on the battlefield in his place, Mr. Lincoln chose to honor this particular soldier as his substitute, a symbol that some were dying that others might live. As you and I come to the cross and behold the Lamb of God we can exclaim, "My Substitute!"

"And they shall eat the flesh in that night" (Ex. 12:8). They had to partake of the lamb that had been slain—and so must we. Jesus said, "except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you" (John 6:53). To make clear His meaning, He continued, "The words that I speak unto you, they are spirit, and they are life" (verse 63). Are we ready to say with Jeremiah, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of my heart" (Jer. 15:16)?

"They shall eat the flesh . . . with

"Behold the Lamb of God"

By Elmon H. Roy, Pastor
Coudersport, Pennsylvania

"Behold the Lamb of God, which taketh away the sin of the world" (John 1:29).

THE lamb was a familiar animal to every Hebrew. For some 4,000 years God's chosen people had offered animal sacrifices. Today, let us notice three of the many places where a lamb was offered—in the land of Egypt, on Mount Moriah, and at Calvary.

In Egypt as the hour of midnight approached a look of awe and expectation could be seen on every countenance. Then it came, the feared event! Suddenly there was a great cry throughout the land. Pharaoh awoke from sleep to learn that his first-born was dead. Fathers stirred, and called for their stalwart sons—to find them cold in death. Mothers awoke in terror to find that the babes they clasped in their arms were corpses. Heathen priests called in vain upon their gods to restore their offspring. Even the cattle in the fields moaned over their dead. On that night the angel of the Lord smote the first-born of Egypt, "from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle" (Ex. 12:29).

Death reigned that night—death in the palace, death in the cottage, death in the dungeon, death in the field! Death everywhere—except in the homes of the Hebrews! And why did death not reign there? Because when God announced the last plague, the death of the first-born, He also provided a substitute. "In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house" (Ex. 12:3).

"Your lamb shall be without blemish," He said (Ex. 12:5). An imper-

fect lamb would not do; it must be perfect because it was a type of Christ. "Ye were not redeemed with corruptible things, . . . but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1:18, 19). Jesus was perfect. He challenged the Hebrew leaders, "Which of you convinceth me of sin?" (John 8:46). His betrayer admitted, "I have sinned in that I have betrayed the innocent blood" (Matt. 27:4), and Pilate declared, "I find in him no fault at all" (John 18:38).

"And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses," Moses told them further (Ex. 12:7). The blood was the essential thing about the sacrificial lamb.

THE WAYSIDE PULPIT

Micah 6:7

Saint Benedict of Nursia, who established at Monte Cassino, Italy, in the sixth century, the first western monastery, was noted for his humane treatment of the monks under his care. One instance of this was the provision in his now famous "Rule" that the monks who began the early morning matins should sing their chants rather slowly at first so as not to embarrass their tardy fellow monks who might otherwise arrive too late to take part.

This interesting item out of time long past gives accent to the common trait of so many people to indulge in a lax marginal promptness, whether it be in keeping appointments, observing the Sabbath, or attending church. Is it not presumptuous sin to expect the Lord to overlook our self-indulgent errancies and inaccuracies? A cathedral clock on the island of Mahe in the Seychelles strikes the hour of noon twice, two minutes apart, in case someone should not hear the first summons. But although the Lord in mercy warns us often against putting off the day of salvation, "almost, but lost" will be the sad state of many who will lament, too late, that "the harvest is past, the summer is ended, and we are not saved" (Jer. 8:20).

H. M. TIPPETT



... unleavened bread" (Ex. 12:8). Leaven, of course, is a type of sin. They were to put away sin. This requires self-examination. Paul admonishes us, "Let a man examine himself" (1 Cor. 11:28). We are not to examine someone else, but to look at ourselves—and then to the Lamb.

"Thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand" (Ex. 12:11). In other words, Be ready to go. Be ready to depart for Canaan. The Lamb prepares us for Canaan. Behold the Lamb!

Three days had passed since Abraham and Isaac had left Sarah and home. On the third morning they looked northward and saw a cloud over Mount Moriah. This was the sign. Here was the place of sacrifice. At the foot of the mountain the servants waited as father and son made the ascent—Isaac carrying the wood and Abraham the fire. Noticing that they had fire and wood but no sacrifice to offer, Isaac asked, "Where is the lamb?" With choking voice and heavy heart Abraham answered, "My son, God will provide himself . . . an offering" (Gen. 22:7, 8).

"Wait! Look!"

When the altar was finished and Isaac had been bound, Abraham lifted the knife to slay his son, but the angel stayed his hand. The aged father looked, and saw a ram caught in the thicket—the "lamb" God provided. Similarly in our extremity we are to behold God's Lamb. We were bound with the fetters of sin, ready to die. The blade of vengeance was lifted against us, but a voice was heard: "Wait! Look—the Lamb of God!"

"Behold the Lamb of God, which taketh away the sin of the world." What a wonderful Lamb is this! He takes away sin, which it is not possible for the blood of bulls and goats to do, yet "without shedding of blood [there] is no remission" (Heb. 10:4; 9:22). It is the priceless "blood of Jesus Christ his Son" that "cleanseth us from all sin" (1 John 1:7). Without Jesus you and I would have no remission. Without Him we would have no forgiveness. Without Him we would have no hope.

While my wife and I were in college we visited the Great Smoky Mountains. Each year in those mountains the Cherokee Historical Association presents the drama "Unto These Hills." This play depicts the time in the 1830's when the white man, through deception, secured the lands of the Cherokees. In anger an Indian leader named Tsali killed a white man and fled to the hills with thousands of his people. General Scott sent



Jesus is the "Lamb" provided by God. As anciently the life of the lamb substituted for the life of the sinner, Christ died in our stead.

word to Tsali that if he and his kin surrendered the Government would grant his people permission to live in the Great Smokies. Should he refuse, soldiers would hunt down all the Indians. Bravely, Tsali stalked out of the bush and was sentenced to death by military tribunal. But his sacrifice gave rise to an Indian reservation for his race; he gave his life for his people.

Yes, behold what Jesus has done for us. In Egypt the lamb took the first-born's place. On Moriah it took Isaac's place. At Calvary the Lamb took our place. "Behold the Lamb of God, which taketh away the sin of the world."

God's Voice Range

By Inez Storie Carr

**"The God of glory thundereth: . . .
The voice of the Lord is powerful;
The voice of the Lord is full of majesty.
The voice of the Lord breaketh the cedars; . . .
The voice of the Lord divideth the flames of fire.
The voice of the Lord shaketh the wilderness."**

—Psalm 29.

**The voice of the Lord is a "still small voice,"
It makes the timid heart rejoice.**

**The voice of the Lord is a "Peace, be still!"
To quiet storms that round us mill.**

**The voice of the Lord is a "Rest a while,"
Before you start that other mile.**

**The voice of the Lord as a gentle breeze
Gives the soul its joy and ease.**

Why God Set Apart the Sabbath Day

(Continued from page 1)

to express his recognition of the Lordship of God. "Ye shall keep my sabbaths," said Moses, "and reverence my sanctuary: I am the Lord" (Lev. 19:30).

The Sabbath comes as a regular reminder of the greatness of God as our Creator. "Remember the sabbath day, to keep it holy. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it" (Ex. 20:8-11). The Sabbath thus makes it possible to maintain a proper attitude toward God and provides a foundation for a meaningful relationship with Him.

After sin entered this earth, the Sabbath became a time when God, in a special way, could make His redemptive work on behalf of man effective. "Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them" (Eze. 20:12).

An Identifying Mark

These vital functions of the Sabbath establish its true observance as an identifying mark of God's people. "The only safety now is to search for the truth as revealed in the word of God, as for hid treasure. The subjects of the Sabbath, the nature of man, and the testimony of Jesus are the great and important truths to be understood; these will prove as an anchor to hold God's people in these perilous times."—*Testimonies*, vol. 1, p. 300.

A renewed vision of the meaning of the Sabbath, together with a Christ-like observance of it, will bring the joy of the Lord into our homes on His holy day, and divine rest to our souls. Here is God's promise: "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it" (Isa. 58:13, 14).

Let us give Him an opportunity to make this promise a reality in our lives, entering more fully into the infinite purpose that set the Sabbath apart for our good.

From the Editors



A More Excellent Way

From time to time people write the editors of the *REVIEW*, inquiring about what they call "the official position of the church" on such things as wedding rings, certain styles of dress, the use of flesh foods and certain beverages, engaging in particular types of employment or other activities on the Sabbath, attendance at the motion picture theater, hunting and fishing for sport, and listening to certain kinds of music or watching certain types of TV programs.

The following is the substance of part of our reply to a recent inquiry:

If God were to prescribe for us with great precision every little detail of what we must do or must not do, there would be little or no opportunity for the development of character, for choosing those things that are "more excellent." You will remember that in the time of Christ the popular religionists of the day tried to prescribe every minute detail of life, and that as a result the worship of God had deteriorated into a mechanical compliance with these requirements.

Now, the Bible and the Spirit of Prophecy have clearly marked out the minimum standards for church membership and for admission into Christ's eternal kingdom, and with these minimum standards we are all familiar. More important than any specific requirement pertaining to conduct, however, is a disposition of heart to love God and to do one's *best* to live up to all of God's revealed will. Beyond the minimum requirements there is infinite opportunity for the perfection of a character in harmony with His infinite purpose for us. Unfortunately, many church members take the attitude "How much of the world can I hang onto and still get into heaven?"

Not Content With Minimum Standards

But the Christian who truly loves his Lord will ask each day, "What lack I yet?" In response, God will impress his heart with points on which he can improve and on which he can measure up more perfectly to the high ideals of Heaven. He will not be content with the minimum requirements set forth in the Bible and the Spirit of Prophecy but will, with gladness of heart, endeavor to grow each day in grace and in the knowledge of heavenly things.

Let me illustrate this principle with a little parable. Suppose you and I are walking down the streets of the New Jerusalem. Your guardian angel turns to you and says, "Here in heaven we do it this way." You reply, "That is just what I want to know. Tell me how you do things here, and I will do everything I can to live up to your high standards." You have no other desire than to cooperate with everything that God wills. With this attitude, I am sure, you will encounter no difficulty through eternity. But when my guardian angel addresses me in the same way, suppose I reply, "Yes, but I prefer to do it this way." Obviously, with this attitude, I would forever be a misfit. I wonder whether the real basis on which God admits people to heaven is not so much their good deeds or misdeeds on earth as it is their *attitude* toward God's will. Do they choose to love and serve Him with all their hearts?

As we seek to measure up ever more perfectly to God's high ideal for us, it will be our purpose not to do as

little as we can get by with because we have to, but as much as we can because, by God's grace, we want to. Beyond this I would add only that I think we should be willing to let others solve the same question for themselves—in the light, I hope, of all the counsel God has given. Divine counsel is at hand for all who desire it, and if we come to God with sincere hearts, He has promised to impress our minds with what we should do. May God give each of us the wisdom and grace to choose the more excellent way, to set a quiet example of Christian living that others will want to follow, and to be patient when some of our brethren may seem slow to understand or appreciate some of the things we have learned to understand and appreciate—even as God is patient with us.

R. F. C.

Crisis at the UN

Speaking before the Security Council of the United Nations, December 19, Adlai Stevenson declared: "Tonight, we are witnessing the first act in a drama which could end with its [the UN's] death."

Others have expressed similar concern about the world organization. In its January 1, 1962, issue, *U.S. News and World Report* said: "The United Nations, at age 16, is in the midst of the deepest crisis yet to dog its brief life. . . . Is the United Nations on the verge of total collapse?"

Many years ago King Nebuchadnezzar of Babylon had a dream in which he saw a giant image with head of gold, breast and arms of silver, belly and thighs of brass, legs of iron, and feet and toes part of iron and part of clay. The prophet Daniel interpreted the dream, explaining that the various parts of the image represented successive world empires, beginning with Babylon. History testifies that Medo-Persia followed Babylon, Greece followed Medo-Persia, and Rome followed Greece. When Rome disintegrated, many smaller nations occupied its territory.

Efforts to Unite

Under inspiration Daniel declared that efforts would be made to unite these nations but "they shall not cleave one to another, even as iron is not mixed with clay" (Dan. 2:43). During the past centuries various methods of linking national interests have been tried—treaties, intermarriage, the League of Nations, the United Nations; but, in spite of the efforts of earnest, sincere men, all past schemes have failed. History seems about to be repeated in the UN.

This is significant in the light of Revelation 13 and 17. At the very time when the nations find their political efforts meeting with frustration, Rome's star is rising. We do not profess to know just how all the events pictured in these prophecies will take place, but one thing is certain: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (Dan. 2:44).

Events in the world today point clearly to the fact that Jesus is soon to come. "When ye shall see all these things, know that it is near, even at the doors" (Matt. 24:33).

K. H. W.



Ours by Choice

* * *

DEAR DAUGHTER:

THE clock has just struck three. I cannot sleep. My heart is too full—or maybe too empty! Yesterday you packed your possessions, took them to your own car, and with “your choice for life” drove away. Should I say *out* of my life? Oh, no! You’re too much a part of our lives! I’ve been thinking for hours of all you’ve meant to our home, and wish I had a gifted pen that I might tell you so.

In our home there were only little boys, and whenever I saw a lovely little girl my heart knew no rest. We talked of adopting this one or that, but for one reason or another we didn’t. I’m so glad we waited for you.

One Sunday the paper carried my ad. It read: “WANTED—an infant girl to board.” Yours was the only answer. It was about dark when they brought you. They put you in my arms and I called you by name—not your name, but the one I had tucked away in my heart for the little girl I’d always wanted.

Your big brothers helped me put the crib together, and you looked so tiny lying there. You weighed only eleven pounds then. When I tucked you into bed I said, “Are you always going to be my little girl?” and you snuggled down to a warm bottle, apparently satisfied with life.

It seems to us you were always ours. Daddy used to say, “You are going to get your heart broken over that little girl,” and I would say, “No, I’m going to love her lots, and if her folks do take her, that’s it!” You grew and grew, and smiled and smiled. Your first words were, “I lova loo,” and I knew what they meant.

There came the time when you were to spend the day with your own folks. Dressed in a frilly pink dress you sat in the baby seat beside daddy for the 30-mile drive. When they took you out of the car you cried and reached your hands to daddy. All day the look on your little face kept coming before daddy, and when he picked you up after work, you smiled your first smile of the day. When daddy put you in my arms that night he said, “I guess we have a little girl.

She cried for us all day.” You were not a pretty baby, but you always had the sweetest smile; and that night you smiled and snuggled close. When I asked your parents for you, they said, “She wants you, not us.” It was always that way, so by your choice you really became ours.

The days slipped by, and when you were four you donned a little peasant blouse and pleated skirt, and off we went to see the judge. He asked all sorts of questions as to why and when and how. When he was satisfied and stood to bid us good-by, he shook your hand and said, “I believe you have good parents and you surely have

a perky little hat.” You said, “Thank you”—so grown-up! My heart was full to overflowing. I had a little girl. You were *really* mine.

When I ironed, you ironed—and how I enjoyed ironing the little dresses along with the shirts. When I washed dishes, so did you—until you were big enough to say, “Mother, I’ll do them for you.”

I think of times when little troubles came. I never could scold, for before a word was spoken you’d say, “I’se so sorry, Mamma. I’se so sorry.” And you were. You were my chum, and your invitation as you squeezed over in the small rocker and said, “Sit right here, Mamma,” was a time for me to clasp you tightly in my arms.

Little girls are thoughtful too. You were the one who thought of the cold drink for daddy in the garden on hot days. You thought of the books for worship, and your little feet knew the things to do even before we asked. You were my “hustle budget,” so I said.

School came all too soon, and the years flew by. You welcomed your baby brother with outstretched arms.

What joy and satisfaction one little girl can bring!

EWING GALLOWAY



I was glad he was another boy, since I had my girl.

I think of the growing-up years. The purple dress you didn't like, because daddy didn't like purple! The pink dress you loved, "'cause mother liked pink!" There was the time when your cousin told you you didn't belong to Auntie—you were adopted! And your answer was, "I do too belong! Your mother just had to take you when you came, but I'm my mother's by choice!" That settled a big question. You were always ours by choice.

You wanted music lessons. I said No because I thought you might be like the boys, who would never practice. Finally, we broke down and said you could try. You were ten, and how you ate up music! Before you'd had six lessons you played "Santa Claus Is Coming to Town." Practice? We had no trouble there! You loved music, and you still do. It's good music too. One time you said, "I size up a young man by the music he turns to on the radio."

I remember the day we took you to boarding academy. You were bashful and lonesome, but you were brave about it too. You worked hard to keep the bills down and always wanted to do more. Your letters were so faithful in coming. How we appreciated them! Always when you signed your letters, "May God bless you and keep you, Your Daughter" it meant so much.

You had your own idea about one thing. You always liked the clothes I made for you better than the ones we could buy. With pride you'd say, "My mother made this!"

When college years came, I'm sure you would rather have stayed at home, but you knew what was best. You grew up there and became a sweet young woman. We loved your thoughtful ways and your kindness in little things. I treasure the chummy times we had when you would sit down on my bed and talk things over with me. The chitchat concerning "this one" and "that one" proved your choices were good. You didn't like "this one" but "that one" was all right!

Then came work, and you could be home every weekend. How lovely! Never was it too cold or too stormy for you to make the trip. Never was it too late going back on the bus even though it meant getting home after dark. You said you'd "die" if you couldn't come home! How we all enjoyed those weekends. The thoughtful little things you brought proved your love again and again. What a blessing girls are in a home!

Finally came the time when the right "date" came, and in our hearts we understood why it was easier for

you to stay away from home. You'd say, "Weekends are the only time we can be together." After several months came wedding plans, and then the wedding. We knew we'd approve and love your choice because you always made good choices. When we saw your great happiness we would have it no other way. We appreciated your spending the last three days of your honeymoon with us.

You were quiet as you packed your boxes yesterday morning. I knew there was happiness in your heart, but you were sober too, for you were going from a home you had long loved.

May God bless you and keep you in your new home. May you be the same sweet girl as a wife that you've been to us as a daughter. Your sweetness, your love, and your consistent Christian life have more than doubly compensated for the few dollars we invested in you.

With your hand in that of your new husband, keep your head high, your heart light, your eyes on eternity, and

life will repay you the same blessings you give to others.

When you said this morning, "We'll come back often," we knew you were still our girl (with a son thrown in for good measure) and we are happy for you because we love you.

MOTHER

If homes without children could know the comfort, joy, and satisfaction one little girl could bring, never would there be a home without a child! Several have asked: "Are adopted children really yours?" In all sincerity let me say our little girl couldn't have been more "ours," and as we compare the relationship between other girls and their own parents, we know that we couldn't be more "hers"! When we as parents stand before God in eternity, with our fine boys and a sweet girl, she will be our extra star because Jesus gave her to us just as surely as He gave us the boys.



[This is story number 15 of Elder Hare's serial. The final installment in this popular series will appear next week. We regret that these two chapters were omitted from the January 4 and 11 issues of the REVIEW.—Editors.]

Disowned for Christ—

So Perfume Said Yes

By Eric B. Hare

"I'll be coming down to the mission station tomorrow" said Maung Thein as I said good-by after the Sabbath service in which I had presented Very Tall with his golden Sabbath school bookmark.

"We'll be looking for you," I said cheerfully, with maybe a little emphasis on the *We'll*. It was customary for all of my out-school teachers to come to the main station on the first Sunday in each quarter, and bring in their reports. We had a worker's meeting, and it was inspiring to hear the news from the various stations. But since Maung Thein was only two miles and one big river away, he frequently came down on Sundays for supplies and medicines, and he generally had dinner with Thara Peter, our head evangelist.

"I think that's Maung Thein calling on the other side of the river," said Perfume, Sunday morning as we finished family worship. "Fine," I said, "we'll have San Yok go over in the launch to bring him across. But say, Perfume, how did you know it was Maung Thein?"

"Oh, I just knew," she said with a trace of a blush.

It was Maung Thein. He had brought

a few of the village folks with him, who wanted some medicine, so I took them off to the dispensary, leaving Maung Thein to talk with Ma Ma and Perfume.

"Did you hear about Very Tall's golden ribbon?" Maung Thein asked.

"We surely did! And you must have been very happy about it too," said Ma Ma.

"I was. I never thought there could be such joy in all the world. Did you hear about the children having Sabbath school during the half-yearly holidays?"

"No."

"Well, when I left to spend a few days at home, I told them to be faithful, and they said they would. But on Sabbath when they came to have Sabbath school they found some travelers resting in the schoolhouse. One of them was a Buddhist priest. For a moment the children didn't know what to do. Then one of them said: 'I know what to do. Let's go down into the banana garden and have Sabbath school there.' 'Sure,' agreed the others. 'Didn't Jesus and His disciples have Sabbath school in the garden and on the mountains?' So off they went to the banana garden, and there they sang 'Jesus Loves Me' and 'When He Cometh, When He Cometh,' and they had Sabbath school all by themselves."

"And that made you happy too," commented Ma Ma.

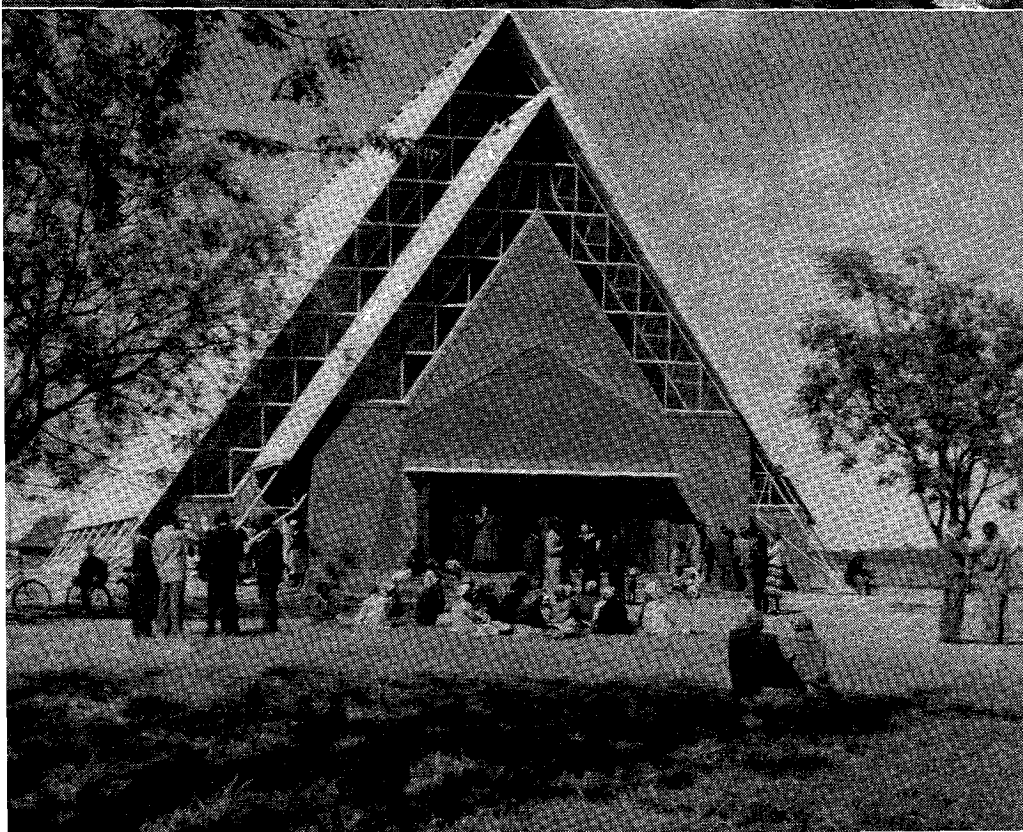
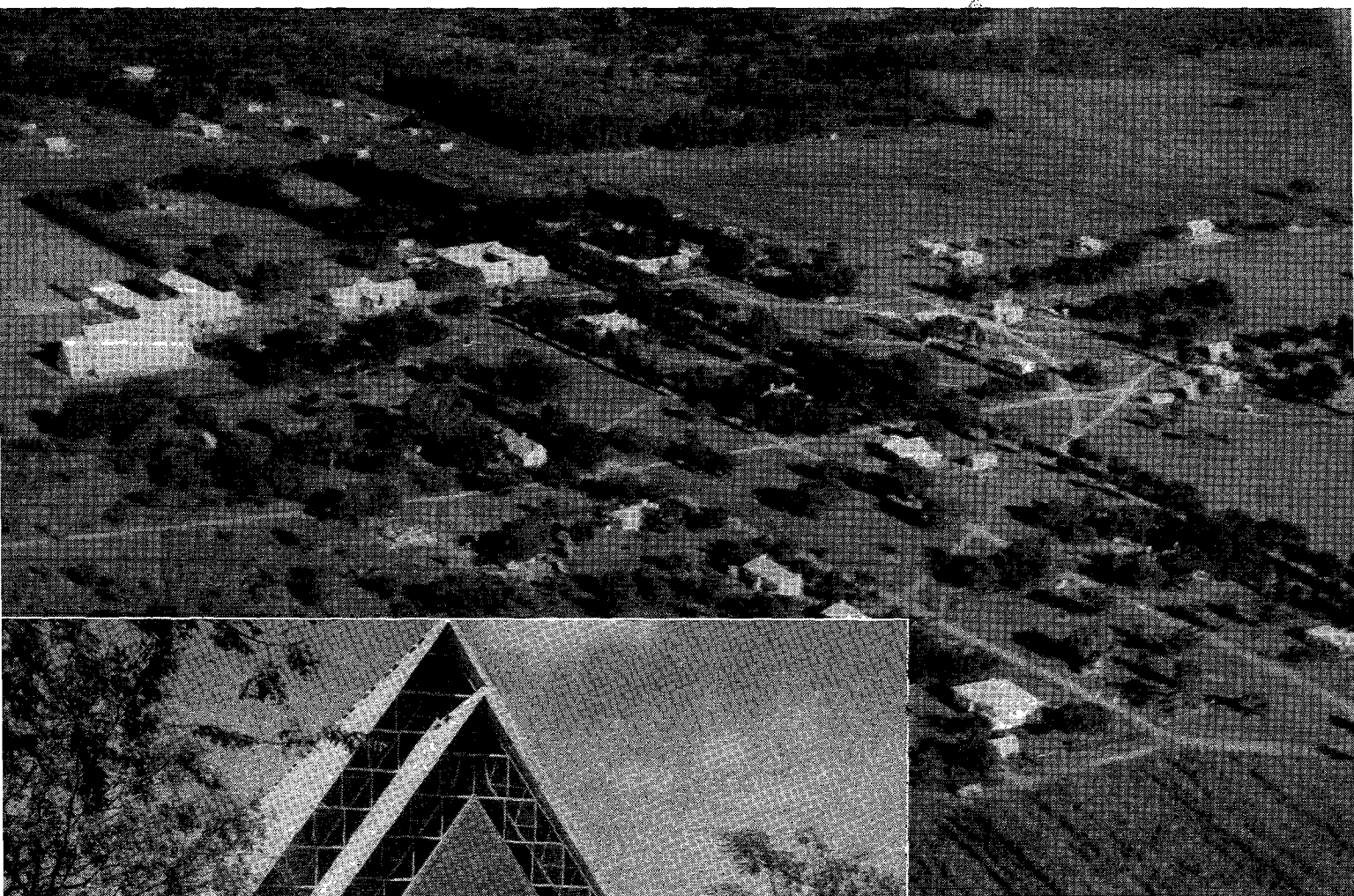
"It surely did. I just love those little children, and I like my work so much."

"Maung Thein," said Perfume, "you are a real missionary. Just like Ma Ma and Thara Pa Do. I think it must be wonderful to be a real missionary. I surely would like to be a missionary like that too." They talked pleasantly for a while, then Maung Thein got a few supplies and went over to Thara Peter's place for dinner.

(Continued on page 19)

Story of the

NEW SOLUSI MISSION CHURCH



Aerial view of Solusi. Left to right: New church, college classrooms, chapel, high school classrooms, girls' dormitory (boys' dormitory is at extreme right—not shown in the picture), staff homes in foreground. African bush and kopjes in background.

New Solusi Mission church.

By C. F. Clarke, *Principal
Solusi Missionary College*



Solusi octet, with director.

NEARLY 70 years ago—in 1892—our brethren in South Africa requested the General Conference for permission to begin work among the Matabele peoples. This was to be our first mission conducted for non-Christians. A little more than 30 years before that, Robert Moffat began work at Inyati Mission, and about this time several other missions were beginning work near Bulawayo.

Early in 1894 Pastor A. T. Robinson, then at the Cape, interviewed Cecil John Rhodes, from whom he obtained a grant of land and permission to establish a mission. Peter Wesels, A. Druillard, and Fred Sparrow were authorized to select the site of this mission, and they were joined at the end of the railroad in Vryburg by I. B. Burton, J. Landsman, E. J. Harvey, and A. Coyep.

These brethren traveled to Bulawayo by oxcart, saw Dr. Jameson in Bulawayo, and presented the letter from Cecil Rhodes. They were much concerned about the cost of the land they were asking for, because Mr. Rhodes had written the letter while Pastor Robinson was talking to him and had sealed and given it to him with instructions to present it to Dr. Jameson in Bulawayo. So when Dr. Jameson asked them how much they wanted, they explained that it would

depend upon the terms. Dr. Jameson is reported to have answered, "Terms! Rhodes has ordered me to give you all you want. What better terms than that can you ask for?" Thus it was that they chose 12,000 acres about 30 miles west of Bulawayo, which at that time was a heavily populated and well watered area.

At the General Conference of 1895 B. G. Tripp was appointed superintendent of this mission and W. H. Anderson as his assistant. A little later Dr. A. S. Carmichael was asked to serve as the mission doctor. This pioneer trio of missionary families were met at Mafeking by Fred Sparrow, and arrived at Solusi July 26, 1895. Four members of these three families were to give their lives to the dreaded malaria before three years had passed.

First Church Erected in 1902

The first church building was erected by Elder Anderson in 1902. It served for a number of years, but gradually succumbed to white ants and decay. The second church was built by Elder Bender in 1922. This has been used as a general assembly hall for a number of years, and will continue to be used as such until a larger one can be erected.

Today we are very thankful for a fine new church in which one thousand can be comfortably seated. This

church is of novel construction, and actually cost only about 40 per cent of what the conventional style of church would have cost.

Taking part in the dedicatory service, our division president, R. H. Pierson, offered the invocation and preached the dedicatory sermon; J. D. Harcombe, president of the Southern Rhodesia Field, read the scripture; C. F. Clarke presented a brief history of the Solusi church; R. R. Figuhr, of the General Conference, conducted the Act of Dedication and offered the dedicatory prayer, and R. L. Staples, pastor and head of the theological department, took up a thank offering. Alvin Tshabangu, who came to Solusi in 1897 and has worked closely with each of the leaders as they have come and gone, and who still carries on active missionary work around Solusi, offered the closing prayer.

F. Burton Jewell, who first came to Solusi in 1912 and who has also been actively connected with the mission for many years, was able to attend the service. It was he who introduced clinical care for expectant mothers throughout this area.

It was the prayer of those present that this church may be used of God to inspire the young people who pass through its doors to go forth to complete the great unfinished task in the heart of Africa.

Reports From Far and Near

ITINERATING

by Jeep

in East Brazil

By Merlin Kretschmar
President
Bahia and Sergipe Mission

THREE of us recently made a survey trip to that part of the state of Bahia, Brazil, which lies on the other side of the famous São Francisco River. We were eager to make contact with our believers, for there are nine churches and groups in this vast and primitive area with no regular pastor. Lack of funds has made this situation a necessity for many years. The only contact the mission has with these groups is when a pastor from another district passes through, perhaps once every year or two.

On previous trips into this area we took a plane or bus to reach the margin of the river, and from there rode a horse or mule, for no other transportation exists. This year, hoping to cover the maximum amount of territory in the three weeks allotted, I decided to use my secondhand Brazilian rural Willys (jeep station wagon). Nobody was certain whether roads even existed in many areas where we were going, but we decided to go as far as we could. Pastor Placido Pita, of the Conquista district—who knows the area as well as any man in our mission—went along as our guide. Also represent-

ing the mission was Pastor Monteiro de Souza, departmental secretary. Serving as mechanic for our trip was a young layman, Manuel de Silva, who went along to help drive and be alert to any motor trouble.

After two days of hard driving from the city of Salvador, we reached the bank of the São Francisco River at the picturesque city of Bom Jesus da Lapa. This town has one of the biggest Catholic shrines in the state of Bahia. The city sits at the base of a weird rock formation that suddenly thrusts itself out of the comparatively flat surrounding plains. In this unusual formation there are many caves and caverns.

In the largest of these, so the legend goes, a statue of a saint was discovered. As a result a complete cathedral was built inside the cavern, one of the most interesting churches in Brazil. We arrived in Lapa when the city was filled with pilgrims from all parts of Bahia and neighboring states, worshiping at this unique shrine.

In Lapa we were told it would be impossible to secure gasoline on the other side

of the river except in two places. As a result it was necessary for us to scurry around to find some cans, fill them at the town's only gas pump, and solder the tops on as best we could.

We crossed the river by ferry. Almost at once, on the other side, the car bogged down in the sand. This was the first of many times that even four-wheel drive was not equal to the poor roads.

Ferried on Canoes

The first group we visited was at Porto Novo, on the other side of the lovely Corrente River. In order to cross this river and reach Porto Novo it was necessary for our car to be ferried on three small canoes—a rather frightening experience! On reaching the town, and driving down the main street, we had to dodge ox-carts, horses, and all sorts of animals, including pigs. Since the animals in that town had never seen a car before, they had absolutely no fear.

Unfortunately, we hit a small pig on the extremely narrow road. Our car was soon surrounded by the people of the village viewing the tragedy. Our only recourse was to pay the owner for his loss—700 cruzeiros—and go on our way.

During our three-day stay in Porto Novo we became used to the local custom of bathing in the alligator- and man-eating-piranha-filled river. The women of the village bathe on one side of the settlement, and the men on the other.

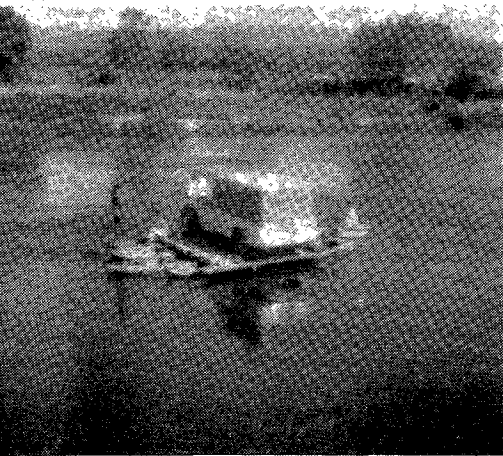
Ours is the only Protestant work in that area, and even without frequent visits from our pastors the work is growing. In Porto Novo, Sunday is market day, although this is contrary to the counsel of the priest. For this disregard of his wishes, the priest of the district became angry, and it has been several years since he has visited the area. There are tremendous possibilities for our work at Porto Novo, and if we had a worker there we would see our message go forward much more rapidly.

In succeeding days we made our way over very primitive roads to our group at Santana dos Breves. I was assured that ours was the first car in history to make its way over the oxcart trail to the area outside of the city where our members lived. It was not hard to believe.

The lay leader of the group there is an active 84-year-old man, head of a clan of about 35 or 40, all related, all Seventh-day Adventists. In that particular area—so primitive and isolated—our work grows as the family grows! The people seemed greatly encouraged by our visit, especially since Pastor Monteiro, the departmental secretary, is a nephew of the leader. This elderly brother was somewhat amused, and shook his long white beard, as he noted my hesitation to drink the yellowish-brown water, which he assured us was full of vitamins and would help us too to live to a ripe old age.

A baptism conducted by Pastor Placido Pita at Sito Grande, Brazil, in a beautiful jungle area where jaguars frequently menace the livestock.





Fording the Corrente River at Porto-Novo.

On the ferry crossing the São Francisco at Bom Jesus da Lapa. Left to right: Pastor Monteiro, departmental secretary; Pastor Kretschmar, mission president; and Pastor Pita, district pastor of Conquista, who served as guide.



Some of the members from Arrojado who arrived after dark for the beginning of the congress at Inheumas.

After leaving Santana dos Breves we had a grueling 15-hour ride. At one place our jeep became mired down in dust. Even in four-wheel drive it could not move. Fortunately, two passing ox-carts saved the day for us, and with all four oxen straining heavily, we managed to extricate ourselves and continue on our way.

Our group at Barreiras, where we stayed four days, meets in the home of one of our believers. They are desperately in need of a church. The city is one of the largest in this area, having more than 8,000 inhabitants.

The Menace of Jaguars

From Barreiras we drove to the village of Sito Grande, 26 miles away. The trip, over rugged country, took three hours. In this area jaguars are a constant menace to the livestock of the farmers. One man said that on his farm during the past year 24 jaguars were killed. Along with the jaguar there are three different types of

big cats, five types of lynx, wild pigs, wild goats, many types of snakes—including 30-foot boa constrictors—wild parrots, South American ostriches, and all types of bird life.

Our work in Sito Grande is continuing, with the believers very faithful. We have an adequate church building there. During the three-day youth congress we conducted another river baptism, as we had in other towns along the way. Since we are the only Protestant group in Sito

Grande, the possibilities for expansion of our work are tremendous—if only we had a pastor in the area. Our believers, recognizing this, are praying earnestly that God will open the way for a pastor to be sent them. There is no school of any type in that town, and the potential has not been touched.

Between Sito Grande and Inheumas, roads are absolutely nonexistent, so we were forced to follow the trails of ox-carts through the bush country, stopping to cut down stumps, trees, and bushes with our large Brazilian knife and ax. At one point we met a family who had never seen anything like our car. They called our jeep station wagon a "beautiful thing," and were fascinated. We were told that in that area there are many people who have never seen a car, electric lights, cameras, or many of the other trappings of civilization we take for granted. We were very thankful to arrive in Inheumas with the car in one piece.

Our three-day youth congress in Inheumas was a success. The people were very enthusiastic. Our church school is the only educational institution in the town. The school is held in the old church building, with limited facilities. There are no regular desks, so the students kneel on the floor to do their lessons, and use the church benches as their desks. The possibilities for our work are almost limitless. It could expand quickly if funds were available.

Pastor Pita, our guide, had been in that area many years before, and also, for a few weeks, had assisted a doctor on one of our medical launches. He has had no medical training, but when we arrived word spread quickly that the "doctor" had come. Pastor Pita was soon besieged from all sides for medical help. He did his best to suggest various simple herb and water-treatment remedies to

these people, and patiently listened to the various problems.

During our visit the priest arrived in the village for his yearly visit. He came in on a mule, took one look at our jeep, and promptly paid us a visit, requesting that he and a friend of his be allowed to go with us when we were ready to leave. Since his destination was on our route, we agreed, and Saturday night our jeep, heavily loaded with baggage and six men, left Inheumas.

During one part of the trip the car tipped to starboard to an alarming degree. The priest became so frightened that he jumped out and did not enter the car again until we had passed the more dangerous area. This well-educated man seemed to be quite sincere in his desire to help the people. He freely admitted to the lack of proper education on the part of many of his fellow priests in Brazil, and indicated an attitude of complete tolerance to any group who would be able to come in and be of help to the people.

Several strong memories stand out in my mind as a result of this three-week trip. I will never forget how happy the people were to receive *Sabbath School Lesson Quarterlies* and *Missions Quarterlies*. They had not had any for a year.



One of the pioneer Adventists of the area on the other side of the Corrente River—Antonio P. de Oliveira, 84, and his wife, Senhor Oliveira was baptized in 1914 and is the leader of the group at Santana dos Breves. He still does a full day's work and thinks nothing of riding a horse at a gallop or taking a 15-mile hike.

None of the supplies shipped from the mission had arrived because of lack of adequate postal service. In the future we are going to fly the supplies in to a central point and the people from the various churches and groups will take perhaps a four- or five-day horseback

ride every quarter in order to pick up the material.

Another thing that impressed me was the fervent prayer meetings held early in the morning during the days of the congresses. I shall never forget the earnestness of the prayers, asking God that a pastor might be sent for their large district—a district larger in area than the States of Pennsylvania, Maryland, and Massachusetts combined.

Here are people without *Lesson Quarterlies*, mission stories, or any other material—groups who are visited by a pastor only once every year or two but who are nevertheless faithful. And what opportunities we have to preach the message! While on this trip I was asked by two city mayors if a pastor or teacher could be sent to start work in their towns. I was forced to reply that for lack of funds we would be unable to answer their requests.

Pray that provision may be made to bring the message of a crucified, risen, and soon-coming Saviour to the waiting millions of Bahia state, Brazil.

Progress in Mexico

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

The Mexican Union Mission concluded its five-day quadrennial session November 25. The session was held at Montemorelos, where we have both a college and a sanitarium.

A portion of each day was spent in Bible study. One interesting feature in this connection was a series of six studies based on the name Seventh-day Adventist. Three were presented by A. H. Roth, president of the Inter-American Division, on the seventh-day Sabbath, and three by D. H. Baasch on the Advent. For the past three years Elder Baasch was president of the Mexican Union. He was recently elected secretary of the division. To take his place the Inter-American Division appointed Alfredo Aeschlimann, an administrator of many years' experience both in the South American and Inter-American divisions. Elder Aeschlimann gave evidence of his ability as a leader by the efficient way in which he conducted the session.

One of the most enthusiastic meetings of each day was the hour given to the consideration of evangelism under the chairmanship of Rodrigo Bustillos, president of the Central Mexican Mission and for many years a successful evangelist. It

was clear that the interest nearest to the hearts of all the administrators and ministers is soul winning. During the past four years there have been 9,124 baptisms, and the membership in Mexico has increased by more than 30 per cent, rising from 19,136 at the beginning of 1956 to 25,003 at the end of 1960.

It was 16 years ago that I last visited Mexico. At that time, at Montemorelos, the sanitarium was just being built and the college was in operation with only the first unit of each of its buildings erected. On that visit the principal showed me the drawings of these buildings as they would appear when the enrollment required plant enlargement, and funds would be in hand for construction. What is seen today is the fulfillment of what was then only a drawing on paper.

The college has during these years been training ministers and other denominational workers. In fact, many of the delegates at the union session are graduates of Montemorelos college. This year the college has opened a normal department, and in due time expects to graduate fully qualified teachers for the primary schools of Mexico. There are at present 42 such schools in operation, and more will be organized each year.

The sanitarium is conducting a school of nursing and is training nearly all its own nursing staff. At the sanitarium I visited a wealthy Canadian patient who, as a result of an automobile accident, had been at the sanitarium for six months. As she and her husband told of the good care she had received at the sanitarium, and of the kind and loving attention given by the nurses, tears filled their eyes. They said they had not supposed that such an institution existed in the whole world, and then they had found it—a veritable heaven on earth—in Mexico, only a short distance from where their accident occurred!

Ministers Carry Mail

Mexico is a progressive country, with modern cities and excellent government services. There are sections, however, in southern Mexico where the postal service is not so good as in other parts of the nation. In those areas it is customary for our ministers, who in some cases have as many as 30 churches in their districts, to carry all church and Sabbath school supplies to the churches, and to bring back the tithe.

The president of the South Mexican Mission spoke of noticing, on one of his trips in that area, a man with a great burden on his back, climbing over the

mountains. He discovered that it was one of his ministers, a district leader, carrying supplies to his churches. Naturally, such a task was but a small part of the work of that minister, for in addition to pastoral duties, and in some cases those of a mailman, all the ministers are evangelists. In membership southern Mexico is the fastest growing part of the field.

Each department of the work is prospering and is focused on the winning of souls. The Sabbath school membership is almost double that of the church, and these Sabbath school members, in great numbers, find their way into church membership. There are many branch Sabbath schools, 400 new ones having been organized during the past 11 months.

Fifteen hundred lay preachers are active, and a large number of the baptisms are the result of their work. Radio work is now becoming more prominent as an evangelizing agency. Over the air 72 broadcasting stations carry our health program called *The Voice of the Home*, while our religious program, *The Voice of Hope*, is broadcast over nine stations.

The colporteur work is growing each year, and for the past four years the book and magazine deliveries total nearly one million dollars.

As I met with our Mexican churches and became acquainted with our Mexican ministers and other conference workers, I was impressed by their loyalty to God and the Advent Movement. Surely in this great land with so large a population of religious-minded people there will be a large harvest for the kingdom of God.

Aged Finnish Colporteur Reminisces in Interview

By J. W. Nixon, Publishing Secretary
Northern European Division

In the small and picturesque town of Kristina, Finland, on the northern gulf of the Baltic Sea, lives Otto Hoglund, an honored literature evangelist. He is one of the pioneers of our canvassing work, and has had a long and successful career as a literature evangelist and publishing department secretary in Finland.

In December, 1901, a colporteur called at his home and sold *The Second Coming of Christ*. This book inspired Brother Hoglund to attend Brother Hoffman's meetings at his home town, Porvoo. In April, 1902, he began to keep the Sabbath and was baptized. He was then 24 years of age, and has been an active mem-

Delegates and guests who attended the quadrennial session of the Mexican Union, held November 21 to 25.





Otto Hoglund, 83-year-old Finnish colporteur.

have some such secrets. First, I always tried to speak slowly and clearly so that the customer could hear every word; second, I tried to hold the book so that the customer could easily see what I was showing him; third, I would try to get to the order listed as soon as possible before the customer could say No.

"When I look back over my whole lifetime, I realize that God has protected me and helped me in many varied ways. Once God sent an angel to knock on my door and call me by my name early in the morning, about 3:00 A.M. I got up and prepared to work. I went to deliver books, and I had to start early because I had a long way to walk. Having walked about six miles, I saw a light in a big farmhouse. I knocked on the door, and was invited in. The woman bought a book. God knew her need and used me to supply it. I had already visited this house before and met all the other people except this woman."

At a recent service honoring Brother Hoglund he was told:

"In appreciation for your faithful service, the publishing house wants to present you with this special badge of merit. It is given for 25 years of faithful service, but your work is worth more than two of these badges. What would you like to say to our present literature evangelists?"

"I have a lot to say, but I am slow of tongue like Moses. In a few words, I would say, Work ten hours a day, at least in summer, and six days a week, as we are told in the Bible. God's people should work more, for His work is in a great hurry. Second, I would say, Pay your bills as soon as possible and make a special point of it, lest you should be in debt. Third, give full tithe to the Lord, for then God can bless your work and you will be able to save up money for the days to come when it is needed. I want to thank the publishing house for their interest in me and may His blessing rest upon its leaders and literature evangelists. My great desire is to see you all in the heavenly kingdom."

We deeply thank Brother Hoglund for

ber in the ranks of our people for 59 years. He is now 83 years old. He began literature evangelism immediately and has worked for 52 years, 21 years as a publishing department secretary.

In a recent interview Brother Hoglund said: "Brother Hammar was the leader when I began canvassing. He came with me to the territory and we canvassed together about a half day. He canvassed while I stood by and watched. On the following day he told me to go and try it alone. When I returned he asked me if I had taken any orders. 'Yes,' I said, 'I got 25 orders for big books and also sold some small literature!' Then he asked if he could see the list of orders. He looked at it, and I noticed that he smiled a little. He said that I had done better than he had, as he had received only 14 orders that day. I took 25 orders for big books and 15 for small ones in the next three days. That showed me that God is able to do great things, even with a weak servant.

"We had to go on foot at that time. During the summer we went into the country and then in the winter we worked in towns. In the country we had to walk long distances in order to get sufficient orders to live. The longest day's walk was about 35 miles. During the course of my work I probably walked a distance equal to seven and one half times round the world! During the summer I worked nine to ten hours a day, and in the winter between seven and eight hours. My longest workday was some 16 hours. At that time I always tried to work six days a week. An average weekly total would amount to 50 to 60 hours—approximately 2,400 hours per year. My record in the number of books sold in a day was about 30 books. The Lord always blessed and helped me."

When asked, "Do you have any special practical points or so-called 'secret weapons,' which made your work so successful?" Brother Hoglund replied: "Well, I

his many years of faithful work and fine example. In eternity, when the history of our canvassing work is written, we believe his name will shine forth in golden letters.

More Classroom Space Needed in Korea

By Rudy E. Klimes
Departmental Secretary
Korean Union Mission

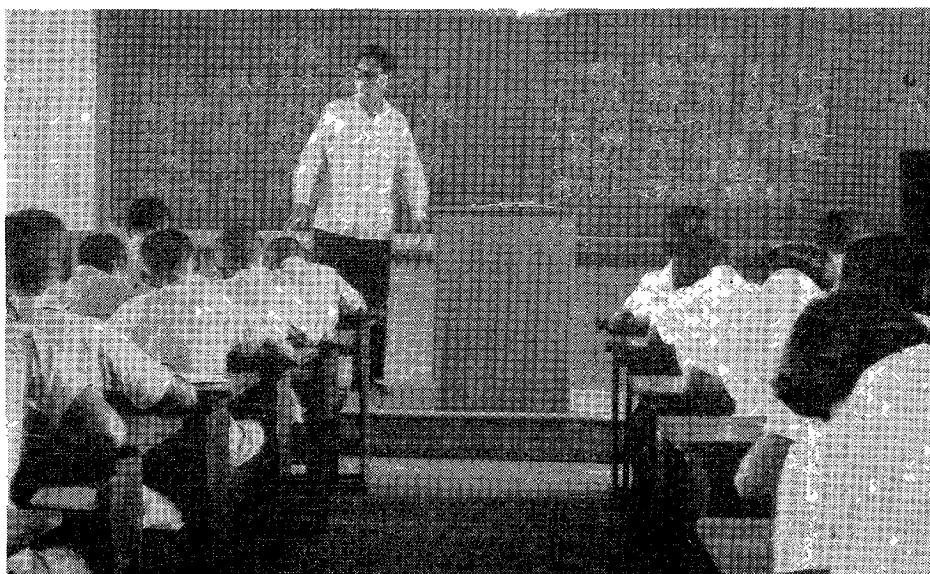
With a one-third increase in students in the last two years the classrooms of Adventist schools in Korea are crowded. In the Seoul Academy 426 students study in nine classrooms. The elementary school on the same campus overflows, with 324 students in six classrooms. Many other schools are operating under similar conditions.

Recent government orders have placed stricter control over all schools. Without more and better classrooms our elementary schools cannot obtain government accreditation, which is necessary so that the children may go on to our middle schools. All our middle schools have permits to operate, but most of them lack adequate classrooms for full accreditation which will permit the graduates to go on to high school. To retain our schools it is imperative that a strong classroom building program be launched in 1962.

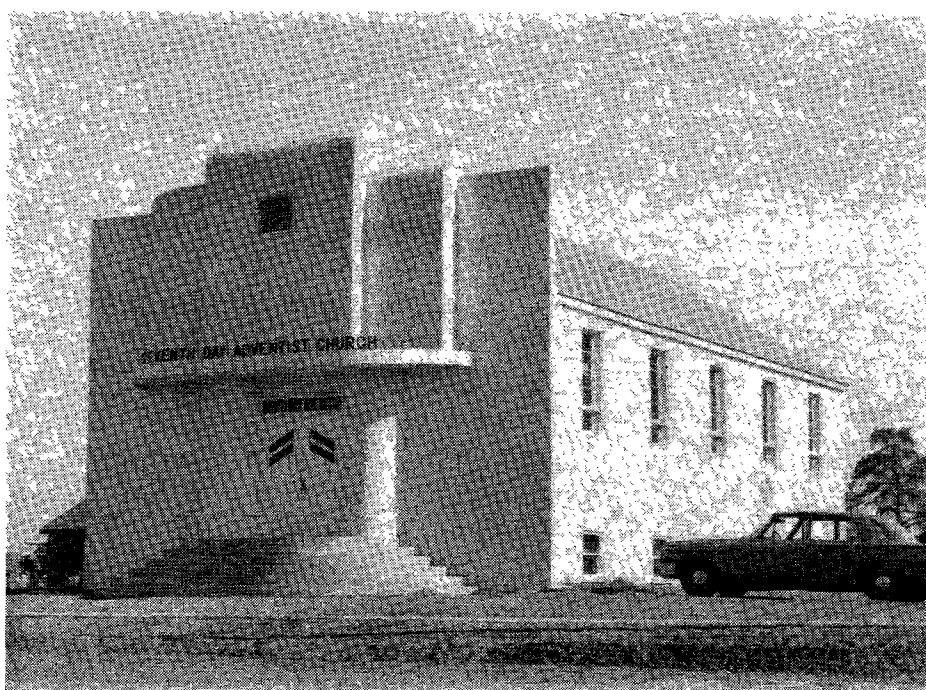
In the last two years 1,190 students in our schools were baptized. In many homes only a grandmother, a brother, or the mother is a church member. Some 15-year-old students hear of Christ at evangelistic efforts or from Adventist friends, step out, and enter our schools. As we counsel with them during Weeks of Prayer, it is a thrill to hear their expressions of faith; it is a joy to hear of their victories over trials.

God is guiding the 220 teachers in our 52 schools as they minister in spirit and truth to 3,200 students.

God has raised up this work. It is His. He will not suffer it to fail. In Him we trust.



A typical classroom in one of our schools in Korea. Some are crowded with more than 50 students.



Successful Evangelism at Hudson Bay, Saskatchewan

The Seventh-day Adventist church is considered one of the finest buildings on Churchill Street, in Hudson Bay, Saskatchewan. Our members worked hard to erect this monument to God, and rejoiced when their neighbors came to church to hear God's message. They were especially happy when 18 new members (pictured below) were added to the church following meetings conducted by the writer. Pastor Nick Trynchuk translated the messages into the Ukrainian language. The believers have now been organized into a church, and by the grace of God they intend to keep the light of truth shining in this part of eastern Saskatchewan.

PHILIP MOORES, President
Manitoba-Saskatchewan Conference



Pacific Union Pathfinders Solicit Aid for Indians

By Miller Brockett
Departmental Secretary
Pacific Union Conference

The Pathfinders of the Pacific Union Conference, dressed in uniform, went out Halloween eve and gathered about 40 tons of food and clothing for the Indians of Arizona. Going from door to door, they carried banners which said, "Treats for the Navajos." These banners were placed on boxes which they carried,

or on wagons pulled by the Pathfinders.

Because of advance newspaper publicity the people were ready when the Pathfinders came, and responded enthusiastically. Some people who were missed called the conference offices and said they had food and clothing waiting to be picked up. In San Diego, TV camera-men filmed the Pathfinders in action.

A Halloween pamphlet was left at each door giving the people an opportunity to enroll in the Voice of Prophecy. Already several van loads of food have arrived at our two Indian mission stations at Monument Valley and Holbrook.

A Book, a Telephone Call, and a Baptism in Tasmania

By E. B. Price, Pastor
Launceston, Tasmania

"Where is the Adventist church? We would like to attend, and hear a service on the seventh-day Sabbath." This request came as a result of reading a book that had been printed in California, purchased in Holland, and studied in Tasmania.

One cold Thursday night in midwinter last year, I was about to go out to a Bible study when the telephone rang. The caller, with a Dutch accent, confronted me with the above question. He was telephoning from Scottsdale, a pretty little town in the rich farming district on Tasmania's northwest coast, 40 miles over the mountains from Launceston.

Since I was carrying on two evangelistic efforts, and had four churches to care for besides, I decided to ask the elder of our Scottsdale church, Alan Abrahams, to get in touch with this family immediately. Later I would visit them also.

The next evening Brother Abrahams telephoned me and was so overjoyed that he could hardly tell of his experience. He had found that this family had been studying with Jehovah's Witnesses, and had almost accepted their teachings when the mother, Mrs. Wiersma, returned 12,000 miles home to Holland for a holiday. One night during a visit to her sister-in-law, Sister A. de Boer, of Vierhouten, a faithful member of the Seventh-day Adventist church at Apeldoorn, Holland, she told how her family had been studying with the Witnesses in Australia.

That night the two women talked until the small hours of the morning, and our church member made sure that her sister-in-law had a copy of *Bible Readings* in Dutch to bring back with her to Australia!

On Mrs. Wiersma's return, she told the family of her experience, and together they studied *Bible Readings* and closely examined the teachings of the Witnesses in the light of Bible truth. Immediately points of error became apparent, especially on the subjects of the Sabbath and the commandments. They asked the Witness leader numerous questions on those subjects, and when he could not answer he would quote Titus 3:9, "But avoid foolish questions . . . for they are unprofitable and vain."

Mr. Wiersma, who has a very forthright nature, did not appreciate this continual rebuff to his search for Bible truth. Eventually the family decided they would seek out the Adventist church, hear what they had to say on the subject, and see if they could answer their questions from the Scriptures. Not knowing of our church company in Scottsdale, they looked up the Launceston telephone directory and called me.

Brother Abrahams suggested they attend the little Scottsdale company that Sabbath, and he would personally make sure that the sermon was on the seventh-day Sabbath!

That Sabbath afternoon four of the

Nearly Ninety, but Still Active

In 1896, Harry Sylvester Miller was teaching a country school in Kansas, when a colporteur sold him *Daniel and the Revelation*. On opening it, a copy of *Rome's Challenge* fluttered to the floor. That leaflet indeed was a challenge. To his utter astonishment young Harry learned that Sunday is an institution of Romanism and paganism. He spent most of that night studying. Though a Methodist, he asserted, "If Catholics changed the day, I have kept my last Sunday."

The following Sabbath was spent in prayer and further study of the book. The next week the colporteur returned by horse and buggy and suggested that he and Mr. Miller go for a short ride. After a little riding, the man said, "Harry, we have a small group who are meeting for Sabbath school and it would be nice for you, a teacher, to be their leader." He replied, "I kept my first Sabbath last Saturday." This so surprised the driver that he dropped the reins, grasped the teacher's hand in both of his, and burst into happy, joyful tears.

At camp meeting that summer Harry learned that the girl who had packed the books for delivery felt impressed to put one copy of *Rome's Challenge* in one of the copies of *Daniel and the Revelation* to be delivered. Mr. Miller bought that one copy! That fall he attended Union College.

On December 2, 1903, he married Annie Augusta Wilson, a nurse from the 1898 class at Battle Creek, who was employed in the Nebraska Sanitarium. Soon they went to Newark Sanitarium, Newark, Ohio. Mr. Miller was business manager and Mrs. Miller was on the nursing staff.

The next school year he was preceptor at Mount Vernon Academy. In 1905 he began a ten-year term teaching science in the Southern Training School, Graysville, Tennessee. The next change was to Oshawa Missionary College, in eastern Canada. In 1921 he became Bible instructor at Canadian Junior College. Five years later he headed the Bible department of Southwestern Junior College in Keene, Texas. This tenure lasted 15 years.

Elder Miller retired in 1945 after 41 years of denominational



work, two years of public school teaching, and a stretch at the Chicago Mission under Dr. David Paulson. Retirement has provided Elder Miller with more time for personal visitation, Bible studies, Ingathering, et cetera, and he also serves as local elder, school board member, and Sabbath school teacher.

Mrs. Miller (who was a February 29 baby and has had just one birthday every four years) has spent thousands of hours nursing in order to help provide a Christian education for their four children: Dr. W. L. Miller, dentist of Roseburg, Oregon; Charles M. Miller, graduate engineer in Yuba City, California; Mrs. Olive B. Babb of Hunter, Oklahoma; Mrs. Myrtle A. Pierce in Mazaba, Nyasaland, Africa. There are five granddaughters, one grandson, and five great-grand children.

Elder and Mrs. Miller, now 87 and 86, respectively, have moved to Roseburg, Oregon, to be nearer their dentist son. Though "full of years," they are also "full of good works."

FLORA DAWSON LACEY

family attended the service—the parents, Simon, and Ann. The older daughter was away teaching in a government school 25 miles south of Hobart. The family appreciated the clear message that was presented, but now they had scores of other questions, not only on the subject of the Sabbath and the law but also on many other teachings.

The next Monday night I went to Scottsdale to study with this family. Having baptized quite a number of Jehovah's Witnesses during the past few years, I was even more eager to see them, and took with me a number of charts and Bible aids that I have made specially to reach people of this persuasion.

Beginning with the subject of the second coming of Christ, I gave six reasons why Christ could not have come in 1914, as the Jehovah's Witnesses teach. As we traced through the Scriptures the manner of His coming, the resurrection, translation of the righteous, and the destruction of the wicked, they could clearly see how impossible it is to reconcile this teaching with the Bible. When they were shown that the communion service, which is celebrated "until he come," has not ceased, and that the mediatorial work of Christ, our High Priest, also did not end in 1914 with His supposed coming, they were convinced that we taught the truth on the subject.

Toward midnight, after we had dealt with the belief that we are in the Sabbath era of 7,000 years—the length of time claimed for each of the days of Creation—and many other major aspects of the Jehovah's Witnesses teachings, Mr.

Wiersma rose from the table and announced that he was finished with the Witnesses. He then, in turn, asked all the members of the family for their decision.

From that night forward regular studies were held, and the family became faithful Sabbathkeepers.

When it came time for baptism Mr. Wiersma requested to be baptized in a river, to follow as closely as possible the example of Jesus. Since all the rivers in the district flow directly from the mountains, and are very cold, Mrs. Wiersma decided to be baptized when I conducted a baptism in the Launceston church last December. But Mr. Wiersma and teenagers Simon and Ann decided to wait until toward the end of the summer for the rivers to warm up.

Thus the first Sabbath after the warm month of February was selected. However, the weather completely changed and it turned to be the coldest day for that time of the year ever to be recorded in Tasmania! The water was so cold that it felt like fire; but nothing could deter the decision of these staunch new members!

With the new year Ricki Wiersma was transferred to teach at a school near Launceston, and she accepted the same truth as her parents. She was baptized recently.

God moves in a wonderful way to call men and women into the light of present truth. Little did Mrs. Wiersma realize what would be the outcome of her 24,000-mile round trip to Holland or the results of the book she brought home!

So Perfume Said Yes

(Continued from page 11)

"Thara Peter," said Maung Thein a little nervously when a lull came in the conversation.

"Yes, Maung Thein, what is it?"

"Oh, nothing. Only I was just thinking—"

"Thinking what?"

"Oh, just about my work."

"Yes, yes, your work, and——?"

"And you know I like my work so much. But, it takes me so much time to do my cooking."

"Quite so," agreed Thara Peter, "and also it is hard doing all the singing all by yourself. Someone to help in the singing would be——"

"Why, Thara Peter, how did you know I was thinking just like that?"

"Do you forget that I was a young man not too long ago? And of course you know that you are on the mission budget next school year. But tell me, who is the young lady of your choice?"

"I wouldn't dare mention her name. But if you asked Ma Ma Hare, I think she could tell you."

"I think there is no need for me to ask Ma Ma Hare. Go back to your school, and come again next Sunday. Maybe I will have an answer for you then."

Maung Thein crossed the river and went back to Tiger Village with a heart as light as a feather. And that evening Thara Peter and Ma Keh, his good wife,

invited Perfume to dinner. It was a happy occasion, for they were all such good friends. But after the children had gone to play, and while Ma Keh was washing the dishes, Thara Peter lowered his voice to a whisper and said: "Perfume, there was a young man visiting with me today. He is a real missionary, a real soul winner. We know him well. He is doing a good job with his school. But he finds that it takes so much time to cook, and he needs someone to help in the singing."

"And whom does he want?" asked Perfume in a glow of excitement that could not be hidden.

"He didn't say the name."

"He didn't?" There was just a shade of disappointment.

"No, but I know from other things he said that he means you."

"Me? Oh, Thara Peter, what a surprise! Are you sure he meant me?"

"Quite sure."

"I wonder what gave you the idea that he meant me!"

"You know Thara Pa Do and Ma Ma

are going on furlough next year, and they can't take you to America with them."

"No."

"So now what shall I tell Maung Thein?"

"Oh, no, what about his parents, and my parents?"

"I will talk to them both, but first I need to know if you are willing. You don't want to remain single all your life, do you?"

"Oh, no!"

"You couldn't find a better, more faithful, more courageous young man in all the world, could you?"

"Oh, no."

"Then?"

There was a long, long pause during which the blood rushed unchecked into Perfume's cheeks. Then she lifted her eyes and whispered: "All right, tell him Yes." And with her heart pounding with delight she jumped up and ran as fast as she could back to her room.

(To Be Continued)



Brief News OF MEN AND EVENTS

OVERSEAS NEWS CORRESPONDENTS: Australasia—R. R. Frame; Far East—A. E. Gibb; Inter-America—D. H. Baasch; Middle East—Raymond H. Hartwell; Northern Europe—G. D. King; South America—L. H. Olson; Southern Africa—W. Duncan Eva; Southern Asia—J. F. Ashlock; Southern Europe—W. A. Wild. NORTH AMERICAN UNIONS; Atlantic—Mrs. Emma Kirk; Canadian—Evelyn M. Bowles; Central—Mrs. Clara Anderson; Columbia—Don A. Roth; Lake—Mrs. Mildred Wade; Northern—L. H. Netteburg; North Pacific—Mrs. Ione Morgan; Pacific—Mrs. Margaret Follett; Southern—Cecil Coffey; Southwestern—May Powell.

AUSTRALASIAN DIVISION

► In the West Australian Conference recently the members gave an offering of £6,370 (nearly \$15,000) on one Sabbath toward the provision of a home for senior citizens in Perth. This is the largest single offering ever received in that conference.

► In Rabaul, New Guinea, for several years the Jones Missionary College male choir, in competition with other choirs, has been awarded first prize at the Annual Choral Festival. The Fulton Missionary College mixed choir in Fiji has been very popular with residents of Suva, the capital, in their rendition of cantatas, and has been credited with raising the cultural standards there. In Bougainville a children's choir from the Central School at Rhumba gained top place in competitions for that area at the close of 1961.

► At the annual meeting of the division executive committee, held toward the end of 1961, the largest budget in history was voted for this part of the world field. As a result of the increase in funds eight additional missionaries will find their way to the islands of the South Pacific during 1962.

► W. R. Beach, secretary of the General Conference, visited throughout the Australasian Division from mid-November, 1961, to mid-January, 1962. His counsel and ministry were greatly appreciated at committee meetings on all levels and at

the many camp meetings he attended. Elder Beach returned to America via Tahiti, where he conducted two public meetings in that French-speaking territory.

► H. J. Halliday, president of the Greater Sydney Conference, recently retired. His place has been taken by S. M. Uttley, who for the past three years has served as president of the Queensland Conference. The vacancy in Queensland is being filled by Keith S. Parmenter, who for the past four years has been pastor of the Wairoonga church.

► In writing to the division office under date of December 11, 1961, John B. Keith, president of the Coral Sea Union, reported: "Our baptisms will be more than 2,000 again this year, and the brethren have set their goal for 1962 at 2,260. We also expect our membership to be more than 12,000 by the end of this year. It is really wonderful the way the work is moving along."

SOUTHERN AFRICAN DIVISION

► W. R. Vail, president of the Ruanda-Urundi Union, reported at the year-end council in Salisbury that during the first three quarters a total of 13,138 decisions were made for Christ, bringing the total number of adherents in the Ruanda-Urundi Union to 111,823. Plans are now laid for four efforts in the larger centers in 1962, and 49 efforts in the rural districts in which 259 workers and 2,750 laymen are expected to take part. In the first

three quarters of the year the gain in baptized membership was 2,146, bringing the total church membership to 55,102. The baptisms reported were 3,041.

► In Ruanda many of our believers have had to suffer because they sought to remain neutral, and were accused of belonging to the opposition party. In South Ruanda alone more than 2,000 have lost their homes. Their cattle have been stolen and the people have been driven from their homes. Many have had to leave the country with only what they were wearing and could carry at the time. So far as we know, seven of our believers have been killed, one of them a church elder who, though himself a Muhutu, was a marked man because he had endeavored to protect and shield a Mututsi brother.

► At the year-end council in Salisbury, C. T. J. Hyde, Tanganyika Union president, reported that an all-African team consisting of F. Muganda and nine other workers held an effort in a suburb of Tanganyika's capital city, Dar es Salaam, recently. Attendance at the opening meeting was more than 600 and the average subsequent attendance was 350. At the close of the effort 90 took their stand for the truth.

► Bethel Training College at Butterworth, South Africa, reports an outstandingly successful year in every respect, particularly in spiritual impact upon the students. At the close of the spring Week of Prayer, conducted by J. D. Harcombe, 53 students were baptized and 42 joined the baptismal class.

► J. A. Birkenstock, the division Church Development secretary, reported to the division year-end council in Salisbury the following impressive results in the building of churches throughout the division between January 1 and October 31, 1961: church projects begun, 261; amount pledged, \$148,960; cash paid, \$66,080; churches under construction, 89; churches completed, 45; churches dedicated, 33. The Church Development program has just completed its second year. It is continuing to gain momentum.

► R. H. Wentland, president of the Congo Union, reported that in spite of trying circumstances, in the Central Kivu Field all former records have been exceeded. In the North Congo Field soul-winning records will exceed those of last year. Tithe is also above that of last year. In Katanga we have had more camp meetings and district meetings than ever. Our baptismal figures will equal if not surpass those of last year. We have built more churches than during any other recent year. Tithe, however, is much lower than a year ago, because in so many places no planting has been done. The income of the people is very low and in some cases has all but disappeared.

► T. W. Staples, president of the North Congo Field, writes: "M. Gundersen and I have just returned from Nebasa after a difficult and somewhat dangerous safari. Sabbath, October 21, we organized the Mambala church in the Makongo district, with a membership of 38. This new Nebasa district reports 442 converts for the first three quarters of 1961. The Talla,

Nebasa, and Rweze schools have enrolled a record number of students, some of whom have come from tribes and places we have never heard of before." In spite of almost forbidding conditions the work is onward in the northern part of the Congo.

► The Southern African Division Sabbath school membership now surpasses that of the North American Division by 606.

ATLANTIC UNION

► Clyde F. Brooks, of the Georgia-Cumberland Conference, recently joined the Greater New York Conference as secretary-treasurer. Fred Minner has gone to the Georgia-Cumberland Conference as assistant treasurer.

► Total sales of the New York Book and Bible House to the end of October equaled the sales for all of 1960.

► W. C. Graves, pastor of the Taunton-Middleboro, Massachusetts, district, has accepted a call to be one of the chaplains at the Hinsdale Sanitarium. R. R. Adams, of the East Pennsylvania Conference, will take his place.

► Millie Urbish, elementary supervisor of the Southern New England Conference, has been called to Andrews University to serve as an instructor in the De-

partment of Education. She will remain in the conference until the end of the current school year.

CANADIAN UNION

► W. R. Archbold conducted a baptismal service December 9 in the Vancouver, British Columbia, church. Seven persons were buried with their Lord—the first fruits of the It Is Written crusade held in November by George Vandeman of the General Conference. Baptisms have also been held in the New Westminster and Victoria churches. The It Is Written telecast is now available to approximately 80 per cent of the population of British Columbia. CHAN, channel 8, Vancouver, covers a large part of Vancouver Island and the lower mainland. CHBC, channel 2 of Kelowna, and its five satellites are serving the Okanagan fruit belt. CFCR, channel 4, Kamloops, with its seven satellites, covers the Cariboo country. More than 1,600 persons are now studying the Bible through Take His Word.

► Six persons were baptized in the Toronto, Ontario, First church by Pastor K. McComas, October 7.

► A ground-breaking ceremony was held recently for the new church building to seat 150 to 200 in Grande Prairie, Alberta. At present a full-scale theater effort is in progress. By mid-December 32 had been baptized.

► More than \$3,800 Ingathering was brought in by students of Oshawa Missionary College in five nights. This is more than one fourth of the Ingathering goal for the College Park church. In one evening more than \$1,000 was received.

► A ground-breaking ceremony took place recently in Regina, Saskatchewan, for the new church building to accommodate 350 worshipers. Mrs. G. C. Curtis, a pioneer of the church, turned the first sod.

CENTRAL UNION

► The Philadelphia church in Des Moines, Iowa, has tripled its membership as a result of summer tent meetings conducted by S. D. Meyers, pastor of the Sharon church in Omaha, Nebraska. Forty-four persons were baptized. Pastor W. C. Scales, Jr., and Mrs. Beatrice Hampton, Bible instructor, are binding off the interest and integrating the new members into the church program.

► S. Sampson Myles, pastor of the Beth Haven church in Denver, Colorado, has baptized 49 persons as a result of the first tent effort held there in a number of years. The church is so crowded separate services are held for adults and youth each Sabbath. A fund-raising program is being carried on for a new church building to accommodate the growing membership.

► G. H. Taylor, pastor of the Beacon Light church in Kansas City, Missouri, has baptized 20 as a result of his efforts in that city.

COLUMBIA UNION

► R. L. Osmunson has been appointed MV and temperance secretary of the Ohio Conference. He replaces Warren L. Wit-

tenberg, who accepted a call to the Kentucky-Tennessee Conference to serve as pastor of the Madison church. Elder Osmunson comes to the Ohio Conference from the Southern African Division, where he has served as MV secretary.

► The New Brunswick, New Jersey, Dorcas Society and Pathfinder Club gave away 27 food baskets during the Thanksgiving season.

► Mrs. Sallie Coles, an Adventist since 1905, was honored by James Thomas, pastor of the Tidewater (Virginia) district, on the eleventh anniversary of the erection of the present church building. Mrs. Coles has been a member of this church in the Allegheny Conference longer than anyone else.

► Eleven persons have been baptized as a result of the three-week evangelistic series held at Clarksfield, Ohio. It is hoped that the number will reach 24.

► Richard Barnett, pastor of the Pottsville district in the East Pennsylvania Conference, spoke to a class of 40 nursing students at the Pottsville Hospital School of Nursing. He presented Adventist beliefs, the program and organization of the church, and our views on health reform. A lively question-and-answer period followed. The booklet *Your Friends the Adventists* was distributed to a large number.

► The Norristown Dorcas Society in East Pennsylvania gave seven large baskets of food to needy persons at Thanksgiving. They also gave 50 pairs of bedroom slippers to patients at the State hospital. These slippers were made by members of the Dorcas Society.

LAKE UNION

► Ingathering is going forward in the Lake Union. As of December 19 \$431,212.12 had been raised, which is almost \$21,000 more than last year. This represents 69 per cent of the goal. The Illinois Conference is in the lead, with 74 per cent of their goal and \$18.61 per capita. Indiana is next, with 66 per cent of their goal and \$13.17 per capita.

► Oliver Wilson, a business administration major from Emmanuel Missionary College, has recently been chosen as manager of the College Press. Mr. Wilson has had considerable experience in a number of print shops in the past few years. Recently he has been employed at Burch Printers in Benton Harbor, Michigan. He succeeds Willard Jemson who has accepted a call to the Far Eastern Division to serve as manager of the Philippine Publishing House in Manila.

► The number of hospital volunteers at the Hinsdale Sanitarium now totals 265. Recently a new class of junior hospital volunteers, known as "Candy Strippers," have entered training. These are high school girls who will use their after-school hours in service at the hospital. A new class of 25 senior volunteers have just completed training and are ready for active duty. There are now 203 seniors, and 62 Candy Strippers.

► Mrs. E. J. Justema, on behalf of the staff doctors' wives at the Hinsdale Sani-



Ilda, Virginia, Church Dedication

The Ilda, Virginia, church was dedicated twice; first on October 14, 1950, then again on Sabbath, December 2, 1961. The highway in front of the church was widened, and because of this the church had to be moved back. In the process it was enlarged and rededicated.

L. E. Lenheim, president of the Columbia Union Conference, preached the dedicatory sermon; H. J. Capman, president of the Potomac Conference, offered the prayer; and three other ministers participated—A. D. Wetmore, pastor, and Jack Hughes and Douglas Cross, two former pastors.

WILLIAM E. CARPENTER
Public Relations Secretary
Potomac Conference

tarium and Hospital, Hinsdale, Illinois, presented A. C. Larson, hospital administrator, with a check for \$1,101.94 for the scholarship and loan fund established for Hinsdale student nurses. The occasion was the annual Christmas party which the doctors' wives hold for the students in their dormitory parlor.

NORTH PACIFIC UNION

► Thirty-four Pathfinder Clubs in the Oregon Conference were represented by the 150 leaders and counselors who gathered at Gladstone Park, December 1-3, for the annual workshop. Instructors included L. A. Skinner of the General Conference MV Department; J. H. Hancock, union MV secretary; E. H. Webb, Washington Conference MV secretary; and R. C. Schwartz and Ray H. Anderson of the Oregon Conference MV department. Craft and drill instructors were Mrs. Dettwiler of Beaverton, Mrs. R. C. Schwartz of Portland, Mrs. Dutro of Vancouver, Morris Venden of Laurelwood Academy, and Gary Strunk of Portland Union Academy.

► A. C. Reed, of the Alaska Book and Bible House, reports that sales totaling \$676.09 were realized when a book display was presented at Fairbanks, and \$548.25 in the Anchorage-Palmer district, a total of \$1,224.34 for both districts.

► On Sunday, October 22, a Crusade for Christ series of evangelistic meetings was launched in the College Place, Washington, church by N. R. Johnson to follow up the work done by Don Gray and his evangelistic company a few months ago. Meetings are held two nights weekly.

► A consecration service at the Mount Tabor church in Portland, Oregon, on December 20 marked the completion of clinical division training for 44 senior nurses at the Walla Walla College School of Nursing. W. K. Chapman, instructor in religion and pastor of the Mount Tabor church, gave the address. Other participants were Wilma Leazer, Grace Scheresky, Darrell Nicola, Judie Ross, and David Smith of Portland, and Drs. H. L. Rasmussen and R. H. Brown from the College Place campus.

PACIFIC UNION

► The Chowchilla, California, church was dedicated on the afternoon of November 25 with W. J. Blacker, secretary-treasurer of the Pacific Union Conference, giving the sermon. The dedicatory prayer was offered by D. E. Venden, president of the Central California Conference, and the opening prayer by R. L. Stretter, conference secretary-treasurer. A. V. Larson read the church history.

► Thomas Requenez has accepted the invitation of the Central California Conference to serve as pastor of the San Jose and San Francisco Spanish churches. He comes from the Southeastern California Conference.

► At the first of 1961 the Needles, California, church began a systematic distribution of *Present Truth* to 100 homes of the city. They are now busily engaged in following up the work. E. L. Johnson,

pastor, reports that there is a good interest in 78 of the 100 homes.

► Alpha Gamma, composed of dormitory young women of Pacific Union College, presented \$150 in clothing and other gifts to the five children in their "Christmas family." To the parents they gave a food certificate amounting to \$765.

► Ground was broken November 26 for the new Clovis, California, church. Participating in the service were D. E. Venden, R. L. Stretter, Mayor Douglass Dresser, Clarence E. Smith, and Clyde R. Bradley, pastor.

► Matthew A. Dopp, associate secretary of the Central California Conference Missionary Volunteer department, conducted the fall Week of Prayer at Modesto Union Academy November 27 to December 1.

► Gerald Hardy, for four and a half years the Southeastern California Conference evangelist, is now taking up evangelistic work in the Southern California Conference.

SOUTHERN UNION

► The following new workers have been added to the Florida Conference: O. R. Henderson as pastor of the Eustis-Leesburg district; C. E. Bishop as pastor of the North Miami-Hollywood district; and Miss Nita Robbins as Bible Instructor in Tampa, associated with A. D. Burch and the Tampa First church.

► Cleveland, Tennessee, Pathfinders (Georgia-Cumberland Conference) conducted a Christmas party December 20 for 80 underprivileged children who have been attending Benton Pike Mission branch Sabbath school.

► E. C. Frank, M.D., and family from Dublin, Georgia, are leaving for Formosa where they will be stationed for the next five years. Dr. Frank will be one of two American physicians on the staff of the Taiwan Sanitarium and Hospital. As a specialist in chest surgery, he will be instructing Chinese doctors in surgery.

► Ray Davidson is the new pastor of the Chattanooga, Tennessee, district. He comes to the Georgia-Cumberland Conference from the Temple church in Boston, Massachusetts.

► The Georgia-Cumberland Conference has recently acquired a van to be used in conference civil defense and welfare work. Equipment included in the vehicle will be first-aid kits, gas masks, a life raft, fire extinguishers, a Geiger counter, stretchers, and a chemical water purifier.

NOTICES

Quadrennial Meeting, Pacific Press Publishing Association

Notice is hereby given to all to whom it may concern that the quadrennial meeting of the members of the Pacific Press Publishing Association, a corporation organized and existing under and by virtue of the laws of the State of California, will be held at the office of the Association on Villa Street, in the City of Mountain View, County of Santa Clara, State of California, on Wednesday, February 21, A.D. 1962, at 10:00 A.M.

The election of directors for the ensuing term, the advisability of amending, repealing, or adopting new bylaws, or such other business as may be necessary or proper to be transacted, will come before the members of the Association.

By order of the directors.
W. B. OCHS, President
L. F. BOHNER, Secretary

Request for Names

Beginning March 1, 1962, I will be in the United States. On my visit as president of the Greek Mission I would like to make contact with Seventh-day Adventists of Greek descent or background. If you are of Greek background or descent, or know brethren who are, kindly write to me:

Nick Germanis
Keramikou 18
Athens, Greece

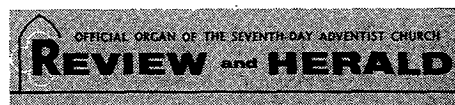
Requests for Prayer

A brother in Canada whose home seems about to be broken up asks the prayers of God's people that harmony may be re-established between him and his wife.

A mother in Mississippi asks prayer that she may be able to find her 20-year-old daughter who has been missing for nearly four months, and that the daughter may be converted. The mother also requests prayer for the conversion of her husband.

Church Calendar

Religious Liberty Campaign	January 13-20
Religious Liberty Offering	January 20
Home Missionary Day	February 3
Church Missionary Offering	February 3
Faith for Today Offering	February 10
Christian Home and Family Altar	February 17
Christian Home Week	February 17-24
Temperance Commitment Day	February 24
Visitation Evangelism	March 3
Church Missionary Offering	March 3
Sabbath School Rally Day	March 10
Missionary Volunteer Day	March 17
Missionary Volunteer Week	March 17-24
Thirtieth Sabbath Offering (Southern Asia Division)	March 31
Missionary Magazine Campaign (Special price during April and May)	April 1-30
Church Missionary Offering	April 7
Loma Linda University Offering	April 14
Doreas and Welfare Evangelism	May 5
Church Missionary Offering	May 5
Servicemen's Literature Offering	May 12
Spirit of Prophecy Day	May 19
Home-Foreign Evangelism	June 2
Church Missionary Offering	June 2
Christian Record Offering	June 9



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

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Associate Editors:	Raymond F. Cottrell Kenneth H. Wood, Jr.
Consulting Editors:	R. R. Fighur, M. V. Campbell W. E. Murray
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Circulation Manager:	R. G. Campbell

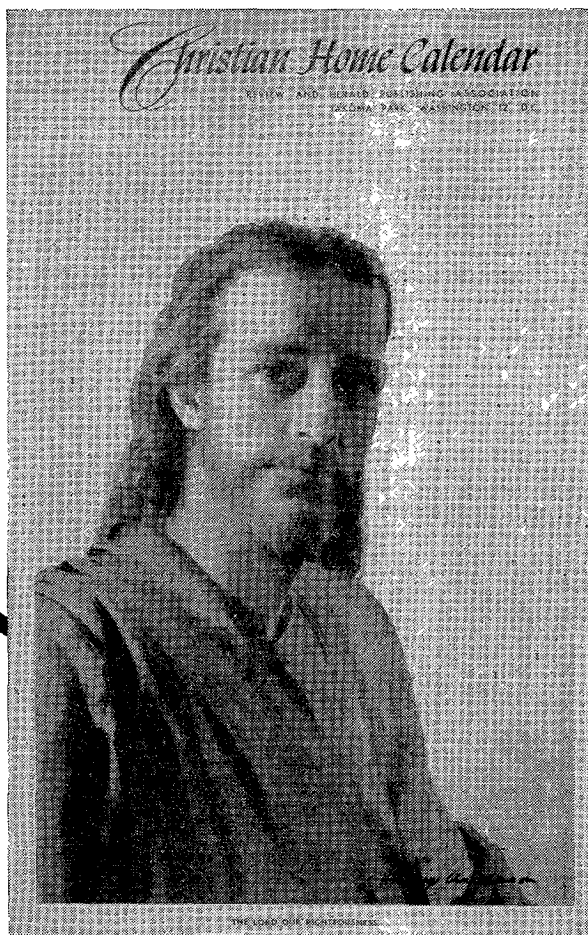
Subscriptions: United States, \$5.95 (slightly higher in Canada); other countries, \$6.95. When changing address, give both old and new address; allow four weeks for change.

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For 1962—the beautiful

Christian Home Calendar

Especially designed to fit the needs of the Christian home is this popular 1962 calendar. Only paintings of high-quality art in beautiful colors have been selected for each month of the year, and in addition there is a large reproduction on the cover, suitable for framing.



PRICE **50** CENTS

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News of Note

"Message to Millions" Succeeds in Far East

The Far Eastern Division Youth Congress in Manila, April 4-9, 1961, carried the slogan "Message to Millions." Charles D. Martin, division MV secretary, reports the following evangelistic results during the six-month period after this important gathering: 3,474 youth gave 46,469 Bible studies, 211 Voice of Youth public evangelistic efforts were conducted, 121 additional efforts are scheduled, 2,606 youth participated. There were 5,540 decisions for Christ, and 798 have been baptized.

We thank God for the evangelistic fervor among the youth of the Far East. May the divine Spirit make effective and fruitful this youthful ministry.

L. A. SKINNER

Faith for Today Offering—February 10

Everyone enjoys opening closed doors, and closed doors are not all in the mission field. Millions of homes across North America have doors not yet open to God's last-day message. Television is opening these doors. It is reaching across the barriers of prejudice into the nation's living rooms, and placing the Word of God in the hands of thousands who would not otherwise come into close contact with truth.

The offering on February 10 is set aside for Faith for Today. Plan now to give liberally to make it possible for Faith for Today to care for the needs of its ever-expanding Bible school. We have set \$200,000 as the amount we hope to reach, and will need to reach if this work is not to retreat. This will require everyone's cooperation.

Let us give a liberal offering. Remember that your gift may be the means of opening many doors to God's last appeal.

O. A. BLAKE

Films Serve as Entering Wedge in Fiji

W. H. Simmonds, secretary-treasurer of the Central Pacific Union Mission in Suva, Fiji, writes: "We were very grateful to receive three years ago from Faith for Today about forty Faith for Today films. These have done good work and have been very much appreciated wherever they have been shown. In this colony our workers face a great deal of religious intolerance and strong opposition, and we find that a good film is about the best interest-getter that we can use. In a recent letter one of our workers told how a priest of another church openly insulted him and tore up our literature before his face, but his courage in God is strong, and he made a request for films

and equipment. This story could be repeated many times throughout this union mission."

We are glad that Faith for Today is serving as a successful entering wedge in the island field of Fiji.

JAMES E. CHASE

Africa Laymen Afire for Evangelism

Robert H. Pierson, president of the Southern African Division, reports on the launching of a laymen's evangelistic program in Johannesburg. "The Transvaal Conference has just held its first Audio-Visual Bible Study Association rally. I understand that 3,000 were present and that many of the lay members told thrilling experiences of their soul-winning activities. One good brother and his wife have left their home and gone to live in an apartment house, so as to have more time to engage in Bible evangelism.

"This outstanding meeting was climaxed with the commissioning of 40 as members of the modern '120.' Now nearly 500 laymen are actively engaged in giving Bible studies with filmstrips and tape recorders. The members have invested £12,000 in this equipment, and enthusiasm all around the conference is rapidly mounting."

Some years ago in Cape Town the laymen formed a similar association, and each week they have been using the visual-aid equipment in giving Bible studies to 1,200 people in that city.

J. ERNEST EDWARDS



Selected from Religious News Service.

NEW YORK—Some 2,000 Lutheran-produced radio broadcasts and 600 telecasts are presented in the United States and overseas weekly, it was reported at a meeting here marking the first time that representatives of major Lutheran bodies convened to discuss radio and TV.

WINDSOR, CANADA—Education shorn of religion can breed a race intellectually superior but lacking in character, the Very Rev. Angus-J. MacQueen, former moderator of the United Church of Canada's General Council, said here. The former moderator said there was something wrong with secular education when the students lacked a standard of values.

Soul Winning in Vietnam

In a recent report Le Cong Giao, manager of our publishing house in Saigon, Vietnam, writes:

"Our colporteurs are showing a 100 per cent gain in deliveries over the same month last year. They have started churches and Sabbath schools in several places. In a town 60 kilometers south of Saigon a church building now stands with a baptized membership of 18 and twice as many Sabbath school members, as a result of the work of one of our faithful literature evangelists. It is worthy of note that from this group eight others are now engaged in the literature ministry. A fine Sabbath school was also started in another place 600 kilometers from Saigon. Despite untoward conditions our colporteurs are reaching souls in far sections of the country. We solicit your prayers that God will protect them, and that His message may be distributed to the people of Vietnam, that they too may receive the good news of redemption and His soon coming."

GEORGE A. HUSE

Sabbath School Film on Investment Ready

The new Sabbath School Investment film is ready for the field. It shows the importance of Investment and gives strong promotion to missions offerings. It is an exceptionally good sound-color film, highlighting Sabbath School Investment in different sections of North America and emphasizing city as well as country projects.

The price is only \$115 for film, reel, can, and fiber case; postage extra. Orders may be placed immediately through the General Conference Sabbath School Department.

G. R. NASH

LONDON—For the first time in some 20 years the famous bells of the centuries-old St. Mary-le-Bow church (Anglican) in central London are pealing. A new set of 12 bells, recast from their original metal and restored in the 220-foot spire of the war-bombed church, were rung by Prince Philip, husband of Queen Elizabeth, in a ceremony attended by hundreds of Britishers. The bells are said to have inspired the British poet John Donne (1573-1631) to write the now famous passage: "No man is an island, entire of itself; every man is a piece of the continent, a part of the main. . . . Any man's death diminishes me, because I am involved in mankind; and therefore never send to know for whom the bell tolls; it tolls for thee."

OBERAMMERGAU, GERMANY—Officials of the Oberammergau Passion Play Committee confirmed here that the world-famous production, which was alleged to contain anti-Semitic passages, will be revised before its next presentation, probably in 1970.