

# REVIEW and Herald

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Parallel Perils—1

*Israel's tragic rejection of Jesus teaches lessons that may save us from deception.*

# Spirituality Is Essential

By **Orris J. Mills**

*Pastor, Atlantic Union College Church*

**W**HY did the Jewish nation reject Jesus? Because they had not been told of His coming? Hardly! The Scriptures of which they were custodians had outlined in detail the events surrounding His coming.

Did they reject Him because they were unfamiliar with these prophecies, or because they had neglected the Bible? No. Jesus said to the Pharisees, "You pore over the scriptures, for you imagine that you will find eternal life in them" (John 5:39, Phillips).\*

They were acquainted with the prophecy that told where Jesus was to be born. When the Wise Men asked Herod where the Child was to be born, Herod "summoned all the Jewish scribes and chief priests together and asked them where 'Christ' should be born. Their reply was: 'In Bethlehem, in Judaea, for this is what the prophet wrote'" (Matt. 2:2-5, Phillips).\*

They were acquainted with the prophecies of Isaiah which foretold the message that the Messiah would deliver. They thrilled with the reading of the sixty-first chapter of Isaiah. In Nazareth in the temple, before Jesus stood up to read from Isaiah 63, "in the regular service for the day, the elder read from the prophets, and exhorted the people still to hope for the Coming One, who would bring in a glorious reign, and banish all oppression. He sought to encourage his hearers by rehearsing the evidence that the *Messiah's coming was near.*"—*The Desire of Ages*, p. 236. (Italics supplied.)

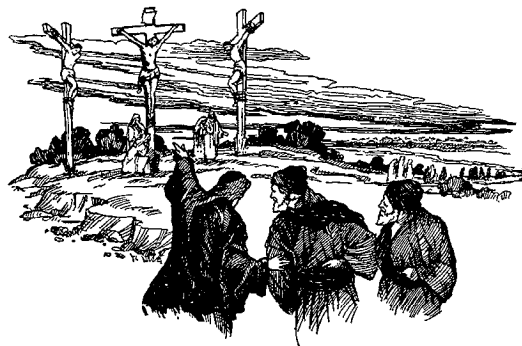
Nor were the people ignorant of the prophecy that foretold the death of the Messiah, for Jesus publicly declared that these proph-

ecies pointed to Himself. Notice Mark 8:31, 32: "And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again. And he spake that saying openly."

That the religious leaders understood Him clearly is obvious from their remarks and acts at the time of His burial. Matthew says: "The chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say . . . , He is risen from the dead" (Matt. 27:62-64).

Why did the Jews, who had the multiplied rays of divine illumination in the Written Word and the light of the ages in the services of their tabernacle, reject Jesus? Primarily, because they had lost their spirituality by failing to walk in the light they had received. Their ceremonies and rituals had become mere form. The truth did not walk out through the Temple doors, because they had not brought it into the temple of the soul. Their experience demonstrated the truth of Christ's statements: "Walk while ye have the light, lest darkness come upon you" (John 12:35); "If therefore the light that is in thee be darkness, how great is that darkness!" (Matt. 6:23).

Without the guiding, restraining influence of the Holy Spirit the professed people of God were prepared to act out the dictates of the natural heart. The unregenerate heart desires (Turn to page 8)



# The Close of Probation

By Arthur L. Bietz  
Minister, Glendale, California

**H**AVE you made your decision for Jesus Christ? If not, when do you expect to make it? Do you think this matter can be put off indefinitely?

For a large number of people probation will close today. As a matter of fact, the close of probation is an imminent event for every human being. It has historical significance only because, first of all, it has personal significance.

It had personal significance for Judas, Demas, Ananias, Sapphira, Korah, Dathan, and Abiram. There came a time in the life of these persons when probation closed for them. Having turned away from God in favor of the present world, they cast their lot permanently against God. It is just as possible for us to stand as near the close of probation as did they, because probation is involved with our commitment and devotion to God. It has to do with overcoming sin and bringing Christ into the life.

One school of thought teaches that God gives everyone a second chance; that somewhere in the cosmos there is a place where, after death, a person has an opportunity to cast his lot again. This is gross error and a false interpretation of God's Word. Our decision for God must be made in this life, now.

The Biblical record bears this out in the words of the revelator: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:11, 12).

The prophet Isaiah urges, "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isa. 55:6, 7).

Some people freeze with fear at the thought of the close of probation. In actuality this experience is good news; it is our invitation to permanent security. Listen to the prophet Zephaniah: "Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger" (Zeph. 2:1-3).

Once we have been tested and tried, then the ordeal is finished, just as it is finished once we pass the tests for an advanced education degree.

The close of probation is a fearsome event only to those who have cast their lot against God. However, let none of us be so sure that this could never happen to us. It could. This is what we must guard against. If we constantly think evil thoughts and place our interests on matters directly opposed to the divine, then eventually we shall be one of whom God will say, "He which is filthy, let him be filthy still." So, let us be alert. Probation may close for us very soon; it may not wait for the historical close of probation, just as two thousand years ago

it did not wait before it came to Judas Iscariot.

Some people attend evangelistic meetings year after year. But each time God calls for a personal decision, they disappear—until the next year, when they begin the process all over again. The point is that a personal decision must be made. Only then will they be able to stand when Christ no longer mediates for them in the sanctuary. "No man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled" (Rev. 15:8). The close of probation means everlasting destruction for those who have refused God's pleading call.

## Preparation

What shall we do to prepare ourselves?

*Worship with other Christians.* One of the first steps toward becoming a genuine Christian is to meet together with others of like faith. The Bible speaks of "not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Heb. 10:25).

*Knowledge is essential.* "In the prophecies the future is opened before us as plainly as it was opened to the disciples by the words of Christ. The events connected with the close of probation and the work of preparation for the time of trouble, are clearly presented. But multitudes have no more understanding of these important truths than if they had never been revealed. Satan watches to catch away every impression that would make them wise unto salvation, and the time of trouble will find them unready."—*The Great Controversy*, p. 594.

What events lead to the close of probation?

*Heathen nations will rise.* "As we near the close of time, there will be greater and still greater external parade of heathen power; heathen deities will manifest their signal power, and

## Autumn Prayer

By Eugene Lincoln

November's gone. Before we know  
The cold December winds will blow.  
Spread o'er the ground will soon be  
found  
The solid whiteness of the snow.

O that Thy Spirit would begin  
To blow out every trace of sin  
That's in my heart—and then impart  
Thy snow-white cleanliness within!

will exhibit themselves before the cities of the world; and this delineation has already begun to be fulfilled. . . . All need wisdom carefully to search out the mystery of iniquity that figures so largely in the winding up of this earth's history."—*Testimonies to Ministers*, pp. 117, 118.

"I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land. . . . Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the

valley of decision" (Joel 3:2, 12-14).

*The United States will play a significant role.* "A gracious Providence has shielded this country, and poured upon her the choicest of Heaven's blessings. Here the persecuted and oppressed have found refuge. Here the Christian faith in its purity has been taught. This people have been the recipients of great light and unrivaled mercies. But these gifts have been repaid by ingratitude and forgetfulness of God. The Infinite One keeps reckoning with the nations, and their guilt is proportioned to the light rejected. A fearful record now stands in the register of Heaven against our land; but the crime which shall fill up the measure of her iniquity is that of making void the law of God."—*The Spirit of Prophecy*, vol. 4, p. 398.

"As the approach of the Roman armies was a sign to the disciples of the impending destruction of Jeru-

salem, so may this apostasy be a sign to us that the limit of God's forbearance is reached, that the measure of our nation's iniquity is full, and that the angel of mercy is about to take her flight, never to return."—*Testimonies*, vol. 5, p. 451.

*The sealing work will be finished.* Often you hear the expression "Signed and sealed. It's a deal." This is an appropriate description of the spiritual sealing work that takes place before the close of probation. All of God's children will be sealed for heaven. Those who worked against God also will be sealed, but they are sealed for damnation.

God is not arbitrary, selecting a few and shutting out others. He never shuts out anyone. Each person has the power of choice. God warns in a thousand different ways. How many times each of us has had a guilty conscience but done nothing about it! We know what is right but we do not do it. In the end we shall be held accountable for what we understood but did not do.

The sealing work is God's pledge of our eternal security. An important symbol of this sealing work is the Sabbath of the fourth commandment. The Sabbath is an outward symbol of an inner relationship with God.

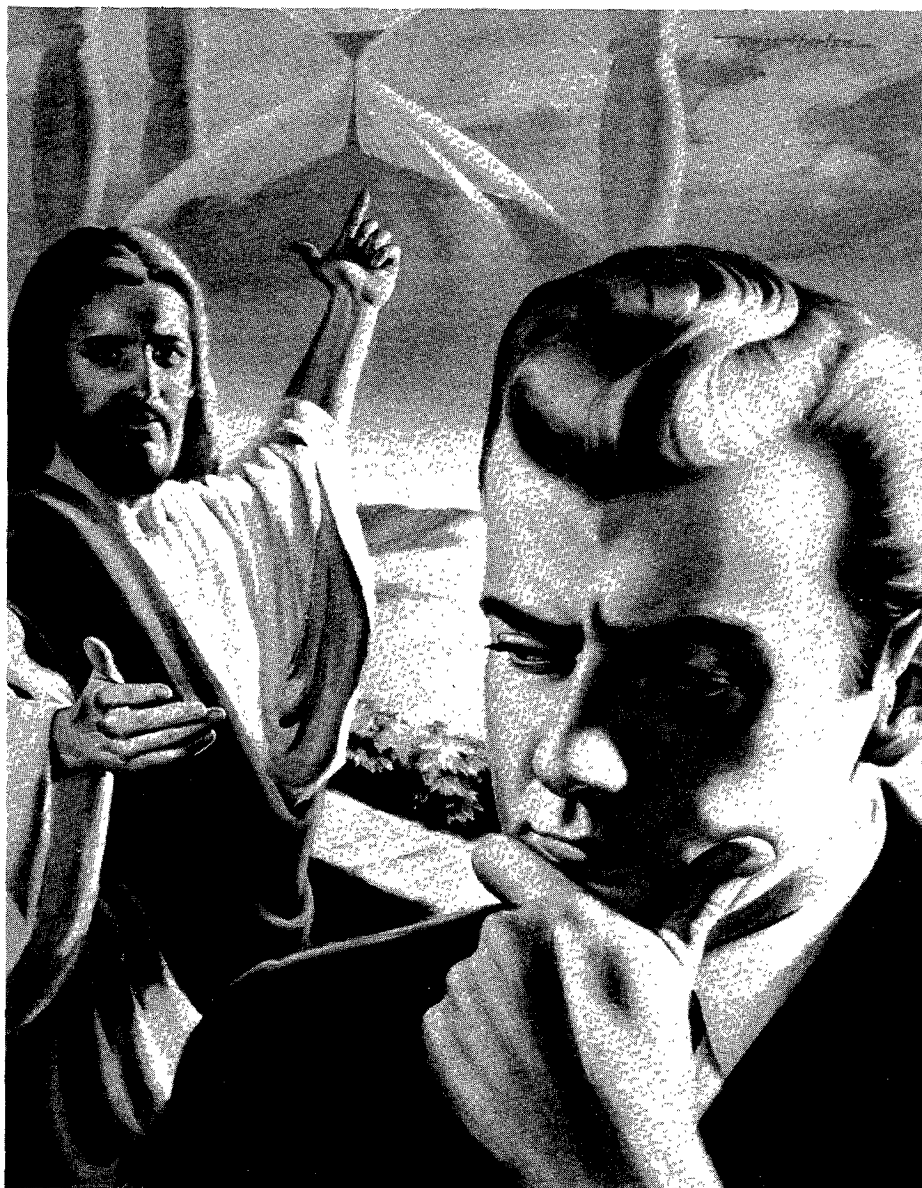
A seal must include the name of the ruler, his official title, and must specify the domain over which he holds title. For instance, the royal seal of England will include the following: *a. Elizabeth; b. Queen; c. England.* Likewise, the fourth commandment bears the seal of God in that it names God, gives His authority to rule, and His domain: *a. The Lord thy God; b. Creator; c. of heaven and earth.* No other commandment identifies God in this manner. The seal of God is in the fourth commandment. The Scriptures proclaim the Sabbath a sign between God and man (Ex. 31:13; Eze. 20:12).

The Bible speaks of four winds being held in check until the saints are sealed (see Revelation 7:1-4). The sealing time ends when these four winds of strife and war are loosed.

*The gospel will be preached in all the world.* "And the gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14).

*The universal Sunday law is enforced.* This is the last act in the drama before the close of probation. (See *Testimonies*, vol. 7, p. 141.)

*The seven last plagues begin.* These judgments, visited upon those who are seeking to oppress God's children, will be poured out at the close of probation. "When Christ ceases His intercession in the sanctuary, the un-



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RUSSELL HARLAN, ARTIST

Now is the time, while probation lingers, to accept Christ's invitation to repent and receive the robe of His righteousness.

mingled wrath threatened against those who worship the beast and his image and receive his mark, will be poured out. The plagues upon Egypt when God was about to deliver Israel, were similar in character to those more terrible and extensive judgments which are to fall upon the world just before the final deliverance of God's people."—*The Great Controversy*, pp. 627, 628.

*The time of trouble begins.* "At that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time" (Dan. 12:1). "When this time of trouble comes, every case is decided; there is no longer probation, no longer mercy for the impenitent. The seal of the living God is upon His people."—*Testimonies*, vol. 5, pp. 212, 213.

"I saw that the anger of the nations, the wrath of God, and the time to judge the dead were separate and distinct, one following the other, also that Michael had not stood up, and that the time of trouble, such as never was, had not yet commenced. The nations are now getting angry, but when our High Priest has finished His work in the sanctuary, He will stand up, put on the garments of vengeance, and then the seven last plagues will be poured out."—*Early Writings*, p. 36.

What is the duty of the church at this time? "Probation is almost ended, and you are unready. Oh, that the word of warning might burn into your souls! Get ready! get ready!"—*Testimonies*, vol. 2, p. 401.

*Study the Bible.* "Our time is precious. We have but few, very few days of probation in which to make ready for the future, immortal life. We have no time to spend in haphazard movements. We should fear to skim the surface of the word of God."—*Ibid.*, vol. 6, p. 407.

*Put on the robe of Christ's righteousness.* "There will be no future probation in which to prepare for eternity. It is in this life that we are to put on the robe of Christ's righteousness."—*Christ's Object Lessons*, p. 319.

Needless to say, in our own power we cannot do all that is required of us. But in God's power we can measure up to every requirement. We can be signed and sealed for heaven. This means that we recognize Jesus Christ as perfect, that we have claimed His righteousness by faith, and that we are relying on Him to help us attain His perfection.

*Too often the church, by seeking popularity or by accommodating itself to the culture of the times has been untrue to its mission and*

# A Disappointment to God

By Frederick Lee

**G**OD did not expect that the Church would be a popular movement. He knew that because of its distinctive mission it necessarily would be a minority group in an unfriendly world. He knew, too, that the Church would be tempted to compromise and lower its standards in order to obtain popularity.

How could the Church be in the world and not be affected by its customs and its outlook on life? How could it be a part of the broad stream of life and not be carried along with the current? The Church would have to set its course in the direction that God intended it to go, and then hold to it even though the constant sweep of the current would be against it. In order to do this it would have to be mindful always of its special function. There must be no uncertainty as to God's purpose for it and no relaxing of its will to carry it out.

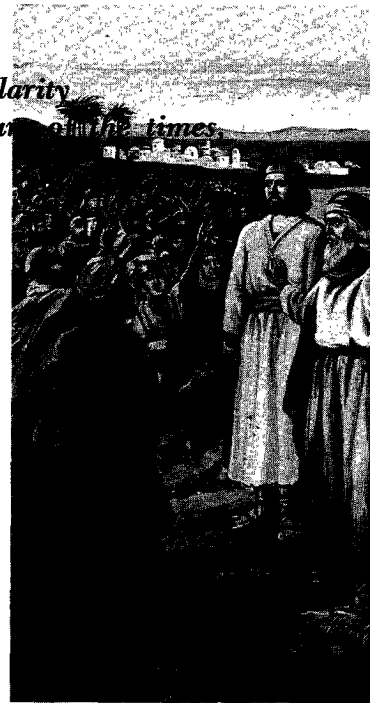
But the Church has sometimes found it easier and more pleasant to have the favor of the multitude. Lacking the vision and the will to resist the pressures both inside and outside the Church, it has conformed to the pattern of life around it. No wonder it has failed again and again to carry out God's desires for it.

In spite of the warnings of holy

messengers the Israelite church became entangled with the people it was supposed to conquer. Its sons and daughters made social contacts with them. Its leaders made covenants with them. God had said that if they did this these godless people would be like thorns in their sides, and would lead Israel to forsake God.

This is what happened, as the record states: "And the people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord. . . . And there arose another generation after them, which knew not the Lord, nor yet the works which he had done for Israel. And the children of Israel did evil in the sight of the Lord, and served Baalim" (Judges 2:7-11).

In the days of Samuel the people asked for a king "like the nations." Samuel was displeased because he thought the people were rejecting him to be a judge over them, but God told the prophet: "They have not rejected thee, but they have rejected me, that I should not reign over them" (1 Sam. 8:7). Although Samuel warned the people as to what would happen if they carried out their desire, they persisted in their willful course.



Samuel introducing Saul as king of Israel. The desire of the people to be like the nations around them proved detrimental to spirituality.

It was not long before the kings of Israel began to follow the customs of the kings of that day by taking wives of the royal courts of other leading nations. These women brought their gods with them. Soon the people set up shrines to pagan gods in their cities and even in the Temple courts.

Now and then a good king arose who sought to bring about a reformation, but never was the reformation complete or lasting. The history of the Church during the era of the kings of Israel and Judah was recorded for the admonition of the Church in after years.

At one time King Saul excused his deviation from fully following out God's instructions because of the clamor of the people. He said, "I have sinned: . . . because I feared the people, and obeyed their voice" (1 Sam. 15:24). Thus it often has been in the history of the Church.

The prophet Hosea declared concerning Israel: "As they were increased, so they sinned against me. . . . And there shall be, like people, like priests" (Hosea 4:7-9). When both priest and people are bound together in their departure from the will of God for them, then no matter how much the Church increases in numbers it will fail to be a saving influence in the world. When the Church blends with the common culture of the time, it loses its distinctiveness and becomes just another social group seeking status and approval.

This is how it has been with the Church through all ages until the present day. Man's strong instinct to follow a multitude, to be on the popular side, has hindered the fulfillment of God's purpose for His chosen people. While there have always been a few faithful ones in every age who cared more to meet God's approval than man's, they have not been of sufficient number to place their special mark upon the Church as a whole.

The noble lives of Seth and Enoch, Methuselah and Noah, in the antediluvian era, the faithfulness of Abraham and Joseph in the pre-Exodus period, the bold leadership of Moses and Joshua in the wilderness wanderings and the Caanan campaigns, the reforms of Elijah and Hezekiah in the days of the kings, the zeal of Ezra and Nehemiah in the post-Exile time, and a host of prophets calling people to repentance down to the time of Christ, were unable to stay the drift into paganism or cold formality. In spite of all the good that the few had done, the Church as a whole was a disappointment to God.

After these successive failures Christ set apart His disciples to make  
(Continued on page 6)

## A Letter From Our President

DEAR FELLOW BELIEVERS:

Perhaps a dozen inquiries have come to us recently regarding a religious meeting held in Seattle, Washington, a few weeks ago. The writers of these letters enclosed certain duplicated material that had been sent to them. The questions have to do with two of our respected and well-known ministers who spoke at that gathering. Some people, evidently bent on discrediting these ministers and our Church, have endeavored to publicize the participation of these two ministers in that meeting, the implication being that by taking part they have compromised themselves, and that the Church is lax in not doing something about it. Both implications are incorrect and unjust. It is likely that others who have not written us have also received this same duplicated material and would appreciate knowing the actual facts.

The meeting was held in Seattle by a group of non-Adventists. It was attended by members and ministers of different churches. The gathering was interdenominational in character, and its purpose was prayer and Bible study. One of our ministers, widely known as an expounder of the Scriptures, was asked to give a talk, which he did. As reported to us, it was an excellent discourse. He took as a foundation for his sermon, Daniel 2. Many of the listeners were deeply impressed and asked for more information on the prophecies. So great was the interest that this minister was asked to give another talk. Owing to other appointments, he was not able to comply with the request but suggested that a fellow minister who happened to be in that vicinity be invited to speak. He accepted the opportunity and gave an excellent talk, speaking of Christ, our only hope of salvation.

From the way the matter was presented in the magazine, it appeared that our two brethren were fully in accord with this group in all that they did. The actual facts are, they gave their discourses and quietly went on their way. The meeting continued without our men being there.

Having briefly stated the facts, the question remains: Is it proper for Seventh-day Adventist ministers to accept invitations to speak to non-Adventist religious groups, or should they refuse such invitations? Paul's admonition to his young companion Timothy was to be ready to witness in season and out of season. To be instant in season and out of season is to be ready and willing to witness for the Lord under any and all circumstances and to improve every opportunity to do so. On this point we have the following good counsel:

"Let some of the workers attend religious gatherings in other churches and, as there is opportunity, take part in them. . . . Judicious young men should be encouraged to attend the meetings of the Young Men's Christian Association, not for the sake of contention, but to search the Scriptures with them and suggest helpful questions."—*Testimonies*, vol. 6, pp. 74, 75.

And, speaking directly to our ministers, the messenger of the Lord says: "You may have opportunity to speak in other churches. In improving these opportunities, remember the words of the Saviour, 'Be ye therefore wise as serpents, and harmless as doves.'"—*Evangelism*, pp. 563, 564.

Jesus was not exclusive. He did not believe that He became contaminated by mingling with those who did not believe as He did, nor did He consider that He was lowering any standards by doing so. He associated with all groups for the sole purpose of witnessing to the truth, but never to participate with them in any questionable activity. He was condemned by religious people for not being exclusive. The charge was hurled at Him that He associated with and even ate with publicans, sinners, and outcasts. The charge was true. He felt it His duty to do so in His endeavor to win all classes to the obedience of the truth.

Rather than condemn our two ministers for improving the opportunity in Seattle of witnessing to the truth we profess, we commend them for being "instant in season, out of season."

R. R. Figher

President, General Conference

a new beginning. He did all He could to see that they had sufficient light and power to succeed in carrying out God's purpose for them where the Church in former times had failed.

How Christ must have rejoiced as He witnessed the descent of the Holy Spirit upon His chosen ones, and the acts that followed. Then came that great convert to the Church, the apostle Paul, who so fearlessly preached the gospel to the then-known world. The Church of the apostles did what God had expected of His people through the ages past. Would it continue to do so?

The enemy of the Church put forth every effort to see that it did not. Not long after the apostolic age the young church was led into labored discussions concerning divine mysteries not revealed, or non-essentials; it mingled the pure gospel with pagan philosophies, exalted the creature above the Creator, and sought popular favor whenever possible. So it has been all through the Christian Era. There have been periods of revival and reformation when Bible truth stood out clear and compelling. Then the Church moved forward like a mighty army with the truth of God, only to be weakened again by worldly pressures, compromising forces, and false doctrines.

What of the Christian church today? It has spread rapidly over the earth. So far as numbers are concerned, it has come to be one of the leading world religions, and its influence is far reaching. But what kind of influence does it have? Is it such as God intended it to have? In answer to this we find that the Church has conformed largely to the current pattern of life. When the Church speaks, it is not God's voice that is heard but a human voice, confused and uncertain.

This has been noted more than once by writers from both inside and outside the Church. Some years ago the editors of *Fortune* magazine took occasion to challenge the Church because of its temporizing views and its uncertainty in its teachings. Writing "as laymen dedicated to the practice of Christianity," who wanted to know why the Church failed to speak out with a tone of authority on critical subjects of the day, they said:

"We are asked to turn to the Church for enlightenment, but when we do so we find that the voice of the Church is not inspired. The voice of the Church today, we find, is the echo of our own voices. . . . When we consult the Church we hear only what we ourselves have said. . . .

"The way out is the sound of a voice, not our voice, but a voice coming from something not ourselves in

the existence of which we cannot disbelieve. It is the earthly task of the pastors to hear this voice, to cause us to hear it, and tell us what it says." —*Fortune*, January, 1940.

Bernard Iddings Bell, leading churchman, in his book *Crowd Culture* writes: "Most Americans regard the Church as a promoter of a respectable minor art . . . its only moral function to bless whatever the multitude at the moment regards as the American way of life. . . .

"The Church and its people too largely conform, unconscious that

they do conform, uncritically conform, almost automatically conform, to the compulsions of current culture."—Page 98.

Is God's church going to fail Him until the end of time? What more can He do that He has not done to find a people who will heed His warnings and carry out His teachings so completely that the work of salvation can be finished and He come to put an end to this cruel reign of sin? How God is putting forth one last effort to find such a people in this generation will be considered next week.

Memories of Pioneers—4

By Ernest Lloyd

# MEMORIES

## of Elder S. N. Haskell

WHEN I first met Elder Haskell I was impressed with his shaggy head of hair and his lionlike appearance, but after a few moments of conversation with this rather large man I discovered that he had a gentle, lamblike disposition, and it was a genuine pleasure to converse with him. He had the answers to all my questions. The year was 1901. I was in South Lancaster, Massachusetts, and had gone to Elder Haskell's home in this village to get acquainted a bit.

I remembered that he had been won to the Adventist faith by a tract. He had been a soapmaker and salesman, and since he knew something of how

to promote the distribution of products, it was not surprising that he became the founder of our International Tract and Missionary Society. From this humble beginning have come our modern Book and Bible Houses, known in former years as Tract Society offices. South Lancaster was the original home of the whole project.

Elder Haskell told me something of the beginning days of the Society's work and workers. How humble and simple things were then! About a block from his house stood the little building that housed the business of the Society. I was glad to see it, and again remembered what a great thing may come from "the little acorn." It was in 1869 that a group of earnest Adventist sisters, organized by Elder Haskell, began in that small building to carry on correspondence with interested persons, sending them tracts and booklets, and encouraging them to read and study the message for the times.

Elder Haskell traveled through all our early conferences, promoting and organizing the tract and missionary work in the churches. He became an expert in this work, and was encouraged by the General Conference brethren to go everywhere among our people, enlisting their talents and energies in witnessing for God with the printed pages of truth. I recall hearing the Elder tell of the days when all our early church members carried tracts with them wherever they went,



S. N. Haskell

ready "in season and out of season" to speak the kindly word and leave a piece of truth-filled literature with many whom they met. Thus the work was built up through faithful witnessing in personal contacts, and the same method is doing great things today.

Elder Haskell was fond of visiting in the homes of the people, and was always ready to give a Bible study. When situated for a time here or there around the country, he frequently conducted a Bible training school, teaching consecrated members to give Bible studies among their neighbors and friends. I was once a visitor at one of his schools. Did you know that Stephen Haskell was the father of the work carried on today by our Bible instructors? Sister Matilda Erickson Andross in her *Story of the Advent Message*, pages 116, 117, gives a brief account of how it started. Here it is:

"In 1882, at a California camp-meeting, a severe storm broke while Elder Haskell was preaching. During the heavy downpour of rain, it was impossible to make the audience hear, so the speaker gathered a group around him, and gave out Bible references and asked questions about the texts read. The Lord sent His Spirit to bless in a special way during this study. Hearts were touched; and Elder Haskell concluded that the method he had been impressed to use because of the storm, was really a most excellent way of presenting the truth . . . to small groups.

"The next day Mrs. E. G. White told Elder Haskell that the plan of giving Bible studies was in harmony with light she had received from heaven. She said further that in vision she had seen many young people going from house to house with their Bibles, teaching people the beautiful truths of God's Word by giving just such studies." What a great work has been accomplished through this method of teaching the people!

#### Impressed to Detrain

While on one of his preaching trips through the Southland, Elder Haskell was impressed by the Spirit of God to leave the train at a certain station in Georgia. He was shown that a family of our people a few miles from the station needed his help. He instructed his secretary who was with him to prepare to detrain. The conductor was helpful, and soon Elder Haskell and his secretary with their baggage were left at the little station. There was not a soul in sight. But that did not worry this servant of God.

Soon a car appeared. The driver greeted the now-elderly preacher and asked whether he could be of service. "Do you know of any Seventh-day Adventists living in this area?" asked Elder Haskell.

"Yes, sir," the man replied. "About six miles from here is an Adventist family conducting a school, and I shall be glad to take you there." Away they went with grateful hearts. Upon arriving, Elder Haskell remarked that he would go alone to the door of the house. After repeatedly knocking at the door he heard a faint voice inviting him in. As he entered he knew there was sickness in the home. The mother and her two daughters were ill, and the mother was quite discouraged.

After a few kindly remarks and inquiries Elder Haskell picked up the family Bible from the nearby table and read some of our heavenly Father's choice promises to the poor mother and daughters. Then came his warm and tender prayer for the sick ones, and Heaven seemed nearer. He learned that the family conducted a self-supporting school for the neighborhood. Soon he saw children coming to the little schoolhouse close by and begin playing in their schoolyard, doubtless hoping their good teacher would be able that morning to teach. Elder Haskell gently advised the mother to let him send the children home, and tell them not to return for

two weeks. This was done. The mother recovered quickly, also the girls, and after they had had a good rest the schoolwork was taken up again. Years later the mother told me that Elder Haskell's visit put new life into their hearts and into their work, and they were never again discouraged over it.

Elder Haskell labored on far into his 80's. I last heard him preach at a California camp meeting in 1915. A few years before that, in 1909, he helped to establish Pacific Union College in Angwin, serving then as president of the Northern California Conference in which the college is situated. Many years earlier, he had led out in the establishing of the first school in South Lancaster, Massachusetts, which grew into Atlantic Union College. He was the leader of the pioneer group that opened our work in Australia and New Zealand back in 1885.

Elder Haskell went to his well-earned rest in his ninetieth year. That was in 1922. He sleeps in the old cemetery in Napa, California, awaiting the glorious morning of the resurrection and the glad meeting with the faithful of all ages around God's throne.

## Fellowship of Prayer

### "I Believe in Concerted Prayer"

"More than four years ago I wrote you concerning my young son and his wife. Two precious babies have been added to that home, and praise the Lord, He used me as a humble instrument to win my daughter-in-law last fall. . . . But my beloved son seems to be giving himself wholeheartedly to Satan. . . . I believe in concerted prayer. I believe in your program. . . . Please, will you pray for him? I know you will. I thank you for your intercession with me in his behalf at the throne of grace."—Mrs. L., of Arkansas.

"About a year ago I wrote for prayers for my nephew, who had backslidden. Now he has come back to the church, with his wife, who was not previously an Adventist."—Mrs. D., of Missouri.

"God has answered your prayers in behalf of our youngest son and his wife. They have accepted the truth and have been baptized. I thank our heavenly Father so much, and may God always bless you all."—Mrs. H., of Texas.

"About a year ago I wrote concerning my husband, who was going to Germany. There were Adventists who met at the base chapel there, and my husband has attended services. He says he will attend church with me each week when he returns. He reads the literature that the War Commission sends him and places it in the day room for other soldiers to read. I am very thankful for the prayers offered which brought these things about."—Mrs. S., of Florida.

"A year ago I sent you the names of my daughter and son-in-law to put on your prayer list. They had left the church. Thank the good Lord for answering your prayers and mine. They have returned to the church and are doing fine."—Mrs. A., of Florida.

"Your prayers for my daughter were answered. She is happily married and is continuing her education in one of our colleges. She plans to become a church school teacher. We are truly grateful to the Lord for praying brethren."—Mrs. T., of California.

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

## Spirituality Is Essential

(Continued from page 1)

position and power, fortune and fame. The fallen nature craves rulership. It wishes to be honored and exalted. Thus the people developed a false philosophy based upon an overmastering passion for worldly glory. This acted as a veil over their eyes.

It was this veil that colored their reading of the Scriptures and clouded their inspection of the claims of Christ. This selfish worldly philosophy, inspired of Satan, caused them to confuse the prophecies of Jesus' second coming with those of His first coming. "The Jewish leaders had studied the teachings of the prophets concerning the kingdom of the Messiah; but they had done this, not with a sincere desire to know the truth, but with the purpose of finding evidence to sustain their ambitious hopes."—*The Desire of Ages*, p. 212.

They loved to dwell upon such texts as Isaiah 60:1-5, but the only glory they could see was worldly glory. They looked for a king who would appear at the head of armies to deliver Israel, a king who would make Judea an earthly paradise, a land flowing with milk and honey. At first, when there was some indication that Jesus might fulfill these expectations, the multitudes flocked to Him.

After the feeding of the five thousand, enthusiasm ran high. They said, "He can satisfy every desire. He can break the power of the hated Romans. He can deliver Judah and Jerusalem. He can heal the soldiers who are wounded in battle. He can supply whole armies with food. He can conquer the nations and give to Judah the long-sought dominion. Let's make Him king!"

At this critical point in His ministry Jesus said sorrowfully, "Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled" (John 6:26).

When Christ forbade the people to declare Him king, He knew that a turning point in His life had been reached. Multitudes who desired to exalt Him to the throne today would tomorrow turn from Him. The disappointment of their ambition would change their love to hatred and their praises to curses. If they could have had both the world and Christ they would have cheerfully given Christ their allegiance, but this was impossible. Jesus could not accept service that was based on false concepts and selfish motivation.

In the Sermon on the Mount, Jesus had sought to correct their thinking. He disappointed their hopes of worldly greatness. The astute Judas perceived this before some of the

others. He perceived that Christ was offering spiritual rather than worldly good. He saw ever more clearly that Jesus would not accept worldly honor, and that He could bestow no high position upon His followers. Therefore he determined not to unite himself so closely to Christ that he could not draw away. He would watch.

And he did watch. And he voiced his dissatisfaction with Christ's aims. It was partly his divided interests and subtle remarks that kept the disciples confused in purpose and unable to grasp fully the meaning of Jesus' kingdom and mission. It was not until after Judas had defected openly and Jesus was crucified and resurrected that they began to understand what the prophecies really meant.

Thus, by a lack of spirituality, the way had been prepared for the rejection of Jesus. This led to a false philosophy. The result was a perversion of the meaning of the Bible which they studied "only to sustain their traditions. . . . They made it express sentiments that God had never given. Their mystical construction made indistinct that which He had made plain."—*Ibid.*, p. 257.

### Five Reasons

With their false ideas of greatness, the Jews rejected Jesus for at least five reasons. *First*, because of His lowly birth. The report of the angels' visit to the shepherds had been brought to Jerusalem, but the rabbis had treated it as unworthy of their notice. The manner of His birth, the obscurity of His parents, all were contrary to their thinking.

*Second*, they rejected Him because of His unassuming manners, His lowliness and humility. When John the Baptist introduced Jesus by saying, "This is the Son of God" (John 1:34), the people looked with awe and wonder upon Jesus. Was this indeed the Christ?

"In His dress and bearing there was nothing that betokened rank. He was apparently a simple personage, clad like themselves in the humble garments of the poor."—*Ibid.*, p. 137. To the multitude "it seemed impossible that the One designated by John should be associated with their lofty anticipations. Thus many were disappointed, and greatly perplexed."—*Ibid.*, p. 138.

*Third*, they rejected Him because of His lack of education. "How knoweth this man letters, having never learned?" (John 7:15). Is He a trained theologian? Which of the rabbinical schools has He attended? They said, "Dost thou teach us?" Notice their sneering remarks at Nazareth: "Where does He get all this? What is this wisdom that He has been given? He's

only the carpenter." And they were deeply offended with Him. "The Jewish leaders would not humble themselves to receive the lowly Teacher from Nazareth."—*Thoughts From the Mount of Blessing*, p. 2. "The claims of this uneducated carpenter, they said, were unworthy of their attention."—*The Desire of Ages*, p. 387.

*Fourth*, they rejected Him because of the class of followers that He attracted. Mark 12:37 says, "The common people heard him gladly." When the officers who had been sent to arrest Christ came back empty-handed, the chief priests and Pharisees "said unto them, Why have ye not brought him? The officers answered, Never man spake like this man." Vehemently the Pharisees answered, "Are ye also deceived? Have any of the rulers or of the Pharisees believed on him?" (See John 7:45-48.)

*Finally*, they rejected Him because of the high standard of character that He lived and taught and required of His followers. "It was not simply the absence of outward glory in His life that led the Jews to reject Jesus. He was the embodiment of purity, and they were impure. He dwelt among men an example of spotless integrity. His blameless life flashed light upon their hearts. His sincerity revealed their insincerity. It made manifest the hollowness of their pretentious piety, and discovered iniquity to them in its odious character. Such a light was unwelcome."—*Ibid.*, p. 243. "One who sought to establish in their hearts a kingdom of righteousness and peace, they would not accept."—*Ibid.*, p. 138.

"The lessons of Christ revealed their deficiencies of character, and demanded repentance. If they accepted His teachings, their practices must be changed, and their cherished hopes relinquished."—*Ibid.*, p. 242. This they were unwilling to do and they set about to prove Him a false prophet.

Why should we review this tragic chapter in Israel's history? Because history illumines the present. It vindicates the prophets' predictions by fulfilling their divine previews, and thus gives confidence in the accuracy of that which is yet to be fulfilled.

It also serves as a warning to us lest we be part of a repetition of history. The Bible cautions: "These things which happened to our ancestors are illustrations of the way in which God works, and they were written down to be a warning to us who are the heirs of the ages" (1 Cor. 10:11, Phillips). \*

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# SUNSHINE and SHADOW

*Does God speak through both? Are both necessary?*

By L. R. Callender

**T**ODAY, God will be speaking to you in many ways, one of which will be through circumstances. These circumstances may include joy or sorrow or both. "To day if ye will hear his voice, harden not your heart" (Ps. 95:7, 8).

Found in an autograph album was this wish written by a friend: "May there be just enough clouds in your life to make a glorious sunset." The principle is obvious—God sends both sunshine and shadow, blue skies and rain, and He speaks through one as much as the other. In His love, He endeavors to draw us to Him by either or both. Speaking of the Israelites, Mrs. White says, "With a father's heart, God bore with His people. He pleaded with them by mercies given and mercies withdrawn."—*Christ's Object Lessons*, p. 293.

Frequently we hear it said that God sends sorrow into our lives for some purpose, and this is true; but we sometimes overlook the fact that He sends joy and gladness for the same purpose—to show us His great love and care. Sometimes our lives are flooded with sunshine, and we feel like joining the psalmist in saying, "My cup runneth over." At such times God is pouring out His heart of love upon us.

But too many, under these circumstances, congratulate themselves upon what they call "good fortune," and forget from whence it came. David says, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" (Ps. 107:21). Often the blessings that come to us are so routine, and so much expected, that we fail to recognize them, and even perhaps complain that we do not have more! How well this is expressed in the following poem:

Take what God gives, O heart of mine,  
And build your house of happiness.  
Perchance some have been given more,  
But many have been given less.  
The treasures lying at your feet,  
Whose value you but faintly guess,  
Another builder looking on  
Would barter heaven to possess.

Have you found work that you can do?  
Is there a heart that loves you best?  
Is there a spot somewhere called home  
Where, spent and worn, your soul may rest?  
A friendly tree? a book? a song?  
A dog that loves your hand's caress?  
A store of health to meet life's needs?  
Oh, build your house of happiness!

Trust not tomorrow's dawn to bring  
The dreamed-of joy for which you wait—  
You have enough of pleasant things  
To house your soul in goodly state.  
Tomorrow, Time's relentless stream,  
May bear what now you have away:  
Take what God gives, O Heart, and build  
Your house of happiness today!  
—Author Unknown

God's purpose is to develop in each of us the most beautiful character possible. He uses blessings when He

can, but if sunshine and happiness are not enough to accomplish this goal, then He will allow shadows and sorrows to come.

"With nations, with families, and with individuals He has often permitted matters to come to a crisis, that His interference might become marked. Then He has made it manifest that there is a God in Israel who will maintain His law and vindicate His people."—*Testimonies*, vol. 9, pp. 91, 92. Maybe some crisis has come to your life; maybe you are facing one now. If so, why not study it carefully to see whether God may be trying hard to tell you something.

No doubt all of us have picked up smooth, polished stones in a dry stream bed. Do you know how the stones became smooth? Through a painful grinding process that removed every sharp edge and rough spot. God wants His children to be "polished after the similitude of a palace"; and this polishing is sometimes painful.

It is not always for our own sake that God allows trials to come to us. Sometimes we must experience suffering in order to learn to be compassionate toward others. All about us there are those who need our sympathy and understanding. "Many a heart is breaking though the brow be e'er so clear. Behind the gladness, sorrow, behind the smile, a tear."

Sometimes, too, God tests us through sorrow for some special task, preparing us to carry some important responsibility for Him. One summer I worked in a logging camp near Mount Rainier, Washington. From time to time the boss would buy new steel cables with which to pull in the great logs. On the great wooden spools around which the cables were wound there would be a stamp stating that the cable had been tested for a certain number of tons of strain. It was now safe for use. In like manner, we are tested for some position or work.



## Your Denominational IQ

By Idamae Melendy



Match the names at left with the countries in which these people rendered service. Answers on page 27.

1. ( ) L. B. Halliwell
2. ( ) George Rue
3. ( ) A. N. Nelson
4. ( ) L. V. Finster
5. ( ) E. E. Andross
6. ( ) O. O. Mattison
7. ( ) J. W. Westphal
8. ( ) J. N. Andrews
9. ( ) Frederick Lee
10. ( ) Norman Wiles

- a. India
- b. New Hebrides
- c. Brazil
- d. Japan
- e. China
- f. Inter-America
- g. Switzerland
- h. Korea
- i. Philippines
- j. Argentina

When God wants to drill a man  
 And thrill a man and skill a man;  
 When God wants to hold a man  
 To play the noblest part;  
 When He yearns with all His heart  
 To create so great and bold a man  
 That all the world shall be amazed—  
 Watch His methods, watch His ways!  
 How He ruthlessly perfects whom He  
 royally elects.  
 How He hammers him and hurts him,  
 And with mighty blows converts him  
 Into trial shapes of clay which God only  
 understands;  
 While his tortured heart is crying

And he lifts beseeching hands,  
 How he bends but never breaks  
 When his good He undertakes;  
 How He uses whom He chooses  
 And with every purpose fuses him,  
 By every act induces him,  
 To try his splendor out—  
 God knows what He's about.

—Author Unknown

When once we commit our ways  
 completely to God, then "all things,"  
 sun and shadow, joy and sorrow,  
 mirth and tears, "work together for  
 good to them that love God" (Rom.

8:28). Whether God sees fit to give  
 blessings or to withdraw them, the  
 surrendered Christian is ready to say  
 with Job: "The Lord gave, and the  
 Lord hath taken away; blessed be the  
 name of the Lord" (Job. 1:21).

Today, God will be speaking to  
 you through joy or sorrow, or both.  
 Listen for His voice. Christ says,  
 "Behold, I stand at the door, and  
 knock: if any man hear my voice, and  
 open the door, I will come in to him,  
 and will sup with him, and he with  
 me" (Rev. 3:20).



CONDUCTED BY PROMISE JOY SHERMAN  
*For Homemakers*



Greater Than Any Sermon—2

# Dedication-to God and Family

By Andrew C. Fearing

**I**T WAS a happy home, full of interesting evidences that it was really lived in! The young son grasped my hand. "Come, I want to show you my room."

And what a room it was! There was a rock display, clay models on one end of a table, albums of stamps, maps of the States and of the heavens all over the walls. On another table was a chemistry set. The lad was happy in telling me how his father the evening before had worked with him on his experiment.

"What is in this box over here?" I asked.

"Oh, that's Sam's. His mother won't let him have his stuff around the house; it clutters up the place, she says. So I let Sam keep his things over here. My mother doesn't care. We have lots of fun here!"

"We?"

"Oh, all of us. Brother is in the garage now. You want to see the jalopy he's building?"

In the garage I found an old car, which the father had purchased from the junk yard, being taken apart and rebuilt. Sister was at the workbench, and believe it or not, she was making a cabinet for some of her personal things.

What a happy home! But I forgot the little one. I found him having a good time with his blocks and toys in the corner of the living room.

The home looked good to me, but you know mothers—this one was apologetic. "You have no reason to apologize for happiness. It looks as though someone lives here and has a good time," I said.

Fathers and mothers should play with their children. I know one man who quite often calls up his family and says, "I'm bringing home one good husband and father. He is yours for the rest of the day. What do you want to do with him?" Plans are quickly formulated, and everyone is happy to have the family together.

By the way, it is not wise to make father's home-coming a time for a recital of misdeeds and the giving of punishment. The children should not dread to have father come home, knowing there will be administration of discipline. In general, punishment should be handled at the time of the offense.

## An Easy Mark

A certain father in Bible days was a good man—amiable, pious, generous—a servant of God for more than

40 years. This man, Eli, was never a thief, a drunkard, or a dealer in immorality. He was never cruel or unjust; and yet God's judgment against this preacher of old was so severe that He said, "Both the ears of every one that heareth it shall tingle" (1 Sam. 3:11).

What did this man do that was such an abomination in the eyes of the Lord? Verse 13 gives the answer: "For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not." The Inspired Record (1 Sam. 2) says that Eli scolded his sons with a rather faint rebuke, but evidently he took no positive action to stop the evil. He was weak, soft, too easygoing; there was too little stanchness in his parental authority.

Successful control is the product of a lifetime, beginning with the very young and tender years. It was Eli's duty to the boys, to the family, to the church, and to the nation to control them. As a father he was a failure in that he chose the path of least resistance.

His sons discovered that he was an easy mark, and that they could get away with almost anything. His weak-

ness resulted in great evil. Proverbs 29:15-17 says: "The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame. . . . Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul."

Recently I talked with the son of a highly honored and successful minister. The boy, in a college, was in trouble—bad trouble. I was told by the school administrator that the boy might be given another chance if I could help him in some way. During our conversation I mentioned how sad his father would feel if his dreams for his son should fade. The boy shrugged his shoulders. "I guess dad would feel bad all right—maybe not, though."

"What do you mean, 'maybe not'?"

"Well, dad's been so busy helping everyone else he never had much time for me. I never got to be with him much. He used to scold me once in a while. Well, I don't know——"

What a tragedy! What shall it profit a man if he should gain the whole world and lose his own son?

"Kindly, but firmly, with persevering, prayerful effort, their wrong desires should be restrained, their inclinations denied. . . . Combine affection with authority, kindness and sympathy with firm restraint."—*The Ministry of Healing*, p. 391.

If necessary use the rod. The Book of divine psychology says: "Chasten thy son while there is hope, and let not thy soul spare for his crying" (Prov. 19:18).

A number of years ago a minister had four sons. When he saw them slipping under the influence of the big city he resigned as pastor of a large church to serve a small country community where he could establish a more ideal home for his family. You say, That was going to an extreme. Perhaps so, but it was the only way he felt he could save his fine boys.

The years passed. The father saw them through Christian schools. Today those four sons are in the ministry, serving God effectively—a great blessing to the parents and a strength to the cause of God. Better a child unborn than one not properly trained. A shepherd was once asked why he had such perfect, robust sheep. His answer: "I take good care of the lambs."

Parents, take time to study, to train yourselves in all the aspects of the Christian home. The establishing of a Christian home and the rearing of boys and girls is the greatest responsibility in the world. We have available in our denomination the most valuable materials possible for making a success of this task. Read the compilation of precious truths in the

books *The Adventist Home* and *Child Guidance* by Ellen G. White. In these two volumes are answers for practically every problem.

Read the seven chapters on the home in *The Ministry of Healing*. Peruse again the books *Counsels to Parents and Teachers* and *Education*. Do your youth ask questions difficult to answer? Study *Messages to Young People*. Also read carefully *The Adventist Home and School* magazine, and the Christian Home Series leaflets.

Add to this list such books as *Happiness for Husbands and Wives*, by Harold Shryock, M.D.; *Love's Way*, by A. W. Spalding; and read the many good articles in the Home section of the REVIEW AND HERALD.

### The Gift of Health

When a famous man on his fiftieth birthday was asked to give some advice to young men he said, "If I were twenty again I would take such good care of my health that when the years of the great tasks and opportunities came to me in my forties I would have a sound constitution to carry on those tasks."

"An education in the things that concern life and health is more important to them [the children] than a knowledge of many of the sciences taught in the schools."—*The Ministry of Healing*, pp. 385, 386.

In the heart of Nevada there is a Seventh-day Adventist who owns a

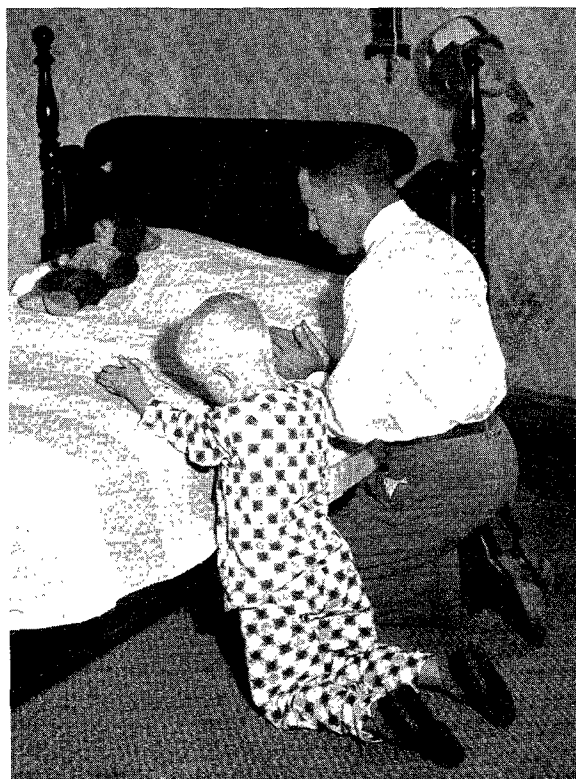
feed store. While visiting him one day I noticed two men intent on buying feed for their stock. They were reading the labels on the feed bags, checking on the nourishment, the vitamins, proteins, iron, minerals, and all the rest of the necessary elements. I wondered whether they were that careful about the selection of food for their children.

With all of the material that is available in our books and periodicals, there is no need for us to be deficient in knowledge concerning nutrition and health. Ellen G. White says, "The importance of training children to right dietetic habits can hardly be overestimated."—*Ibid.*, p. 383. Again, "[Parents,] study health subjects, and put your knowledge to a practical use. . . . Teach them [your children] that if they desire health and happiness, they must obey the laws of nature."—*Ibid.*, p. 386.

Remember, a man without health has nothing. Our children will not know how to eat for health unless we teach them by precept and example. "Better than any other inheritance of wealth you can give to your children will be the gift of a healthy body, a sound mind, and a noble character."—*Ibid.*, p. 366.

Did you notice the emphasis that is placed in this quotation upon a sound mind and a noble character? There are, no doubt, many good things to see on television, but does indiscriminate viewing help build a sound mind and a noble character? Even thinking men of the world are alarmed at the cheap vaudeville skits, burlesque comedy, dancing productions, and fiction stories of crime and all manner of evil that clutter up the major portion of TV program time. Our children are puzzled trying to locate the fine line that separates the home shows—the movies seen on television—from the ones shown in the theater. Beloved, you would not have taken your child to a moving picture when it was first released a few years ago. Has some chemical reaction taken place to purify the film during the intervening years as it lay in the vault, so that now you are willing for that picture to be shown in your home? Hardly!

One parent honestly admitted his difficulty in gathering the children together for family worship after they had watched



A. DEVANEY

Fathers, take time to cultivate the spiritual interests of your children.

television, and especially when there were still more programs to see. He stated, "This whole thing is an impossible situation!" May God give you wisdom as you deal with this ever-present problem.

At the close of an early morning camp meeting service a fine man linked arms with the minister and asked whether they could go for a walk together. They started down a beautiful country road. Much time passed without either man's saying a word. Finally as they came around a bend in the road, the man asked the minister to pause a moment. "Would you pray a dedicatory prayer for me this morning?"

"Yes," said the minister, "I will. What do you wish to dedicate?"

"I did not realize until this morning that all the acres, the cattle, the home, the big dairy barns, the orchard, the store buildings in the city, are not really mine. They belong to God; I only have them in trust. I want you to tell the Lord that I will be the steward and administrator of His property that He wants me to be. And when you are finished, would you wait a moment; I have something I want to tell Him myself."

They knelt beside a tree, and the minister prayed. A pause came after the Amen, and then the man opened his heart in prayer: "Dear Lord, You have my whole estate. Am I not now in a position to give You my wayward boy? Mother and I seem to have no influence with him. Everything I have is Yours now, Lord. Won't You take my boy this same way and save him, save him soon? Please, heavenly Father. Amen."

At five o'clock that Friday afternoon this same minister was speaking to the young people. An appeal was made for consecration. An indifferent young man who had first stood at the edge of the tent, then sat in a rear seat, had grown very serious. The Holy Spirit was moving upon his heart. He arose and came forward to make his decision for Christ. On the other side of the tent was the father who had dedicated that boy to God that morning, tears of joy making his eyes glisten.

Oh, what power a man or a woman has with God—what power to move the arm of Omnipotence—if he is willing to say, "Everything I have is Yours and I am Yours to go, to stay, to be, to do as You wish, dear Master." Then surely God "shall turn the heart of the fathers to the children, and the heart of the children to their fathers"; and our homes will be as God planned them to be—a pathway of mutual love that leads to the eternal home of joy and perfect companionship.

## A Story FOR THE YOUNGER SET

### Once There Were Two Uncles

By Elizabeth Spalding McFadden

On a bed in the darkened room Roscoe and his little brother Bert lay tossing restlessly. They were very sick boys, and no one, not even the doctor, expected them to live much longer. Just three days before, their younger sister, Ida, had been laid to rest in the cemetery on the mountainside. Mother had been crying and crying for little Ida, but she kept doing everything she could for her two little boys. Still, they just grew weaker and weaker.

Now, the boys had two uncles, brothers of their mother, whom they loved very much. Uncle Isaac owned a drygoods store and lived in a small town just a few miles from the boys' country home. Uncle Elihu was a lawyer and lived quite a distance away. He came to visit only once in a while. When Uncle Isaac came he usually brought some new clothes or some candy for the children, but when Uncle Elihu came he always told the children stories. Quite often they were Bible stories, and the children loved to hear them.

Both uncles had been present a few days before at little Ida's funeral. When Uncle Isaac took Roscoe's thin hand in his he could not help looking sad, for he felt sure there would be another funeral in the family soon. So when he

went back to his store he began to pull out box after box of pretty new boys' suits. At least, he thought, he would give his sister a nice suit to bury little Roscoe in!

After work, Uncle Isaac wrapped the new suit in some brown paper, and then got out his saddle horse to ride up the mountain. He took his lantern along, for he knew it would be dark when he returned.

In the sickroom Roscoe lay just as still and white as ever. Uncle Isaac felt his forehead. It was very hot! Quietly, Uncle Isaac tiptoed from the room. He handed the package to Roscoe's mother. She knew what it was, for he had told her he would bring the suit. Her eyes filled with tears, and Uncle Isaac patted her shoulder and said, "I'll come back tomorrow."

After he had gone, the clippityclop of another horse's hoofs was heard coming up the mountain road. Soon Uncle Elihu's broad form appeared in the doorway.

"How are my nephews today?" he asked their mother.

"Oh, Elihu, they're so sick!" She began to cry. The boys' father said, "Come with me, Elihu," and led him into the sickroom. For a few minutes Uncle Elihu sat by the boys' bed. He could see that Bert was better, but Roscoe was not. Then he went to look for his sister.

"Rachel," he said, "come into the room with me. I want to pray for little Roscoe. I believe that God can heal him even now!"

"You do?" The mother's voice held a flicker of hope. Silently, the whole family gathered around the bed of the sick little boys. Uncle Elihu offered a short but sincere prayer, begging God to heal both boys, but especially to heal Roscoe. "Someday, Lord," he prayed, "maybe he can be of use to You in Your work."

Everybody felt better after that. Bert even smiled a weak smile, for he had heard the prayer, although Roscoe had been too sick to understand. Uncle Elihu stayed all night, since it was too far for him to go home after dark. As light began to break the next morning, Uncle Elihu heard Roscoe mumbling in his sleep. He went to the boy's bedside and bent over him.

"Give me something to eat!" he caught the words coming from his nephew's lips.

"Bring him some milk toast, Rachel," Uncle Elihu ordered. And Roscoe ate it all. From that day on he improved, and within a week he was sitting up in bed. When he was all well, his mother often told him the story of his two uncles; how one had expected him to die, but the other had faith to believe God could heal him. And sometimes Uncle Elihu would come to see Roscoe. Always, he would tell him how God had saved his life, and he would urge him to study hard and grow up to work for Him.

Roscoe took his uncle's words seriously. As he grew older, he decided to become a doctor, so he studied very hard and went to medical school. Now he is a doctor in one of our mission hospitals, doing all he can to save other little boys' and girls' lives so they can grow up to love Jesus too.



THOMAS DUNBEBIN, ARTIST

In the sickroom Roscoe lay just as still and white as ever. Uncle Isaac felt his forehead. It was very hot!

# WHAT KIND of UNITY?

*Why Adventists and many other evangelicals find themselves unable to be enthusiastic over Catholic moves toward unity*

THE expression "The New Frontier" has been applied to Government action in Washington since the election of President John F. Kennedy. Now, following the opening of the Vatican Council ("the greatest step of the century in the quest of church unity," according to England's *The Sunday Times*), reference is being made to the "New Frontiers in Rome." As the secretary general of the World Council of Churches contemplated this meeting, as well as the Pan-Orthodox Conference at Rhodes in September, 1961, and the New Delhi Third General Assembly of the World Council of Churches, he declared that these events were truly impressive and went on to coin the martial phrase "general mobilization in favor of the union of Christians."

In the face of such significant events, Seventh-day Adventists cannot remain in ivory-tower indifference. They have never believed in other-worldly isolation, but rather in coming to grips with the dynamic realities of life and

the rapidly changing world situation. The church unity movement is an aspect of an amalgamating humanity.

Since 1957 and the onset of the space age, men have more and more come to the realization that they are living in a shrinking world. Happenings of the morning on one side of the globe, in the afternoon inevitably influence thinking on the other side. Heidelberg theologian Peter Brunner recently wrote: "There are no longer any cultural reservations, and there are no confessional ones left either. . . . Humanity is coalescing"—*The Papal Council and the Gospel* (Augsburg Publishing House), 1961, p. 184.

There is a marked difference between the present council and the other two Catholic councils that have taken place since the Reformation. While the Council of Trent tried to make clear what the differences were between Catholics and Protestants, and the first Vatican Council further widened the gulf through the definition of papal infallibility and suprem-

acy, current Vatican spokesmen seem rather to be trying to make clear what is common.

Does this council concern Seventh-day Adventists? Is the council anything more than an intra-Catholic affair to which we can be indifferent?

Even apart from the council, what happens in Roman Catholicism is of interest to Seventh-day Adventists. We cannot forget that Rome speaks for about half of Christendom. We are aware of the role ascribed to papal Rome by Bible prophecy. Through the instrumentality of this council, the Roman Church is trying to adapt itself to the needs of a changing world in order to better achieve its purposes. Such problems as secularism, nationalism, human relations, materialism, and the impact of technological advance on religious faith confront Catholics as well as evangelical Christians.

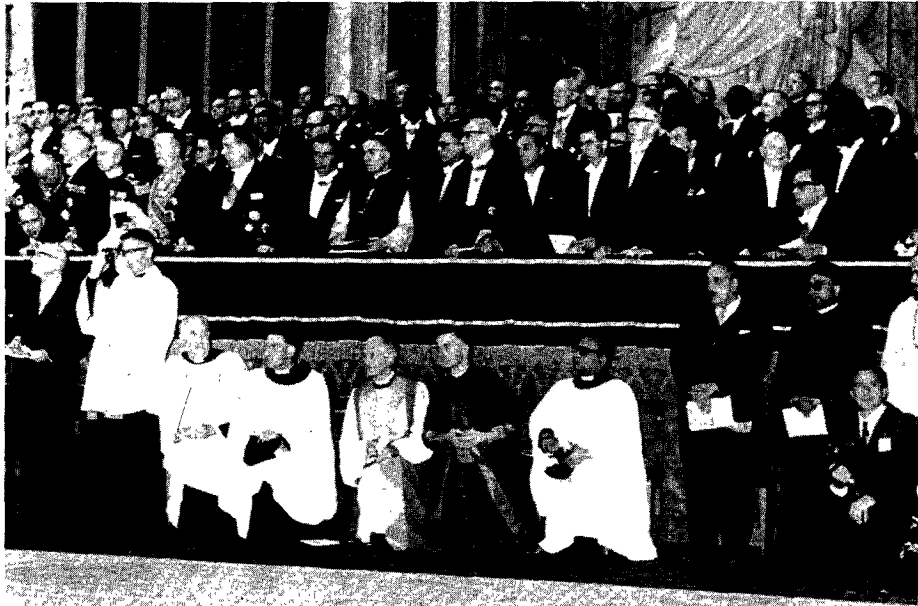
No doubt the reaction of the Roman Catholic Church to these questions, and the solution they offer will be very different from ours. Nevertheless, we do not want to withdraw from the world about us and seek only our own good, but rather experience an involvement in the stormy lot of total mankind, and help solve humanity's problem. Like the pioneers of the Advent message we must possess that dynamic, spreading influence which is the genius of this movement.

Men are talking a great deal about religious unity, and this is nice indeed. People like to indulge in wishful thinking. But the basic question is not one of unity for its own sake, but rather of a definite kind of unity. For some ecumenical enthusiasts unity has practically become a new dogma, more important than truth. Christ's prayer "that they may be one" (John 17:22) is applied to churches rather than to individual disciples of Christ, and it is plucked from its context. In fact, those who are to be one through blended lives are "sanctified through the truth" (verses 17, 19), and thus a unity of spirit, objectives, and belief emerges.



FELICI OF ROME

Cardinals at the opening meeting of the Vatican Council II; Cardinal Tisserant, the dean of the College of Cardinals, is sitting alone on the right of the first row.



FELICI OF ROME

Opening day ceremonies of Vatican Council II in St. Peter's Basilica, October 11. In front row standing or kneeling are some of the non-Catholic observer-delegates. The Anglican observers are kneeling while the Pope is praying. In the middle of those kneeling is Dr. J. Moorman, the bishop of Ripon, England. The Anglican kneeling and holding camera (with glasses) is Dr. Harold de Loysa, divinity school principal, Ceylon.

In previous articles we pointed out that unity for the Roman Catholic Church means a return of non-Catholics to Rome and their acceptance of papal supremacy and all other Roman Catholic dogmas. Thus, when Protestants talk about union with the Catholic Church there is a real danger of sacrificing on the altar of unity basic Protestant beliefs, all the more so since certain Protestants hope that compromise by them will lead to fundamental changes by the Catholic Church.

Through its use of the theological distinction between thesis and hypothesis Catholic policy shows a remarkable capacity for adaptation. The thesis is the doctrine, the theory, the goal to be reached. This never changes. The hypothesis is the practical, adaptable action of the church in relation to the variable requirements of time and space.

It seems at times rather difficult for Protestant theologians to discern clearly what the Catholic Church really stands for, and to distinguish between thesis and hypothesis. The impression is created in non-Catholic circles that perhaps after all Roman Catholicism is making a substantial change in its doctrinal position and attitude toward other Christians.

#### "Submission" Rather Than "Unity"

We would agree with those who say that the nature of the church is one of the major points at issue in our relations with Rome. The October 6, 1962, number of the Catholic weekly, *The*

*Tablet*, claims that the "Unity of the church depends upon her organization, on episcopal authority, and more and more on the special position and authority of one bishop [the Pope]." In other words the Catholic view of unity is acceptance of the authority of the Vicar of Christ. Thus the word *submission* is perhaps more descriptive than the term *unity*. Through its espousal of the Petrine theory [that Christ designated Peter as the rock on which the church was to be built, hence the first pope] and the doctrine of apostolic succession, the Roman Catholic Church has taken a position from which it cannot retreat and the only solution is for the "separated brethren" to come back to the mother church and accept the infallible teaching authority of the Bishop of Rome.

As evangelical Christians, on the other hand, we do not believe that organization and authority are unity. Organization is to serve unity, and when the organized ministry of a religious body does not proclaim reconciliation through Jesus Christ alone, then it does not serve the cause of Christian unity and it is a false ministry. Dr. Kristen Skydsgaard, one of the leading Lutheran observer-delegates attending the Vatican Council, made this remarkable statement: "The most misleading marvel of the Anti-Christ is that he proposes to create the all-embracing peace and unity for which mankind yearns. He spares no means to create unity without God."

For Seventh-day Adventists, as for many evangelical Christians, the Pa-

pacy, according to 2 Thessalonians 2:3, 4 and Revelation 18, became a manifestation of the "man of sin," of Babylon, of that which is anti-Christian in nature, "because the Pope by his doctrines and ecclesiastic statutes, which he carried through by his claim to primacy in the church, hamstrung, corrupted, and prevented the saving message of the Gospel and so endangered the salvation of souls to an unheard-of degree. It is not constellations of power-politics, nor contests for positions of *church politics* or *church law*, nor differences regarding ritual that lie at the root of division between the Pope's church and the churches of the Reformation but differences in which deliverance from divine judgment on the last day and purity of the apostolic Word . . . are at stake" (Peter Brunner, *The Papal Council and the Gospel*, p. 173).

In short, we may say that the division between ourselves and Rome involves *salvation*. Up to the present we do not detect the smallest possibility of bridging this chasm which separates us. Catholic renewal on the fringes without repentance at the core of the system would not help Christian unity, but would simply make the Papacy more efficient in its activities. In a very polite conversation I had with the Dutch prelate, Monsignor Jan Willebrands, at the Vatican secretariat for the Union of Christians, he agreed that bridging the gulf between the Adventist Church and the Roman Church is impossible.

The trouble with Catholic unity is that it actually is not truly catholic nor does it really unify. Christ set the pattern for a united universal church. Many were to come "from the east and west." The apostolic believers came to this conception of the church despite dissensions born of exaggerated national loyalties. The Jerusalem Council was the high-water mark of the crisis and set the course of the Christian church. The church would not be sectarian, it would not be provincial, national, or even continental. It would be a world movement. The church would be "catholic."

In this respect, as in so many other aspects, there came "a falling away." True "catholic unity" faded away. Soon the church outlook was limited, in the main, to the confines of a politico-religious world. It identified itself with imperial Rome. The church became chiefly Latin in its genius and scope. It became Roman and ceased to be "catholic"—that is, universal, as the word literally means.

It was in part because of the pseudo unity and uncatholicity of the Papacy that the Reformation occurred. On this point the following quotation

(Continued on page 21)



## Arming for the Conflict

The United States Government allocates more than half of its annual income to defense, in a tremendous endeavor that absorbs much of the nation's effort, time, and resources. Also, in these days of international crisis, much is being said about fallout shelters and survival kits, by way of encouraging individuals and families to provide for their own immediate needs in case of emergency. In similar vein, a pair of recent Sabbath school lessons appropriately emphasized the Christian's preparation for the coming conflict between good and evil. While the world is arming for battle, we need to be putting on the whole armor of God; that we may be able to stand against the wiles of the devil.

Current developments in the religious world, particularly the decay of Protestantism and overtures from Rome inviting Protestants to return to "the Mother Church," testify to the fulfillment of events foretold by the prophets of old. Surely the time has come for all who appreciate the significance of this fateful hour of earth's history to look well to their personal spiritual defenses. Acquisition of the Christian's armor should be absorbing an increasingly important part of our personal effort, time, and resources.

The most important single item in the Christian's equipment for battle against "the spiritual hosts of wickedness" is "the sword of the Spirit, which is the word of God." This was our Lord's weapon in His battle with the tempter in the wilderness. If we would stand firm in the time of peril that lies before us, we too must fortify our minds with the Scriptures, meditate much upon them, and individually gain "a deep and living experience in the things of God" (*The Great Controversy*, pp. 559, 601).

Seventh-day Adventists like to think of themselves as, and have long been known as, the people of "the Book." But there is danger in resting upon our laurels, in a sort of false security that we know all of God's truth. The revived interest that Roman Catholics and some Protestants are now taking in the study of the Bible is an omen that unless we are diligent, individually, in becoming ever more well acquainted with God's Word, we may at some crucial moment find ourselves hard pressed on what we have long considered to be our own ground. Last August, for instance, some 250 delegates to the first triennial convention of the American Lutheran Church's "Brotherhood" devoted a major portion of their three-day meeting in Tacoma, Washington, to an intensive Bible study program.

In the October 20 issue of the Jesuit weekly *America*, Father Francis X. Murphy discusses the great debate now going on within the Catholic Church on the matter of Bible study. This is one of the major topics on the agenda of the Vatican Council currently in session at Rome.

For centuries Protestants have quoted the Bible to their Catholic inquisitors. Now, for the most part, it seems that the Protestant witness in this area has fallen silent, and Catholics are beginning to quote the Bible to Protestants, expecting thereby greatly to multiply converts to Catholicism. Time was when Catholics seemed to fear the Bible, as if it were a Protestant book that could lead unwary Catholics astray. Now they are hard at work presenting it to the world as a Catholic book and encouraging its study.

"The Bible," says Father Walter M. Abbott, S.J., an authority in the field of Catholic Biblical studies, "is the surest way to the heart of Protestants."

It would seem that the time has come for us, individually and as a church, to redouble our devotion to a most earnest study of God's Word, that we "may be able to withstand in the evil day, and having done all, to stand."

R. F. C.

## From the Editor's Mailbag

In a recent issue of the *REVIEW* we quoted from a letter a brother wrote regarding a rule in their church school that forbids children to bring meat in their lunches. We replied that we thought that that rule should never have been set up. The essence of our reasoning was that our published church standards, as represented by the *Church Manual*, we may rightly invoke in any phase of our work, but that beyond that we should not attempt by local church legislation to enforce standards. A good brother writes to take issue with us on our answer. We here give our reply, adapted and expanded for publication.

### Our Reply

You quote from the Spirit of Prophecy writings that "those attending our schools are not to be served with flesh foods." I believe this fully, and if any of our schools began to serve flesh foods, I would raise my voice in protest. In the editorial I was discussing what *parents* serve their children, which is surely something very different. The denomination is not held responsible for what parents feed their children.

You wonder where I'd draw the line on standards for our church schools. I know of no standards I can justify employing but those set down in the *Church Manual*. Beyond that, our endeavors must not be dogmatic, but persuasive. You ask about what I would advise if children bring "comic books or novels to read in school." My dear brother, pray tell what analogy do you find here? If the children were reading such stuff, either "in school, or at the noon hour," I think the teacher could rightly stop them on the ground that such reading prevented them from being able to apply their minds satisfactorily to the task for which the school was set up. But eating a beef sandwich won't prevent their applying their minds. You also ask what I'd recommend doing if students started wearing rings, necklaces, or make-up in school. I would simply say that to the extent that our church standards apply in these matters, we should enforce them in the school, even as we enforce them in other denominational institutions. Our *Church Manual* has something to say on unseemly adornment and decoration.

My position in my editorial does not rest on the premise that the children should be allowed to do certain things at school, because, as you would have me say, "they may claim that they are allowed to do these things at home." Their right to be free to eat a beef sandwich, for example, rests on the foundation that our *Church Manual* does not forbid anyone eating clean meat, either at home or in a sandwich during the noon lunch hour at school—or anywhere else, for that matter. Furthermore, my argument, by logical extension, makes a clear distinction between the individual's right to *eat* meat and the responsi-

bility of denominational institutions not to set a wrong example by *servng* meat. It is the responsibility of all our denominational institutions to seek to uphold the highest, the best, the ideal. If an individual fails to live up to the highest level but does not move below the level we permit for church membership, I must not give my support to any endeavor to force him to do better than this.

It is a sorry fact that sometimes ardent friends of health reform are really its worst enemies. What do I mean? Simply this: They feel that because health reform is of God, therefore we must take whatever steps are necessary to see that everyone in the church practices such reform. That naturally suggests legislation. The result is a whole whirlwind of controversy, not over the merits of health reform—which is almost forgotten in the whirl—but over endless other points, such as an individual's rights and liberties. Yes, almost forgotten but not exactly! The matter of health reform is remembered, but only as something grim and legalistic, enforced by equally grim and legalistic people. And as if that were not bad enough, the impression seems to take hold of some that practicing health reform actually *makes* one grim and legalistic.

Of course, this is an enormously distorted picture, as we all know, at least in our calmer moments. The vast majority of those seeking in high sincerity to practice health reform are quiet, kindly folks who would shun trying to force anyone to do anything. But unfortunately it takes only a few perfervid souls with a zeal not according to knowledge, to put health reform in a most unhappy setting and sadly hinder *every* kind of true reform.

I continue to raise my voice against the legalistic approach that would harshly judge all who fail to measure up to all phases of health reform and then go on to try to compel obedience. Persuasion, kindly persuasion, is the only proper way to proceed. It is for us who have a burden to see Mrs. White's counsels more faithfully followed, to present reform as a "more excellent way," a more worthwhile manner of living that can mean better health of body, mind, and spirit. Also, our radiant faces and cheerful manner, coupled with some evidence that health reform has really improved our physical form and features, can prove mightily effective.

It is entirely proper, from time to time, to offer inspired reasons why we follow what we firmly believe is the "more excellent way." But we ought never to play just one tune—no matter how good the tune—if we want to keep any listeners, or even any friends. There is a wide range of important truths to which we should witness by our lives and with our voices. We must ever try to keep a sense of balance if we really hope to accomplish *any* kind of reform. I am confident you will agree with me, for I do not believe you wish to be sorely legalistic.

Surely I ought to be allowed to promote this idea of a persuasive approach to health reform—particularly vegetarianism, which seems to be the bone of contention. No one can charge me with using such an approach as a cloak to conceal carnivorous convictions. I've been a vegetarian all my life. But as I've said before, I can't claim any uniquely pious status because of this. The gory, post-mortem spare parts of a luckless animal are repulsive both to my eyes and my nostrils. I quickly add, before someone speaks up, that my emotional reaction to meat is, in itself, no valid argument for health reform. I'll go further, it is no argument at all. But it *is* rightly a complete defense against the possible accusation of some ardent reformer who might wish to dismiss my appeal for sweet persuasion as an expression of some secret desire for the fleshpots of Egypt.

Let us keep the matter of health reform up on the clear, dust-free level, where only the gentle breezes of sweet persuasion blow. That is where it belongs. Let us consider it in the light of multiplying scientific evidence and in

the light of endless, earnest statements in the Spirit of Prophecy. And then let us ask God to help us, and those to whom we speak, to live up to the best and highest, that His will might truly find expression in all our lives. Let us never seek to translate into church legislation what Mrs. White herself makes clear is a personal matter—though, I must rightly add, a matter of great moment, as she makes equally clear.

F. D. N.

## "The Work Will Be Cut Short"

Adventists believe in fiat creation. They believe that God spoke the world and its myriad forms of life into existence in six literal, 24-hour days. They reject the theory of evolution. They likewise reject the uniformitarian theory, which holds that existing processes in nature, acting in the same manner and with essentially the same intensity as at present, are sufficient to account for all geological changes.

Thus Adventists hold views that differ sharply from today's popular "scientific" theories. They believe that in the natural world events have taken place that cannot be explained on the basis of present experience. Creation is one of these events; the Flood with its dramatic geological changes is another.

We are not fearful that Adventists will accept the uniformitarian theory as it pertains to nature; we are fearful that some may unwittingly accept it as it applies to human affairs, especially coming events. As a people we have long believed that certain things must take place before the coming of Christ. Among these happenings we might list the proclamation of the three angels' messages to the entire world; the giving of international homage to the Papacy and its day of rest, Sunday; creation of an image to the beast in the United States, with the state subservient to the will of the church; repudiation of the principles on which the Constitution is founded; persecution of those who keep the seventh-day Sabbath.

Satan tempts some to believe that they can estimate how much time will be required for these events to take place. He leads them to think that since public sentiment has usually moved slowly in the past, it will always do so; that persecution in America cannot take place soon; that many years will be needed to carry the Advent message to all the world, et cetera. In other words, some Adventists try to measure the future by the past.

But this cannot be done successfully. God has intervened directly in history in the past, and He can do so in the future. The same God who, when He has seen fit, has upon occasion worked contrary to natural laws both in the physical world and in the affairs of men, may accomplish His purposes today at a rate of speed and in a manner quite different from what men expect. God is omnipotent. He possesses infinite power. So let us not measure His capabilities as we would those of a fellow mortal. Let us not estimate the time that coming events will require by the time that similar events have taken in the past. Let us not be uniformitarians in dealing with the affairs of the world and the Church, while rejecting this philosophy as it relates to processes in nature.

Of one thing we can be sure: "The work will be cut short in righteousness."—*Testimonies*, vol. 6, p. 19. This statement alone shows how foolish are all attempts to estimate the time needed for all pre-Second-coming Bible prophecies to be fulfilled. The only wise course is to be ready for the return of Jesus moment by moment.

K. H. W.



# Reports From Far and Near

Andrews University Dedicates the New

## JAMES WHITE LIBRARY

By Donald Lee, Director of Public Relations

THE James White Library at Andrews University was formally opened to the public at the dedicatory service held in the Pioneer Memorial church on October 24. The new library is a three-story structure, 204 by 90 feet, constructed of reinforced concrete, limestone, and marble, and is designed to blend with the Seminary building. The new library faces west, directly across the mall from the Pioneer Memorial church.

Costing in the neighborhood of \$750,000, the library has shelf capacity for 280,000 volumes. Equipment, including walnut tables and chairs, study carrels, card catalog, Rolodex record file, storage cabinets, and microfilm reader, cost \$100,000. An annual budget of \$30,000 has been set aside for purchase of books. At present the library houses approximately 120,000 volumes and subscribes to nearly 1,000 periodicals. It has seven professionally trained staff members, four sub-professional staff members, two library assistants, several clerical workers, and provides more than 300 hours of work a week to 25 undergraduate students.

Of particular interest to denominational researchers is the Heritage Room, which contains a collection of rare books including the Advent Source Collection made by L. E. Froom in connection with the writing of *Prophetic Faith of our Fathers*. Such items as Uriah Smith's old

desk and William Miller's hatbox are on display.

At the dedicatory service Mrs. Mary Jane Mitchell, librarian, presented the historical background of the new library. She stressed the fact that the present James White Library is the result of merging the staff and book collections of two libraries—the James White Memorial Library of Emmanuel Missionary College, and that of the Seventh-day Adventist Theological Seminary.

Walter R. Beach, secretary of the General Conference, as guest speaker, pointed out that books are the tools with which knowledge is most rapidly and most successfully acquired. "They put into our hands the key that opens a world of boundless horizons," he said. "This library is a monument to truth. It should undergird the total educational program. In this act we establish the James White Library under God as the cornerstone of Andrews University's total educational process."

Miss Anna Blackney, who served as librarian in the former James White Memorial Library of Emmanuel Missionary College from 1930 to 1944 and under whose direction the present book collection largely took form, was present, as was Mrs. Arlene Marks Grimley, librarian from 1944 to 1956.

Emil Leffler, dean of the School of

Graduate Studies, presided at the Act of Dedication. The Act of Dedication, written by John Waller, was read by W. G. C. Murdoch, dean of the Theological Seminary. It concluded with the statement: "May God make it [the library] a place where teachers come to learn beside their students; where the public is welcome to share its riches; where the annals of God's church form a living part of the study resources; where thoughts may be born in youthful minds, be nurtured in places of labor at the ends of the earth, and return here in columns of print to quicken in other youth new thought, new dedication."

Floyd O. Rittenhouse accepted the building from J. D. Smith, vice-chairman of the board of trustees, and H. M. Tippet, associate book editor of the Review and Herald Publishing Association, read the dedicatory prayer.

High school and elementary school groups from as far away as South Bend, Indiana, have visited the new library to learn library procedures. The library has been well received by the non-Adventist community. Large groups of adults from the surrounding community and neighboring cities visited the library both at the time of dedication and at the open house on Sunday, October 28.

## New Walla Walla College Church Opens

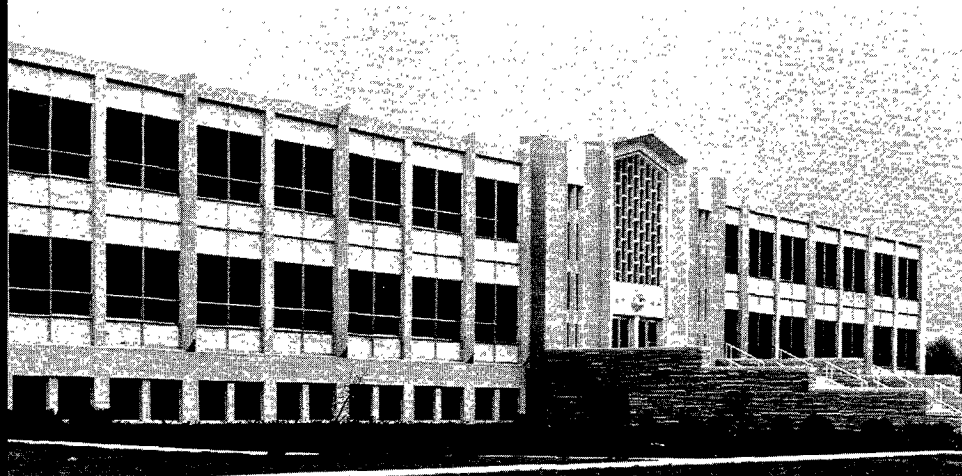
By Mrs. William Lay  
Public Relations  
Walla Walla College

The College church, on the campus of Walla Walla College in College Place, Washington, was taxed to its 2,500 seating capacity for the first worship service on Sabbath, October 20. The new worship center will serve the 1,500 students and the local church membership. In addition to the large sanctuary, with a choir loft for 130 and balconies with glassed-in mothers' rooms, are a choir rehearsal room, a spacious narthex, and offices.

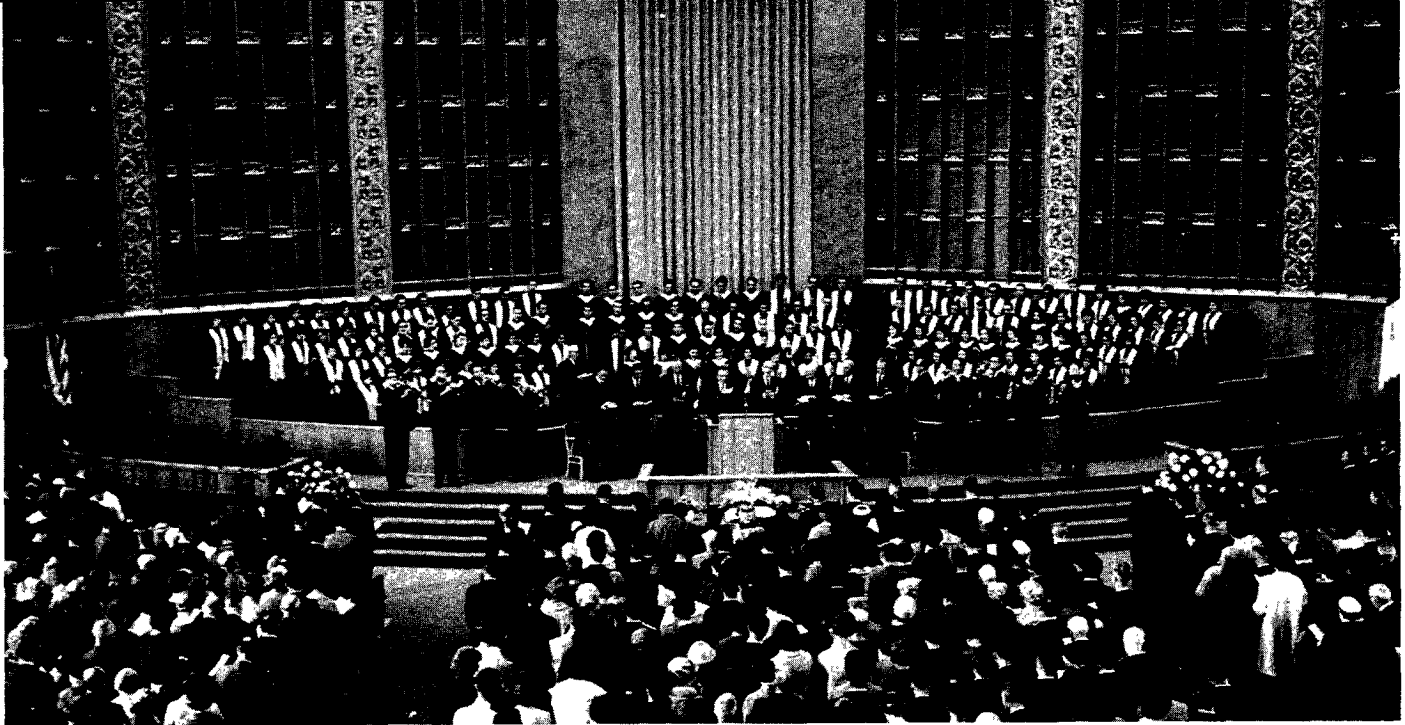
In a unique farewell service in Columbia Auditorium, which had been used for church services throughout the past decade, Dr. G. W. Bowers, first elder and WWC president for 17 years, traced the history and growth of the College church. Two brass quartets then led 130 robed singers in a processional to the new College church.

Paul C. Heubach, College church pastor, followed, leading ministers, church officers, members, and guests into the spacious sanctuary for an impressive service. Following the ribbon-cutting ceremony, Dr. Carl T. Jones, head deacon, opened the doors, inviting the congregation to enter the sanctuary.

C. M. Bunker, president of the Upper Columbia Conference, presented a message on "Strength and Beauty." The call



The James White Library—"heart" of Andrews University. Named in honor of James White, an early leader in the Seventh-day Adventist Church, this library welcomes through its open portals all those who earnestly seek knowledge and truth.



Ministers, musicians, and church members stand in worship at the first service, October 20, in the sanctuary of the College church, new worship center at Walla College, College Place, Washington.

to worship was given by Pastor Heubach. Other participants included Dr. Bowers; G. W. Chambers, associate pastor; A. W. Spoo, WWC business manager and member of the building committee; L. W. Crooker, treasurer of the North Pacific Union Conference; Dr. P. W. Christian, WWC president and chairman of the building committee; Dr. R. H. Brown, WWC vice-president and member of the building committee.

Sacred music included choral selections under the direction of Melvin Davis, associate professor of music; instrumental music led by H. Lloyd Leno, assistant professor of music; and organ music by Dr. Melvin K. West, chairman of the department of music.

## A Miracle in Manila

By L. E. Gonzaga, *Chaplain  
Manila Sanitarium and Hospital*

It was noon, September 4, when the telephone rang. I lifted the receiver and answered, "Hello, Pastor Gonzaga speaking!" "Sir," came the voice of a nurse at the other end of the line, "could you please come immediately? The father of a dying baby wants you to come and help them." After replacing the receiver I sat down for a moment to search myself for shortcomings that might hinder the working of the Holy Spirit. After a moment of meditation I knelt and prayed to God for help, and then hurriedly went to the hospital.

At twelve-thirty I entered the pediatric ward, where the nurse introduced me to the father, the mother, and grandmother. The two women were crying. Their baby looked like a corpse, it was so pale. An oxygen tube and a Levin tube were inserted in the nose, a rectal tube in the rectum, and an intravenous fluid tube in its leg. The mouth was bubbling.

The father, a Mr. Glicerio Camero, said, "Pastor, could you baptize my baby

before he dies?" Considering the condition of the baby, I said to the father, "I do not believe that I can do that, because his condition won't allow it, and besides, we do not believe in infant baptism."

"Pastor," Mr. Glicerio pleadingly continued, "then what can you do to help my baby?"

"Sir," I replied to the father, "if you have faith and complete trust in the healing power of Jesus Christ, we can anoint him and pray to God for his deliverance from death." Earnestly he said, "I am a Methodist, and my wife and mother-in-law are Catholics, but we all believe and have faith in prayer." Then I left and went to my office for my Bible and olive oil.

As I returned to the ward Dr. Anita Cruz Tojino, the attending pediatrician, told me that the situation was hopeless. I asked the supervising nurse, Aurora Capule, to join me. Then the father, the mother, the grandmother, Miss Capule, and I stood around the infant's bed. I read some texts from the Holy Bible and then offered a special prayer, anointing the baby with oil.

By the time I finished, several workers had joined us. When I turned around I saw Dr. Ismael Corral, the surgeon, and his associates, who had come to examine the baby, and an X-ray technician, who was there to take pictures of the baby. I left, went to my office, and again prayed. At 1:15 P.M. I went to my *Ministry of Healing* class in the school of nursing. Before we began our class, I suggested to the student nurses that we hold a season of prayer for the dying child. We knelt, and four of the students prayed.

About three o'clock I went to see the baby again. When the father saw me coming he rushed toward me and shook my hand with joy. His little one had suddenly become quiet and calm, and was sleeping soundly. It began to gain strength, and today it is fully recovered.

Before they left the hospital we enrolled the parents in the Voice of Prophecy Bible Correspondence Course. Unfor-

tunately they lived at considerable distance, in the town of Dasmariñas, province of Cavite, southwest of Manila. I have referred them to the district leader and Bible instructor for follow-up. We are praying that this experience will help them to open their hearts to Christ.

## Charlotte, Michigan Church Celebrates Centennial

By Alex Franz

On Sabbath, October 27, the Charlotte, Michigan, church celebrated the centenary of its organization, with special services in the new church edifice, which held open house last June. Dr. E. K. Vande Vere, professor of history at Andrews University, Berrien Springs, was guest speaker.

Elders J. N. Loughborough and Moses Hull, of Battle Creek, came to the village of Charlotte and began to preach in a tent erected, some say, on the site of the present Eaton County fairgrounds. Tents for religious services were quite novel then and attracted much attention. Attendance the first week ranged from 200 to 800 persons, who gave almost breathless attention, Elder Loughborough reported. On Sunday, June 22, the first baptism was held near the tent, in Battle Creek, a tributary of Kalamazoo River. Nearly 1,000 were present. Services were begun in Carmel Hall, Elder James White, of Battle Creek, being in charge of the first Saturday and Sunday meetings.

The Charlotte church was organized by Elder Loughborough the evening after the Sabbath, October 25, 1862, with 17 persons signing the covenant. Benjamin Hill was elected local elder, and George Johnson, clerk and treasurer. At the next session of the Michigan Conference, in 1863, the Charlotte church became a part of the sisterhood of churches.

Another tent effort was conducted in Charlotte in 1881. Elder and Mrs. White attended the meetings, which were con-

ducted by Elder White, on Sabbath and Sunday, July 23 and 24. The weather changed suddenly from oppressive heat to chilling cold, and upon returning home he took sick, and a week later he suffered a severe chill. The next day Mrs. White also fell ill, and together they were taken to the Sanitarium for treatment. There Elder White passed away on August 6, 1881.

The first "meeting house," 26 by 44 feet in size, was ready for use in the autumn of 1884 and remained in use until 1962, when the change was made to the present fine new edifice.

An early member of the Charlotte church was Levi C. Patten, Sr. His daughters Adelia and Frances became the wives, respectively, of Elders Isaac D. Van Horn, of Charlotte, and Alonzo T. Jones. After the Van Horns settled in Battle Creek, Mrs. Van Horn became editor of *The Youth's Instructor*. Their niece, Mrs. Elvora Van Horn Jewell, and her husband spent the major portion of their lives in the mission field of Rhodesia, Africa. Also among the members were Mr. and Mrs. Justus W. Eastman, whose granddaughter became the wife of H. M. S. Richards.

Roy E. Lemon is the present minister of the Charlotte church.

## Temperance Wins Friends in Southern Asia

By S. James, *Departmental Secretary Southern Asia Division*

Many thousands of people became acquainted with *Listen*, the International Temperance Association, and Seventh-day Adventists during the recent visit to the Southern Asia Division of Francis A. Soper, associate secretary of the International Temperance Association, and *Listen* editor. Three well-attended press conferences in New Delhi, Bombay, and Colombo brought representatives of nearly 20 daily newspapers, some with nationwide circulation. There were also interviews with leading government officials, and their comments were fully reported.

Pastor Soper's visit, a brief and busy one, was designed to encourage the forces of temperance within and without the Church, in their great battle over the bottle. In Calcutta, Pastor Soper had an interview with Dr. Zakir Hussain, then governor of Orissa and now Vice-President of India, a great prohibitionist.

While in Delhi Pastor Soper visited Dr. S. Radhakrishnan, at that time Vice-President and now President of India; Mr. Morarji Desai, finance minister; and numerous officials. He addressed the workers and officers of the Delhi state social welfare and prohibition departments, a nonofficial social welfare organization, and the Adventist community. Faquir Chand, union temperance secretary, accompanied Pastor Soper on all these contacts.

In Bombay, Pastor Soper met Mr. Y. B. Chavan, the chief minister, and other top officials. In Bangalore he made a round of valuable interviews with government leaders and also met with our believers. The high light of his contacts in Bangalore was a meeting with the Indian Institute of Public Administration, under the chairmanship of the chief secretary to the government of Mysore. This meeting was attended by many state ministers, legislative members, and other top officials.

Many of the leaders in India do not drink, and would like to eliminate alcohol from the national scene. Pastor Soper encouraged these leaders to throw their full weight into the battle for prohibition.

At Poona, Pastor Soper conducted a temperance secretaries' council and institute, which was attended by division officers, departmental secretaries, editors, one union president, and five union temperance secretaries. The council discussed the various aspects of the alcohol-tobacco question in the light of new scientific data now available. Plans were laid to enlighten large sections of the populace, especially the youth, with regard to the evils of alcohol and tobacco. Reports from the field indicate that the council has already begun to yield positive results.

Francis A. Soper with Dr. S. Radhakrishnan, President of India.



## A Visit With the General

By Charles C. Case, *President Upper Amazon Mission*

Generalissimo Manual Morla Concha had been in Iquitos and in Loreto for almost two years. He was well known and well liked, and we had a favorable personal relationship with him. It was he who cut the ribbon for our Ana Stahl Clinic. Upon our visit to say good-by to the general and his wife, an ex-American Army nurse, we presented them with a cake my wife had baked for them. They were happy for our visit and promised that if they could do anything for our work they would be happy to do so, even though he was now retiring from 45 years of active army service.

As we were leaving the governor's home, a voice announced, "General Muñiz." Immediately, General Concha rose to his feet, and in walked General Jorge Muñiz, the new district governor. General Concha was to give him final instructions before his departure from the city. We were introduced to General Muñiz, who invited us to come to his office to explain our work. We accepted the invitation. Then, before leaving General Concha, we presented him and his wife with the book *Planet in Rebellion*. They had read and enjoyed many of our books and were happy for another.

"Come in, Mr. Case," said General Muñiz as I stepped into the governor's office. With him were his second in command, Air Force Comandante Souza, and another officer.

I had prayed for wisdom before entering, and the Lord heard me. I began with our medical work, explaining our belief and purpose, using pictures of our worldwide medical and health program. I turned to our educational work and its objectives, and our publishing work. Then I told him of our plans to help the Indians out in the jungle.

When I paused, after half an hour, he looked straight at me and asked, "Have you finished?"

"Yes, General, and on behalf of our church I wish to present you with this new book which our colporteurs are selling, *Highways to Health* by Dr. Shryock." The general was happy with the book and thanked me for it. Then he expressed appreciation for my visit and the first-hand report of our work.

Then, explaining that one in his position needs to be well informed, he went on to say: "Mr. Case, I have seen your work in the Lake Titicaca area and on the coast of Peru, and elsewhere, and I am curious to know what your ultimate goal is." He was in no hurry to close the interview, and we talked for another half hour. Finally he said, "I appreciate very much your taking this additional time with me. Your objective seems to be different from that of most other organizations. I appreciate the work that you have done and are doing, and if there is anything I can do as governor or as chief of the jungle division of the army, please feel free to call on me. We are here to serve, and we will do all we can for a worthwhile program like yours."

Thanking the general, I left his office,

praising God for His help during the visit. During the second half hour I had the opportunity to explain many of our beliefs from the Bible, and he showed real interest. He realized our purpose is to prepare a people here for the hereafter.

The Lord is opening up the way for us here in the Upper Amazon Mission, and we purpose to take advantage of every opportunity to bear witness for Him. Pray that many from this vast Amazon jungle will be ready and waiting for Jesus when He comes.

## A Light Now Shines in Wakema, Burma

By W. W. Christensen

A few months ago, angels over Burma witnessed an extraordinary prayer service. They were looking for a glimmer of light in the city of Wakema, in that delta region where Brethren Beckner and Wyman sowed the gospel seed many years ago.

The angels saw what human eyes and ears did not. Voice of Prophecy lessons were reaching some of the homes in Wakema. Then the Burma Union voted that Wakema should hear the old, old story of God's love. God's omniscient eye was on certain Burmese businessmen, and the Holy Spirit began to unlock doors.

Confused about religion, these men closed their room and sought an answer. Using what simple knowledge of worship they had, they lighted two candles. The right candle they assigned to the god of the Buddhists and the left one to the Christian's God. Reverently bowing before the candles, they requested evidence as to which was the true God. Before their astonished eyes, the Buddhist candle faltered and failed. The Christian candle continued steady and bright. God had answered as much of their prayer

as they could understand at the moment.

In a few weeks an evangelistic team from the Seventh-day Adventist Bible Seminary in nearby Myaungmya began to witness for Christ in old Wakema. Opening God's Book, they turned the great searchlight of prophecy on the question "Who is God, and how do we worship Him?" Hundreds overflowed the seating area, and stood on all sides. Wonder changed to hope, and hope changed to awe in the minds of some. The former imperfect concept of God was overshadowed by the scriptural concept of a living, personal God, Creator of heaven and earth, the One who daily feeds, protects, and keeps men alive.

The unusual line-up of planets that took place last February, and the public prayers that were offered for protection from disaster on the street corners of Wakema, gave the team an opportunity to present the sun, moon, and stars as signs that this living God controls the movements of all heavenly bodies, and is waiting for our worship. The health features of the campaign proved particularly effective. The idea that liquor, tobacco, and betel nut should be discarded was revolutionary, yet some gladly made the change. One man has been filling a hollow bamboo with the coins he formerly spent for these things.

A Bible class preceded each lecture. Ten to 20, mostly youth, came with notebook and pencil to mark Bibles each night. Some received the Bible they had marked as an award for perfect attendance. During the campaign 11 Bibles were sold. At the close, 24 more Bibles were given away as attendance awards.

On June 30, six months after the campaign had opened, two persons were ready for baptism. One had been a Buddhist, the other had had no religion. Each became the only Seventh-day Adventist in his family. One Buddhist who watched the baptism said he must prepare for the next occasion. Others are in various stages of preparation.

With the two just baptized there is now a light in Wakema, a living light of four candlepower! The grace of God, added to the prayers, tears, and persistent effort of the spoken Word, will increase this candlepower as the months go by. Pray with us that God's candle may grow stronger and brighter!

## Mental Health Institute

By J. P. Habenicht, *Pastor*  
Worthington, Ohio

The eighth annual Institute on Mental Health met at Harding Hospital in Worthington, Ohio, from October 8 to 10. The Institute, sponsored jointly with the SDA Theological Seminary of Andrews University, brought together pastors, chaplains, and educators from the Eastern United States.

The first Institute, held in 1955, was designed to provide a forum for the sharing of ideas and techniques in the closely related fields of the pastor and the Christian psychiatrist. Dr. L. Harold Caviness, now director of psychiatric services at the Battle Creek Health Center, and Charles Wittschiebe, professor of pastoral care at the Theological Seminary, were instrumental in launching the Institute and have served on the instructional staff each year. Since 1955, more than 200 Adventist ministers have attended the annual institutes at Worthington.

The Harding Hospital, site of the meetings, is the center of Adventist psychiatric training. Since its founding in 1916 as a psychiatric hospital, the institution has sponsored a growing educational program. Forty-two physicians have received their training in psychiatry and now are filling responsible positions in many parts of the nation. Many of them are serving in Adventist hospitals and educational centers. The field of mental health is becoming increasingly important, and for those interested in it, Harding Hospital offers training in psychiatry

Instructional staff and those attending the eighth annual Institute on Mental Health conducted at Harding Hospital, Worthington, Ohio, from October 8 to 10. Front row (left to right): H. S. Evans, M.D.; D. H. Burk, M.D.; L. H. Caviness, M.D.; C. L. Anderson, M.D.; G. T. Harding, M.D.; C. E. Wittschiebe; Grace Collet, Ph.D.; R. A. Wilson; J. L. Hagle; V. W. Shafer, Ph.D.; G. T. Harding, Jr., M.D.



and the related fields of psychiatric nursing, occupational therapy, social work, and clinical psychology.

The director of this year's Institute was Dr. George T. Harding, Jr. Others from the Harding Hospital who served on the staff included Dr. William D. Bolander, Dr. Donald H. Burk, Dr. Clarence E. Carnahan, Dr. Grace Collet, Dr. George T. Harding, Sr., Miss Mary Jane McConaughy, and Dr. Vernon W. Shafer. Lecturers from other institutions included Dr. Charles Anderson of Hinsdale Sanitarium and Hospital, Dr. L. Harold Caviness of the Battle Creek Health Center, Dr. Harrison S. Evans of Loma Linda University, Dr. John A. Whieldon of Ohio State University School of Medicine, and Charles E. Wittschiede of Andrews University.

## What Kind of Unity?

(Continued from page 14)

from John T. McNeill's *Unitive Protestantism* is pertinent: "The Reformation was a revolt, not against the principle of unity and catholicity, but against the privilege and oppressive monarchy of Rome—an uprising not merely of national, but of Catholic feeling, against what had become an over-centralized imperialism in Christianity, which made true catholicity impossible. . . . The parish was not a congregation, but an administrative unit. The governmental aspect of unity was not supported by an adequate religious bond. The Roman Church had substituted the idea of Roman obedience for the earlier conception of catholicity expressed in a universal free communion. . . . In the Reformation the Christian people were taught to think, to believe, and to sing together, and given a new vision of the high and universal fellowship which is the church catholic."—Pages 63-65.

The catholicity or unity of the church is not what the Roman Church would make it—submission to the doctrine, government, and liturgy of the Supreme Pontiff—but rather it is the purpose, message, and scope of the church that count.

### A Basic Difference

In my conversation with Monsignor Jan Willebrands, to which I referred earlier, he expressed the view that Seventh-day Adventists give too much emphasis to the second coming of Christ. Here again we meet a basic difference. Pope John XXIII has spoken about the splendor and glory of the church. After its renewal "the church will be set forth in her full splendor" in order to invite non-Catholic Christians to come back to Rome. The Pope uses the Pauline expression "without spot or wrinkle" as referring to the church in the here and now.

Evangelical Christians do not believe the church to be "glorious, without spot or wrinkle" already here on earth, because it is a church of sinners. It is true that the Lord "longs to see [the church] without spot or blemish," but this unity and perfection is eschatological in that it will be fully realized only when Jesus returns

## Hide Kuniya, Pioneer Japanese Worker

[Though received some time after the death of Elder Kuniya, this word portrait of a true pioneer worker is one we believe REVIEW readers would not want to miss.—EDITORS.]

A memorial service in the Tokyo Central church for Hide Kuniya, pioneer Japanese Seventh-day Adventist worker, brought to a close a long chapter in the history of our work in Japan. Elder Kuniya was the first Japanese convert to be baptized in Japan. His 61 years of service as a worker also included the pioneering of our work in Korea. Had Elder Kuniya lived until October 10, he would have been 90 years old. During these years he served as colporteur, pastor, committee member, editor, and mission president. After his retirement this energetic leader was largely responsible for the establishment of two churches in Tokyo, the Ookayama church in 1950 and the Chitose church in 1960.

The memorial service was attended by nearly 300 people. A life sketch was read by Tsumoru Kajiyama, and the sermon was given by the writer.

Hide Kuniya was born on October 10, 1872, in the prefecture of Ibaragi, Japan. He went to Tokyo in 1890 for special study and joined the Japanese Army. It was as an accountant in this regiment that Hide Kuniya went to China in 1895, during the Sino-Japanese war. At this time he first came under the influence of Christianity through another member of the military headquarters.

In 1899 Hide Kuniya was baptized by W. C. Grainger, first Seventh-day Adventist missionary to Japan, in the Meguro River in Tokyo. When Elder Grainger

in His kingdom of glory. The Lord's Supper is a symbol of unity and here again the outlook is eschatological, for it is to continue till He come. "Maranatha" was the greeting that unified early Christians in their hope of the second coming of their Lord.

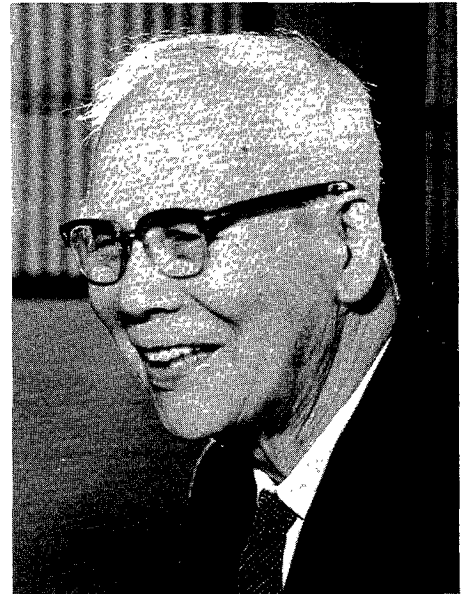
We believe that Christ has had a church in every age and that eternal truth, the commandments of God, and the faith of Jesus are the platform of Christian unity.

Christ established a spiritual church, the kingdom of grace here on earth. This church is to be characterized by an invisible unity, a personal relationship with Christ, and a visible unity, the fellowship of the believers accepting the truth as revealed in God's Word. We believe there are a true church and apostate churches, and therefore Seventh-day Adventists cannot advocate indiscriminate unity. We are convinced that the great body of Christ's true followers are still to be found in the churches that constitute apocalyptic "Babylon." Therefore, the final movement toward true Christian unity will be first of all a separation ["come out of her, my people" (Rev. 18:4)] and then a union, for through diversity of gifts and government God's people will all come to the unity of the faith, "perfectly joined together in the same mind and in the same judgment" (1 Cor. 1:10).

Sin consists in the fact that love and unity have been broken. But there can

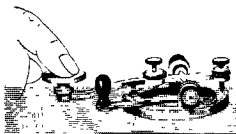
died a few months later, Brother Kuniya determined to devote his life to finishing the work the missionary had begun. In 1907 he was ordained a Seventh-day Adventist minister. On July 15 Elder Kuniya was stricken with his final illness, and died on July 26. Funeral services attended by the immediate family and friends were conducted in his home that same evening, and the formal memorial service was held at the Tokyo Central church five days later.

P. H. ELDRIDGE  
Departmental Secretary  
Far Eastern Division



be no love without truth. On the other hand truth without love is cold and harsh. Tertullian records the pagans exclaiming in admiration of early Christian unity: "How those Christians love one another." The same must be said of the members of the remnant church. Certainly man was created for unity and loving fellowship. Sin broke this unity and created walls of separation between man and God, and between man and man. In Christ this broken unity is restored and reconciliation takes place. God desires to "gather together in one all things in Christ" (Eph. 1:10). This unity cannot be achieved by force, organization, apostolic authority, Petrine succession, nor by anathemas and condemnation of heresy, but solely "by the blood of Christ," who reconciled man to God and made fellow citizens of His kingdom all those who have the right to the privilege of His church, who keep the faith of Jesus and obey the commandments of God.

The church becomes the unifying case in which God keeps "His jewels, the fold which encloses His flock" (*Testimonies*, vol. 6, p. 261). Christian is to be united with Christian, church with church, the human instrument co-operating with the divine, every agency subordinate to the Holy Spirit, and all combined in giving to the world the good tidings of the grace of God.—*The Acts of the Apostles*, p. 96.



# 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—; Northern Europe—; Northern Europe—; South America—; 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—Oscar L. Heinrich; Southwestern—H. W. Klaser.

## MIDDLE EAST DIVISION

► The purchase of a Zeiss reflector telescope by Middle East College has made possible the teaching of astronomy, beginning with the 1962-1963 school year. The telescope is of the Cassegrain type, and its magnification power is from 900 to 2,250. An electric motor drive makes automatic star-tracking possible.

► Nearly 80 student literature evangelists placed \$13,000 worth of literature in the homes of this division during the summer of 1962. Of these more than 50 earned scholarships to the three schools cooperating under the plan—Middle East College, Iran Training School, and Nile Union Academy. Elder Wayne Olson, and Brethren Elias Estephan, Fuad Guirguis, and Johnny Minassian directed the students' summer program.

► Construction was begun this autumn on the new Armenian church for Beirut. When completed, the church will seat 700 persons, and will include facilities for a 200-pupil, ten-grade school. Manoug Nazirian is the pastor.

► The Cairo Center, headquarters of the Seventh-day Adventist Church in Cairo, has been accorded full recognition as a church. The recognition was granted by a declaration signed by President Gamal Abd An-Nasser. Adventists in Cairo consider this recognition a miraculous answer to their prayers during the months the application was pending.

► Pastors L. C. Miller and Manuk Ben-zatyan, with their wives, conducted the first Vacation Bible School in Turkey this summer, and report an average daily attendance of nearly 40. The regular weekly attendance in the children's division of the Sabbath school at Istanbul where the Bible school was held tripled, and a Pathfinder Club is being organized.

► The English church schools of the division opened the 1962-1963 school year with 27 students enrolled, mostly children of missionaries. Two schools are operated, one in Beirut, Lebanon, and the other in Teheran, Iran. Sister Izella Stuvenga directs the Beirut school, assisted by Mrs. W. R. Leshner. The Iran school is taught by Mrs. Kenneth Oster and her assistant, Sister Lyndon DeWitt.

► Salim Noujaim was granted sustentation by the Middle East Division after nearly 25 years of service. He continues to assist in legal work for the division. Elder Noujaim has served as educational department secretary of the East Mediterranean Union and president of the Lebanon Section.

► The National Association of Seventh-day Adventist Dentists has donated a mobile clinic to the Middle East Division. Plans are being studied for its location and operation.

## ATLANTIC UNION

► Edgar Keslake, formerly of the Nevada-Utah Conference, is the new leader for the St. Johnsbury, Vermont, district in the Northern New England Conference. Elder Keslake spent many years in West Africa and served as business manager



## Central Korean Mission Annual Education Day

Many of the children who came to attend the Central Korean Mission annual Education Day activities were in the big city for the first time. Some 70 of them, delegates from the 14 Central Mission church schools, met on the campus of Korean Union College for contests in writing and drawing. That evening the students presented a musical program at the Seoul Academy auditorium before a capacity crowd of more than 2,000 parents and visitors.

Korean Union College church school students put on a Pathfinder demonstration, the Seoul church school presented its 80-student rhythm band, the Seoul Sanitarium Orphanage school contributed an instrumental trio, the Kwang Am and Won Joo schools presented skits, and there were a number of choirs, trios, and piano solos. In charge of the day's activities was Choi In Hak, educational superintendent of the Central Korean Mission.

**RUDY E. KLIMES, Dept. Secretary**  
*Korean Union Mission*

of our hospital in Ile Ife, Nigeria. He was also the first director of the West African branch of the Voice of Prophecy, president of the Sierra Leone Mission, and home missionary secretary of the West African Union.

► Donald Robbins has been transferred to the Keene, New Hampshire, district in the Northern New England Conference. He replaces Beaman Senecal, Jr., who accepted a call to the Georgia-Cumberland Conference. This district consists of the churches in Keene, New Hampshire, and Bellows Falls, Vermont.

► A ministers' council was held on October 15 in the South Lancaster Village church to hear reports and lay further plans for evangelism. F. D. Nichol presented the devotional study. Among others who participated were W. J. Hackett, president, and D. E. Caslow, home missionary secretary, of the Atlantic Union Conference; and M. L. Mills, president, and V. A. LaGrone, home missionary secretary, of the Southern New England Conference.

► C. E. Wittschiede, professor of pastoral care at Andrews University, was the Week of Prayer speaker at Atlantic Union College, October 19-27.

► The Atlantic Union Conference publishing department conducted its annual council meeting in the Eastland Motor Hotel, Portland, Maine, October 15-17. W. C. Whitten, publishing department secretary of Atlantic Union Conference, led out and reported that, for the first nine months of this year, the records show a delivery of \$453,763.34, which is more than for the full year of 1961. There have been 98 baptisms so far this year as a result of the literature evangelist ministry. W. A. Higgins, associate secretary of the General Conference Publishing Department, was present. Others who participated were Jesse O. Gibson, of the General Conference Temperance Department; C. E. Palmer, J. D. Snider, R. G. Campbell, J. L. Clements, Robert Kinney, and Charles Willis, from the Review and Herald Publishing Association; R. J. Christian, from the Southern Publishing Association; J. H. Webb, from Faith for Today; F. R. Aldridge and A. E. Millner, from the Atlantic Union Conference; C. P. Anderson and Harold Maddox, from the Northern New England Conference; and G. Eric Jones and Clyde Brooks, from the Greater New York Conference.

## CANADIAN UNION

► On September 15 the new floating church, named the Watcher Isle Seventh-day Adventist church, at Smith Inlet, British Columbia, was dedicated, and the members there were organized as a church. G. O. Adams, president of the British Columbia Conference, and A. N. How, secretary-treasurer, officiated at the services.

► A. G. Choban, who has served as superintendent of the Sentinel Publishing Company in South Africa for a number of years and who recently returned to the Maracle Press, will now be its general manager.

► H. Ward Hill has returned to the

Ontario-Quebec Conference as pastor of the Willowdale church. He labored in this conference from 1950 to 1956, and since then has been in charge of the St. John, New Brunswick, and Hartford, Connecticut, churches.

► As a result of a series of evangelistic meetings conducted by C. R. Neill at Haileybury, Ontario, in September, six persons were baptized. Others are preparing for baptism.

► The recent It Is Written crusade in the Toronto and Hamilton areas in Ontario has brought most encouraging results. More than 1,450 families are being visited as the interest develops, and 330 have already made definite commitment to follow the truth. Bible-marking classes are being continued in the area to follow up the interest.

#### CENTRAL UNION

► J. R. Bailey, pastor of the Grand Island, Nebraska, district, has accepted a call to be an evangelist and pastor of one of the churches in Dallas, Texas.

► Fifteen graduated from the first class in practical nursing at the Porter Hospital. There are now 24 enrolled in the second class, according to Mrs. Hazel Rice, coordinator of the Porter Hospital program of practical nursing.

► Andrew C. Fearing, associate secretary of the Ministerial Association of the General Conference, conducted the fall Week of Prayer at Union College. Details for this week were worked out by the religious life committee, under the chairmanship of Stanley Hagen, a sophomore ministerial student, and the sponsorship of P. C. Jarnes, professor of religion.

► Under the leadership of Norman Sharp, the Joplin, Missouri, church has launched into a fund-raising program for a new church. James E. Chase, conference president, H. R. Coats, home missionary secretary, and P. A. Kostenko, MV secretary, represented the conference at this special program.

#### LAKE UNION

► A milestone in the \$4,240,000 expansion program of the Hinsdale Sanitarium and Hospital was reached on September 30, at a cornerstone-laying ceremony. Taking part in the service were Jere D. Smith, board chairman, A. C. Larson, administrator, N. M. Symonds, senior vice-president of the Northern Trust Company of Chicago and chairman of the Hospital Development Committee. The new addition will increase bed capacity from 195 to 345, with a corresponding increase in all services and facilities. The present building was opened in 1953, and by 1960 its daily census reached a record high of 228 patients.

► A new group of 18 volunteers are receiving instruction from members of the teaching staff at the Hinsdale Sanitarium, in preparation for work in more than 30 key areas of the hospital. They will join a large, dedicated group of volunteers who collectively work some 20,000 hours each year. These non-Adventist women perform their services without remuneration.

► Mrs. Grace Nelson, who has served Emmanuel Missionary College for a number of years in the teacher-training program, most recently as associate professor of elementary education, has moved to Dallas, Texas, where her husband has accepted a position as teacher. Miss Ruth Finck has been asked to assume many of the responsibilities formerly carried by Mrs. Nelson.

#### NORTHERN UNION

► A four-day departmental council was held recently at the Northern Union Conference office in Minneapolis. All presidents, treasurers, departmental men, Book and Bible House managers, academy principals, and publishing secretaries and assistants in the Northern Union studied evangelistic plans for the coming 12-month period.

► Minnesota reports 11 individuals baptized in September by V. K. Burgeson, K. I. Foss, D. A. Riesen, and J. W. Wolter.

► Miss Louise Meyer, of the General Conference Sabbath School Department, conducted a series of workshops in Minnesota from October 27 to November 1.

► The constituency of the Capital City Junior Academy in St. Paul, Minnesota, met on October 11 and voted to purchase land for a new school. The site approved by the constituency is seven and one-third



#### Nearing Ninety-nine

Brother Isaac Hughes, a faithful member of the Dover, Delaware, church, looks ahead to his ninety-ninth birthday. Active, apparently in good health, and walking without the use of a cane, Brother Hughes says: "I have lived a full life, and think with joy of my children, grandchildren, great-grandchildren, and great-great-grandchildren." Brother Hughes keeps a garden and works during harvesttime picking beans, tomatoes, okra, and strawberries.

A regular church attendant, Brother Hughes thanks the Lord for His goodness and expects to see his one hundredth birthday.

A. V. PINKNEY  
Departmental Secretary  
Allegheny Conference

acres situated south of the city. Construction will begin in the spring.

► A. A. Leiske is conducting a three-week program of church-community revival meetings in the Stevens Avenue church in Minneapolis. O. J. Ritz is the pastor.

► One hundred and fifty boys and girls are attending church schools in North Dakota this fall. This is the highest enrollment recorded in recent years.

► A youth congress was held November 1-3 at the National Guard Armory in Harvey, North Dakota, with Manitoba-Saskatchewan also participating. Featured guest speakers were T. E. Lucas and R. L. Osmunson.

► T. Irville Rush, who has served as Minnesota's secretary-treasurer for the past four and a half years, has accepted a call to serve in the same capacity in the Indiana Conference. R. G. Mote, formerly a district pastor in the Southeastern California Conference, is the new secretary-treasurer in Minnesota.

► K. L. Dedeker, M.D., has recently joined the staff of physicians at the Martinson Clinic in Wayzata, Minnesota. He received his Doctor of Medicine degree from the Loma Linda University and interned at the White Memorial Hospital, Los Angeles, California.

► S. E. White, secretary-treasurer of the North Dakota Conference for the past eight years, has accepted a call to the Kansas Conference to serve in the same capacity.

#### NORTH PACIFIC UNION

► Three county fairs in the Washington Conference had exhibits representing the Seventh-day Adventist Church this year. They were the Northwest Washington Fair at Lynden, the Southwest Washington Fair at Centralia-Chehalis, and the Pacific County Fair at Menlo, Washington. Hundreds of periodicals and books were given away, and a number of people enrolled in the Bible correspondence course.

► Three ministers have recently transferred to the Upper Columbia Conference to serve as district leaders: V. R. Pike, of Danville, Illinois, in the Wapato district; E. B. Boyd, of North Platte, Nebraska, in the Heppner district; and A. R. Hall, of British Columbia, in the Troy district.

► The newest church building to be constructed in Billings, Montana, was opened for the first service on October 13. George E. Taylor, president of the Montana Conference, spoke to a congregation of nearly 800, which included many prominent citizens of Billings. The new church features private adult Sabbath school classrooms, a youth fireside chapel, a Junior Pathfinder chapel, Dorcas Welfare unit, and a complete educational unit, in addition to the usual church facilities. Estimated value is \$300,000. The church was built for \$129,000 actual cash and many thousands of hours of donated labor.

► Dr. and Mrs. Stanley E. Ray have recently moved to Juneau, Alaska, where Dr. Ray is associated with Dr. Joseph D. Riederer.

## PACIFIC UNION

► The Southern California Conference employs 152 teachers in their 27 elementary schools and junior academies, and the staff members number 307 in their five senior academies. There is a total enrollment of 4,500 in these schools.

► Instructors for a special School of Prayer held in the Sanitarium, California, church recently during the Wednesday evening services were Elder and Mrs. T. G. Bunch, Miss Minnie Dauphinee, C. M. Mellor, and A. L. Ham.

► Dr. M. G. Hardinge, professor and chairman, Department of Pharmacology, School of Medicine, Loma Linda University, was speaker for the Pacific Union College Week of Prayer October 28 to November 3.

## SOUTHERN UNION

► The Alabama-Mississippi Conference has turned in \$103,623.13 for 1963 Ingathering, the largest amount ever raised in the conference.

► James Wyckoff, district pastor, reports seven baptisms following a three-week evangelistic effort in Banner Elk in the Carolina Conference.

► The Tri-City School, operated by churches in the Greensboro, High Point, Winston-Salem church district, has an enrollment this year of 85, highest in its history. An addition to the school building is being planned.

► J. L. Hamrick, of the East Pennsylvania Conference, has accepted the Fort Lauderdale-Hollywood pastorate left vacant when A. C. McClure was transferred to the North Miami church. R. H. Hartwell, recently returned from the Middle East Division, will be the new pastor of the Winter Haven and Bartow churches. The former pastor, J. H. Wardrop, has moved to the Wyoming Conference. J. Ross James is pastor of a new district composed of the Lake Worth and Boynton-DeLray Beach churches. E. E. Kungel has accepted a pastorate in the Central California Conference. His successor in the West Palm Beach church has not yet been named.

► The Lake City, Florida, church went over its Ingathering goal on Tuesday, October 16—first in the Florida Conference.

► A committee met in Miami recently to study the problem of relief for Cuban refugees.

► A religious liberty theme in the Columbus, Georgia, church booth at the county fair invited people of the area to take a second look at Sunday blue laws. TV news covered the booth, the subject, and the literature in a three-minute feature, the only booth so featured. The conference civil defense and welfare van was shown as a part of the Muscogee County civil defense exhibit.

► Ground-breaking ceremonies marked the beginning of construction of the new Paducah, Kentucky, Seventh-day Adventist church.

► The new Welfare Center of the Madison Boulevard church in Madison,

Tennessee, recently opened. Davidson County's Judge Beverly Briley was the main speaker.

## SOUTHWESTERN UNION

► J. F. Hamel, literature sales leader in the Texico Conference, reports sales for the first 10 months of 1962 nearly double those of 1961. Six persons have been baptized this year as a result of the work of the conference literature evangelists.

► A member of the Cleburne, Texas, church writes, "I never once dreamed when I bought a copy of *Golden Treasury of Bible Stories* that in six short months I would become a Seventh-day Adventist." Pray that our literature evangelists may continue to enjoy success, both in the sale of literature and in souls brought to Christ.

► A. R. Mazat, home missionary and Sabbath school secretary of the Southwestern Union, has just completed an eight-day revival for non-Adventists at Deming, New Mexico. He reports eight additions to the church as a result.

► Academy Industries at Sandia View Academy has announced a beautiful new line of maple furniture which they have now commenced to manufacture. A completely new plant has been built, with facilities for doing all the operations necessary to produce the finished product. This plant will provide work for a number of students and will add strength both to the school and to the conference.

► Baptisms in the Texico Conference for ten months have exceeded those during all of 1961.

► The Ingathering goal for the Texico Conference as set by the workers amounts to more than \$28 per capita for the conference.

► A. C. Rawson and a church member visited the editor of the Lufkin, Texas, *News*, explaining the worldwide missions program of Seventh-day Adventists and asking for an Ingathering contribution. The newspaper editor was impressed and gave them \$50. He also wrote an editorial in his paper extolling the work of the Church and closed the article by saying, "Seventh-day Adventists are doing a marvelous job around the world."

## In Remembrance

ANDERSON.—Benjamin L. Anderson, born in 1873, in Denmark; died Oct. 4, 1962, at Takoma Park, Md. He received his training in Milton College, Wisconsin, Battle Creek College, Michigan, and Union College, Nebraska. His Master's training was taken at the University of Colorado. Entering upon ministerial work in Wisconsin in 1900, he was ordained in 1905, and then went into mission service in South China, where he continued in evangelistic, educational, and administrative lines for more than 40 years. Among other responsibilities he was educational secretary for the China Division, and president of the South China Union. He was best known as principal for many years of the Bee Hwa Training Institute. During World War II both he and his wife were interned, he in Amoy, and she in Hong Kong. Since the death of his wife, Julia Peterson Anderson, some four years ago in Lincoln, Nebraska, he made his home with Brother and Sister Timothy Ling in Takoma Park, Maryland.

BARKER.—Mary Grace Barker, born May 30,

1879, in Allegan County, Michigan; died Aug. 24, 1962, at Orchard Lake, Mich.

BIRD.—Deborah May Bates Bird, born March 8, 1880, at Tescott, Kans.; died Sept. 27, 1962, at St. Petersburg, Fla. She married M. C. Bird, and in 1896 they made their home in St. Petersburg, where they assisted in the holding of an evangelistic effort. A church was organized there in 1905, and Brother and Sister Bird were charter members. Survivors are 6 daughters, Mrs. Jere D. Smith, of Berrien Springs, Mich.; Mrs. Ralph Cooksey and Mrs. Florence Rilca, of St. Petersburg, Fla.; Mrs. A. V. McClure, of San Antonio, Tex.; Mrs. G. R. Quinn and Mrs. W. C. Dutton, of Downey, Calif.; one son, Elder Martin G. Bird, of Yokohama, Japan; and a sister, Matilda Gold, of St. Petersburg.

BLANCHARD.—Donald Lewis Blanchard, born Nov. 16, 1926; died Oct. 11, 1962, at Glen Ellen, Calif., in an automobile accident.

BLANCHARD.—Helen Marie Blanchard, born Nov. 12, 1927, at Neelyville, Mo.; died Oct. 11, 1962, at Glen Ellen, Calif., in an automobile accident.

BROWN.—Mabel S. Brown, born Feb. 11, 1910, in North Dakota; died Sept. 18, 1962, in Sacramento, Calif.

BUTLER.—Ellen Jane Butler, born July 3, 1871, at Harrison, Mich.; died at Modesto, Calif., Oct. 3, 1962. Her husband, Alonzo, who was for ten years in charge of the broom shop at Walla Walla College, survives; also two sons and two daughters.

COPELAND.—Thomas Lloyd Copeland, born July 13, 1878, in Iowa; died Sept. 30, 1962, at Loma Linda, Calif. He graduated from Walla Walla College in 1900. In 1901 he was elected secretary-treasurer of the Upper Columbia Conference, and married Charlotte Smith. As secretary-treasurer, he served the Upper Columbia Conference six years, the Idaho Conference nine years, and the Western Washington Conference seven years. He served in different capacities in the old California Conference, the Central and the Southeastern California conferences, part of which time he was conference president. After 48 years of service, he retired nine years ago. The survivors are his wife; a son, Marion; and a grandson, Donald.

CUTLER.—Myrtle Caroline Wolff Cutler, born Feb. 29, 1876, near Mount Pleasant, Iowa; died at Loma Linda, Calif., Oct. 1, 1962. She was the mother of the late Dr. Oran I. Cutler, who was a teacher in the College of Medical Evangelists.

GRANELL.—Victor William Granel, born Nov. 2, 1890, near Clay Center, Kans.; died June 16, 1962. [Obit. received Oct. 11, 1962.—Eds.]

HALLIWELL.—Jessie Rowley Halliwell, born Feb. 22, 1894, at Waterloo, Nebr.; died Sept. 27, 1962, at Tulare, Calif. She spent more than 37 years in mission service in South America. The survivors are her husband, Elder Leo Halliwell; son, Jack, of South America; daughter, Mrs. Marion Ermsar, of Tulare, Calif.; eight grandchildren; three sisters, Mable Ogborn, of San Mateo, Frances Coleman, of Payett, Idaho, Esther Hultman, of Richland, Wash.; and two brothers, Earl Rowley, of Portland, Ore., and Lee Rowley, of Southgate, Calif.

HANSEN.—August Hans Hansen, born April 19, 1893, at Astoria, Ore.; died July 4, 1962, near Woodland, Wash. His wife, Esther J. Hansen, of Woodland, Wash., survives. [Obit. received Oct. 8, 1962.—Eds.]

HERAS.—Adele Margaret Heras, born July 5, 1884, at St. Charles, Mo.; died Sept. 25, 1962. Her husband, James Heras, survives.

HOLTMAN.—Earl Daniel Holtman, born Sept. 29, 1910, at Farlington, Kans.; died Sept. 27, 1962. His wife, Lavonne Attkisson Holtman, survives.

JOHNSON.—Oris Simpson Johnson, born Sept. 3, 1869, in Atchinson County, Kans.; died June 6, 1962. He was instrumental in establishing churches in Chanute and Leavenworth, Kansas, and at Havre, Montana, shortly after the turn of the century. His wife, Lucile Daily Johnson, survives. [Obit. received Oct. 24, 1962.—Eds.]

JOHNSTON.—Eliza H. Johnston, born May 1, 1878, at Twillingate, Newfoundland; died Sept. 25, 1962, at Loma Linda, Calif. In 1908 she married Elder F. W. Johnston. During the years her husband engaged in public evangelism, she was his assistant. They served not only in Canada and the United States but also in England and Scotland, where they labored for five and a half years. The survivors are her husband; a daughter, Anna; a son, Fred; and two grandchildren, Frederick III and Heather.

KAY.—Alice Rowland Kay, born April 13, 1874, near Placerville, Calif.; died Sept. 24, 1962, at La Sierra, Calif. In 1892 she married Prof. J. L. Kay. Both were teachers at Walla Walla College. With her husband, she later served at the San Fernando Academy, California, and at the Laurelwood Academy, Oregon. She was connected with our educational institutions from 1897 to 1921.

KELLOGG.—Ruth Jane Wood Kellogg, born March 7, 1871, at Sunbury, Canada; died Aug. 30, 1962, at Placerville, Calif.

KIME.—Stewart Wesley Kime, born July 18, 1877, in Boone County, N.C.; died Sept. 28, 1962, at Loma Linda, Calif. He studied at Walla Walla College, and began preaching in Montana. He la-



bored there about six years and was ordained to the ministry. In 1900 he married Olive Beggs. In 1906 they were sent to help in the work in California for four years. Then they were called to labor in the cities along the Atlantic seaboard. They devoted a year to the rebuilding of Shenandoah Valley Academy in Virginia. For five years he was chaplain of the Washington Sanitarium and Hospital. He was president of the Virginia and of the North Carolina conferences. Surviving are his wife; a son, Dr. Samuel Wesley Kime, of Los Angeles; three daughters, Gladys Tunnell, of Angwin, Calif., Ruth Buckendahl, of the St. Helena Sanitarium and Hospital, Mary Petrie of Tucson, Ariz.; four sisters, Mrs. Hattie Lenore Pickard, of Loma Linda, Mrs. Florence Adams Smith, of Loma Linda, Mrs. Guy Wolfkill, of Angwin, and Dr. Naomi Pitman, of the White Memorial Hospital; and a brother, Walcott W. Kime, of Seattle, Wash.

**KITZMILLER.**—Edward Duncan Kitzmiller, born April 24, 1869, at Ford Town, Tenn.; died Oct. 6, 1962.

**LAKE.**—Clare Lake, born Oct. 7, 1882, in India; died Oct. 2, 1962, at Paradise, Calif. In 1905 she married Elder W. W. R. Lake. They received training in England for a certain branch of the medical work and returned to India, where they spent 20 years serving in the medical line. In 1923 they came to America for a period of time, following which they went to the Far East as missionaries for 20 years. During the period that Elder Lake was in a prison camp in Borneo, she returned to India and engaged in Bible work. Following his release from the camp, they came to America. Surviving are her husband, of Paradise, Calif., and one brother, William Wood, of India. Her service to the cause included nursing and teaching in addition to Bible work.

**LARSEN.**—Idona E. Larsen, born Jan. 9, 1892, in Battle Creek, Mich.; died Sept. 21, 1962, at Grand Rapids, Mich. She was active as a worker at Rural Life, one of our self-supporting institutions near Pullman, Mich.

**LEWIS.**—Nannie E. Lewis, born Sept. 17, 1871, in Logan County, Ark.; died Aug. 5, 1962.

**LUGENBEAL.**—Paul E. Lugenbeal, born Nov. 8, 1903, in Indiana; died June 12, 1962. He attended Indiana Academy and graduated from Emmanuel Missionary College, Berrien Springs, Mich. In 1932 he married Audrey Zody. For seven years he was maintenance supervisor at the Broadview Academy, Broadview, Ill. His wife survives, as well as a son and two sisters. [Obit. received Oct. 22, 1962.—Eds.]

**MARKHAM.**—Cecil Holt Markham, born March 21, 1875, at Frewsburg, N.Y.; died April 16, 1962. He was a literature evangelist for a number of years. In 1930 he married Vera Keach, and both were members of the St. Louis Central church. Besides his wife, the survivors are a daughter, Mary Boaz, of St. Louis; three grandchildren; and a sister. [Obit. received Oct. 10, 1962.—Eds.]

**MORLONG.**—Jacob Morlong, born June 9, 1898, in southern Russia; died Oct. 10, 1962, at Enterprise, Kans.

**PIERCE.**—Ernest Lyman Pierce, born Feb. 12, 1881, at Cedar Lake, Mich.; died Oct. 3, 1962, at Mio, Mich. His wife, Laura, survives.

**PIPER.**—Irl J. Piper, born Dec. 7, 1889, in Cleveland, Ohio; died Oct. 1, 1962, at Buchanan, Mich. His wife, Winnifred, survives.

**SCHWARTZ.**—Grace Gilmore Schwartz, born May 22, 1878, in northern California; died at Glendale, Calif., Oct. 1, 1962. In 1898 she graduated from the St. Helena Sanitarium and Hospital School of Nursing. She was the first to hold the position of head nurse at that sanitarium. In 1900 she married Ralph H. Schwartz, who became a dentist. Surviving are a daughter, Dorothy Rosenfeld, of Glendale, Calif., and a granddaughter, Joanne Heitman, of Fairbanks, Alaska.

**SMALL.**—Maude Small, born Sept. 22, 1882, at Madison, Mo.; died July 28, 1962, at Kirksville, Mo. Her husband survives.

**SMITH.**—Margaret E. Smith, born April 17, 1901, in Canada; died Sept. 7, 1962, at Riverside, Calif. She is survived by her husband, Harold Smith.

**STAFFORD.**—Pearl Stafford, born Nov. 25, 1887, near Fulton, S. Dak.; died Sept. 11, 1962, at Madras, Oreg. She was a Bible instructor for the Oregon Conference and the Portland Sanitarium and Hospital.

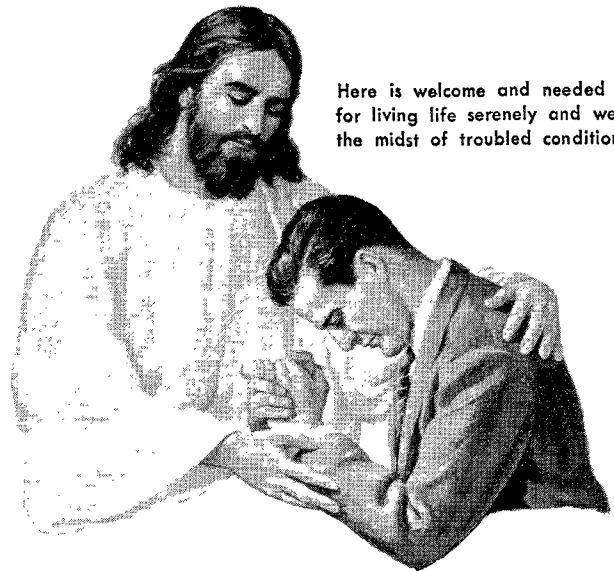
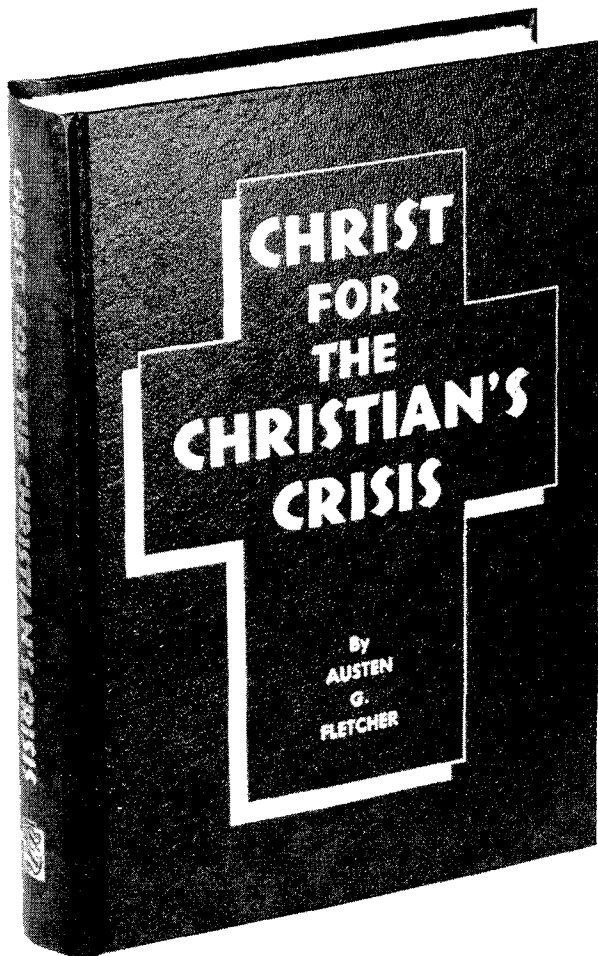
**STARR.**—Olga Berg Starr, born May 29, 1891, in Norway; died at Pasadena, Calif., Oct. 13, 1962. She was the widow by a second marriage of the late Elder G. B. Starr. By profession, she was a nurse. A sister in Norway survives.

**STOOPS.**—Char'Leene Adell Stoops, born Sept. 22, 1944, in Bakersfield, Calif.; died Sept. 16, 1962.

**THOMAS.**—Judson Z. Thomas, born May 4, 1918, at Nazareth, South India; died at Loma Linda, Calif., Oct. 16, 1962. His wife survives.

**VOTAW.**—Heber H. Votaw, born March 3, 1881, at West Mansfield, Ohio; died Oct. 7, 1962, at Takoma Park, Md. As a boy H. H. Votaw moved to Elgin, Ohio, with his mother, a widow. On October 2, 1898, he was baptized in a natural pool of water near Elgin, Ohio, by E. J. Van Horn. He attended school at Mount Vernon, Ohio, when it was a junior college. In 1903 he was united in marriage with Carolyn Harding. For one year he served in the Ohio Conference in ministerial work. The next ten years were spent in Burma, where he was the denomination's first missionary. In 1914 ill health forced Elder and Mrs. Votaw to return to the homeland. A year was spent in pastoral work in Ohio, and for two years he taught in Washington Missionary College. In 1917 he entered Government service. His brother-in-law, Warren G. Harding, was Senator and later President of the United States. In 1925, Elder Votaw returned to denominational employment at the Washington Sanitarium, where he was service manager for a year. In 1926 he joined the staff of the Religious Liberty Department of the General Conference, and served the church in this capacity for 28 years. He was associate secretary from 1926 to 1941, and secretary of the department from 1941 to 1950. The *Liberty* magazine was edited by him from 1941 to 1954. He was coeditor of *American State Papers on Freedom in Religion*, and he wrote *Your Freedom and Mine*, now in its third edition. Survivors are six nieces and nephews and seven of Mrs. Votaw's nieces and nephews.

**WEAKS.**—Carl Edward Weak, born May 7, 1883, at McClure, Ohio; died Sept. 18, 1962, at Inverness, Fla. In 1918 he was ordained to the ministry. He attended Mount Vernon Academy, Battle Creek College, and Emmanuel Missionary College. In 1906 he married Miss Anna Mathews. The year previous he became publishing secretary of the Ohio Conference, where he served two years. Then he became publishing secretary for the North Pacific Union. In 1909 they went as missionaries to India. While there he led out in the publishing work in India, Burma, and Ceylon. After their return to the United States, he became publishing secretary of the Northern Union. In 1916 he was elected publishing secretary of the Far Eastern Division, which included Southern Asia, China, and Australia. There he served eight years until called to the European Division, which has since been divided into three divisions. From 1930 to 1941 he was connected with the publishing department of the General Conference, first as an associate secretary, and later as head of the department. Then he became head of the book department of the Southern Publishing Association, where he remained until 1945, at which time he retired. After retirement, they located at Coalmont, Tennessee, and had much to do with



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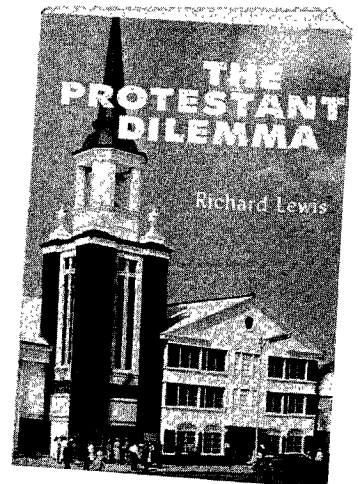
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the raising up of the Cumberland Heights church. About three years ago they located near Inverness, Fla., and began the building of another church. Survivors are his wife, and a niece, Mrs. Mable Van Gorder Hamilton, of Germany.

WINCHESTER.—Edith Stuart Winchester, born Jan. 4, 1890, in Portland, Oreg.; died Sept. 3, 1962, at Arlington, Calif.

**NOTICES**

**Literature Requests**

[All literature requested through this column is to be used for missionary work, not personal needs. Requests must bear the endorsement of the local church pastor, institutional head, or conference president. Mark packages: Used publications—no monetary value. Destroy if not deliverable.]

Oswald J. Pierre, c/o St. Ann's Hospital, Port-of-Spain, Trinidad, needs *Signs*.

Julie Rodriguez, San Antonio St., Cabugao, Bato, Catanduanes, P.I., needs *Signs* and *Instructor*.

George Salmorin, Roxas, Kidapawan, Cotabato, P.I., wishes used Bibles, *Signs*, *Liberty*, *These Times*, and other literature.

Send *These Times*, *Liberty*, *Signs*, and used Bibles to Anacleto Fermano, and Noric Rotula, Box 120, Mubuhay, Kidapawan, Cotabato, P.I.

Phebe Erasmo, c/o Dr. Norberto Tegaspí, Gutad, San Jose, Occidental Mindoro, P.I., wishes picture cards, *Little Friend*, *Primary Treasure*, missionary periodicals, and audio-visual materials.

Send a continuous supply of *Signs*, *These Times*, *Life and Health*, *Message*, *Listen*, *Worker*, *Instructor*, *Review*, *S.S. Quarterly*, *Guide*, *Primary Treasure*, *Little Friend*, *Present Truth*, *MV Kit*, *Liberty*, *GO*, *Mission Quarterly*, tracts, old Bibles, small books, songbooks, picture cards, cutouts, children's stories, Bible games, color books, and fingerplays to the following:

L. G. Storz, Mountain View College, Malaybalay, Bukidnon, P.I.

Valentina Fabro, Corcuera, Romblon, P.I.

Eugenia A. Basuel, Corcuera Academy, Corcuera, Romblon, P.I.

Mrs. Nene Fonte, Corcuera, Romblon, P.I.

Juanito Fetalino, Corcuera, Romblon, P.I.

Lily Vic Fetalino, Corcuera, Romblon, P.I.

Salvador Israel, Abaga, Tago Surigao del Sur, P.I.

Crispina M. Tajada, Albuera, Leyte del Norte, P.I.

Francisco R. Rollan, Tibonkan, Gov. Generon, Davao, P.I.

WANTED: The book *God Speaks to Modern Man* for definite interests by Pauline Goddard, 10557 Atlantic Blvd., Jacksonville 11, Fla.

W. S. Gurley, Rt. 1, Box 125, Mena, Ark., wishes a continuous supply of *Signs*, *Life and Health*, *These Times*, *Liberty*, and *Listen*.

Pastor D. S. Crook, Box 61, Lethbridge, B.B., Newfoundland, Canada, urgently needs *Little Friend*, *Primary Treasure*, *Guide*, *These Times*, *Signs*, picture cards, Spirit of Prophecy books, and reading course books.

WANTED: A continuous supply of *Review*, *Instructor*, *Signs*, *These Times*, and *Message* by Patricia Mitchell, 279 Bunley Rd., Leeds 4, Yorkshire, England.

Corrine Jeffries, 8 Confidence View Lane, Kingston 6, Jamaica, W.I., needs literature.

Romeo Martinez, Bansalan, Davao, Mindanao, P.I., wishes a continuous supply of *Review*, *Instructor*, *Signs*, *These Times*, *Message*, *Life and Health*, *Listen*, *Liberty*, *Quarterlies*, *GO*, *MV Kit*, *Guide*, *Primary Treasure*, *Little Friend*, old Bibles, songbooks, children's stories, picture cards, greeting cards, latest Christian Home Calendar, and other literature.

Send literature to Martin Laurel Ligan, P.O. Box 293, Davao City, P.I., including used books and textbooks.

Miss Frankie Arevalo, c/o P. Dapiton, Mangagoy, Bislig, Surigao del Sur, P.I., wishes *Review*, Bible games, and magazines.

Anita F. Fabiola, Corcuera, Romblon, P.I., needs a continuous supply of old Bibles, songbooks, Bible games, *Review*, *Life and Health*, *Listen*, *Liberty*, *These Times*, *Quarterlies*, tracts, etc.

Freddie Fruelda, Corcuera, Romblon, P.I., desires old Bibles, songbooks, *Life and Health*, *Guide*, *Signs*, *Liberty*, *Listen*, *Little Friend*, *These Times*, *Instructor*, *Quarterlies*, *Primary Treasure*.

George Sutherland, Laventille Rd., Febeau Village, San Juan, Trinidad, W.I., needs a continuous supply of old Bibles, songbooks, *Signs*, small books, tracts, Bible stories, and S.S. supplies for children.

Thomas E. Bayley, Curepe Modern College, Joyeau and McInroy Sts., Curepe, Trinidad, W.I., wishes a continuous supply of *Instructor*, *Guide*, *Signs*, *These Times*, and the Centenary *Review*.

Edith Kaupke, Box 4023, S.J. Branch, Bisbee, Ariz., needs literature including Voice of Prophecy booklets, especially 30 *Sermons*.

Send to Manley D. Coleman, Box 7, Creek P.O., Cayman Brac, W.I., a continuous supply of *Life and Health*, *Listen*, *Signs*, *These Times*, *Instructor*, *Liberty*, small books, old Bibles, and children's stories.

Literature is needed by Sarah Gabriel, Lower McBean, Couva, Trinidad, W.I., and F. Mullican, Brunswick Dr., Nashville 7, Tenn.

Send *Quarterly*, *Review*, *Signs*, *These Times*, *Liberty*, *GO*, *Guide*, *Instructor*, small books, and other literature to Apolonio Agonias, Cana-on, Samar, Davao City, P.I.

WANTED: *Signs*, *Message*, *Listen*, *These Times*,

*Review*, *Present Truth*, *Instructor*, *Life and Health*, *Steps to Christ*, *Desire of Ages*, and other literature by Godofredo Galinato, Panicupan, Pikit, Cotabato, P.I.

**ANSWERS TO  
Your Denominational IQ**

(Page 9)

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

*Church Calendar*

Ingathering Campaign November 24, 1962-January 5, 1963  
Home Missionary Day December 1  
Church Missionary Offering December 1  
Thirteenth Sabbath Offering (Southern European Division) December 22

1963

Home Missionary Day January 5  
Church Missionary Offering January 5  
Religious Liberty Campaign January 12-19  
Religious Liberty Offering January 19  
Home Missionary Day February 2  
Church Missionary Offering February 2  
Faith for Today Offering February 9  
Christian Home and Family Altar February 16  
Christian Home Week February 16-23  
Temperance Commitment Day February 23  
Literature Crusade March 2  
Church Missionary Offering March 2  
Sabbath School Rally Day March 9  
Missions Advance Offering March 9  
Missionary Volunteer Day March 9  
Missionary Volunteer Week March 16-23  
Thirteenth Sabbath Offering (Australasian Division) March 30  
Missionary Magazine Campaign (Special price during April and May) April 1-30  
Church Missionary Offering April 6

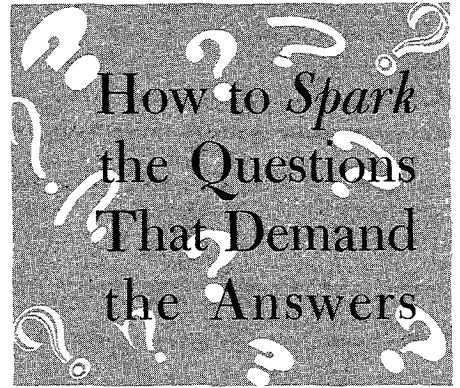
OFFICIAL ORGAN OF THE SEVENTH-DAY ADVENTIST CHURCH  
**REVIEW and HERALD**

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

**Editor:** Francis David Nichol  
**Associate Editors:** Raymond F. Cottrell, Kenneth H. Wood, Jr.  
**Consulting Editors:** R. R. Figuhr, M. V. Campbell, Theo. Carcich, W. E. Murray, F. L. Peterson, R. S. Watts  
**Editorial Secretaries:** Promise Joy Sherman, Idamae Melendy  
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**Circulation Manager:** R. G. Campbell

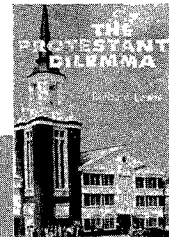
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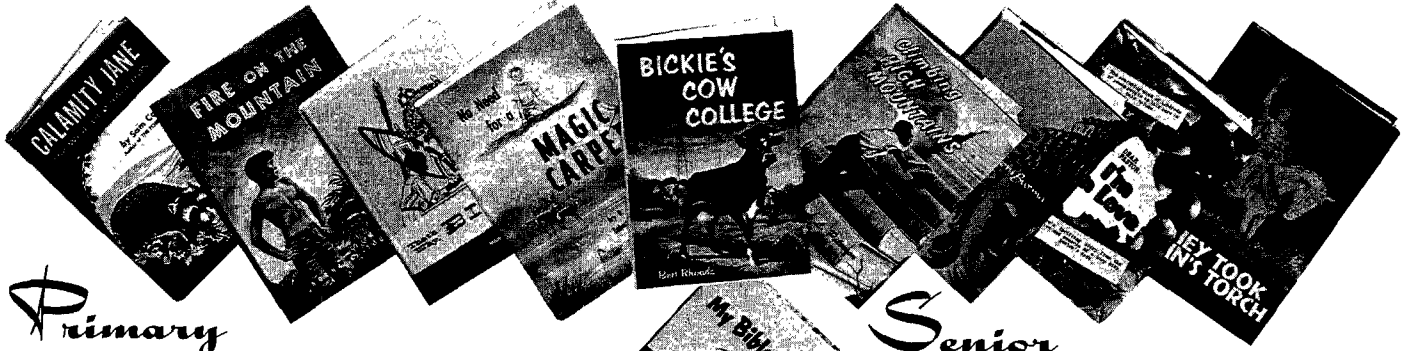
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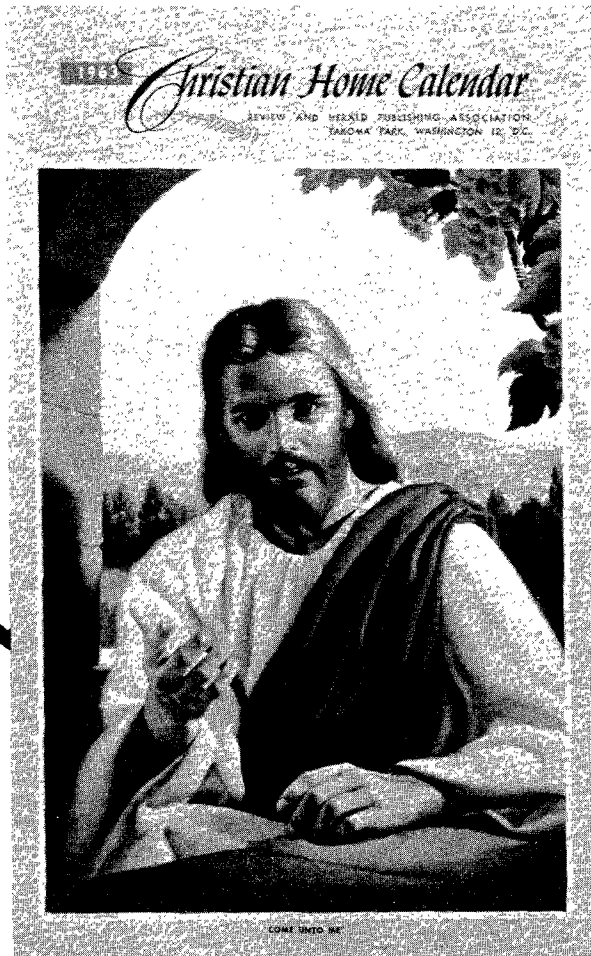
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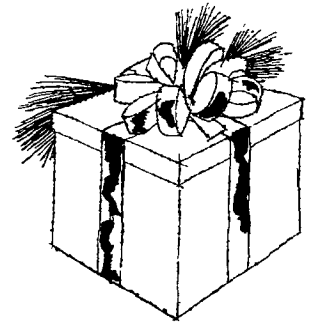
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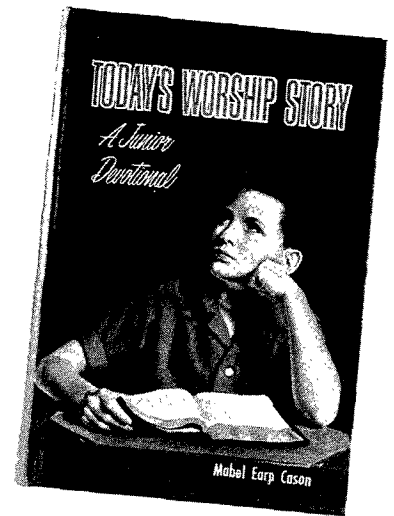
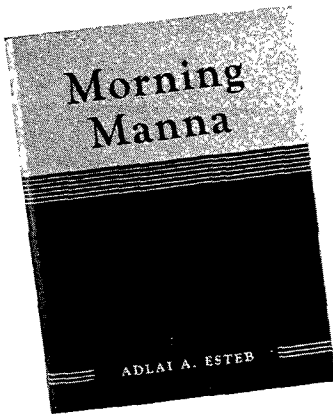
*"Let the parents study to get up something to take the place of more dangerous amusements. Give your children to understand that you have their good and happiness in view."  
—Testimonies, vol. 1, p. 514.*



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# Family Worship Themes for

# 1963



*For the  
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## MORNING MANNA, by Adlai A. Esteb

Here is a devotional book that is definitely unique among the volumes in this series.

The daily text is selected from the Bible Year daily reading assignment.

During the year there is a progressive movement through the books of the Bible from Genesis to Revelation.

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Choice of two bindings—cloth, **\$2.50** each; de luxe, gift-boxed, **\$3.00** each.

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*by Mabel Earp Cason*

Again we present a devotional book especially for the boys and girls.

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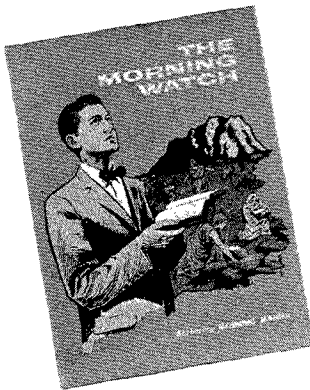
A discussion topic is provided at the close of each day's reading to allow the parents to enlarge upon the story. This feature enriches the worship period with personal teaching suitable to each child's experience.

Beautiful cover in color—Price **\$3.00** each.

## MORNING WATCH CALENDAR, 1963

As usual the 1963 MORNING WATCH lists the memory texts for each day of the year. The verses are on the subjects set forth in MORNING MANNA and follow the Bible Year assignments for each day. The paper edition has a lovely four-color cover, while the deluxe has dainty outside cover stamped in gold.

They make inexpensive gifts. Mailing envelopes furnished. Prices—paper, **20 cents** each, de luxe, **30 cents** each,



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## Anniversary of VOP in Japan

The *Far Eastern Division Outlook* reports that on August 2, Japan Union Mission celebrated the tenth anniversary of the Voice of Prophecy radio work in Japan. According to the *VOP News*, it was in August, 1952, that JOKR presented the first radio program in Japan. The Voice of Prophecy staff are eagerly anticipating the day when they can begin using the God-given means of TV also to reach those who otherwise will never listen to the gospel message.

E. R. WALDE

## General Conference Session Film

Some 30,000 people gathered in the colorful city beside the Golden Gate, all with one compelling hope. Captured on film, the high lights of the forty-ninth session of the General Conference dramatically portray a people with a mission.

The globe-girdling messages carrying the hope of a soon-coming Lord and the redemption of His people is effectively portrayed in the great pageant of missions and reports from church leaders from afar.

For the great majority of church members this film will perhaps be the only opportunity they will have to identify themselves with the great meeting in San Francisco and thus be challenged anew to share their faith with mankind.

This 35-minute color film *One Compelling Hope* is now ready for distribution. The entire cost of production has been borne by the General Conference, and the price of \$148 covers only the cost of the print, can and case, and handling and mailing charges. Order through PR Office, 6840 Eastern Avenue NW., Washington 12, D.C.

E. W. TARR

## Elder and Mrs. C. H. Watson in Sydney Sanitarium

On Friday evening, November 9, Elder C. H. Watson sent word for me to come to his room in the Sydney Sanitarium. Dr. and Mrs. John Rogers were with me in the dining room and accompanied me to Elder Watson's room, where he has been confined for nearly two years.

Elder Watson has been a tower of strength in the development of the administrative structure of the denomination. He served as president of the General Conference from 1930 to 1936.

Now eighty-six years of age, Elder Watson has been confined to his hospital bed by a crippling illness. Mrs. Watson is

also in the hospital recovering from cataract surgery. He asked that his greetings be carried to our people, especially to the workers with whom he had been associated. He expressed especial appreciation for having been privileged to live to see such reassuring evidence of the soon coming of our Lord as is seen today.

T. R. FLAIZ, M.D.

## Have You Renewed?

All things—even the best—have a way of coming to an end. That is true of the special \$3.95 subscription price on the *REVIEW*. In a little while the regular, higher price will apply again. Perhaps you are one of those who have been planning to renew their subscriptions, but you just haven't gotten around to it. As soon as you read this why not telephone your church missionary secretary and tell him to put down your name for renewal, and then bring in the \$3.95 when you come to church next Sabbath?

If you are a church leader why not take a moment in the announcements—or preferably a paragraph in your church bulletin—to remind the members to be sure that their subscriptions are turned in. Tell them that the *REVIEW* will have a continuation of the excellent material of the past. Great things are taking place in the world, and the *REVIEW* will seek to discuss them in their prophetic setting.

## Five-Day Plan Reported in Newsweek

The Five-Day Plan to Stop Smoking [see cover story of October 18 *REVIEW*], pioneered by Elder E. J. Folkenberg and Dr. Wayne McFarland, of the Atlantic Union, received new recognition recently when *Newsweek* magazine gave it a two-column write-up in its November 26 issue. The story, entitled "Divorcing Lady Nicotine," not only sketched the plan briefly but made reference to other aspects of the Adventist healthful-living program. While the spiritual side of the plan is not overemphasized in the story, neither is it neglected. The need for prayer and the necessity of faith in God are mentioned.

The story concludes: "Undoubtedly the recent and mounting medical case against smoking has come as a bonanza to Seventh Day Adventists. They have been fighting liquor, the theater, personal adornment, and tobacco for a hundred years—and now have evidence (from a 1960 Sloan-Kettering Institute study) that the incidence of lung cancer among male Adventists is only 10 per cent of the U.S. average. They encourage (but do not demand) vegetarianism, and now cite medical warnings again the American high-cholesterol diet.

"With the impetus provided by so much

new medical research, the Adventists may be on to a good thing; with faith in God and their five-day plan, Elder Folkenberg and Dr. McFarland have the jump on everyone else."

At the recent autumn council of the General Conference Committee, plans were laid for giving new support to the Five-Day Plan, and for making its influence felt on a wider scale.

## The Two-way Help

R. A. Bata, Texas Conference home missionary secretary, sends us this recent Ingathering experience related by Elias Gomez, pastor of the Corpus Christi Spanish church:

"While I was soliciting from house to house a blind man answered my knock. When asked for a contribution, he replied he had no money and no one ever helped him, but that churches were always asking him for help. He went on to say, 'I even have to climb up and repair my own roof; in fact, right now I am digging a hole for a small building I am planning to erect.' I listened for a while, then replied, 'It's true—we do ask for help for our world work, but we also give help!'

"That very day I took four young men to dig the hole the man wanted, and the next day a deacon of the Corpus Christi church helped to put up the small building.

"The blind man gratefully exclaimed, 'This is the true church and I am going to join it.' The very next Sabbath he was in the Sinton church."

Ingathering contacts do help to win souls.

J. ERNEST EDWARDS



Selected from Religious News Service.

WASHINGTON, D.C.—Lack of genuine commitment on the part of many Christians and the scientific and materialistic orientation of the world today were the most frequently listed "chief obstacles to Christian advance" in a symposium in the October 12 issue of *Christianity Today*. The 25 scholars who participated in the symposium included such well-known churchmen as Theologian Emil Brunner; Dr. Charles Malik, former president of the United Nations General Assembly; and British writer C. S. Lewis.

NEW YORK—Protestants and Eastern Orthodox of 46 bodies gave a record total of \$2,708,722,264 in 1961 to their churches, the National Council of Churches' Department of Stewardship and Benevolence reported here. Leading the list was the Evangelical Free Church (36,705 members), with \$341.09 per capita. Others were Free Methodist Church (54,459), with \$295.26; Wesleyan Methodist Church (43,835), with \$239; and Pilgrim Holiness Church (33,709), with \$199.15.