

# REVIEW

## and Herald

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*Timely tips on a subject that is of interest to everyone—especially people over 40.*

# DELAYING YOUR HEART ATTACK

By T. R. Flaiz, M.D.

Secretary, General Conference Medical Department

**A**RE you moderately overweight? Do you eat well? Do you dislike vigorous physical activity? Are you 40 years or more of age?

If your answer to these questions is Yes, it would be well for you to make some significant changes in your pattern of living or call your family together and give whatever instruction you think appropriate for the family when you are gone.

The people that you read about daily, who are laid low by heart attacks or strokes, are ordinary people just like you. They enjoy their food and plenty of it. They like it rich with cream, butter, eggs, and meat.

They have good intentions in regard to exercise but have not gotten around to any regular plan for it.

They do not have time to walk to their daily work, though the distance they have to go is less than a mile. They use the car when they should use their legs. They have their fair share of worries and tensions. Perhaps their heredity does not give reason for assurance, but they are doing little to compensate for this shortcoming.

Yes, these people of whom you read are not essentially different from you. They have always thought and possibly said, "It can't (or won't) happen to me." Does this attitude, generally speaking, express your outlook on your present health situation? Do you think "It can't happen to me"; or are you just hoping against hope that it doesn't happen?

It *can* happen to you. If you are overweight, if you are a hearty eater, with a weakness for rich foods, if you avoid vigorous exercise, and particularly if your work is involved with constant tensions, pressures, and deadlines, you are in danger and should take steps to delay your heart attack. There are many people who by simple changes of living habits can delay a dangerous heart attack 10, 20, or 30 years and as a very rewarding by-product enjoy a measure of health not previously experienced.

How do we interpret normal weight and overweight? Very much differently from what we did a few years ago. What at that time was just "pleasantly plump" is now regarded by discriminating physicians as over-



Regular exercise such as a brisk walk provides will help keep the blood vessels and heart in good condition.

weight, possibly dangerously so. If your physician is one who takes a very casual attitude toward the matter of weight, he may not be a safe adviser.

Tables on life expectancy drawn up by the Metropolitan Life Insurance Company are perhaps our best source of guidance on this matter.

The most recent ones show that the optimum life expectancy is possessed by those who a few years ago would have been regarded as underweight. This has led to a revision of the weight charts. Check yourself by these recent charts and work toward the recommended weight.

The most important single measure dietetically favoring the health of  
(Continued on page 8)

**A**T CREATION "God . . . made man a free moral agent."—*Testimonies*, vol. 1, p. 358. All created beings, whether in heaven or on earth, are free moral agents, as was Christ in His incarnation. This free moral agency provides two fundamental freedoms: freedom of will and freedom of action.

These two basic freedoms were given by God to humanity as a heavenly heritage. "For it is God which worketh in you both *to will* and *to do* of his good pleasure" (Phil. 2:13). Thus the human agent is provided with the capacity and capability for self-determination. No room is left for coercion of man's conscience or compulsion of his conduct by external force, be it divine, demonic, or human.

The free agent is rational by nature, with a mind for reasoning, a conscience for controlling, and a heart for loving. These intellectual and moral powers qualify man to exercise his God-given prerogatives in developing his character, in deciding his destiny, in following out his convictions, being responsible for his conduct, and in working out his "own salvation."

Only unrestricted responses on the part of man are welcomed by God. From all His creatures God desires spontaneous service and willing obedience. Homage not freely yielded is unacceptable to Him. Allegiance to the Almighty must be on a voluntary basis.

But divine dominion does not denote domination by the Deity. "The exercise of force is contrary to the principles of God's government."—*The Desire of Ages*, p. 22. Obedience to Omnipotence is based neither on slavish submission nor on blind bondage. Love and loyalty cannot be coerced. The Lord is not arbitrary in His administration. Therefore, there is no despotism on the part of God, and no automation on the part of man.

In God's providence free moral agency provides for the development of character, and for personal responsibility. Thus, Adam was placed on probation to prove his integrity and stability. This protective measure was necessary before man could be "rendered eternally secure" (*The Story of Redemption*, p. 19). The Edenic "estate could be retained only on condition of fidelity to the Creator's law" (*Patriarchs and Prophets*, p. 53). The tree of test furnished a voluntary verification of man's loyalty. "If he should bear the test of God, and remain loyal and true through the first trial, he was not to be beset with continual temptations, but was to be exalted equal with the angels, and made, thenceforth, immortal."—*The Story of Redemption*, p. 6.

## Two Alternatives

The latitude of a free moral agent provides both positive and negative alternatives. Man can either do good or be bad. It is essential for moral responsibility that bad actions should be just as free as good actions. God has given man the right to say "I will" or "I won't," "I do" or "I don't." It is within the function of humans to choose to ascend to the height of heaven or descend to the depths of degradation.

The human agent has "full liberty to yield or to withhold obedience" (*Patriarchs and Prophets*, p. 48). He has the freedom to choose good or evil, right or wrong. He can decide between truth and error, life or death. He can choose whom he will serve, and what he will become.

On the positive side, the free agent has the opportunity to acknowledge the sovereignty of God, to appreciate His character, to admire His attributes, and to understand His requirements.

Likewise, the free moral agent possesses negative possibilities. Man is not exempt from exposure to temptation. He has not been shielded from sin. He is not immune to iniquity. "Our first parents were not placed beyond the

# The Power of Choice

*What role does the will play in our salvation? Can Satan force us to do evil?*

By R. F. Correia  
Minister, Central Amazon Mission

possibility of wrongdoing."—*Education*, p. 23. Man's eyes have not been restrained from the sights of sin. His hand has not been withheld from the forbidden fruit. His feet have not been prevented from walking in wickedness. If he desires, man can rebel against God's government, go contrary to His will, transgress His law, and quench His Spirit.

Under the principle of free choice, the will has its own way. Obedience is optional, and disobedience is possible. When a man is bent on wrongdoing, God is injured, but He does not interfere. He allows, but does not approve. He permits, but does not prohibit man to pursue the path of evil. By man's own evil determination the help of Heaven is rejected. God is willing to guide, but man will not be guided. The Lord cannot lead those who will not be led. "God cannot save man against his will."—*Testimonies*, vol. 4, p. 32. The consequences of such a contrary course are not prevented by Providence. Man is left to reap the wages of wickedness. "Because thou hast rejected the word of the Lord, he hath also rejected thee," said the prophet Samuel to Saul (1 Sam. 15:23).

Turning away from God is a result of man's own decision. "It is Satan's act to tempt you, but your own act to yield."—*Testimonies*, vol. 4, p. 623. The purpose of Heaven is to help humanity, while that of Satan is to hinder. Life and good are offered by the Saviour, while the enemy presents death and evil. It rests with the human agent to choose between Christ and Satan. God's message is: "Choose you this day whom ye will serve" (Joshua 24:15). There is no neutral position. "No man can serve two masters" (Matt. 6:24). He who refuses to



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RUSSELL HARLAN, ARTIST

give himself to God thereby places himself on the side of Satan. Said Christ: "He that is not with me is against me" (Luke 11:23).

The free moral agent cannot be forced to fall against his will. The devil may distress, but he cannot defile. The evil one may confuse, but he cannot compel. He may oppress but not obligate. Unless there is a submission to satanic supremacy, human beings cannot be compelled to transgress. "No man without his own consent can be overcome by Satan."—*The Great Controversy*, p. 510. The tempter has no power to force the will or to compel the soul to sin. "He cannot control minds unless they are yielded to his control. The will must consent, faith must let go its hold

upon Christ, before Satan can exercise his power upon us."—*The Desire of Ages*, p. 125.

Rather than permit a tempted soul to be forcibly subdued by Satan and engulfed by evil, Providence would provide the combined powerful protection of all the angelic armies. "God would send every angel in heaven to the aid of such a one, rather than allow him to be overcome."—*Testimonies*, vol. 7, p. 17.

But if a person willfully walks in the path of transgression, God does not restrain him. Neither do the hosts of heaven withhold from him the right to choose evil. Similarly, if one chooses to break from the bonds of the slavery of sin, all the satanic hosts cannot deprive him of his decision.

"It is not in the power of all the host of Satan to force the tempted to transgress."—*Ibid.*, vol. 4, p. 623. "It is not in the power of earth or hell to compel any one to do evil."—*Patriarchs and Prophets*, p. 421.

The true force and function of the will need to be understood. The will is the governing power in the nature of man. It is the spring of all our actions. "We can choose to serve God, we can give Him our will."—*The Ministry of Healing*, p. 176.

In the determination of man's destiny, the power of choice acts as a fine lever, turning man either toward the road to ruin or to the road of redemption. The power of choice is a delicate switch, swinging the soul either to the side of Satan or to the side of the Saviour. God says to man, "Yield yourselves to Me, give Me that will. Take it from the control of Satan, and I will take possession of it."

If the human agent desires salvation, he must choose to be saved. "God has made every provision to bring salvation within our reach, but He will not thrust it upon us against our will."—*Testimonies*, vol. 5, p. 543. "God cannot save man against his will."—*Ibid.*, vol. 4, p. 32. It is for man to choose the salvation that is so dearly purchased and so freely offered.

Christ does not compel men to receive or obey Him. God does not control the mind of man without his own consent. There is no compulsion in the saving of a soul. The exclusion of any external force leaves the human agent free to make his own choice. In the surrender of the soul to the Saviour there is the fullest exercise of freedom. "Our will is not to be forced into co-operation with divine agencies, but it must be voluntarily submitted."—*Thoughts From the Mount of Blessing*, p. 142.

No one can truthfully say, "I cannot be saved." Salvation initially depends on your own decision. "If you will not, that constitutes the cannot."—*Sons and Daughters of God*, p. 115. Winning is determined by being willing. If you will, you can be saved.

Heaven and hell are set before us. Christ and Satan both plead for us to follow them, with their different ways—the road of right or the way of wrong; with their respective recompenses—the reward of righteousness, eternal life, or the wages of sin, everlasting death. Since we are responsible moral agents with freedom of choice, may we use this gift wisely by selecting the path that leads to Paradise. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

THE main reason the Jews rejected Jesus was that He offered a spiritual kingdom that called for high personal standards. "This involved the relinquishment of their cherished ambitions. It required the complete surrender of themselves to Jesus. They were called to become self-sacrificing, meek and lowly in heart . . . if they would share in the gift of life and the glory of heaven. The test was too great."—*The Desire of Ages*, p. 391.

"Many follow in the track of the Pharisees. . . . When obedience to God requires self-denial and humiliation, these very persons stifle their convictions."—*Ibid.*, p. 618.

Through a series of questions, which we shall answer from the Spirit of Prophecy writings, we shall bring into focus the danger that confronts us and show that many today will be deceived, as were the Jews in ancient times.

First, does the preparation for the loud cry call for a high standard? Yes. "I saw that none could share the 'refreshing' unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action."—*Early Writings*, p. 71.

Second, are many overconfident and uninformed in regard to the experience they must have? Yes. "Many do not realize what they must be in order to live in the sight of the Lord without a high priest in the sanctuary through the time of trouble."—*Ibid.* "Many, I saw, were flattering themselves that they were good Christians, who have not a single ray of light from Jesus."—*Testimonies*, vol. 1, p. 190.

Third, do some prefer not to know their real standing? Yes. "Professors of religion are not willing to closely examine themselves to see whether they are in the faith; and it is a fearful fact that many are leaning on a false hope."—*Ibid.*, p. 188.

Fourth, how do some react when the straight truths, the high demands for preparation for the loud cry, are presented? "Some will not bear this straight testimony. They will rise up against it, and this is what will cause a shaking among God's people."—*Early Writings*, p. 270.

Fifth, what is this straight testimony? One of the most comprehensive summaries of the operation of this straight work which prepares a people for the experience of the latter rain and the loud cry is found in volume 1 of the *Testimonies*, page 187. This entire paragraph should be

*If we are to receive the latter rain, and discern the glory of God's final work in the world, we must daily*

# GROW

By Orris J. Mills

studied on our knees. I quote it in part: "God leads His people on, step by step. He brings them up to different points calculated to manifest what is in the heart. Some endure at one point, but fall off at the next. . . . Individuals are tested and proved a length of time to see if they will sacrifice their idols and heed the counsel of the True Witness. If any will not be purified through obeying the truth, and overcome their selfishness, their pride, and evil passions, the angels of God have the charge: 'They are joined to their idols, let them alone,' and they pass on to their work, leaving these with their sinful traits unsubdued, to the control of evil angels. Those who come up to every point, and stand every test, and overcome, be the price what it may, have heeded the counsel of the True Witness, and they will receive the latter rain, and thus be fitted for translation."

In other words, some may accept the Sabbath test but fail the test on tithing. Some may successfully meet these two tests but reject the social and amusement reforms. Some may successfully climb these steps but trip over health reform. Others may fall on dress reform.

Then there is continuous growth to be made in each area of reform. Some feel that health reform means simply giving up unclean meats, liquor, and tobacco, and they accept this counsel but continue to use coffee or tea. Until they surrender these idols their spiritual progress will be retarded.

## Not a Check Sheet

But let us not think that this is a legalistic check sheet arrangement whereby we go about establishing our own righteousness, simply measuring

our goodness by the outward standard of certain regulations. The quotation from the *Testimonies* just examined refers to a heart work between the Christian and his God. It is a deeply spiritual experience whereby a man is brought to a sense of his need as he sees the claims of Christ revealed in the law. It includes outward standards only because they are specific behavior guides designed to open the way for increased blessings through greater victory in problems of disposition.

God is interested in character and personality development, that men may be prepared for the enjoyment of heaven. Let us remember that "it is no arbitrary decree on the part of God that excludes the wicked from heaven: they are shut out by their own unfitness for its companionship."—*Steps to Christ*, p. 18. If we fail to surrender to His outward claims, He cannot do the inward work of grace that our souls must have in order to be transformed. When the Holy Spirit applies the law, He does more than convict us of the mere outward claims of doctrine; He does a deep heart work that shows us the tremendous selfishness that resides in our souls.

Notice in the *Testimonies* quotation (vol. 1, p. 187) that the purpose of this testing work is that we be "purified through obeying the truth." The desired result of obedience through surrender to Christ is that we may overcome selfishness, pride, and evil passions. While the Lord is rebuking with doctrine, He is chastening with trials and temptations to show us our need of Him.

The triumphant Christian is constantly seeking and accepting increased light on his own experience which prepares him to receive more

# n Grace

thou me from secret faults. Keep back thy servant also from presumptuous sins" (Ps. 19:12, 13). We need to seek for light on the changes God would have us make in habits and practices and then make these reforms in life that are in harmony with His provisions and with these divine revelations to the soul.

As the light comes—and it must come if we are to make the changes necessary for us to receive the fullness of power—we must walk in it, for "to him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17), presumptuous sin. How earnestly we must plead, "Let them [pre-

the easy, popular side."—*The Great Controversy*, p. 608.

"When the law of God is made void the church will be sifted by fiery trials, and a larger proportion than we now anticipate, will give heed to seducing spirits and doctrines of devils."—*Selected Messages*, vol. 2, p. 368.

We often read Revelation 18:1, "The earth was lightened with his glory," but do we know what that glory is? We talk about thousands of converts coming in in a day, about the message being widely proclaimed; and this is all true, but do we realize what will be the state of affairs in the world and the church when this wonderful experience occurs? Do we recognize that this glory will not be the extolling of our name in the public press? Do we realize that it will not be the honor afforded us by the educators of the land because of our great system of education? Are we aware that it will not be while governors are visiting our institutions and praising our achievements? Do we know that it will not be while prominent political figures and government officials are on our campgrounds telling us what fine people we are?

Let us understand that this dramatic turning to the message will be during a period of great difficulty and crisis. Let us realize that of the thousands joining this message, many will be taking the place of those who have left and are leaving the ranks at that moment! Church members "who did not join with those who prized victory and salvation enough to perseveringly plead and agonize for it, did not obtain it, and they were left behind in darkness, and their places were immediately filled by others taking hold of the truth and coming into the ranks."—*Early Writings*, p. 271.

"As the time comes for it [the third angel's message] to be given with greatest power, . . . the popular ministry, like the Pharisees of old, filled with anger as their authority is questioned, will denounce the message as of Satan, and stir up the sin-loving multitudes to revile and persecute those who proclaim it. . . . Those who are arraigned before the courts, make a strong vindication of the truth, and some who hear them are led to take their stand to keep all the commandments of God. Thus light will be brought before thousands who otherwise would know nothing of these truths. . . . In this time of persecution the faith of the Lord's servants will be tried. . . . They are hedged in with difficulties. . . . A few men will hold in check a powerful current of evil. . . . Some of them . . . will stand with the people of God through the time of trouble."—*The*



A balanced diet of good food aids physical growth. So a balanced diet of spiritual food aids the soul to grow in grace.

and more of the Holy Spirit's power. Only he who has surrendered to every ray of light will be prepared to receive the fullness of God's power in the latter rain.

"Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain."—*Testimonies to Ministers*, p. 507. "The path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. 4:18). "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).

We must now be cooperating with the Lord in His desire to cleanse the soul temple of every defilement in preparation for the latter rain. We need to acknowledge with the psalmist, "Who can understand his errors?" (Ps. 19:12), and confess with Jeremiah, "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17:9). We need to pray with David, "Cleanse

sumptuous sins] not have dominion over me; then shall I be upright, and I shall be innocent from the great transgression" (Ps. 19:13).

### Some Refuse Close Work

But many are now preparing to reject the loud cry because they refuse to accept this close work. They will talk of the glory of the message but will reject the genuine glory because it does not meet with their expectations. Many are looking for worldly glory and are prepared to receive the deceptions of Satan in the counterfeit. "Formality, worldly wisdom, worldly caution, worldly policy, will appear to many to be the very power of God."—*Selected Messages*, vol. 2, p. 19.

This looking for worldly approval, this uniting with the world in order to obtain the credentials of men instead of the accreditation of God, prepares the way for many to be deceived. "By uniting with the world and partaking of its spirit, they have come to view matters in nearly the same light; and when the test is brought, they are prepared to choose



Great Controversy, pp. 606-611, *passim*.

"When the storm of persecution really breaks upon us, the true sheep will hear the true Shepherd's voice. . . . Then will the message of the third angel swell to a loud cry, and the whole earth will be lightened with the glory of the Lord."—*Evangelism*, p. 693. (Emphasis supplied.)

It is the crisis that develops over the Sunday law as the message swells into the loud cry that causes those who have resisted and rejected the deep movings of the Holy Spirit to leave our ranks; and as in the days of Jesus when those who rejected Him cried, "Crucify him, crucify him," so the apostates of this message will prove our worst enemies. "When the day comes when the law of God is made void, and the church is sifted by the fiery trials that are to try all that live upon the earth, a great proportion of those who are supposed to be genuine will give heed to seducing spirits, and will turn traitors and betray sacred trusts. They will prove

our very worst persecutors."—*The SDA Bible Commentary*, Ellen G. White Comments, on Acts 20:30, p. 1065. (Italics supplied.)

This message will finish with a blaze of glory but its "glory" will be unrecognized or rejected by all who do not understand the words of Jesus, "The kingdom of God cometh not with outward show." "The kingdom of God begins in the heart. Look not here or there for manifestations of earthly power to mark its coming. . . . Because it is not attended by worldly pomp, you are in danger of failing to discern the glory of My mission."—*The Desire of Ages*, p. 506.

It is imperative, therefore, that we know from experience what is the glory with which the earth is lightened in Revelation 18:1. This glory is, no doubt, the character of God. "The last rays of merciful light, the last message of mercy to be given to the world, is a revelation of His character of love. The children of God are to manifest His glory."—*Christ's Object Lessons*, pp. 415, 416.

ceived with the pretty green-and-white washcloth, and the cake of green soap, not even having her hair washed with some funny green stuff from a tube. It was all so wonderful. Like a dream! First, the great big Christmas tree covered with lights, and now the green bathtub filled with bubbling suds!

"Here, Jill," the doctor's wife was saying as she dried her, "slip into these pajamas of David's; they're too big for you, but they're warm, and we'll turn the arms and legs up so we can find you!" She laughed and hugged the freshly scrubbed child.

In the guest room the doctor's wife tucked Jill into a double bed with fresh white sheets. A whole bed all to herself—not three other brothers and sisters to share it with! She thought of her bed at home, crowded into one corner of the room where she and Connie and Candy, and sometimes her little brother Chuckie, slept. There was another bed in the room too, and a narrow cot. Five other brothers and sisters slept there, but often one or two of them ended up on the floor. Nine of them in one room, and mother out in the other room. There they had to eat and cook and do everything, and then at night mother and Chuckie would sleep on the couch!

"How about a drink of nice warm milk?" the doctor's wife asked, and whisked out to get it. Jill's new doctor-daddy got some medicine out of his bag and rubbed it on her chest. "We'll have that cough cured in no time at all," he told her. Then he read her a nice story about Jesus and showed her some pictures. Her doctor-mommy came back with the milk, and Jill drank it hungrily. She was oh, so sleepy!

Next day Jill jumped out of bed early and ran to the living room. Yes, the Christmas tree was still there! She sat down near it, and looked up, up, up, but she could not see the top. Then the doctor and his wife came in and found her sitting there.

"Good morning, little Christmas babe," they said together, and then Jill felt herself being lifted in strong arms. The doctor carried her into the boys' room where David and Alan were just waking up. They were so surprised to see their daddy with a little girl in his arms!

"Where did you get her, Daddy?" they asked.

"She is your Christmas present and mother's," daddy said.

That was the nicest Christmas ever! Jill enjoyed everything, from her new clothes to the beautiful new doll, but especially did she love her new mother and daddy, the doctor and his wife. After a few months they made arrangements for Jill to be adopted, and her name was changed to Sharilyn Sue, because she used to love the song her daddy sang to her about "Baby Sue."

For seven years, now, she has lived in our family, but she never will forget the year she was the "Christmas babe" under the big Christmas tree. And neither will we! For she is our little girl!

## A Story FOR THE YOUNGER SET

### Christmas Babe

By Elizabeth Spalding McFadden

Shivering in her two-sizes-too-small red velvet snowsuit, Jill looked around the big living room. Nobody was in the room, but over in the corner stood the largest Christmas tree she had ever seen! It was covered from floor to ceiling with lights, all casting their glimmering shadows into the quiet room. She could not take her eyes off the tree; not even when the doctor who had carried her out of the snowy night into this nice warm house had hung up his overcoat and turned to help remove her own snow-flecked coat.

"Merry Christmas, darling!" the doctor called to his wife, who was coming in from the kitchen.

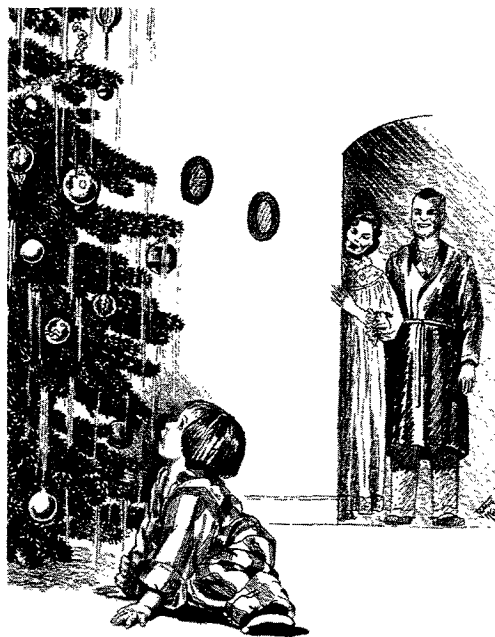
"Oh!" she cried when she saw Jill, "where did you get her?"

"This is your Christmas present," he said. "She's sick, and I brought her home for you to nurse." Aside, in a low whisper he said, "Maybe we can keep her, but don't get your hopes up yet!"

The doctor's wife lifted Jill onto her lap, holding her in sheer delight for a few minutes. The little girl's eyes were still on the Christmas lights. She had never seen anything so beautiful!

"How would you like to have a nice warm bath?" asked the doctor's wife. When Jill did not answer, she added, "In a green bathtub?"

Jill pulled her eyes away from the Christmas tree to look at the woman who held her. A green bathtub? Who ever heard of such a thing! Slowly she nodded her head and slid down onto the floor, following the doctor's wife into the bathroom. Sure enough! The tub *was* green! Jill loved the nice warm water and the soft suds as it floated around her from the bubble-bath crystals the doctor's wife had poured into the water. She didn't mind the rubbing she re-



JEANIE MCCOY, ARTIST

Jill sat down near the Christmas tree, and looked up, up, up, but she could not see the top. Then the doctor and his wife came in and found her sitting there. "Good morning, little Christmas babe," they said together.



## Beyond That Great Horizon

By Virginia Allen

Beyond that great horizon  
 Into the celestial blue  
 There lies a peaceful somewhere  
 Prepared for me—and you.

Beyond that great horizon  
 The sun shines every day;  
 Of time it has no memory,  
 For eternity there holds sway.

Beyond that great horizon  
 A mansion awaits the blest  
 And God Himself with outstretched  
 arms  
 Invites all come and rest.

Beyond that great horizon,  
 What a meeting that will be—  
 No tears, no death, no pain, no fears,  
 Through all eternity.

## How Oft

By Elma Helgason

How oft, mid life's trials and turmoils,  
 I think of that city above,  
 Where Jesus is watching and waiting,  
 Where always there's joy and love.

Where cherubim, veiling their faces,  
 Adore the omnipotent King;  
 Where midst all the mansions so lovely,  
 The angel hosts happily sing.

I think of the valley so verdant,  
 Resplendent with lily and rose,  
 The tree of life laden with fruit, where  
 The river of life gently flows.

Soon, soon now will come the translation;  
 O heart, art thou ready to go?  
 Wilt hear the "Well done" from the  
 Saviour?  
 Or hide, full of anguish and woe?

Now, now is the day of salvation,  
 So seek Him with fasting and prayer;  
 The mansions are ready and waiting,  
 Let's claim our inheritance there!

## God's Rainbow

By Myrtle Leora Nelson

It rained all night, and the morning's sky held billowy clouds of gray;  
 The wind had whipped furiously through the trees and some branches were torn  
 away.

But our God who watches us through the night and walks by our side through the  
 day  
 Had painted a picture across the sky, more lovely than tongue can say.

The lining of darkened clouds came through with a dazzling silver fair  
 As He held His brush, and with sweep of His hand, He painted a rainbow there—

Red for His love of the human race and His blood that He shed to save;  
 Orange, the gold of His precious Word with His promise to us if we're brave;  
 Yellow, the warmth of His presence so dear as He walks with us close by our side;  
 Green are the pastures in which He doth lead as we by still waters abide;  
 Blue means that no one but He alone could ever be so constant and true;  
 Violet and purple the robes of our King in the beautiful earth made new.

## Evangelize the World

By Vivienne Short

Through tropic islands steeped in sin,  
 The cry goes forth, without, within,  
 So many thousands yet to win—  
*Evangelize the world!*

We're marching on through life's short day,  
 Through lands where evil hosts hold sway,  
 For we have heard the Master say—  
*Evangelize the world!*

Through steaming jungle, blazing sun,  
 We'll flash the news to everyone;  
 Take heart! The work will soon be done—  
*Evangelize the world!*

Through teeming highlands danger fraught,  
 Through icy wastes His word has wrought,  
 With Bibles that your gifts have bought—  
*Evangelize the world!*

The cry goes up on every hand,  
 When every gospel post is manned,  
 We'll spread the word as He has planned—  
*Evangelize the world!*

The God of heaven your prayers has heard;  
 Young and old shall spread the word,  
 Where heathen hearts your gifts have  
 stirred—  
*Evangelize the world!*

The Lord's instructions we obey,  
 His lamp hold high, reveal the way!  
 Though nations crumble and decay—  
*Evangelize the world!*

Creator of the spheres, we cry,  
 The closing years flee swiftly by,  
 Reclaim the sinner lest he die,  
*Evangelize the world!*

Through the ocean, through the skies,  
 The cry goes forth, Evangelize!  
 And meek, anoint the blinded eyes—  
*Evangelize the world!*

This day our willing gifts we bring,  
 Unbounded praises to our King,  
 Let this celestial anthem ring,  
*Evangelize the world!*

## Loom of Life

By Verna Kay Calkins

The shuttle flieeth forth and back  
 Across the loom;  
 And in its track  
 Is left a pattern  
 In the cloth  
 Designed by the weaver's mind.

The watcher wonders, questions oft  
 Just what the pattern will disclose,  
 For as he watches row on row  
 And sees the pattern grow and grow,  
 He can but guess what it will be,  
 For this the weaver only knows.

O, Master Weaver,  
 Take my life  
 And make design  
 Of all the tangled threads of mine,  
 And loom each warp and colored woof,  
 And let my life  
 Be but a proof  
 That Thou dost weave  
 With love divine.

# Delaying Your Heart Attack

(Continued from page 1)

your heart is to eat in moderation. Eat what your body needs, not what your appetite calls for. If you are doing sedentary work—office work, studying, teaching, or desk work of any kind—your food requirements are much less than those of the farmer, the lumberman, the postman, or the active, growing youth.

Next in importance, particularly to those 40 or more years of age, is the limitation of fats in the diet, especially animal fats. This means restricting dairy products and eggs, and preferably avoiding meat, now known not to be essential to optimum nutrition. Rich foods, cakes, pies, ice cream, rich gravies, et cetera, should be used sparingly. Many people fail to take full advantage of fresh foods—fresh fruit, fresh vegetables, salads—as available. The major emphasis in this matter of diet is moderation. Be temperate in your intake.

It is a common practice of physicians to advise their middle-aged patients to take it easy on vigorous physical activity. This is well-advised counsel provided the person has previously been physically inactive. This inactivity has doubtless led to deterioration of the blood vessel linings, and sudden or vigorous activity might well loosen an atheromatous plaque or clump of cholesterol, which, if it drifted in the blood stream in the coronary artery, would precipitate a dangerous heart attack.

Is it possible for a person who has neglected exercise to get into condition so that he can again safely participate in vigorous activity? Yes, and he is well advised to do so. Gradually, on a regular basis, take up mild exercise, preferably walking, and mild calisthenics at home. Over a period of six months to a year step up the activity under a physician's guidance to where you are as vigorous as you were in your twenties or thirties, then consistently and regularly continue this without reference to your age. You will find from pleasant experience that age with its limitations does not advance so rapidly under such a plan.

## Tension and Emotions

Many men have a foolish pride in working under pressures that are recognized to be excessive. They pride themselves in being some kind of supermen. They can take—or so they think—a high-pressure program that calls attention to them for their tremendous drive. They work early and late—very early and very late. They

have little time to stop and live anything like a normal life with the family. Yes, they may be some kind of supermen until— And the principal consolation of the widow is that her husband was successful; or was he?

Varying degrees of this attitude in performance is the experience of many, and the unreasonable and often quite unnecessary pressures make a contribution to the developing heart attack. Worry, anxiety, anger, or frustration are emotional attitudes that you can ill afford to indulge. Even one serious emotional episode may be fatal.

A few years ago two scientific research workers were driving in jungle country of the eastern Congo. Rounding a sharp corner in the early morning they came face to face with an old bull elephant. The elephant charged, driving one tusk through the hood of the car, the other through the car window and between the driver and steering post. Withdrawing, he charged again, driving one tusk through the top metal of the panel delivery truck. Next he raised his foot, and pushing the car over on its side, turned and walked back toward the jungle. Fifty feet up the path he toppled over dead, doubtless as a result of a coronary occlusion. These behemoths of the Congo jungle cannot afford serious emotional upsets; nor can you.

We cannot always control the circumstances that bring on the emotions of grief, worry, or frustration, but we should make heroic attempts with the help of the Lord to rise above our adverse circumstances.

Among those who use tobacco, heart disease is much more common than among non-users in comparable

situations. In recent medical literature some authorities claim that tobacco may be contributing as much to the death toll through its adverse influence on the heart as in producing or encouraging lung cancer.

Heart damage by coronary occlusion, and most strokes, result from changes in the arteries. The person with healthy arteries is in little danger of either a stroke or a coronary accident. If there is an excess of nutrition, even of well-balanced and intelligently selected food, the body stores the excess of food not immediately required, as fat. All healthy people have some fat in their body tissues. In the case of excess nutrition—overeating—this fat increases to the extent that we recognize the person as overweight.

Excess weight is not a boon to the health nor does it lend glamour or youth to the appearance. Every pound of weight added must be supplied with blood circulation, thus adding a proportionate burden to the heart. It must also be carried around. If you should weigh 150 pounds and you tip the scales at 200 pounds, your 50 pounds of excess baggage makes a very obvious and crippling burden. Interpret this in terms of a sack of flour or half a sack of potatoes on your back and you can see at once what a burden this weight is, and what a strain on the heart.

While this 50 pounds of fat is deposited on your legs, your arms, and under your belt, a small portion of a certain kind of fat is deposited under the lining of your arteries. The blood flowing over this damaged site may peel off a clump of this material, which will be swept along in the artery to be lodged ultimately in a segment of blood vessel too small to permit it to pass. The portion of the body structure beyond that point, usually supplied by that artery is now robbed of its blood supply. If that happens in the wall of the heart, a heart attack is the result. If it happens in the brain, a stroke is the result. Either is serious and may be fatal.

## Worth the Risk?

Is the satisfaction of your appetite worth this risk? More particularly, is the consumption of liberal amounts of animal fats, milk, cream, butter, eggs, and meat worth a possible accident of this proportion? People 40 years of age or more, particularly, will be well advised to observe the counsel of Paul: "Every man that striveth for the mastery is temperate in all things" (1 Cor. 9:25), and, "Let your moderation be known unto all men" (Phil. 4:5).

But many are asking, "Can this

## Christmas Journey

By Edith V. Spillman

The angel star  
Will lead the way  
To the Jesus Babe  
Asleep on the hay.  
I'll worship the Christ,  
Give Him my all—  
Not just a place  
In a humble stall.  
For God is waiting  
This Christmas again,  
To see who will come  
To Bethlehem.



process of blood vessel damage be reversed? Can I redeem the time for past indiscretion in my habits of diet, exercise, et cetera?" Yes, it is possible to a certain extent to reverse this process and restore a measure of security. If the blood vessel change is of long standing, and if the cheesy cholesterol patches have been replaced by calcium (lime), causing actual hardening of the arteries, as often happens in older people, there is little possibility of improvement of the actual blood vessel damage. But in the cases of most people of middle age, sclerosis (hardening) has not advanced significantly, so correction of personal

habits of eating, exercising, et cetera, over a period of time will reverse the process of deterioration with the possibility of restoration to a safe blood vessel condition.

How much is such assurance worth to you? Is it worth some sensible changes in your eating habits—eating less, largely giving up rich desserts, restricting cream, butter, and eggs, restricting sharply candy and sweet drinks? It is worth refusing to use the car for short trips of a mile or two and putting your flabby muscles to work, and taking advantage of every possible chance for wholesome, vigorous exercise? Is it worth giving up

some of your overly ambitious plans for success that have prevented your respecting your hours of rest, and have prevented you year after year from taking your much-needed vacation, under the mistaken notion that there is some kind of virtue in forgoing this annual surcease from the stress of work?

With these simple facts before you it is prudent that you take immediate action to delay your impending heart attack.

The wise man has said, "A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished" (Prov. 22:3).

*Are we deceiving ourselves as to our readiness for Christ's second coming?*

# FALSE PROPS

By Velva B. Holt

A CERTAIN man supposedly awakened in the middle of the night in his hotel room, felt that the air was hot and stifling, so stumbled out of bed in the darkness to open a window. Only half awake, he found the window largely by touch, then raised it six inches or so.

Feeling sure that he would now get plenty of cool air, he went back to sleep and rested comfortably the remainder of the night.

But the next morning he discovered, to his embarrassment, that he had raised only one window—the storm window outside was closed tight. His sweet slumber was the result of self-deception.

I've been thinking of this story in connection with some of the self-made delusions by which we as Christians are apt to be misled. These deceptions I call false props, because by leaning so confidently on them we may fall asleep, only to awaken at last, embarrassed and disappointed.



"In the broad road all are occupied with their persons, their dress, and the pleasures in the way."—*Messages to Young People*, p. 126.

One such prop—a significant one—is things. Stores today are loaded with things—mountains of things to clutter the counters and crowd the aisles, leaving barely room to pass. Metal things. Wooden things. Plastic things. Electric things. If we haven't the cash to buy them, we are urged to open a charge account and pay on time. So we are tempted to buy more and more things, whether we need them or not.

The Bible says the love of money is the root of all evil, but really, is it any worse to love money than the things it can buy? I have heard rumors that money is going out of

style, but "things" are not. As one writer puts it, "Never before have so many owed so much to so many for such an innumerable variety of things."

It is one of Satan's schemes, not only to keep our minds occupied but to keep our money tied up so God's cause will suffer. The trouble with most people is that the more they get the more they want and the more dissatisfied they are with what they have. Finally, they can hardly wait for the latest development to make its appearance so they can buy that too.

Someone has said, "Children these

days don't want much—after they get it." I know some young people and even adults who are actually unhappy unless they are continually getting something new.

The devil wants us to become so attached to earthly goods that we depend on them as a kind of security. But that old maxim "You can't take it with you" is as true now as ever. Those who lean heavily on the false prop of things will eventually topple and lose heaven besides.

### Self-righteousness

Have you ever tried breaking a mirror without affecting the whole glass? The law is God's mirror, you know, and it is possible to break it, yet be as deceived as the man in the story. Let me explain further.

That Jesus is coming soon is a time-worn expression, but do we take it for granted that because we have heard of Christ's coming all our lives we are ready for that day? If we pat ourselves on the back that we are ready for translation, chances are we are *far* from ready. We are just comfortably deceived by our own *self-righteousness*, another common deception among us. Isaiah compares our righteousness to filthy rags, and rags will make a pretty weak prop in the perilous times just ahead.

The right church and the right day don't necessarily make a right heart, and that is what counts with God.

And another thing, leaning on our own good works leads one to criticize, or to be frank about it, to excuse our own pet sins. He who is quick to point out the thin sliver of error in someone else's character may be leaning against a two-by-four anchored within his own.

If our hearts are filled with the warmth of God's love, sin will melt away and these stony hearts of ours will be softened toward the shortcomings of others. We will not be like Mary, who said that "conscience is something inside of me that tells me when Johnny is doing wrong."

Those traveling the narrow way will be too busy talking of the joy and happiness that will be theirs at the end of the journey, to see the faults of others. If we are self-righteous and faultfinding we had better take another look at the map—there are only *two* ways, and we may be on the wrong one.

### Worldliness

*Worldliness*, the third deceptive prop, concerns the wrong, more popular road. "In the broad road all are occupied with their persons, their dress, and the pleasures in the way. They indulge freely in hilarity and glee, and think not of their journey's

### Especially for Youth

end, of the certain destruction at the end of the path."—*Messages to Young People*, p. 126.

The author is not here referring to those outside the church, for she continues, "I saw many traveling in this broad road who had written upon them, 'Dead to the world. The end of all things is at hand. Be ye also ready.' . . . Their conversation was just like that of the gay, thoughtless ones around them; but they would occasionally point with great satisfaction to the letters on their garments, calling for the others to have the same upon theirs. They were in the broad way, yet they professed to be of that number who were traveling the narrow way."—*Ibid.*, pp. 126, 127. Think of it! Seemingly good, church-going Christians deluded into believing they can look and act like the world yet go to heaven!

Following close on the heels of worldliness is the much-leaned-on prop of *complacency*, that smug feeling of ease, fatal as the deadliest

plague. This terrible affliction develops slowly like a cancer, consuming mind and soul by insidiously suggesting that because we belong to the remnant church, understand prophecy, and keep the commandments we can just sit back and relax, come what may.

What an unstable prop! It is not enough to *know* these things; there is a work to do, not only for others but for ourselves. We are told to work out our own salvation with fear and trembling.

When a man is called, or nominated, to a high office, his election is not guaranteed. He has a work to do, a work no other can possibly do for him—he must justify himself in the eyes of the people. So he immediately sets about to accomplish this by strenuous campaigning, working wholeheartedly to make his election sure.

Although our salvation is a gift of God, our wholehearted cooperation with His will is necessary as proof of our acceptance of the gift.

As candidates for heaven we must work just as perseveringly to make our election sure. If we relax our efforts we can be sure of only one thing—of deceiving ourselves at least a thousand years past the pearly gates.

### The Last Prop

*Self-confidence* is the last false prop, and appropriately so, for it is the final step toward self-destruction. Not much need be said about it except that Satan delights in all who reach this state, because they feel no need and accept no help. Such are like the man in our story who slept better because of his confidence in the fresh air he thought filled the room.

They are lulled to sleep in the belief that the windows of heaven are open wide to receive them, when they are altogether ignorant of their true condition. Satan is not desirous that we give up a form of religion as long as we put our trust in ourselves instead of in God. Hence, the warning, "Wherefore let him that thinketh he standeth take heed lest he fall" (1 Cor. 10:12).

Young people, heed well the counsel of the angel who said: "'Set your heart in order, lest He [God] visit you in judgment, and the brittle thread of life be cut, and ye lie down in the grave unsheltered, unprepared for the Judgment. . . . Unless ye soon make your peace with God, and tear yourselves from the world, your hearts will grow harder, and ye will *lean upon a false prop, a supposed preparation*, and find out your mistake too late to secure a well-grounded hope.'"—*Testimonies*, vol. 1, pp. 133, 134. (Italics supplied.)

## Do You Know?

By R. Chester Barger

O little stable of Bethlehem,  
Did you know?  
Did you know that the Babe  
That lay so sweetly in your rude manger  
Was He that should rule His people Israel?  
The rulers did not know,  
Nor the priests or teachers wise.  
How then could the people know?  
So only the humble shepherds came  
To greet the newborn King.

O you crude stones on Calvary's brow,  
Did you know?  
Did you know that the One  
Who hung so meekly on the central cross  
Was He that should save His people Israel?  
The rulers did not know,  
Neither Pilate nor the Romans brave.  
How then could the people know?  
So only a few of His followers wept  
To mourn their dying Lord.

And now, you nations of earth today,  
Do you know?  
Do you know that He whose Name  
Falls so freely in jest or vulgar oath  
Is He that will come to gather His people  
Israel?  
Your leaders do not know,  
Nor the worldly wise or great.  
How then can the people know?  
Will there be but few who will lift their  
heads  
To greet the soon-coming King?

# The Last Will and Testament of Ellen G. White

*A Striking Declaration of Confidence in Church Leadership*

By Robert L. Odom

**T**HREE and a half years before she died on July 16, 1915, Ellen G. White affixed her signature to a document that is unique among the writings preserved in her files. It bears this title: "The Last Will and Testament of Mrs. Ellen G. White." Drawn up and signed by her when she was 84 years old and "being at the date hereof of sound and disposing mind and memory," it is more than an ordinary will, it is a deliberate and premeditated declaration of confidence in the leadership of the Seventh-day Adventist Church then and for all time to come. When she put her name to that document, she knew what she was doing, and she did it voluntarily and gladly. In its closing words the precise date is given as follows: "In witness whereof, I have hereunto set my hand and seal this 9th day of February, 1912."

The first provision of Mrs. White's will significantly reads: "I direct that my body shall be interred with appropriate religious services of the Seventh-day Adventist Church." Thus she let it be known that even after she should breathe her last, her body was to be buried under the care and auspices of the denomination that had long been the one of her choice. From December of 1844, when she received her first vision (*Early Writings*, p. 13), until July of 1915, she gave more than 70 years of loving and unstinted labor to build up the Seventh-day Adventist Church for the service of God in the closing days of earth's history. By her last will and testament, she declared in writing that her love, loyalty, and confidence in this church and its leadership were to remain steadfast and unabated until the very end.

Nearly five years earlier still—on October 23, 1907—Mrs. White declared plainly: "Abundant light has been given to our people in these last days. Whether or not my life is spared, *my writings will constantly speak, and their work will go forward as long as time shall last.* My writings are kept on file in the office, and even though I should not live, *these words that have been given to me by the Lord will still have life and will speak to the people.*"—*Selected Messages*, book 1, p. 55. (Italics supplied.)

It was logical, in the light of that prediction, that Mrs. White should give thought to making definite provision for the custody and supervision of her writings and their work after her death. This was one of the primary aims that she had in mind in signing her last will and testament. Pursuant to this purpose, and besides making certain bequests to her heirs and to some of her helpers, she said:

"I hereby give, devise, and bequeath to William C. White, Clarence C. Crisler, Charles H. Jones, Arthur G. Daniells, and Frank [Francis] M. Wilcox all the real property of which I may die seized or possessed, all my live stock and farm tools, and implements, all notes and accounts due to me and also all of my right, title, and interest in the copyright and book plates in all languages of the following publications: [the list of which follows]. . . . Also, my general manuscript file and all indexes thereto; also my office furniture and office library."

## Board of Trustees

Those five prominent Seventh-day Adventist leaders, specified by name, thus constituted the board of trustees having the legal custody and supervision of Mrs. White's writings after her death in 1915. Elder William C. White, her son, had served the Seventh-day Adventist Church for many years in the field, in institutions, and in the General Conference when he died on September 1, 1937. Elder C. C. Crisler died in China on March 28, 1936, after he had served as division secretary in the Far East for 20 years. Charles H. Jones died on April 26, 1936, after serving as general manager of the Pacific Press Publishing Association for many years. Elder Arthur G. Daniells was the president of the General Conference of Seventh-day Adventists when Mrs. White drew up that will. In fact, he held that office from 1901 to 1922. He passed away on March 22, 1935. Elder Frank [Francis] M. Wilcox was the editor of the *REVIEW AND HERALD*, the general church paper of the Seventh-day Adventist Church, when she put her name to that document. He served in that capacity from 1911 to 1944. His death occurred on August 30, 1951.

Those five eminent leaders of the Seventh-day Adventist Church served together as the legal custodians of Mrs. White's writings from 1915 to 1935 without a break in their ranks—approximately 20 years. The death of Elder Daniells in 1935 created the first vacancy on the board of trustees.

Foreseeing the possibility of such an emergency, Mrs. White made provision for meeting it, as is evidenced in Section 12 of her will, which says: "If a vacancy shall occur for any reason among said trustees, or their successors, a majority of the surviving or remaining trustees are hereby empowered and directed to fill such vacancy by the appointment of some other fit person, and in the event that the majority does not agree upon the appointment, *then such vacancy shall be filled by the Executive Committee of the Seventh-day Adventist General Conference*; and the new trustee or trustees, so appointed, shall have the same power touching the trust premises and in the execution of the trusts, herein contained, as the original trustees named herein." (Italics supplied.)

Thus we have plainly and unmistakably recorded in the last will and testament of Ellen G. White a declaration of her deliberate and premeditated confidence in the leadership of the Seventh-day Adventist Church, including "the Executive Committee of the Seventh-day Adventist General Conference," not only at the time when she signed the document but also for all time subsequent to her decease. This confidence, it will be noted, was not reposed solely in any one denominational leader, but in our leaders as a team or group.

This is consistent with the counsel that she had often given to the people of God as a safe rule to follow. Although she was at times given the unpleasant task of delivering messages of reproof and warning to some Seventh-day Adventist leaders occupying high positions of responsibility, her confidence in the Seventh-day Adventist Church and its leadership in general, both present and future, remained unshaken to the very last.

The full text of the "Last Will and Testament of Mrs. Ellen G. White" is published in F. D. Nichol's book *Ellen G. White and Her Critics*, pages 674-678 (Review and Herald, Washington, D.C., 1951.)



# The Influence of a Mother's Song

By Elvira Graeme

MOTHER BROWN gathered her five children around her. The house seemed big and empty, although it consisted of only four small rooms.

"Mommy," said little Karen, looking longingly into her mother's dark eyes. "Mommy, it's awful lonesome."

Pent-up tears flowed down the tired little mother's face, tears that had been held back for days.

"There, there, Mommy," Lewis said as he patted his mother's hand, "I'm 'most seven now, and I'll take care of you."

"I'm thinking it's my job," 12-year-old John said as he straightened to his full height. "Papa trusted mother's care and yours to me. I must do my duty."

Mother dried her eyes and tried to smile. "My darlings," she said as she adjusted an unruly curl on Karen's head, "we must be brave and all work together and trust Jesus. He is our Friend and Helper."

"It was only yesterday that we laid dear papa to rest, and I'm so lonesome for him." Eight-year-old Nan burst into tears.

"There'll be no dark valley when Jesus comes." Mother's trembling voice could hardly frame the words.

"I wish Jesus would come today." Nan managed to check her tears and tried to smile for mother's sake.

The following weeks were long and hard. Many times the tired mother fell asleep while sitting in her rocking chair, mending garments. Each day had its burdens and toil. Each day had its trials and hardships. But the brave little mother toiled on. Faithfully she had worship with her children every morning and evening. Many problems were discussed, prayed about, and settled at those wonderful hours of worship.

Then summer came with its burn-

ing heat and drought. The gardens wilted, creeks dried up, and the heat became almost unendurable.

Late one afternoon Nan ran into the house and threw herself down on the floor. "It's hot here too," she groaned. "I can't find a place to get cooled off."

"There's no such place around here," Paul answered. "Not even a leaf is stirring on the trees. It's so very still today."

"Sign of a terrible storm," John spoke up. "Hope it doesn't do too much damage."

John had scarcely finished his sentence when a gust of wind blew some leaves past the window. Then there was a deafening roar in the distance. Mother Brown quickly called her children to her. She placed her arms around them. "Jesus can take care of us," she said. "Dear Father," she began, but the storm had hit with such fury that her voice was almost drowned out by the awful roar.

Nan screamed and little Karen grasped mother's hand and cried. The house trembled as if it would fall. The children were terrified. Then,



## My Gift

By *Thais Cole*

I wish I might have watched the star  
That guided Wise Men from afar.  
I wish that I, like Mary there,  
Had dried Thy feet upon my hair.  
I wish my eyes had known Thy gaze,  
My lips had cried aloud Thy praise.  
Thy cross I could not let Thee bear;  
I would have gladly borne my share.  
Thy loneliness I would have tried  
To relieve; and Thy wounded side . . .  
Now though these wishes could not be,  
My Lord, I give my heart to Thee.

above the roar of the storm mother's voice could be heard, "The Lord's our Rock, in Him we hide, A shelter in the time of storm." The children couldn't hear all the words, but they knew the tune and matched the words with it.

"Secure whatever may betide, A shelter in the time of storm," the mother's voice continued. A sweet calm came over the children. Just then the glass in a window shattered at mother's feet. "The raging floods may round us beat, A shelter in the time of storm; We find in God a safe retreat, A shelter in the time of storm," the voice sang on.

A tree cracked and fell against the house, but the voice, sweeter than any music the children had ever heard, still sang on, "O Rock divine, O Refuge dear, A shelter in the time of storm."

At last the storm was over. Only the steady downpour of rain continued. The children looked into mother's face. It seemed more beautiful than ever. "Be Thou our helper, ever near, A shelter in the time of storm," the little mother sang as she tacked a piece of cardboard over the window. Then she got the broom and swept up the glass.

"Children," Mother Brown said as she gathered them around her for worship that night. "Children, God spared our lives through that terrible storm for some purpose. It is up to us to find the reason and to do His will. Shall we dedicate our lives to Him?"

Reverently they knelt in prayer, and each child dedicated his life to God.

### Years Later

Years later the five children again gathered around their mother.

"Sing your song," suggested Nan, "your shelter song. It has gone with me in my work all these years and has become glorified."

"I feel it was one of the things that made us what we are," added Paul.

Softly mother's voice began, "The Lord's our Rock, in Him we hide . . ." and the children joined her. There was tall, dark-haired Nan, a critic teacher, her husband and their child; plump little Karen, home on furlough from Asia, with her husband and three children; stalwart Paul, another missionary, his wife and two children; Lewis, another missionary, his wife and two children; reliable John, a teacher, his wife and five children. How their voices swelled the chorus! How they sang that song! "Mighty Rock in a weary land, Cooling shade on the burning sand, Faithful guide for the pilgrim band, A shelter in the time of storm."

As it ended Mother Brown sighed,

"Those were hard days when you were young and I was alone, but oh, the joy they contained! God was very good and very near to us! Praise His name!"

And the children added a reverent "Amen!"

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## On Keeping House IN DECEMBER

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By Carolyn E. Keeler

Winter started early here in northern Pennsylvania right when it was supposed to be "October's bright blue weather." Big, wet, feathery snowflakes came in on a brisk wind and went whirling up Oswayo Street. The yellow calendulas and the pink petunias and the yellow dahlias held their bright heads up out of the snow, but finally the dahlias drooped into the snow and became a sodden mass. Several inches fell and melted almost immediately; then more snow fell the next day and melted; and the same thing happened the third day.

Now it is December, and what kind of winter shall we have? Some foretell the weather by the thickness of the corn husks and some by the marks on the caterpillars, et cetera. I read the forecast for the month in the *Farm Journal* and find it is quite accurate.

In October a friend, Mrs. Louise Thompson, of Shinglehouse, invited me to drive to Washington, D.C., with her when she visited her daughter and family. This was a real treat for me, for I have relatives there too—a sister, my husband's brother and family, and a niece and two nephews with their families. It was a real thrill for me to go through the Review and Herald publishing house where I had the pleasure and privilege of working

## Harvest

By Clifford B. Howe

Harvesttime is over now,  
Balmy skies have turned to gray;  
Fields where seeds saw sun and cloud  
Are now void of man and plow.  
Laughter of the busy day  
As the workers hoed and rowed  
And its merriment somehow  
Have forever passed away.

O my God! in that last hour  
When earth's summer and its flower  
Are forever past, I pray,  
May we never, never say,  
"The harvest is past, the summer is  
ended,  
And we are not saved."

for seven years. It did me good to see all the many friends at the Review and to see all the changes that have been made. Now here I am back in Shinglehouse, where we are living for the present. All fall we have been going up to Branchport, New York, every Sunday and working on our house up there.

In November we ladies of the church here get ready for a December Dorcas sale in the largest grocery store for the benefit of our Christmas baskets to the needy. This keeps us busy during November. Then the first week in December, when the deer hunting season is on here in Pennsylvania, all the churches in this district visit the hunting camps the first Sunday and Monday evenings to solicit for Ingathering. From then on until Christmas or New Year's we are Ingathering. And I venture that that is what most Adventist housewives and other believers the world over are doing.

Red and green are December colors, and cranberries fit right into this color scheme. On our shelves we have jellied and whole cranberry sauce in cans, and canned cranberry juice and cranberry syrup are available in the grocery stores. Cranberries help us get vitamin C into our diet. The USDA Department of Food Supplies and Markets gives us this recipe for cranberry-honey sauce: 2 cups honey, 2 cups whole fresh cranberries, and  $\frac{1}{4}$  cup butter. Combine the honey and cranberries in a saucepan. Bring to a boil and simmer slowly until berries pop (about 5 minutes). If chopped fresh berries are used, simmer 2 to 3 minutes or until honey is steaming hot. Stir in butter and serve hot over pancakes, waffles, or French toast. Makes 1 quart.

The USDA tells of a tempting dessert combining coconut, condensed milk, and bread. Cut day-old bread into  $\frac{3}{4}$ -inch-thick slices, trim off crusts, then cut into  $\frac{3}{4}$ -inch-wide strips. Dip each strip into condensed milk (using milk just as it comes from the can), turning so each side is uniformly coated. Place strips on rack to drain. (Place rack over flat plate to catch drippings, which can be used to coat more of the bread bars.) Then roll each bar in shredded coconut, to which you might add some chopped nutmeats for variety. Place the coconut bars on a lightly greased baking sheet and bake on top shelf of moderate oven, 350° F., until lightly browned, about 10 to 15 minutes. Serve hot or cold—they are delicious either way. Try this as part of your Christmas dinner. But don't overeat. When you get up from the table, carry some Christmas treats to lonely and needy people.

# From the Editors



## Resolve to Attend

Thousands of Adventists around the world attend church services faithfully. Like the mail carriers, of whom it is said that "neither snow, nor rain, nor heat, nor gloom of night stays" them from "the swift completion of their appointed rounds," so thousands of our members let nothing interfere with their regular appointments in God's house.

But there are always some—a minority, to be sure, but nevertheless a sizable minority in a few places—who are not faithful in attendance. On one pretext or another, they absent themselves from the place of worship.

Some time ago two men, one a minister, were mulling over the timeworn excuses people give for not going to church. To test the validity of these excuses, they drew up a list, and called it, "Why I Do Not Attend the Movies." Here it is:

1. The manager of the theater never called on me.
2. I did go a few times, but no one spoke to me. Those who go there aren't very friendly.
3. Every time I go they ask me for money.
4. Not all folks live up to the high moral standards of the films.
5. I went so much as a child, I've decided I've had all the entertainment I need.
6. The performance lasts too long; I can't sit still for an hour and three quarters.
7. I don't always agree with what I hear and see.
8. I don't think they have very good music.
9. The shows are held in the evenings, and that's the only time I am able to be at home with the family.

This tongue-in-cheek approach to the problem of church absenteeism points up clearly that the "reasons" offered by some people for nonattendance are, in reality, only excuses. So if any reader of the REVIEW has been excusing himself for staying away from God's house, let him rethink his "reasons." And having done so, let him put forth earnest efforts always to be present at church with those of like faith to worship the Almighty. "All the more because you see the Day drawing near" (Heb. 10:25, N.E.B.\*).

K. H. W.

\* *The New English Bible*, New Testament. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961.

## From the Editor's Mailbag

The front page of a spring issue of the REVIEW carried an article entitled, "He Is Risen," with a cross and Easter lilies as a background. A newly baptized member who had "learned of the pagan origin of Easter" asked one of our sisters why we had such a cover. In some dismay the sister wrote to us, evidently fearing that we had departed somewhat from the faith. In the same letter she objected to our using the word "Adventism." She thought we should say "the truth."

### Our Reply

I am sorry if a front page of the REVIEW caused you any embarrassment. I do not really see why it should have done so. The fact that the REVIEW publishes certain articles at a time of the year when the world is thinking on a particular subject does not mean that we endorse everything that may be in the mind of the public in

relation to the subject, which in this instance is Easter.

For example, at Christmas time we talk about Christmas; very particularly, we have articles on liberality to the Lord. On the good authority of the Spirit of Prophecy we actually may have a Christmas tree in the Sabbath school room, provided we focus on giving to the Lord. Further, we talk about Christmas gifts of good books. In other words, we capitalize on everyone's interest in giving at that season of the year.

By simple analogy, we feel to capitalize on the interest in the resurrection of our Lord that takes place at the so-called Easter season. This does not mean that we endorse the view commonly held regarding the sacredness of Easter any more than we endorse the views held regarding the alleged religious origin of Christmas. Incidentally, we have noted from time to time that Christ most surely was not born in December, for His birth was at a season of the year when shepherds were out on the hills with their sheep. But it is a *fact* that our Lord was resurrected from the dead on a spring morning. We believe that as firmly as anyone else, though, as I say, we do *not* give to Easter Sunday any significance as a religious day. We believe that God gave a sacred quality to only one day, the seventh day of the week.

We must always remember that good and bad are sometimes confusingly entangled in a fallen world, and that oftentimes things that we consider very proper, and terms that we consider now right to use, have a pagan background. The simplest illustration of this is the names of the days of the week. For the pagans, Sunday was the day of the sun, Monday the day of the moon, et cetera. Through the years some very pious people have refused to use those pagan names. If you will look back in the REVIEW you will find that from 1853 to 1879 our church paper did not use the pagan names "Sunday," "Monday," et cetera, but rather "first day," "second day." Then we returned to using the pagan names.

You may rest assured, my dear sister, that I have no more belief in the sanctity of the day called Easter than you have. And, as I have said, by having appropriate articles for the period known as the Easter season, I am not thereby implying that there is any special sanctity, or sanctity of any kind, to a particular Sunday called Easter Sunday.

You speak of your dislike for the word *Adventism*. I must confess I do not follow you in this. The latest Webster's Dictionary, under *Adventism* says: "The doctrine that the second coming of Christ and the end of the world are near at hand." I think it is a very proper word, and has been down through the years. The word *Adventist* from which follows *Adventism*, was coined by our spiritual forebears about the spring of 1844, even before there was a Seventh-day Adventist Church. *Adventism* is certainly not a "newly coined term," as you imply.

Nor do we use the word *Adventism* instead of the *truth*. Through the long years we have used the term *the truth* as a kind of colloquial phrase within our own ranks. I think that *Adventism* is the truth, and that *Adventism*, by good dictionary use, is the word to use. When we cannot abide by the dictionary we are in a pretty fluid state with words. I shall still speak of "the truth" from time to time among those who know what



I mean; I shall also use the word *Adventism* as the more exact, generally understood term, not only by Adventists but by the whole world.

Be of good courage, my dear sister, we are not departing from the faith.

F. D. N.

## Eddy and His Wallet

An elderly visitor to the General Conference session in San Francisco last summer was on his way home to St. Louis, Missouri. As he paused briefly in the Greyhound waiting room in Minneapolis, Minnesota, waiting for a bus to nearby Wells where he planned to spend a few days with a brother, he espied a lonely billfold on a bench opposite where he sat. To his amazement it contained \$747! There was not time before his own departure to trace the meager information contained in the billfold. The lost wallet therefore accompanied him to his brother's home, where he related the incident, and then to his own home in St. Louis.

Within a few days a clipping from the *Minneapolis Star* reached St. Louis. In it, a resident of that city who met the owner of the wallet upon his arrival related the owner's touching tale of woe. The owner proved to be a young man from the Orient who had come to Minneapolis for graduate study at the University of Minnesota, and the money in the wallet represented a year's savings he had intended to use as tuition. A letter from St. Louis and a telephone call from Minneapolis later, and the wallet was on its way back to its owner, with the money in the form of a cashier's check.

Eddy's thank-you letter—for Eddy is the young man's adopted name—reflects gratitude toward his benefactor and also toward God. Upon discovering his loss Eddy never dreamed that the billfold would ever be returned. In his halting English he wrote:

"Only the kindest man in the world, with our God, would send it back to me. Although it is not a big money for other people, but it is a very big money for me. I earned it by washing dishes for more than ten months. . . . It is so important in my life. My friends and I all were so happy to receive your letter. It was unusually happened in this world. It proved that the kind people will come with me when I believe deeply in our God. Thank you for your kindly and honorable action. I will remember you in my life time."

With the letter Eddy sent his picture, one of a young man whose eyes reflect intelligence, friendliness, and purpose in life. In writing us about this experience the finder of the wallet says: "I am sending Eddy and his friend in Minneapolis some of our literature, in the hope that good will result. How glad I am for a small part in making someone happy."

Whenever we apply the golden rule we are certain to make at least two people happy. In the case of Eddy and his wallet, both loser and finder are happier than either would have been otherwise. The golden rule is the magic cement that binds human hearts together, and that opens hearts and minds to listen to the message God has given us to bear. We doubt that Eddy will be able to lay aside the literature he receives without a careful look at it first. He has had a practical demonstration of the results of the theory of truth set forth therein. We join the finder of the wallet in the "hope that good will result." When the golden rule is practiced, good is bound to result, and the eventual dividends of some little act often prove to be immeasurably greater than anyone could imagine. For the moment, we shall have to tag the story about Eddy and his wallet, in faith, with the postscript: "To be continued." Only in heaven we will have the privilege of reading the final installment.

In the meantime, why should we not all be beginning

stories of divine grace by little deeds of kindness, stories that will keep on growing new chapters as long as time shall last? Personally, we look forward with eager anticipation to God's own weekly "This Is Your Life" program in heaven. The greatest surprises and thrills of time and eternity are in store for those who faithfully follow where duty beckons, in the common things of life day by day here on earth. At these programs, we like to think, one's guardian angel, as master of ceremonies, will weave the scattered strands of each life together into a fascinating drama, and introduce each participant in person. All heaven, we believe, will lay other tasks aside when the time comes for these little dramas of human life and divine grace. What joy there will be in the hearts of the participants and the audience! We imagine, also, that eternity will be half over before the angels run out of program material.

In how many of these personal dramas of salvation will you appear as a participant?

R. F. C.

## The Gift of Gifts

The eyes of the world focus on Bethlehem at this time of year to contemplate anew the wonderful event that took place there nearly two millenniums ago. With amazement and wonder, millions of Christians in imagination join the shepherds and the Magi in gazing upon the richest Gift that Heaven could present to mankind—the Son of God, born as a babe into a hostile, rebellious world. Hearts are made tender as the full meaning of this Gift dawns upon the mind—that the infinite God loved us with a love so deep, so rich, so strong, that He gave His only begotten Son to the human family to live with us, die for us, make atonement for us, and be one with us forever!

As we meditate upon the lengths to which Deity was willing to go to make possible our salvation, we are sure that God must be amazed at the indifference shown to the eternal treasures He has made available to us in Christ. The majority of earth's millions have ever spurned both the manger and the cross. And even among those who profess to follow Christ, few demonstrate convincingly that their lives are truly heaven-oriented.

If this statement seems harsh, let us test it by making a few comparisons. Let us compare the number of hours we spend on spiritual interests with the hours spent on temporal affairs. Let us compare the amount of effort we put forth to lay up treasure in heaven with the effort expended on acquiring earthly riches. Let us compare the amount of time we spend in church with the time that we devote to entertainment. Let us compare the amount of money (apart from the tithe, which is not ours, but God's) that we give to God's cause with the amount we spend either selfishly or foolishly. Let us compare the effort that we put forth to attain professional success with the effort we exert to meet God's standards for character development. Let us compare the amount of time we spend searching the Scriptures with the time we devote to secular reading.

We are not unaware of the fact that Christians, like others in this competitive world, must devote a large portion of their lives to material pursuits. But if either secular or spiritual interests must be neglected, are we wise to neglect the latter? Our major effort in life should be directed toward acquiring eternal riches, not earthly treasure. To give our lives this emphasis at this yuletide season will indicate better than anything we can say or do that we have accepted as our own—with deep gratitude—the precious Gift bestowed upon us by God when angel voices thrilled the hearts of Judean shepherds in the fields outside Bethlehem so many centuries ago.

K. H. W.

# Reports From Far and Near

## Sabbath School

### Soul Winning in South Africa

By J. B. Cooks, *Departmental Secretary, Southern African Division*

**N**EAR Johannesburg in the Transvaal Province of the Republic of South Africa lie the large Western Native Townships. In them live many enthusiastic Sabbath school members who are actively working for their friends and neighbors through branch Sabbath schools and other types of Sabbath school evangelism.

In order to prepare themselves for this phase of the Lord's work, a large number of these lay members have taken the simplified Sabbath School Teachers' Training Course, which was prepared

some years ago especially for our African members. However, a group of progressive leaders among them decided that they should be even better prepared and equipped to conduct more efficient branch Sabbath schools. Accordingly, they requested someone to lead them through the more advanced Sabbath School Teachers' Training Course.

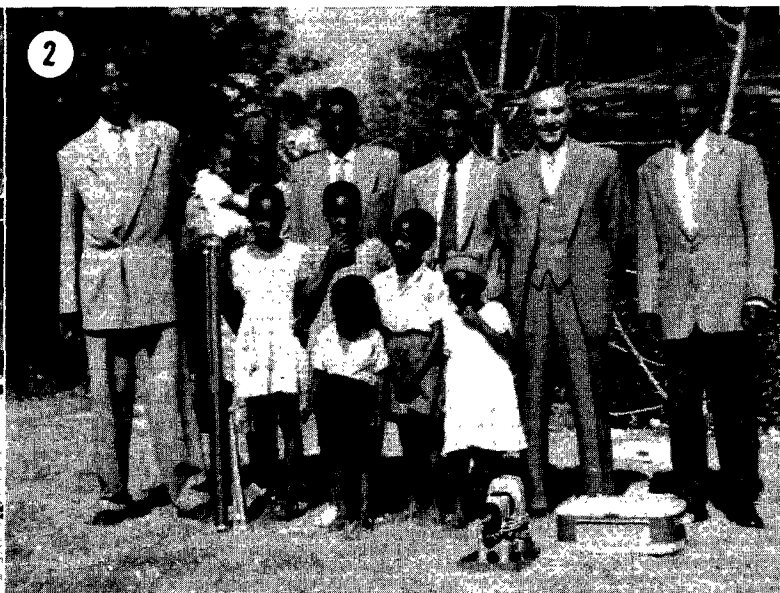
Brother Jennings, a lay member in Orange Grove, one of the group of European churches in Johannesburg, decided to work for the African people in his neighborhood. He bought a tape recorder

and a projector, procured filmstrips and tapes from the conference home missionary department, and gave studies to a number of people who accepted his invitation to join a branch Sabbath school. The Lord blessed his consecrated efforts, and he was able to raise up a new group of believers.

Sister Mnisi began a branch Sabbath school in her home as no other place was available. Many boys and girls of the neighborhood came to her school regularly. We visited Sister Mnisi during the week and asked if it would be possible to gather some of the group together for a picture. It was thrilling to see the enthusiastic response of the boys and girls who could be located on the spur of the moment. They hurried from their games, dressed as they were, to have their picture taken with their teacher.

Sister Mashila, who lives in Dube

1. This group of members in South Africa completed the Sabbath School Teachers' Training Course and then began an active program of Sabbath school evangelism. 2. Brother Jennings, of Johannesburg, and the new group of believers he raised up through a branch Sabbath school. 3. Sister Mnisi and some of the members of her branch Sabbath school. Only a few were present, as this picture was taken during the week. 4. Fikili (left), with Nomusa and her mother (center), and the neighbor woman.





## Orleans, California, Church Organized and Dedicated

The new Orleans, California, church, northeast of Arcata on the Klamath River, was recently organized with 36 charter members. The members in Orleans had been an organized company for several years. Taking part in the service were Carl Becker and E. A. Schmidt, president and secretary-treasurer, respectively, of the Northern California Conference, and the district pastor, V. C. Becraft.

In the afternoon the church, erected by the congregation under the direction of the pastor and S. J. Sornberger, local elder, was dedicated free of debt. At times this church is isolated because of weather conditions, but the members are faithful and happy in their service for the Lord. They have purchased a small church in a nearby village in which they plan to begin lay meetings and a branch Sabbath school.

**CARL BECKER, President**  
Northern California Conference

Township, also has gathered a large number of children from the area into her branch Sabbath school. They attend every week and are most enthusiastic about all that takes place. When asked what they thought of their school, their reply was, "We love our school and our teacher!"

One Friday afternoon Fikili, a girl who is a member of the Orlando Sabbath school, invited a friend by the name of Nomusa to accompany her to Sabbath school the next morning. Nomusa wanted to go but her mother told her that they had their own church and she must not go to the "Sabbath church." Nevertheless, when Nomusa's mother looked for her on the following Sabbath morning, there was no sign of the girl. "Ah," said the mother to herself, "I am sure that child has gone to Sabbath school." After some thought she added, "I will teach her a lesson when she returns!"

When Nomusa arrived home that afternoon a very angry mother asked, "Where were you this morning?" Nomusa replied, "I went to Sabbath school with Fikili, and we both enjoyed it very, very much!" At that moment a neighborhood friend of the mother entered the house. After hearing what had happened, this friend helped Nomusa's mother administer a cruel beating. When the father returned home he added his measure of punishment, warning his daughter, "Don't you dare go to that church again!"

### Punished Again

In spite of what had happened Nomusa went again the following Sabbath, and was punished even more severely when she returned home. She had decided that the Sabbath school was worth more to her than anything else, and a beating was a small price to pay for it! For some time this program of attending Sabbath school and consequent punishment continued. Then Nomusa's father decided to try another method. But what was his surprise

to find that some of his other children were also going to Sabbath school!

At this point Nomusa's father became most curious about what was going on at the Sabbath school. One day he said to his wife, "you go to Sabbath school tomorrow and find out why the children are so interested in attending it." It was Nomusa's turn to be surprised when she saw her mother at Sabbath school, enjoying it as much as the children did. Mother then invited her friend, the very one who had helped her to punish Nomusa, and both women attended each week thereafter. Later they joined the baptismal class and were baptized.

Fikili is now attending one of our boarding schools, in preparation for greater service in the Master's vineyard. Those she invited to Sabbath school are rejoicing as members of the Sabbath school and the church. If only we had 10,000 like Fikili to share their faith!

## They Called Us "Liars" in Uganda

**By Y. Gwalamubisi, Evangelist**  
Uganda, East Africa

*Ncwangya* is a word used in the Fort Portal district of Uganda, East Africa, meaning "liar." In former years, members of some of the large Christian bodies heard their zealous leaders tell them that anyone not of their faith was a *ncwangya*. In view of the fact that we entered this country some years after these Christian bodies were established, they branded us as *aba ncwangya*. To make matters worse, our mission station in this area is located at a place called Ncwanga. The two words sound almost the same, thus adding to the confusion.

Despite all this, the Lord has blessed us greatly. Two baptisms have been con-

ducted recently, and at one of these the sister of the king of Toro was baptized. He was present to witness the ceremony. As time goes by, and the people become better acquainted with us, the word *ncwangya* is losing its meaning as applied to us and the name Seventh-day Adventist is becoming meaningful to the people.

Of the 12 who entered the watery grave, one was a woman who had attended E. E. Cleveland's meetings in Kampala, capital of Uganda, in 1955. Banurra, for that is her name, did not take her stand then. During the intervening years she has studied and prayed for God to guide her. Today she radiates untold joy in her new experience with the Lord.

About two months ago Esteri Komucheya, a woman in the baptismal class, came to me for advice on what to do about banana beer. I advised her to do as the Spirit of the Lord impressed her she should do. Later in the week when I visited her to give a Bible study, she told me she had decided to leave her plot with her garden and her house, and move to another place. There she would put up a house, till the soil, and grow useful plants. It is now a month since she embarked upon her new project, and every Sabbath she is present at the Sabbath school and church services.

All the new church members are eager to give Bible studies, and I am instructing them in this Christian art. We have begun laying plans to erect a house of worship. God's Spirit is at work, and we are confident that great results will follow.

## Evangelism in Santo Domingo

**By Arturo Schmidt, Evangelist**

As a result of our recent evangelistic campaign in Santo Domingo, 619 persons have been baptized. May God guard these new believers and keep them firm in the faith they have come to know. A completely new church was organized in Barrio de Gascue. In this barrio (village) we had a beautiful church building, but no organized church. Today we have a church of 110 baptized members. Another new group of about 100 have been meeting each week in an old theater, the Paramount. Also, it has been possible to organize a club of university students and professors, with some 55 members.

This evangelistic campaign began simultaneously in two halls on February 20, and ended in July. There were many interesting conversions, and we have been able to see the guiding hand of God.

The workers participating were Ramón Anglada, Susana Bayas, Dionisio Christian, Angel Gómez, Dora de Gómez, Joel Gómez, Idolidia de Gómez, Josefa de Gonzales, Dr. Humberto Hernandez, Gladys de Hernandez, Daniel Lopez, Lourdes de Polanco, Nercy de Puesán, Esther Santana, José Valentín, and Esther de Valentín. The treasurer of the mission, Rafael Irsula, acted as secretary, and Virtudes de Irsula as secretary. To these dear fellow workers goes our most sincere appreciation. I thank also the lay brethren who cooperated so unselfishly



The Seventh-day Adventist evangelistic center in Santo Domingo, Dominican Republic.

and well, giving Bible studies, distributing announcements, bringing their friends, helping in the meetings with songs and music.

The work will go forward with a team composed of Pastor Santiago Rojas as evangelist, three workers, and four Bible workers. May the Lord bless Pastor Rojas and his team with hundreds of additional souls. As we write, 146 persons are still being prepared for baptism, besides 314 who are receiving Bible studies.

## A School at Sea off Jolo Island, Philippines

By T. C. Murdoch, *President Mountain View College*

Many young people may have been at sea during their school days, but very few have attended a school that was actually built over the sea itself. Pastor and Mrs. D. M. Niere, Filipino missionaries to the Moslems on the far south island of Jolo, have been busy this past year constructing such a school among the Sea Gypsies.

In the Sulu Archipelago of the Philippine Republic live approximately 290,000 Moslems. These people belong to three main tribes—the Samals, the Tausags, and the Badjaos. The new school is located among the Badjaos, or Sea Gypsies as they are more popularly known because of the location of their dwellings and their dependence upon the sea for a livelihood. An influential religious organization recently offered to erect a school for these people, but the Badjaos said, "No. If you build a school we will destroy it. We won't send our children to your school. We want a Seventh-day Adventist school." Today that school is a reality.

The friendship of the Badjaos was won through the energetic missionary program of Pastor and Mrs. Niere and the Adventist welfare work. As yet there are no baptized Adventists among this large tribal group, but now that a mission school has been established we believe that eventually the children will lead their parents into the church.

A program of Christian education offered to a community through a Christian school is a sure foundation for the

upbuilding of good Seventh-day Adventists. In the case of the Sea Gypsy school, however, it did not appear to us as though the literal foundations of the school were very sure. The houses and the school building erected over the sea are an amazing sight. Here a whole village of several thousand inhabitants all live over the water. Slender bamboo poles are used as pathways from one house to another. In some cases, single bamboo poles connect the homes. People balance themselves perfectly as they walk from home to home on these single poles, and little children run along them with ease. The Adventist mission school, farthest building from the shore, is large enough to accommodate from 50 to 60 children. Attending the school at present are children of different ages.

It takes a great deal of courage to build a school over the rough seas, but as the wise man wrote, "There is no new thing under the sun." We are confident that our faithful missionary teacher among the Sea Gypsies will have many rewarding experiences as well as trying moments. The work of these consecrated missionaries is hard and lonely. As Pastor Niere untiringly labors among these people seeking to interest them in a better way of life, Mrs. Niere, a trained nurse, cares for their physical needs. We are sure that many of these Sea Gypsies will yet stand on the sea of glass in God's kingdom as a result of the efforts being put forth by these pioneer workers on the far island of Jolo.

## Korean Students Devote Vacation to Evangelism

By Rudy E. Klimes, *Departmental Secretary, Korean Union Mission*

As the teachers go, so go the students. At Southwestern Academy in Korea, students and teachers go forward together in evangelism. This past summer many of



Left: Students attending the Adventist school for the Sea Gypsies of Jolo Island. Right: Mr. and Mrs. Suicon (left) and Pastor and Mrs. Niere. Mr. Suicon is teacher of the school.



our Korean students devoted their vacation period to evangelism. Seventy of the student body of 160 invested most of the time in soul-winning activities. They conducted 13 seven-day spearhead efforts, most of them with faculty help. Some teams conducted three efforts.

These valiant knights of the Word did not labor in vain, for 506 of those who were living in darkness when the summer began heard God's voice and decided to follow their Saviour. With the assistance of local laymen, 34 student teams looked after the little children. They conducted 34 Vacation Bible Schools and had the thrill of seeing 4,820 little ones with paper crowns on their heads clutch their first graduation certificates. They too heard of Jesus.

Next year little sister will come also, and the boy next door. Perhaps dad and mother will attend the adult meetings to listen to a 17-year-old evangelist. Yes, our Korean youth are on fire for God.

## Itinerating in Northeastern Mato Grosso

By Ronald C. Bottsford, *Departmental Secretary, Mato Grosso Mission*

Brother Araújo and I left Campo Grande, capital of Mato Grosso, by plane for Aragarças, a city just over the border in the state of Goiás. We arrived on a Tuesday, expecting to continue our journey to Xavantina for a baptism that weekend. Upon arrival we discovered that all the trucks had left that morning, and that no airplanes were scheduled for several days.

In order not to waste time, we walked over the border to the small town of Barra do Garças, just across the river in the state of Mato Grosso, and Ingathered all day Wednesday. In a few hours of hard work we had reached our goal and returned to the hotel.

Thursday night we got in touch with a pilot who offered to take us free of charge on the 20-minute flight to our destination. Friday morning was clear as we flew over the vast jungles. There are, surprisingly, several mountains also. Everything is covered by dense thickets. In a few minutes we were at Xavantina.

In that small town there are about 40 Sabbath school members and nine baptized members, all as a direct result of the work of Mrs. Adriana Nunes. She has raised up the entire group and has been working toward the completion of a small church building.

### Baptism

Sunday afternoon we baptized four precious souls, with the Cuiabá pastor officiating. More than 100 people witnessed the baptism from high cliffs beside the river. Many had never had the privilege of seeing baptism by immersion. They seemed to be deeply impressed.

Monday night we left the town by truck, traveling through thick jungles. After a few hours the driver decided to spend the night at some small town. The pastor and I remained in the truck, arranged a few boards together the best



Four precious souls won by Adriana Nunes, wife of the treasurer of a large corporation, being immersed in Death River.

we could, and slept most of the night. Early in the morning we continued our journey safely to Aragarças. The next morning we flew back to Cuiabá, and the day following we flew to Campo Grande.

In these remote places our members are always glad to see a visiting minister, and they have all kinds of questions to

ask. In many areas they are so isolated that they hear a sermon only about once or twice a year. Most of them have little education, and a good share cannot read. God loves them just the same, and they are earnest Christians.

The distances are vast, the laborers are few, and the time is short.

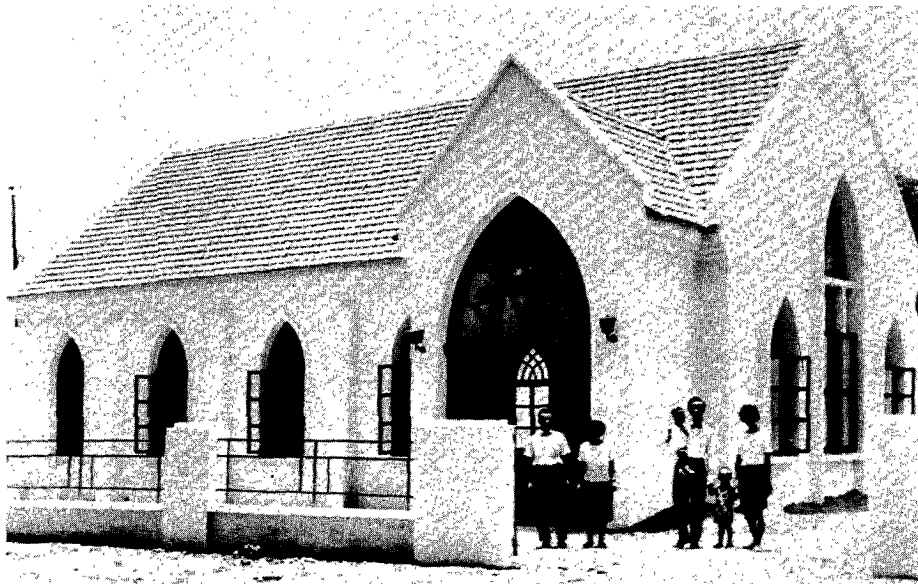
## Georgia-Cumberland Mobile Unit

The Georgia-Cumberland Conference civil defense and welfare mobile unit is stocked with stretchers, fire extinguishers, a Geiger counter, gas masks, first-aid kits, a two-way radio, a life raft and paddles, and some 30 other pieces of equipment.

In the picture, left to right: L. E. Aldrich, secretary-treasurer; A. C. McKee, president; M. Donovan Oswald, home missionary secretary.

CARL E. GUENTHER, *Associate Secretary GC Home Missionary Department*





First Seventh-day Adventist church in Phnompenh, capital city of Cambodia.

## First Church Built in Cambodia

By Ralph E. Neall, *Director Cambodia District*

The first Sabbath following Chinese New Year marked the first service in the first Seventh-day Adventist church building at Phnompenh, in Cambodia.

The new church, which will seat 150 persons when the pews are completed, is located near a chalet belonging to Prince Norodom Sihanouk, on the road to Saigon. A baptistry and dressing rooms are included. In addition to the church, the lot on which it stands also has space for workers' homes, a welfare center, and schoolrooms. The new chapel replaces a rented, third-floor meeting place in use for many years.

The new year marked the arrival of two new workers with their families—Brother and Sister Manuel G. Tortal, and Brother and Sister Wong Yew Seng and their two children. Manuel G. Tortal, from the Philippines, preached his first sermon on the day the church opened.

Mrs. Tortal, an alumna of Philippine Union College, was one of the pioneers in the founding of Mountain View College. She served as dean of women there for ten years, until Manuel persuaded her to exchange the life of a dean of women for that of a minister's wife. Brother Tortal pastored a district of 22 churches before coming to Phnompenh. Both of them have made excellent progress in the study of the Cambodian language.

Brother Wong Yew Seng gained his education in Singapore. He graduated from the Chinese ministerial training course at South East Asia Union College, and became the pastor of the Chinese church in Sandakan, North Borneo. He has had extensive experience in evangelism and in colporteur work. He has begun a number of Bible studies since arriving in Phnompenh, and is busy extending the Bible correspondence school.

Although the Phnompenh church now

has three pastors for its 19 members, there is plenty of work for all. The population of Cambodia numbers between 5 and 6 million. Christian missions have made some progress among the Vietnamese and Chinese population, but very little among the true Cambodians. Buddhism is the state religion, and the people are satisfied with their ancient beliefs.

Our work in Cambodia dates back to the 1930's, when Fred Pickett labored for a short time among the Cambodians of what is now South Vietnam. Apparently he was not permitted to enter Cambodia itself. His life was cut short, and he sleeps in a cemetery in Saigon.

A short time later Elder and Mrs. Robert Bentz came to Phnompenh. Mrs. Bentz established a maternity clinic and Elder Bentz opened a small training school not far from the location of the new church. During the war, however, Elder Bentz had to leave the country, and the work remained dormant. Most of the present members are Chinese, who have come here since the war.

Since coming to Cambodia in 1957 we have been engaged in language study, in securing recognition for the mission, in building the mission home and church,

in evangelism, and in the preparation of Cambodian literature.

The Voice of Prophecy Bible Correspondence School offers Chinese lessons, and the Cambodian translation of these lessons is now going to press. These lessons should help us search out the honest in heart among the Buddhist millions of our mission field. Two books are now being printed in the Cambodian language for sale by our colporteurs.

*From Home Base to Front Line*

E. E. Roenfelt sailed from New York City on the S.S. *American Planter*, November 4, going to England. Sister Roenfelt delayed a few days in order to obtain her United States citizenship. She sailed on the S.S. *Queen Mary*, from New York City, November 15, for England. Elder Roenfelt has served as an associate secretary of the General Conference since 1946. At the recent General Conference session in San Francisco, he was elected president of the Northern European Division.

Elder and Mrs. Marvin L. Fehrenbach and son left by automobile from Colton, California, November 11, going first to Panama and on to Peru. They are returning after furlough. Brother Fehrenbach will be director of the Nevati Mission.

Mr. and Mrs. Verle D. Lacey and son left Seattle, Washington, November 15, for Thailand. Brother Lacey has accepted a call to be business manager of the Bangkok Sanitarium and Hospital.

Mr. and Mrs. Kingdom W. Whitney left Miami, Florida, November 18, for Port-of-Spain, Trinidad, returning after furlough. Brother Whitney will continue as secretary-treasurer of the Caribbean Union Mission.

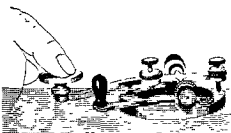
Elder and Mrs. Fred B. Moore, and Mrs. Anna Gilbert, the mother of Mrs. Moore, left Miami, Florida, November 19, returning to Puerto Rico after furlough. Brother Moore will resume his work as publishing department secretary in the Antillian Union Mission.

W. R. BEACH

Left: Mr. and Mrs. Manuel Tortal, missionaries from the Philippines to Cambodia. Right: Mr. and Mrs. Wong Yew Seng and children came from Singapore to work among the Chinese in Cambodia.







# 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—; 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.

## ATLANTIC UNION

► R. H. Wentland, Jr., has come to the New York Conference to pastor the Auburn district, replacing George W. Valentine, who accepted a call to the Michigan Conference. Elder Wentland spent most of his childhood days in Vietnam, where his father was the first Adventist missionary. He served as district pastor in the Kentucky-Tennessee Conference until accepting a call to Vietnam in 1951, where he spent two terms. The last year and a half of his second term he served as a departmental secretary in the Southeast Asia Union.

► The latest addition to the staff of the Northeastern Book and Bible House is Miss Mervetta Lister, who recently graduated from Oakwood College with a major in secretarial science and a minor in business administration.

► The church in Milltown, Maine, was dedicated on Sabbath, October 13. Willis J. Hackett, president of Atlantic Union Conference, preached the dedicatory sermon; Carl P. Anderson, president of Northern New England Conference, offered the prayer of dedication; Clarence Johnson, the pastor, led the congregation in the Act of Dedication; and Mrs. Hazel Crossman read the church history. Others participating in the service were Harold L. Maddox, treasurer of the local conference; W. W. Rice, associate pastor; and F. R. Aldridge, auditor of Atlantic Union Conference.

► Mrs. S. A. Yakush has accepted a call to become secretary to the president at the Atlantic Union Conference office. Elder Yakush is director of public relations and radio-TV and religious liberty secretary for Southern New England Conference.

► Stig Anderson has arrived in the Northern New England Conference and has assumed his duties as pastor for the West Lebanon district. Pastor Anderson was born in Sweden, where his father pioneered the publishing work. Brother Anderson took his college work at Emmanuel Missionary College and Columbia Union College and also attended the Seventh-day Adventist Theological Seminary. His district includes the churches in West Lebanon and Claremont, New Hampshire, and Randolph, Vermont.

► On Sunday, September 16, members and friends of the New Haven Mount Zion church gathered for the dedication of the land at New Hall and Malboro Street, Hamden, Connecticut, where the new church building will be erected. Moses Drayton, local elder, gave a brief history of the church. The dedicatory

sermon was given by R. T. Hudson, president of the Northeastern Conference. Lee Lewis, pastor of the New Haven church of the Southern New England Conference, offered the dedicatory prayer. The Act of Dedication was given by George W. Timpson, pastor of the church.

► Two new secretaries have been employed at the Southern New England Conference office. Mrs. Judith Wright, from Buffalo, New York, is working for Elders Gaspie and Yakush. Miss Eleanor Smith, of Cuttingsville, Vermont, is working in the Home Health Education Service office.

## CANADIAN UNION

► Six persons were baptized recently at Stettler, Alberta. Five of the candidates took their stand while attending the Stettler church school.

► On October 13, the Kendalwood church at Oshawa, Ontario, celebrated its fiftieth

anniversary. W. B. Ochs was the guest speaker. While president of the Canadian Union Conference some years ago, Elder Ochs was a member of the Kendalwood church. Others taking part in the service included Mrs. Christine Thomas, mayor of Oshawa; J. W. Bothe, president of the Canadian Union Conference; and H. D. Henriksen, president of the Ontario-Quebec Conference. The Oshawa Missionary College choir provided the special music for the hour.

► After attending the Pathfinder Leadership Course in Canmore, Alberta, L. A. Skinner, of the General Conference MV Department, spent one week in British Columbia. Several meetings for the students and church members were held at Okanagan Academy. Elder Skinner inspected the Rutland Pathfinders, under the direction of Dr. Druitt. The club, organized only one week before, numbered more than 40 Pathfinders besides staff members. Most of the Pathfinders were in uniform. A large youth rally in the Richmond High School Auditorium was held on Sabbath, October 20.

► J. M. Hnatyshyn, home missionary and Sabbath school secretary of the Canadian Union Conference for the past eight years, recently accepted a call to the Michigan Conference to connect with the It Is Written program there. Succeeding him is W. G. Soloniuk, home missionary and Sabbath school secretary of the Ontario-Quebec Conference.

## Hinsdale Sanitarium Magazine Honored

Hinsdale Sanitarium and Hospital's house organ, *Echo*, has been judged one of the outstanding hospital publications in the United States. In the national competition sponsored each year by *Hospital Management* magazine, Hinsdale was one of eight singled out for honorable mention.

*Echo* is edited by D. T. Hawley, public relations director (left) of the Hinsdale Sanitarium and Hospital. Issued monthly, the magazine presents a comprehensive illustrated account of the activities of the hospital and its staff.

Awards were presented on the morning of September 17 at a breakfast during the annual convention of the American Hospital Association in Chicago. Attending from Hinsdale to receive the Hinsdale Sanitarium and Hospital award were D. T. Hawley and A. C. Larson, hospital administrator (center). W. N. Clissold, of *Hospital Management* magazine (right), presents the award citation.

EDITH ROBERTS



## CENTRAL UNION

► C. L. White has accepted the call of the Missouri Conference to pastor the Flat River, Fredericktown, and St. Louis South district. Elder White comes from the Potomac Conference.

► E. E. Johnson, a pastor in the Wyoming Conference, has accepted a call to the Texico Conference.

► Twenty-one persons were baptized as the result of the effort held in Hutchinson, Kansas, by W. D. Brass and Dale Chaffee. Others are studying in the baptismal class.

## COLUMBIA UNION

► John Klim, a pastor in the Potomac Conference, has accepted an invitation to become full-time conference evangelist. He will take the place of C. L. White, who has accepted a call to the Missouri Conference.

► Eric Norman has responded to a call from the Potomac Conference to be pastor of the South Richmond church. He comes to the Columbia Union from the Greater New York Conference.

► Members of the Bradford church in the West Pennsylvania Conference sponsored an exhibit featuring the Voice of Prophecy at the McKean County Fair in Smethport.

► The National Medical Fellowship, Inc., of Chicago, has awarded 10 four-year medical scholarships to Negro students, including two graduates of Pine Forge Institute. These two students are Joseph S. Freitas, Jr., and Everad H. Williams.

► Building continues on the new wing of the girls' dormitory, Halcyon Hall, at Columbia Union College. The wing will accommodate 70 girls and is expected to be completed for the next school year.

► Students and faculty of Columbia Union College participated in the Red Cross blood-donors program of Takoma Park recently. Lester Harris, veteran blood donor of CUC, reports 133 donating blood.

## LAKE UNION

► Robert Boothby, assisted by Charles A. Hendrixson and Mr. and Mrs. William R. Hoffman and pastors in the area, has recently concluded a series of meetings in the David Paulson Auditorium at Hinsdale, Illinois. There have been 30 baptisms, and many others are receiving studies. The church members have given excellent support.

► A new church was organized at Marshall, Michigan, on Sabbath, October 13. Members of the Battle Creek Tabernacle had been conducting a branch Sabbath school. N. C. Wilson, president of the conference, officiated at the service. Most of the members transferred from nearby churches and some were baptized, making a total charter membership of 30.

► William J. Hubert, secretary of the Church Development Service in the General Conference, has accepted an invitation to head the same department in the Michigan Conference. He will succeed

James O. Cunningham, who has moved to California.

► The first Lake Union departmental council was held at Berrien Springs, Michigan, November 5-8. In his opening address, Jere D. Smith, president, suggested a five-point program to be followed. General and sectional sessions were scheduled throughout the day.

► Dr. Daniel Walther, chairman of the Church History Department of Andrews University, is now in Europe and will attend the Second Vatican Council in Rome. He will represent Andrews University as an unofficial observer.

► J. B. Church, who has worked for 14 years in the Lake Union Conference, and for the past four years in the Milwaukee Central church in Wisconsin, has accepted a call to the Lodi Central church in California.

## SOUTHWESTERN UNION

► At a union workers' meeting the 1963 Book-of-the-Year project was presented. Commitments were made to place 165,000 of these books in homes in the Southwestern Union, and 2,675 books were pledged personally by the 40 workers present.

► The Texas literature evangelists report 22 baptisms thus far during 1962. They expect to reach 35 baptisms before the end of the year.

► The goals set by literature evangelist leaders in the Southwestern Union for 1963 are 103 full-time workers, 43 part-time workers, and 70 student workers. The delivery goal is \$715,000.

► Joe Crews has closed a tent meeting in the Fort Worth, Texas, area. Twenty-nine persons made their decision for Christ.

► The Barron-Turner-Dill evangelistic team has closed an evangelistic meeting in south Texas, as a result of which 43 persons have made decisions for Christ.

## NOTICE

### How to Become a Perpetual Subscriber

It is essential to the successful operation of the perpetual plan that the following procedures be observed by the subscriber:

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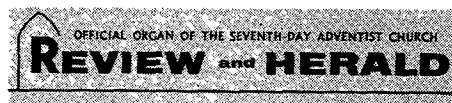
REVIEW AND HERALD PUBLISHING ASSN.  
Periodical Department

## Church Calendar

Ingathering Campaign  
November 24, 1962-January 5, 1963  
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 5
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 9
Thirteenth Sabbath Offering (Australasian Division)	March 30
Missionary Magazine Campaign (Special price during April and May)	April 1-30
Church Missionary Offering	April 6
Medical Work of Loma Linda University Offering	April 13
Bible Correspondence School Enrollment Day	April 27
Health and Welfare Evangelism	May 4
Church Missionary Offering	May 4
Disaster and Famine Relief Offering	May 11
Spirit of Prophecy Day	May 18
Home Foreign Evangelism	June 1
Church Missionary Offering	June 1
North American Missions Offering	June 8
Thirteenth Sabbath Offering (Inter-American Division)	June 29
Medical Missionary Day	July 6
Church Medical Missionary Offering	July 6
Midsummer Missions Service and Offering	July 13



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
Special Contributors:	C. H. Watson, Frederick Lee W. R. Beach, C. L. Torrey Presidents of all Overseas Divisions
Circulation Manager:	R. G. Campbell

Subscriptions: United States, \$5.95 (slightly higher in Canada); other countries, \$6.95. When changing address, give both old and new address; allow four weeks for change. When writing about your subscription or changing your address, please enclose the address label from your copy or from the wrapper in which it comes.

TO OUR CONTRIBUTORS: Manuscripts should be typed, double spaced, with adequate margins. Use only one side of paper. Unsolicited manuscripts cannot be returned unless stamped self-addressed envelope is sent with them. The *Review* does not pay for unsolicited material. Copies of manuscripts sent to other journals cannot be used. Lay members should identify themselves by giving the name of the church they attend and the name of their pastor or local elder.

# 1963 Price List of Periodicals

PUBLISHED BY THE REVIEW AND HERALD PUBLISHING  
ASSOCIATION, TAKOMA PARK, WASHINGTON 12, D.C.



## THE GEM TRIO

*SPECIAL PRICE	
Review and Herald \$5.95	}
Youth's Instructor .. 6.50	
Life and Health .... 5.50	
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Liberty ..... 1.25	
GO ..... 2.25	
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Value .....	**Perpetual ..... <b>\$ 8.25</b>

## THE FAMILY GROUP

*SPECIAL PRICE	
Review and Herald \$5.95	}
Youth's Instructor .. 6.50	
Life and Health .... 5.50	
Worker ..... 3.75	
Liberty ..... 1.25	
GO ..... 2.25	
Value .....	One year ..... <b>\$18.80</b>
Value .....	**Perpetual ..... <b>\$15.95</b>

## REVIEW and HERALD

	<i>*Price</i>
One year—52 issues .....	\$ 5.95
**Perpetual (effective until next campaign)	3.95
In combination with one other periodical listed, to same name and address, one year ..	5.55
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In combination with either Gem Trio, Big Four, Family Group, or Review and Instructor ordered together .....	4.25
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## LIFE and HEALTH

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WORKER PICTURE SERIES (Memory Verse Cards), per quarter .....	\$ .15
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WORKER PICTURE ROLL, each .....	6.00
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# News of Note

## Ingathering Shows Eleven Per Cent Gain

The second week's Ingathering report for North America totals \$2,112,262.79, a gain of \$201,240.13 over the same period last year. The Atlantic Union has made phenomenal gains, with all of the conferences now engaged in the fall campaign. Six Regional conferences have forged ahead in this campaign with outstanding gains.

Everywhere God is blessing the soul-winning emphasis in the Ingathering. The Southern African Division shares an experience of one sister whose Ingathering contacts resulted in the accession of 26 persons to the hearers' group, and eight backsliders returned to the church.

J. ERNEST EDWARDS

## Word From Troubled India

Recent developments on the northern border of India have led the Southern Asia Division Committee to make special provision for the safety and welfare of workers and members in the afflicted area. A letter to the General Conference officers from R. S. Lowry, division president, gives details of the committee's instructions to meet the emergency.

In his letter Elder Lowry quotes from a letter by his brother, Willis Lowry from the Assam Hills of northeast India: "Zeal for evangelism has recently inspired members to sell property and personal effects. One small locality, where we had only two believers for many years, has suddenly blossomed out with 60 new Sabbathkeepers. They have bought and paid for a substantial chapel building and raised a considerable sum for local lay evangelism. A little girl of eleven wrote a sermon, submitted it to a church committee for approval, then preached it. I have been told that it was equal in quality to that of an experienced evangelist. We organized three churches in the south earlier this year, and expect to organize two or three more on my next trip."

A. F. TARR

## VOP Quartet Tours South America

The Voice of Prophecy quartet is touring South America. Tremendous crowds are attending their meetings. We have never had such fine publicity for any evangelistic group in the history of the South American Division. Elder R. M. Rabello, the Voice of Prophecy speaker in Portuguese, accompanied the group in Brazil and spoke in connection with their musical presentations. Braulio Perez is accompanying the group in the Spanish-

speaking areas of South America. Elder Mario Rasi, the division radio secretary, has charge of the tour.

Already well over half a million people have heard the inspiring gospel messages of the Voice of Prophecy quartet. We believe that thousands of souls are coming to a knowledge of the truth because of the large number of doors that are being opened by the quartet. They sing in Spanish and Portuguese. We pray that God will richly bless their tour of South America.

JAMES J. AITKEN, *President*  
*South American Division*

## Progress in Far East

C. L. Torrey, treasurer of the General Conference, who is attending the Far Eastern Division council being held in Tokyo, sends the following cheering cablegram:

"Far Eastern Division in council sends Christian love greetings to our loyal people for their generous support of work. Church membership, 137,579; Sabbath school membership, 252,000; baptisms, 1961, 13,875. Urge all our members increase their contributions to missions for rapidly expanding world program."

## Northern European Division Council

The Northern European Division Winter Council session has just concluded. Odd Jordal, who was appointed home missionary department secretary and ministerial association secretary for the division, has accepted the presidency of the Ethiopian Union. To fill this vacancy Pekka Peltonen, home missionary secretary of the Finland Union, has been chosen. Because of E. E. Roenfelt's experience in ministerial and evangelistic work, he has been appointed ministerial association secretary in addition to his responsibilities as president of the division.

C. D. WATSON

## Personnel Changes in Southern Africa

Robert H. Pierson, president of the Southern African Division, writes:

"B. E. Seton, editor of the Sentinel Publishing Company, has been called to connect with the Southern European Division as Sabbath school and medical secretary. At a meeting of the Southern African Division committee on November 9 a call was placed for G. S. Stevenson to replace Elder Seton as editor, and he accepted. More recently, A. W. Staples, president of the Oranje-Natal Conference, accepted the presidency of the South African Union Conference, replacing Elder Stevenson."

## Important Editorials

I have had opportunity to read in advance a series of seven important editorials that will appear in the REVIEW beginning with the first issue in January. Carefully documented, they deal with the history of church order and discipline in the Seventh-day Adventist Church, and how we came to have organized conferences and churches in that epochal period of our history from 1860 to 1863. They deserve careful reading on the part of ministers, church officers, and every church member who desires to be well informed. The reading and preservation of these editorials will assist in correcting strange ideas that sometimes get into circulation regarding church order and organization.

THEODORE CARCICH  
*GC Vice-President for*  
*North America*

[Are you one of those who are still planning to subscribe to the REVIEW before the special \$3.95 price expires December 31? Remember, this is almost your last opportunity.—Editors.]

## 1963 Is Bible Year

Every church member is invited to join 10,000 young people in North America who will devote 15 minutes a day to Bible reading during 1963. Twenty-three chapters a week, averaging slightly more than three chapters each day, will complete the entire Bible in the calendar year.

The Morning Watch texts for 1963 have been selected from the daily assignment of chapters in the MV Bible Year. The 1963 devotional book, *Morning Manna*, will contain a message illuminating one of the texts found in each day's reading.

F. N. Siqueira, MV secretary of the South American Division, reports they aim to have 6,000 South American youth following this character-building plan based on reading the Bible.

A leaflet titled "Fifteen Minutes a Day" is yours upon asking any MV officer.

L. A. SKINNER

## Indians of the Carolinas

"On the Government reservation in the Carolinas there are some 42,000 Indians of the Waccamaw and Lumbee tribes, and 6,700 Cherokees. This is one of the greatest concentrations of Indians anywhere on the North American Continent outside the State of Oklahoma," writes H. V. Reed, president of the Carolina Conference.

The present interest among these people was developed a few years ago, and has resulted in a church membership of 20 adults and 20 children. Their present meeting place is a renovated chicken house in the farmyard of a tobacco farmer. There are still minority groups who suffer the want of many things, including adequate church homes, even here in America.

A late beginning has been made among these "forgotten first Americans," but plans in process of development indicate a change for the better soon.

WESLEY AMUNDSEN