

# REVIEW and Herald

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## The Faith That Saves

*What does justification mean?*

By **Ralph S. Watts**  
Vice-President, General Conference

This impressive painting by Howard Sanden is one of many that appear in full color in the new *God Speaks to Modern Man*.

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The thief on the cross exercised saving faith when he cried out, "Lord, remember me."

**A**S WE near the end, Satan's assaults will be more subtle and determined. The Bible forewarns that, if possible, he will lead astray even "the very elect." Satan's power to deceive is much greater today than in any previous generation. "The power of Satan now to tempt and deceive is tenfold greater than it was in the days of the apostles. His power has increased, and will increase, until it is taken away."—*Spiritual Gifts*, vol. 2, p. 277.

Since this is so, we need today more

than ever before an active, vital faith in Christ, which will enable us to be completely victorious over the power of Satan. The right kind of saving faith will grant us this victory, for we read: "And this is the victory that overcometh the world, even our faith" (1 John 5:4).

In Ephesians 2:8, 9 the apostle Paul makes clear how saving faith operates in the heart of the penitent: "For by grace are ye saved through faith; and that not of yourselves: it is the  
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*A testimony of faith scratched on a tomb wall during a critical period of Judah's history.*

# An Inscription Mentioning Yahweh, the God of Jerusalem

By Siegfried H. Horn

LAST week's article dealt with two important inscriptional discoveries made recently in Caesarea, Israel. One of them verifies the governorship of Pontius Pilate in Palestine, while the other attests the existence of Nazareth in New Testament times. The inscription discussed in this present article is of an entirely different nature. It does not verify a disputed historical fact, but throws interesting light on the religious feelings of a simple Jew who lived in the time of a great crisis during the reign of King Hezekiah.

Every Bible reader knows the story of the wars of the Assyrian king Sennacherib against Judah, and how in the end he suffered a serious defeat before the walls of Jerusalem when an angel of the Lord smote his army. This remarkable deliverance came to the people of Jerusalem and their leaders because of King Hezekiah's unswerving faith in God and for his loyalty in serving Him throughout his life. It also vindicated the prophet Isaiah's prediction that Jerusalem would not be given into the hands of the Assyrian king. (See 2 Kings 19:32-34.)

Rabshakeh, the Assyrian envoy sent by Sennacherib to Jerusalem during the first campaign, challenged the power of Hezekiah's God by telling the people of Judah, "Let not Hezekiah deceive you: for he shall not be

able to deliver you out of his [the king of Assyria's] hand: neither let Hezekiah make you trust in the Lord, saying, The Lord will surely deliver us" (2 Kings 18:29, 30). (The Hebrew word usually translated "LORD" in the King James Version of the Bible is *Yahweh*, the sacred name of Israel's God.) The Assyrians thus challenged the power of Yahweh, the true God, and the outcome of Sennacherib's wars against Judah was a clear demonstration of the fact that Yahweh was not only God of the small country of Judah but of all the earth, and that He could punish the Assyrians as well as the Jews, or do good to those who deserved it.

Although the whole world could see the truth of this statement when Jerusalem was delivered from Sennacherib's army, no one felt it more than the inhabitants of Jerusalem. We can be certain that they must have been deeply thankful for what God, in whom they and their king had trusted, had done on their behalf.

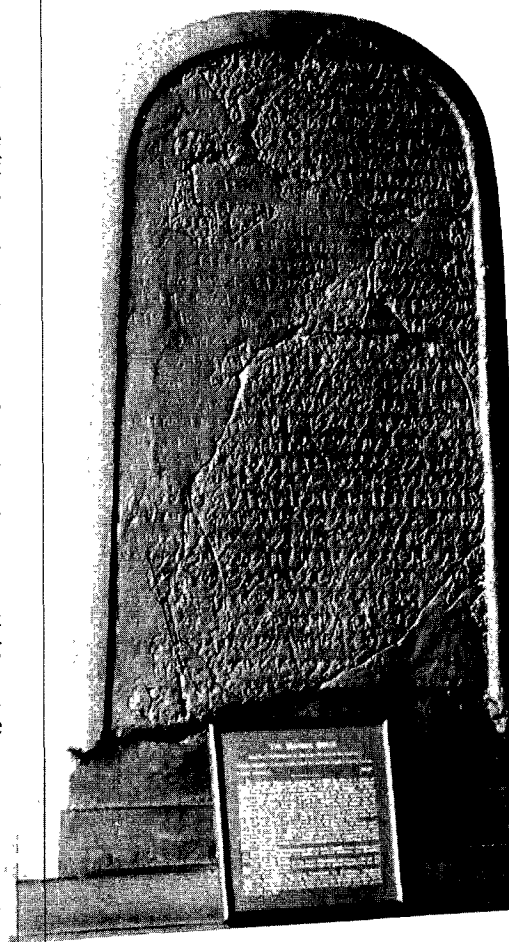
However, the people in the small towns and villages throughout the country of Judah did not fare so well.

The Moabite stone, a monument erected in the ninth century B.C. It contains the name *Yahweh*.

The Biblical historian tells us that Sennacherib came up "against all the fenced cities of Judah, and took them" (2 Kings 18:13). In his own account of the first campaign, conducted in 701 B.C., Sennacherib claims to have taken 46 of Hezekiah's cities, thus providing some additional information to the Biblical report, which does not mention the number of cities captured by the Assyrians.

A row of stone reliefs, coming from Sennacherib's palace in Nineveh, now in the British Museum, depict the siege and capture of Lachish, one of the strongest fortress cities of Judah. On these reliefs the cruelties of Assyrian warfare are vividly illustrated. They show the onslaught of the Assyrian army against the city; how it was forced to surrender; and how its leaders were impaled and flayed, while other citizens—men, women, and children—were driven away into captivity.

In his records of this campaign Sennacherib makes the claim that he captured and carried away 200,000 citizens of Judah. Although this number is doubtless a gross exaggeration of facts, it was certainly true that he caused a lot of misery, hardship, and suffering throughout the land of Judah. We naturally wonder how those



poor people felt, who were less fortunate than their fellow citizens in Jerusalem, and experienced loss of property, liberty, and loved ones. Did their courage in Yahweh, the God of their people, remain unshaken? Did they become discouraged and give up their belief in the God of their fathers, or did they remain staunchly loyal in spite of all adversities?

#### Dated About 700 B.C.

Since practically no records of those people have been preserved, these questions can never be answered factually. For this reason a new discovery shedding light on this matter is of great interest. Through the words of this inscription we hear, as it were, a voice from the past, from that very difficult period when everything seemed to be lost. The inscription in question is scratched into a wall of a Jewish tomb found some five miles east of Lachish, one of the cities which was so violently destroyed by Sennacherib's army. It was discovered early in 1962 and has been dated by paleographers of Hebrew script (experts in dating Hebrew documents) to about 700 B.C., the time of Sennacherib's wars against Judah.

That section of the wall which contains the Hebrew inscription has been cut out and taken to the archeological museum in Israeli-Jerusalem, where I recently saw and studied it. The inscription consists of only two lines lightly scratched into the soft limestone, and the reading of some characters poses problems. I found the first line comparatively easy to read. Every character in that line is certain, but the reading of several characters in the first half of the second line is not altogether certain. After sitting before the inscription on three different occasions and comparing my copies made at different times of day and under varied lighting conditions, I came to the conclusion that those who had read it before me were correct. Here is a translation of the two lines of the inscription, with that part of the second line in parentheses of which the reading is slightly doubtful:

Yahweh is the God of all the earth;  
the moun-  
(tains of Judah belong to him,)  
the God of Jerusalem.

The man who produced this inscription when he buried some loved ones, perhaps killed during the invasion of Sennacherib's army, did not give expression to despair and discouragement, but expressed his confidence in Yahweh, the God of the whole earth. He did it during a period in which many people of Judah must have thought that God was dead and that the god of the Assyrians ex-

ercised all power on earth. However, here was a simple Jew who scratched an expression of unshakable faith in the God of his fathers in the stone wall of the family tomb.

To him the "God of Jerusalem" was more than just the god of that city who had been able to save the capital from capture and destruction. To him He was the "God of all the earth," and if our reading of the first half of the second line is correct, He was also the possessor of the "mountains of Judah," where the unnamed Jew lived who left us this expression of trust in his God.

#### Few Extra-Biblical Uses of *Yahweh*

This inscription is not only an example of the fact that at all times and under great adversities people retain their faith in the true God; it is also one more extra-Biblical inscription and witness for the divine name of Israel's God. Although the name *Yahweh* appears in the Old Testament 6,823 times, according to Koehler-Baumgartner's Hebrew Dictionary, it occurs in very few non-Biblical texts or inscriptions contemporary with Old Testament times.

The earliest occurrence of the name *Yahweh* outside the Old Testament is found on the Moabite stone, a monument erected by King Mesha of Moab in the ninth century B.C. (See the *SDA Bible Dictionary*, pp.

728-730 for the text and a picture of the Moabite stone.) In this inscription Mesha claims to have subdued Israel and captured a cult object of Yahweh which he dragged before his god Chemosh to humiliate the God of Israel, thus demonstrating before his people and the world the weakness of that God and the greater strength of his own victorious deity.

The name *Yahweh* occurs also repeatedly in the now famous Lachish Letters, coming from the time of Jeremiah. These letters, discovered in 1935 in the ruins of the city gate of Lachish during the excavations of that city, were written on broken pieces of pottery and contained messages sent by an officer of the Jewish army who fought against Nebuchadnezzar in the last days of the existence of the kingdom of Judah. They show clearly that the writer had a strong belief in Yahweh. One of them begins with the words "May Yahweh cause my lord to hear tidings of peace." Another letter says in the opening sentence, "May Yahweh cause my Lord to see the season in good health." A third one starts out with the following words, "May Yahweh afflict those who re[port] an (evil) rumor about which you are not informed." It is generally believed that these letters reflect the salutary influence of Josiah's religious reform that had taken place only about 30 years before these messages were penned.

This is all the inscripational evidence there is for the name *Yahweh* written on non-Biblical documents of Old Testament times in the same spelling as in the Bible. However, the name *Yahweh* occurs also in abbreviated form as part of personal names of many Jews. For example Jeremiah means "Yahweh is exalted," the ending *iah* being an abbreviation of *Yahweh*. Such names as this occur frequently in the Old Testament as well as on many ancient seals that have been found in the excavations of Palestinian sites.

Jewish documents of the time of Nehemiah and Ezra found in Egypt contain the name *Yahweh* in the abbreviated form *Yahu*. These documents show, however, that the Jews of Egypt had left the pure Yahweh religion and worshiped other gods besides *Yahu* in whose honor they had built a temple on the island of Elephantine at the southern border of Egypt.

This brief list of ancient witnesses to the name *Yahweh* contemporary with the Old Testament has now received an addition in the new tomb inscription which mentions Yahweh, and expresses faith in Him in a most critical period of Judah's existence.

## WHY I JOINED

### *the Seventh-day Adventist Church*

In 1938 we lived in Boone, Iowa. I began to pray that God would show me the true church. I prayed these exact words: "Lord, I want to do things to please Thee. Please show me which church is right." No one in the whole world but God and I knew what I was praying for.

The next week a colporteur came to sell me *Bible Readings*. I bought the book and was thrilled with it. When the colporteur came to collect the last payment I asked him what church he belonged to. I wanted to go to his church, because he was so humble and knew so much about the Bible. He told me, I was there the next Sabbath and have attended ever since.

Of course, after he stopped coming to collect for the book, I began to study with a Bible worker. She was following up some meetings that had been held. I invited a friend to study too, and a few months later we were baptized together. This experience has always been the most wonderful one in my life.

MURIEL RIDGEWAY  
Portsmouth, Virginia

## The Faith That Saves

(Continued from page 1)

gift of God: not of works, lest any man should boast."

The key word in this text is the preposition "through." "By grace are ye saved *through* faith." This brief passage of Scripture points out other important facts. It states simply: Salvation is "the gift of God." Salvation originates in God. It is not of works, but of grace; and faith is the human hand extended Godward to receive the fruit of grace. Verses 4 and 5 emphasize this fact: "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ" (Eph. 2:4, 5).

The apostle proceeds to show that this divine mercy and love is manifested in the grace of our Lord in saving man. "It is by his grace you are saved" (verse 8, N.E.B.).\* On God's side are His unsearchable riches of grace; on man's side, a sinful heart full of emptiness and a life that is "dead in sins." Therefore, if man is to receive salvation from sin, which God freely offers through the grace revealed in Christ, then there must be a channel of accessibility to Christ to receive this salvation. This channel is *faith*.

### Two Aspects of Faith

There are two aspects of faith that must be exercised by the Christian. These may be identified as *saving* faith and *living* faith. In Ephesians 2:8 and 9 the apostle Paul interprets saving faith. "For by *grace* are ye saved through *faith*." Paul and other Bible writers never speak of *saving* faith in relative terms, for the consequence of faith is not relative. It is a passing from death unto life.

Saving faith need not be large or perfect. It does not depend upon environment, education, or position. Regardless of background or of how sinful a person may be, the instant he turns in contrition to Christ for remission from sin and guilt, in that instant Christ saves him and declares him to be righteous. Saving faith, therefore, is absolute trust in the person of the Lord Jesus. "He that believeth in me, though he were dead, yet shall he live" (John 11:25).

It was blind Bartimaeus who cried out, "Jesus, thou son of David, have mercy on me." The answer came in-

stantly from the lips of the Lord Jesus: "Thy faith hath made thee whole" (Mark 10:47-52). The Greek word translated "to make whole" is also translated "to save." "Thy faith hath saved thee."

In healing the paralytic at the pool of Bethesda, Christ again vividly demonstrated how saving faith operates. Stooping over the helpless sufferer whose body was wasted away and whose limbs had atrophied through 38 years of paralysis, Christ bade him, "Rise, take up thy bed, and walk."

The paralytic might have said, "If Thou wilt make me whole, I will obey Thy word." But no, he believed Christ's word, believed that he was made whole, and he made the effort at once; he *willed* to walk, and he did walk! He acted on the word of Christ, and God gave the power. He was made whole."—*Steps to Christ*, p. 50.

What a marvelous lesson of saving

faith! When we come to Christ confessing our sins, we cannot atone for our past life. We have no power to change our hearts and make ourselves righteous. But God promises to do all this for us through Christ. When we *believe* that we are forgiven and cleansed, God fulfills His word to us. He then "supplies the fact." We are made whole just as Christ made the paralytic whole and gave him power to walk.

This is what it means to experience saving faith. "For by grace are ye saved through *faith*." It is the will of God to cleanse us from all past sins, to free us from condemnation and enable us to live a holy life before Him each day. We must believe that promise—"It is so if you believe it" (*ibid.*, p. 51).

Saving faith, then, is a transaction that operates instantaneously. This is also illustrated by the thief on the cross. He exercised saving faith when

## Fellowship of Prayer

### "Prayers Have Made It True"

"I requested prayer about two years ago. My twelve-year-old son is now in church school and has learned the truth through his school. I thought this would never happen, but your prayers have made it true."—Mrs. D., of California.

"I asked you to pray for my children. One son, who had backslidden years ago, was rebaptized recently. A grandson shows signs of being more conscious of his need of God. I thank God for all His blessings, which show His guiding hand and His interest in our needs."—Mrs. S., of California.

"I asked you dear people to pray with me for my husband's conversion. I am so thankful to God and to those who prayed for him. He was baptized this past October. . . . Pray that my boys may turn their hearts to God and that their families will be converted."—Mrs. H., of Tennessee.

"My son wandered away from God. About a year after I requested prayer for him he was rebaptized. Now his marriage is about to fail. My heart is breaking. Please pray that God will work out their lives according to His will. I am so grateful that we can share each other's burdens."—Mrs. M., of Florida.

"I requested prayer for my boy, who was an alcoholic. He stopped drinking very soon afterward, which has been a great comfort to me. I am most grateful for your kind prayers. Again I wrote you that he was seriously ill, and requested prayer for his healing. God saw best to let him pass to his rest. I know that God in His great love and mercy is a prayer-hearing God. Again I want to thank you most gratefully for your prayers."—Mrs. A., of Maryland.

"About three years ago I requested prayer for my daughter who was ill. She is now well and has come back to the church. I thank you for your love for others and your prayers."—Mrs. S., of New York.

"Rejoice with me as our prayers were answered for my brother. He has stopped drinking and is kind. Please pray that he will join the church. Thank God for answered prayer."—Mrs. S., of Wisconsin.

"Several years ago my son left home and school. You prayed for him. He came back home and started to school. The principal helped him decide to continue in school. The Lord answered our prayers in a wonderful way. May God continue to bless your wonderful work."—Name withheld by request.

"I am thankful to God and to the members of the Fellowship of Prayer. My son is coming to church now and is trying to do right. He is giving Bible studies to interested families. May God bless you all, is my prayer."—Name withheld by request.

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

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

in his brief contact with the Saviour hanging on the cross by his side, he cried out, "Lord, remember me." In that simple cry was concentrated the saving faith of his life. And Christ answered immediately, "Thou shalt be with me in paradise." The penitent thief was instantly justified and passed from death unto life. That is saving faith.

The truth is that God sees believing man as righteous in Christ Jesus, and accepting him "in the beloved," He pronounces him to be what he is "in Christ." Here is the paradox of the gospel—a man a sinner, yet perfect. But only a "righteous" man can be declared righteous. The vital question then is: Whose is the righteousness on account of which God gives His verdict "Not guilty"? The sinner is justified on the basis of the imputed righteousness of Christ.

### The Faith That Saves

Such saving faith embraces Christ as a personal Saviour. It immediately appropriates His divine merit. In other words, saving faith is not a ground of merit, for there is nothing we can do to earn salvation; it is merely the instrument or channel by which the yearning, sinful heart receives salvation in Christ.

"Christ delights to take apparently hopeless material, those whom Satan has debased and through whom he has worked, and make them the subjects of His grace."—*Testimonies*, vol. 6, pp. 308, 309.

A person who acknowledges his sinfulness and puts his trust in Christ is declared to be just. "Being justified freely by his grace through the redemption that is in Christ Jesus" (Rom. 3:24).

The word "justified" in this verse does not mean "made righteous," but "declared righteous." When saving faith is manifested and put in operation in our lives, Christ declares us righteous and we are free from the guilt of sins that are past.

"The only way in which he [the sinner] can attain to righteousness is through faith. By faith he can bring to God the merits of Christ, and the Lord places the obedience of His Son to the sinner's account. Christ's righteousness is accepted in place of man's failure, and God receives, pardons, justifies, the repentant, believing soul, treats him as though he were righteous, and loves him as He loves His Son."—*Review and Herald*, Nov. 4, 1890.

This is what Christ does for us, but we must now exercise another aspect of faith, which makes manifest what Christ does constantly in us. This will be our study next week.

## A Letter From Our President

DEAR FELLOW BELIEVERS:

During the past three months it has been the privilege of several of us to attend the union conference sessions and workers' meetings of the North American Division. This division consists of ten unions, nine in the United States and one in Canada. To meet and associate with practically all of the conference leaders and field workers of this great area of the world field leaves one with certain definite impressions regarding the attitude of these leaders and workers toward our church and its work.

It was in North America that the Advent Movement had its birth. It was from here that the first of a long procession of dedicated missionaries set out to foreign fields and began the proclamation of the three angels' messages to every kindred and people. Funds in ever larger amounts have been raised during these years to support those sent out and to enable them to launch their mission work in new fields.

Now, after 89 years of sending out men and means, how do the leaders and other workers of North America feel concerning this program? Is their interest in the world work of the church lessening? Are they becoming weary in well-doing? Do they think they have done enough for other lands, especially now since the Advent work has become quite well established in many other countries? By no means. We encountered no such suggestion. On the contrary, there remains deeply implanted in the hearts of leaders and workers alike in North America the conviction that even greater sacrifices of men and money are called for before our divinely assigned task is completed. With no lessening of zeal, the gospel message must be preached everywhere as quickly as possible.

America has been greatly blessed. God designed that, in this land of plenty, the Advent message should have its birth and that from here, as a home base, men and women should be sent out unto the uttermost parts of the earth with the good news of the Lord's soon return. Because we have been a united people, we have been able to do what no other organization has accomplished. We have given liberally of men and means and have not become impoverished in so doing. While the givers not infrequently have not been wealthy in this world's goods, they have manifested a richness of faith that has been most rewarding to them, and a blessing to the receivers of their generosity. One non-Adventist writer on our activities says, "If the accumulation of worldly goods means happiness, then the Adventists pass this test well. Though they are seldom the richest members of their communities, they nevertheless must manage to do all right, for, in America at least, they contribute four times as much money to their church on a per capita basis as the national average of the other denominations."

Our leaders and pastors in North America reflect the attitude and the loyalty of our lay members. The hearts of our people are in the Lord's work, and their interests are bound up with it. Not infrequently we receive letters written by hands that tremble with age, expressing the confidence of the writer in, and his continued deep love for, the cause of God. The fervent hope they cherish is that soon the Saviour will appear in glory. May God bless them and all who love His appearing, and may the Lord continue to find this land of plenty a willing home base for His great work in the earth.

*R. R. Figher*

President, General Conference

# Return of the Light That Failed

*A glimpse of the life of Annie R. Smith, sister of Uriah Smith*

WE DO not have even one picture of our poet of the pioneer days of the Advent message, no portrait that reveals the beauty of soul and spirit that was Annie R. Smith. Only from the facts available can we draw a mental image of the lovely personality of that young woman, whose life was to run so short a course, but who left such an imprint of faith and courage that we do well to review and be inspired by the story of her life.

Annie Smith was never so famous as her brother, Uriah Smith. She was the only daughter of Samuel and Rebekah Smith of West Wilton, New Hampshire, who were well-to-do, respected residents of that village. They were ardent Millerites who had suffered, along with many others, the agony of disappointment on October 22, 1844, when the expected second coming of our Lord did not occur. Annie did not give up her faith in God, however, but searched diligently the Scriptures, trying to find how prophecy had been misunderstood.

Annie now turned to study and teaching. She taught for several years in the public schools, then attended a seminary in Charlestown, Massachusetts, for further training. She planned to teach French and painting. In those days the more photographic and detailed a painting could be made, the better it was thought to be. Striving for perfection in this exacting art, Annie overstrained her eyes. She toiled early and late on a picture of Boston and Charlestown from a viewpoint on Prospect Hill in Somerville, some three miles distant. The result of so much strain was the almost entire loss of her eyesight. It was a severe blow, after all her preparation for teaching, to have to refuse a fine offer of a teaching position in a seminary.

Annie's friends believed her sight might be restored by living near the sea; they thought there was healing in the salt air. So she lived for a time with friends, successively in Charlestown, in Portland, Maine, and in Nova Scotia, hoping for healing.

During this time Annie's mother found the Sabbath truth, and wrote of it to her daughter, telling her by all

means to go to the home of a Sister Temple in Boston, where a meeting was appointed, for there she would learn the truth. Annie was a dutiful daughter. She went, solely to please her mother.

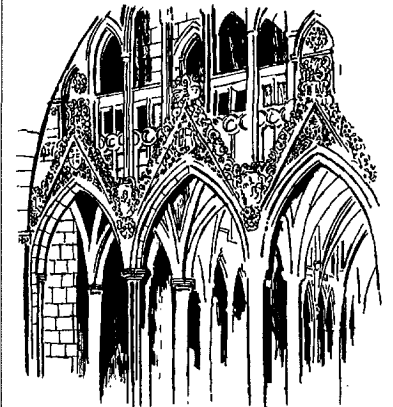
But on the night before her visit she had a most impressive dream. She seemed to be entering a room where a preaching service had already begun. The room was full of people. Only one seat near the door was vacant, and she seated herself in it and listened. A tall, pleasant-faced man was speaking, illustrating his discourse with a strange chart on which appeared odd-looking wild beasts. He was repeating a familiar text: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." She listened, absorbed in the clear, forcible argument he presented, and the explanation of the

1844 disappointment lay open before her mind.

The next day, when Annie actually attended the meeting, it seemed to her that she was reliving her dream. Everything took place just as she remembered it. But even more remarkable things were to come. As he closed his sermon Joseph Bates approached Annie and said, "I believe this is Sister Smith's daughter, of West Wilton. I never saw you before, but your countenance looks familiar. Last night I dreamed you came in, a little late, and sat in this chair by the door. I understood in my dream who you were." Annie listened, awed. Then she related her dream. It was proof enough to her mind that this was the truth indeed, pointing her to a new path of duty, and that God had used this humble preacher to reveal His truth to her.

## The Wayside Pulpit

*"To them that are sanctified in Christ Jesus, called to be saints . . . : grace be unto you" (1 Cor. 1:2, 3).*



The Vatican Congregation of Rites has approved the beatification of the first native-born American woman, Mother Elizabeth Ann Seton, founder of the Sisters of Charity of St. Joseph. This is the initial step leading to eventual sainthood in the Roman Church. Miracles of healing attributed to the intervention of the candidate between the afflicted ones and Saint Joseph afforded sufficient cause for this adoration. The beatification will be observed with elaborate ritual and splendor.

Since the Bible recognizes the term "saints" as applicable to God's people (Eph. 2:19; Phil. 1:1; 1 Thess. 3:13) it may be well to think of the qualifications for sainthood short of hierarchal canonization. True sainthood has many aspects, but here are a few: (1) Being cheerful when cause for cheer has fled; (2) being patient when every temporal resource has been swept away; (3) being meekly silent when tongues clamor in accusation; (4) being resigned to God's will when His disciplines lie heavy upon us; (5) being good when the awards are being given to the evildoer; (6) being courageous in today's march when the trail has seemingly vanished; (7) being faithful to the hourly task, no matter how disagreeable; (8) being humble when those less worthy are exalted; (9) being kind when others are rude and intolerant; (10) being pure when and wherever sin raises its ugly head.

Sanctification of all "called to be saints" must surely depend on the cultivation of the foregoing virtues rather than upon miracles of physical healing.

H. M. TIPPETT

The next week Annie began contributing to the REVIEW AND HERALD. She sent in a 36-line poem, "Fear Not, Little Flock," and almost at once she was invited to join the office workers. She sadly refused, saying it was not possible, on account of poor eyesight. Elder White urged her to come to Saratoga Springs, trusting God to heal and enable her to take up new work.

Her faith was rewarded. Through prayer and anointing, according to James 5:14, 15, her lost clarity of vision was restored, and although she had never been trained for such work, she began proofreading, which is taxing enough even to the keenest eyes. Her "Proof Reader's Lament" is concerned with the vexations of the proofreader who suffers keenly over the errors that slip through into print in spite of every effort to catch them all in the proofs.

Faithful and conscientious work brought to Annie increased responsibilities. In 1851 she was placed in full charge of the REVIEW while the editor left on a two-month round of visits to believers and conferences. In between her other duties Annie continued to write poems. Several of these were set to music. Some of these appear today in our *Church Hymnal*. Three of the better-known ones are "Blessed Jesus, Meek and Lowly," "I Saw One Weary," and "How Far From Home?"

When in 1852 the Review and Herald was moved from Saratoga Springs to Rochester, New York, Annie moved with it. Soon she was rejoicing over the news that her brother, Uriah Smith, had accepted the Sabbath, and even more when he too was invited to join the staff of workers on the REVIEW. Busy, happy days of work followed. For him these were to stretch into years, but for Annie they were soon to end. It is sad to read of the great numbers of promising young people who died of consumption in those days because effective methods of treating the disease were lacking.

Annie lived in the home of James and Ellen White. Living with them were Nathaniel and Anna, brother and sister of James White. Both were in the last stages of consumption, and nobody realized the danger of infection. As if that were not danger enough, the foreman of the print shop, with whom her work brought Annie in daily association, was himself in an advanced stage of tuberculosis, dying of it in 1854. It needed only the lowering of her resistance by contracting a heavy cold, and the cough that followed would not heal. Her health failed fast.

She returned to her old home in New Hampshire, there to await her end with a calmness and courage in

the Lord that inspired those who knew her. In July of 1855 Annie passed away. Two days before she died she wrote:

"O, shed not a tear o'er the spot  
where I sleep;  
For the living and not for the  
dead ye may weep;  
Why mourn for the weary who  
sweetly repose,  
Free in the grave from life's bur-  
den of woes?"

Every year many Adventists visit Annie R. Smith's grave in South Cemetery, near Wilton Center, New

Hampshire. They find it in the family lot, up the hillside a little to the left of the entrance. Sometimes they pause to sing selections from the hymns she wrote. Although she wrote so bravely, "Shed not a tear o'er the spot where I sleep," many tears of regret have dropped there, for the girl whose life was over at only 27, and we recall the lines written of another whose life went out too soon:

"And we wept that one so lovely  
Should have a life so brief."

How cheering is the Christian's hope!

## *The Art of Living*.... when you're young

by *Miriam Hood*

### A Bus and a Lady (?)

NOT long ago I was riding a bus in New York City. To some people this would hardly seem a monumental feat, but to me, who views New York with a mixture of fascination and terror, the mere act of finding the correct bus and maneuvering my way aboard without being maimed is a real accomplishment. (I envy New York residents who can *cope*.)

At any rate, I had timidly settled myself in the only available seat, consumed with worry lest I be carried past my destination—the Guggenheim Museum of Modern Art—and be deposited in the middle of who-knows-where. I felt that the bus driver had gone more than the second mile for me by answering my hesitant query as to the bus route; impatient passengers had piled up behind me, muttering ominously (I thought!). I'm just trying to convey the idea that I wouldn't have presumed to ask for any kind of special favor; I was humbly grateful to be aboard, still sound of wind and limb. (You'd think I hadn't spent most of my life in large cities. But then, there's no explaining New York City to the uninitiated. You have to see it for yourself.)

We darted along, scattering small foreign cars in all directions by the authority of our horn and the imaginative driving of the man at the wheel, who possessed a real talent for that split-second timing which sends pedestrians scurrying for curbs in acrobatic leaps of which they had never before known themselves capable.

### A Dignified Gesture

And then it happened. From the corner of my eye I glimpsed a meticulously dressed woman standing on the sidewalk, not at a designated bus stop, nor anywhere near it. She raised her arm in a dignified gesture, carrying with it all the assurance in the world. She wanted to get on our bus, which was hurtling along quite briskly. She

planned to get on our bus; that was her unmistakable intent.

Now, our driver wasn't under any obligation to stop for her; for that matter, he could have pretended that he didn't see her; she certainly didn't exert herself by very brisk arm waving. It was a sort of languid gesture, really. But with great squealing of brakes and spine-jarring deceleration, the driver *did* stop.

"That was nice of him," I thought to myself as I straightened my hat, tilted askew by the hurried stop. I expected to hear the brisk tap-tap of heels as the favored woman ran, because, of course, we were at some distance beyond her. I waited. So did the bus full of passengers. No tap-tapping. She was *walking*, in a completely unhurried manner. In due time she gracefully ascended the steps of the bus, unruffled, imperious.

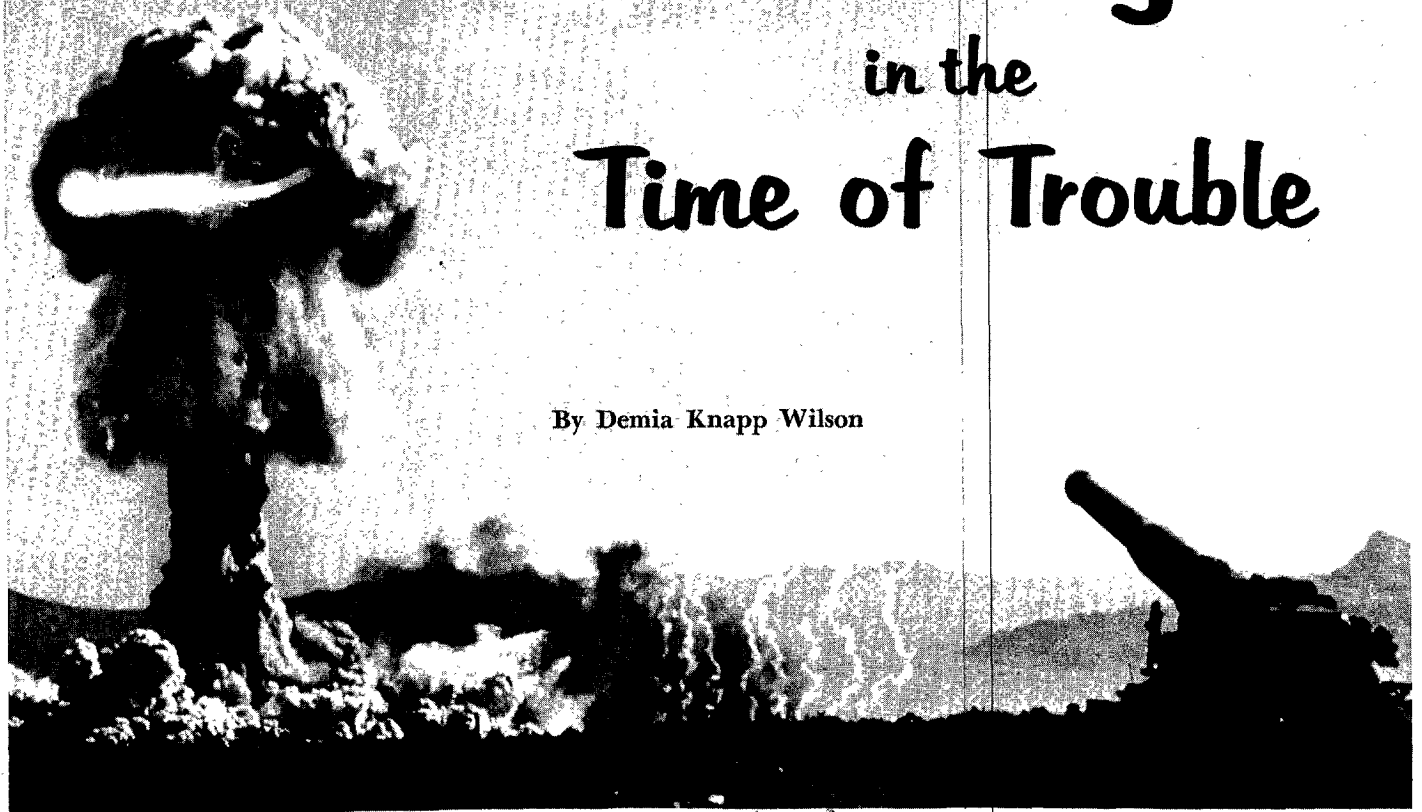
"Now she'll thank him for his courtesy," I said to myself, as I watched her intently.

*But she didn't!* She didn't say one single, solitary word as she looked *through* the driver, not at him, while she paid her fare. She glided majestically to a seat (it appeared for her, somehow), by her whole attitude disdaining us, the occupants of the bus, with whom, by some mischance of fate, she had been forced to ride.

I almost whisked by the Guggenheim Museum after all—I was so absorbed in thinking about everyday courtesy. I hope I haven't forgotten that "Thank you" hasn't gone out of style—for services rendered, however small. How about you? If you haven't used those words as frequently of late as you should, you'll find they still fit your mouth pretty well.

# Safety in the Time of Trouble

By Demia Knapp Wilson



U.S. ARMY

A REPORTER was interviewing people on the street one day, asking, "Are you going to build a bomb shelter?" One man replied, "No, I'm just going to take what comes, with the rest of the world." A woman declared, "Oh, we will never be bombed here!" An Army officer who had been through two wars commented earnestly, "America doesn't seem to realize what can happen! We had better prepare."

We hope the woman was right who said, "We will never be bombed here!" But the Bible teaches that "there shall be a time of trouble, such as never was since there was a nation" (Dan. 12:1). God has warned His people against that time. Better yet, He has provided many precious promises on which we may rest our faith.

Scattered throughout the psalms of David are wonderful thoughts of encouragement, such as these: "Be still, and know that I am God." "The Lord is my light and my salvation; whom shall I fear? . . . For in the time of trouble he shall hide me." "Blessed is he whose transgression is forgiven." "God is our refuge and strength, a

very present help in trouble. . . . The Lord of hosts is with us; the God of Jacob is our refuge." "The angel of the Lord encampeth round about them that fear him, and delivereth them." "What time I am afraid, I will trust in thee." "Bless the Lord . . . who forgiveth all thine iniquities; . . . who redeemeth thy life from destruction." "Great is our Lord, and of great power."

These promises do not mean that we should neglect to take every precaution possible in the face of danger—even to building a fall-out shelter—but they mean that our greatest safety comes by trusting in God.

A few months ago I heard a civil defense representative speak at one of our Dorcas Welfare Federation meetings. He advised everyone to have in mind now the safest place to go in case of a bomb alert. Perhaps your local newspaper or radio has suggested that you drive to a secluded area. But if you feel you must remain at home, decide where is the safest place, whether the basement, a hall, a large closet, et cetera. Supplies should include a large metal can with a tight cover for concentrated imper-

ishable foods, several bottles filled with drinking water, a transistor radio, bedding or sleeping bags, a can opener, cups, bowls, flatware, soap, et cetera, and a closed container for waste material. Include also vitamins and any medicines you are in the habit of taking. Above all, don't forget your sword—the Bible—and other good books.

The Christian's truest security, of course, is not in preparing a bomb shelter, but in building a character that the Lord will see fit to protect in the time of trouble. With that character goes the promise of protection—"A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee" (Ps. 91:7).

In the book *Patriarchs and Prophets*, page 256, we read: "In the time of trouble just before the coming of Christ, the righteous will be preserved through the ministration of heavenly angels; but there will be no security for the transgressor of God's law. Angels cannot then protect those who are disregarding one of the divine precepts."

Add to that the statement found



in *The Great Controversy*, page 517: "Those who follow Christ are ever safe under His watchcare. Angels that excel in strength are sent from heaven to protect them. The wicked one cannot break through the guard which God has stationed about His people."

"If God can hang the stars on high,  
Can paint the clouds that drift on by,  
Can swing the sun across the sky,  
What can't He do for you and me?"

"If God can do such wondrous things,  
Can count each little bird that sings,  
Control the universe that swings,  
What can't He do for you and me?"

—Author Unknown

Oh, how important it is to be building a character of love, obedience, faith, good works, and the diligent study of God's Word. Then God will be our shelter, and we shall not fear!

## A Story FOR THE YOUNGER SET

### Sent Away From Home

By Miriam Hardinge

MRS. OLSEN lived in Denmark. One day she said to her young neighbor friend, "Bergita, there are some very good Christian meetings being held downtown, and they say they are very well worth going to. Would you like to attend with me tonight?"

"Why, yes, I'll come if father will let me," said Bergita. "I've heard about the meetings, especially that the minister really explains the Bible well. Shall I come for you at seven o'clock?"

"All right," said Mrs. Olsen. "I'm sure we'll enjoy going."

So that evening Mrs. Olsen and Bergita attended the meeting in one of Copenhagen's big auditoriums. Now it just happened that the evangelist was talking that evening about the true Sabbath. Bergita listened with great interest, though she noticed that Mrs. Olsen fidgeted all through the sermon.

"Thank you for inviting me to go with you, Mrs. Olsen," said Bergita as they went home together on the streetcar. "I did enjoy that, and I think it is wonderful about the true Sabbath. It's in the Bible. What do you think, Mrs. Olsen? Do you think we should keep it? Are there people who keep Saturday for the Sabbath and go to church on that day?"

"Yes, I've heard of such people, but they are a small church, and I for one wouldn't want to have anything to do with a church that is so different. Really, I wonder whether I should have taken you to that meeting after all," she went on. She felt a responsibility for this young, motherless girl.

But the seed of truth had taken root in Bergita's heart, and the next evening when there was a meeting she went to hear more of the forgotten truths of the Bible. She told Mrs. Olsen about what she had heard, but her older friend was not at all happy about her going to the meetings. "Bergita, I don't think you should go to those meetings any more," she said. But Bergita could not stay away. Soon she was attending Sabbath meetings as well. Her father, however, was very unhappy when he found that she was going regularly to the Adventist meetings.

"Do you see that door?" he asked one Sabbath when she came back from the meeting. "If you go once more to those Adventist meetings you'll go out of that door and stay out. And I mean it."

But Bergita couldn't keep away, and next Sabbath saw her in her place at the church. When she got home she faced her angry father.

"Bergita," he thundered, "last week I told you that if you went again to the Adventist church you would go out of the front door and stay out. There's the door. Out you go!"

Little sister Inger cried as she heard her father's angry tones.

"Bergita, Bergita," she wailed, hanging on to her sister's arm, "I'm going with you if you go."

So the two sisters went out, and walked up and down the streets, wondering what to do. At last Bergita decided to go to her older brother's home, though she feared he would give her little sympathy.

"Nils," she said, "father has turned me out," and she told him the story of all that had happened during the past few weeks.

"Well, Bergita," her brother said, "I

think you are very foolish, but you and Inger can stay here tonight, and tomorrow I'll take Inger home to father. But you will have to look out for yourself. Father might come and make a scene if you stay here, and, besides, I don't intend to encourage you in your foolishness."

So Bergita looked around for a job and somewhere to live, and found employment in the home of a Jewish woman. Here there was no problem about keeping the Sabbath, and she was able to go to church every week. Several times she tried to visit her father, but he turned her away each time.

Not long after she left home he married again, but he brought great sorrow on himself by this marriage, for his new wife drank heavily and sold the family treasures one by one to satisfy her craving for alcohol. Finally she had to be put into an institution.

One day Nils, whom Bergita visited regularly, said to her, "Bergita, why don't you go home to father now? I'm sure he'll be glad to let you stay at home. He seems so different now after all the troubles he has been through."

So Bergita went home, and to her surprise her father seemed really happy to see her.

"Bergita," he said, "I did wrong by you. My home has been ruined by one who had no room for God in her life. Won't you come back and make it cheerful and beautiful again for Inger and me?"

Bergita was only too glad to fulfill her father's wish, and she began to keep house and prepare good food as her own mother had taught her to do before she died, and to keep the home clean and make it a pleasant place to be.

As her father watched her cheerfully going about her tasks and saw the joy and peace on her face, he realized how much he had missed in turning away from God to the ways of the world. He began to read the Bible. Soon he allowed the minister to study with him, and not long afterward he was baptized and became a member of the Seventh-day Adventist Church. Bergita's faithful witness and her determination to do what was right whatever the cost had been rewarded!

JOHN GOURLEY, ARTIST



"Bergita," he thundered, "last week I told you that if you went again to the Adventist church you would go out of the front door and stay out. There's the door. Out you go!"



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WILLIAM HUTCHINSON, ARTIST

David arranged for Uriah, Bathsheba's husband, to be placed in the front line of battle so he would be killed in the assault upon the enemy.

## "The Sure Mercies of David"

By F. G. Clifford

*God's dealings with David give hope to every repentant sinner.*

**T**HE Scriptures provide abundant evidence that our heavenly Father deals with His erring children with tender compassion. The psalmist reminds us, "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust" (Ps. 103:13, 14). God makes every possible allowance for our failings and transgressions. He considers our heritage, our circumstances at any particular time, and our weakness caused by the infirmities of the flesh.

Then, after making every allowance, God is wondrously kind in judgment. In an Elijah, discouraged and praying for death, He sees a man ready for translation to eternal life. In a Samson who has disgraced himself, his God, and his nation, He sees a hero of faith. In an Abraham, so lacking in faith that he laughs in unbelief at His promises, He sees the father of the faithful. How thankful we can be that the scales of God's justice are ever tipped in our favor.

But at times neither heredity, circumstances, nor infirmity can provide an excuse for our conduct. We sin deliberately and there seems no place for forgiveness. At such times another attribute of God's character comes to our rescue. This is the attribute of mercy. Mercy is basic to salvation.

There are two opposing views regarding the way in which men are saved. One is known as righteousness by works. This is based upon a belief that man's efforts are sufficient to obtain divine approval. The other plan is known as righteousness by faith. This is based upon man's helpless state and God's effective mercy.

We repudiate the former view in all its variant forms. We earnestly believe and gladly accept the latter. To entertain the thought that righteousness can be earned by good works is a deception and an illusion. Salvation is found only in the gracious and overwhelming mercy of God. Our lives of fruitful service and ready obedience are but a result of this great salvation.

Mercy is displayed in varying degrees by all mankind. But the mercy of God is far above the mercy of men, even as the heavens are high above the earth. Listen to the description of God's mercy by the gospel prophet: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David" (Isa. 55:1-3).

In this passage God calls upon needy men everywhere to receive His mercy freely. The invitation "come" is repeated four times, to give assurance and arouse attention. That the invitation is all-important is evi-

denced by the fact that the call to listen to the offer is issued three times.

Here is God's call to men and women everywhere who have failed to find satisfaction; who have searched diligently but vainly; whose souls are parched and dry; who are spiritually undernourished; who have wasted their substance in purchasing indigestible spiritual food; who are searching for forgiveness and peace. God offers a meal that is palatable and nourishing. That meal is found in an everlasting covenant made over what God has designated as "the sure mercies of David."

The mercy that is exercised in our salvation is an attribute of God alone. No one but God can exercise the mercy that sinners need. Some people seek the mercy of saints and apostles, but these ancient worthies themselves had to depend on God's mercy. Forgiveness and mercy lie only in God.

If this be so, why does the Lord invite us to share "the sure mercies of David"? It must be that God singles out David as being a man in need of mercy who set an example to all succeeding generations of sinners. David must have accepted God's mercy so fully that it filled his soul. He laid claim to mercy so completely that it became an inseparable part of him. Thus God could identify David with His own mercy.

How wonderful this is—that a sinful man believed in, trusted in, and so fed his soul upon the mercies of God that God was able to write of one of His own attributes as being characteristic of that man. Yet this experience can be shared by all who come in response to God's invitation.

It is the only way out of the pit of willful sin. We cannot buy our way out; we cannot work our way out. Mercy is our only hope.

But God goes further. He not only offers mercy freely and abundantly, He adds the word *sure*—the "sure mercies of David."

If there is one thing that is more uncertain than another in this uncertain world, it is the quality of human mercy. It is so elusive. It is based upon so many variables—reason or unreason, like or dislike, feelings, prejudices, et cetera. Recently a criminal who had committed a particularly brutal murder was condemned to death. Appeal against the sentence had been carried through to the highest tribunal. For many years no convicted murderer in that State had been called upon to pay the supreme penalty; death sentences had been commuted to life imprisonment; some way had been found for mercy to operate.

But this particular case seemed to

offer no room for mercy. Public opinion was aroused; petitions were signed; appeals were made to legislators and to the governor. Students paraded; noted doctors were called in to examine the prisoner. Lawyers vied with one another to find some way to delay or turn aside the sentence. But in spite of all efforts, no basis for mercy could be found.

If only the prisoner had been mentally unbalanced, or in fear of his own life, or driven with the despair of hunger or need when he committed the crime, some place for mercy could have been found. But there was not the slightest extenuating circumstance. There was no place for mercy; apparently justice had to take its course.

In spite of the fact that the case seemed hopeless, many during the weeks of waiting and agitation hoped and expected that some way to extend mercy would be found. Those who visited the prisoner told of his resignation to his fate; others told of his distress and hopes for a reprieve.

Finally, to bring an end to what had become an embarrassing situation, the sentence was, in the words of one authority, "most reluctantly" commuted to imprisonment for the term of natural life. The reason given was that "frequent postponements of

the hanging had substantially impaired the prisoner's mental health."

This experience illustrates human mercy. It is uncertain; there is nothing sure about it. There is always room for doubt and question. It is fitful and irregular. By contrast, God's mercy is *sure*. It is mercy that can be counted on, mercy that is constant and steadfast, offered freely even when there are no extenuating circumstances.

If we would see how God's mercy operates we should study the life of David. By any standard, David was a notable person. From a humble shepherd lad he became the Lord's anointed king of Israel. He was to lead God's people by precept and example.

But he was far from being without fault. No doubt he was guilty of the ordinary sins that beset ordinary men everywhere. For these he sought and found forgiveness.

But David committed two heinous sins, either of which would call down the wrath of God and men. One was adultery, the other was murder. These sins were punishable by death according to the law that David the king was administering. There was no provision for mercy unless the murder was manslaughter, the death being caused unintentionally.

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By  
WELDON  
TAYLOR  
HAMMOND

"Which road to success?" I asked the guide  
Who stood at the fork where my path diverged.  
"Sir, how will you travel—walk or ride?"  
He waited, but no decision urged.

Within a moment I heard one say,  
"Ride over the plains on the paved highway.  
It leads to the gilded halls of fame  
Where even the children lip your name.  
There are social pleasures, wealth, and ease,  
With glorious freedom to live as you please.  
And the world will crown you a noble son  
When its riches and honor and praise you've won!"

"But what of the end of the road," asked I,  
"When my strength is spent, and I come to die?"  
The voice was silent; the tempter fled,  
For the world means nought to the silent dead.

Then I heard a voice from the realms above—  
Sweet, appealing, and full of love.  
"Take the mountain trail. Though the way seem hard  
It leads to the Paradise of God.  
You will meet with heartaches, toil, and tears,  
As you trudge along through the weary years,  
But the journey's end will compensate  
A thousandfold when you reach the gate!"

And the guide at the fork appeared surprised  
As my steps toward the mountain turned.  
"You have chosen the path to success," said he,  
"Though by the few discerned!"

Let us look at the circumstances. David was already married; in fact, following the custom of the kings of his day, he had many wives and many concubines. Yet he coveted a married woman named Bathsheba, and deliberately committed adultery with her. When David realized that his sin would be discovered, he went deeper into sin by committing murder. He did this with premeditated planning and cunning. He ordered that Uriah, Bathsheba's husband, be placed in the front line of battle so he would surely be killed in the assault upon the enemy.

These carefully planned crimes of David brought great reproach upon the name and cause of God. The Lord informed David, "You have caused my name to be blasphemed among the heathen." How true this has been. Unbelievers through the ages have used these sins of David to deride the Christian and the Christian's faith. Thousands of men have used the sins of David as an excuse for their own sins.

It is hard to think of any worse sins than those of David. There were no extenuating circumstances. Poverty, need, insanity, fear, could all be ruled out as excuses. Some commit crime because they are desperately poor. Some face a crucial need and are thus driven to do wrong. Some have unbalanced minds and are not fully responsible for what they do. Some kill because they are in fear of being killed.

David could plead none of these circumstances. He was rich; he had abundance. He was of sound mind. He was courageous and a victorious king. By no train of reasoning could any excuse be offered for his sin. He sinned without reason. Hence it would seem that there was no room for forgiveness. He was one man above all others who should be required to pay the supreme penalty. In the interests of common justice there was no way out.

But David found mercy—God's mercy—and he was forgiven. When rebuked by Nathan the prophet, David confessed humbly, "I have sinned." He offered no excuse. This attitude called forth the sure mercies of God. David grasped the offer, and God's mercies became his own, even the sure mercies of David. This striking lesson should not be overlooked, and once understood, never forgotten.

It is true that the reproach of the sin of David remained, but the guilt was gone, the stain taken away. He could go on his way forgiven. He had obtained the sure mercies of David. He was sure God had forgiven him. He was able to delight his soul in fatness.

How often we ask for and find forgiveness, and how often the devil insinuates doubt regarding its reality. We are led to wonder whether the guilt is really wiped away. If we heed such suggestions, we have not found the sure mercies of David. We must know that God has forgiven. We must believe in the everlasting covenant of God's mercy.

It is good to note how David rejoiced in the sure mercy of God. Turn to that hymn of Israel, the book of Psalms. The mercy of God is mentioned here more than in any other book of the Bible. Read Psalm 136. Each one of its 26 verses tells of the mercy of God. Think of it. Here is a hymn with the chorus "For his mercy endureth for ever" to be sung 26 times. We grow tired of a hymn with six stanzas and a chorus after each stanza, but the psalmist never tired of recounting the eternal mercy of God. When the devil comes to sow seeds of doubt regarding God's forgiveness of our blackest sins, let us sing in our hearts again and again, "For His mercy endureth forever."

To be certain that God's mercy toward David was sure, we need only to read the testimony of God toward David long after his death. Forty years after David died, God sent a rebuke to Jeroboam. In doing so He set David forth as an example for Jeroboam to follow. He asserted that David followed Him with all his

heart, to do only that which was "right in mine eyes" (1 Kings 14:8).

God's sure mercy enabled Him to hold David up as a king and man he would have others emulate and follow. The sins of David are not mentioned. They are forgiven and forgotten.

God offers this same mercy to all. "Ho, everyone," He calls, "I will give you the sure mercies of David." You can receive as great mercy as did David. Could we ask for more?

What a wonderful God is our God! He is willing to take into account all our circumstances, our poor heritage, and our weaknesses, and when there are no extenuating circumstances, He still offers sure mercy to all who come in sincere, open contrition.

The story is told of a Saxon king whose subjects had rebelled against him. By force of arms he put down the rebellion and the rebels were scattered. The king sent out a proclamation that any rebel who desired forgiveness could obtain it by coming to the king's headquarters in a certain castle and acknowledging the king's rulership. A candle was set to burn at the entrance to the castle, and while the candle burned, forgiveness and mercy could be found.

Dear reader, the candle of God's mercy has been burning for 6,000 years. If you are still in rebellion against God, will you not say, "Lord, forgive me," and find peace in "the sure mercies of David"?

## My Favorite Text

*"For to me to live is Christ, and to die is gain." Phil. 1:21.*

**T**HIS text, above all others, has given me new assurances through the passage of the years and through life's varying vicissitudes. During the years that my ministry was more directly devoted to field evangelism or pastoral service, I developed 17 sermons from the 12 words of this text of confidence and faith. Here are several reasons this text is so full of meaning to me.

First, it is the final conclusion of a man, just as I am a man, who has found Jesus to be a true friend. It is as though Paul were saying, "No matter how others may feel, this wonderful Christ is for me." Christianity was an intensely personal thing for Paul.

Second, the text epitomizes the very essence of all that is encompassed in making living worth while. "For to me to live is Christ." Paul here pointedly emphasizes that as for him, real living began when he changed from a "getter" to a "giver" and an ambassador of a new cause, giving

new hope to a bitter, cruel, and empty world around him.

Third, the text sets forth the great object of Paul's affection and dedication, "Christ." How sweet has been that name on the lips of the dying saints, the fevered lips of the sick, the darkened eyes of the blind, the anguish of the suffering, the cry of the disillusioned! Yes, I believe this is precisely what Paul meant. What a concept! O to join Paul in triumphantly saying, "For to me to live is Christ!" What more could I wish for? What more does the world need?

Fourth, the text speaks almost contemptuously of that which faces all men and that of which so many are afraid—death. "To die is gain." One thing is clear—Christ had removed the fear of death from Paul. How few of mankind ever know that kind of faith or possess a confidence for the future such as that!

This text encompasses the wide or the narrow scope of human experience beginning with the smallest unit in the vast sea of humanity—"me"—and concludes with the unshakable conviction of heaven and home at last, where no one or nothing can ever wound, hurt, or bruise again. What a glorious text it is!

M. K. ECKENROTH, President  
New Jersey Conference

REVIEW AND HERALD, June 6, 1963

**A**T THIS season of the year preparations are being made for the annual camp meeting in many places. Conference leaders are thoughtfully planning a program that will include all members of the family.

From the pen of inspiration we read concerning the importance of camp meeting attendance: "It is important that the members of our churches should attend our camp meetings. The enemies of truth are many; and because our numbers are few, we should present as strong a front as possible. Individually you need the benefits of the meeting, and God calls upon you to number one in the ranks of truth."—*Testimonies*, vol. 6, p. 38.

In the early days of the Advent Movement people traveled in primitive fashion for many miles to attend camp meeting. Often this involved much sacrifice and expense on the part of the leaders. Likewise today, although travel has speeded up, there are numerous demands on the time and money of those who leave their work or business to attend camp meeting. The following admonition is pertinent for us:

"Some will say: 'It is expensive to travel, and it would be better for us to save the money and give it for the advancement of the work where it is so much needed.' Do not reason in this way; God calls upon you to take your place among the rank and file of His people. Strengthen the meeting all you possibly can by being present with your families. Put forth extra exertion to attend the gathering of God's people.

"Brethren and sisters, it would be far better for you to let your business suffer than to neglect the opportunity of hearing the message God has for you. Make no excuse that will keep you from gaining every spiritual advantage possible. You need every ray of light. You need to become qualified to give a reason of the hope that is in you with meekness and fear. You cannot afford to lose one such privilege."—*Ibid.*, p. 39.

#### Mutual Inspiration

We have a need today for a bond of fellowship that builds our spiritual morale and keeps our hearts together in a spirit of kinship. As we attend camp meeting we gain mutual inspiration from singing, praying, and worshipping together. In ancient times the Lord instructed His people to follow with regularity the assemblage of the various groups into a large convocation. It has been demonstrated over and over that as God's people gather from various areas and join together in one great meeting, they gain tre-

# You Need the Blessing of Camp Meeting

By Don R. Rees

President, Southern Union Conference

mendous spiritual refreshment and encouragement.

"Anciently the Lord instructed His people to assemble three times a year for His worship. To these holy convocations the children of Israel came, bringing to the house of God their tithes, their sin-offerings, and their offerings of gratitude. They met to recount God's mercies, to make known His wonderful works, and to offer praise and thanksgiving to His name. And they were to unite in the sacrificial service which pointed to Christ as the Lamb of God that taketh away the sin of the world. Thus they were to be preserved from the corrupting power of worldliness and idolatry. Faith and love and gratitude were to be kept alive in their hearts, and through their association together in this sacred service they were to be bound closer to God and to one another."—*Ibid.*

"With those who lived at a distance from the tabernacle, more than a month of every year must have been occupied in attendance upon these holy convocations. The Lord saw that these gatherings were necessary for the spiritual life of His people. They needed to turn away from their worldly cares, to commune with God,

and to contemplate unseen realities. If the children of Israel needed the benefit of these holy convocations in their time, how much more do we need them in these last days of peril and conflict! And if the people of the world then needed the light which God had committed to His church, how much more do they need it now!"—*Ibid.*, p. 40.

#### Sublimate Social Interests

We presume that some attend camp meeting merely for social reasons. They travel many miles, leave their work and business, and make the financial sacrifice to attend, but while on the campground they do not avail themselves of the blessings that flow from the various planned meetings.

It was Emerson who said, "Every man is my superior in that I can learn from him." I believe that we can paraphrase this by saying that those whom God has chosen to occupy the pulpit and to break the bread of life are here to impart spiritual food and knowledge that will benefit each of us. We are told specifically that the careless conversations and inattentance at meetings are detrimental to a camp meeting and also to the individual. We are counseled to be on guard against such conduct on the campground.

"There can be no influence so detrimental to a camp meeting, or any other gathering for religious worship, as much visiting and careless conversation. Frequently men and women assemble in companies, and engage in conversation upon common subjects, which do not relate to the meeting. . . . Some are dissecting the characters of others and have no time or disposition to search their own hearts, to discover the defects in their own characters, that they may correct their wrongs and perfect holiness in the fear of God. If all who profess to be followers of Christ would improve the time out of meeting in conversing upon the truth, in dwelling upon the Christian's hope, in searching their own hearts, and in earnest prayer before God, pleading for His blessing, a much greater work would be accomplished than we have yet seen."—*Ibid.*, vol. 2, pp. 597, 598.

As we think of the times in which we live and the tremendous implications involving the spiritual relationships of ourselves and our families, it behooves each of us to concentrate on the great need for spiritual refreshment. We are told that we should plan to attend these yearly gatherings. By attending we grow stronger and find more of Christ for our lives. Spiritual riches and pleasures are to be gained from this mutual fellowship.



# Building Better Homes

*Every church should carry on a strong educational program for parents.*

By Mae Carberry Bradley

**T**HERE is no doubt that the home is our greatest institution. "In the formation of character, no other influences count so much as the influence of the home. The teacher's work should supplement that of the parents, but is not to take its place."—*Education*, p. 283. And, "Neither the church school nor the college affords the opportunities for establishing a child's character building upon the right foundation that are afforded in the home."—*Counsels to Parents and Teachers*, p. 162. Again in *Testimonies*, volume 4, page 522, we read: "The happiness of families and churches depends upon home influences."

Still stronger are the statements of *The Ministry of Healing*, page 349: "The restoration and uplifting of humanity begins in the home. The work of parents underlies every other. Society is composed of families, and is what the heads of families make it. Out of the heart are 'the issues of life' (Proverbs 4:23); and the heart of the community, of the church, and of the nation, is the household. The well-being of society, the success of the church, the prosperity of the nation, depend upon home influences."

Parents need help to be able to guide their children in the straight and narrow way. As parents we should be reaching out to grasp every possible aid for this important work.

In areas where there is a thriving Home and School Association it seems altogether unnecessary to stress the importance and purpose of this organization, for it has proved itself and no one would question it. All know that this organization is of great value to both home and school.

But many of our churches have no such organization. Their parents and teachers have just as many problems and their children are just as precious as any. Either they do not know there is such excellent help available, they do not understand its purpose, or they have no one interested enough to lead out.

Too few have a clear picture of what a Home and School Association should do for us. Some think it is for the sole purpose of raising funds for church school equipment. Some think it is to provide an entertaining program for parents once a month. It has even been considered a place to get together and criticize the teacher, or sometimes certain students or parents.

The primary object of the Home and School Association is well stated by Archa O. Dart in his editorial in a recent *Adventist Home and School* magazine:

"The major purpose of the Home and School Association is to train parents." He quotes *The Ministry of Healing*, page 352: "If more attention were given to teaching parents how to form the habits and character of their children, a hundred-fold more good would result."

This prompts us to suggest: *The Adventist Home and School* maga-

zine deserves a place in your home, for it can be a great blessing. Many parents do not even know we have such a magazine. If every church, whether they have a school or not, had a Home and School Association and used the good programs contained in the magazine, surely we would have better homes. Better homes would result in better schools and more schools.

An excellent plan to be sponsored by the Home and School Association is a study and discussion group. Parents meet together as a group, or Parents' Club. A stimulating series of lessons, known as the Christian Home Series, has been prepared by the General Conference Department of Education and is available at your Book and Bible House. These twelve pamphlets can be studied in any order according to the needs of the group. For monthly meetings this series could last a year. By, or before the end of the series many questions will have arisen that will demand branching out to some of the many good books available from your Book and Bible House. You will find a book that will help you with your problem. Among the best are *The Adventist Home and Child Guidance* by Ellen G. White.

The discussion period is especially important. No one person has all the answers, but as various members ask questions, and others help by telling their experiences under similar circumstances, all will learn. Just discovering that other parents have similar problems is a comfort. Some get the idea that their child is abnormal because of certain phases he passes through or little mannerisms he develops. This can be very disturbing to young parents. Many other problems connected with home management also may be disturbing, but as parents study and pray together the hills level out and they find themselves going over ridge after ridge successfully. In union there is strength.

## A Sermon on Dedication

I was deeply stirred as I listened to our pastor preach a sermon on dedication last Sabbath. His main thought was that we must have dedicated parents and dedicated children, from dedicated homes, in order for us to become a dedicated church. What a

thrill to see extending all the way across the front of the church a row of parents with their little ones, eager to dedicate them to the Lord. I could not help thinking, What a school this church will have someday if all these parents live up to this solemn dedication!

A church with a wide-awake Parents' Study Club is laying the groundwork for a successful church school. The fact that parents sense the many problems that can enter into dealing with their own children helps them to understand that the teacher's work in dealing with a much larger group becomes proportionately more complicated. Teaching subject matter is not all that is involved. Dealing with children who have been handicapped by home training can become discouraging, especially if parents fail to cooperate.

"The children and youth under the teacher's care differ widely in disposition, habits, and training. Some have no definite purpose or fixed princi-

ples. They need to be awakened to their responsibilities and possibilities. *Few children have been rightly trained at home.* Some have been household pets. Their whole training has been superficial. Allowed to follow inclination and to shun responsibility and burden bearing, they lack stability, perseverance, and self-denial. These often regard all discipline as an unnecessary restraint. Others have been censured and discouraged. Arbitrary restraint and harshness have developed in them obstinacy and defiance. If these deformed characters are reshaped, the work must, in most cases, be done by the teacher." —*Education*, p. 279. (Emphasis supplied.)

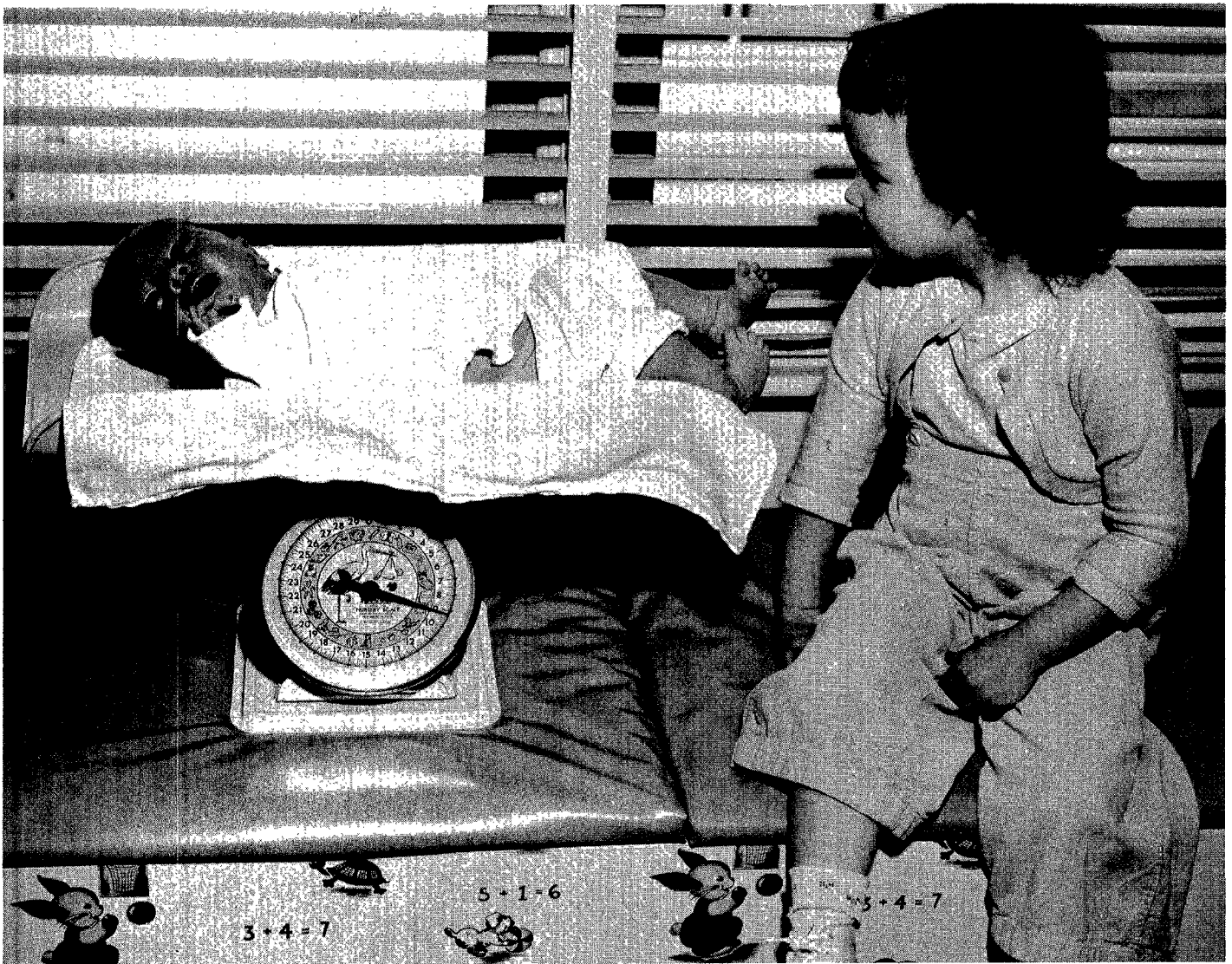
If the cause of "deformed characters" is in the home in so many cases, then we cannot lay too much emphasis on the importance of study classes with the parents of the church. Many earnest young parents long to bring up their children in the right way, yet often there is little help of-

ferred them. They can, and do, read the books alone, but they need group experience. O that every pastor would encourage and establish study classes! The Home and School leader is one of the most important officers in the church. We are told that even where there are only a few Sabbathkeeping parents they are to unite in plans for a school. (See *Testimonies*, vol. 6, p. 198.) For added strength, parents can unite to study and pray together for wisdom to guide their little ones into the kingdom of heaven.

The time will come when our schools will be closed (*ibid.*, vol. 5, p. 156). In some countries children have already been removed from homes and parents to receive government training. While opportunity lingers let us as a people make full use of the time to prepare ourselves and our children for the soon coming of Jesus. Never forget that the home is our most important institution. May our homes be a little heaven on earth in which to prepare for heaven.

This is the time, and home is the place, to lay character foundations.

DON KNIGHT





## Toward Forming an Image

These are exciting days for students of Bible prophecy. The daily newspapers and other media of communication are filled with items of so great significance that if they had appeared several years ago they would have been on every Adventist tongue.

To illustrate: An editorial in the *Washington Post* of May 2 was entitled "Pope and President." The editorial urged a meeting between President Kennedy and John XXIII. It said that such a meeting would not only "excite the enthusiasm of millions of Catholics throughout the world," it would also "have more important secular significance." Of the Vatican as "a force for peace and a power for the right in today's world" the editorial declared: "That force has been *increased* and that power *amplified* in the past few years." (Italics supplied.) How well this fits in with the prophetic outline in Revelation 13!

In the same issue of the *Post* a news item reported a television interview by Charles Collingwood with Walter Lippmann, influential dean of American political columnists. In that interview Mr. Lippmann declared that the crisis in American education is so serious that some way must be found to provide Federal aid to schools, irrespective of "this quarrel-conflict over whether aid to education shall include the church schools, and particularly the parochial schools."

In answer to the question, "Do you feel that concessions should be made to the parochial schools?" the columnist replied: "Yes, I do. We have to remember that we have laws in this country that every child must be educated, so we take that responsibility. We allow five million of them, or thereabouts—I think that's the figure, to be educated in these parochial schools. *They are part of the American system of education. . . .* Therefore, if they [these schools] need money, as private schools do, for textbooks, or laboratories, or even buildings, I think a way should be found of getting rid of this religious knot that we've tied ourselves into over that." (Italics supplied.)

"Are you implying that Federal aid to education is so important that you would be willing to break with tradition and see aid go to parochial schools?" asked Mr. Collingwood.

"I am," replied Lippmann.

### Dangerous Barter

We respect Mr. Lippmann for being concerned about American education, but we fear the type of crisis psychology that is willing to barter the birthright of church-state separation for a financial mess of pottage. Once the Government treasury is called upon to supply "textbooks, or laboratories, or even buildings" for privately operated schools, the church-state wall will have been irreparably breached; then what is to prevent public funds from flowing in a steady stream to pay for parochial school teachers, parochial school buses, and even uniforms for parochial school children?

Mr. Lippmann's comments lead us to wonder if the image to the beast could not be created in America within a very short time. For remember, the basic structure of the image is simple; its requirements are minimal.

Note this statement: "When the churches of our land, uniting upon such points of faith as are held by them in common, shall influence the State to enforce their decrees and *sustain their institutions*, then will Protestant America have formed an image of the Roman hierarchy." —*The Story of Redemption*, pp. 381, 382. (Italics supplied.)

With prophecy being fulfilled at such a rapid pace, let us make certain that we keep abreast of developments. More important, let us enter into a closer relationship with Jesus than we have ever before enjoyed. That we might be ready for the coming of our Lord is one great reason God has foretold the signs that herald Christ's coming and the end of human history. K. H. W.

## From the Editor's Mailbag

A brother writes: "I do not agree with certain statements in the Spirit of Prophecy." He then cites three, and concludes abruptly with the question: "What should I do?" Our reply follows.

### Our Reply

I think, my brother, you need first to settle a more primary question of belief than that which concerns the three items you cite. When you settle it I think you will have little difficulty with those three items. That prime question is this: Do you believe that Mrs. White possessed the gift of the Spirit of prophecy? To help you in answering it, let me give the long established, clearly expressed view of the denomination on this matter, as found in our list of "Fundamental Beliefs":

"[Adventists believe] that the gift of the Spirit of prophecy is one of the identifying marks of the remnant church. . . . They recognize that this gift was manifested in the life and ministry of Ellen G. White."—*Church Manual*, p. 34.

Thus one who subscribes to Adventist teachings believes that Mrs. White spoke to us with a unique and heavenly authority, an authority that commands our obedience if we would most fully walk in the ways of righteousness. If this be not so, then, pray tell, what is the distinctive significance to our church of having had in our midst one who in her "life and ministry" manifested "the gift of the Spirit of prophecy"?

Someone has well observed, regarding a prophet, that you can believe him or disbelieve him, but you can't argue with him. That is, you can accept him because you have accepted his claim to the prophetic gift, or you can, as atheists do regarding the Bible, disbelieve his claim and thus disbelieve him. And that is that. To argue with a prophet, as if to change one of his pronouncements, is patently foolish. If we believe his claim, we are not in the mood to argue, but to accept and be obedient. If we disbelieve his claim, we must consider him either a self-deceived person or a fraud, hence, why waste time arguing with him?

What your particular position is, I have, of course, no way of knowing. Furthermore, your particular view regarding Mrs. White's inspiration seems not to be the subject of your letter, strictly speaking. Rather, you apparently focus only on "certain statements in the Spirit



of Prophecy." Otherwise, I would conclude that you believe in Mrs. White.

Now, I don't want to appear harsh or critical toward a person who is troubled with a mood of honest doubt. But I wish to examine carefully the dangers that reside in a continual mood of doubt on a matter like this, and also what I believe to be, in the last analysis, the illogicality of such a mood. Let me explain. Our present generation is marked by what is known as a liberal attitude toward the Bible. Christian liberals affirm their faith and belief in the Bible in a vague, general way, but reserve the right to question, to doubt, and even to reject a variety of declarations in the Bible. Underlying this mood, which to any good Adventist seems inconsistent, is the premise that their human reasoning can properly sit in judgment even on statements made by those who declared, as did various Bible writers, that they were prophets.

There is a further premise involved, namely, that the word "inspiration" is a relative one. That is, they feel that there are degrees of inspiration, that a prophet's words are different from ours only in relative degree. Indeed, liberals often speak of inspiration as though it were something that a great host of people have possessed in varying measure.

We all know what has been the end result of this kind of reasoning by liberals. They may affirm from the rising of the sun to the going down thereof that they believe in the Bible, but they do not mean what we mean by that phrase. To them the Bible is just one more good, inspirational book with some beautiful thoughts, but it does not have a commanding authority for them from Genesis to Revelation. Indeed, as I say, the logic of their position permits them to say that the Bible is mistaken in many things. The chief exhibit, of course, is Moses' alleged mistake as to how the world came into existence. Hence the acceptance of evolution on the part of all liberal Christendom.

Now, all good Adventists deplore this liberal view of Scripture—at least I have never met one who didn't. We indict the premise on which the liberal intellectual mood rests. We do not believe that human reason may sit in judgment on what a prophet wrote. To believe we may, vitiates the basic concept of inspiration that conservative Christians have ever held. And that concept, let me stress, is that a prophet speaks with a heavenly authority, thus commanding our obedience, even though human reason is tempted to raise doubts.

### A Proper Analogy

Now, I don't think that I am drawing any unwarranted analogy when I say that there is a similar danger of vitiating the unique value of the Spirit of prophecy by holding that Mrs. White was in error in certain statements because the statements seem unreasonable. I believe that the only way to challenge the validity of the analogy would be by assuming that there are gradations of prophets, that some are of a lower grade than Bible prophets and thus may be challenged by human reason. But I cannot accept this assumption. Certainly, I wouldn't know how to make the gradations. I would soon be in a fog if I attempted it.

We know that the testimony of Jesus Christ was given to the remnant church. John so tells us in Revelation 12:17. He also tells us that "the testimony of Jesus is the spirit of prophecy" (Rev. 19:10; see also Rev. 22:9). There is nothing in Scripture that warrants the belief that the Spirit of prophecy, as manifested in the writings of one person, is of greater authority than when manifested in the writings of another person. We are on dangerous ground when we attempt to make gradations. Either we believe that the gift of the Spirit of prophecy

has been manifested in the life and writings of Mrs. White, or else we don't believe it. And, as I've said, the position of the church is clear on this matter.

I think, therefore, my dear brother, that the answer to your question, "What should I do?" is evident, presuming, of course, that you wish to be a good Adventist who believes what Adventists declare they believe. Hence you will say that though you are perplexed over certain statements in Mrs. White's writings and perhaps can't even see how they could be true, nevertheless you will, by faith, accept them. Any other position can lead only to the evils of rationalism where human reason sits as judge over inspiration

F. D. N.

*(To be concluded next week)*

## "Poison" in the Old Testament?

On the second Thursday in May a rector of the Anglican Church by the name of Wansey startled the Convocation of Canterbury by asking that he not be required to read "spiritual junk" and "poison" from the Old Testament to his congregation. "Both in the daily offices and more especially on Sunday," he said, "it is essential that our people should be fed with food convenient for them and not with poison." Target of his attack were certain Old Testament passages designated by the Church of England to be read in public worship. Citing Deuteronomy 32:24 as an example, he complained about there being "so much spiritual junk in the Old Testament."

As might be expected, cries of dissent rose in chorus from the floor the moment Mr. Wansey resumed his seat. Among the church dignitaries who deplored his remarks was the Rev. A. J. K. Goss, of Hereford, who expressed the hope that Mr. Wansey would reconsider and retract his ill-conceived comments. "In these days when the minds of young people are being gravely disturbed by pronouncements by leaders in the church and in their books," he pleaded, "we want to bring them back to the faith in the whole revelation of God."

No one will deny that certain portions of the Old Testament are more appropriate for private than for public reading. The same might be said for some passages in the New Testament also. We are reminded, however, of the apostle Paul's categorical declaration that "all scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness." To be sure, passages of Scripture selected for public reading should be appropriate to the occasion and to the audience. But only a distorted sense of spiritual values and a grossly perverted attitude toward the Sacred Oracles could lead a person, particularly a man charged with the task of teaching the Word, to brand portions of it which might seem inappropriate for reading to a particular audience at a particular time as "poison" and "junk."

Disparaging statements about this or that passage of Scripture set man's judgment above that of God. Such statements made by men in positions of spiritual leadership inevitably encourage some who are struggling with the powers of darkness to think lightly of revealed truth and duty that would tend to circumscribe their errant desires. This is especially true of young people. More than anything else, the tendency of so-called liberal scholarship to depreciate the Word of God at this point or that is basically responsible for the almost universal breakdown of morals, disrespect for authority, and the spirit of lawlessness that plagues the world today. Our task is to exalt the Word and to encourage men and women to accept it as their infallible guide in solving the great problems of duty and destiny.

R. F. C.

# Reports From Far and Near

## AN EX-MOSLEM Wins Moslems IN INDONESIA

By Rifai Burhanu'ddin, *Chaplain  
Bandung Sanitarium and Hospital, Java*

Rifai Burhanu'ddin, a former Moslem, baptizing the members of the Muchtar family who left Islam to find salvation in Christ.

AS A Moslem I thought it impossible for a member of that faith to become a Christian, for to a Moslem all Christians are heathen. But on June 12, 1954, at the Way Huy church in Lampung my wife and I were baptized by S. F. Sitompul, who was then president of the South Sumatra Mission. To our former fellow religionists this was incomprehensible because our parents are Moslems, and my father is an honored ulema, or theologian, who had been in Mecca for 12 years. Yet his son became a Christian!

In 1958 I was called to become a Bible instructor at Palembang, and during the two years I worked there the Lord blessed

me with 19 converts, 12 of whom were from Islam. The next year I was transferred to Djambi in central Sumatra, where the Lord gave me seven more souls, including four from Islam. During my stay at Djambi I was sent to our Indonesian Union Seminary for one semester for ministerial studies, after which I returned to Djambi as a licensed minister.

In 1961 I was transferred to the Indonesian Union Mission headquarters at Bandung. Here I have had opportunity to witness for the gospel to Moslem officials and ulemas. Among the latter is K. H. Anwar Sanusi, the Great Mufti of the Ahlis Sunnah sect. We became acquainted after he read my book *Christ in the Qur'an*. At present the Great Mufti is of much help in my endeavor to give the gospel to the Moslems of Indonesia.

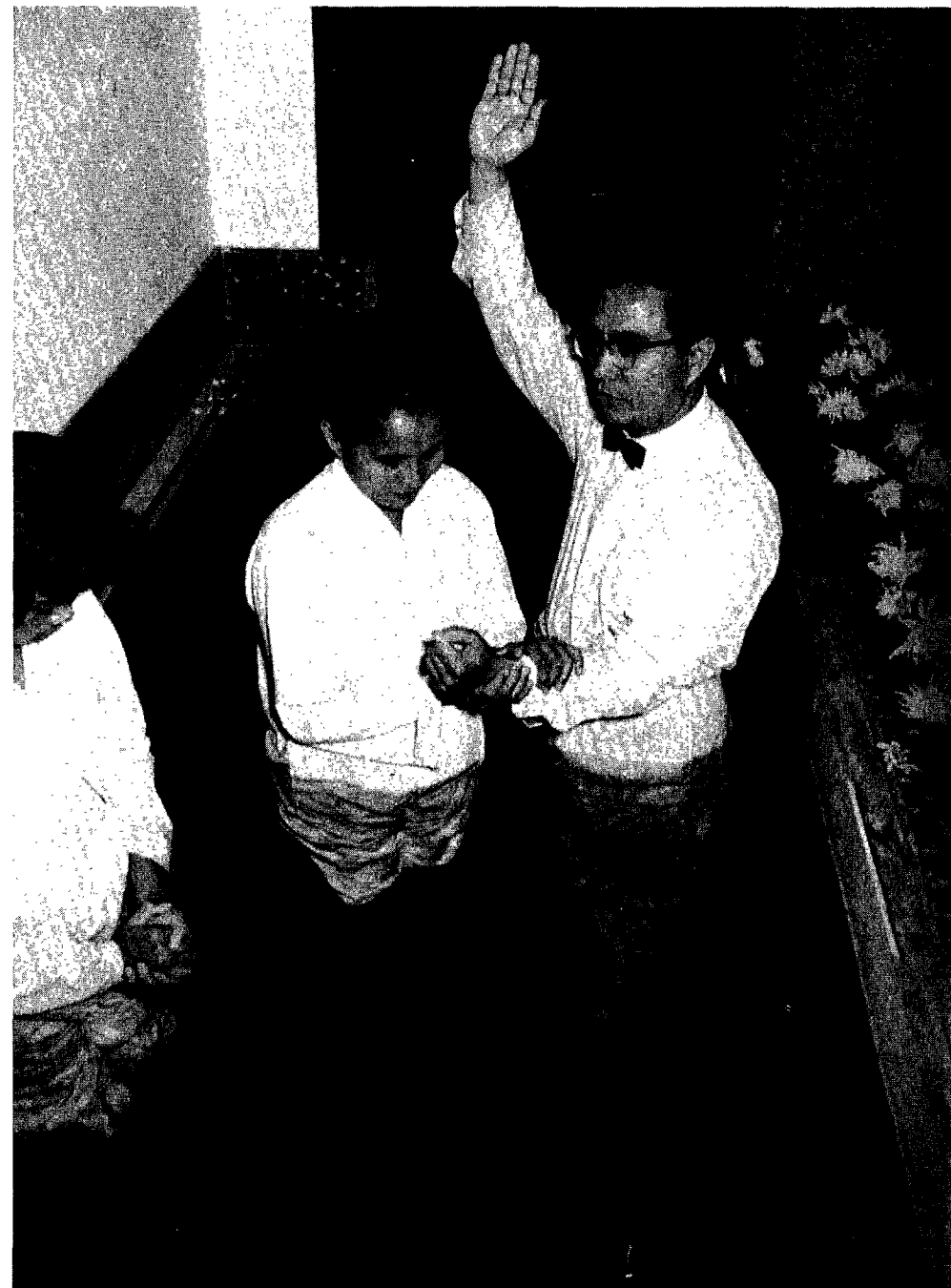
On January 1, 1963, I became chaplain in the new Bandung Sanitarium and Hospital, and a few weeks later I was ordained to the gospel ministry. From childhood it never occurred to me that one day I would become a Christian, to say nothing of becoming a gospel minister!

In March of this year I baptized seven souls, among whom was Brother Muchtar and his family, Moslems of the Minangkabau tribe in Padang, Sumatra, a fanatical Moslem area. It was here that the Advent message was first proclaimed in Indonesia, by R. W. Munson. How happy he would be if he still lived and could witness what is taking place today! His pioneer labors of long ago are bearing fruit in 1963. Not only so, but these precious souls were baptized by a minister who was also formerly a Moslem of Sumatra.

Brother Muchtar's experience was a great inspiration to me. I would like to share it with you:

"I was a lieutenant in the Military Police Corps of the Minangkabau tribe of Padang, Sumatra. My ancestors had been devout Moslems for generations. In 1958 I was commissioned in Garut, where our company was receiving English lessons from Wilson Assa, pastor of the Seventh-day Adventist church. He promised to award the student who obtained the highest marks a prize. We all studied diligently, not only to learn English quickly but also to receive the prize from our teacher. It was mine—a copy of the book *Christ in the Qur'an*. As I read the book I became acquainted with the Ten Commandments, and learned about the religion, dietary practices, and beliefs of Seventh-day Adventists. I was especially interested in the Ten Commandments. After giving me the book, Elder Assa came regularly to our house to study the Bible with us.

"In 1961 I was transferred to the Military Police office at Bandung. My wife became sick, and I took her first to the military hospital at Tjimahi. Then I remembered that there is an Adventist hospital in



Bandung and transferred her to it. Here I became acquainted with Dr. R. F. Hann. I was very happy because my wife received excellent care in the Adventist hospital. Whenever there is sickness in the family, we always go there now.

"In January of this year I fell ill suddenly. My wife, children, and mother all wept, thinking that I was already dead. When they noticed that I was still breathing very faintly they took me to the new hospital [REVIEW, April 11]. I was assigned to a room with T. Pandjaitan, a teacher in the Adventist school at Tandjungkarang. He noticed that even though I was in the hospital I continued to worship five times each day, as my custom had always been. Every night before we slept we talked about religion. Every morning someone came to our room to pray for us. This I liked very much, for I always feel comfortable when in close relationship with God.

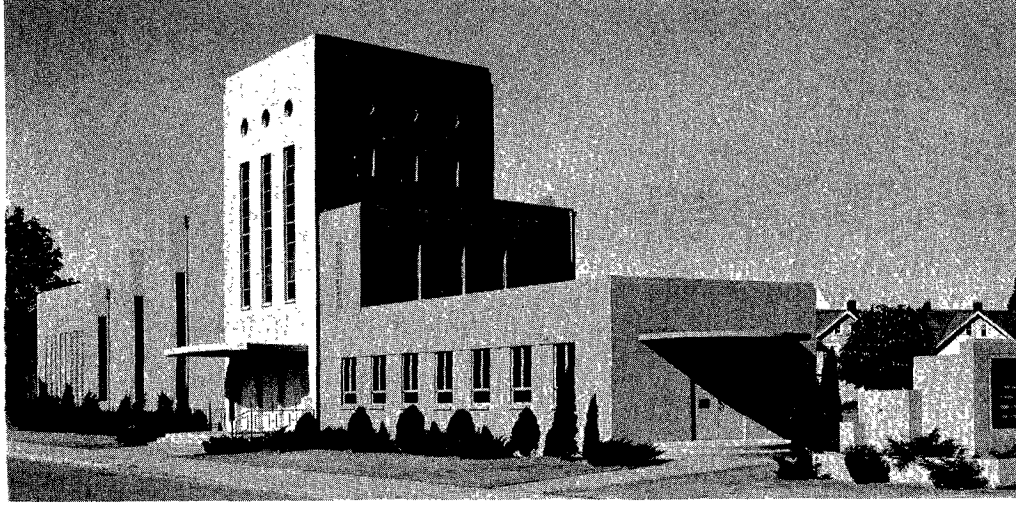
"One day Brother Pandjaitan introduced me to the one who came to pray for us. It was Elder Rifai Burhanu'ddin, the chaplain and author of *Christ in the Qur'an*. He invited me to join the patients and nurses of the hospital in Sabbath school. There I began to understand how the Seventh-day Adventists pray, and I liked to join them.

"After I returned home, Brother Rifai Burhanu'ddin visited us and showed us some film slides. I gathered my family, except my oldest son who had gone out with some friends. We enjoyed the pictures, especially about Christ coming to this world to die for the sins of humanity and rising triumphant over death. How happy we were to know that He is coming back again.

"Just as the last film slide faded from the screen someone knocked at our door. My oldest son had fallen sick suddenly and was being carried home by his friends. He looked as if he were dying. All of the family were crying, and Elder Burhanu'ddin asked us all to kneel down and pray. After the prayer we put hot water to his feet, and slowly he began breathing again. Immediately we took him to the hospital. No doctor was on duty at the hospital, but Nurse Zeth Tutupoli immediately loosened the boy's belt, examined him, and gave him an injection. Ten minutes later he regained consciousness, and our anxiety lessened. How happy we felt. During his stay in the hospital he received the best of care and treatment.

"Our family witnessed the good care and cordial treatment by all the doctors and nurses. This made us more eager than before to learn further truths of the Adventist religion. We all joined the baptismal class. After studying for three months we came to what was to us a very great difficulty in our study. Islam followers do not believe in a Trinity, or that God can have a Son. We resented the term 'Jesus the Lord,' because Islam teaches there is no other God but Allah. How could Jesus be 'Lord'?

"But as we studied we accepted all that we heard, point by point, concerning food, the Ten Commandments, and tithing. Still we felt we could not accept the Trinity and the Lord Jesus as the Son of God. Finally one day Elder Rifai Bur-



## Tacoma, Washington, Central Church Dedicated

R. R. Figuhr, president of the General Conference, spoke to an overflow crowd attending the dedicatory service for the Tacoma Central church on February 9. Participating also were Theodore Carcich, vice-president of the General Conference for North America; C. A. Scriven, president of the North Pacific Union; N. R. Dower, president of the Washington Conference; Douglas Marchus, Tacoma Central pastor; and Wayne Wentland, local elder.

The planning and erection of this attractive and functional edifice spanned the pastorates of D. A. Neufeld, D. S. Osgood, Glenn E. Patterson, and H. F. Hannah. Except for Elder Hannah, all these former pastors were present for the dedicatory service.

During the last decade of the nineteenth century a young colporteur, fired with zeal to share his faith through the printed page, lighted the torch of truth in this burgeoning harbor city on the forest-bound shores of beautiful Puget Sound. Through the years God's work has grown until the Central church membership today is nearly 600.

The entire Central church family stood in rededication of their lives, as they were joined by visitors and guests in dedicating their new church building to the honor and worship of God.

DOUGLAS MARCHUS, Pastor

hanu'ddin came again to our home. He asked us to kneel down and pray that God Himself would impress our hearts with the truth. Light broke through the darkness and Elder Burhanu'ddin was able to make things clear to our complete satisfaction.

"Finally we decided to request baptism. On March 20, 1963, my family and I were baptized by Elder Burhanu'ddin. We were especially happy to be baptized by a minister who was also formerly of Islam. How we appreciate the part of the doctors, nurses, and others who have helped us. Pray for us as a family, that we may be faithful to the end, and for our oldest son, who had not studied with the rest of us, and who is now in the baptismal class."

There are many more like Brother Muchtar who await the glorious knowledge of salvation in Christ. Let us find these ones and lead them to the Saviour.

## Our Schools, Soul-Saving Agencies

By Rodney Olsen

Four years ago at Long Beach, California, I attended my first church school. My mother wanted me to receive Christian training, but the big question was What denominational school should I attend? I tended to lean toward the Mormons, but the Mormons have no schools under college level.

Among the schools we considered were Lutheran, Baptist, Catholic, and Seventh-day Adventist. At one time I almost went to a Catholic school, but through God's guidance we chose the Seventh-day Adventist school.

At this school I first came to know and understand the truth. It was here that I met two of the best Christians I think I will ever meet—my seventh-grade teacher, Mr. Nelson, to whom I believe I owe most of my thanks for the decision I finally made, and my eighth-grade teacher, Mr. Minder.

I guess you might say I was a semi-Adventist after my first two years of Christian training. I heard many things which I found hard to believe at first, but day by day I saw these things coming true and happening in the world around me. I did a lot of thinking, or you might call it soul searching.

Then something happened that worried me. After I had graduated from the eighth grade, we had to leave Long Beach and move to Santa Monica. How was I to know that this was a blessing in disguise? Here I was to meet three more men who were finally to bring me into the true faith. These were Mr. Hastings and Mr. Teegarden, my ninth-grade teachers, and Elder Fred Osbourn.

During my ninth-grade year a strange thing happened. Many times when I had a religious question, I would pray for an answer. Many, many times my question would be answered in the regular class discussions without my having to ask.

I saw things happening in the world which alarmed me. Crisis after crisis seemed to be rocking the world, and I thought of the many things I had heard and learned from my Christian teachers. I know this helped me decide to give my heart to God and to change my ways. Elder Osbourn had charge of the school baptismal class, and I decided that I was going to be baptized someday, for I was sure that this was truly the only way to live.

Four days after I had given my heart to God in prayer, a kind of miracle happened to me—Elder Osbourn began another baptismal class at school. During this class I made up my mind to be baptized at the next baptism at the church, for I felt that God wanted me to do this. On March 23 I was baptized.

I am going to put all my energy into becoming a good Christian. I thank God for His guidance in bringing me to one of His Christian schools. If it hadn't been for them, I would never have known about the true Sabbath, and I know that I would not be a Christian today.

## Columbia Union College Week of Religious Emphasis

By Russell H. Argent, *PR Secretary*

Elman J. Folkenberg, ministerial secretary for the Atlantic Union, conducted the spring Week of Religious Emphasis at Columbia Union College, March 22 to 29. His theme, "Glimpses From the Greatest Life Ever Lived," led to the study of faith, love, justice, discouragement, temptation, determination, and prayer. Talks centered on the problem of sin and its solution, the will to do right, and dependence on divine help.

During the week, prayer sessions directed by student leaders were held in the Sligo church. Special music was provided by the music department and the CUC choir, led by Paul Hill.

Elder Folkenberg was assisted in his student counseling program by J. Cox, E. Atchley, and L. Moulds, of the religion department; S. Hiten, professor of speech;

Alfredo Castille, of the Lima Bible correspondence school, handing the completed lessons received in one day's mail to Mrs. Haydee Tenorio, who will correct them.



W. J. Cannon, professor of psychology; and W. H. Beaven, academic dean. At the close of the week a class was formed for students interested in further study of the principles of the faith.

## Inca Union's Third "Evangelist"

By B. A. Larsen, *Departmental Secretary  
Inca Union Mission*

The Inca Union Mission has three union evangelists. One of these is Moisés Tenorio, who is secretary of the ministerial association. Recently he conducted a most successful effort in Pucallpa, in the Amazon Mission, where 90 were baptized. Another is Arturo Schmidt, who is now conducting a large public effort and a school of evangelism, with some 30 young evangelists and Bible instructors, in the city of Arequipa, Peru.

Our third "evangelist" never takes a vacation, and does not limit himself to just one city. His name is *Voz de la Esperanza*—"The Voice of Hope." Last year he conducted no less than 59 great public efforts simultaneously in 41 cities of three countries, with a total of more than 5,000 meetings (broadcasts). His attendance probably ran into millions. As a result of these public efforts 763 precious souls were baptized. How grateful we are for this blessed harvest! The baptismal classes are enormous. At the end of the year 11,376 persons (active students) were preparing for baptism.

Our third evangelist has three faithful Bible instructors (correspondence schools in Lima, Guayaquil, and La Paz). They have made a total of 167,445 missionary visits (lessons sent) and given 100,069 Bible studies (test papers corrected). They have also distributed some 8,210 pieces of literature (radio talks, books, and Bibles).

What a great work for just one "evangelist"! God has given us a truly successful method of preaching the everlasting gospel, by radio and mail.

Pray for our great evangelist *Voz de la Esperanza* as he continues his Inca Union effort.

## From Home Base to Front Line

Mrs. Marie A. Owens left New York City on April 29, en route to Bulawayo, Southern Rhodesia. She is returning after furlough. Sister Owens will continue as a teacher in Solusi College.

Dora Greve left New York City on May 1, returning after furlough to Southern Rhodesia. Miss Greve will resume her work as normal director in the Lower Gwelo Training School.

Mr. and Mrs. William Robert Dyke and three children, of Madison, Tennessee, left Miami, Florida, May 3, for Kingston, Jamaica. Brother Dyke has accepted a call to serve as X-ray and laboratory technician in Andrews Memorial Hospital.

Elder and Mrs. Ralph Smedley Watts and four children, of Jamestown, North Dakota, sailed on the S.S. *Washington Bear*, from San Francisco, California, May 6, for Seoul, Korea. Brother Watts is to be an evangelist in the Korean Union Mission.

Elder and Mrs. Gordon D. Weidemann and daughter, of Coldwater, Michigan, left Miami, Florida, May 6, for the West Indies. Brother Weidemann is to be president of the Cayman Islands Mission.

Mr. and Mrs. Americo D. Ciuffardi and daughter, of Takoma Park, Maryland, left Baltimore, Maryland, May 7, for Santo Domingo. Brother Ciuffardi is to connect with the Dominican Mission as a pastor-evangelist.

W. R. BEACH

## Dark Valley

By L. C. Scofield

"Grandmother, I'm afraid your grandson will not live," I said to the grandmother who had brought her dying grandson to the launch in the little village of Maria da Cruz on the banks of the São Francisco in Northeast Brazil.

The little boy was skin and bones, and so weak and lifeless that I felt helpless trying to treat him. If we had only seen him sooner! But now he was a hospital case, and there was no hospital to send him to.

We examined him, gave the grandmother medication for him, and told her to take him home. We would come by in the afternoon and see how he was doing.

In the afternoon we approached their little hut in the village, and clapping our hands to make our presence known, entered the dark, dingy, little mud hut. Within we found the grandmother and the dying child, the little mother about 20 years of age, and the father. We also found a simple but brightly decorated casket, and within the casket a little girl about five years of age, beautiful even in death.

"Who is this?" I asked.

The little mother, weeping, said, "It is our little girl; she died last night, and we will bury her this afternoon." She begged us to take a picture of the dead little girl, so we carried the casket outside into the sunshine, and C. E. Guenther, of the General Conference, who was with me, took a picture.

My heart was heavy as I examined the little boy again, gave more medication, and instructions as to how to care for him. It seemed certain that he would die also. After having prayer with this poor little family we went on our way, leaving Maria da Cruz and its sadness behind.

Two and a half months later we returned to the miserable little village. Upon arriving I sought out the little hut, to see whether, possibly, the little child had lived. Clapping my hands outside the door, I waited for a response, but heard nothing except a quiet weeping and sobbing within the hut.

When I entered the hut, there was only one person within. It was the little mother, sitting there in a corner in that dark mud hut, crying most pitifully. She looked ill and most dismal.

"Maria," I said, "where is everybody, and what's the matter?"

Sobbing, she told me this story:

"You knew my little girl died, didn't you?"

"Yes, Maria, we took her picture—remember?"

"Well," she said, "the little boy died two days after you left."

I said, "I'm sorry, Maria, I was afraid he would die. He was too weak to save."

Then, struggling to speak through her tears, she said: "And my mother died just a couple of weeks after the little boy. Some terrible fever came along and just took her away."

My heart was heavy. But that wasn't all. She went on:

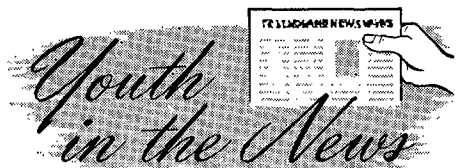
"Doctor, you know that barge that takes trucks across the river?"

"Yes," I said.

"Just last week my husband was going across the river on that barge, standing on the bow, and he fell off into the water, was struck by the propeller and killed."

And there she was, poor little Maria, in that dark mud hut, crying her heart out, completely bereft of her family. All she has left to remind her of her family is that colored print Elder Guenther made of her dead baby girl.

In this dark river valley are many huts like this one, and many Marias crying over the loss of their children and loved ones. How long this situation will continue depends largely on the ministry of the little white launches, symbols of hope where there is no hope and light bearers to those who live in darkness. More launches are desperately needed. Will we get them?



► Students of the Parkersburg, West Virginia, junior academy have launched a dual program—"Operation Fireside" and "MV Voice of Youth." Sponsors of the program are Martin Laloan, principal; Marieta Blehm, teacher and MV sponsor; and R. H. Shepard, pastor of the Parkersburg district.

uncle who was a "holy man." Being of an inquiring bent of mind, young Chetty decided to find out about the different religions and why there were so many. His quest brought him in touch with an Adventist worker who studied the truth with him. He found what his soul longed for, accepted it, and was baptized. At the recent South African Union Conference quadrennial session he stood before us as an SDA church worker to tell of the progress and blessing of God on the work for Indians in South Africa. During the past quadrennium the number of Indian church members in South Africa has doubled.

► A non-Adventist wrote about the truths of the Bible, as he saw them, in one of the newspapers of South West Africa. His conclusions approximated the teachings of Seventh-day Adventists on the Sabbath and other doctrines. Ministers of the leading Protestant church accused him of being a Seventh-day Adventist, which of course he denied.

Reading the newspaper statements on both sides, one woman got in touch with our local workers. Her husband opposed and threatened them, as she went ahead with plans for baptism. He went so far as to purchase six guns with which he intended to shoot the newspaper writer, his wife, his son, the Adventist worker who studied with his wife, the minister who baptized her, and himself. However, when the time came, he stood quietly by while his wife was baptized. Now he too is preparing for baptism.



## Atlantic Union

Reported by  
Mrs. Emma Kirk

► As of May 1 Dr. J. Wayne McFarland and E. J. Folkenberg were released by the Atlantic Union Conference to the General Conference for one year, to conduct Five-Day Plan to Stop Smoking training programs throughout the North American Division.

► On March 30 a tri-district rally was held in the Pickard Theater of Bowdoin College in Brunswick, Maine. More than 600 people attended the all-day services and heard W. J. Hackett, president of the Atlantic Union Conference, give the eleven o'clock address. The Portland Sabbath school officers were in charge of the Sabbath school. K. W. Tilghman, union treasurer, spoke in the afternoon. In the evening Mrs. Ada Renzi was in charge of a talent festival.

► Colporteur sales showed a healthy increase in the Northern New England Conference for the first three months of 1963 over the same period in 1962. Last year our colporteurs delivered \$9,360.90, and this year \$14,046.30. More than half of their deliveries were Spirit of Prophecy or doctrinal books.

► An evangelistic workshop was conducted by W. W. Menshausen and G. E. Rice, April 8 and 9, at the Pine Tree Memorial School in Freeport, Maine. Eight Northern New England pastors met to study methods and plans for an evange-

# Brief News OF MEN AND EVENTS



## Southern African Division

Reported by  
W. Duncan Eva

► W. A. Higgins, associate publishing secretary of the General Conference, has completed a three-month tour in the Southern African Division. He gave instruction and inspiration at five union publishing councils and 11 institutes, and inspected our two publishing houses. The literature evangelists and all publishing department leaders have pledged themselves to a greatly intensified sales and soul-winning program.

► Thirty-seven Solusi College students have organized a new colporteur club. J. M. Koko and G. M. Amayo, senior theology students, were selected to serve as leaders. Each of these men delivered more

than 120 large English books during the recent four-week school vacation. This is a new record for African student literature evangelists.

► Three months ago J. B. Cooks, Sabbath school and educational department secretary of the Southern African Division, visited the eastern part of the troubled Congo. He was the first division representative to enter the Central Kivu Field for some years. Although the division has not had foreign workers laboring there for many years, Elder Cooks found that excellent progress had been made. Jonas Mbyrukira, president of the field, informed him that 5,368 had entered the baptismal classes during the first eight months of 1962. The church membership is 5,036.

► Three and a half years ago Chetty was a Hindu. He had been introduced to some of the secret rites of the religion by an

listic campaign, and to prepare black light charts and pictures.

► Carl Krueger and Kenneth Peck, science and mathematics teachers at Greater Boston Academy for the past three years, have been granted National Science Foundation scholarships. Mr. Krueger was chosen to participate in the 1963 Summer Institute at the University of Southern California in Los Angeles. Mr. Peck will participate in the 1963-1964 Academic Year Institute at Brown University in Providence, Rhode Island.

► Twelve years' fervent prayers were answered in the Patchogue, Long Island, church on Sabbath, March 30, when Terry Lacey and her great-grandmother, Mrs. MaBelle Averill, were baptized. This unites four generations in the blessed hope of Jesus' soon coming. In 1941 Mr. and Mrs. William Walker moved from Long Island to Ohio, and became Seventh-day Adventists in 1949. The Walkers in turn brought the message to their six children, five of whom united with the church. The husband of their oldest daughter, Kenneth Lacey, also became an Adventist. Representing the four generations are Mrs. MaBelle Averill, Mrs. William Walker, Mrs. Kenneth Lacey, and Terry Lacey.



### Canadian Union

Reported by  
Evelyn M. Bowles

► The British Columbia Conference is a mountainous territory of more than 366,000 square miles and has a rugged coast line of 7,000 miles. Some of the churches are 1,000 miles distant from the conference office, over stretches of dangerous roads. Recently E. F. White, Book and Bible House manager, and M. D. Suiter, publishing secretary, completed an itinerary of more than 6,000 miles, serving every church in the conference and many companies, with 33 book displays. Total sales were more than \$12,000. The special feature of each display was a film, *Like a Mighty Army*, depicting the development and growth of the publishing program.

► Marvin Reeder, associate Public Relations Department secretary of the General Conference, visited the British Columbia Conference in April. He was guest speaker at three press workshops, one each on Vancouver Island, in Fraser Valley, and in Okanagan Valley.



### Columbia Union

Reported by  
Don A. Roth

► Mrs. Marian Clark, of Takoma Park, Maryland, has been named supervisor of elementary education in the Chesapeake Conference. Mrs. Clark has for several years been a critic teacher for Columbia Union College school of teacher training.

► Connie Davis, formerly a teacher in

Hampton, Virginia, is now teaching in Danville. She exchanged places with Mrs. Donald Stutler when Elder Stutler was named pastor of the Hampton church.

► Ann Carter is the new primary grade teacher in the Alexandria, Virginia, church school. She completed her work at Atlantic Union College in January and took up her work at the school, relieving Mrs. Ruth Strang, who had taught during January.

► Harry W. Bass, Ohio Conference superintendent of education for several years, has accepted a call to become educational and MV secretary of the West Virginia Conference.

► Columbia Union Conference Ingathering total for 1963 was \$914,465.69, a per capita of \$21.82.

### A Korean Minister Converted

"Elder Klimes, I was never so happy," said Brother Kim Sewon as he told me of losing his friends and his position as pastor of a large church of another denomination.

After completing two years of college in his native North Korea, Mr. Kim was drafted into the North Korean Army as a paratrooper, taken prisoner, and held for two years in a United Nations prisoner of war camp. Later, as a sergeant in the South Korean basic training camp, Mr. Kim met a Seventh-day Adventist and was impressed by his faith and determination not to bear arms. Mr. Kim helped him and encouraged him.

After his army discharge, Mr. Kim entered a theological seminary, and later the ministry. Last fall our mission evangelist, Pastor Pang, held an effort in his town and visited and studied with Pastor Kim. Pastor Kim fully accepted the faith of the remnant church, resigned from his pastorate, and has already brought 15 new members to Sabbath school. Brother Kim is now a literature evangelist and plans to enter our Korean Union College.

RUDY E. KLIMES  
Departmental Secretary  
Korean Union Mission



► W. C. Hannah, for 26 years principal of Shenandoah Valley Academy, died at his home in Berrien Springs, Michigan, at 76 years of age.

► H. L. Sauder, pastor of the Hagerstown, Maryland, district, has been appointed conference evangelist. He has already taken up his new duties, and is holding evangelistic meetings in Glen Burnie.

► A health and welfare center was opened in Mansfield, Ohio, on April 9. Mayor Scott was on hand for the opening, and offered congratulations to Mary Ferrell, director of the center.



### Lake Union

Reported by  
Mrs. Mildred Wade

► The 1963 MV Week of Prayer, sponsored by the Chicagoland MV Federation of Lake Region churches in the area, was held at the Shiloh church, March 16-23. H. L. Cleveland, pastor-evangelist from Atlanta, Georgia, challenged the young people to make Christ supreme. An outstanding feature was the prayer list presented by J. H. Jones, Jr., MV leader of the conference, which grew until it had more than 700 names.

► Wallace Skewes, of the Crystal Falls church in the Upper Peninsula of Michigan, is an indefatigable worker in the Ingathering program. Lee Hugg, pastor, reports that Brother Skewes, one of the top carolers in the State, raised more than \$400. He goes out almost every night and all day Sunday during the campaign.

► Indiana Academy has been publicized in two leading newspapers in the State this year. During the first semester the Indianapolis *Times* had a fine article with pictures of the school. A front-page article, including pictures, appeared in the February 7 issue of the Noblesville *Ledger*.

► A capping and dedication service was held April 21 for the new 1963 class in practical nursing at Hinsdale Sanitarium and Hospital. W. C. Graves was the principal speaker. The response was given by the class president, Mrs. Lillian Robinson. The 1962 class of the School of Nursing distinguished itself recently by scoring second highest in the entire State of Illinois on their State Board examinations. The national average is 525.9, the State average is 534.3, and the Hinsdale students' average was 586.2.

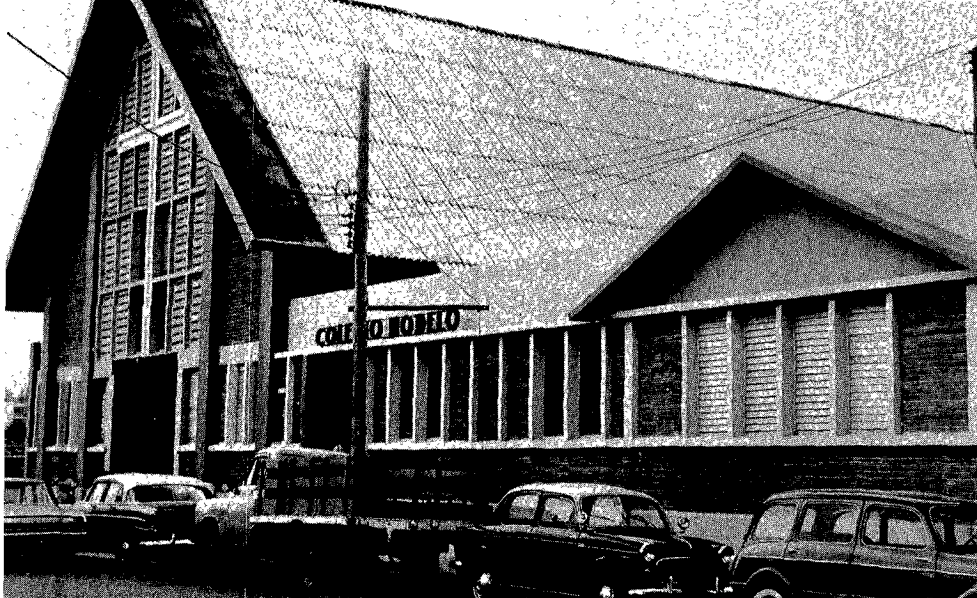


### Northern Union

Reported by  
L. H. Netteburg

► A conference-wide MV rally was held at Plainview Academy in Redfield, South Dakota, on May 4, with Horace E. Shaw, of Andrews University, as guest speaker.

► Cooking schools for new converts from It Is Written evangelism are being conducted in Centerville and Albia, Iowa.



## San Salvador Church Dedicated

For almost 40 years the Seventh-day Adventist center in San Salvador, capital of San Salvador, was an old building that housed, in addition to the church, the mission offices, the school, and the worker's home. The expanding work made a new building essential. On March 16 the congregation gathered to dedicate their sanctuary to God. Its cost was approximately \$56,000. C. L. Powers, president of the Inter-American Division, gave the dedicatory address. Others assisting in the service were W. V. Wiist and L. L. Reile, from the Central American Union; F. Arroyo, Orley Ford, and David Garcia, of the Salvador Mission.

Under the able leadership of veteran missionary Orley Ford, land was purchased and a large church building was erected with church school building adjoining. For a time the congregation had to meet in the open air, but by 1956 the partially completed building provided shelter for services. Construction continued as funds became available. Elder Ford worked untiringly for this project, even after he retired from active field leadership. Wilfredo Lacayo, a past pastor of the church, did much to help complete the building.

Present pastor of the 350-member congregation is David Garcia. This has been a growing church. During the past eight years five new churches have been organized from this central church. Numerous branch Sabbath schools and lay efforts are conducted weekly by the members.

L. L. REILE, *President*  
Central American Union



## North Pacific Union

Reported by  
Mrs. Ione Morgan

► On April 13 approximately 125 Portland Union Academy students went to Silver Creek, 13 miles southwest of Silverton, Oregon, for outdoor Sabbath school and church services. In the afternoon, while half of the group went on a nature hike the other half set about hand writing several pages of the Bible. Two hours later the two groups exchanged projects. After vespers and a talent program in the evening, the group returned to Portland.

► As a result of the Five-Day Plan to Stop Smoking, in Vancouver, Washington, 39 of the 44 who participated indicated that they had been successful. It is possible that others who were not present on the closing night had also quit. This series was sponsored by the Vancouver and Meadow Glade churches, which were represented by pastors Leonard L. Ayers and Donald MacIvor. Doctors who presented the medical and physical aspects of smoking were George Emery, Philip A. Pritel, H. S. Gorton, Donald Champlain, and Harry Parks.

► On March 9 the Enumclaw church in the Washington Conference was dedicated debt free. William Burns, mayor of Enumclaw, spoke words of greeting and good wishes to the congregation. N. R. Dower, conference president, William Ring, former pastor, and R. W. Wentland, present pastor, were among the participants.

► The Idaho Conference evangelistic team completed a series of meetings in Nampa, Idaho, on April 10, with a baptismal service for ten new members.

► At the recent Walla Walla College board meeting plans were approved for the construction of an education building. The air-conditioned, three-story brick structure will harmonize with other recent campus architecture. It will be located at the corner of College Avenue and West Whitman Drive.

► Three faculty members to join the Walla Walla College staff next fall are Robert Kingman, instructor in physics; Mrs. Frances Cox, instructor in medical-surgical nursing at the clinical division of the school of nursing; and Al Liske, a part-time instructor in industrial education. He will also have charge of electronic equipment on the campus.



## Southern Union

Reported by  
Mrs. Cora Kindgren

► More than 1,000 persons attended the opening exercises of College Plaza, the new shopping center for Collegedale and Southern Missionary College. The College Plaza houses a supermarket, post office, Distributors Southern Mercantile, Campus Kitchen restaurant, the credit union, the Georgia-Cumberland Book and Bible House, barber shop, Collegedale Insurance Company, a self-service laundry, and a beauty shop.

► Eight persons were recently baptized in the Floral Crest church in the northeastern part of the Alabama-Mississippi Conference.

► Ministers of the Alabama-Mississippi Conference reported 97 baptisms for the first quarter of 1963, a gain of 21 over the same period of 1962. Sixteen of the 19 district pastors have reported baptisms.

► Peter Murnieke, 69, was recently baptized into the Kernersville, North Carolina, church. He was baptized after having been enrolled in the School of Bible Prophecy correspondence course nine years ago by J. Dudley Eastin of Winston-Salem.

► A 26-member church was organized near Stone Mountain, Georgia. Preparations for this new church began in the spring of 1962 with the launching of a branch Sabbath school under the leadership of M. D. Oswald, conference Sabbath school secretary at that time.

► Eight persons were baptized following a series of meetings conducted by H. E. Metcalf at Stone Mountain, Georgia.

► R. L. Simmons, a faithful literature evangelist in Kentucky-Tennessee, is well on his way to a \$20,000 year in deliveries. As of March 31, Mr. Simmons had delivered a total of \$5,270.50 worth of literature.

► The fifth annual Southern Union academy music festival was held recently in the auditorium of Greater Miami Academy in Miami, Florida. There were 180 participants from eight academies.



## Southwestern Union

Reported by  
H. W. Klaser

► In the 11 months that H. J. Carubba has been in charge of the religious liberty department, subscriptions to *Liberty* magazine have doubled over last year. As church development secretary he has conducted nine canvasses in which more than \$400,000 has been pledged. Of this amount, \$86,000 is for the new girls' dormitory at Ozark Academy. This building will be in readiness for the young women when school opens in September.

► A new church of 22 members was organized at Huntsville, Arkansas, on April 20 by I. M. Evans, president of the Arkansas-Louisiana Conference, P. I. Noswor-

thy, treasurer, and C. R. Morton, the district pastor.

► On April 13 a company was organized at Evansville, Arkansas, by J. J. Swinar, pastor of the Gentry district. A branch Sabbath school of 15 to 30 members, under the leadership of John C. Smith, a layman, has been meeting here faithfully.

► Seventeen were baptized in the Little Rock district on April 13 by G. R. Carter. Mrs. Freda Ford had been studying with many of these people, and some were baptized as the result of J. D. Sammons' revival recently conducted in Little Rock.

► H. B. Petry, Lake Charles district pastor, and V. G. Green, Hammond district pastor, held an effort in Centerville, Louisiana, the last two weeks in May to develop that company into a church organization.

► The members of the Lake Charles district are purchasing an airdome cathedral for use in the district. Elders H. B. Petry and H. G. Glass will hold an effort in Lake Charles during July and August, using the new airdome.

► Morris Rossier, of Monroe, Louisiana, reports a fine interest as the result of meetings held by layman Lea Facundus. Seven are in the baptismal class. Meetings began again the last of May. Plans for a branch Sabbath school at Tallulah are also under consideration.

## In Remembrance

ARKILLS.—Lucy Mable Arkills, born Sept. 14, 1872, at Crawfordville, Iowa; died March 7, 1963, at Long Beach, Calif.

ASHTON.—Gertrude Numbers Ashton, born Oct. 10, 1878, at Canton, Ohio; died April 1, 1963, at Mount Vernon, Ohio. In 1908 she was united in marriage to Robert Ashton, and almost immediately they began their service for the Lord, teaching in Tennessee and in Ohio. For five years she was dean of girls and English teacher at Mount Vernon Academy. Surviving are two daughters; one son; 11 grandchildren; 23 great-grandchildren; and a brother, Ernest Numbers.

BARING.—Lucile Baring, born Oct. 24, 1879, at Industry, Tex.; died Feb. 12, 1963, in Dinwiddie Co., Va. Mrs. Baring was a faithful Adventist for more than 55 years, and helped to raise up a church in Houston, Tex. A daughter, Mrs. Esther Shanko, of Stony Creek, Va., and a granddaughter survive her.

BASCOM.—Maurice T. Bascom, born March 2, 1867, in Trumbull Co., Ohio; died Dec. 17, 1962, at Mason City, Iowa. His wife, Menerva Tabor Bascom, survives. His grandson is Maurice T. Bascom, of Willits, Calif. [Obituary received March 7, 1963.—Ebs.]

BAUGH.—Elizabeth Baugh, born March 26, 1881, in Arkansas; died April 7, 1963, at Arlington, Calif.

BERMAN.—Paul L. Berman, born in 1884, in Jerusalem; died Jan. 21, 1963. In 1911 he was ordained in the Episcopal Church, and later he entered the Presbyterian ministry. About a year ago he accepted the third angel's message and was baptized.

BOYER.—Hazel Grace Wood Boyer, born Sept. 19, 1902, at Minco, Okla.; died March 7, 1963, at Hinsdale, Ill.

BROOKS.—Tommy Gothard Brooks, born April 29, 1905, at Friendsville, Tenn.; died April 5, 1963, at Pullman, Wash. His wife, Carol Senter Brooks, of Pullman, Wash., survives.

BROWN.—Emma Elizabeth Furnival Brown, born Feb. 23, 1882, in Toronto, Canada; died April 7, 1963, at Concord, Tenn. She attended Battle Creek College, and in 1901 married Ernie R. Brown, who was an accountant in the Battle Creek

Sanitarium. Later they were connected with South Lancaster Academy. In 1904 he served as secretary-treasurer of the Columbia Union Conference and assisted the General Conference auditors. Following his death in 1917, she became matron of the Washington Sanitarium and Hospital. In 1922 she became dean of women at the New England Sanitarium and Hospital, serving there for three years. Survivors are a daughter, Myrtle Adelen Watrous, of Collegedale, Tenn.; a son, Dr. Jesse Furnival Brown, of Dallas, Tex.; three grandsons; two great-granddaughters; and a sister, Mrs. Jesse Barrows, of Takoma Park, Md.

BUNTING.—Clifford Bunting, born Jan. 26, 1888, in Kentucky; died at Fort Lewis, Wash., Feb. 2, 1963. He served his country for 30 years before retiring as a Master Sergeant, and in 1952 he was baptized. His wife, Minnie Aola Bunting, survives.

CLARK.—Effie Lenora Surret Clark, born April 9, 1885; died March 18, 1963.

CLEM.—Albert Henry Clem, born Feb. 19, 1880, at Boyd, Kans.; died at Modesto, Calif., April 3, 1963. His wife, Laura, survives.

COLSTON.—Leila Cholston Colston, died Nov. 5, 1962, at Athens, Tenn. She helped to organize the Athens church, and taught Bible classes in various churches. [Obituary received April 22, 1963.—Ebs.]

COURSER.—Everett Willard Courser, born Feb. 11, 1897, at Madison, S. Dak.; died Feb. 28, 1963, at Portland, Oreg. His wife, Ida Bess Cheney Courser, survives.

CROWTHER.—Edith D. Crowther, born Dec. 6, 1879, at Sharpville, Ind.; died April 10, 1963, at Loma Linda, Calif. Her husband, R. P. Crowther, survives.

DUDLEY.—Ellen Nilsson Dudley, born April 13, 1887, in Stockholm, Sweden; died March 11, 1963, at Newbury Park, Calif.

EBRITE.—Roxie Belle Ebrite, born in 1903, at Gainesville, Mo.; died April 11, 1963. Her husband, Dewey Ebrite, survives.

ELLIS.—Margaret Marie Ellis, born Feb. 2, 1896, at Ventura, Calif.; died Feb. 21, 1963. Her husband, George H. Ellis, survives.

FORGA.—Florence Marguerite Lacey Forga, born April 22, 1881, in England; died March 18, 1963, at Sanitarium, Calif. As a child she lived in Tasmania, and there the family accepted the Advent message. She married Edward F. Forga, a convert from Peru, and he was employed by the General Conference to translate some of the E. G. White books into the Spanish language. Following this work, they labored in Spain. After her husband's death, she made her home with her sister, Mrs. Frank L. Chaney. Survivors are her sisters, Mrs. May White Currow, Mrs. Frank L. Chaney, Mrs. Daphne Orton, and Mrs. C. C. Crisler.

GAFFORD.—Howard O. Gafford, born Dec. 7, 1916, at Lockhart, Ala.; died March 9, 1963, at Merro, La. Three years ago he entered the colporteur ministry in the Arkansas-Louisiana Conference. Survivors are a son, Howard O. Gafford, Jr., of Rockford, Ill.; one sister; and two brothers.

HALE.—Daniel Wakefield Hale, born June 24, 1910; died Dec. 10, 1962. Following World War II he entered church employment, first as director of construction for the Southern Publishing Association and later as building supervisor for the Kentucky-Tennessee Conference. In 1948 he was construction foreman for the Washington Sanitarium and Hospital addition. Survivors are his wife, Jeanette Elizabeth Woods Hale, and a daughter, Phyllis. [Obituary received April 3, 1963.—Ebs.]

HEALD.—Bertram Marcellus Heald, born June 12, 1884, at Flandreau, S. Dak.; died April 12, 1963, at Stoneham, Mass. He attended Grayville Academy, in Tennessee, Southwestern Junior College, and the old Battle Creek Medical College. He accepted his first pastorate in North Philadelphia in 1908, and was ordained to the ministry two years later by A. G. Daniels. During the next few years he was home missionary secretary of the Southeastern Union Conference, and engaged in part-time evangelism with C. B. Haynes. Together they raised up the Tampa and Fort Myers churches in Florida. In 1919 he became president of the Ontario Conference, and later was president of the Eastern New York Conference. He was chaplain of the New England Sanitarium, and in 1924 became president of the Natal-Transvaal Conference. From 1924 to 1931 he served in different capacities in Africa, and in 1932 assumed leadership of the home missionary department of the Greater New York Conference. Later he accepted pastoral work in the same conference and started the Staten Island church. After retirement he served as public relations director of the New England Sanitarium and Hospital and of the Putnam Memorial Hospital, at Palatka, Fla. In 1907 he married Lucy Lillian Comstock, who died in 1923. Later he married Elva Rogers, who survives. Other survivors are his son Roger, of Taipei, Taiwan; two grandchildren; a brother, Otis; and a sister, Gladys.

JOSLYN.—N. Vernon Joslyn, born July 29, 1882, in Michigan; died Jan. 14, 1963. His wife, Adeline Moe Joslyn, survives.

KINSEY.—Christina Sophia Klumpp Kinsey, born Oct. 19, 1877, in Washtenau Co., Mich.; died at

Berrien Springs, Mich., March 17, 1963. Her husband, Benjamin Kinsey, survives.

KRUCOVSKY.—Christina Krucovsky, born Aug. 28, 1889, in Czechoslovakia; died at Newark, N.J., March 30, 1963. She became a colporteur in Bridgeport, Conn., and as a result of her work a Slovakian church was organized there. Survivors are a daughter, Adelaide, of Irvington, N.J.; and a son, Albert, of Seattle, Wash.

LOWRY.—Sidney W. Lowry, died March 1, 1963, near Tigerville, S.C., at the age of 48. He was a graduate of the Loma Linda medical school, and spent most of the time during World War II in Europe as a captain in the medical corps. He was a main pillar in the building of the Washington, D.C., Pennsylvania Avenue church and the H. J. Detwiler school. Survivors are his wife, Lois I. Lowry, of Forresterville, Md.; two sons, Malcolm S., and Warren I.; four daughters, Barbara Jean, Beverly Joan, Susan Lois, and Shelley Lynn; and one grandchild.

MAC BRIDE.—Lillian MacBride, born March 12, 1885, at Valentine, Nebr.; died March 1, 1963.

MASCHMEYER.—Joseph Everett Maschmeyer, born June 9, 1913, at Lemoore, Calif.; died March 28, 1963, at Arcadia, Calif. He received his Bachelor of Science degree from La Sierra College. The College of Medical Evangelists awarded his Doctor of Medicine degree. His memberships include a Diplomate, National Board of Medical Examiners; Fellow, American Board of Physical Medicine and Rehabilitation; American Congress of Physical Medicine and Rehabilitation; American Academy of Physical Medicine and Rehabilitation; American Academy of Cerebral Palsy; and associate member of the American Academy of Neurology. In 1945 he became instructor in physical medicine and rehabilitation at the College of Medical Evangelists, and at the time of his death held the rank of associate professor in the Department of Physical Medicine and Rehabilitation. His wife, Ruth Cosentine Maschmeyer, survives, as do also a daughter, Mildred Jefferson, of Loma Linda; and a son, Erwin, of Arcadia.

MC COWAN.—Willis Floyd McCowan, born June 20, 1897, at Ottawa, Kans.; died March 23, 1963, at San Diego, Calif. His wife, Bernice Drake McCowan, survives.

NICHOLSON.—Lydia May Boram Nicholson, died March 10, 1963, at Berrien Springs, Mich.

## Teresa Enjoys Her Stories in Braille

Teresa Thompson, a third-grade student in the Oregon State School for the Blind, at Salem, Oregon, delights in one of the stories in her Braille *Children's Friend*. This is a monthly journal provided by the Christian Record, similar to the *Little Friend* and *Primary Treasure*, from which many of its stories are taken.

Teresa's teacher left her in charge of the class while she was out of the classroom.

ALTEN A. BRINGLE,  
Administrative Assistant  
Christian Record  
Braille Foundation





**PETERSON.**—Donald Charles Peterson, born Oct. 29, 1880; died Jan. 7, 1963. His wife, Ada. W. Peterson, survives.

**PFEIFFER.**—Adolph E. Pfeiffer, born June 27, 1874, at Krauchtahl, Switzerland; died Feb. 11, 1963, at Grand Marais, Minn. In 1901 he married Bertha Willson. He was a pressman at our institutional headquarters in Battle Creek, and later in Iowa. Survivors are four children: Florence Burnett, of Loma Linda, Calif.; Dr. Harold Pfeiffer, of La Mesa, Calif.; Frank Pfeiffer, of National City, Calif.; Aletha Knowlton, of Grand Marais, Minn.; a brother, Emil, of Elk Rapids, Mich.; and a sister, Louise Grobe, of Bastrop, La.

**PICKARD.**—Hattie Lenore Kime Rambo Pickard, born April 27, 1875, near Banner Elk, N.C.; died at Loma Linda, Calif., April 21, 1963. She attended Walla Walla College, and in 1898 married William H. Rambo, who died about 1901. She taught church school and did Bible work in the East for a time, and later married Elder U. D. Pickard. She held the position of Sabbath school, Educational, and MV secretary of the Chesapeake Conference and of the East Pennsylvania Conference. The Pickards established Lake Ariel Academy. Survivors are three sisters, Florence Smith, of Loma Linda; Lydia Wolfkill, of Angwin, Calif.; and Dr. Naomi Pitman, of Los Angeles; and a brother, Wolcott W. Kime, of Seattle, Wash.

**POWELL.**—Hattie Bell Powell, born Jan. 23, 1876, at Clyde, Ohio; died April 9, 1963, at Loma Linda, Calif. Her father was Elder Hiram St. John, a pioneer of the message. She attended Healdsburg College, after which she did Bible work in San Francisco, and later became a teacher at the Hawaiian Mission Academy. Survivors are three daughters, Ruth McCurdy, of Camarillo, Calif.; Ruby Brannigan, of Loma Linda; and Mary Koelsche, of Rochester, Minn.; two sons, Hiram Doble, of Huntington Beach, and Howard Doble, of San Mateo, Calif.; a step-daughter, Virginia Allen, of Glendale, Calif.; a step-son, Arley, of Idaho; and a brother, Elder M. H. St. John.

**PRATT.**—Netah B. Pratt, born Nov. 7, 1895, in Idaho; died March 6, 1963, at Fairfield, Calif. Her husband, Thomas Pratt, of Vacaville, survives.

**PRICE.**—Myrtle Ryan Price, born Feb. 1, 1888, in Nebraska; died March 16, 1963, at Hico, Tex.

**PRINCE.**—Sophia M. Leach Prince, born Sept. 9, 1874; died Jan. 30, 1963. She was a pioneer medical missionary in Cape Town, South Africa, beginning in 1896. She was preceded in death by her husband, Dr. Calvin O. Prince, in 1922. Survivors are two sons, Drs. Harold and Paul Prince; daughter-in-law, Dr. Dorothy Prince; eight grandchildren; and nine great-grandchildren.

**RADABAUGH.**—Clifford Radabaugh, born April 27, 1889, at Revere, W. Va.; died March 27, 1963, at Stewart, Ohio.

**REINHOLTZ.**—Gladys Martha Catherine Grasser Reinholtz, born Feb. 8, 1910, at Epping, N. Dak.; died Oct. 8, 1962, in Los Angeles, Calif. In 1929 she married Rudy Reinholtz, a part-time colporteur, who survives. Other survivors are six daughters, Louise Hickethier, of Portland, Oreg.; Ardene Palmer, of Vancouver, Wash.; Ruby Schulden, of Portland, Oreg.; Eunice Vliet, of Eugene, Oreg.; Edith Lafoe, of Los Angeles, Calif.; and Lavonne Halbash, of El Centro, Calif.; one son, Leroy, of the U.S. Air Force; 21 grandchildren; five brothers; and two sisters. [Obituary received April 18, 1963.—Ebs.]

**ROBINSON.**—Martha Welch Robinson, born Jan. 21, 1866, at Bever Creek, Minn.; died March 28, 1963, at Graysville, Tenn. In 1884 she married Elder H. E. Robinson, and together they labored many years in the cause.

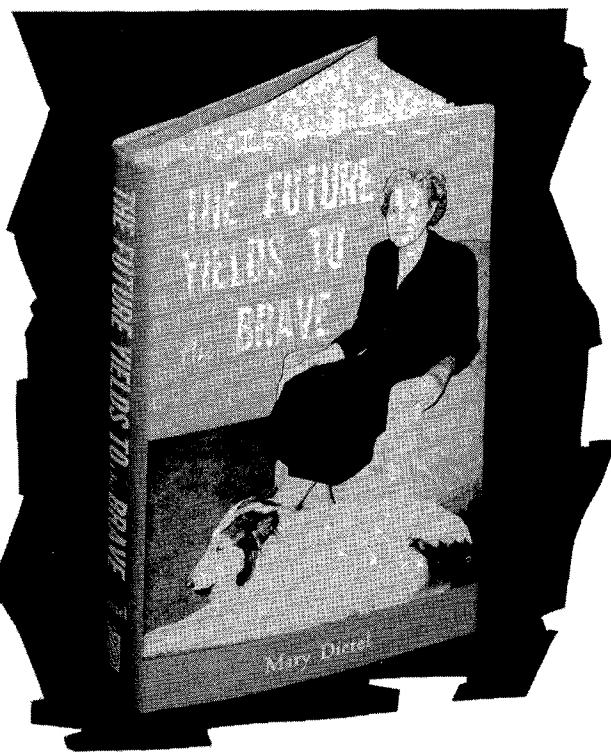
**ROSE.**—Ezra E. Rose, born July 9, 1887, in Nebraska; died March 25, 1963, at Napa, Calif. His wife survives.

**RUHLING.**—Richard Ruhling, born July 1, 1889, in Fretterode, Germany; died April 26, 1963, at Takoma Park, Md. He took the ministerial course at our German seminary, graduating in 1912. Some years later he became secretary of the East German Union, which office he held through World War I. He was ordained to the ministry in 1916. In 1920 he became secretary-treasurer of the German Missionary Society. He went to Czechoslovakia in 1922 and subsequently became union president. In 1930 he became secretary of the Central European Division. In 1934 he was elected field secretary of the General Conference, where he labored until his retirement in 1950. Prior to his transfer to the United States, he was editor of the German paper *Herald of Truth*. He was the author of a number of books, some of which were instrumental in the conversion of many people. In 1914 he married Erna Fanke, who survives. Other survivors are three children, Rudy Ruhling, M.D., of St. Louis, Mo.; Otto Henry Ruhling, of Takoma Park, Md.; and Hildegard Johnson, of Clayton, Del.; nine grandchildren; and a brother in Germany.

**SACKETT.**—Neta V. Sackett, died April 21, 1963, at Waupaca, Wis.

**SMITH.**—Sydney Alexander Smith, born Nov. 18, 1879, at Eureka, Calif.; died April 7, 1963, at National City, Calif. In 1900 he graduated from the ministerial and normal courses of Healdsburg College. In 1906 he received his dental degree from the University of California Dental School. In 1952 he became owner-dentist of the San Diego

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Children's Dental Health Center, a part-pay dental clinic for children of families in the low-income bracket. He was a member of the Paradise Valley Hospital board of trustees for 20 years, and one of the founders of San Diego Union Academy, where he was a member of the board of trustees for 25 years. He was the last survivor of the constituents who formed the Southeastern California Conference and served on the Conference committee. Survivors are his wife, Bertha Bruschi Smith; son, Dr. Charles T. Smith, dean of the Loma Linda University School of Dentistry; daughters, Mrs. Carl F. Birkenstock, of La Mesa, Calif.; Mrs. Cecil Blower, of Lakeport, Calif.; and Mrs. Anne Mordecai, of Ramona, Calif.; 11 grandchildren; and nine great-grandchildren.

**STANHISER.**—Otto Stanhiser, born Dec. 21, 1908, at Mabank, Tex.; died March 10, 1963, at Buchanan, Mich. He was an army captain in the Philippines when he accepted the truth in 1950. His wife, Eleanor Stanhiser, of Berrien Springs, Mich., survives.

**STEARNS.**—George Erman Stearns, born Nov. 1, 1891, in Minnesota; died April 6, 1963, at Turlock, Calif. He was farm manager at La Sierra College

for 30 years. Survivors are his wife, Laura V., three daughters, Madge Young, Barbara Clement, and Beatrice Reichard; two sons, George Erman, Jr., and James Elmer; 15 grandchildren; 11 great-grandchildren; four sisters, Rhoda Lindmoor, Della Reichard, Sarah Ashbaugh, and Louise Kile; one brother, Lucius J.; and two step-sisters, Madge Gerrans and Stella Borg.

**TESKE.**—Olga Teske, born Oct. 18, 1888, in Germany; died April 1, 1963.

**VANDERBILT.**—Edwin M. Vanderbilt, died Dec. 10, 1962, at Yucaipa, Calif. His wife, Florence King Vanderbilt, survives. [Obituary received May 1, 1963.—Ebs.]

**WHITEHEAD.**—Mary Ellen Lewis Whitehead, born Sept. 20, 1870; died Jan. 24, 1963. In 1889 she married Francis Whitehead. She was probably the first Sabbath school secretary of the Virginia Conference. Three children, Norman Lewis, Grace Inez Deavers, and Vesta J. Fox, survive; also one sister, Zoe Murray.

**WILEY.**—Dorothy Virginia Davis Wiley, born July 1, 1911, in Portland, Oreg.; died Jan. 5, 1963, near Oak Harbor, Wash. Her husband, John T. Wiley, survives.

NOTICES

Literature Requests

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

Please send REVIEW, Instructor, Guide, small books, old Bibles, songbooks, tracts, Signs, Liberty, and small edition of E. G. White books to David Mohammed, Carolina Village, Trinidad, West Indies.

Mrs. F. C. McCune, 1327 W. Malone, San Antonio 25, Tex., wishes Signs, These Times, Life and Health, Listen, Message, and children's papers and books only.

URGENTLY NEEDED: Denominational books, English or Chinese, in usable condition, for an evangelistic center in Los Angeles Chinatown. Send to Pastor W. S. Chan, 3936 Monterey Rd., Los Angeles, Calif.

DISCONTINUE sending literature to Mr. Keiser and Dr. Twgnstra of Hollandia, West New Guinea. Also discontinue sending to Iris C. Lyons, of Hants, England; and to Adassa Brown, Rt. 1, Box 540, Alpine, Calif.

Mrs. Clay Parrish, 11 Brown Dr., Concord, N.C., wishes small books and missionary papers for two reading racks.

Silvestre Cabrales, pastor of Seventh-day Adventist church, Labu, Philippines, wishes missionary papers, sermons, Bible study aids, old Bibles, songbooks, and Ministry magazine.

Fidela G. Tiangha, Ito Canayan, Negros Occidental, P.I., wishes Life and Health, More Fun, and helpful information for parents.

B. C. Bamfo Debra, SDA Mission, P.O. Box 16, Sunyani B/A, Ghana, desires These Times, Signs, Good News, picture cards, old Bibles, and other missionary literature.

Send Instructor, Guide, Little Friend, Primary Treasure, and picture cards to H. L. Douce, West Jamaica Conference, P.O. Box 176, Montego Bay, Jamaica, W.I.

Visual Aid material for cottage meetings and Vacation Bible Schools is needed by Florito V. Babao, Dumingag, Zabuanga del Sor, Philippines.

Manley D. Coleman, Creek P.O., Box 7, Cayman Brac, W.I., needs a large and continuous supply of Life and Health, These Times, Listen, Present Truth, Signs, old Bibles, songbooks, Spirit of Prophecy books, Your Bible and You, Courage for the

Crisis, Love Unlimited, The Marked Bible, greeting cards, Bible games, Christian Home Calendar, Instructor, children's books, small books, flannelgraph, audio-visual aids, filmstrips with songs, Voice of Prophecy booklets, Faith for Today films, color books, fingerplays, New English Bible, and children's Sabbath school supplies.

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

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Mrs. Mely Fabellar, Lunas, Looc, Romblon, P.I.

Josefina and John Taladtag, Lunas, Looc, Romblon, P.I.

F. D. Lao, East Visayan Mission, P.O. Box 119, Cebu City, P.I.

Sulfesia de Chua, SDA Church, Biaynon, Piñan, Zamboanga Del Norte, Mindanao, P.I.

Church Calendar

North American Missions Offering	June 8
Thirteenth Sabbath Offering	June 29
(Inter-American Division)	June 29
Medical Missionary Day	July 6
Church Medical Missionary Offering	July 6
Midsummer Missions Service and Offering	July 13
Pioneer Evangelism (Dark County)	August 3
Church Missionary Offering	August 3
Oakwood College Offering	August 10
Educational Day and Elementary Offering	August 17
Literature Evangelists Rally Day	September 7
Church Missionary Offering	September 7
Missions Extension Day and Offering	September 14
JMV Pathfinder Day	September 21

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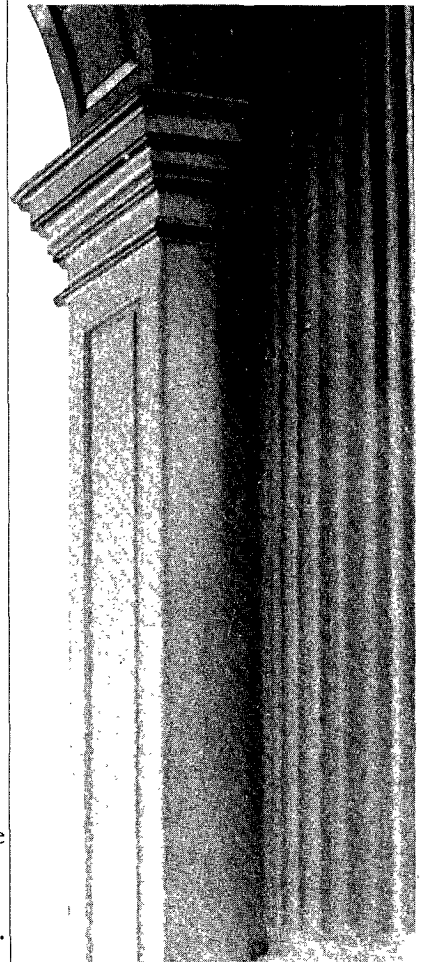
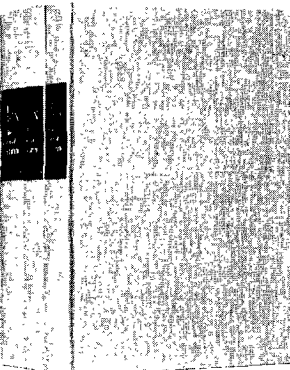
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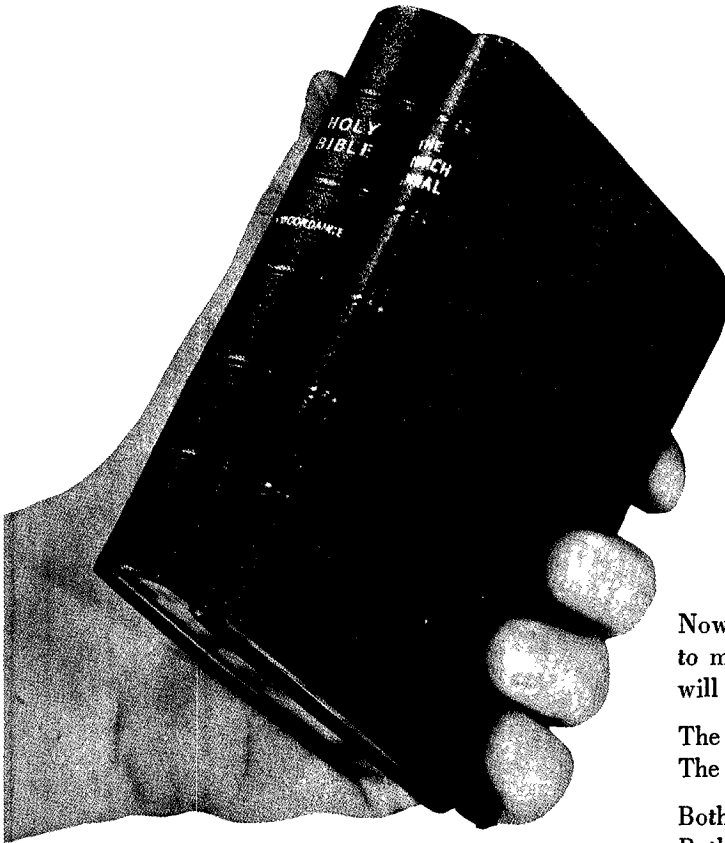
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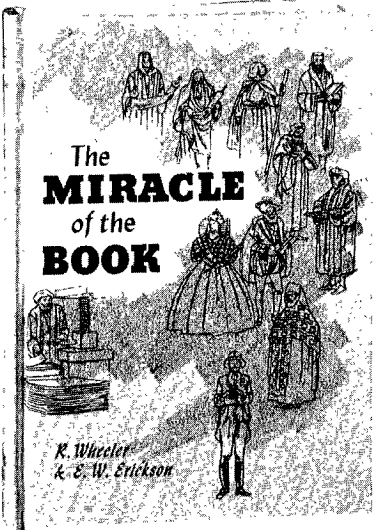
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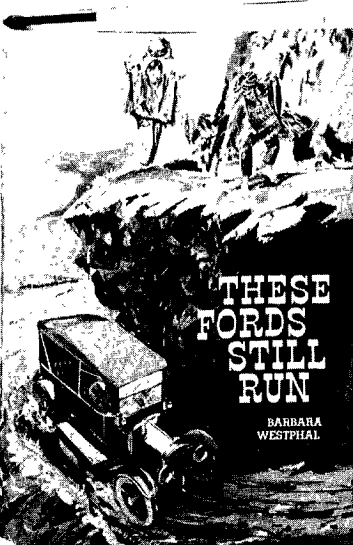
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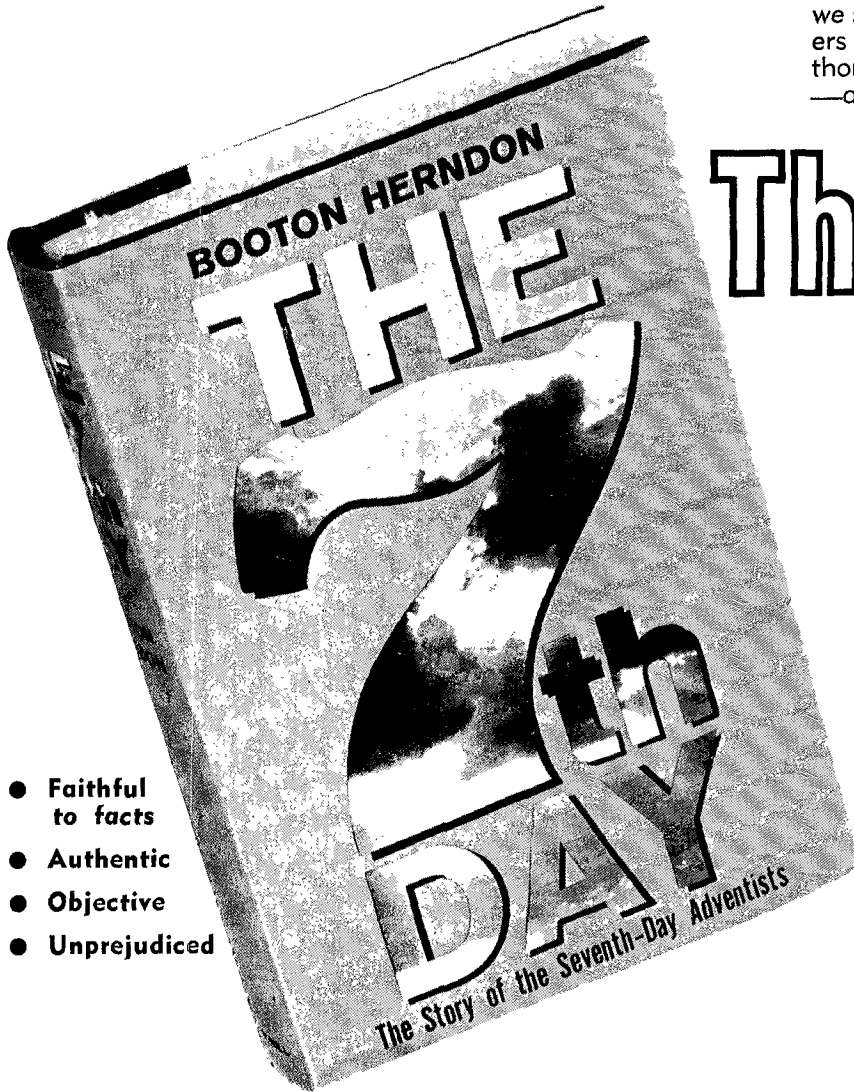
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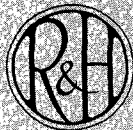
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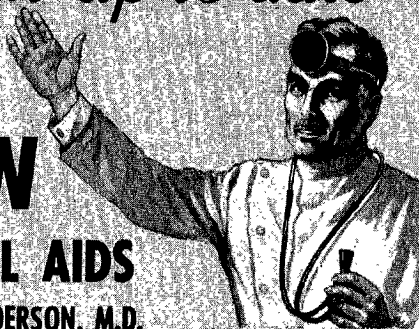
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	<input type="checkbox"/> F-2118	<input type="checkbox"/> Be Kind to Your Colon!
T-2119	<input type="checkbox"/> F-2119	<input type="checkbox"/> Clean Out Your Medicine Cabinet!
	<input type="checkbox"/> F-2120	<input type="checkbox"/> The Secret of Personal Happiness

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T-2121	<input type="checkbox"/> F-2121	<input type="checkbox"/> Winged Visitors With Dirty Feet!
	<input type="checkbox"/> F-2122	<input type="checkbox"/> Don't Kill Your Husband With Kindness!
T-2123	<input type="checkbox"/> F-2123	<input type="checkbox"/> When Sickness Comes to Your House
	<input type="checkbox"/> F-2124	<input type="checkbox"/> Are You Tied in Knots?
T-2125	<input type="checkbox"/> F-2125	<input type="checkbox"/> When Those Germs Came to Dinner!
	<input type="checkbox"/> F-2126	<input type="checkbox"/> Learn About Cancer—and Live!
T-2127	<input type="checkbox"/> F-2127	<input type="checkbox"/> Your Wonderful Eyes
	<input type="checkbox"/> F-2128	<input type="checkbox"/> Danger Spots Around Your Home
T-2129	<input type="checkbox"/> F-2129	<input type="checkbox"/> When Someone You Love Is Injured
	<input type="checkbox"/> F-2130	<input type="checkbox"/> Take Care of Your Eyes!

Section #3, Films and Tapes—\$49.75

T-2131	<input type="checkbox"/> F-2131	<input type="checkbox"/> Why Do So Many Doctors Smoke?
	<input type="checkbox"/> F-2132	<input type="checkbox"/> How to Stop Smoking
T-2133	<input type="checkbox"/> F-2133	<input type="checkbox"/> Dangerous Drugs
	<input type="checkbox"/> F-2134	<input type="checkbox"/> Don't Blame Others for Your Illness!
T-2135	<input type="checkbox"/> F-2135	<input type="checkbox"/> Eat Right and Stay Young!
	<input type="checkbox"/> F-2136	<input type="checkbox"/> Your Ears and Your Personality
T-2137	<input type="checkbox"/> F-2137	<input type="checkbox"/> Be Glad You've Been Sick!
	<input type="checkbox"/> F-2138	<input type="checkbox"/> Choosing a Good Doctor
T-2139	<input type="checkbox"/> F-2139	<input type="checkbox"/> Building a Happy Home
	<input type="checkbox"/> F-2140	<input type="checkbox"/> Living Happily Ever After

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# News of Note

## Canadian Union Conference Session

The seventh quadrennial session of the Canadian Union Conference was held in Calgary, Alberta, May 21 and 22. Delegates representing the five conferences and two missions elected a union staff to serve for the coming four years as follows: President, J. W. Bothe; secretary-treasurer and auditor, E. L. Green; publishing secretary, O. A. Botimer; Sabbath school and home missionary, W. G. Soloniuk; religious liberty, radio-TV, and public relations, D. L. Michael; medical, E. A. Crawford, M.D.; temperance, YPMV, and department of education, F. B. Wells; Association of Self-Supporting Institutions, J. W. Bothe. For the two missions, to serve two years, the leaders are: President, treasurer, departmental secretary of Newfoundland, A. N. How; St. Lawrence Mission—president, J. W. Bothe; secretary-treasurer, E. L. Green; director, R. M. Devins.

Canada shows progress in all lines. Typical is the list of fine church and school buildings constructed, the tithing increase of 33 per cent over the previous period, and the rise in church school enrollment of 28 per cent. Expansion plans for Branson Hospital, now ready, will raise the bed capacity from 163 to 427. J. J. Wells, a colporteur, delivered books in 1962 valued at \$37,987.54, said to be the world record that year. The church membership on December 31 stood at 15,283.

W. P. BRADLEY

## Indiana Conference Elects New President

After his report to the twenty-third biennial session of the Indiana Conference held May 19, T. E. Unruh, president for the preceding four years, announced his retirement. R. S. Joyce, president of the Colorado Conference for the past nine years, was called to head the work in Indiana. T. I. Rush was re-elected as secretary-treasurer, and the departmental staff was returned to office.

Elder Unruh has served the cause of God for more than 42 years, 30 of them in an administrative capacity. The work has prospered under his hand, and all the reports rendered at the session indicated good progress and a substantial building up of the work.

F. R. MILLARD

## Branch Sabbath Schools Promise a Glorious Harvest

On May 8 the Sabbath school departmental secretaries of the Inter-American Division set a goal of 10,000 branch Sabbath schools during the next three years. Let us join in praying for God's rich blessing on this worthy undertaking.

W. R. May, Sabbath school secretary of the Texas Conference, writes:

"We now have 334 branch Sabbath schools in Texas. The plan to ask each Sabbath school class to sponsor a branch Sabbath school is receiving widespread acceptance. Over 85 per cent of our Sabbath schools have already adopted the program and enthusiasm is running high. New branch Sabbath schools are being organized everywhere. In fact, our records have to be revised upward almost daily. We thank and praise God. Do pray for us."

Stanley S. Will, Sabbath school secretary for the Southern Union, reports that the Florida Conference workers in a special meeting pledged 336 branch Sabbath schools, the Georgia-Cumberland Conference workers 148, and the Carolina Conference workers 137. Elder Will says further:

"I have been in some districts of these conferences since these workers' meetings, and the pastors are following through in giving encouragement to these branch Sabbath schools, and they believe they will reach the objective. Many of our Sabbath school classes are taking a branch Sabbath school as a class project. They have set goals for souls to be won through the efforts of the individual class."

G. R. NASH

## Death of Lawrence G. Scales

Lawrence G. Scales, pastor of the Pacific Union College church, died Friday night, May 17, after a lingering illness. His faithful ministry will be greatly missed. Elder Scales formerly served as pastor, departmental leader, and president of Southwestern Union College. Interment was at St. Helena, California, on May 20. A life sketch will appear later.

## Leprosy Claims Ten Million Victims

In a recent conference of the American Leprosy Missions held at the U.S. Public Health Service Hospital in Carville, Louisiana, it was reported that there are about ten million lepers in the world, 1,200 of them being in the United States. It was pointed out that the disease is found in all parts of the world, with the major concentrations in Africa, Asia, South Seas, Central America, and South America.

Successful treatment of the disease began with the discovery of the sulfone drugs in the middle 1940's. These and related drugs have made it possible to bring leprosy under control and return its victims to their families and communities. The present emphasis is on rehabilitation through surgical repair of crippled hands and feet, and deformed faces.

Seventh-day Adventists are doing signifi-

cant work for leprosy in Africa and in New Guinea. We should extend this work into other countries and should move strongly into the area of rehabilitation of those who have been disabled or deformed by this cruel disease.

T. R. FLAIZ, M.D.

## In This Issue

This week's REVIEW is filled with inspiring articles and sparkling features.

With the camp meeting season about to begin, special thought should be given to the article by the president of the Southern Union, Don R. Rees, on page 13.

Do thoughts regarding the time of trouble cast a pall of gloom over your soul? The short article on page 8 will help bring peace to your heart.

Youthful readers (and that includes everyone up to 90) will enjoy this week's When You're Young topic on page 7. See if you don't agree with the column's author that more Thank you's should be felt and expressed.

## Death of Mrs. C. H. Watson

A short time ago we reported the death of our esteemed C. H. Watson, who from 1930 to 1936 was president of the General Conference. We now regretfully report the death of Sister C. H. Watson, who died in the Sydney Sanitarium, May 16. She had suffered a stroke six days before and did not regain consciousness. She was 86 years of age.



Selected from Religious News Service.

WASHINGTON, D.C.—White House sources have confirmed that President Kennedy will call upon Pope John XXIII when he visits Italy in late June. Some observers here said that it was a foregone conclusion that a topic of Mr. Kennedy's conversation with Pope John would be the encyclical, *Pacem in Terris* (Peace on Earth).

JOHANNESBURG, So. AFRICA—The Bible Society of South Africa, an associate of the British and Foreign Bible Society, claims that South Africans buy more Bibles per head than any other nation on earth. Last year the society sold 250,000 Bibles in 60 languages in South Africa, and the demand is increasing at such a rate that it can hardly cope with all the orders, it announced.

WASHINGTON, D.C.—A sharp increase has occurred in the rate of infectious syphilis and other venereal diseases, Surgeon General Luther L. Terry reported here. The advance threatens to wipe out all progress made against venereal disease since World War II, the public health official warned.