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Final Report From the
World Council Session
at New Delhi

The Days Ahead

By

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Wearing his distinctive rosebud, Prime Minister Nehru of India poses with delegates to the World Council of Churches meeting in New Delhi, India. Mr. Nehru addressed the Assembly at one of its closing sessions.

FOLLOWING the presentation of the theme addresses during the first week of the Third Assembly of the World Council of Churches in New Delhi, India, the delegates went into section meetings and committees to study the progress of the ecumenical movement since the Evanston meeting in 1954 and to plan further for the attainment of the objectives of their association in the days ahead.

When they returned to plenary session for the last few days of the meeting, an avalanche of reports descended upon the Assembly.

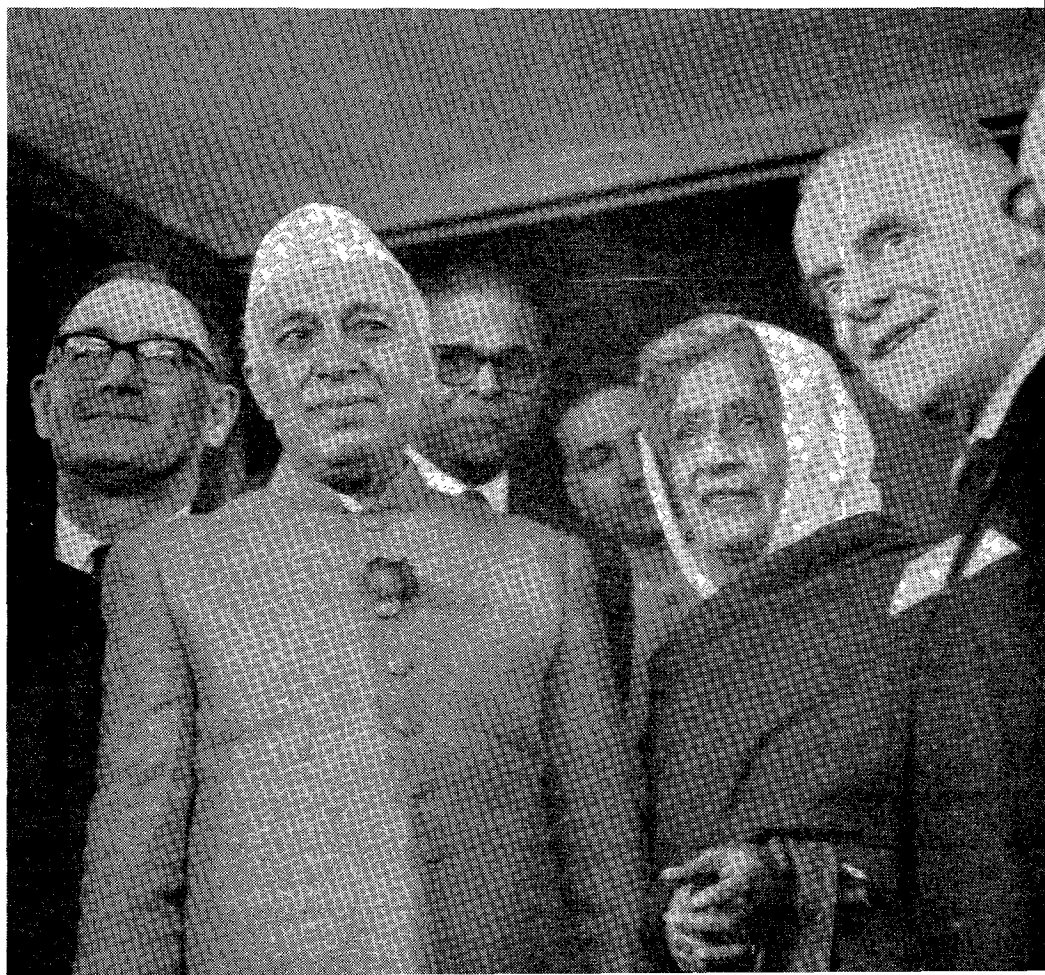
Almost the first business was the election of the new presidium and the central committee, the latter now enlarged from 90 to 100 by reason of the new churches admitted at this session and the integration of the Interna-

tional Missionary Council. Of the six new presidents nominated and elected [a picture of the six appeared in the REVIEW last week] three are episcopal and three non-episcopal. This balance is the same as formerly, but the ecclesiastical weight, so far as members represented is concerned, is clearly on the episcopal or "Catholic" side.

On the central committee, too, the largest single group are now the Orthodox churches, with 21 members out of 100. The Anglicans come next with 13.

The first of the Assembly's three main documents to be presented was the report on the church's witness. It began by strongly asserting that "the urgency of the predicament in which our age finds itself should underline for Christians their duty and responsi-

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The Church in Modern Times

By L. L. Moffitt

Secretary to the President of the General Conference

WE WOULD surely expect that a God of order, One whose operations throughout the universe are governed with precision, who in Old Testament times required His people to conform to well-defined regulations, and who in New Testament times established the Christian church upon rules of gospel order, would in these last days plan for His church to be thoroughly organized. The early history of the organization of the Seventh-day Adventist Church reveals the overruling hand of God guiding the pioneers in their struggle to establish a system of order and harmonious action.

Following the disappointment of 1844 there was almost a decade of chaos among the Advent believers. Having come out of various communions, they felt that they should shun any semblance of ecclesiasticism comparable with the popular churches from which they had withdrawn. J. N. Loughborough, commenting on their condition, states:

"After the close of the prophetic period,—Oct. 22, 1844,—and until the Adventists should get an understanding of the real event to transpire at 'the end of the days,' they were like sheep without a shepherd. It could be said of them as in olden time, 'There was no king in Israel, but every man did that which was right in his own eyes.'"—*The Church, Its Organization, Order and Discipline*, p. 88.

Referring to the same situation, James White declared:

"'After the time passed, there was great confusion, and the majority were strongly opposed to any organization, holding that it was inconsistent with the perfect liberty of the gospel! Mrs. White was always opposed to every form of fanaticism, and early announced that some form of organization was necessary to prevent and correct confusion. Few at the present time can appreciate the firmness which was then required to maintain her position against the prevailing anarchy.'"—*Ibid.*, pp. 88, 89.

Telling of his own experience, Elder Loughborough states that he became an Advent believer by baptism

in the spring of 1849. He mentions the lack of any orderly procedures at that time: "As a body they were opposed to any form of church organization. No church records were kept, not even a list of members. If a person was sincere in his faith and was baptized, his name was considered enrolled in the 'Lamb's book of life;' it being held that that 'was record enough.' . . . No mention was made of needing church officers. . . .

"As we 'call to remembrance the former days' of relaxed ideas of order which prevailed among the early Advent believers, it makes it clearer now why it required years of patient labor and prayerful study to develop and perfect the system of order that now exists among Seventh-day Adventists."—*Ibid.*, pp. 89, 90.

Opposition to Organization

As in the days of Moses and later in the time of the apostles, so in these latter days opposition to organization had to be met. Commenting on this experience Mrs. White wrote:

"As our numbers increased, it was evident that without some form of organization there would be great confusion, and the work would not be carried forward successfully. . . .

"Yet there was strong feeling against it among our people. The first-day Adventists were opposed to organization, and most of the Seventh-day Adventists entertained the same ideas. We sought the Lord with earnest prayer that we might understand His will, and light was given by His Spirit, that there must be order and thorough discipline in the church—that organization was essential. System and order are manifest in all the works of God throughout the universe. Order is the law of heaven, and it should be the law of God's people on the earth."—*Testimonies to Ministers*, p. 26.

As light on the Sabbath truth gained ground among Adventist believers, a series of Sabbath conferences were held from April to November, 1848. These conferences had the effect of binding the Sabbathkeeping Adventists together, and probably may well be considered as one of the early manifestations of that cohesive element that later cemented the Sabbathkeeping Adventists into a strong organization.

However, elements of discord and disorganization did not easily or quickly subside. Disruptive factions still plagued the emergent reform. Another decade was to pass before very definite plans of organization could be effected. In December, 1850, Mrs. White was given a vision in which the perfect order of heaven was presented to her view with the admonition to follow it:

"I saw that everything in heaven was in perfect order. Said the angel, 'Look ye, Christ is the head, move in order, move in order. . . . Behold ye and know how perfect, how beautiful, the order in heaven; follow it.'"—Quoted in *Messenger to the Remnant*, p. 45.

In November of 1851, in another large assemblage of Sabbathkeepers at Johnson, Vermont, the topic of organization was presented. Reporting on this meeting, James White wrote, "Gospel order, and perfect union among the brethren, especially those who preach the Word, were also dwelt upon, and all seemed to feel the importance of following our perfect guide, the Bible, on these sub-

A Bible Quiz

Bible Firsts

1. When was the first Sabbath instituted?
2. Where is the first act of surveying recorded?
3. Who was the first recorded suicide, and how did he kill himself?
4. Who wrote the first letter of which we have any record?
5. What is the first navy mentioned?
6. Who was the first person of whom we have record that was raised from death?
7. When and by whom were temperance societies first formed?
8. Who was the first recorded Gentile convert?
9. What is the first characteristic of the wisdom that is from above?
10. Where is it said that Jesus first loved us?

(Answers on page 22)

jects, as well as all others.”—*Review and Herald*, Nov. 25, 1851, p. 52.

In their visits to the churches, and in a series of articles in the *REVIEW* in 1852, Elder and Mrs. White kept before the believers the necessity of establishing and maintaining church order and organization. This became all the more imperative as independent movements were springing up to confuse and divide the believers. One of the most flagrant of these disruptive elements was the so-called Messenger Party in Michigan.

To protect the flock from these false shepherds a testimony entitled *Gospel Order* was published in 1854. In this testimony attention was called to the following:

“The Lord has shown that the gospel order has been too much feared and neglected. Formality should be shunned; but, in so doing, order should not be neglected. There is order in heaven. There was order in the church when Christ was upon the earth, and after His departure order was strictly observed among His apostles. And now in these last days, while God is bringing His children into the unity of the faith, there is more real need of order than ever before; for, as God unites His children, Satan and his evil angels are very busy to prevent this unity and to destroy it. Therefore men are hurried into the field who lack wisdom and judgment, perhaps not ruling well their own house, and not having order or government over the few that God has given them charge of at home; yet they feel capable of having charge of the flock.”—*Early Writings*, p. 97.

James White published a series of articles on gospel order in the *REVIEW AND HERALD* in December of 1853, in the first of which he wrote:

“If gospel order was of such vast importance that it was necessary for Paul to dwell much upon it in his epistles to the churches, it should not be overlooked by the people of God at this day. We think that it has been much neglected, and that the attention of the church should be turned to this subject, and vigorous efforts should be put forth to restore as fast as possible the order of the gospel.”—*Review and Herald*, Dec. 6, 1853.

This counsel was accepted by many, and a period of unity and growth resulted. J. N. Loughborough wrote, “The work advanced so rapidly that at the close of 1857 the number of Seventh-day Adventists had doubled.”—*The Church, Its Organization, Order and Discipline*, pp. 104, 105.

Commenting on their struggles to establish gospel order and organization, Mrs. White stated:

Some Sabbath Morning

By Leroy Irving Shinn

Some beautiful Sabbath morning, saints
will gather 'round God's throne;
They will come from all directions
their peaceful, heavenly home.
None will wear a look of pallor as
They sing a heavenly strain,
For there will be no death in heaven.
Death will never reign again!

Joy and gladness reign in heaven;
God shall wipe away all tears.
The past no one will e'er remember
with all its nameless fears.
Someday the faithful ones shall gather
'round God's golden throne above
To sing a vict'ry anthem—
Salvation's story of God's love!

“We had a hard struggle in establishing organization. Notwithstanding that the Lord gave testimony after testimony upon this point, the opposition was strong, and it had to be met again and again.”—*Testimonies to Ministers*, p. 26. Some opposed

My Favorite Text

*And we know that all things work together for good to them that love God.
Romans 8:28.*

The man who wrote this must have had an easy time in life. He must have had no problems, no perplexities, no great difficulties. Such would be our thinking until we realize that the author was the apostle Paul. Think of his experience in the Philippian jail. Read the catalog of trials and difficulties he records in 2 Corinthians 11, beginning with verse 22. Think of his imprisonment in Rome. Yet through it all he was able to say that “all things work together for good to them that love God.”

There are many illustrations in God's Word of the truthfulness of this statement. There is Joseph, who though cast into a dungeon and wrongfully accused, because of this experience became the prime minister of the Egyptian kingdom and the savior of his people. There was Moses, called of God to ally himself with a slave people rather than become the next Pharaoh of Egypt. He was used of God to lead His chosen people to the borders of the Promised Land, and today he sits at the right hand of the throne of God as the first fruits of them that shall be raised from the dead.

What about your experience and mine? Have there been times when your hopes, your plans, your ambitions, have been shattered? Have there been times of discouragement when you could not see the leading of God? There have been many such in my life.

organization, fearing “that our churches would become Babylon if they should organize.”—*Testimonies*, vol. 1, p. 270.

But in spite of opposition, saner counsel prevailed and definite progress in organizational procedures was made. One of the earliest concrete evidences in the development of our denominational organization materialized in a meeting in Battle Creek, Michigan, in September of 1860. At that time legal procedures were adopted in connection with the operating of our publishing work and the holding of church properties. It was at this meeting that our denominational name was chosen. Thus at long last the organizational framework of the church was beginning to take shape—a system that was eventually to compass the globe with a close-knit organization binding the remnant church into a unified fellowship around the world.

In the next few articles we shall endeavor to set forth in some detail the operation of this organization from the individual church member to the General Conference.

(Second of Nine Articles)

One morning I was leaving the airport in Calcutta, India, to attend a board meeting for our union school at Falakata. It seemed imperative that I be there at a certain hour, for I was chairman of the board and we had many major problems to consider. My ticket had been purchased the day before, but when I went to get on the plane they told me they were already overloaded and could not let me board. I tried to persuade some other passenger to let me take his place, but to no avail. Finally the plane took off and I was left standing on the runway.

Moments later I was told that a chartered plane was going to land at the airport and it might have room for me. I went over and made arrangements, and soon we took off. As we came in to land at Cooch Behar we saw great flames coming up from the jungle at the edge of the airstrip. When our plane came to a halt we were told that the plane on which I had been booked had overrun the airstrip, caught fire, and all 37 passengers and crew members were burned to death.

The servant of the Lord says, “God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning.”—*The Desire of Ages*, p. 224.

Our prayer should not be “Lord, remove the mist and the fog so I can see the path, and then I can walk by myself,” but rather, “Lord, I can't see Thy face; I can't see the path; but hold my hand and lead me in the way that is best for me to go, for I know that in Thy infinite love Thou wilt lead me only in the way that is right and best.”

D. W. HUNTER, President
Ohio Conference

The Days Ahead

(Continued from page 1)

bility" to proclaim "the changeless gospel of God's saving love in the redemption of the world by our Lord Jesus Christ; made known to us through the power of His Holy Spirit."

In the report of the Division of World Mission and Evangelism it was likewise emphasized that the church has a great work to do. "The missionary task," it declared, "is not finished. It is rather entering upon a new and more challenging phase. All our concerns with one another must not cause us to forget the fact that two thirds of the human race are without the knowledge of Christ as the Light of the World" and "nothing else that we can offer them is a discharge of that debt."

"We believe," continued the "witness" report, "that in our present moment of history Christ still stands at the door and knocks. Our communication of the gospel is, we believe, Christ's own knocking at the door" and "we must continue to knock in the name of Jesus at the very doors which are shut against Him."

It was emphasized that the task of witnessing to the gospel is the responsibility of every member of the church, ministry and laity, and that the witness must be given not merely on the church's own ground, but everywhere men live and work—in office and shop, factory and home. The church, it was stated, must not be "afraid to leave behind the securities of its conventional structures" and go forth as "the pilgrim church."

Servants of the Servant-Lord

In the report on the service of the church it was stressed that "as Christ took the form of a servant and gave Himself for the redemption and reconciliation of the whole world, Christians are called to take their part in His suffering and victorious ministry as servants of the Servant-Lord."

This includes ministry to the sick and needy, to the distressed and discouraged, to the lonely and the outcast. While it is true that "social service has changed considerably in recent years," and "all over the world the state has taken over responsibilities formerly carried by private agencies," there is nevertheless still vast scope "at local, national, and world levels," for dedicated service if Christians are "flexible and ready to transform themselves into mobile tent dwellers rather than prisoners of institutions."

"Natural and social disasters create acute human needs which should be met immediately. . . . There are also widespread endemic needs, such as poverty, mental and physical disease, hunger and illiteracy, unemployment and the plight of refugees, which demand a maximum response in Christian service."

The report urged the churches to take the lead in "the attack upon social abuses" and to work "for social justice and for peace." While "the church cannot identify itself with any particular economic, social, or political system," it should encourage the individual Christian to be active in living service to his neighbor through the public life of his country.

Another document made a powerful plea for religious liberty as a right "fundamental for men everywhere." It asserted that all human attempts "to



Powerful religious leaders at New Delhi. At left, Archbishop Iakovos, Primate of the Greek Orthodox Church dioceses of North and South America, exchanges greetings with the Most Reverend Arthur M. Ramsey, Archbishop of Canterbury, of the Anglican Church.

coerce or to eliminate faith are violations of the fundamental ways of God with men" and decried the use of "legal enactment or pressure of social custom" to stifle spiritual belief.

"Everyone," it stated, "has the right to freedom of thought, conscience, and religion," which right includes "freedom to change his religion or belief, and freedom, either alone or in community with others, and in public or private, to manifest his religion or belief in teaching, practice, worship, and observance."

Yet another appeal denounced "anti-Semitism no matter what its origin, as absolutely irreconcilable with the profession and practice of the Christian faith," and urged all the

churches "to do all in their power to resist every form of anti-Semitism."

But while the reports on witness and service emphasized the urgent call to preach God's forgiving love by every means available to all men everywhere, and the church's parallel responsibility to seek every opportunity of ameliorating the lives of men in this present evil world, they still failed to set forth the whole gospel of God in one vitally important regard. They should have emphasized that the ultimate hope of the church is the personal return of Christ at His second advent.

One of the delegates drew attention to this omission when he declared that more important than all the efforts for the mitigating of man's lot in this world is the assurance that Christ will in His good time supersede the "kingdoms of this world," which refuse to accept His lordship, and establish His own eternal kingdom of righteousness and peace.

Visible Unity Here and Now

It was repeatedly stressed in the first two major documents presented to the Assembly that the witness and service of the church have hitherto been, and still are, grievously marred by its divisions. "The gospel," it was stated, "cannot be authoritatively proclaimed to the world by a disunited church." In consequence, the main concern of the whole Assembly was focused on the fundamental issue of unity, and the report of this section was eagerly awaited.

In it the World Council declared more comprehensively than ever before the nature of the unity it believes the churches should seek and for which they should pray. This it defined as a visible unity, in which "all in each place who are baptized into Jesus Christ and confess Him as Lord and Saviour" should be "brought by the Holy Spirit into one fully committed fellowship, holding one apostolic faith, preaching one gospel, breaking one bread, joining in common prayer, and having a corporate life reaching out in witness and service to all, and who are at the same time united with the whole Christian fellowship in all places and all ages in such wise that ministry and members are accepted by all, and that all can act and speak together as occasion requires for the tasks to which God calls His people."

But having stated this as the ideal of unity for which the World Council should work and pray, the report went on to admit frankly that there are fundamental divisions in the thinking of the churches that still stand in the way of achieving this unity. There are, it declared, "deep and wide diver-

gencies" in the churches' understanding of the "one baptism." There are problems in the relation of the Holy Scriptures to tradition as witnesses to the "one apostolic faith." There are serious obstacles in the way of Christians "partaking together of the one bread and sharing the one cup." And "one of the most serious barriers to unity is our diverse understanding of the nature of the ministry within the corporate priesthood."

When the World Council of Churches came into being it was at first anticipated that the majority of the uniting churches would be inclined toward a non-episcopal or Protestant pattern of union, but as the number of episcopal churches—Orthodox and Anglican—in the World Council has grown, the trend toward an episcopal or "Catholic" solution of the problem of unity has become increasingly evident.

Probably as a result of this change of direction urgent pleas were made at St. Andrews (Scotland) a year ago for the fostering of contacts with the many evangelical churches still outside the World Council in order that their conception of the nature of the church and its unity might be given the study and consideration it deserves in the forum of the World Council.

At New Delhi these pleas were crystallized in a resolution urging "the General Secretariat, the Faith and Order Commission, and the National Councils in the various countries to seek to make contact with non-member churches with a view to mutual acquaintance and understanding, the dispelling of any misunderstandings there may be regarding the ecumenical movement, and also with a view to serious discussion of theological issues concerning Christian mission and unity, and to participation in such activities as may appear to be mutually desirable."

The report proposed "a fresh consideration of our various doctrinal bases in the light of the primacy of Scripture and its safeguarding in the church by the Holy Spirit." It suggested that those churches "which practice infant baptism" could well give more attention to "Christian nurture than is often the case" and that those who "practice believer's baptism" should "reconsider the place of infants and children in the household of faith."

But beyond all these suggestions the report comes to the definite conclusion that "the achievement of unity will involve nothing less than a death and rebirth of many forms of church life as we have known them. 'We believe,' it says, 'that nothing less costly can finally suffice.'"

The fundamental question, therefore, to which the churches must now address themselves is what forms of church life will have to die in order that the church may be visibly one? And when one ponders the intransigent position of the Orthodox and Anglican churches on the primary necessity of the apostolic succession and the episcopal form of church order, it seems clear that there can be no visible unity of the non-Roman churches except by the death of some of the basic conceptions of the churches of the Protestant Reformation.

So the greatest decision these churches will have to make is whether they will turn their backs on the fundamental principles of the Reformation in order to achieve the visible unity of the church.

Mr. Nehru's Address

Remarkably enough, this decisive choice was highlighted by the thoughtful address that Mr. Nehru, the prime minister of India, gave to the Assembly at one of the closing sessions, in which he spoke more truly than perhaps he knew. Pointing out the difference between politics and religion, he remarked that the politician is "constantly inclined to compromise." Sometimes, he said, this may be all right, but "once you begin to compromise it is a slippery path. Every step seems to be a small step and yet it takes you away from your basic position."

By contrast, he went on, "a man of

religion will stick to the truth as he sees it" regardless of consequences. "Politicians," Mr. Nehru said, "however great they may be are not normally martyrs," but saints are prepared to be martyrs for what they believe.

In the coming days the Protestant church is going to be faced with the choice of compromise on its basic positions for the sake of the visible unity of the church, or standing for truth as it sees it, regardless of consequences. The prophetic scriptures indicate that the great majority of the churches will take the slippery path of compromise, which will precipitate them into the last great apostasy. But it also reveals that God's saints will yet again dare to be martyrs for their faith.

The ultimate question, therefore, which the Third Assembly of the World Council of Churches poses to Christians everywhere is: Where will they stand in the decisive religious issue of the last days of human history?

As we each seek prayerfully to answer that question for ourselves we do well to bear in mind the revelator's inspired description of the saints: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14:12), and his picture of the company of the saved in the day of final triumph: "They that are with him are called, and chosen, and faithful" (Rev. 17:14).

May all of us be in that glorious company.

Soliloquy of

A Pastor's "Help Meet"

By Mrs. Lyle Euler

THE house was quiet. Our two children were off to church school and my husband was in his study. The day was mine, and the routine duties awaiting me were as many as weeds in an August garden. Tying the starched apron strings into a bow around my waist, I tackled the small mountain of soiled clothes, and was just hanging the last pair of our boy's jeans in the bright sunshine when my husband's smiling face appeared at the opposite end of the clothesline. "Well, dear, let's go!" he invited.

"Let's go!" I exclaimed. And a dozen excuses exploded in my mind like fireworks on the Fourth of July. But, not revealing my thoughts, I turned toward the house and lightly

tossed these words over my shoulder, "Give me just fifteen minutes." After packing a simple but nourishing lunch I donned a fresh dress and was soon settled beside my husband in our gas-saving Rambler, off for another day of visiting. Oh, it wasn't that I minded. I really enjoyed every minute of it. Wasn't this what we had looked forward to all through college? I knew then that he was studying to be a minister. And I liked what I knew. To think of being able to give all of our time in service for others, and being able to do it together, was doubly wonderful.

As the trees along the road vied for a fleeting glimpse into my half-open window, my thoughts went back to the Garden of Eden, where the Lord

said, "I will make him an help meet." This, then, was my reason for being here. How was I measuring up? Wasn't it Eve who was Adam's greatest blessing and also wasn't she later his greatest curse? "An unsanctified wife is the greatest curse that a minister can have" (*Testimonies*, vol. 1, p. 139). My eyelids closed for a moment as I breathed a heartfelt prayer, "O Father, sanctify me completely."

Our visits were many that day. Of prime importance in every home, of course, was the spiritual counsel and prayer of the minister; but the friendly atmosphere and at-ease feeling was produced best by the wife's presence. An extended handclasp to the timid one, an understanding arm slipped around a discouraged mother's waist, a sympathizing tear over the loss of a loved one, a reassuring pat on the back of a struggling member, an I-know-exactly-what-you-mean look to a perplexed teen-age girl—all are the speciality of a good wife. "A sister laborer in the cause of truth can understand and reach some cases, especially among the sisters, that the minister cannot" (*ibid.*, p. 452). I think of one dear woman at whose home my husband called one day. The interest was genuine, and for a half hour they visited—he on one side of the screen door and she on the other. The only way for the soul to be reached in her home was for the wife to accompany her husband for studies. This I was happy to do.

The Responsibility of a "Help Meet"

"A responsibility rests upon the minister's wife which she should not and cannot lightly throw off. God will require the talent lent her, with usury. She should work earnestly, faithfully, and unitedly with her husband to save souls" (*ibid.*). "She should be willing to accompany her husband, if home cares do not hinder, and she should aid him in his efforts to save souls" (*ibid.*). It seems to me that with such a high standard to reach we should have no time for selfishness or love of ease to fill our lives. We are admonished:

"With meekness and humility, yet with noble self-reliance, she should have a leading influence upon minds around her, and should act her part and bear her cross and burden in meeting, and around the family altar, and in conversation at the fireside. The people expect this, and they have a right to expect it. If these expectations are not realized, the husband's influence is more than half destroyed. The wife of a minister can do much if she will. If she possesses the spirit of self-sacrifice and has a love for souls, she can with him do almost an equal amount of good."—*Ibid.*



H. A. ROBERTS

"To think of being able to give all our time in service for others, and of being able to do it together, was doubly wonderful."

These were the challenging thoughts that entered my head that day. Often the white strip on my side of the road would stretch into several miles between stops, and thus an opportunity was given to me to let the Lord speak to my needy heart. A shady spot well off the road, overlooking a tiny shimmering lake, provided a scenic view by which to eat our lunch. Just two miles up the road and around the curve would be our next stop. There a woman whose husband strongly opposed her spiritual convictions was in the valley of decision and needing spiritual encouragement. Would I say the right thing, at the right time, in the right way? I thought of the counsel given us, "Never should a minister take his wife with him unless he knows that she can be a spiritual help, that she is one who can bear, and endure, and suffer, to do good, and to benefit souls for Christ's sake" (*ibid.*, p. 453). "One word spoken unadvisedly may do more harm than a series of meetings held by them will

do good" (*ibid.*, p. 445). Knowing this, I feel honored when my husband often asks me to accompany him. Surely he expects me to be friendly, tactful, genuinely interested, adding the needed thought, but never interrupting, and opportunely silent, allowing the Holy Spirit to speak.

With another prayer for guidance, my husband swung the car back onto the highway and gradually eased down the accelerator. Our third stop of the afternoon found us in the hospital's nearly empty parking lot. We had tried to arrive during visiting hours, but had been delayed. The patient we were to visit was to undergo major surgery the following day. Knowing from previous visits to this hospital that the minister's wife was welcome to accompany her husband at any hour, we entered together. After a nod of recognition from the receptionist we found our way to the bedside. Just a few words of reassurance and a prayer from my husband, while I held her hand, and we were on our way again. Only a glimpse into the book of the recording angel would reveal the mutual blessings of that visit.

The afternoon passed quickly. Greeting us on our arrival home were the clean, well-dried clothes, still gently flapping in the breeze. They looked so white. The whole day in the sun had actually brightened them. And I felt so much better than if I had stayed home all day playing Martha. The Lord had blessed me, and I trust we were a blessing to those we visited. Before alighting from the car my husband turned to me with a smile and said, "Thank you!" Board meeting claimed his time that evening. The house was quiet. The children had been bathed and tucked in. The evening was mine, and many were the blessings that perfumed my soul like a fresh bouquet of purple lilacs.

Launch Forth!

By George M. MacLean, Pastor
Willowdale (Toronto) Church, Canada

IT WAS Christmastime, 1939, and only a few weeks after the beginning of World War II. Five young men of Canadian Junior College leaned forward eagerly in their chairs to catch every word of the Christmas message of their king, George VI, by overseas broadcast. News was bad, and the future looked dark and uncertain to these young

men. Little wonder they found the king's sincere, if halting, words an inspiration to them in the opening week of World War II:

"And I said to the man who stood at the gate of the year: Give me a light that I may tread safely into the unknown! And he replied: Go out into the darkness and put thine hand into the hand of God. That shall be

to thee better than light and safer than a known way."

One day nineteen centuries ago a group of fishermen were washing and mending their nets beside the Sea of Galilee. Jesus drew near and soon a crowd had gathered. He entered one of the boats, shoved off a short distance from shore, and preached to the eager people. Afterward He said to the three fishermen whose boat had served Him as rostrum and pulpit: "Launch out into the deep, and let down your nets for a draught." Peter eyed his Master doubtfully for a moment, and then responded with an expressive shrug of his shoulders, "Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net." Thus began the amazing career of four humble fishermen, a career that took them from the dim obscurity of the Galilean seashore to become the leaders of the Christian church. They chose Christ for a career!

God's Formula for a Richer Life

"Go out into the darkness." "Launch out into the deep." This is the formula that will lift us from our everyday littleness into a life lived gloriously for God.

This coming year let us launch out into a deeper fellowship with Christ and with His church, that the world may be charmed by the beauty and power of His life, incarnate in us. It was once said of Henry Martyn, apostle to India, "God is shining in that man's face." Little wonder that he knew how to interpret God's love in the mission field, and that he could record in his diary, "My principal enjoyment is the enjoyment of God's presence."

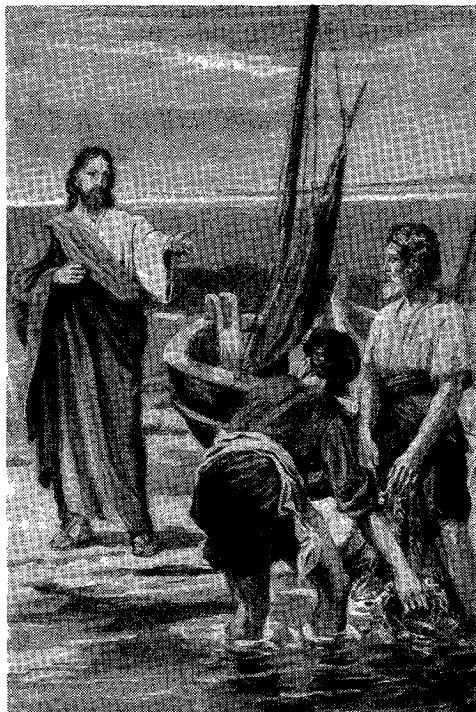
There is nothing transitory, shadowy or unreal about this companionship with Christ. It is the one abiding experience of life. "Change and decay in all around I see," we sometimes sing. A visit to our childhood home impresses us with the ravages of time, but fellowship with Him abides through the years unchanged. It expands all the boundaries that usually restrict the inner man, and leads us to fret less about the insignificance of our lives. It releases the man God wants us to be from the parakeet cage of selfishness, and we walk with His simplicity and goodness, His pity and love.

Deeper Thinking and Feeling

Launch out into the deep with Christ, and let down your nets for a draught of thoughts and interests more worthy of one desiring His fellowship. There is too much shallow thinking these days, derived from an impoverished television diet that in-

capacitates minds for considering serious themes. God would have us launch out into the deeper, more fruitful waters of profitable thinking. Shallow thinking leads to a discussion of personalities and to gossip. Launch out, instead, as Job did when he had been listening too long to fault-finding friends talk about his troubles, real as they were. It was as God led Job to ponder His greatness and goodness that he was lifted out of personal pettiness and that he gained a broader vision of God's infinite goodness.

Let us launch out into an experience of deeper Christian feeling, as



Christ invites us to launch out into the deep for a richer experience in faith.

well as deeper thinking. The great masses of people are often electrified with emotion by the outstanding personality of their leaders. They have been led to astounding feats of good—or evil—when stirred to follow their leader.

Does Christ stir us? Does His message for our times stir us with its importance and vitality? We look forward to the soon completion of the plan of salvation, the return of the Lord, the resurrection of our righteous dead, and the eternal home in heaven. Too many have become so familiar with signs heralding these events that they are in danger of forgetting what they mean.

Launch out into a deeper experience of service for God motivated by Christ's love. We cannot survive on a

memory of some past interest in missionary work, nor can we trust to an enthusiasm that has spent itself. The vast vision of the gospel going to all the world in this generation will expand the soul, whereas a restricted vision will make a man small.

How tragic it would be if missionaries who sacrifice the comforts of the home field were to be abandoned by those they depend upon for financial and moral support. Judson, after being imprisoned in a foul dungeon in Burma for 17 months, got the impression that the home church was indifferent. "I thought you were deeply interested in my work, and you were not even thinking about it," he wrote bitterly. "I thought you were praying for me, and you did not even know whether I was alive or dead."

Faith Rekindled

There may be darkness on the face of the deep, but let us launch forth at Jesus' command and with Peter's faith. "Master," he exclaimed, "we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net." Perhaps during the lonely, inactive hours Peter had thought with discouragement about the prospects of Christ's mission in face of the malice of religious leaders who should be the ones to lead out in setting up the kingdom, instead of devoting their labors to hindering and obstructing its establishment.

In the morning, faith was rekindled by the presence and words of Christ as He spoke from the boat to the people on shore. Then when He gave the strange command to launch out into the deep and let down the nets, Peter responded obediently, and marvelous were the results.

During that fruitless night on the lake, apart from Christ, the disciples were depressed by thoughts of hopelessness. His presence revived their faith and brought success. Here is a lesson for us! Apart from Christ our work is without joy or fruit, and it is easy to murmur. Then He draws near, and after listening to His command, we faithfully launch out into the deep to labor under His direction.

Deeper thoughts, deeper emotions, a deeper experience of service, a deeper fellowship—let us launch out into the deep. As King George said in his Christmas Day message, "There are stars to guide us on our way. Never did heroism shine more brightly than it does now, nor fortitude, nor sacrifice, nor sympathy, nor neighborly kindness. And with them, the brightest of all stars is our faith in God. These stars will we follow with His help until light shall shine and darkness shall collapse."

From the Editors



"The Age of the Shoddy"

A fervent, urgently needed suggestion was made through an editorial in a recent *Saturday Evening Post*—"Let's Get Back to an Honest Day's Work!" The editorial said, in part: "Every one of us knows that quality of workmanship has been going downhill ever since the last war. Pride in a good piece of work has just about disappeared. We send appliances back, and they are returned half repaired; we live in new houses that show evidence of sloppy construction. . . . The new generation that is coming along is still more fast-buck-minded than the one before it. . . ."

"Construction-trade traditions—whereby skills are passed on from father to son—are dying out. . . . Pride in craftsmanship is crumbling. . . . No government, no business association and no union can do the job of preventing a youngster from turning into a fast-buck kid. This job belongs strictly in the home, and it is the responsibility of today's father to set an example of pride in his work, appreciation of a job done well, and understanding of how intelligence and the proper use of tools are needed for a solid position in life."

The *Post* is not alone in believing that careless workmanship and disinterest in "an honest day's work" are characteristic of our time. A Pulitzer-prize-winning author described postwar America like this: "This was the era, domestically, when everything was half done; . . . This was the time when the job on the car was always half finished, the suit came back from the cleaners half dirty, the yardwork was overpriced and underdone, the bright new gadget broke down a week after you got it home, the prices climbed higher and higher as the quality got less and less, and the old-fashioned rule of a fair bargain for a fair price was indeed old-fashioned, for it never applied to anything. The great Age of the Shoddy came upon America after the war, and Everybody Wants His became the guiding principle for far too many."

In short, many people today want to be paid without delivering the goods! They want the rewards of hard and skillful work without putting forth the energy and careful application necessary to produce a top job or product. They want high pay but fewer responsibilities and shorter working hours.

Christians Should Be Different

We think that true Christians should stand in sharp contrast to this prevailing trend. They should be conscientious in dispatching their responsibilities. They should be industrious in all their assignments. They should do their very best at all times. They should give that extra "something" to their tasks.

This is what Joseph did in Egypt, and God blessed him for it. "The marked prosperity which attended everything placed under Joseph's care was not the result of a direct miracle; but his industry, care, and energy were crowned with the divine blessing. Joseph attributed his success to the favor of God, and even his idolatrous master accepted this as the secret of his unparalleled prosperity. Without steadfast, well-directed effort, however, success could never have been attained. God was glorified by the faithfulness of His servant."—*Patriarchs and Prophets*, pp. 214, 217.

Jesus, too, glorified His Father by His faithfulness

and industry. He always did His best. "He was not willing to be defective, even in the handling of tools. He was perfect as a workman, as He was perfect in character. By His own example He taught that it is our duty to be industrious, that our work should be performed with exactness and thoroughness, and that such labor is honorable. . . . God appointed work as a blessing, and only the diligent worker finds the true glory and joy of life."—*The Desire of Ages*, p. 72.

Children will follow the example of their elders. Thus, as the *Post* editorial says: "It is the responsibility of today's father [and mother] to set an example of pride in his work, [and] appreciation of a job done well." The wise man urged: "Whatsoever thy hand findeth to do, do it with thy might" (Eccl. 9:10). Never was this counsel more needed than in this "Age of the Shoddy" and the "fast buck."

K. H. W.

Let's Resolve This Paradox

With respect to the vital points of the gospel, Seventh-day Adventists are strictly evangelical. They believe in the inspiration and authority of the Scriptures. They acknowledge the deity, eternal pre-existence, virgin birth, vicarious death, and literal resurrection of our Lord and Saviour. They cherish the blessed hope of His soon-coming kingdom. They recognize man's sinful nature and his need of regeneration, and realize that this is possible only by virtue of Christ's death on the cross. Yes, Seventh-day Adventists are strictly evangelical in their concept of the Bible, of Christ, and of salvation.

Paradoxically, however, it is the self-styled Evangelicals—with a capital *E*—who, above all other Protestant Christians, seem to be obsessed with a hatred of Seventh-day Adventists and who consider it their Christian duty to wage a bitter and relentless warfare on Adventists, one that is often irrational, blind to the facts, and highly emotional in tone. In spirit they seem to be akin to Saul prior to his conversion. At times there even appears to be a deliberate and willful intent to misrepresent what Adventists actually teach, usually by taking certain isolated statements out of their context in Adventist literature and twisting them into meaning something the Adventist writer never intended. How to credit some of these professional Adventist-baiters with intellectual honesty requires more wisdom than we possess, but we are content to let them answer before God for their deeds.

Now let us look for a moment at the other side of the coin. Sincerely yet humbly, we as Seventh-day Adventists believe that God has entrusted us with a message for all men—including our Evangelical brethren. May it be that more empathy and understanding on our part, coupled with a more exact exposition of Scripture and a more effective way of presenting it, might lead honest and fair-minded men among them to be willing at least to listen to what we have to say, and to weigh our message on the basis of Scriptural merit instead of on the basis of a preconceived and usually ill-informed bias? Have we perhaps, at times, not been as careful in expressing our beliefs as we might, and may it be that we could have, upon occasion, used more tact and better judgment and thus avoided unnecessarily prejudicing them against us? In some measure, however small, have we unwittingly given them cause for their unreasoning attitude and vicious

attacks? Have we always been as diligent as we might in seeking to avoid being *misunderstood*?

Let us, then, rededicate ourselves to proclaiming to the world the Bible, the whole Bible, and nothing but the Bible. In so far as possible we shall do well to use the words of the inspired writers themselves, in the sense that *they* intended them. Then no man will have just cause for gainsaying our message.

In all humility and Christian love let us seek to eliminate every unwitting barrier that separates us from our Evangelical brethren—Christians who already believe much as we do on most of the major points of Bible truth. By God's grace let us do all within our power to lift the iron curtain that now hangs between us and them. Will our own hands be clean before the Lord if we are, in measure, to blame for their unwillingness to listen to God's message for the climactic hours of probationary time? Shall we not set ourselves anew to resolve this paradox by doing our part to avoid contributing unintentionally to the barrier that now hinders us from reaching them with present truth? Why not be willing to go the second mile?

R. F. C.

Shooting the Watchdog

Richard Cardinal Cushing, Roman Catholic archbishop of Boston, evidently believes that the best way to deal with criminals is to shoot the watchdog. After a recent nationwide television program had shown ten Boston policemen entering and leaving a reputed "bookie joint" in a single day, the Cardinal demanded an investigation of those who took the film. He also defended the Boston police force, and accused the TV network of giving the city a "black eye."

The Cardinal can perhaps be forgiven for lashing out against those who laid bare the city's lax enforcement of gambling ordinances. After all, neither he nor his church takes the position that gambling is intrinsically evil. If a religious institution is to benefit, the church may even sponsor gambling, as it does with bingo, wherever laws against it do not exist or are poorly enforced.

But regardless of its defenders, gambling has no defense. It is a proved corrupter of society. By offering the possibility of an inflated return for a small investment, it lures men to misuse money that should be spent for worthy purposes. It places in the winner's hands money that has not been lawfully earned—money that too often is needed to provide life's necessities. It appeals to, and strengthens, "the love of money" which the Scriptures declare "is the root of all evil." It is irreconcilable with the command, "Thou shalt love thy neighbour as thyself." It requires abandonment of intelligence and reason, for success is not the result of knowledge or wisdom; it is the result of chance. Gambling denies the worth of such established virtues as thrift, industry, and creativity. For some types of minds and personalities it is habit forming, like a narcotic. Powerless to break its grip, people are gradually dragged down to financial and moral ruin. Its true character is revealed by the fact that it has historically been associated with kindred evils—drunkenness, moral lapses, embezzlement. Often it is a companion of organized crime.

Christians believe that God has a purpose for each life, that He carries out His plans in every soul that is surrendered to the Saviour. They believe in the dignity of man. They believe in a careful use of divinely bestowed talents. They believe in the use of sanctified reason. They believe in the Heaven-appointed laws of sowing and reaping, of cause and effect. They believe that no evil is harmless, however small or innocent-looking it may appear. They believe in helping others, not robbing

them. They believe in complete self-mastery and self-discipline. They believe in divine providence, not luck or chance. For these reasons, among others, they condemn gambling in all forms.

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (Matt. 6:24). Those who love God will not lend their influence to the idol of mammon, whether in the form of gambling or in any other form. They will assist the watchdog, not shoot it.

K. H. W.

In All the World

Recent fighting in the Congo comes as a reminder of the worldwide extent of the front lines of the Advent message. For 52 terrifying hours 29 Adventist missionaries, including women and children, found themselves in the direct line of fire between United Nations and Katangese troops. The story, as told by an eyewitness, appears on pages 12 and 13 of this issue.

With the work of the church now flourishing in 196 of the 220 countries of earth recognized by the United Nations, it is virtually impossible for any disaster, natural or man-made, to occur that does not directly involve our people and the work of the church, in one way or another. Whether it is war in the Congo, a hurricane in British Honduras, a revolution on a Caribbean island, or the persecution of Protestants in Latin America—Seventh-day Adventists are inevitably affected. When trouble strikes in almost any part of the world, Adventists are usually among the first on the spot with help for those in need. In fact, it has become an Adventist tradition to play the role of the good Samaritan. Furthermore, we do not need to await specific news concerning the fate of our people before we send prayers heavenward for their safety, or before we initiate measures to assist them in their hour of distress.

As recently as a third of a century ago it was a relatively simple matter to learn the names and locations of *all* our educational, medical, and publishing institutions everywhere in the world. Today it would be practically an impossible task to do so. Only a few decades ago progress was slow, and often months and sometimes years would pass without the opening of a new major institution. Today, even a casual reader of the REVIEW knows that every few weeks some such institution is now opening its doors for the first time. Not only has the work grown tremendously, but the rate of growth has rapidly increased. What a testimony to the sacrificial labors of God's people everywhere and to His overruling providence!

Last summer for the first time we had the privilege of visiting the old family home in western New York. It was more than a century ago that the Advent message came to our forebears. As the work opened up in Michigan, and pioneers of the message would travel between New England, where the work began, and the newer clusters of believers in the West, they would frequently stop overnight at the old family home along the Ridge Route a few miles east of Buffalo. At one time or another every Adventist minister in the world found lodging there. What a far cry from that day to ours, when Adventists are scattered throughout the length and breadth of the earth.

As we read in the columns of our church paper about the constant, onward progress of the Advent message, let us thank God anew and take courage. In the new year just beginning let us lift our hearts in prayer and our hands in faithful service, to speed the message onward to earth's remotest bounds and thus hasten the day when our Lord can come to redeem His own.

R. F. C.



Temperance at the Table

By Ethel M. Shultz

OVER the air one day recently came one of the most insidious suggestions that ever fell on my listening ears. A craving for excitement prompted by the evil one was back of it. Unwary women, eager to please their families, might be tempted to take up the suggestion and become ensnared in intemperance.

A cooking adviser was saying how boring ordinary meals may become, particularly from the standpoint of preparing them. She lamented that we fall into a "rut" of "meat, potatoes, and vegetables." I gasped, inwardly thinking what a blessed rut good plain food can be to hungry people. It was what came next that shocked me.

She said, "I have learned to use herbs and spices and wines to add flavor to even the simplest of foods, and I find cooking so much more interesting." She told how she adds a cup of dry sherry to chicken broth to give it a delightful flavor, or bastes her meat with wine. Eggs, presumably, would be improved, not only with the addition of condiments but with wine.

How could an ordinary person afford to cook that way? I thought. Little wonder that some people's grocery bills break them up in business. A little pepper might not cost so much—but sherry!

How grateful I have always been for big-family economy that had to be practiced in the home where I grew up! There, even fresh milk was almost a luxury, because it couldn't be grown in the garden and it meant milk bills that had to be paid regularly. I often wished that milk had been considered as great a necessity for children in World War I days as it is today. Dental experience, painful and distressing, gave birth to that wish. How glad I am that my mother was not bored

with cooking! My good health and abounding energy today, amazing to many of my friends, I attribute in no small measure to her keen interest in the varying flavors of vegetables. A garden lover to the core, she taught us all to enjoy "every herb" (Gen. 1:29) as being good for food. Salsify, eggplant, squash, kohlrabi, kale, parsnips, okra, endive, and spinach, as well as other vegetables, found a welcome place on her table. She found release from boredom by growing them and by serving them in appetizing dishes. She took pride in creating good health for her family.

It is an unbelievable fact, but true, that many people serve little else besides meat, potatoes, and desserts. They hardly think of potatoes as a vegetable. They think they do not

"care" for vegetables. They eat white bread, and sometimes peanut butter, but vegetables are for "the rabbits."

Recipes for vegetables can be so interesting. Casseroles, salads, and relishes are varied and colorful. A cook who uses vegetables properly prepared can have infinite variety, especially now that frozen foods and supermarkets with their delightful arrays make "out of season" foods "in season," even if a little more expensive. Instead of dessert treats, one can serve main-dish treats and surprise salads. Radishes, tangy and gay, are always in season today, mild enough in texture and taste for even delicate stomachs. Youngsters who learn to like radish or tomato sandwiches will crave them later in life when stimulating food and drink must be refused. If chicken broth has become so boring that wine must be added, or if plum pudding cannot be served without the flame of brandy, no wonder the taverns are tempting so many young people who have become accustomed to such stimulation at home.

Growing old is not particularly a pleasure, but I must say that I'm glad I grew up when I did, and that mother liked to garden and to serve the foods she raised. She used to wake us up in the early morning singing as she hoed. The luscious strawberries from her strawberry patch still make my mouth water whenever I think of them. We could have all the shortcake we wanted during strawberry time—if we would help her pick them.

Recently I read about the struggle Ellen G. White had at one time because she hungered for things she knew were not best for her to eat. The story is told in my *Treasure Chest* of the Spirit of Prophecy course. Because of her state of ill health she had always considered meat dishes and other stimulating foods necessary in order to make meals taste appetizing. But upon conviction that she should use only simple foods in her diet she decided that henceforth only simple foods should be prepared for the



EWING GALLOWAY

What an abundance of good food a vegetarian cook has to choose from!

entire family. When she did not feel satisfied with the simpler foods she would leave the table hungry—not once, but twice or three times. When hungry enough to eat simple food with relish, she found the battle won. If her counsel is used with intelligence and good judgment, simple foods will bring good health and alert minds to us as they did to her. Stimulating foods are not necessary. If we are “willing and obedient,” and have a mind to do so, we may eat “the good of the land” (Isa. 1:19), and have a happy time while we are doing it.

On Keeping House IN JANUARY



By Carolyn E. Keeler

AS I face my typewriter the question comes, What shall I write as a New Year's message to Adventist housewives the world over? Our 1962 Sabbath school superintendent was here this evening, and I asked him what he would consider a good message for the new year. He spoke of seeing—perhaps on a calendar—something about not counting the days, but making them count. I think that would be a good slogan for 1962, don't you? We believe that time is running out, and surely every day must count. Time is precious, so very precious; and people are precious, so very precious.

We need not be so concerned about adding more days to our lives, but of more life to our days. We feel we must have more time for daily devotions, more time with the Word. We need to take time really to worship, to make our family worship an hour of real worship, not just a few minutes snatched hastily from our busy program.

Let us get acquainted with new people, enlarge our circle of friendship, and win these friends for God. Let us magnify the church office given to us, though it be but that of a doorkeeper in the house of our God. That is a most important office, I think. The person at the door can make you feel glad you came to church, and desirous of coming again. Let us be sure to meet the stranger that comes to church, and make him feel that he is one of God's great family. The newly baptized members need to be made to feel a wanted part of every church activity.

Perhaps this can all be summed up in the admonition “Be ye kind one to another, tenderhearted, forgiving one

another.” Nothing disagreeable can happen if we will just be kind. When we are kind we won't have those nagging little regrets that plague our sleeping hours.

We can employ many of the winter hours in mending Dorcas garments, in making things for a Dorcas sale, in collecting our used denominational papers for giving or sending to someone. Many a young person would be happy to have the *Instructor* or the *Junior Guide*, and many an older person would enjoy a copy of the *REVIEW*. I am sure some of those former members of the church would be happy to see a copy again.

All heaven is astir in these last great hours of earth's history. Should we not be astir also? Do our homes have that heavenly atmosphere that will cause people to feel they have been blest when they come to call on us? And do we have that heavenly atmosphere about us as we mingle with the people of the neighborhood? Occasionally we drive up home to

spend a night and day. There we live on top of a high hill, and a wonderful view is spread out for us to enjoy. The stars especially seem so near, and on a still winter night they are brilliant. I go out several times in the evening to see the different positions of the Big Dipper, as it always points to the North Star.

I miss the stars in town,
The street lights dim their lovely glow.
I feel a stranger here, not seeing
star friends that I used to know—
Orion and the Pleiades,
The Dipper and the sure North Star
Round which all seem to swing.
I would go back to our high, high hill,
And view the stars in their immensity—
The whole sky full of millions
Whirling in their circuit planned
By a mighty God, a loving God
Who holds them in His hand.



A Killer in the Village

By Virginia Ray Hansen

In a little village, nestled in a valley protected by hilly walls there lived a Bengali Seventh-day Adventist family. Their house was built of bamboo, with palm leaves to thatch the roof and matting to paper the walls.

Rice flourished in the fields, and delicious fruits grew wild. Beautiful flowers and green forests adorned the landscape.

A Kitchen Prayer

God bless my little kitchen;
I love its every nook.
And bless me as I do my work,
Wash pots and pans and cook.

May the meals that I prepare
Be seasoned from above,
With Thy blessing and Thy grace,
But most of all Thy love.

As we partake of earthly food,
The table for us spread,
We'll not forget to thank Thee, Lord,
Who gives us daily bread.

So bless my little kitchen, Lord,
And those who enter in;
May they find naught but joy and peace,
And happiness within.

—Author Unknown

It sounds something like the Garden of Eden, doesn't it? Yet in this lovely place Satan was very busy.

Word came to our Adventist brother that there was a killer in the village. Not a man-eating tiger, as you might expect, but a man who had become a heartless criminal. He had already killed three men and had dared anybody to stop him from killing more!

The Christian decided that, with angels to protect him, he would visit this murderer and tell him of a better way of life.

“Foolish man!” the villagers called him when they heard of his plans. “He'll kill you too!”

When the bad man heard that the Christian planned to visit him on a certain day, he threw back his head and laughed, “Ha! That man is a fool! He's just asking to be killed, he is! I shall lay for him in ambush on the day he comes. I shall be ready. You will see!” And the corners of his mouth curled in an evil smirk.

God sent an angel to warn our brother not to go on that particular day. Instead, he waited and prayed.

Several days later when the killer was not expecting him, the Christian came to visit him. He came with such love in his face and such kindness in his voice that the man was touched in spite of himself.

As he heard the news of salvation, he forgot his threats to kill this good man. In fact, he became so thrilled with the story of Jesus' love that he decided never again to hurt anybody. More than that, he decided to become a Seventh-day Adventist.

Today he is one of the first ministers of East Bengal! A killer, saved by grace.



The author.

[Through the public press and by radio, REVIEW readers know about the recent strife in the Congo, and particularly in Elisabethville, in Katanga Province, where 29 Seventh-day Adventist missionaries were caught in crossfire between the opposing forces. C. L. Torrey, treasurer of the General Conference, was with the missionaries and the division leaders in Elisabethville for a general meeting, and received a head wound from a shell fragment. In the following letter received at headquarters Elder Torrey gives a firsthand account of near tragedy and providential deliverance.—EDITORS.]

Salisbury, Southern Rhodesia
Africa
December 10, 1961

WHEN R. H. Pierson [president of the Southern African Division] and I arrived in Elisabethville on November 26, we noticed two groups of soldiers—one representing the United Nations on one side of the airport and the Katanga soldiers on the other. They had nothing to do with one another. We also noticed a tenseness in the city and felt it as we talked with people, but never dreamed we were so near a war in which we would be caught between the two. Twenty-nine men, women, and children were trapped between the Katanga and UN lines.

The Congo Union committee finished its work on the fourth, and it was the plan for the men to return to their fields immediately or during the early morning of December 5. They were greatly concerned because they heard that the roadblocks set up by the Katanga troops had not been removed and that they would not be able to get out to the airport. Then word came that the roadblocks were

An Eyewitness Account From One Who Was

Caught in the

By C. L. Torrey

down. J. M. Stephenson, the accountant, took the men to the airport and came back safely. It was about 1:45 P.M. when he returned. As we think of it now, it was a miracle that he got back safely, since the shooting began half an hour later.

The firing started at the roadblock referred to above and continued for some 30 minutes, then shifted to the troop concentration directly across from our property. On this property are the union office—a well-built structure made of brick and concrete—and four houses for the union staff. At about 3:00 P.M. a shell went through the treasurer's house and exploded leaving the bathroom a shambles. The water pipes were broken, and the water began to flow all over the house. Nothing could be done, for every time one of us put our head out of the door we were shot at.

The shell not only damaged the bathroom but went through the heavy wall into the room where Brother Pierson was sleeping. Fortunately, he was not hurt. He came hurrying over to the office building, where we felt the workers should stay, since it was the only protection we had. When the shell burst I was sitting in Wentland's living room. [R. H. Wentland is president of the Congo Union.] The house felt as though an earthquake had struck—the house seemed to lift up and then to fall, and the windows began to break and crash to the floor. It was a terrifying experience.

Things were quiet that night, but the next day about 11:00 A.M. it began all over again. This time Dr. M. H. Schaffner [medical secretary of the union] and his son Ronnie were up in the apartment where they lived during the meetings, packing some suitcases to bring down. They heard the shell burst in the next room and fall to the floor. Just then a huge shell came through the heavy wall, struck the wall on the other side, and fell there. The Schaffner boys are keeping the pieces. The doctor had a severe headache for two days on account of

the concussion of the shell. This was the second near casualty. The corner of the building is wrecked, as are also the rooms.

The barrage died down somewhat, and there was no firing till about 2:00 that afternoon. We had risked going over to Wentlands' house for something to eat. We had just started when we heard automatic rifle fire, followed by a huge explosion in the air. We dropped to the floor and stayed there for some time. Then, since the back bedroom seemed safer, we all crawled in there. There were seven of us. The firing continued for an hour and a half, I would judge, while we stayed flat on the floor. Some were in other rooms, but they finally came into the bedroom at the rear of the house.

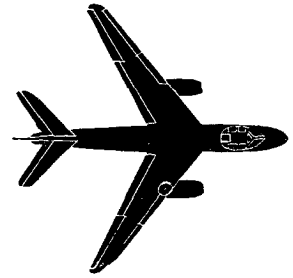
Finally the firing ceased. We thought we would look around and see what damage had been done. We (Pierson, Wentland, and myself) went into a little hall near the bathroom. Suddenly, without warning, a shell burst in the bathroom. I saw the flash of fire, or so it seemed to me, and then I was practically deaf from the concussion and the whole ceiling and roof fell on my head and shoulders. Smoke filled the room, and I had a hard time breathing and seeing. The blast had almost knocked me down but I struggled to get the ceiling and roof off my shoulders and head. I could see a little light coming from one door, so I staggered over to it and finally went into the back bedroom.

The men had called and thought I was dead. We had a nurse in the room, and she tried to stop the blood from flowing. I had blood running down my face, and all over my shirt and trousers. I guess I must have been a sight. After some minutes the blood clotted and I went over to the office and washed it off. I was feeling shaky after that experience, and I had the same kind of headache as Dr. Schaffner. It left me in two days with the help of aspirin.

We were under fire for 52 hours, with lulls here and there, but we could not know when someone would be wounded or killed. All day Thurs-

Congo Fighting

er, General Conference



day the firing and shelling continued—in front of us and back of us. Four news correspondents came out to see the damage and to see how our group was taking it. The worst shelling occurred when they were with us. We all stayed in the hall and lay low on the mattresses we were using for night. These men did likewise. Then our group began to sing in praise and thanksgiving to God for protecting us.

Before the firing stopped, five direct hits were made on the front of our building. Smoke and dust came rolling down the hallway. We had no

lights, and had been without lights since Wednesday morning. It was dark in there. One of the correspondents rushed to the telephone and called the UN General, telling him to stop firing at us, as we couldn't take more of it.

The American consul felt we should move to a safer place. We decided to make the move, and picking up our suitcases we left by the back window, got into our cars, still undamaged, and drove down the side road to a safer place. We heard heavy firing as we traveled down that road. That night we stayed at the Catholic school.

Escape From Elisabethville

The next day at about four o'clock we were praying—that is, Pierson, Dr. Schaffner, Leonard Robinson, and myself. Dr. Schaffner had reported that our lives were in great danger, and the American consul advised us to be ready to get into our cars and go to a place he had mentioned. The time he gave was five minutes.

As we prayed the answer came—we should go if word came. Robinson went to call, but the consul was calling him to give us the word to hurry and move out of the school toward the place appointed. We went by back roads to the place indicated. There we found the vice-consul waiting for us. He took us to a place inside the barriers. Arrangements had been made for armored tanks to carry the women to the airport, and for the men to follow in trucks. This plan was revised, however, and three armored tanks were made available to protect us as we went in our own cars. One tank was to go ahead, followed by some of our cars, and then the second tank, followed by the remainder of the cars, with a tank bringing up the rear.

Then four of the cars, in one of which I was a passenger, went the wrong way, and we were stopped by UN soldiers. That was certainly fortunate for us. One of the soldiers used his field telephone to call the commander of the convoy, and was told to keep us there till the convoy came by. It was a wonderful feeling

to hear and see this convoy coming along. We finally reached the airport, where the consul felt we were safe. That night we stretched out on cots provided by the army of the UN, and tried to sleep. I am sure none did. I slept about one hour. I recounted one by one the experiences we had been through, and thanked God for delivering the group to the airport. The next morning we had a praise meeting for our safe arrival at the airport. We also felt deep gratitude to the American consuls for their untiring efforts in getting us on our way to freedom.

We were airlifted to Ndola, Northern Rhodesia. It is impossible to describe the look on the faces of our group when it was realized that no one was shooting at them, and that they were free to come and go at will. We sat on the floor on the plane coming to Ndola, but this was luxury par excellence. Brother Pierson and I came on to Salisbury, arriving here at 11:35 last night. The crowd of people who met us expressed their thankfulness that we were alive.



R. H. Wentland, president, Congo Union.



R. H. Pierson, president, Southern African Division.

Reports From Far and Near

Middle East Division Committee Maps Advances

By W. P. Bradley, Associate Secretary
General Conference

THE Middle East Division committee met in Beirut, Lebanon, for more than a week, beginning November 14. The territory of this division is composed of a number of countries with exceedingly interesting names, including Cyprus, Egypt, Iran (Persia), Iraq (which includes Mesopotamia), Jordan, Kuwait, Lebanon, Libya, Saudi Arabia, Sudan, Syria, Turkey, and Yemen. Many of these places are well known to students of sacred and secular history.

Although the various sections, or mission fields, and institutions in the Middle East are endeavoring to make all activities as evangelistic as possible, the results are modest. Yet it is encouraging to note that while in 1949 there was one Adventist member to every 57,780 of the division population, at the end of 1961

the ratio had changed to one in 51,000.

A number of building projects are in progress in the Middle East. The well-known Mercy Home in Cairo, a refuge for orphans, is to be rebuilt. The industrial facilities of Middle East College are to be augmented in a new improvement program; and a number of new church buildings have been or soon will be constructed, including an Armenian evangelistic center in Beirut and a church in Jerusalem.

Spirit of Prophecy Year was observed in this division in 1961, with a new book on the life and work of Ellen G. White and a series of 48 lessons being circulated. A significant event in 1962 will be the publishing of *Patriarchs and Prophets* in Arabic, making this the second Ellen G. White book in Arabic since the publica-

tion of *Steps to Christ* some 80 years ago.

Since the population of this division includes a very large percentage of Moslems, special attention is being given to developing better approaches in presenting the Adventist faith. An Islamic committee has been appointed with an experienced worker in charge who will eventually devote the major part of his time to leading out in developing literature and other tools suitable for use in laboring for Moslems. The workers are all of good courage, and the work continues to move forward by faith in the Middle East.

First Evangelistic Effort in Moslem Mombasa

By R. J. Wieland, President
Central Kenya Field

For almost 1,000 years an Arab-Moslem culture has dominated the Kenya coast of Africa on the Indian Ocean. Inevitably, large numbers of the native African people have embraced the religion of Islam. These African converts, known as the Swahili people, speak a mixed Arabic-Bantu language, said to be the seventh most widely spoken language in the world.

The first active labor by a Seventh-day Adventist missionary on the Kenya coast was begun in 1926 by W. C. S. Raitt. As a result of Pastor Raitt's arduous pioneer work, and that of other missionaries who followed him, there are today 13 churches and companies scattered along the Kenya coast in the midst of traditional Islam.

The first public presentation of our message to the people of the main city of Mombasa, Kenya's port city, was made during the school holidays of June-July, 1961, through an evangelistic effort conducted by J. M. Staples and students of Bugema Missionary College. The East African Union evangelistic tabernacle was set up in a fine location on one of the main streets of Mombasa. For the first few weeks the tent was well filled with a steady attendance of interested people. Even until the last meeting of the series there was a good attendance, with an unusual percentage of the people remaining for the nightly aftermeetings for special prayer and instruction.

Unfortunately, we do not as yet have a permanent church building in Mombasa for the new congregation of approximately 50 believers who meet each Sabbath in a dwelling. Application has been made to the Mombasa authorities for the grant of a fine lot near the site where the tent was pitched.

Other mission societies are sending in more missionaries to the Kenya coast and other needy areas, whereas we have been obliged, owing to lack of funds, to with-

Graduation at Taiwan Sanitarium

The Taiwan Sanitarium and Hospital School of Nursing held its fifth graduation exercises this year. Eleven young Chinese girls received diplomas. The services were held in the Taipei church.

After Dr. R. O. Heald welcomed the relatives and friends, the students of the School of Nursing sang their school song, and then bowed reverently while Dr. C. E. Stafford offered prayer. They listened intently to the words of the beautiful song "It Took a Miracle," which was sung by Pastor and Mrs. Don Wright.

Pastor Milton Lee presented the graduation address, "The Danger of Success."

Mrs. Roger Heald, the class sponsor, presented the class to Muriel Howe (shown below with the class), director of the School of Nursing. Each girl bowed deeply in the graceful Oriental way as she received her diploma and paused before Glenda Rolfe to receive the pin of the graduate nurse.

Pastor Doyle Barnett asked God to bless and keep these new workers, all of whom were connecting with the staff of the Taiwan Sanitarium and Hospital. E. L. Longway, South China Island Union president, urged the class to be true to the high principles of a missionary nurse. The class president, Miss Grace Pan, responded.

MURIEL HOWE





Church members at Toyama, Japan. Brother Kobayashi, the colporteur whose efforts created an interest in the truth in this city, stands in the rear by the grill-work door. Seated in the front center are Pastors W. T. Clark, Japan Union president, and K. Yasui, North Japan Mission president. Paul Nelson, Japan Union evangelist, stands in the rear, at right.

draw our missionary who was formerly located on the coast. Pray that we may be enabled to take advantage of present opportunities to preach the message in the needy areas of Kenya.

Church Organized at Toyama, Japan

By Paul W. Nelson
Japan Union Evangelist

With 23 charter members a church was organized in the city of Toyama, Japan, November 4, 1961. This is the first church to be organized along the coast of the Sea of Japan.

Toyama, which was completely destroyed during World War II, is now a modern city with a population of 200,000. It is a stronghold of Buddhism.

A union evangelistic team was recently organized to lift up Christ to the millions living in the cities along the 1,000-mile coast line of the Sea of Japan.

During the past five years Brother Kobayashi, one of our faithful colporteurs, has been spreading the gospel through the printed word in this area. And in the fall of 1961 the union team moved into Toyama for a concentrated program of evangelism. A lot has been purchased in the heart of the city, and it is hoped that soon the evangelistic center can be moved to this new location.

Medical Missionary Given High Honor

By Raymond S. Moore, Vice-President
Loma Linda University

In the Santa Monica, California, civic auditorium on Saturday night, January 20, a dedicated young missionary will be given one of America's highest honors. He is towering 32-year-old Dr. Stanley Gordon Sturges from distant Nepal, an alum-

nus of the Loma Linda University School of Medicine, who has been chosen by the United States Junior Chamber of Commerce as one of America's Ten Outstanding Young Men.

Dr. Sturges will join a roster of distinguished TOYM alumni that includes President Kennedy, Richard Nixon, and Dr. Tom Dooley. Already his picture and accounts of his work have appeared in papers over the world, including the December 31 issue of the newspaper magazine *Parade*, which has a circulation of more than 10 million.

Dr. Sturges—Stan to his friends—was born of medical missionary parents in Katanga, in Africa's now-troubled Congo. His parents, Dr. and Mrs. Hubert Sturges, Sr., are serving in Africa today. His older brother, Dr. Hubert Sturges, Jr., has served in Ethiopia. His sister is the wife of Dr. William Taylor, in Kenya, East Africa, and another brother, Dr. Keith Sturges, is soon to join Stan in Nepal. Stan and his wife, Raylene, have enjoyed the overseas fellowship of her sister, Betty Smart, who until recently served in Hong Kong with her husband, Dr. Leslie Smart.

From their earliest years at their mother's knee the Sturges children heard the call of mission service. Each considered it his ultimate and highest goal. Money was to be a secondary consideration. (Stan makes less than many SDA nurses in the United States.) Stan and his brothers were taught manual work (carpentry, painting) and to put thoughts of cars and girls into the background until they were well advanced in their education. This hardly affected Stan's social life. His practical, unselfish outlook was so appreciated by fellow students at Pacific Union College that he was one of their most beloved student-body presidents. Everyone—students and teachers—sensed that Stan Sturges had his clear steady eyes on a goal.

In college he met a pretty nursing student, Raylene Duncan, daughter of a Loma Linda University medical school alumnus. Raylene shared Stan's desire to

pioneer overseas. Soon after they were married, and while still at Loma Linda University, they asked the General Conference to be looking for an overseas assignment for them. By 1957, after some internship and residency experience, they found themselves in India. There they lived in their tiny and somewhat primitive Cozy Nook Villa and studied languages, preparatory for service in Nepal—one of the most strategic and formidable areas on earth. Stan startled his language teachers by finishing his year's language course with honors in an unheard-of six months. He wanted to get to work.

When it came time to enter Nepal he thought to set up his base in the capital city of Kathmandu. But on a preliminary trip he found the interdenominational United Medical Mission (UMM) already serving well there and realized his operation might be regarded by some as a threat to theirs. Wisely he decided to move east, farther into the Himalayan foothills.

Obstacles

But Americans and government people in Nepal now advised him of two virtually insurmountable obstacles: First, the Nepalese allowed almost no foreigner to set up shop in their country; second, if they did allow him in, his hospital would have to be placed on land owned by the crown, and the king had no land for such purposes. So Stan turned the problem over to God.

When he sought government permission to practice in their country the Nepalese officials told him he could come in if he wrote down "tourist" on his visa ap-



Doctor and Mrs. Stanley Sturges, missionaries in Nepal.

plication. Stan reasoned that this would not be honest. "But you are looking at sites, aren't you?" the official asked, "Yes," Stan answered. "Then put down 'site-seeing,'" the official said with a smile, "and we will be satisfied." His papers went through customs in thirty minutes—a process that often requires several weeks.

The young physician thought that Banepa, a town 16 rugged jeep miles, and at least two hours, from Kathmandu, would be an ideal location for his proposed hospital and mobile clinic. It was the district

center of nearly a quarter of a million people without the regular service of a qualified doctor. But he had word that some government men wanted him to push farther into the mountains. When the Banepa headman found that Stan was passing up his town, he organized 10,000 townsmen for a protest to the government. The king's officers forthwith "assigned" Stanley Sturges and his "Himalayan Medical Mission" to Banepa.

Some foreigners in India and Kathmandu darkly hinted that the doctor would have trouble because of his strange Sabbath beliefs. And he knew that the government forbade any direct evangelizing in Nepal. But it turned out that Saturday was a holiday or rest day for most of the Banepa people. Other foreigners suggested that Stan would have to modify his vegetarian diet. Yet here again God had prepared the way. When the native people found that Stan and Raylene were vegetarians, they said, "You are like us!" For many Nepalese are Hindu vegetarians. The Sturges' diet meant a new and closer tie for the young American couple.

Defeat for the Midwives

Now came another challenge. In Nepal, women do not go to male physicians. Midwives do the job, much of it with the advice of herb doctors and compounders. Yet Stan knew that women were the key to his health program. Typically, he and Raylene asked God about it. But they were hardly ready for events of the next day.

In the morning, to their surprise, Stan was approached by an intrepid village man who wanted him to heal his wife's "birth disease." With the husband carrying his medical bag and anxious relatives crowding his every step, the missionary doctor headed out to the straw-littered, mud-and-dung-floored cottage. Several sober midwives were squatting ominously inside. He found that the baby had been born dead 12 hours before, but the mother had a retained placenta. Stan asked the midwives if they wanted his help. When they said No, he left.

Before long the husband came pleading again for help. Stan told him he could not help unless the midwives were kept out and he was allowed to do what he thought best. The husband gave his word. Walking through the crowd that gathered outside the house, Stan went in and did a simple Credé's expression—pressing the placenta out of the womb. In two minutes he was finished and gone. The midwives looked up and after him as if he were a god. From that moment the Adventist physician was established in practice—and in the hearts of the people.

While Stan flies to India or goes on foot deep into the mountains to serve distant villages, Raylene runs the local clinic and hospital. Recently when Stan was on a 17-day trek in the Himalayas, Raylene had several fracture cases to take to the UMM at Kathmandu, over a narrow, one-way road all but impassable because of deep ruts, boulders, and sheer cliffs.

One of these 16-mile trips required four and one-half hours in the Sturges' Land Rover. On another trip the motor caught fire. Raylene stopped, and without panic efficiently extinguished the fire

with a pile of dry manure. On still another occasion, this time with her husband, she was being driven to Kathmandu for the birth of her fourth child. The road was so rough that she gave birth at cliffside in the dark of a Himalayan night. One time the Land Rover's steering box fell apart, and the Sturges family was without transportation for five months.

Building the Hospital

After establishing their clinic, Stan lost no time in starting the hospital. He and Raylene prayed about the problem of land, but God had already gone before them. The town's headman, it seemed, knew exactly how to deal with the federal government. He called a town meeting, collected 7,000 rupees (U.S. \$1,000), which in Nepal is a fortune, and with this he bought several adjacent parcels of land and gave them to the king on condition that they be used by the Himalayan Medical Mission.

The obstacle of money for the hospital was met by Mr. and Mrs. Clifford Scheer, a fine non-Adventist couple from New Jersey. The equipment was handled on a matching basis by CARE and our Southern Asia Division. The American youth then set about to draw his own plans, build his own water system, make his own kiln and bricks, and supervise his own building of a 20-bed hospital. Mr. Scheer, a professional building consultant, later marveled at the doctor's building talents, learned in boyhood. In the process of building and befriending the people, Stan has become counselor, mechanic, plumber, electrician, and even fire chief.

Sometimes during monsoon season Stan and Raylene get stuck between Kathmandu and Banepa. In such cases they

take off their shoes and "mush it" home, with Stan sometimes carrying two boxes, coolie style, on his head. For a year and a half home to them was a Nepalese "flat" (three 15- by 15-foot rooms on top of one another with access only by ladder through holes in the mud-and-dung floors). Neighbors' goats often came up their ladder or looked in their third-story windows from the house next door. But now they are grateful for their own home, which Stan built near their hospital, backdropped by Mount Everest and her Himalayan sisters. Someday they even hope to have electricity there.

The Sturges have had many disappointments—little ones such as having to turn back mail packages because they could not afford the customs fees; big ones such as hepatitis, malaria, and the time their crowded jeep rolled down the cliff. But they have taken all of them in stride—because of their faith and their desire to help humanity. Dr. Sturges is only now being recognized as one of America's Ten Outstanding Young Men, but he has doubtless been on Heaven's list for a long time.

Ground Breaking for New Hospital in Hawaii

By H. E. Rice, Associate Secretary
GC Medical Department

October 15, 1961, was a rainy day on the windward side of Oahu in the Hawaiian Islands, but the rain did not dampen the spirits of the 700 people who gathered for the ground-breaking ceremonies of the new Castle Memorial Hospital. This new institution is being erected on a ten-acre tract donated by



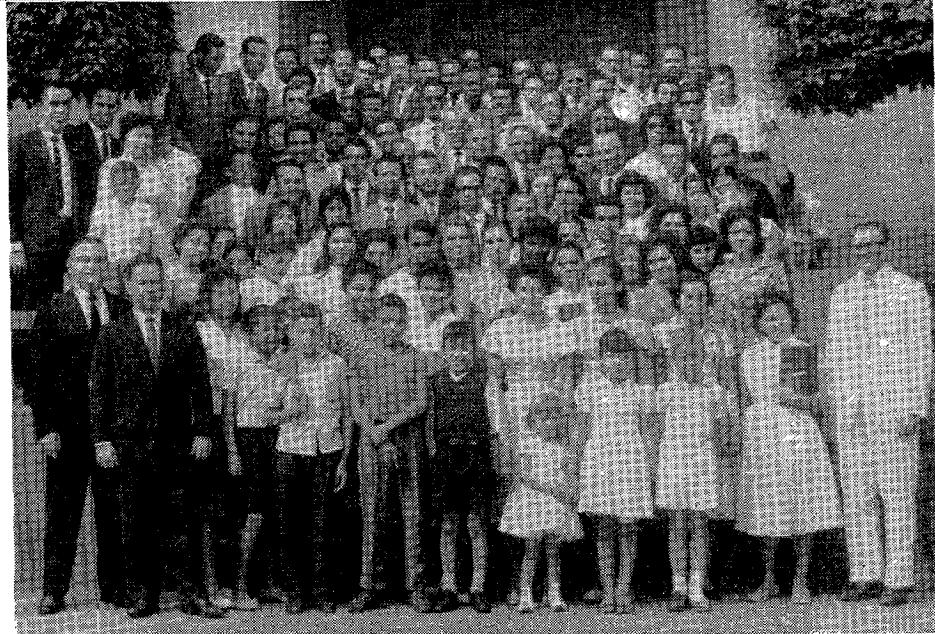
Participants in ground-breaking ceremonies for Castle Memorial Hospital, Hawaii. Left to right: P. E. B. Wainwright, vice-president of Hawaiian Dredging and Construction Company; L. R. Rasmussen, secretary, Pacific Union education department; Bill C. A. Young, president of Windward Oahu Association; Harold K. L. Castle, donor of land; W. E. Guthrie, administrator of the hospital; Ben W. Mattison, president of Hawaiian Mission; John Felix, administrative assistant to Governor Quinn of Hawaii; Charles Clark, managing director of city and county of Honolulu; Frank Haines, architect.



A public effort was held recently in a little town called Baixo Guandu, Espirito Santo, Brazil. Manuel *Banque (center) with two helpers (shown with some of the new believers) has baptized 96 souls and expects to baptize 24 more.

At right is a view of our colporteurs in the Rio Minas Conference, Rio de Janeiro, Brazil. In the front row, left, is Rubem F. Ségre, the president of the conference, and behind him Evaldo Schlemper, secretary of the publishing department. At right, in white, is the treasurer of the conference. The group is standing in front of our Central church in Rio de Janeiro. These colporteurs are doing a wonderful work for the Master.

RODOLPHO BELZ, President
East Brazil Union Mission



Harold K. L. Castle, one of the leading citizens of Oahu. It is near the towns of Kailua, Waimanalo, and Kaneohe, and is urban enough to be easily accessible, but rural enough to possess the health-giving assets of the country.

The new building will house 72 beds for surgical, medical, and maternity patients. An X-ray, clinical laboratory, three operating rooms, dietary department, delivery rooms, central supply, and other facilities necessary for a complete medical service are being provided. The hospital has been designed so that it can be expanded to 150 beds with a minimum of alterations.

Among those participating in the formal ground-breaking ceremonies were Harold K. L. Castle, donor of the site, Lowell R. Rasmussen, representing the Pacific Union Conference, Charles G. Clark, city manager of Honolulu, John Felix, administrative assistant to the governor, and Lt. Governor James Kealoha, who quoted the Hawaiian proverb, "The heavens cry, the earth rejoices!" signifying that the rain was a good omen. B. W. Mattison, president of the Castle Memorial Hospital board of trustees and president of the Hawaiian Mission, emphasized the ideals and purposes of the church in hospital operation. W. E. Guthrie, the administrator of the hospital, responded, pledging the institution and its staff to the ideals of Christian service, demonstrated by the Great Physician so long ago.

The institution will be owned and operated by the Pacific Union Conference.

It is made possible by the generosity of the people of the Islands, the benevolence of Harold K. L. Castle, the participation of the Federal Government, and the support of the church. We all join in praying that this new institution may be the means of setting salvation in the midst of the multitudes.

Sabbath at Malamulo

By F. A. Mote, Field Secretary
General Conference

After the recent Southern African Division committee meetings I went to Blantyre and then to Malamulo.

At Malamulo I was taken to the leper church for a service during the regular Sabbath school hour. Their church has a membership of 433. During 1961 up to the time I was there, 44 lepers had been baptized. Several others stood as I made a call at the close of our service.

From the leper church I went directly to the mission church, where I spoke to the brethren during the eleven o'clock church service. In the afternoon R. G. Pearson, mission director and school principal, baptized nine young people. This gives the mission church a membership of 903.

How I wish the readers of the REVIEW could have been with me! As calls were made for consecration hundreds stood, and still others decided to prepare for baptism. At the baptismal service the brethren sang, "What can wash away my

Soul Winners in East Brazil

sins? Nothing but the blood of Jesus" and "I will follow Thee, my Saviour." "What a wonderful family we belong to," as Elder Spicer so often said.

We have a large hospital at Malamulo, with 146 beds, besides the leper hospital. A new leper hospital is being erected and will be ready for use by August of 1962. There are 351 students enrolled in the mission school. The work was started here in 1902 when the property was purchased from Seventh Day Baptists. It is beautiful, with about 1,600 acres of land.

At the close of the Sabbath all the European missionary staff, including the doctor and his family, teachers, nurses, and those in charge of the print shop, building work, et cetera, along with their families, met in the home of the mission director. We had a service of singing, and I spoke concerning the onward march of the Advent message in these troublous times. Please remember to pray for our missionaries and our work in Malamulo.

Reaching the Lost With Our Literature

By D. A. McAdams, Associate Secretary
GC Publishing Department

Mrs. Pauline Goddard, a faithful literature evangelist, is not only a seller of books and magazines; she is a winner of souls. Here are a few of her recent experiences, reported in her own words.

"The last time I was in Key West

(Florida) I heard an unusual and thrilling story from Pastor Gilbert Smith of how the Lord led a young Catholic couple and their two children to a knowledge of the truth through our literature. He had previously mentioned to me that for several weeks he had been giving them studies and taking them to Sabbath school and church. He said that the Voice of Prophecy had written asking him to visit the couple because they had taken the Bright Horizon Bible Course and had shown a keen interest in the lessons. 'Do you suppose it could be someone whom I enrolled or to whom I gave an enrollment card?' I asked. He replied that he would find out. How thrilled I was to learn the facts.

"Mr. Garcia was working as a janitor in a downtown Key West restaurant owned by one of his relatives. I came in and either gave or sold *Steps to Christ* to a drunken sailor. He later gave the book to Mr. Garcia, who told Pastor Smith, 'That was the first religious book I had ever read that made good sense.' Later, while sweeping the restaurant floor, he picked up a Bright Horizon enrollment card, which had been dropped or thrown away, perhaps by the same drunken sailor. Because the course looked interesting, Mr. Garcia sent for it.

"Soon after the story was related to me I had the pleasure of visiting the Garcias in their home. Mr. Garcia, a talented artist, was busy on an oil painting. Mrs. Garcia said that she had just been reading *Patriarchs and Prophets* and was enjoying it very much. Noticing *Modern Medical Counselor* on a nearby table, I asked, 'Did you know that is a Seventh-day Adventist book?'

"No," she replied. 'We purchased it a few years ago from a young man who said he was working his way through school.' Before departing, I left with this sincere Catholic couple *Your Friends the Adventists*, *The Marked Bible*, and other good books. Mr. Garcia was baptized April 8.

"You can imagine how thrilled I was to receive word from Pastor Smith of Mr. Garcia's baptism. We are praying that Mrs. Garcia, who attends church every Sabbath with her husband, will soon join him in uniting with the church.

Providing Good Literature for Several Famous People

"In the past few days the Lord has enabled me to reach several famous people with our good literature. The other night I went to where the McGuire Sisters were singing in a night club, hoping to give them some literature. These three sisters sang often in the Church of God, where their mother was the minister, before they became famous through Arthur Godfrey's radio and TV programs. Because they were rushing to get ready for their performance, I was not allowed to go backstage to see them, but I did get to talk with their manager and gave him literature for himself and for them.

"A Christian policeman downtown one Sunday night told me that he had just come from a church where he had heard the Japanese captain who led the attack on Pearl Harbor, a former Buddhist, tell of his marvelous conversion to Christi-

anity through reading a tract given him by a missionary who had been held a prisoner of the Japanese during the time he had been in the service. I opened a copy of *These Times* and showed the policeman a picture of the captain, Mitsuo Fuchida, with Billy Graham. What a coincidence! I had been thrilled with the brief story under the picture and never dreamed I would have the privilege of presenting Adventist literature to this man.

"By telephoning to a few churches around town, I learned that Mr. Fuchida would speak for the last time in Miami at a Baptist church on Wednesday night, so I decided to attend. I wish I could relate here all of his thrilling testimony. Of the 70 officers who were in the planes that attacked Pearl Harbor, he was the only one to survive the war, and of the 12 men who flew over Hiroshima to survey the damage from the atomic bomb, only he survived the radiation. When he was on the way to deliver the message of surrender to General MacArthur for his government, 1,500 Japanese suicide pilots, who did not want to surrender, tried to prevent his going. Mr. Fuchida realizes that God was sparing his life for a great purpose. Now he travels all over the world as a representative of the Pocket Testament League.

"After his talk, I shook his hand and told him about my work for the church. 'My daughter has taken all of the Japanese Voice of Prophecy Bible courses,' he told me.

"Have you taken one of the courses?' I asked. 'Yes,' he replied. Then he went on to say that he is well acquainted with the P. H. Eldridges, who have charge of our Voice of Prophecy work in Japan. I



From Hinduism to Adventism

Just out from Hinduism are (left to right) Martin, Mononit, Shanti, and Suresh, four young people who were baptized recently at the Raymond Memorial Training School, Falakata, India. Three of the youth come from the Oraon tribe and one from the Boro tribe.

In all, 16 young people were baptized by Principal H. D. Erickson and Church Pastor B. Nowrangi at the close of the 1961 school year. When the appeal was made for those who would like to join the baptismal class for 1962, 15 raised their hands.

A Thirteenth Sabbath Offering has been earmarked for the school in 1962 and will help build a larger girls' hostel.

REGINALD N. SHIRES, Teacher
Raymond Memorial Training School

presented Mr. Fuchida with a copy of *These Times*, the issue with his picture in it, and a copy of *The Marked Bible*. I am also going to mail him other books.

"I read in the paper that a seven-year-old Chinese pianist by the name of Ginny Tiu, a child prodigy who has been giving concerts since the age of three and a half, would perform at the Dade County Auditorium, Miami, Florida. My husband, Bob, and I decided to attend. . . .

"Before the concert I went back to Ginny's dressing room and had the opportunity to talk with her, her parents, and the other children. They are a Christian family, Baptists. Mr. Tiu told me they pay tithe. 'I feel that is why the Lord is blessing Ginny so well,' he said. When I told him about my faith I was thrilled when he replied, 'In Hong Kong we lived right across the street from your church, and often attended.' Mrs. Tiu said they have attended one of our churches in Los Angeles.

"I presented the Tius with *The Marked Bible*, *God Speaks to Modern Man*, and *Steps to Christ*, which they were very happy to receive. Now I am planning to write the pastor of our Hollywood, California, church to visit them when they return to their home there at the end of this month, after having traveled around the country for months. I pray that some real good will develop as a result of this contact."

One of the most efficient, economical, powerful agencies for the giving of the gospel today is the printed page. "The publications sent forth from our printing houses are to prepare a people to meet God."—*Colporteur Ministry*, p. 3. "Our publications are now sowing the gospel seed, and are instrumental in bringing as many souls to Christ as the preached word."—*Ibid.*, p. 150. "God calls for workers from every church among us to enter His service as canvasser evangelists."—*Ibid.*, p. 20.

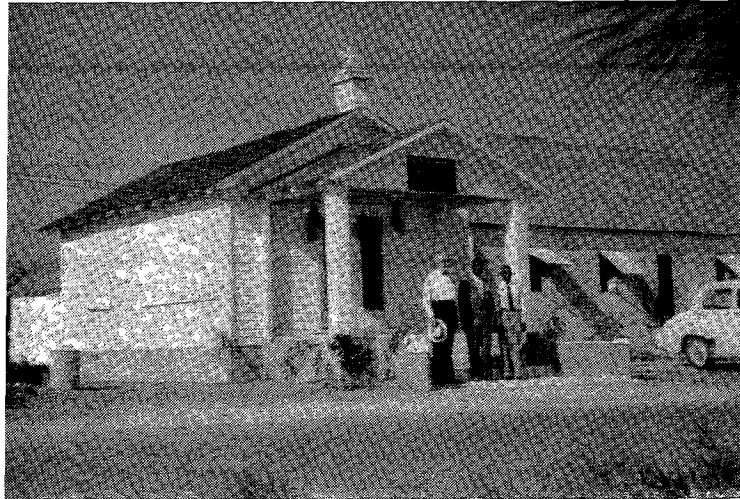
The time is short, the task is great, and the laborers few. As you pray for our literature evangelists may God direct you into some missionary activity of the church.

Community Center Opened by Pacific Union College

By L. R. Callender, PR Director

"This brings Pacific Union College right down on Main Street," declared Starr Baldwin, editor of the *St. Helena Star*, during opening ceremonies for the college Community Service Center on Main Street in St. Helena, California. Two days later, on November 30, a picture and a detailed article concerning the ceremony and the Service Center appeared on the front page of *St. Helena's* weekly paper.

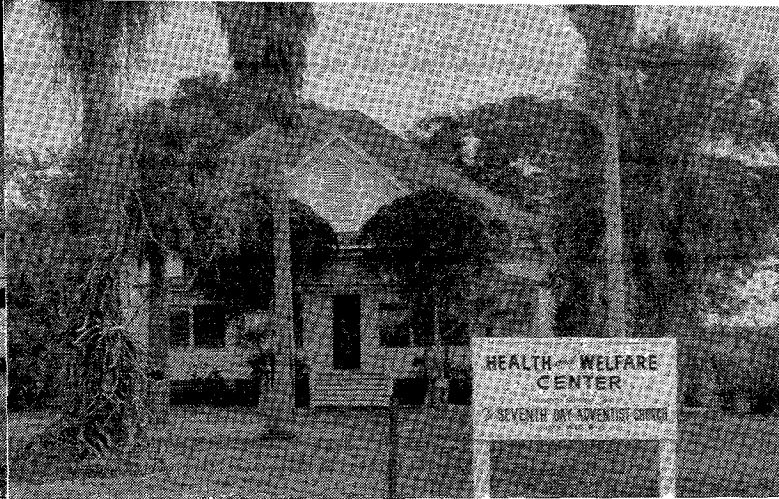
During the program President R. W. Fowler explained to the crowd gathered in front of the building that the role of Pacific Union College in the community is one of service—"Service not only in the formal education of its youth but in providing cultural opportunities and professional and technical counsel to the citizenry."



Bahamas Church Dedication

A new church was dedicated November 22, 1961, in West End on Grand Bahama Island. R. M. Mote, president of the Bahamas Mission, led out in the dedicatory services. Grand Bahama was a dark island in Inter-America until 1960 when M. G. Nembhard, secretary of the West Indies Union, held an evangelistic campaign in West End. M. V. Smith has followed with a strong program.

G. E. MAXSON, Secretary
MV Department, Inter-American Division



Welfare Center Opens in Clearwater, Florida

The Clearwater, Florida, Health and Welfare Center was opened with appropriate ceremonies on November 14, 1961. The building, a residence that was renovated and adapted for the Center's use, is on a large piece of property purchased about three years ago for a new church site. The church stands to the right of the Welfare Center.

C. R. BEELER, Departmental Secretary
Florida Conference

Following an explanation by R. W. Olson and L. R. Van Dolson, from the college department of religion, concerning the purposes and uses of the Community Center, Charles Doud, administrator of the city of St. Helena, expressed appreciation to the college for its former services to the community and for the new facilities of the Community Center. Then he used the special foot-long golden key to unlock the front door for inspection of the building. The Dorcas workers served lemonade to the visitors as they examined the facilities. Music provided by the Pacific Union College Brass Sextette before, during, and after the ceremony attracted passers-by and drew a crowd. Police cooperated by permitting part of the street in front of the building to be roped off for the musicians.

The Community Center, operated under the auspices of the department of

religion at the college, with Elder Van Dolson as coordinator, will offer courses in cooking, first aid, health and hygiene, and Bible at a nominal registration fee. College extension courses with full college credit in education and art will be offered at regular college tuition.

The Center provides a reading room, child-care facilities for shopping mothers, a health and welfare office, a Book and Bible House branch, and a classroom. Co-operating financially and otherwise in the project are the Northern California Conference, Northern California Conference Book and Bible House, the St. Helena, Sanitarium, and PUC churches, and Pacific Union College. The Center is part of the over-all evangelistic plan that is now under way for the Napa Valley, with public meetings being held by the evangelism class in nearby Middletown.

Spared From Destruction in the California Fire

By O. M. Fillman, Pastor
Culver City, California

Sister Baker lives in southern California. At about seven o'clock one morning, and breakfast time, Sister Baker told her non-Adventist husband that she had dreamed a frightful dream in which she thought that something dreadful was happening to their family. In the midst of threatening danger a voice had said: "Don't worry. You pay your tithe. I will protect you. It will be all right."

Mr. Baker made no comment. He did not approve of paying such large sums of money to the church, but since his wife had managed so well in making the family budget go around he had not forbidden her to pay tithe on his full salary. This she had done, though it had meant giving up many of her wants.

On this eventful day Mr. Baker went to work as usual. He was a writer on the staff of a leading Los Angeles newspaper. Mrs. Baker had gone to attend to some errands, leaving her 14-year-old daughter at home with a severe cold. Usually both daughters would have been in the Santa Monica church school.

At about 10:00 o'clock in the morning the daughter managed to reach her mother by phone to report that the house was filled with smoke. Hurrying home, Mrs. Baker noticed that the air seemed heavy with smoke, though no fire was visible.

It was about 12:30 when horror struck Kenter Canyon. Wild flames came leaping over the hill, threatening to burn every home in the area. Mrs. Baker looked out her window and saw the fire burning near the Richard Nixon home about a mile away. What should she do? Instinctively she hurried to her phone and dialed the familiar number of Mrs.



Opening ceremonies for the Pacific Union College Community Service Center, on Main Street in St. Helena, California. L. R. Callender (dark suit, center) PUC director of public relations, is shown introducing City Administrator Charles Doud, who turned the foot-long golden key to officially open the Center.



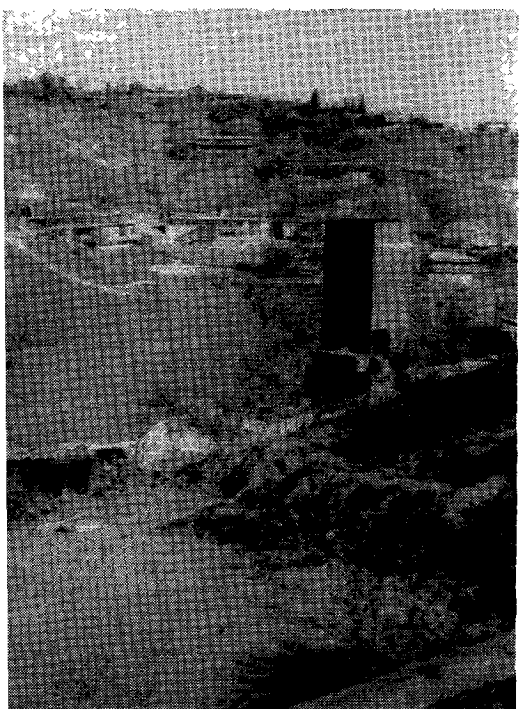
Mrs. Baker on the porch of her home after the California fire. Not a shrub was damaged.

Dorothy Graham, who had been instrumental in helping her see the light of the precious Advent truths. Of course Mrs. Graham would pray for God's protection. She did more. She called several church members and invited them to pray also. Some four other families joined Mrs. Graham in an earnest petition for God to rebuke the devouring flames if it was His will. Details of the dream were repeated by these anxious friends as they prayed and listened to the radio reports of the destructive fire.

As the flames drew nearer, Mrs. Baker and her daughter made their escape by car. Would they see their home again? The answer rested in the hands of God, and they were content to leave it there.

Later in the afternoon Mr. Baker met his wife at an appointed place and with her started down the forbidden road leading to the fire. His press card got him through. They parked the car as near their home as possible, then proceeded by foot. Rounding a curve, they were much relieved to see their home

Ruins of a home across the street from the Baker home.



still standing. For about two hours Mr. Baker phoned a dramatic report of a raging fire—which was out of control. He saw flames leaping as far as 100 yards at a jump and starting fires all around the area. A terrific 100-mile-an-hour wind was built up by the heat. At one time Baker's report was interrupted as he helped firemen extinguish a fire on his neighbor's roof—some 25 feet from his own home.

At last the Bakers felt compelled to flee from the raging inferno while they could yet escape. Some 2,500 fire fighters were too few to keep the flames under control. As they drove away, Mr. Baker was convinced that he would never see his home again. There seemed no possible way for it to be saved.

Some hours later, the Bakers retraced their steps toward their home site. Was Mrs. Baker's dream true? Had God rebuked the devouring flames? Two neighbors' homes had burned to the ground. One of these was just across the street. All neighbors nearby suffered some loss, but investigation proved that not even a shrub had been damaged on the Bakers' property! With joy radiating from his countenance, Mr. Baker seemed too moved to speak. His face seemed to say, "Well, wife, your insurance was good after all."

Some reader may ask, "Does God always spare the homes of His faithful children?" While we cannot say that this has always been true in the past, nor that it shall ever be true in the future, we believe this remarkable experience should be told, nonetheless. God never makes a mistake. The same heavenly Watcher heard the prayers of His children in behalf of His beloved disciples James and Peter. The first disciple was not spared. The second was delivered in a miraculous manner. What a blessing it is to serve God. Whether He permits good or evil to come to us "we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28).

From Home Base to Front Line

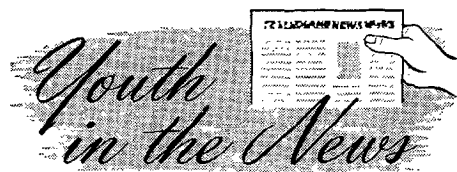
Theodore G. Sample left Miami, Florida, November 14, for Montevideo, Uruguay, returning after furlough. Sister Sample and the two children will remain until early January, thus affording the children the opportunity of further schooling in the United States. Brother Sample is to continue as assistant treasurer in the South American Division.

Mrs. Theodore W. Cantrell and two children sailed from New York City on the S.S. *African Sun*, November 29, returning after furlough to Monrovia, Liberia. Brother Cantrell preceded the family, having sailed October 3 from New Orleans, Louisiana. He is secretary-treasurer of the Liberian Mission.

Mr. and Mrs. Robert G. Ley and child,

of Staples, Minnesota, left Miami, Florida, December 6, for Brazil. Brother Ley has accepted an appointment to serve as a launch captain in the Central Amazon Mission.

N. W. DUNN



► In the Indonesian section of the island of Borneo, called Kalimantan, the month of October found our Missionary Volunteers holding their first Voice of Youth effort. Directed by MV Secretary Fritz Ruus, these meetings were held in the little city of Guntung Pajung, about 35 kilometers from Bandjarnasin. Esther Pongoh and other Indonesian young people took an active part in this evangelistic project.

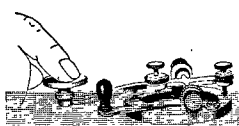
► Roy Appleton, age 19, one of Australia's top cyclists, will not be competing in the Empire Games in Perth, Australia, scheduled for November. As the one-mile junior champion of Australia, Roy is holder of the Mockridge Medal as well as several state junior championships. Roy, with his parents, has recently accepted the Advent message. Although he loves cycling, cycle races are ruled out where the Sabbath is involved. That is why Roy will not be competing in the Empire Games this year.

► Jan French, member of the secretarial staff in the advertising department of Sydney (Australia) channel ATN-TV station, is well known by all the 300 staff members and TV stars as an enthusiastic witness to her faith as a Seventh-day Adventist. Jan, age 18 years, recently helped organize a Christian Fellowship among the staff to which she has shown several Faith for Today films. As a result of her efforts excellent relations exist between TV personalities and the SDA public relations department. One prominent TV star and producer of a popular program is now enrolled in the Voice of Prophecy correspondence course through Jan's influence.

► The Choraliers and academy choir from Sheyenne River Academy, under the direction of Milton Wheeler, music teacher, presented a 30-minute musical program over KXMC-TV, channel 13, Minot, North Dakota. The Choraliers have presented three short programs previously this school year and were invited by the station to give this program. It consisted mainly of Christmas music.

► Middle East College students went out for an Ingathering field day on November 6, and the Lord blessed them with Lebanese lira 1,400. Before that, some of the faculty and division workers brought in 1,735. The two sums together equal a bit over \$1,000.

► Recently Middle East College appointed Pastor K. S. Oster to coordinate the missionary activities of the young people in the church, who have named themselves Light Bearers.



Brief News OF MEN AND EVENTS

OVERSEAS NEWS CORRESPONDENTS: Australasia—R. R. Frame; Far East—A. E. Gibb; Inter-America—D. H. Baasch; Middle East—Raymond H. Hartwell; Northern Europe—G. D. King; South America—L. H. Olson; Southern Africa—W. Duncan Eva; Southern Asia—J. F. Ashlock; Southern Europe—W. A. Wild.

NORTH AMERICAN UNIONS: Atlantic—Mrs. Emma Kirk; Canadian—Evelyn M. Bowles; Central—Mrs. Clara Anderson; Columbia—Don A. Roth; Lake—Mrs. Mildred Wade; Northern—L. H. Netteburg; North Pacific—Mrs. Ione Morgan; Pacific—Mrs. Margaret Follett; Southern—Cecil Coffey; Southwestern—May Powell.

CENTRAL UNION

► The Golden and Fairplay churches in Colorado were dedicated Sabbath, December 9. Those participating in the services were Theodore Carcich, Central Union president; R. S. Joyce, conference president; H. A. Young, conference secretary-treasurer; B. A. Blecha, D. R. Goddard, and B. Z. George, ministers.

► G. S. Sharman is the new pastor of the Grand Junction, Colorado, district. He came to Colorado from West Virginia.

► M. E. Dickinson, recently of the Texas Conference, has come to pastor the Lynch, Nebraska, district.

► Three districts in Nebraska are over the top in their Ingathering. Scottsbluff district, with E. E. Patton as pastor, was first, and close behind were the Beatrice district, with E. S. Funk as pastor, and the Walthill district, led by M. M. Voegelé.

COLUMBIA UNION

► The Columbus, Ohio, Junior Academy was officially opened on September 10. An estimated 250 persons attended the ceremony, which featured on the program D. W. Hunter, president of the Ohio Conference; R. F. Werner, city engineer; F. W. Wernick, president of the West Pennsylvania Conference and former Columbus pastor; H. W. Bass, conference educational secretary; and L. F. Kagels, local pastor. Lloyd Knecht, a member of the Columbus church, was superintendent of construction for the school.

► Juniors, as well as other members of the Potomac Conference, will benefit from a new lake at the youth camp. This lake, fed by a new well 140 feet deep, has a total surface of more than 100,000 square feet of water.

► Members of the Altoona, Six-Mile Run, and Everett churches in the West Pennsylvania Conference enjoyed an Ingathering victory banquet on the evening of November 19. W. J. Harris, H. K. Halladay, and J. A. Toop, General, union, and local conference workers, gave speeches of commendation.

► New cabins are being built at the West Pennsylvania youth camp site.

LAKE UNION

► While Ingathering, Mr. and Mrs. Tom Coriden contacted Mr. and Mrs. J. A. Brewer, of Pendleton, Indiana. Mrs. Brewer, an invalid in a wheel chair, welcomed the suggestion of Bible studies. Mr. Brewer was a retired minister of the

Evangelical Church. They were baptized by J. O. Herr, September 24, 1960, and joined the Ingalls church.

► A. C. Larson, administrator of the Hinsdale Sanitarium and Hospital, reports that construction is ahead of schedule on the new \$4.5 million addition. M. A. Lombard, general contractor, is planning to complete the structure by December 31, 1962. Besides adding 150 beds, the operating, laboratory, X-ray, outpatient, emergency, office, and lobby facilities will be greatly enlarged. The projected addition to the nurses' residence will double the size of the school of nursing.



A Review Reader at 102!

On November 19, 1961, Martin Martinson celebrated his 102d birthday. During the course of the day many friends from the Minneapolis area of Minnesota and others from faraway places extended their congratulations to him on his long life.

Very regular in church attendance, Brother Martinson has not missed Sabbath school and church services since 1955. Absence at that time was occasioned by an automobile accident. Still keen of mind, he reads the *Review* each week and enjoys the stories of the success and progress of the work he has long supported faithfully with his tithes and offerings. He first read the *Review* in 1888, the year he was baptized at the Lake Harriet camp meeting in Minneapolis, more than 73 years ago!

Brother Martinson has memorized large portions of the Bible and has repeatedly stated his thankfulness to God for this message. Like all of us, he looks forward eagerly to the day of Christ's return.

L. H. NETTEBURG, Secretary-Treasurer
Northern Union Conference

► On November 10-12 an MV Seminar (the first of its kind) was held at Berrien Springs, Michigan. It was sponsored jointly by the Lake Union Conference, Fred Beavon, MV secretary, and the Emmanuel Missionary College MV Society, led by Ed Skoretz. All academies were represented, including student officers and sponsors, making a total attendance of 64. The local conference MV secretaries were visitors at this meeting.

NORTHERN UNION

► The district Dorcas Federations of Iowa have embarked on a fund-raising project to provide \$5,000 for the purchase of a disaster-relief truck to be used in the State of Iowa.

► Five persons were added to the St. Paul, Minnesota, Maryland Avenue church by baptism, reports Kermit I. Foss, pastor. N. M. Harlan, pastor of the St. Paul First church, baptized one in the same ceremony.

► Twice as many items of canned goods were received this year by the Burlington, Iowa, Pathfinders as last year in their annual Halloween solicitation program to collect food for Thanksgiving baskets.

► E. R. Gienger, pastor of the Max, North Dakota, district, reports five baptized as a result of a series of meetings conducted in the Butte, North Dakota, church. Many other interests are being followed up.

► The St. Paul, Minnesota, churches have successfully completed a fund-raising campaign for a new Capital City Junior Academy. More than \$120,000 has been pledged.

► Oak Park Academy celebrated its fiftieth anniversary with open-house festivities, at which time the public was invited to visit the school. Of the 50 graduating classes the smallest one was 1913, with three graduates; and the largest was in 1949, with 45.

► Members of the New Home, North Dakota, church annually donate land, seed, and time to help provide funds for church expense. This year, in spite of the drought, when the crop was harvested and sold it brought \$500.

► The original pulpit top used 90 years ago by D. M. Canright and G. I. Butler when they organized the Osceola, Iowa, church is still in use. F. R. Millard, associate secretary of the General Conference, rested his Bible and notes upon it in delivering his sermon during the ninetyeth anniversary celebration. On the underside of the pulpit top in old-time handwriting is the date of the completion of the church, December 7, 1871.

NORTH PACIFIC UNION

► The Mittleider-Beaman-Harbeson evangelistic team has completed a campaign in the Tacoma, Washington, churches. To date 65 people have been baptized. On January 6 this evangelistic team began a series of meetings in the Seattle Spruce Street church for the colored people of the area.

► The College Place, Washington, church has the honor of leading the

churches in the North Pacific Union in the amount raised for Investment. In 1959, \$7,463.70 was raised; in 1960, \$7,687.82; and in 1961 their goal was \$8,000. By November 11, when the annual Investment Day program was given, \$6,123 had been turned in.

► The Spokane Valley Sabbath school has been conducting a branch Sabbath school at Eastern State Hospital. As a result three souls will be baptized soon. At present eight are studying in the baptismal class.

► Seventeen members of the Great Falls, Montana, church received Leadership certificates for completing the ten-hour course the weekend of December 1 and 2. Ages ranged from 13 to 80 years. Authorization of the preliminary plans for an engineering-physics-mathematics building was given at the winter meeting, December 11 and 12, of the Walla Walla College board of trustees. Plans call for 31,300 square feet of space on two floors and in a basement.

► The men of Omicron Pi Sigma (WWC dormitory men's organization) sponsored a dinner, a party, gifts, and an evening program for 53 underprivileged children from 18 families in the Walla Walla area on Saturday evening, December 9. The women of Conard Hall chose as their holiday projects the women of Mountain View College in the Philippine Islands, the school in Bangkok, Thailand, and a Mexican family in Walla Walla.

PACIFIC UNION

► Carol Jeanne Salas, 1960 graduate of La Sierra College, will join the La Sierra music faculty for the second semester of the current school year as an instructor in piano. Miss Salas graduates this month with the degree of Master of Music from Eastman School of Music of the University of Rochester.

► Mrs. Alma E. McKibbin, veteran Bible teacher, was honored on Sunday, November 26, on the occasion of her ninetieth birthday at an open house held at the home of Mr. and Mrs. A. R. Anderson, of Los Altos, California.

SOUTHERN UNION

► F. W. Detamore and his evangelistic team, assisted by 14 Alabama-Mississippi ministers, held a three-week series of meetings in the convention hall of the Municipal Auditorium in Birmingham, Alabama. As a result 32 were baptized on Sabbath, November 25, and 39 on Sabbath, December 2.

► The Servicemen's Center in Biloxi, Mississippi, was dedicated recently.

► A consolidated tri-city school is under development in eastern North Carolina. The Raleigh, Durham, and Pittsboro churches have pooled their resources and have purchased a school for this purpose.

► On December 9 a company of 17 believers was organized into a church in Henderson, North Carolina. The Raleigh-Durham churches have held branch Sabbath schools in Henderson, and these missionary endeavors have contributed to the formation of this new church.

► The Georgia-Cumberland Conference welcomes to its publishing department staff Delmer Cook, who will assist J. C. Greene, publishing secretary.

► Nine persons were baptized in the Madison Boulevard church, Madison, Tennessee, as a result of a revival conducted by H. C. Brownlow, conference evangelist.

► Kentucky-Tennessee youth leaders met in convention at the Mammoth Cave Hotel, January 5-7. Desmond Cummings, Southern Union MV secretary, was in charge of special features of the training.

► Ground-breaking ceremonies were held December 3 for the new St. Matthews church in Kentucky. The 101 church members are now meeting in the Women's Club building.

► The second Southern Union Bible Conference for academy and college youth was held at the Florida Conference Camp Kulaqua, near High Springs, November 29-December 2. More than 200 young people from ten academies, two colleges, and one school of nursing attended. A few public high school students also were present.

SOUTHWESTERN UNION

► H. W. Klaser, secretary of the General Conference Statistical Department, is the new secretary-treasurer of the Southwestern Union Conference, having replaced H. E. Schneider, who accepted an invitation to the Southeastern California Conference to serve as treasurer.

► Systematic distribution of tracts by laymen of the Houston (Texas) regional church resulted in six baptisms.

► The Arkansas-Louisiana Conference has recently appointed the Baton Rouge, Louisiana, pastor, H. J. Carubba, to serve as church development director for the conference. Elder Carubba will guide the conference in developing a four-point program involving evangelism, new church buildings, church school expansion, and Ozark Academy improvements.

► A three-week evangelistic meeting was conducted at Dalhart, Texas, by Kenneth Cox, local pastor, and Cyril Miller, of the Southwestern Union. In spite of the adverse weather the meetings were well attended and several decisions were made. The first baptism was conducted on December 23.

► Sabbath school offerings in the Texas Conference had increased eight cents per capita in 1961 over 1960 by the end of November.

► Fifteen baptisms have been the direct fruitage of the 30 Vacation Bible Schools conducted in Texas last summer, and 92 non-Adventist children are now attending church schools.

► G. R. Carter, pastor of the Little Rock, Arkansas, church, appeared three Sundays on TV discussing the fourth commandment with a Protestant clergyman and a Catholic priest. The public response was gratifying, and one young couple now attend Sabbath services regularly.

Answers to Bible Quiz

(Page 2)

1. At the end of Creation week (Gen. 2:2, 3).
2. Joshua, in dividing the land (Joshua 18:8).
3. Saul, by falling on his sword (1 Sam. 31:4, 5).
4. By David (2 Sam. 11:14, 15).
5. Solomon's navy (1 Kings 9:26).
6. The son of the widow of Zarephath (1 Kings 17:21, 22).
7. 607 B.C., by the children of Rechab (Jer. 35:1-6).
8. Cornelius (Acts 10:3-6).
9. Pure (James 3:17).
10. In 1 John 4:19.

Church Calendar

Religious Liberty Campaign	January 13-20
Religious Liberty Offering	January 20
Home Missionary Day	February 3
Church Missionary Offering	February 3
Faith for Today Offering	February 10
Christian Home and Family Altar	February 17
Christian Home Week	February 17-24
Temperance Commitment Day	February 24
Visitation Evangelism	March 3
Church Missionary Offering	March 3
Sabbath School Rally Day	March 10
Missionary Volunteer Day	March 17
Missionary Volunteer Week	March 17-24
Thirteenth Sabbath Offering (Southern Asia Division)	March 31
Missionary Magazine Campaign (Special price during April and May)	April 1-30
Church Missionary Offering	April 7
Loma Linda University Offering	April 14
Dorcas and Welfare Evangelism	May 5
Church Missionary Offering	May 5
Servicemen's Literature Offering	May 12
Spirit of Prophecy Day	May 19
Home-Foreign Evangelism	June 2
Church Missionary Offering	June 2
Christian Record Offering	June 9
Thirteenth Sabbath Offering (Northern European Division)	June 30
Medical Missionary Day	July 7
Church Medical Missionary Offering	July 7
Church Missionary Offering	August 4
Oakwood College Offering	August 11
Educational Day and Elementary School Offering	August 18
Literature Evangelists Rally Day	September 1
Church Missionary Offering	September 1

REVIEW and HERALD

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

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Consulting Editors:	R. R. Figuhr, M. V. Campbell W. E. Murray
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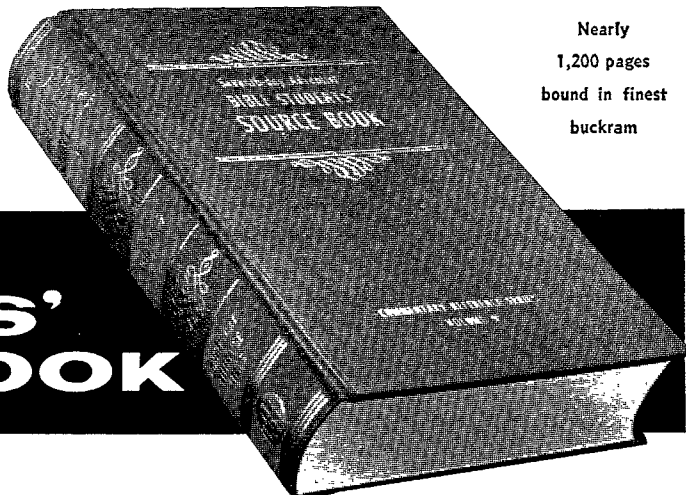
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News of Note

Death of Two Veteran Workers

Readers of the REVIEW will be saddened to learn of the death of M. E. Kern, Friday evening, December 22. His funeral was held at 1:00 P.M., December 26, in Paramount, California. Elder Kern gave more than half a century of loyal service to the cause of God. His dedication and ministry to our youth will always be remembered around the world. He was the first secretary of the Missionary Volunteer Department, serving in this capacity from 1907 to 1930. Later he served as secretary of the General Conference and president of the Seventh-day Adventist Theological Seminary.

Miss Maude Jones, beloved veteran educator, died in her ninety-first year at Collegedale, Tennessee, December 24. She fell asleep in the community of Southern Missionary College, to which she had quietly and loyally given her best efforts since the year it was founded.

We extend our sympathies to the bereaved families of these faithful, veteran workers.

Ingathering Shows Gain

At the close of the fourth week of the Ingathering campaign \$4,359,561.78 had been raised in North America. This is a gain of \$142,954.47 over last year at the same date. Another million dollars will be raised in the next month.

The Carolina and Florida conferences have reached the Silver Vanguard goal. Three objectives are being realized: Total coverage of territory, overflow accomplishment in funds raised, alert follow-up of interests found.

J. ERNEST EDWARDS

President Urges Wider Circulation of *Liberty*

Evidence is mounting that increasing pressure is being applied for Sunday law enforcement in America. Since the Supreme Court's decision last May, reaffirming its position that such laws are Constitutional, people have become deeply concerned over the trend. This concern is demonstrated through letters to editors of local newspapers, letters to Government officials, and in some instances the circulation of petitions. Some people are confused. This is a wonderful opportunity to enlighten many thousands through our excellent literature on the subject of religious liberty.

Liberty magazine is published to meet this very issue. Many not of our faith have spoken appreciatively of the clear note that *Liberty* magazine sounds on the separation of church and state. *Liberty* should now be given the widest possible circulation that its message may reach all

classes and awaken them to the danger they face today of the loss of their religious freedom.

January 20 is Religious Liberty Day. How better can we pledge our allegiance anew to the great and noble cause of religious freedom than by doing all we can to circulate as widely as possible the *Liberty* magazine.

R. R. FIGUHR

Missionary Volunteers Share in Korea

Nowhere in the world are Seventh-day Adventist young people busier as Missionary Volunteers than in the Korean Union Mission. MV Secretary Rudy E. Klimes regularly sends thrilling stories of their Share Your Faith exploits, from individual witnessing to full-scale evangelism. In the past two years the MV membership has almost doubled, reaching a total of more than 15,000.

During this time Korean Missionary Volunteers have conducted 79,509 Bible studies, have distributed two thirds of a million tracts, and donated 63,734 work-days to health and welfare evangelism. MV Voice of Youth and MV spearhead efforts were held in some 300 localities. Newly organized youth teams stay in one locality for a month, visiting homes, giving Bible studies, and forming Sabbath schools.

A thorough MV training program backs up this successful Missionary Volunteering. There is a yearly program of leadership camps, with training in all phases

of officership and evangelism. The Korean version of the *MV Kit* is called the *MV Key*, and a recent addition to MV printed leadership materials is an edition of the *Voice of Youth Guidebook*. Thousands who have been reached by the ministry of the Missionary Volunteers have decided for Christ, and results are multiplying in the ratio of this tremendous effort on the part of dedicated youth.

MILDRED LEE JOHNSON

Progress in Ruanda-Urundi

The little country of Ruanda-Urundi in the Southern African Division, formerly a part of the Congo Union Mission, was recently organized into a union mission. W. R. Vail was elected president of this new union mission. An attractive and efficient office building has been constructed in the city of Usumbara at the north end of Lake Tanganyika. The Southern African Division president, Robert H. Pierson, reports that 25 new churches were completed and dedicated in the two tiny countries of Ruanda-Urundi by the end of 1961.

During a church development rally in Urundi a visiting pygmy stood up and pledged 400 francs toward the new Seventh-day Adventist church in the community. Another interested heathen pledged 1,000 francs. However, he became so enthusiastic over the project that before the service closed he stood up a second time and said he wished to give another 1,000 francs.

The fund-raising program is being directed by J. A. Birkenstock, church development secretary of the division. How fortunate that this work of expansion and development appeals not only to church members but to unbelievers as well.

E. W. DUNBAR



Selected from Religious News Service.

VATICAN CITY—Pope John XXIII, in a papal bull signed on Christmas Day, announced formally that the Second Vatican Council would be convoked in 1962. He did not specify the exact date on which the Council would open, but said this would be announced at an opportune time.

COVINGTON, Ky.—Protestant and Roman Catholic leaders have joined in an appeal to the people of northern Kentucky to keep business activity on Sunday to a minimum. The statement cautioned against a "business-as-usual attitude on Sunday.

VATICAN CITY—Pope John XXIII received Presiding Bishop Arthur Lichtenberger of the Protestant Episcopal Church in the U.S. for a talk lasting more

than half an hour here. The talk was described by the Vatican press office as "most cordial." This marks the first time that a Roman Catholic reigning pontiff has met in private audience with the presiding bishop of the Episcopal Church in America or with the head of any U.S. Protestant church.

ROCKVILLE, Md.—Samuel Hudkin, 44, a book dealer found guilty of violating Maryland's obscenity statutes in selling Henry Miller's controversial novel, "Tropic of Cancer," was sentenced here to six months in jail. The bookseller's attorneys announced they would appeal to the State Supreme Court of Appeals.

COLOMBO, CEYLON—A new regulation issued by the Ceylonese Government was seen by church observers here as threatening to bring to a virtual halt all Christian missionary educational work in the predominantly Buddhist island. It stipulates that new pupils in schools run by missionaries and other private bodies must belong to the same religion as the management. This would bar non-Christians from being enrolled in the Christian schools.