

REVIEW

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THE LORD'S DAY

IN THE SECOND CENTURY

By V. Norskov Olsen, *Principal, Newbold Missionary College*

IN RECENT years a great number of pamphlets and books have been written about sects. Generally these writings have included a chapter about Seventh-day Adventists. The writer has before him one of these books, written by two well-known English clergymen. Its title is *Some Modern Religions*.

In the latest edition the authors have rewritten their chapter about Adventists, "in view of a recent Adventist book." They refer here to *Questions on Doctrine*. It is encouraging to note that this book has influenced clergymen to state that "Seventh-day Adventists may be regarded as holding interpretations of Scripture which are unusual but which are not more unusual than many which are held by groups within orthodox evangelicalism."

Yet the authors take exception to the Sabbath. Their argument is that there is "abundant testimony from the early Church Fathers as to the observance of the first day of the week from the earliest days of the Christian Church." On the other hand, they state that "Adventists can draw little support from church history for their contentions."

Most authors writing about Adventists usually quote ten statements from the early Church Fathers of the second century in order to "prove" that the Lord's day observed then was not Saturday, but Sunday. Since pamphlets dealing with the Adventist faith are read by more and more people, all Sabbathkeepers should acquaint themselves with these statements. There is much more need of this today, since modern religious trends indicate that the question of the Lord's day, in many and various ways, will become the subject of great controversy. Describing the closing scenes,

Mrs. White writes: "The Sabbath will be the great test of loyalty; for it is the point of truth especially controverted."—*The Great Controversy*, p. 605.

The object of this article is to examine and evaluate certain second-century statements supposed to "prove" that Sunday was the weekly Christian holy day in that century.

Ignatius of Antioch (A.D. 30?-115). Some time between A.D. 107 and 117 Ignatius, a bishop of Antioch, was sentenced by Emperor Trajan to be sent to Rome and thrown to the lions in the Colosseum. On his way to Rome he is supposed to have written seven letters to various churches, and in one of these letters the following statement appears: "If, therefore,

Sabbath Rest

By Elma P. Lawrence

The sun is slowly sinking in the west,
And brings us to the day of sacred rest,
The day which is of all the days the best—
God's holy Sabbath day!

These hours descend as balm for weary soul,
For cares of life have taken heavy toll.
We seek for strength from God's unfolded
scroll

On His appointed day!

These sacred hours are filled with blessings
sweet,
As we present our souls at Jesus' feet;
We need to make our sacrifice complete
On this, His holy day!

God knew what was for weary souls the
best—
At end of toil He gave us Sabbath rest.
It is of loyalty to Him the test—
God's holy Sabbath day!

those who were brought up in the ancient order of things have come to the possession of a new hope, no longer observing the Sabbath, but living in the observance of the Lord's Day, on which also our life has sprung up."—*Ante-Nicene Christian Library*, vol. 1, p. 182.

When evaluating this statement of Ignatius, it is important to notice that his writings are considered to be "the most perplexing question which confronts the students of earlier Christian history."—J. B. LIGHTFOOT, *Contemporary Review*, vol. xxx, p. 399.

The letters of Ignatius were at an early date "interpolated, curtailed, and mutilated by pious fraud, [so] that it is today almost impossible to discover with certainty the genuine Ignatius of history under the hyper- and pseudo-Ignatius of tradition."—PHILIP SCHAFF, *History of the Christian Church*, vol. 2, p. 660. Because of this, "the cautious student of the history of polity and doctrine will decline to base important conclusions on the unsupported testimony of these writings."—*Schaff-Herzog Encyclopedia of Religious Knowledge*, on Ignatius.

Even if it could be proved that the writings of Ignatius are authentic, the oft-quoted statement regarding the Lord's day is false. The word "life" appears in the Greek version, not "day." Thus the sentence should read: "living according to the Lord's life." "The Lord's Day" is interpolated from a larger writing of the same letter dated around A.D. 300.

Pliny's letter to Trajan (c. A.D. 109-111). Pliny, who was governor of Bithynia in Asia Minor from A.D. 109 to 111, was one of the first non-Christians to write about Christians. He wrote to Emperor Trajan telling him about the extensiveness of Christianity and how it affected the older temple worship, so that the latter was almost forsaken. In this connection he stated that the Christians worshiped on a certain "fixed day."—PLINY, *Letters* (Loeb ed.), vol. 2, pp. 402-405.

(Continued on page 4)

The Local Church Organization

By L. L. Moffitt

A SMALL country church near Washington, New Hampshire, built by the Christian Brethren around 1842, and later occupied by the Sabbathkeeping Adventists, has the distinction of being the first and oldest Seventh-day Adventist church building. It is still kept in good repair and used for occasional services, after more than a century. However, the Battle Creek, Michigan, church, as far as we have been able to ascertain, holds the honor of being the first congregation to be organized as a Seventh-day Adventist church.

In Battle Creek the long controversy over organization came to a head, and a denominational name was chosen. At a conference convened in Battle Creek, October 5 and 6, 1861, according to a report in the *Review and Herald* of October 8, the first business presented was the organization of churches. As the first step in organization the following resolution was adopted:

“Resolved, That this Conference recommend the following church covenant: We, the undersigned, hereby associate ourselves together, as a church, taking the name, Seventh-day Adventists, covenanting to keep the commandments of God, and the faith of Jesus Christ.” A system of procedure was adopted governing the local church, including election of church officers, a statement as to their duties, and the transfer of church members.

It was from this historic meeting in Battle Creek in 1861 that church organization among Sabbathkeeping Adventists really got under way—the beginning of a sisterhood of churches that now belts the globe. At the close of 1959, according to the General Conference statistical report, there were 12,975 organized churches.

In the Seventh-day Adventist denomination churches are organized by an ordained minister upon recommendation of the conference or mission committee. If possible, the conference or mission president should be in attendance and usually serves as chairman of the organizational meeting. The act of organization proceeds as follows:

The group of Seventh-day Adventist baptized believers is called to order by the chairman. A secretary pro

tem is chosen. After a brief review of the principles of faith of Seventh-day Adventists as found in the denominational *Yearbook, Church Manual, or Baptismal Manual*, the chairman sets forth the responsibility of the local church in its relationship to the sisterhood of churches in the conference and to the worldwide work of the denomination.

When this has been done the chairman calls for all baptized persons present who wish to become members of this organization to attest their agreement with these principles by coming forward. As they do so they are requested to give their full names to the secretary pro tem. If in the group there are members in good and regular standing of some other Seventh-day Adventist church, their letters of transfer should have been obtained in advance by the one officiating, and should be presented at this time. Such persons are then brought together to form a nucleus.

If there are no members present with letters from another church, then three of the most experienced and esteemed Sabbathkeepers in the group should be chosen to form the nucleus. The minister in charge then asks them a number of questions such

as: “Do you accept Christ as your personal Saviour? Are you in full harmony with the principles of faith that have just been presented? Have you been baptized by immersion? Are you in good fellowship and enjoying one another’s confidence?”—*Manual for Ministers*, p. 58.

If these persons reply in the affirmative to these questions, the chairman declares them the nucleus of the new church. (Presumably the name of the new church would be known and should here be stated.)

The secretary pro tem at this juncture reads the rest of the names on the list. As each person’s name is called he will arise and be asked the same questions as were asked of those forming the nucleus. If he answers the questions in the affirmative, the nucleus votes upon his name. When accepted, this person joins in voting on the next name, and so on until a vote has been taken on each candidate. (If a serious question is raised concerning any candidate, the chairman should tactfully suggest that this name be held out for further consideration.) All those accepted at this organizational meeting constitute the charter members of the church.

Selecting Officers

When the church has been thus duly formed, the next step is to proceed with the staffing of the church with the needed officers. For this purpose a nominating committee should be chosen, usually with the officiating minister as chairman. As the nominating committee retires to another

Fellowship of Prayer

“God Has Wonderfully Answered”

“My daughter was keeping company with an unbeliever when I asked you for prayer. Since that time he has accepted the truth. He has been a church member for about a year now, and they plan to be married soon. He has been out of work since he accepted the truth. His parents tell him to give up this foolish religion and get a job where he will have to work on Sabbath. I know the Lord will answer prayer, for He has already. . . . The Fellowship of Prayer has been the means of keeping my children inside the fold. God has wonderfully answered our prayers.”—Mrs. T., of Florida.

“Since you prayed for my husband, he is in good health, giving Bible studies and going Ingathering. He is 78, but able to do odd jobs. It’s just wonderful, and we want you to know how very thankful we are.”—Mrs. P., of Illinois.

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

room, someone should lead the church in a season of prayer for God to give guidance to the nominating committee in choosing the officers and for Heaven's blessing upon the newly organized church. The officers to be considered by the nominating committee usually include the following: elders, deacons, deaconesses, clerk, treasurer, church missionary leader, church missionary secretary, Sabbath school officers, MV officers, and Dorcas leader.

When the nominating committee renders its report, it is customary to consider each name separately, with final action by vote on the whole. When the officers have been elected, the elder or elders and the deacons not previously ordained should be ordained. When this has been accomplished, the chairman declares the church organized. It is understood, of course, that each officer shall be instructed in his duties and supplied with such equipment as is required by his office.

There is one final step that should be taken before this organizational meeting closes. The members should vote to request the local conference or mission to receive their new church into the sisterhood of churches at the next executive session.

In a normally functioning church there will usually arise the necessity of making adjustments from time to time in church membership. In a growing church new members will present themselves for admission through baptism and transfer of membership. Occasion will also arise when a church is called on to grant letters to members transferring to other churches, and sometimes to drop members because of apostasy.

Receiving New Members

When new members are received by baptism they should be carefully examined by the officiating minister, and upon his recommendation, often after a public examination on cardinal points of faith in the presence of the congregation, they are voted into the church. If the incoming member is in good and regular standing in some other Seventh-day Adventist church, his letter is presented, usually on two consecutive Sabbaths, and after the second notice, if there is no objection, he is voted into the church.

Church members, when moving from their home church, should make certain that their membership is transferred to their new location as soon as possible. The procedure in effecting this transfer is as follows: The member should request the clerk of the church he desires to join to apply for a letter of transfer to the clerk of the church where he holds membership. If this application is favor-

My Favorite Text

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." Romans 1:16.

A few minutes after I had been introduced to an Air Force officer he offered me a cigarette. When I declined, he smiled a little and remarked, "You know, I believe you're a Seventh-day Adventist." Then he explained why he thought I was an Adventist and told of the only Adventist family he knew. His story went something like this:

"I was stationed at an air base in Illinois and the most vile man in my outfit was living with his family in the same apartment house in which I was staying. Bill was profane, he drank heavily, he was a chain smoker, he beat his children, and he was unfaithful to his wife.

"One evening I was shocked to see Bill carrying a Bible. He noticed how surprised I was and told me that he, his wife, and his oldest daughter were soon to join the Seventh-day Adventist Church. That didn't mean much to me at the time, but soon I saw a miracle take place. Bill threw away his dirty habits and became the best Christian in my outfit. He was a new man. I told my wife that this great change just couldn't last.

"A few weeks after Bill's baptism he

ably considered by the church board, it is referred to the church for action, usually upon the second reading, with a one-week interval between the first and second readings. When the church has voted the letter of transfer, the church clerk fills out the regular form of transfer and sends it to the church clerk making the application.

Here a similar procedure follows. The church clerk refers the letter of transfer to the pastor or elder, who presents it to the church board. If the board approves the application for membership, it is presented to the church with the usual one-week interval between the first and second notices. When the receiving church has voted the incoming member into their fellowship, the clerk enters the name of the new member in the church roll, fills out the return portion of the letter, and sends it to the clerk of the church from which the member has come. Upon receipt of this certification the name is dropped from the roll of the member's former church. This final step must be taken before the transaction is complete. It is especially important to observe this arrangement when quarterly and year-end reports are made, else a member may be counted twice, or not at all.

and his family were transferred to Japan. A year later we also were sent there. Believe it or not, we had been at our new base for only a few hours when I ran into Bill's oldest daughter. When I asked her about her parents, she smiled happily and she said, "We love the Lord more every day. The most wonderful thing happened to us recently. Dad gave Bible studies to our Japanese maid and she was baptized."

As the officer told his story I thought of Romans 1:16. That text had helped me to overcome many times, but now, more than ever, it became a favorite. Paul declares that "the gospel of Christ . . . is the power of God unto salvation." Bill was changed from the vilest man in the outfit to the best man in the outfit. For him Christianity was not something abstract. It was a new life made possible by divine power (Gal. 2:20). Bill's new life was not a temporary thing, for the same power that saved him was able to keep him (Jude 24).

What about us? Are we controlled by divine power? Note that the power is for "every one that believeth." If we are really believers, the power of the gospel is for us—for you and me. If we will let God's power operate in us, sin will go and righteousness will take its place. We will be overcomers.

"They [Christ's followers] are to have power . . . that will enable them to overcome as Christ overcame."—*The Desire of Ages*, pp. 679, 680.

KIMBER D. JOHNSON, *President North Dakota Conference*

Great emphasis should be placed on this matter of keeping one's church membership current and active, and whenever a member is temporarily absent from his church for even a few months, he should recognize his obligation to keep the church clerk informed of his whereabouts, and to remit to the church treasurer his tithes and offerings. If the member transfers to another location more or less permanently, in fairness to his home church he should at the earliest opportunity arrange for transfer of his membership. Should there be no local church where the member takes up his new residence, he should apply to the conference for transfer to the conference church. If these reasonable precautions are taken, the danger of one's losing his membership will be avoided, and church records can be kept in order.

A group of conference church members not large enough to be organized into a church may live in close enough proximity to make it desirable for them to meet together for services. In such circumstances provision is made for them to be associated in an organized company under the direction of the conference or mission.

(Fourth of Nine Articles)

The Lord's Day in the Second Century

(Continued from page 1)

Pliny's letter does not state that the Christians worshiped on Sunday, but that they had a "fixed" day for worship. In a later article it will be made clear that Eastern churches kept the Sabbath for several centuries; therefore, in the light of this fact it is practically certain that the "fixed day" was the seventh day.

"*The Teaching of the Twelve Apostles*" (c. A.D. 125-150). An early Christian wrote a small pamphlet of less than a thousand words, and in order to give this pamphlet apostolic authority it was called "The Teaching of the Twelve Apostles." In the English translation the following statement appears: "On the Lord's Day of the Lord come together, break bread and hold Eucharist."—*Apostolic Fathers*, vol. 1, pp. 330, 331. This statement does not give any clue as to what day is meant, and Sabbathkeepers could with good reason say that it refers to the Sabbath. Yet, we would not make use of this statement to prove the Biblical Sabbath, because the word "day" does not appear in the Greek text. An exact translation of the Greek reads: "According to [or upon] the Lord's [?] of the Lord coming together break bread and keep Eucharist." In harmony with the whole sentence construction in the Greek, the word could just as well have been *command*.

Dionysius of Corinth (c. A.D. 170). Dionysius, a bishop of Corinth, in the third quarter of the second century wrote a number of pastoral letters. In one sent to Bishop Soter of Rome the following passage appears: "Today we have passed the Lord's holy day, in which we have read your epistle."—*Nicene and Post-Nicene Fathers*, 2d Series, vol. 1, p. 201. Since there is no indication in this letter, nor in any other writing up to this time, that Sunday is the Lord's day, it is only reasonable to ascertain that it must be the Lord's day of the Bible, namely the Sabbath.

Melito of Sardis (c. A.D. 170-185). Eusebius, the great church-historian at the time of Constantine the Great, tells us that Melito, bishop of Sardis, wrote a book "on the Lord's Day." This book is not in existence now, and all we know about it is its title as listed by Eusebius. Even the title cannot help us determine the actual subject of the book, for the word *day* does not occur in the Greek text,

which reads: "Concerning the Lord's word." It was 250 years later that a Latin translation added the word "day" to Eusebius' list of Melito's writings.

Barnabas, and Justin Martyr. In the first half of the second century, two Christian writers, Barnabas and Justin Martyr, were seeking to denounce Sabbath observance and urging the observance of Sunday (see *Ante-Nicene Fathers*, vol. 1, pp. 146, 147, 185, 186). Barnabas spoke about Sunday as the eighth day, and was clearly influenced by Platonic philosophy. Justin Martyr stated that the "day of the Sun" was observed by Christians. The leading reason given by him for its observance was founded on a mystical interpretation of certain passages supposed to refer to the millennium. The resurrection of Christ on that day was mentioned incidentally as a secondary reason.

If at this time Sunday was called the Lord's day, these two men would no doubt have made use of it as an argument for Sundaykeeping or would have referred to John the reve-

lator as their example; but, for obvious reasons, they did not do this.

Apocryphal Gospel of Peter. It is not very encouraging for Sundaykeepers to know that the first written statement that calls Sunday the Lord's day is found in an apocryphal gospel. This gospel was written about the year A.D. 190, in the name of the apostle Peter, and was called the Gospel of Peter. It was in this "gospel" that the first day of the week was referred to as "the Lord's day."—*Ibid.*, vol. 9, pp. 27, 29.

Sundaykeepers bring forward the argument that while they can produce historical references that call Sunday the Lord's day, Sabbathkeepers cannot produce similar support for their day. However, Sabbathkeepers do have historical proof. The only difference between Sabbathkeepers and Sundaykeepers is that Sabbathkeepers base their doctrines solely on the Bible, supported by early Christian literature, while Sundaykeepers have only some obscure statements taken from history to support Sundaykeeping, the first of which is from the apocryphal Gospel of Peter.

Apocryphal Acts of John. In the apocryphal Acts of John we read: "And on the seventh day, it being the Lord's day, he said to them, 'Now it is time for me also to partake of food.' And having washed his hands and his face, he prayed."—PECK, *The Apocryphal Acts of Paul, Peter, John, An-*

THE WAYSIDE PULPIT

Psalm 19:1

When Thutmose III of ancient Egypt came into power he grew to hate his wife, Hatshepsut, by whose right he had become Pharaoh. After she died he did everything possible to erase the record of her life from public memory. He ordered that her name be chiseled out of all her monuments, and his own name carved in. But human deeds live on even after memorials perish, and the designs of the ambitious Egyptian monarch were futile.

The schemes of men to obscure the works of a divine Creator are just as futile. The fantastic claims of the evolutionary hypothesis are often associated with men eminent in scholarship in order to give them credence, but often after men have thought to banish God, behold, He speaks to them from the golden radiance of the sunrise on some Gothic spire, from the noonday glow of a Rubens' masterpiece, or from a vesper hymn in some wayside chapel. In every blooming flower, in the smile of little children, in every unselfish deed, God perpetuates His memory. "I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images" (Isa. 42:8).

H. M. TIPPETT



drew, and Thomas. Here is a clear statement that the seventh day is the Lord's day, and even if the supposed Lord's-day texts, which have been mentioned, had been authentic, this statement from the apocryphal Acts of John indicates that the writers might have been referring to the seventh day and not the first day of the week. It should be emphasized how fortunate Sabbathkeepers are in not having to base their Sabbathkeeping on a statement from an apocryphal book, even if such can be found. How very true Luther's words have proved to be: the great Reformer said that the Church Fathers contradict one another, and we therefore should adhere to the Bible, and the Bible alone.

Philosophy and Allegory. Before the close of the second century a theological school was founded in Alexandria, and one of its first teachers was Clement. He used the expression "Lord's day" for the first day of the week, and the source for his authority was not Christ or the apostles, but Plato. Clement of Alexandria wrote: "And the Lord's day Plato prophetically speaks of in the tenth book of the *Republic*, in these words: 'And when seven days have passed to each of them in the meadow, on the eighth they are to set out and arrive in four days.'"—CLEMENT, *Miscellanies*, bk. 5, chap. 14, *Ante-Nicene Fathers*, vol. 2, p. 469. It is unnecessary to enter into a discussion on this statement, for all that needs to be said is that the philosophical thinking of Alexandria, together with allegorical interpretations of the Scripture, represents apostasy from the Bible in this theological school.

The successor of Clement was Origen. He objected to Sabbath observance because he was opposed to a literal interpretation of the Scripture. For the same reason he believed allegorically in the Lord's day. Origen writes: "I have to answer, that to the perfect Christian, who is ever in his thoughts, words, and deeds serving his natural Lord, God and Word, all his days are the Lord's, and he is always keeping the Lord's day."—ORIGEN, *Against Celsus*, bk. 8, chap. 22, *Ante-Nicene Fathers*, vol. 4, p. 647. Thus Origen in his allegorical interpretation seeks to eliminate the importance of the day, whether it is the seventh or the first.

In summarizing the "historical" Lord's-day texts of the second century, the following three points should be noticed. First, the greatest number of so-called "Lord's day" texts have either been twisted or misinterpreted to say what they do not say.

Second, it is important to notice that the idea of Sunday as a holy Sabbath was not thought of at all. It took

many centuries before the idea of transferring the blessings of the seventh day to the first day was realized.

Third, there is no statement to be found anywhere authorizing Sunday to be called the Lord's day, until the close of the second century. The source of the first reference to Sunday as the Lord's day is not very encouraging for Sundaykeepers. To that should be added the fact that we also

have an historical statement calling the seventh day the Lord's day.

The question now remains: What happened in the Christian church during the second century so that at its close Christian writers called Sunday the "Lord's day"? The answer is the sad story of apostasy, which emphasized Sundaykeeping as the result of a "falling away."

(First of Three Articles)

Getting Ready for

A Revival in the Church

By Preston Smith

SEVENTH-DAY ADVENTISTS are today standing on the borders of the eternal world. Just as Israel of old sanctified themselves before entering the Promised Land (Joshua 3:5), so we are to make earnest preparation for heaven.

God's special messenger to the remnant church saw this work being accomplished. She said, "I have been deeply impressed by scenes that have recently passed before me in the night season. There seemed to be a great movement—a work of revival—going forward in many places. Our people were moving into line, responding to

God's call."—*Testimonies to Ministers*, p. 515.

How God's people will move into line and this revival take place is revealed in *Testimonies*, volume 8, pages 297, 298: "By prayer and confession of sin we must clear the King's highway. As we do this, the power of the Spirit will come to us. We need the Pentecostal energy. This will come; for the Lord has promised to send His Spirit as the all-conquering power."

Besides praying, "we must put on the whole armor of God. We must follow the directions given through the Spirit of prophecy. We must love and obey the truth for this time. This will save us from accepting strong delusions. God has spoken to us through His word. He has spoken to us through the testimonies to the church, and through the books that have helped to make plain our present duty and the position that we should now occupy. The warnings that have been given, line upon line, precept upon precept, should be heeded. If we disregard them, what excuse can we offer?"—*Ibid.*, p. 298.

When the individual members of the church seek this revival through prayer, through Bible study, and a study of the Spirit of Prophecy writings, marvelous things will take place, as described in *Testimonies*, volume 9, page 126: "In visions of the night representations passed before me of a great reformatory movement among God's people. Many were praising God. The sick were healed, and other miracles were wrought. A spirit of intercession was seen, even as was manifested before the great day of Pentecost. Hundreds and thousands were seen visiting families, and opening before them the word of God. . . . There seemed to be a reformation such as we witnessed in 1844."



The time has come when every Christian should put on the whole armor provided by God. Is your "sword of the Spirit" sharpened for the battle that lies ahead?

We need as never before to realize the importance of the Spirit of Prophecy in preparation for this coming revival. In Revelation 19:10 we read, "The testimony of Jesus is the spirit of prophecy." Thus it is clear that it is Jesus Himself who gives us admonition, reproof, and counsel through the Spirit of Prophecy writings. "The Lord has been sending us line upon line, and if we reject these principles, we are not rejecting the messenger who teaches them, but the One who has given the principles."—*Testimonies*, vol. 7, p. 136.

Is Jesus in or Out?

To those in the Laodicean condition Jesus represents Himself as outside the heart's door seeking entrance (Rev. 3:20). We need to ask ourselves individually, Does this picture my condition? Have I left Jesus outside the door through a neglect to follow His instructions through the Spirit of Prophecy? Am I leaving Him standing outside now through a neglect to study and practice the light He has sent to prepare me for heaven?

In His great long-suffering and love the Master says to us personally, "As many as I love, I rebuke and chasten: be zealous therefore, and repent" (Rev. 3:19). Repentance for the failures of the past will bring forgiveness, revival, and the outpouring of the Holy Spirit.

By failing to follow fully the Spirit's instruction given through the Spirit of Prophecy, we have closed the channel to greater power and increased light. God cannot bless us with advanced light until we follow that which we have already. However, when we repent of our failures and wholeheartedly begin to follow God's instructions, then we shall receive greater power and added light.

The destiny of every church member hangs upon his relation to the counsel that God in His mercy has given through the Bible and the writings of His messenger to the remnant church. Complete conformity to the will of God is the key that will open the windows of heaven for the latter rain.

Jesus loves us supremely and longs to bring us into complete harmony with Himself, that we may be ready for His coming. The revival will come. Let us cooperate with the Holy Spirit by an earnest seeking of the Lord in prayer, an intense study of the Bible and the Spirit of Prophecy, and a daily consecrated living in harmony with God's revealed will. Then we shall have part in the great revival and reformation described by God's messenger many years ago. Then the work will be finished, and we shall go home with Jesus.

Longing for the Better Land

By A. Z. RODA

Secretary, Ministerial Association
South Philippine Union Mission

In my younger days when the Americans arrived to govern the Philippines, I had had one absorbing interest—I wanted to study hard, earn money, and then join the many Filipinos going to America. The Americans had told us what a beautiful, great country America was, what a good place in which to live. So I studied and prayed and worked until my dream came true. I went and saw America.

But now that my hair is white, now that my head is bending low, only one supreme object of interest appeals to my heart—only one—to go to heaven and live with God; to go to heaven and talk face to face with Him who loved us and gave Himself for us, Jesus Christ our Lord; to go to heaven to enjoy the bliss of eternity and to live in that wonderful world where righteousness and justice cover the land as the waters of our earth cover the sea. I long for the time to come when "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:4).

There remains with me, also, only one absorbing interest, only one supreme work to do. This absorbing interest and supreme work is none other than the finishing of God's work on earth. My appeal to all is this: Let us give our utmost to warn the world by voice and pen, by intensive and extensive evangelism, and let us make ready a people to meet God in all His glory.

QUICKSILVER

By Maryane G. Myers

PHIL was distressed. It registered in every line of his young face as he pleaded with his parents. "You said yourself that you didn't see how you could send me to an Adventist academy this year—that you couldn't afford it after our move to a new town."

His parents, who were sitting on the living room sofa, exchanged glances, looked up at him as he stood before them.

"We'll manage," dad said. "We feel that it's important for you to be in a Christian school. A public high school is not the place for a Seventh-day Adventist."

"I'm just a freshman—the academy is a long way from here, and high school is only six blocks from our house. I already know at least a dozen fellows in the neighborhood who are going."

"A dozen?" dad wanted to know.

"Well, my three real pals—Tom, Randy, and Monty. They want me to go to high school with them, and so do I—very much."

Mom shook her head. "It doesn't seem wise to me."

"I've already explained that just one year away from church school won't hurt me. A year flies by in a hurry. You've said, over and over, if a child is brought up to love the Lord that he will remain a Christian all his life."

**A READING MUST
FOR YOUTH**

Mom's eyes were tender. "You are still a child—only fifteen—but we'll think about it."

"I'm not a baby. I'm old enough to do a little thinking of my own," Phil insisted. "I love Christ. I know I can take Him to a public high school with me. I can be a Christian anywhere."

A couple of days later Phil had good news for his new friends.

"I talked 'em into it! I can go to school with you in September."

"Fine!" the other boys exclaimed in chorus.

Then Tom added, "It wouldn't surprise me if you would make the foot-

ball team right off. I've never seen such a kick and tackle."

Randy interrupted. "Did you tell your folks how terrific we think you are at football?"

"Don't let them ever hear you say that word," Phil said. "They'd take me out of school so fast it'd make me dizzy."

"We'll keep still about it, but I don't understand your folks," Monty shrugged. "My dad would be awfully proud of me if I could kick a ball the way you do. If I could do it he would probably raise my allowance."

"You'll make it—with or without them," Tom told Phil, as if he meant it.

The boys' prediction came true. Phil became a sensation on the football field. He was large for his age, unusually strong and quick thinking. He was soon tagged "Quicksilver." He had a way of running with the ball that was spectacular.

"He is like a streak of frightened lightning," the local newspaper had stated. "It is our guess that it will take a tidal wave to stop this boy. He seems like all-American material to us."

Phil's mother almost fainted when she read the item on the sports page. Although dad acted terribly angry at first, Phil noted a touch of pride in his voice. Once again Phil had to argue, plead with his parents. Then, unexpectedly, dad seemed to be on his side, convincing mom that football was a harmless recreation—besides, the school year was almost half over.

It was clear that she did not like the idea—at first. After a while she explained to Adventist friends why

Exquisite Sounds

By Leroy Irving Shinn

Be it faint, exquisite sound
of nature's breathing,
Or the cataract hurling and
heaving;
Or the whispered secrets of
the trees
In rhythmic motion set by
gentle breeze;
Or a thousand dulcet trills
ascending high,
Of birds that rest or roam
God's bluest sky;
All these, and more besides,
declare His love!
Listen! e'en sweet strains
descend from heaven above.

she felt it was all right for her son to play football in high school. Soon, Phil was playing in Friday night games, Saturday games. No longer did he call those hours "the Sabbath" in his home.

One year melted into two—three. Home life now revolved around the football hero. Life hummed a bright, tinny tune for the family. They lived in a finer home than they had ever dreamed of owning. Phil's fame brought extra sales to dad, who occasionally—believe it or not—worked on Saturday mornings before the games.

Mom also felt the difference their son had made in her own life. She was invited everywhere socially, with the command to be sure to bring her husband and "famous" son.

Phil felt that he had done something special for mom and dad—something big. That is, he felt that way

before the bad accident on the field one Saturday afternoon.

Nobody in the family complains because Phil will never make the all-American football team, or the fact that he is through. They are thankful that he survived a bad head injury and they hope, with him, that someday the constant pain in his back will subside.

Phil has a few yellowed newspaper clippings to remind him that he was once a local football hero. If it seems to him that the rest of the world has forgotten his famous forward passes and kicks, he never mentions it to anyone.

Not many people come to their home nowadays. Those who visit seem almost as unhappy as Phil.

Sometimes he wishes he hadn't talked his parents out of sending him to the academy. But it's too late to change that now. The past is gone forever. The future—well, it can still be bright, by the grace of Christ. But will it be? That is up to Phil.



The Antidote for Anxiety

The apostle Paul was a truly thankful man, and even in the miserable dungeon at Rome he wrote in the spirit of gratitude and rejoicing. In his letter to the Philippians he expresses his spiritual gladness. You can read this letter through in a few minutes, and be blessed again as you do so. In giving his prescription for the cure of anxiety, Paul knew that one of the chief ingredients must be thankfulness (Phil. 4:6). In another letter he wrote that it was the will of God that we be thankful.

"In nothing be anxious," wrote the apostle. Anxiety is not to be tolerated in the Christian's life. Rather, it is to be banished. The root meaning of the Greek word here translated "anxious" is "a divided mind." The mind is looking two ways, vibrating between two attractions, and finds no place to settle down and be at rest. Under pressure one becomes apprehensive and confused.

The folly of anxiety is shown in its lack of accomplishment. It weakens and wears out the one who harbors it. Our Lord was sometimes tired, hungry, thirsty, and concerned over others, but we cannot think of Him as being in a fretful state of mind. His mind was in perfect peace because it was wholly submissive to His Father's will.

"In every thing by prayer and supplication." To be in a prayerful state of mind, a prayer bent of mind, is the attitude and habit we are to cultivate in order to be free from corroding anxiety. Our heavenly Father is deeply concerned with all that affects our welfare and comfort. There is nothing too great for His power to accomplish. There is nothing too small for His love to notice.

ERNEST LLOYD

Phil was the hero of the team and the town.



From the Editors



A Great Gathering of Gloomy Men

The large and learned American Association for the Advancement of Science recently concluded its annual meeting in Denver, Colorado. Probably there is no other organization quite like it, in that it gathers within its fold a cross section of brilliant scientists of all kinds and descriptions, including nuclear scientists. Here, we might say, is found the scientific brains of the country, the explanation for the marvelous inventions and discoveries that have given us nothing short of an industrial revolution, a social revolution, and a political revolution, all in one.

It is the learned scientists, so well represented by this association, that increasingly for a century or so were viewed by the populace at large as well-nigh demigods. We must add, tragically, that the clergy in great and increasing numbers also tended to view these men as providing the measure of rational thought of the whole intellectual world. In other words, if there was any line of reasoning that went contrary to what scientists in general were holding, that reasoning ought to be changed. Naturally that affected the minds of a great many of the clergy. It was not uncommon to hear scientists in general described as the messiahs of a new age. To challenge their wisdom was to look hopelessly outdated. To question their predictions of an ever better world marked one as hopelessly pessimistic and unworthy of a serious hearing.

We cannot too strongly remind our readers of this rare status so long accorded scientists. It has a direct bearing on our whole theology and all that we have preached about the future of the world. We have always maintained that what the Bible says is more important, even, than what an eminent scientist says, and that no group of men no matter how learned are able to make over a bad world into a good one. Hence the Bible remains true when it says that evil men and seducers shall wax worse and worse, and that only the coming of the Lord will provide us with a truly better world.

Ruined Reputations

Of course, as we all know, the scientists have suffered sorely in the last score of years. They have stood revealed as architects of disaster and destruction ever since World War II, and particularly since the atomic era has broken upon us. But it seemed to take this present meeting of the American Association for the Advancement of Science to bring the bankruptcy of the scientific man fully into focus. What better place to do it than at a meeting of the Association itself?

Before us as we write is a special report prepared by a staff writer of the *Washington Star*, ably edited newspaper of the United States Capital. He reported on the closing day that the great annual meeting ended "in a mood of somber concern over the way the world is going."—Dec. 31, 1961. He made bold to summarize the mood as one of "fear bordering on despair." He said there were optimists present, but their optimism extended only to the point of thinking "there is one more

chance of avoiding doomsday." Then he added immediately: "The pessimists think that chance is already past." He followed this with the doleful remark that must hurt the nuclear scientists and many other scientists besides: "To this air of near-hopelessness is added a twinge of conscience over the fact that whatever the world is today, it was made thus by scientific advance."

The reporter feels that the scientists are faced with a dilemma. They realize where their scientific investigation has taken them. They also feel that they could not have done otherwise. In other words, they must never stop investigating the laws of nature simply because someone may wrongly use the laws when they are better understood. To some extent we can be sympathetic with the scientists on this very point. Atomic power is not in itself necessarily evil. We have heard many scientists declaring that there are marvelous peaceful possibilities for the atom.

Then why is it that we face doomsday because we've learned about atomic power? The answer to this is simple, and assuredly goes far beyond the scientists, a fact that we should keep clearly in mind. The answer is this: Man's heart is naturally evil. Men have fought and bled and died in sanguinary conflict with each other over endless ages. They have ever used the most deadly weapons they could lay their hands on. In times past that was the bow and arrow and the blunderbuss. Earlier than that it was simply the club. Later it became the machine gun and the airplane; now it is atomic power. Our trouble really is not so much with the scientists as with the sinful heart of all mankind. Someone has waggishly observed that our difficulty is not with the new atom, but with the old Adam.

Wiser and More Wicked

The tragedy, of course, is multiplied by the fact that men have become wiser as they have become more sinful. Or perhaps we might put it more restrainedly this way: Men have made no progress toward holiness, but they have made a great deal of progress toward getting control over the powers of nature. The net result is, of course, the possibility of the complete destruction of the human race.

What a picture of our world as 1962 opens upon us! The most brilliant minds, to whom the population at large have committed their fate and their future, are unable to solve the world's problems. On the contrary, they are able only to intensify the problems and to assure earth's destruction, unless some miraculous event takes place. Here is where we stand today. It was Edward Teller, the father of the H-bomb, who remarked not so long ago, that our only hope for the future lies in a miracle, the possible miracle that someone will find a way to stop the whole trend toward destructive power. What he is really telling us, though he realizes it not, is that our hope indeed does lie in a miracle, the miracle of the second advent of Jesus Christ. Only thus will there take place in our world an event that can stem the evil tide, indeed bring it to an end.

We have not followed cunningly devised fables when we have preached that the second advent of Christ is the only hope of the world. It is! Let us preach it with more vigor and more power than ever before. We have passed the day when men laugh at us; we have passed

the day when the idea of a second advent sounds ridiculous. We have come to the time when either we accept the Second Advent or we accept destruction as the almost inevitable destiny of the whole world. Today we stand forth as a people with a hopeful message. It is those who reject this message that are the real pessimists and the bearers of gloom.

We believe that there was more concentrated pessimism and doomsday talk at the meeting of the American Association for the Advancement of Science than anyone ever heard in a great conference of Seventh-day Adventists. We are joyous. Our heads are lifted up, for our redemption draws nigh. We know that while destruction will come to this world at the second advent of Christ, it will not be complete destruction for all. There is a way out. There is salvation for all who love God and the ways of righteousness. That is our message to the world, a message to persuade men to flee from the wrath to come and to make ready for a better world that God has prepared for them that love Him.

F. D. N.

The Honor Is Shared

When Dr. Stanley Sturges was selected by the U.S. National Junior Chamber of Commerce as one of America's ten outstanding young men for 1961, the name of Christ was glorified and the cause of truth honored. The real wonder is that a young Adventist missionary was not chosen long ago. For where can a more dedicated, energetic, skillful, and versatile group be found than the selfless Adventist missionaries who serve their Lord in all parts of the world?

You will find these dedicated, Christian humanitarians in the steaming jungles. You will find them in the frozen northland. You will find them in epidemic-stricken villages. You will find them in lonely outposts. And in leper colonies, desert clinics, medical launches, poorly equipped dispensaries, disaster areas, and in uncivilized island territories.

You also will find them working amid the perils of wars and revolutions. You will find them separated from loved ones and homeland. You will find them teaching, preaching, and healing wherever there is physical or spiritual need, wherever the body is sick or the soul is without a saving knowledge of God.

We have no doubt that in the day of final reckoning the missionaries of the cross, all the way from Paul's day to ours, will be foremost in hearing the "Well done" from the Master's lips. This reward, viewed even from a human standpoint, will be richly deserved. But the Bible makes clear that others beside those in the front lines will share the reward. Those who stayed behind, but supported the venture, will take their place alongside the active participants.

An Important Principle Enunciated

Shortly before David was crowned king of Judah, the Amalekites overran the city of Ziklag, burning it and taking captive the women and children. Distressed by this disaster, David inquired of the Lord whether he should pursue the Amalekites and attempt to recover the spoils. The Lord said, "Pursue; for thou shalt surely overtake them, and without fail recover all" (1 Sam. 30:8). So David and his 600 men pursued. But at the brook Besor 200 men were too exhausted to continue, and were left behind.

Later, after David and the remaining 400 had defeated the Amalekites and had recovered all the stolen flocks and herds and wives and children, they returned to the brook where the 200 were waiting. "The wicked

men and men of Belial, of those that went with David, . . . said, Because they went not with us, we will not give them ought of the spoil that we have recovered, save to every man his wife and his children" (verse 22).

But David protested: "Ye shall not do so, my brethren, with that which the Lord hath given us, who hath preserved us, and delivered the company that came against us into our hand. . . . As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike" (verses 23, 24).

In effect, David said: The 200 who stayed by the stuff were just as willing to be in the forefront of the battle as were the 400, but they were unable. They were just as interested in conquering the enemy. They were just as much a part of the winning team. If they had been equal to the task physically they would have engaged in the hand-to-hand combat necessary to achieve victory. They did what they could. Hence they should share equally in the success of the venture.

Scripture says of the principle enunciated by David: "It was so from that day forward, that he made it a statute and an ordinance for Israel unto this day" (verse 25). And not only in Israel, but in every activity where fair treatment is the rule. A baseball player on a championship team may be stricken with illness and not see a moment of service in the World Series, yet he gets an equal slice of the financial melon. A football player may be injured on the first play from scrimmage in the first game of the season, and sit on the sidelines for three months, yet he shares both the financial rewards and the glory if his team wins the championship.

A Larger View

And so it is in the work of God. Every loyal member shares in the successes and honors that come to the church and its missionaries. When Dr. Sturges was honored in California's Santa Monica auditorium last Saturday night, all who helped make possible his exploits shared the recognition he received—the widow on social security who has faithfully given her Sabbath school offerings through the years; the rich who give regularly of their abundance; the boys and girls who take an active part in Ingathering; the penniless who pray earnestly for the missionaries; the parents whose sons and daughters are out on the front lines of mission advance; the church administrators and departmental secretaries who see that the financial life lines are maintained all the way from the local church in the homeland to the most isolated missionary in the farthest corner of the world.

This view does not in any way detract from the honor due Dr. Sturges and his faithful wife; nor from the parents who established the goals of education, self-denial, and unselfish ministry in these youth from childhood. Rather, it makes the honor even more meaningful. It shows it to be part of a process that is bigger than any one individual, bigger than any family. It is part of a great program over which God presides, a program whose director is the Holy Spirit.

What is it that makes a laborer successful for God? "Let all understand the words that I now write. Those who are laborers together with God are but His instruments, and they in themselves possess no essential grace or holiness. It is only when they are co-operating with heavenly intelligences that they are successful. They are but earthen vessels, the depositaries in which God places the treasure of His truth."—ELLEN G. WHITE, *Testimonies to Ministers*, pp. 53, 54. O that every Seventh-day Adventist were a vessel through whom light and truth might shine forth to the world! There is room on heaven's honor roll not only for ten outstanding young men, but for every member!

K. H. W.



The Importance of

HONESTY

By Opal E. Mills

IT IS important in the molding of our children's characters to instill in them the need to be honest. We are told that minds trained in inaccuracy eventually become incapable of thinking straight and true. Therefore, a child trained in dishonesty is handicapped, and trouble will follow as a result.

We are all concerned about our social standing. What do people think of us? What do they think about what we do and say? Honesty affects our social standing as well as that of our child. It takes but a short time for a liar to be so classed, and thus branded unreliable. Think of the crippling effect that could have on our lives and the lives of our children.

Honesty also affects our economic standing. We have discovered time and again that money, though it speaks loudly, is of far less importance in our economy than is a reputation for being honest. "Honesty is the best policy" is still a good motto to follow.

As we realize all these things, the question comes: What are we going to do about this most important part of our child's training?

Mrs. Don't-say-anything made it a habit to purchase expensive clothes for herself and her children. But she seemed to feel guilty about it, fearing that her husband would disapprove. So in order to avoid a scene, she would tell her children, "Now don't say anything to daddy about what we bought today. We'll hang it up in the closet and in a month or so we can bring it out safely."

The children went along with her, of course, as they had no choice in the matter. A month or so later they would wear the article of clothing and when daddy would ask when they bought it, they would say, "Oh, I've had that for a month or so! Hadn't you noticed it?"

Many times he had noticed it in the closet, and knew exactly when it was purchased. He knew he had been kept in the dark. Of course, it grieved him, and kept him wondering just how his wife was using his money.

But most important was the effect upon the children.

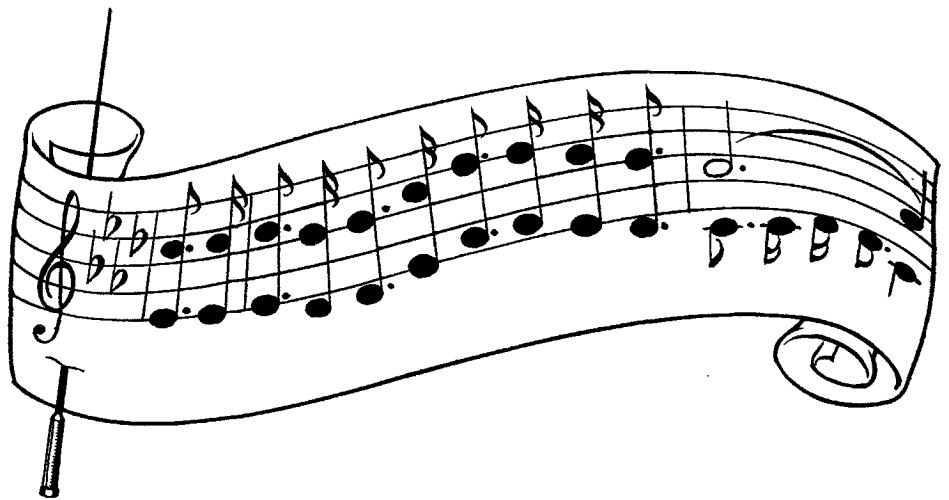
Now, Mrs. Don't-say-anything had a daughter who hurt her mother terribly by doing an underhanded piece of work, carefully, so that her mother wouldn't know. And Mrs. Don't-say-anything was disturbed as she told her neighbor, "I just can't understand why she did it! I've always taught my children to be honest!" She didn't

connect her deceit with her daughter's deceit, yet the resemblance was clear.

It is also dishonest to keep a bit of information from reaching your "better half." For instance, let us suppose that your young son, with a new driver's license, goes out one evening, gets to showing off his driving, and accidentally bumps into a parked car. He leaves a large dent in its side. The owner comes out of the store and sees the boy driving away, gets his license number and later calls at your door. You feel terrible that the boy would leave the scene of an accident in such a way, but think it better if the father, or mother, whichever the case may be, knows nothing about it. So you promise to fix it up with the owner and make him promise to be still about the whole thing.

Later, to the boy you say, "Son, I know it was an accident, but your mother [father] might not understand, so we won't mention it to her [him]."

This does two things to the boy.



The Influence of a Song

By G. T. Hamm

It was a Sabbath afternoon, and the family were cheerfully singing one of the songs of Zion. The message of that song went out through the open window of the house, crossed the street, and hit a responsive chord in the susceptible heart of a young man sitting in his car. That youth was seeking a way out of a problem; relief from his burden of sin.

This youth was not noticed by the family engaged in what might be called indirect evangelism. They were re-emphasizing to themselves in song the great goodness of God and were helping themselves to good health as, deeply breathing in breath after breath of fresh air, they purified the blood and assisted the heart in having it pumped throughout the body.

Then came a knock on the door, and there was that young man asking to see the doctor. He had an unusual request. He wanted to talk to the doctor about a nonmedical problem. After being taken into the office he proceeded to unburden his heart. This was the man across the street responding to the Spirit's leading through that song. The consultation over, prayer was offered, and the man, apparently relieved, went on his way.

Not more than three weeks later this same young man was seen walking down the street in front of the house, whistling on his way. On being queried he stated that he had indeed been helped and had not engaged in the evil since.

How many sinners will there be in the heavenly choir who were started on their way by the influence of a song? "I will sing unto the Lord, because he hath dealt bountifully with me" (Ps. 13:6).

It encourages him to cover up his misdeeds, and it makes him feel that one of his parents lacks understanding. Other things happen, and the boy gets further training in covering up. He feels he could get away with anything.

A good rule of thumb is: If we want our children to be honest, we must be honest ourselves, inwardly as well as outwardly, in the little things as well as in the bigger things. We are the examples that they follow, and we are their most important teachers. We have them before anyone else has a hand in their training. So if our children go astray, who should take the major portion of the blame?

Out of the Mouth of Babes

"He Will Show Us How"

On a trip to the doctor's office we had to go through downtown Kansas City. The tall buildings seemed to press in on all sides. Three-year Lari looked around at them and said, "Mother, what will we do if we can't find our way home?"

Instantly his brother Jan, who is five and one half, said, "Why, Lari, all we have to do is tell Jesus and He will show us how."

What perfect trust! What joy to have faith in Jesus! How many of us have learned that simple lesson?

A Story FOR THE YOUNGER SET

Disowned for Christ—

Glad Ending to My Story

By Eric B. Hare

As soon as possible Thara Peter went to visit Maung Thein's parents and Perfume's parents, for this is the proper way to form engagements in the land of golden pagodas. He soon returned with the happy approval of all, and the wedding was set to take place at the beginning of the new school year.

May 18, 1933, is a day they will long remember. While Perfume had been with Ma Ma Hare during the summer vacation in the hill station they had been sewing lovely dresses and other things for the new home. Maung Thein had been repairing the schoolhouse in Naung Karing, the new mission to which he had been assigned, and planting a garden near

The Little Time I'm Here

by Watson W. Ayers

I wish to speak a kindly word
To cheer the sick or sad;
I wish to say some pleasing thing
To make the mourner glad.
I want to bring a smile to those
Bowed down with grief or fear—
And do these things for Jesus' sake,
The little time I'm here.

I want to help to smooth the way
For those who have it hard.
For those who fall, and cannot rise
When they are off their guard.
I want to point the way to heaven,
To Him I hold most dear—
And do these things for Jesus' sake,
The little time I'm here.

I want to lend a helping hand
When others shy away;
I want to do some little act
Of kindness every day.
I want to share of what I have
With others living near—
And do these things for Jesus' sake,
The little time I'm here.

I want to understand the truths
That God has freely given;
I want to speak a word for Christ
To point some soul to heaven.
I wish to bear my daily load
Without a sigh or tear—
And do these things for Jesus' sake,
The little time I'm here.

the house where they were going to live.

The early rains had fallen, the mangoes were getting ripe, and the lawns were nice and green. Now the students were all back at school, and a nice mission wedding was all that was needed to make everybody happy.

Great pots of rice had been cooked and great pots of stew prepared to eat with the rice. Long tables had been placed on the lawn beside the mission house, for in the East a wedding feast is still the most important part of a wedding, and even passers-by are invited to partake. A group had come from Tiger Village. Very Tall and his friends were there. Maung Thein's parents came up, and all was ready.

At last the brass band began to play. The guests and visitors all assembled in the chapel. The school choir sang. Maung Thein and his best man stood with me at the front of the chapel, and Perfume came in on Thara Peter's arm. It was lovely! Everybody listened intently to hear the bride and bridegroom say, "I do." I pronounced them husband and wife, and introduced them to the congregation. Then the choir sang as we marched out and went over to the tables. Very soon we were all sitting down to the



feast. Perfume was a little shy, but her blushing cheeks only made her the more beautiful.

A score of dainty little girls saw that everyone was served with a plate of rice and stew, and mangoes and bananas were placed on the tables before us. Then came the wedding cake for the important people, and hundreds of little cupcakes, one each, for everybody else.

I sat beside Maung Thein and Perfume, and in between the happy conversation I said: "David must have seen young people disowned too, I think, or maybe he was referring to Saul persecuting him, but he said, 'When my father and my mother forsake me, then the Lord will take me up.' It's true, isn't it?"

"It surely is true," agreed Maung Thein.

"And the Lord Jesus Himself promised, 'Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.' And that's true too, isn't it? Look, here are just a few of your brothers and sisters and fathers and mothers, and there's more than a hundred right here!"

"Yes, indeed, it's true, Thara," he replied. "The Lord is so good. He works it all out in His own wonderful way."

Perfume tried to speak too, but she was too happy. The words couldn't come. So she just nodded and looked more beautiful than ever.

* * * * *

Of course, this isn't really the end of the story. There will be no real end as long as these workers live and serve God. They went to Naung Karing, and were there for two years. Then, as the needs of the work and the conditions of war demanded, they filled post after post in the Tenasserim District, until today they are in charge of our mission in Balugyun, a big island in the mouth of the Salween River near Moulmein. In his last letter Maung Thein told me that God had blessed them with three sons and two daughters. The oldest son is working at our Rangoon hospital, and the eldest daughter is taking the nurse's course. The three younger ones are all in school preparing for work in the Lord's cause. But the best news of all was that he had baptized 15 people this year!

(The End)

"I Have Seen His Face Before"

By L. H. Barnard, *District Director*
Mount Michael, New Guinea

IT HAD been a long and tiring walk of several days, over endless mountains and across deep gorges. Now, at last, Moiye stood in the land of the mysterious Karimui people, whose reputation as cannibals had struck fear whenever their name was mentioned. No missionary had dared to venture among them before.

Quickly the people all gathered around the fearless stranger who had appeared uninvited in their midst. Although weary, Moiye told them to sit down, as he wanted to talk to them. Opening the Picture Roll, he showed them the picture of Jesus and told them the sweet story of the great God above, who loved all men and had sent His Son to save them. As the story was unfolded, their hearts were warmed and a glint of hope lightened their despairing souls.

When Moiye had finished talking, an old man rose to his feet and addressed the people. To the amazement of Moiye, he pointed to a picture of Jesus, and said, "I have seen His face before. The story you have just heard is true. This man has come from the great God above, and what he says we must do." He then told the following story.

While working in his garden in his younger years, he had watched the darkening clouds gather as a storm approached. The ominous rumblings gave warning of a violent clash of the elements. Suddenly a brilliant flash of lightning stabbed the nearby jungle, quickly followed by the deep roll of clashing thunder. Lifting his eyes in silent awe, to his astonishment

he saw a gentle face, full of compassion, looking down at him from the clouds above. Slowly the picture faded, but not before it had been indelibly etched in his memory.

Handing the stem of a tanget shrub to Moiye, he then told him to plant it in their presence as a token of their promise to heed what he had told them.

Now, several years after Moiye's visit, six new mission stations are rising out of the jungle. The old ways of darkest heathenism have given way to the light of the glorious gospel. Heaps of food given as tithe have taken the place of the bones of cannibalism on raised platforms. The tanget that Moiye planted has now grown high, and around it five chiefs are busily building new villages for their people. This is where the *Cry of New Guinea* was filmed two years ago. The hopeless degradation of the people then depicted has now given way to a brighter way of life.

Recently I went on a two-week patrol westward to the limits of these remote people. No missionary had visited this western sector before.

There I saw pitiful moral and physical degradation on every hand. Filth and stench surrounded every hut. The women and children would peer furtively around corners, while the men silently stood guard with their bows and arrows. It seemed that the land itself had been convulsed in spasms of agony, as jagged peaks thrust their pointed summits skyward, and deep ravines slashed the plateau. One river seemed to flow backward, and disappeared into the earth. All this com-



With passionate sincerity, this chief of M
to learn more

bined to impress upon one that this was indeed one of the last strongholds of the enemy of souls.

The Gospel In Practice

It has been well said that the medical ministry is the gospel in practice. As the sick gathered, injections were given for yaws; tropical ulcers, usually of many months' standing, were bandaged; and bodies half covered with scabies were treated. Shortly before our arrival at one village a four-year-old girl had slipped off a log, and her abdomen had been deeply pierced by a sharp splinter of bamboo. The perplexed parents anxiously carried the





...ge pleads for someone to help his people
eat God above.



With rapt attention the multitudes listen to the story of Jesus, and their lisping tongues pronounce His name for the first time.

child to us. The critical question was, had the peritoneum been perforated? If so, only an emergency operation could save her. But the nearest place this could possibly be done was at our little hospital several hard days' walk away.

After tenderly treating her, we committed the child to the keeping of our compassionate Saviour. Then the patient slept while the parents shed silent tears of gratitude. As we continued on our patrol the parents voluntarily followed us, carrying the child in a string bag. The child's temperature rose, then slowly fell, and after three days she was out of danger. What would have happened if we had not been on patrol? I could not readily dismiss this thought from my mind.

On a Friday about midday, after hours of stumbling over roots and sloshing through endless mud, we arrived at the village of Maino. News of our coming preceded us. Several acres of jungle had been cleared, and two huts had been built. These would be a treat for the Sabbath, after living under canvas and on muddy ground for days. Six chiefs stood in a line as I approached, and they ceremoniously saluted. This was the only form of welcome they knew.

The end chief repeatedly exclaimed, "Abagie, Abagie," and everywhere I went he followed, continu-

ally repeating this word. I found that it meant "friend." On Sabbath every member of these six clans, numbering several hundred, gathered and intently listened to the strange new story of the great God above and His Son, Jesus. It is always a deep joy to hear the lisping tongues of heathen repeat the sweet name of Jesus for the first time. Their interest was intense as they saw a picture of Kebe-eberie, their evil spirit whom they worshiped with abject fear. But they sighed with relief as they heard that Jesus had conquered their Kebe-eberie. Now they need only to worship Him, and He will love and finally save them.

After lunch I was solemnly approached by a delegation of chiefs who requested a worker to live with them and teach them the new way of life. They heard how we had built a hospital for the tribes to the east, and had helped them build new villages. When they heard we were coming to visit them they said they had cleared the jungle and built huts for us. Now we must help them. Surely we would not pass them by. But I had to tell them that, although my heart ached for them, I had no one to leave with them, but would do what I could when I returned to my station.

This vague promise was not enough for them. After excitedly talking among themselves, they danced around us in a circle then grabbed two of our carriers to whom they clung desperately. Exultantly shouting, they said they would shoot birds for the workers to eat, kill cassowaries, and feed them on whatever good food they could find. They felt sure this would attract workers, but these two men were rather scared. Finally we



Moiye shows the picture of Jesus to the son of the man who saw His picture in the clouds.

gained their release by promising to send someone as soon as possible.

A mother was sitting cross-legged, beaming while I admired her six-weeks-old baby—a chubby little mite. One of its fingers was missing. The white end of the bone of the first joint glistened in a circle of brown skin. What had happened to it, I anxiously inquired? The mother nonchalantly replied that she had bitten it off to help the baby live, as the former child had died shortly after birth.

Brethren and sisters, how much longer must these people sit and wait? This question torments our aching hearts as we see their dire need and hear their heart-rending pleas. Long they have sighed, "We look for light, and behold, darkness, and for brightness, but we walk in gloom" (Isa. 59:9, R.S.V.). Let us work and pray together that means and men will be found to heed these pleas before many more souls go down to Christless graves.

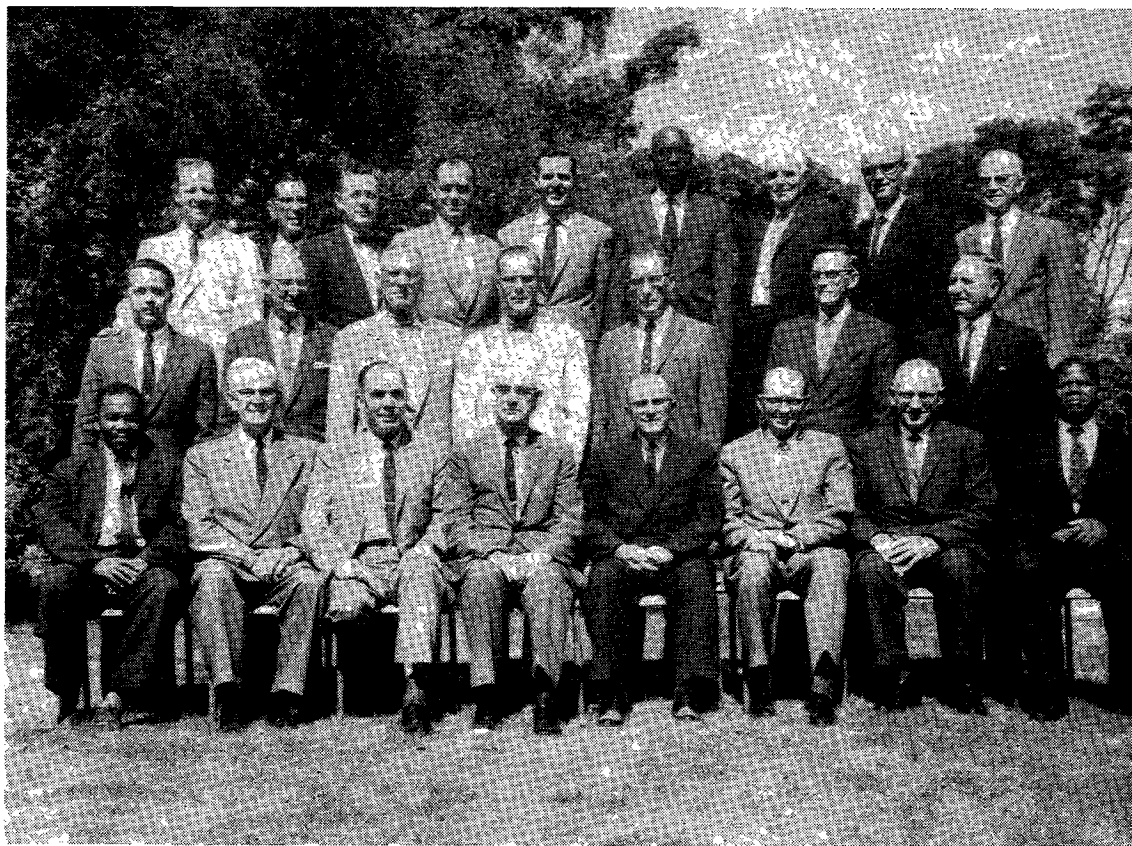
... little girl had her abdomen pierced with
... p bamboo and would have died if the
... ion patrol had not visited the village.

Reports From Far and Near

Trials and Triumphs in Africa

A Report of the Recent Southern African Division Council

By C. L. Torrey
Treasurer
General Conference



Workers in attendance at the Southern African Division Council in Salisbury, Southern Rhodesia, November 14-23, 1961.

THE Southern African Division is a composite of many languages and dialects, of modern cities and thatch-roofed villages; of snow-covered mountain peaks, high plateaus, and steaming jungles; of many tribes and subtribes; of Pygmies and men of stature; of elephants, lions, zebras, cheetahs, crocodiles, and other animals and birds; of bullock carts and airplanes; of the rich and the poor; of 65 million people who have either been granted the right to govern themselves or are struggling to attain this goal.

These people live in a country comparable in area to the United States of America, and stretching northward from the southern tip of Africa to a point 400 miles above the equator. In it is a plateau ranging from 2,500 feet to more than 6,000 feet in altitude. It runs through the middle of the territory and slopes off to sea level, where there are found thriving seaports and shipping.

The council of the Southern African Division was held at its headquarters in Salisbury, Southern Rhodesia, on November 14 to 23, to formulate plans and make provision for the financing of the work for another year.

R. H. Pierson, president of the division,

in rendering his report, stated that soul winning throughout the division, despite disruptions and serious disturbances that have occurred in some sectors during the past two years, has been unusually successful. He could well say this in view of the encouraging gains in church membership, baptisms, candidates in baptismal classes, and the Sabbath school membership. It is all the more remarkable when we hear of the trials, hardships, and heartaches that many of our members in some areas have experienced. For example, R. H. Wentland, president of the Congo Union, referred to some of our African members who had been killed and others who had disappeared and have never been heard of again, as the struggles of the Congo enveloped the country.

Recently about 3,000 homes and the belongings of our people were burned by mobs. Twelve of our people lost their lives. One teacher was bound and thrown into a lake to drown. Food supplies and cattle of many families were stolen. However, our people are still courageous and are determined to remain firm.

Our membership, baptisms, number in baptismal classes, and Sabbath school membership are at an all-time high, as was noted in the report of W. D. Eva,

secretary of the division. The following information, which he reported, brought courage to the delegates in session: Church membership,

September 30, 1961	187,505
Number in baptismal classes	120,081
Sabbath school membership	349,061

R. M. Reinhard, division treasurer, reported the largest receipts in tithes and offerings in the history of the field. There was rejoicing and deep appreciation for the good appropriations he reported receiving, made possible by the generous gifts and the sacrifice of our people around the world. These appropriations will enable this field to move forward with greater rapidity in its task of spreading the light of truth.

Evangelism is the watchword in Southern Africa. As of December 31, 1960, the latest figures for a full year, 17,200 came into the church through baptism and profession of faith. The goal for baptisms for 1962 has been set at 20,000. The committees are confident that by the time of the General Conference session in 1962 Southern Africa will be able to report a baptized membership of 200,000.

There are two colleges in this division—one at Helderberg and one at Solusi.

The latter has an enrollment of 600 African young people. These two colleges, together with our other training schools in Southern Africa, help to provide ministers, teachers, and office and other workers for the field.

I had the pleasure of visiting old Solusi on Sabbath, November 25, at which time 17 students were baptized. Solusi is one of the oldest Seventh-day Adventist mission stations in the world, having been established in 1894, 67 years ago.

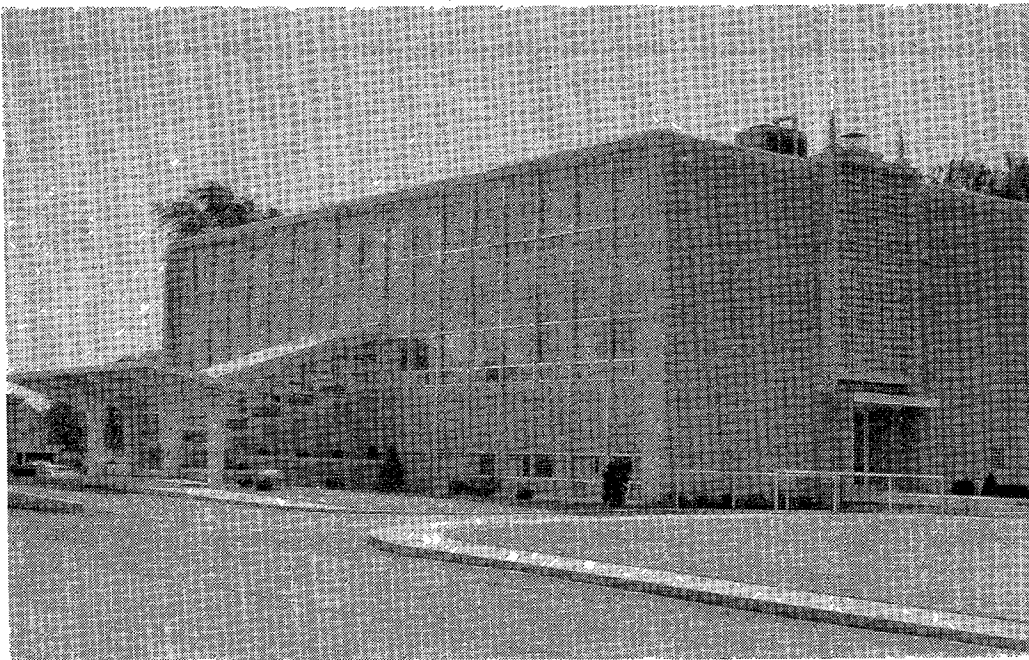
Back in those early days the pioneers, men and women of courage, looked forward to the time of reaping, but at that time they had little with which to launch the work. They had no schools, hospitals, or publishing houses, or African ministers or teachers. But they did have faith to believe that God would provide.

From this small beginning our work developed until today we have a large and growing membership. At present there are 1,168 elementary schools with an enrollment of 71,441; 13 secondary training schools enrolling 1,113; and two colleges with 717 boys and girls.

There are 57 hospitals and clinics scattered throughout the division, where large numbers of people come to receive treatment for their physical ills and spiritual uplift for their hearts. Many of these people are now members of the church and rejoicing in the truth. Our medical work is the right arm of the message.

R. H. Pierson and I have just returned from visiting the Songa Mission Station here in the Congo, where we have a good hospital, a training school, a leper colony, and the headquarters of our evangelistic work for that area. Dr. M. H. Schaffner and two nurses, also D. Gutekunst, who is in charge of our training school, are rendering yeoman service. Political conditions at present are such that it is unwise for Mrs. Schaffner and the four children and Mrs. Gutekunst and child to remain at the Songa Station, so they are temporarily residing in Southern Rhodesia.

With a consecrated staff of ministers, teachers, and other workers throughout the division dedicated to their task, the work of God is going forward to triumph in Southern Africa.



Lake Union Completes New Headquarters Building

The new Lake Union Conference office building in Berrien Springs, Michigan, was host to 900 visitors for its open house in the autumn of 1961. The three-story building situated on U.S. Highway 31 at College Avenue measures 50 by 120 feet and is constructed of limestone, brick, and porcelain-enameled panels. Decorative screen walls are at both ends of the building.

A carport to the north provides space for 20 cars. The building, which cost \$320,000, contains a spacious assembly room with kitchen facilities adjoining it, a darkroom, workrooms, storage rooms, and a power plant on the ground floor; executive offices for the president, secretary-treasurer, and auditor, and their secretaries; a committee room, a Book and Bible House display room, and the receptionist's office on the main floor; and departmental offices and work space with room for future expansion on the top floor.

JERE D. SMITH, *President*
Lake Union Conference

Literature Evangelists in Korea Known as "Power Line"

By R. C. Thomas, *Secretary*
Korean Union Publishing Department

We speak of the 110 literature evangelists in Korea as the "Korean Power Line." These faithful men and women go to every village and city, providing light and power to the homes.

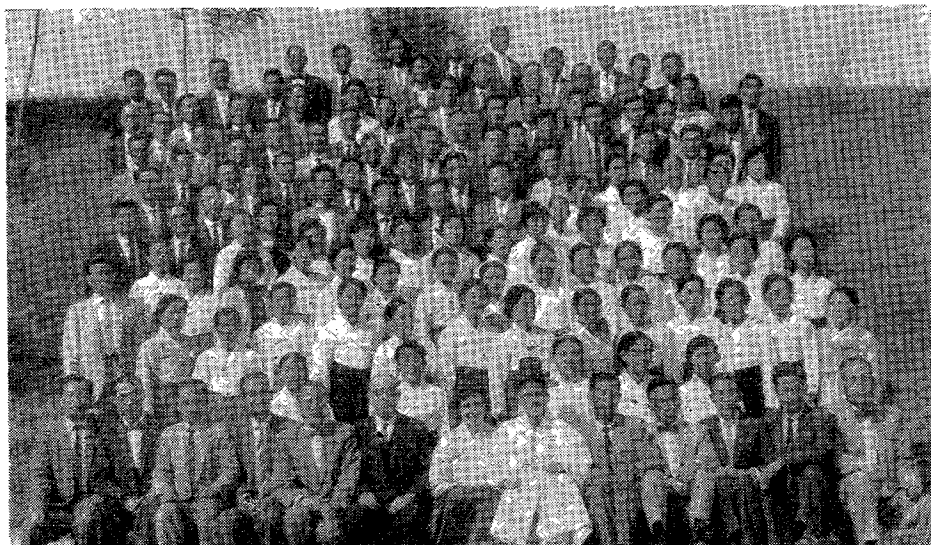
At the recent union colporteur institute one worker told this story to explain why he had suffered a drop in sales.

"I met a man who had taken the Voice of Prophecy Bible course. He was delighted to meet a person from the Sabbath-Resting Church. (This is what our church is called in Korea.) I stayed with him and studied. Soon I learned that he was the principal of the junior high school in the town. I canvassed in the daytime and taught him at night. He accepted every point of doctrine as we studied.

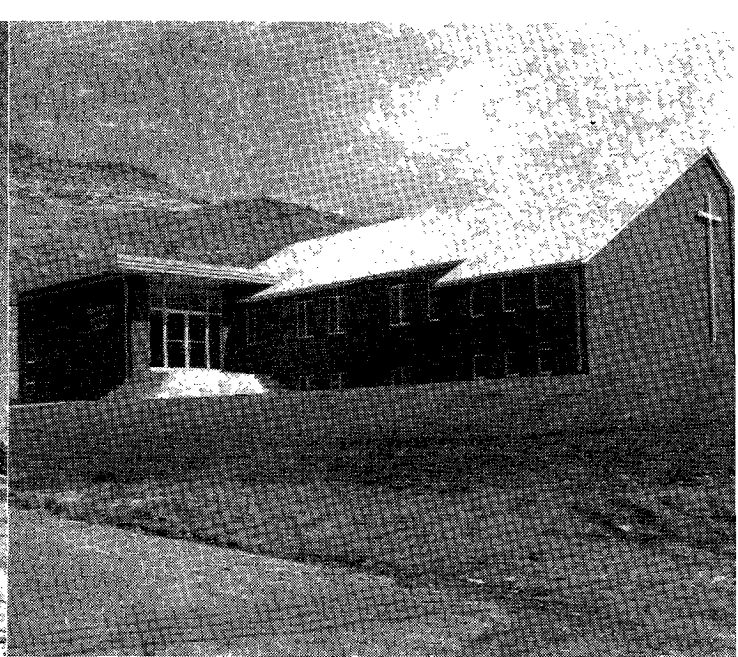
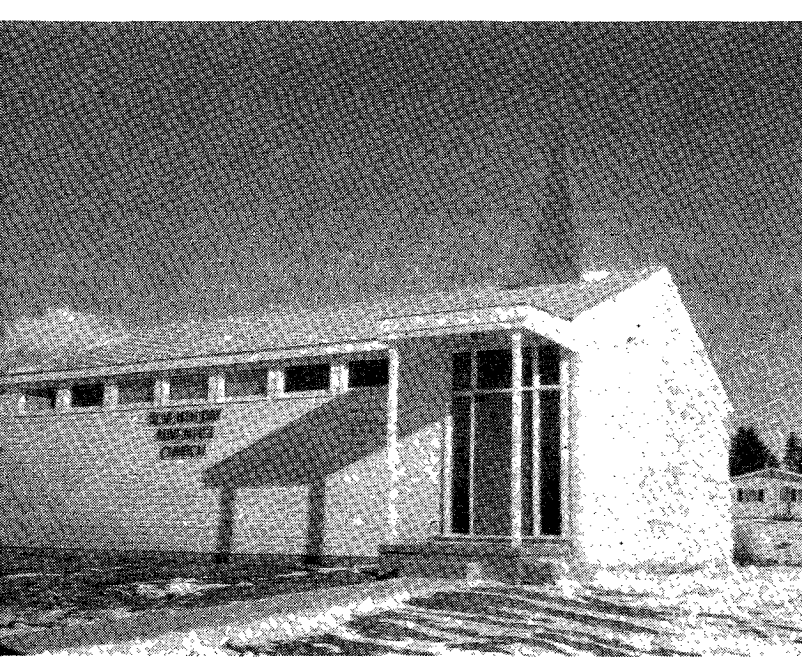
"Then I went to Seoul to arrange for an evangelistic campaign. The mission president responded and sent help. The principal arranged for us to have the meetings in the school assembly hall. I canvassed some around the nearby places and helped with the effort. Soon a group of about 50 people were meeting for Sabbath school. I served as their leader. All the teachers of the school and a number of the students were attending our services.

"Then a real problem arose. What would they do after summer vacation was over and school began again? This was a twofold problem. First, where would they meet? Second, how could these teachers and students keep Sabbath and still be in school on Saturday?

"Before school opened God worked a miracle. The school board met and voted the most unheard-of thing. They voted to hold school on Sundays and let us use the assembly hall on Saturday for church services.



Members of the "Korean Power Line" with their 16 publishing department leaders, the president of the Korean Union, and the union publishing department secretary and his wife.



Golden and Fairplay Churches Dedicated in Colorado

An unusual event took place in the Colorado Conference, Sabbath, December 9, 1961. On that day two churches in the same district were dedicated.

In the morning Theodore Carcich, Central Union Conference president, and R. S. Joyce, Colorado Conference president, helped dedi-

cate the new church in the foothills town of Golden (left) just west of Denver. In the afternoon a similar program was conducted in the little church at Fairplay (right). Both of these churches developed as a result of branch Sabbath schools.

Two former pastors, Byron A. Blecha, who

led out in the erection of the two churches, and Ben Z. George, were present for the dedication. Dan R. Goddard is the present district leader.

LEE CARTER
Departmental Secretary
Colorado Conference

"After school opened, this new plan met with many criticisms, and some students came to school on Saturday anyway. They were allowed to sit quietly in one classroom and study. There were no classes conducted for them, but they were given credit for being in school and they did not have to come to school on Sunday.

"Our believers want to build a church very much, for they think that would solve one of their biggest problems, but the mission told them, 'We have no money to help you build.' They could build a church with the help of about 1.5 million Hwan (about \$1,150).

"This is why my sales have been low. I have been helping bring this new church into existence."

Think of it, fellow believers. A few months ago there was not a single Sabbathkeeper in Shin Gal. Now from Sabbath to Sabbath a large number of people are meeting to worship and give praise to God. Did the Korean Power Line bring light to that town? Yes, wonderful light!

Here is another story that was told at the literature evangelists' meeting.

"Mrs. T. A. Kim called on the home of the elder of another church. He was not at home, so she continued canvassing, going to a wealthy man's home where she sold a book and spent the night with the family.

"When the church elder returned to his home he was told that one of his church members had come to see him that afternoon. He said, 'That is all right, she will come to prayer meeting tonight and see me.' But she did not come, so he set out to find her. He was surprised to find that she was not of his church at all.

"Mrs. Kim told him of our truth and of the Sabbath. He was amazed. He said, 'I have been a Christian for more than 30 years and I have never heard of anything like this. Tell me more.' The next day she told him more. He was thrilled. He came to our headquarters, where the mission president met him and taught him still more. Soon he and his family became Seventh-day Adventists. He convinced one of his deacons, and soon nearly all of his church members were keeping the Sabbath. They took the church name plaque down and replaced it with a big sign saying, 'Seventh-day Adventist Church.' Thus the church build-

ing and congregation became another part of God's remnant church."

Brother S. Y. Kim went to a lovely, big home in an apple orchard. The house was walled in, as are most of the Korean homes. The gate was locked. He thought, 'I must have come all the way up here for nothing.' He decided to call, 'Ka shum neka ["Is anyone home?"]?' There was no answer. In relating his experience he said, "I don't know why, but I just kept calling, and each time with a louder voice."

"Many of the gates have a tiny door in the middle of them. To the astonishment of Brother Kim, a huge man opened and squeezed through that little door. "Oh, y-y-you frightened me!" exclaimed Brother Kim.

"I should have! Why are you standing out here yelling like this?"

"I am very sorry, but I have come here with a special message for you," he answered in a subdued voice. "This is very unusual for me to call like this, I don't usually do it. I was just impressed to, I guess."

The big man invited him in. He purchased the book and then began to talk. "This is all very strange. My wife is away, and I just came home and found myself locked out. I crawled through a small opening in the wall, went into the house, laid down for a little nap. Then I heard you calling."

The literature evangelist said, "No, this is really not so strange; it is providential. God has sent me to you with a special message."

He read the book, and Brother Kim visited him many times. Soon he and his family accepted the light as diffused by the Korean Power Line.

Many of our Korean literature evan-



Mr. and Mrs. David D. Dennis and daughter, of Des Moines, Iowa, sailed from New York City, December 15, on the S.S. *Mormacbay*, for Uruguay. Brother Dennis will be cashier-accountant in the South American Division office, at Montevideo.

Dr. and Mrs. George H. Rue left San Francisco, California, December 16, returning after furlough to Korea. With the exception of a short time in the homeland, Dr. Rue has served as a medical missionary in Korea since 1929. He will resume his work as medical director of the Seoul Sanitarium and Hospital.

E. W. DUNBAR

gelist are away from home from one to three months at a time. Hardships are many and great. If a worker can get the rice he needs and also enough for his family, he will endure the other trials and hardships, and happily serve his Master. Many of the workers are getting along on from \$15 to \$35 a month.

South Korea is about the size of the State of Virginia, or about one-fourth the size of California, but we have more than 23,000,000 people here to whom we must take the light.

Next year the Korean Power Line has plans to change from 110 volts to 220. We now have 110 literature evangelists, but when the goals for the number of literature evangelists each mission plans to have in the field next year were added up, the total was 220.

Weekly Spanish Telecast in Central California

By Joseph Espinosa

On October 8, 1961, we began a series of telecasts in the Spanish language on station KJEO-TV, channel 47, Fresno, California. The Spanish viewers, many of whom are Catholic, have responded well to the program. Mail has been received from 27 cities and towns in central California.

The program is called "Los Heraldos De La Mañana" (Heralds of the Morning). Its format consists of a musical theme, a children's corner, an interview with a special guest, music by the Fresno SDA Spanish church choir and soloist Jorge Basaez, and a gospel message by the writer.

Five children, directed by Mrs. Joseph Espinosa, sing an illustrated Sabbath school song each week. Songs such as "Zacchaeus," "Who Made the Flowers?" and "I Have Two Dollies" are favorites of the Spanish-speaking KJEO listeners.

Special guests have included: Donald Thomann, professor of modern languages at Pacific Union College; Braulio Perez Marcio, speaker of the Spanish Voice of Prophecy program; Fernando Chaij, Spanish book editor; Hector Pereyra Suarez, editor *El Centinela* (Spanish Signs); as well as Carlos Bendrell, Samuel Castillo, and Thomas Requenez. Spanish pastors in the Central California Conference.

Singing Evangelist Jorge Basaez, tenor soloist from Valparaiso, Chile, directs the musical part of the program. Besides directing the Heralds of the Morning choir, he sings a tenor solo each Sunday morning. He is accompanied on the piano by Mrs. Basaez. Richard Rincon, a student from Fresno Union Academy, is accompanist for the choir.

By the end of the third week, 20 letters were coming in to station KJEO weekly. During the fifth week, 43 letters were received. Channel 47 reaches Fresno, Kings, Tulare, Madera, and Merced counties. Many of the Spanish-speaking people in these counties have not heard the Adventist message previously.

The visitation program is being directed by Miss E. Salinas, Bible instructor. Pray for the continued success of this evangelistic endeavor.

REVIEW AND HERALD, January 25, 1962



The Fresno Spanish church choir as it appears on television each week on channel 47, Fresno, California.

Five little girls singing in Spanish, "I Have a Friend Who Loves Me." They sing a new illustrated Sabbath school song each week on television.



Jorge Basaez, director of music for the Spanish television program released on channel 47, Fresno, California.

Evangelist Joseph Espinosa holding address card after presenting an illustrated sermon in Spanish on station KJEO-TV, Fresno, California.



Andrews University Obtains Rare Tracts

By Norval F. Pease
Acting Director of Public Relations

Martin Luther's writings in rare editions published during his lifetime form the greater part of a new Reformation collection of bound tracts and pamphlets added recently to the Andrews University library, Berrien Springs, Michigan.

Twenty-two of the 34 volumes, some of which enclose several separate tracts, are of Luther's writings.

The opposition to Luther is represented by a copy of Pope Leo X's *Bulla Contra Errores Martini Lutheri* ("Against the Errors of Martin Luther"), issued at Augsburg in 1520. The Andrews University copy was formerly in the diocese of the Augsburg Library and still has part of the original seal of the Archbishop of Augsburg.

Another item by a pope is the very rare *Suggestio Deliberandi* by Hadrian VI, giving Hadrian's proposals, presented to the diet at Nürnberg, that the German princes unite to eliminate Lutheranism.

Luther's own monastery at Wittenberg once owned one of the books, Luther's *A Christian and Well-Founded Proof of the Judgment and of Its Signs, and That It Is Not Far Off* (translated title), as shown by an ownership mark on the title page.

Other Luther items include his *De Captivitate Babylonica*, which was answered by Henry VIII of England. For this work Henry was honored by the papal title "Defender of the Faith," which British monarchs still bear. Also included is Luther's answer to Henry.

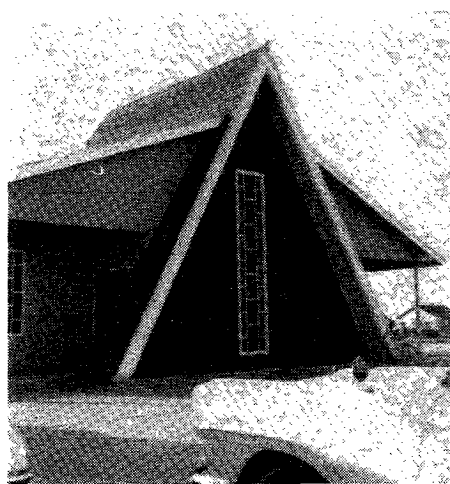
"When one considers that these tracts were printed less than one hundred years after the invention of printing by movable type, he really appreciates the clearness of the type and the beauty of the printing," reflects Mrs. Mary Jane Mitchell, University librarian.

How the poets of the day became involved in the theological disputes is shown by several items, including a versified dialog written by the famous Nürnberg cobbler-poet Hans Sachs, one of Luther's first followers.

Rare editions of Luther's writings capture interest at Andrews University. Left to right: Dr. F. O. Rittenhouse, president of the University; Miss Jamie Trefz, Emmanuel Missionary College senior whose father, James C. Trefz of Silver Spring, Maryland, helped make possible the purchase of these materials; Mrs. Mary Jane Mitchell, University librarian; and Dr. Daniel Walther, professor of church history.



Many of the books are valued for their wood-cut illustrations by Hans and Lucas Cranach and others and for the imprints of famous early printers.



Chowchilla, California, Church Dedication

Sabbath afternoon, November 25, 1961, members of the Chowchilla, California, congregation rejoiced with visitors, comprising an overflow attendance, when their new sanctuary was dedicated to the service of God. The building is air-conditioned and has new interior furnishings in light-mahogany finish. Comfortable pews and carpeting enhance the quietness and worshipful atmosphere of the building. The old departmental rooms adjoining the new sanctuary at the rear complete the facilities for a growing group of children and young people.

D. E. Venden, Central California Conference president, spoke at the 11:00 A.M. service; W. J. Blacker, secretary-treasurer of the Pacific Union Conference, gave the afternoon dedicatory sermon. The dedicatory prayer was offered by Elder Venden. R. L. Stretter, secretary-treasurer of the Central California Conference, offered the opening prayer. A. V. Larson read the church history.

MRS. M. RICE

Chowchilla Press Secretary

A Faithful Witness in Angola

By J. I. Chaves, Pastor-Evangelist
Moçâmedes, Angola

Here at Moçâmedes, Angola, the influence for good exerted by the work of our missions among the Africans is felt with surprising weight. Not all natives trained in our mission schools go into the organized work of the church, but many find their place at various occupations in the world. Some become mighty lay members, staunch for the truth, and shining examples wherever they go.

Francisco Teixeira is one of these. He is a former student from the Bongo Mission Institute, and is now employed at the local law court. This brother had been working there only a few weeks when the bishop of the diocese came for a pastoral visit to the town, bringing with him an image of "our lady of Fatima." On a given day all the officials of the court and many high-ranking personalities were assembled at the court house to pay homage to the image.

When the moment came for all to bow, our brother remained standing, all alone. The bishop turned to him, and ordered him to bow down. But Brother Teixeira replied, "I cannot bow, because as an Adventist I obey the Bible, and the second commandment of the law of God clearly forbids the worship of any image whatsoever." Then he quoted the second commandment in full.

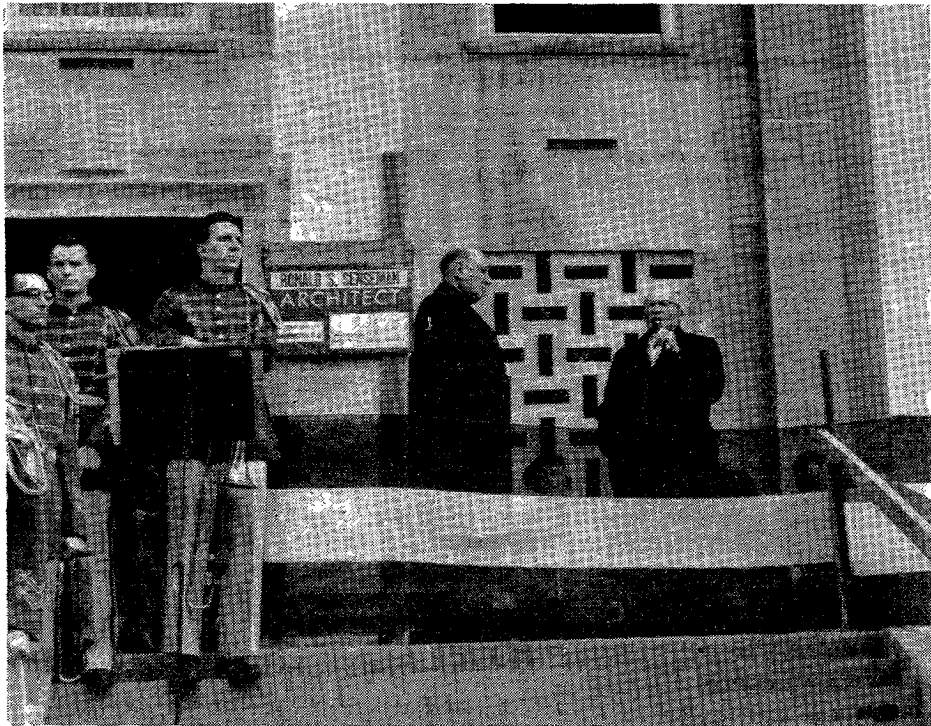
Everybody turned around to see who was speaking. Our brother, in the spirit of Stephen, went on to say, "And I happen to have my Bible with me here at the court, and I can fetch it, should you want me to show it written."

At this the bishop replied to our African brother, "No, you needn't fetch your Bible." Then, to the important people who had been kept unduly long on their knees before the porcelain image, he went on to say, "We shall leave him alone, for he does not understand what he reads!" Afterward, when the judge questioned Brother Teixeira on his convictions, he praised him for his undaunted stand for his conscience and gave him Sabbath privileges.

From then on our brother became well known as a Seventh-day Adventist. During the past several years the consistent Christian life of this one man has continued to make itself felt, and he has earned the confidence and friendship of his superiors.

Recently the inspector of justice visited this court, and in the presence of the inspector and other officials on visit, the judge asked Francisco to tell with full details the story of Moses up to the giving of the law. The story was told to the point where Moses received the Ten Commandments from the hands of God. Here the judge stopped him, and, turning to his friends, he said, "Bring me a Catholic native who knows his Bible as thoroughly as does this Adventist! These Seventh-day Adventists who know their Bibles are, because of it, the most truly civilized natives I know."

The inspector of justice then turned to Francisco and inquired, "Are you an



Harvey A. Morrison (right) speaking at cornerstone-laying ceremonies for Morrison Hall, the new men's dormitory at Columbia Union College, Washington, D.C. At left are members of the college band and L. E. Lenheim, president of the Columbia Union Conference and college board chairman.

Adventist?" "Yes." "Do you keep the Sabbath?" When the reply was again, "Yes, I keep the Sabbath," the inspector congratulated him for his loyalty to the law of God, and gave orders to safeguard our brother's Sabbath privileges.

Angola has been in the throes of terrorist massacres perpetrated with utmost cruelty and torture. At a time when many nationals are held in suspicion, it is most gratifying to see in some places the government officials turning to our Adventist Africans as trustworthy and law-abiding citizens.



► Voice of Youth evangelistic efforts will be conducted in four Kentucky-Tennessee cities early in 1962. Youth will lead the singing, pray, visit the people—everything except baptize the new church members. Slated to host the campaigns are Madison, Gallatin, and Memphis, Tennessee, and Loyall, Kentucky.

► Jerry Hays, Julia Albrecht, Carol Burris, Terry Burris, Duane Colglazier, David Cannard, Charlene Kathka, and Karen Smith are conducting a Story Hour in Berthoud, Colorado, with Mr. and Mrs. R. L. Conway as sponsors. Thirty children came the first Sabbath afternoon to enjoy the variety of activities planned and prepared by these Champion Academy students. Other youth will participate from Sabbath to Sabbath as the Story Hour continues.

► A large lectern Bible was presented to the Mount Vernon, Ohio, church at the church dedication ceremony, November 18, by the Mount Vernon Academy Student Association.

New Men's Dormitory at Columbia Union College

By Russell H. Argent, *Press Relations Secretary, Columbia Union College*

Cornerstone-laying exercises for the new million-dollar men's dormitory at Columbia Union College were held November 21. Harvey A. Morrison, former president of the college as well as former manager of the Review and Herald Publishing Association, and veteran denominational educator, for whom the dormitory is named, participated.

R. R. Figuhr, president of the General Conference, was the main speaker. On the platform were Mrs. H. A. Morrison; L. E. Lenheim, president of the Columbia Union Conference and chairman of the board of trustees; Dr. Charles B. Hirsch, president of the college; Dr. B. H. Wilkinson, president emeritus; H. J. Capman, president of the Potomac Conference; and D. W. Hunter, president of the Ohio Conference.

Scarlet-and-gray uniforms contrasted

with the white stone pillars of the new building as the college band, directed by Prof. Norman Krogstad, played the "Star Spangled Banner."

Elder Figuhr, introducing Professor Morrison, said that the purpose of Columbia Union College is not to give an ordinary education, but to impart a knowledge of God.

Hundreds of students and friends from the community lined Flower Avenue in front of the building and overflowed across the street as Elder Morrison rose to speak. Students from 70 nations were among the listeners.

After a short message Elder Morrison placed in the cornerstone a lead box containing items depicting campus life, and sealed it into position. The ceremony ended as the audience sang the Doxology.

Worthington Foods Holds Sales Council

By Wesley Amundsen, *Secretary Association of Self-supporting Institutions*

Salesmen from all over the United States assembled at Worthington Foods, Inc., headquarters, Worthington, Ohio, for a week of conference, December 2-7, 1961. Since taking over the well-known Battle Creek Foods Company, this privately owned and operated health-foods industry has expanded its scope, and today maintains four branch warehouses—at San Leandro, California; Portland, Oregon; Battle Creek, Michigan; and Washington, D.C. Sales manager W. K. Case reports that he has 14 people on his sales force, all of whom are Seventh-day Adventists.

Reporting for the Worthington company, which was founded in 1939, Allan R. Buller, general manager, said, "Our total sales for 1961 have shown an increase of 40 per cent over 1960. Our sales department has set as its goal a total volume of two million dollars for 1962. During the past five years we have more than doubled our total output of health foods."

The managerial staff and salesmen for the Worthington Foods Company. The 14-member group pushed total sales up 40 per cent during 1961. Front row, left to right: Louis R. Watson, Anne Johnson, W. Kenneth Case, James L. Hagle, president, Worthington Foods, Inc.; Allan R. Buller, Opal Hoover Young, Charles R. MacIvor. Back row, left to right: Marvin Clark, John E. Groves, Adrian Boyer, James Adams, Gordon Watson, Lyman Miller, Don Eckenroth, A. L. Foster, Don Wharton, Carl Anderson.



Worthington Foods has spent thousands of dollars in experimentation, in an endeavor to meet the growing demand for a true vegetable protein food having both high nutritive quality and digestibility.

James L. Hagle, a member of the Ohio Conference committee, is president of the Worthington company. He is also administrator of Harding Sanitarium, a sister institution. Allan R. Buller, secretary-treasurer and general manager, was recently elected vice-president of the Association of Seventh-day Adventist Self-supporting Institutions, of which Worthington is a charter member.

Attending the banquet that concluded the week-long council were D. W. Hunter, president of the Ohio Conference, J. B. Bogle, secretary-treasurer, Marvin Reeder, public relations secretary, and P. M. Weichert, Book and Bible House manager, and their wives.

Need for Enlarged Literature Ministry

By DeWitt S. Osgood

"Where is the first mate?" I asked as I climbed aboard another ship loading cargo in port.

The sailor answered me in Greek.

I tried again: "Where is the 'top man'?"

He called another sailor and together they found an officer on the huge Greek freighter who could speak English.

Introducing myself as a Seventh-day Adventist, I presented the officer with a copy of the missionary book of the year *Your Bible and You* and suggested he put it in the ship's library.

He accepted it with the same fine courtesy and grateful appreciation expressed by the officers of other ships where I have left some of our good books.

Home again, I bowed in prayer to ask my heavenly Father to bless the literature that I was leaving on the ocean liners that visit our port. Whether they carry the Star-Spangled Banner or the flag of some other nation, they always have some on board who read English.

Literature work has become ten times as important to me since being stabbed awake, as it were, by the following counsel in volume 7 of the *Testimonies*:

"The publications sent forth from our printing houses are to *prepare* a people to meet God [that means *me*; I'm to be *prepared* by our literature, as well as others]. Throughout the world they are to do the same work that was done by John the Baptist for the Jewish nation. . . . As John *prepared* the way for the first, so we are to *prepare* the way for the second, advent of the Saviour. . . . In a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power, and who lightens the earth with his glory."—Pages 139, 140. (Italics supplied.)

The question this raises is: How can our heavenly Father send the early and latter rains to bless soil that has neither been cultivated nor seeded? I am convinced that just as soon as the church has sown the seed God will send the rains.



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 Pollett; Southern—Cecil Coffey; Southwestern—May Powell.

COLUMBIA UNION

► A company of 17 Spanish believers have been meeting regularly in Youngstown, Ohio, for many months, and will be organized into a church early in 1962.

► Gerald B. Smith, pastor of the Canton-New Philadelphia district in the Ohio Conference, organized a company of 23 adult members in Carrollton, Ohio.

► Bruce Fox, pastor of the Stroudsburg-Easton district in the East Pennsylvania Conference, reported that large crowds of non-Adventists attended a weekend

of special services entitled "Impact." The program was designed to point out the dangers of moderation in the use of alcoholic beverages. The meetings were held in the auditorium of the elementary school in Stroudsburg.

► Elder and Mrs. R. C. Detweiler and two sons recently moved to Buckhannon, West Virginia, from Cleveland, Ohio. Elder Detweiler is pastor of a five-church district, with C. Norman Farley, associate.

► Despite fog, rain, sleet, and snow, students of Columbia Union College exceeded their \$5,000 Ingathering goal with a total of \$6,400 in four days.

LAKE UNION

► Nineteen new members were baptized at Petoskey, Michigan, as a result of the Walter-Henderson evangelistic meetings.

► The Hinsdale Sanitarium and Hospital in Illinois received another check for \$5,000 on October 31 from the Travelers' Market, a project conducted by community residents in Hinsdale. From this source the sanitarium had received \$25,000 up to October 31. More was expected before the close of the year.

► Mrs. E. Phinette Crandall, an adopted daughter of Jasper Wayne, who is now living in Kalkaska, Michigan, was rebaptized recently as a member of the Seventh-day Adventist church. She took an active part in the Ingathering program and was successful in raising sufficient funds to receive a Jasper Wayne Award.

► Larry Colburn has recently joined the staff of the publishing department of the Michigan Conference as supervisor of the journal ministry. He has had considerable experience in this field, having spent three summers in this work in Michigan and another summer as a student assistant.

► Ground-breaking ceremonies were held October 4 for the new North Vernon church in Indiana. The 22 members in this church have been renting space for the past 60 years, and after many sacrifices they are looking forward in anticipation to meeting in their own church home, possibly by summer.

NORTH PACIFIC UNION

► Although but one evangelistic campaign was held during 1961 in the Peninsula district of the Washington Conference, C. L. Vories reports a total of 36 people baptized. L. W. Robison, ministerial intern, is assisting Elder Vories in the overseeing of the five churches in the district.

► For the week ending December 23 the Idaho Conference reported 106 per cent of their Ingathering goal.

The Yankee Visits Pitcairn

On October 13, 1961, the brigantine *Yankee*, a sailing schooner taking 18 months to circle the globe, lowered her sails off Pitcairn Island's famous Bounty Bay in the South Pacific Ocean. Two weeks later her sails were set for Mangareva and Tahiti, but she left behind a load of miro wood, clothing, musical instruments, and a complete set of *SDA Bible Commentary*.

Dr. Richard Cardines, ship's doctor and a graduate of Yale Medical School of Surgery, was able to be of good service to this isolated community. With the help of Nurse Davies, wife of the pastor, a number of serious operations were performed, thus saving the islanders hundreds of pounds sterling in expenses for passage to New Zealand and for medical care.

On their way to Pitcairn, during a stop-over in the Canal Zone, the crew donated about \$200, which was used to purchase clothing for the islanders. A Balboa newspaper kindly sponsored a drive for musical instruments and sent them via the *Yankee* to these people who love to worship God in song.

In response to a request of the present magistrate, John Christian, and in keeping with the *Yankee's* tradition, some 20 men, three women, and a longboat named *Dumpy* were taken to Henderson Island, 110 miles to windward, in order for the men to cut a good quantity of miro wood, used for the carving of curios to be sold to passing ships. The sale of these souvenirs of Pitcairn is one of the few means the people have to provide an income.

The seven volumes of *The Seventh-day Adventist Bible Commentary* and the *SDA Bible Dictionary* were procured for and brought to the people of Pitcairn by David Hamilton, a graduate of Southern Missionary College and a Spanish teacher. He was the only Seventh-day Adventist on board the *Yankee* and was indeed treated like a brother during his stay among the descendants of the *Bounty* mutineers.

DAVID HAMILTON

PACIFIC UNION

► The Adventist Hour, a television program featuring a Sabbath morning worship service, has been so well received in the southern California area that it was launched in the San Francisco Bay area on January 7. The pastors who are or will be speaking for this program are: Arnold Kurtz, East Oakland church; V. A. Anderson, San Francisco Central church; H. A. Lindsey, Oakland Market Street church; H. H. Hare, San Francisco Tabernacle church; A. G. Ratcliffe, Oakland Grand Avenue church; J. W. Cooper, Burlingame church; Russell Rose, Berkeley church; and W. C. Webb, San Francisco Philadelphian church. This endeavor is being sponsored by the Central and Northern California conferences.

► W. D. Kieser, pastor of the Fallon, Nevada, district, reports that J. O. Iversen of the union conference office was the speaker for a special series of evangelistic meetings held in the Yerington church recently. The attendance was excellent and the interest is being followed up.

► Don H. Spillman, evangelist for the North Pacific Union, spent two weeks in

the Southern California Conference recently, speaking at Hollywood, January 6 to 13, and at Covina, January 14 to 20.

► William A. Fagal and the Faith for Today quartet visited La Sierra College on January 15. Elder Fagal presented the worship hour message, and the quartet sang several selections.

► A series of nine sermons on the theme "Positive Christian Living" was given in the La Sierra church during the Week of Prayer by Clifford Reeves, of Southern Missionary College.

SOUTHERN UNION

► Mamie Page, 85 years of age, has been with a caroling band every night during the first two weeks of Ingathering. After reaching two Vanguard goals for herself, she began applying her share of each evening's collections to the credit of another church member who was physically unable to participate. Miss Page is a member of the Orlando, Florida, Central church.

► Fifteen persons were baptized on Sabbath, December 2, 1961, at the West Palm Beach, Florida, church, by Edwin E. Kungel, pastor.

► The annual Ingathering field day activities of Forest Lake Academy, Maitland, Florida, netted a record \$3,373 in 1961.

► During the recent Christmas season more than 40 radio stations in Georgia and east Tennessee carried a 25-minute broadcast, "Christmas Songs From Many Lands," produced by the General Conference.

► Harold Walker, ministerial student at Southern Missionary College, has responded to an invitation to serve in the Kentucky-Tennessee Conference. He will work with an evangelistic group next summer, and then enroll in the Theological Seminary.

In Remembrance

AKERS.—Ralph S. Akers, died Nov. 14, 1961, at Crystal Springs, Pa., at the age of 62. For more than 35 years he practiced dentistry in Miami, Fla. For many years he was a member of the Florida Conference committee. At the time of his death he was one of the directors of the Hialeah Hospital, and previously was chairman of its board. He married Thelma J. Stevens, who predeceased him. Then he married Mary P. Lord, who survives, with a son, Stewart Akers; a daughter, Mrs. Shirley Dalton; two stepsons, James T. Lord and William C. Lord; six grandchildren; three brothers; and two sisters.

ALLEY.—William Lee Alley, born April 17, 1897, at Apello, Ark.; died in Paradise, Calif., Nov. 29, 1961. His widow, Ruth Alley, of Weaverville, Calif., remains.

BLALOCK.—Hattie Josephine Blalock, born Aug. 10, 1880, in Peel, Ark.; died at North Bend, Oreg., Dec. 8, 1961.

CARPENTER.—Gale Ross Carpenter, born March 18, 1921, in Lewiston, Idaho; died at Lewiston, Nov. 8, 1961. His wife, Christine, survives.

COFFIN.—Frank Arnold Coffin, born March 7, 1884, at New Bedford, Mass.; died Nov. 21, 1961, at Takoma Park, Md. He received his education at Healdsburg College. He learned the printing trade at the Pacific Press. In 1910 he married Eva Neild, and entered denominational work in 1912 as manager of our Book and Bible House at Oakland, California. In 1914 he connected with the Pacific Union Conference, where he served for two years as public relations secretary. From 1920 to 1940 he worked at the Review and Herald Publishing Association, for a time editing *The Present Truth*, and then was book editor. After that he became assistant editor and head of the proofroom at Southern Publishing Association. He gave 42 years to denominational service, after which he raised up a church in Ashland City, Tenn. He printed several thousand copies of a book titled *Bible Lessons* for use in the Davis Indian work. Surviving are his wife; two sons, Clarence and James; and a number of grandchildren.

DOWNING.—William Ferden Downing, born Jan. 28, 1874, in St. Louis, Mo.; died Nov. 25, 1961, at Paradise, Calif. His wife survives.

ELKINS.—Mamie Hutchinson Elkins, born Jan. 25, 1877, in Forestville, Calif.; died at Sanitarium, Calif., Nov. 18, 1961.

FISHER.—Mary Ann Starks Fisher, born March 11, 1867, near Cincinnati, Ohio; died at Hart, Mich., Nov. 8, 1961.

FOY.—James Leston Foy, born Oct. 21, 1878, at Pattonsburg, Mo.; died Nov. 9, 1961.

GREEN.—Mary Alice Bennett Green, born Jan. 27, 1876, at Ellsworth, Ark.; died in Poona, India, Dec. 14, 1961. In 1896 she married John Austin Green, and they went together to the Battle Creek Sanitarium for nurse's training. Mrs. Green's life was spent in medical ministry. She had read the Review for 69 years. In 1957 she went to India to make her home with her son-in-law and daughter, Pastor and Mrs. H. H. Mattison, of Spicer Memorial College. Surviving is a son, John Austin Green, of Battle Creek, Mich.; two daughters, Ida Wall of La Junta, Colo., and Evangeline Mattison, of Poona, India; four grandchildren; and one sister, Mrs. Hugh Lichtenlyer of Johnson, Ark.

HANSEN.—Anna Marie Hansen, born May 26,



Dedication of the Baljipet Church, India

A few years ago P. Noah, one of our colporteurs selling literature around Baljipet, Srikakulam District, on the east coast of India, created quite an interest. This was followed up, and about 20 people were baptized. This area is considered backward and primitive, yet the message has been making headway here.

A few months ago we were able to purchase a piece of land for a church. Former missionaries provided the funds with which to build. K. Kristopher, our local worker, a recent graduate of Spicer Memorial College, personally supervised the construction work.

On Sabbath, November 18, 1961, it was our privilege to dedicate this building in the presence of church members and many friends from the vicinity. M. E. Kemmerer, treasurer of Southern Asia Division, cut the ribbon and declared the church open for the worship of God. He also preached the dedicatory sermon, which was translated into the Telugu language. The writer conducted the Act of Dedication, and E. L. Sorensen, president of the South India Union, offered the dedicatory prayer. Many Hindus who were present remarked that they had never attended a service like this before, and that it was inspiring and impressive.

M. S. PRASADA RAO, *President*
North Andhra Section

1875, in Denmark; died in Portland, Oreg., May 12, 1961. [Obituary received Dec. 1, 1961.—Eds.]

HENDRICKSEN.—Frederick H. Hendricksen, born Oct. 1, 1879, in Iowa; died at Modesto, Calif., Dec. 1, 1961.

JEPSON.—Lillian Jepson, born Oct. 20, 1908, at Dunn Center, N. Dak.; died Dec. 3, 1961, at Baldwin Park, Calif. Her husband, Chauncey, survives.

JOHNSON.—Gracie Hill Johnson, born July 29, 1889, in Lowell, Iowa; died at Moses Lake, Wash.

JOYCE.—Charles Stanley Joyce, born June 28, 1890; died in Portland, Oreg., Dec. 2, 1961. In 1913 he married Verna Idella Woodworth, who predeceased him. In August, 1961, he married Mrs. Edith Beazley. He attended Oshawa Missionary College from 1915 to 1918, after which he entered the ministry in the Maritime Conference in 1918. Two years later he was ordained. He labored also in Quebec and Newfoundland. In 1924 he went to the Wisconsin Conference, where he was pastor-evangelist and home missionary secretary until 1927. After serving as home missionary secretary in Indiana and Illinois, he was called to the Lake Union Conference as home missionary secretary, where he served from 1936 to 1944. At that time he became home missionary secretary of the North Pacific Union Conference, serving there until his retirement in 1956. From 1957 until his death he was church auditor in the Oregon Conference. Left to cherish his memory are his wife; two daughters, Mrs. F. B. Wells of Oshawa, Ontario, and Mrs. John Scharffenberg of Los Angeles, Calif.; a step-daughter; four grandchildren; a brother of Boston, Mass.; four sisters, one of Boston and another of Windsor, Ont., and two of Moncton, New Brunswick.

KING.—Clarence Elmer King, born July 1, 1888, at East Lynn, Mo.; died March 14, 1961, in Canton, Ohio. His wife, Lila, survives. [Obituary received Dec. 17, 1961.—Eds.]

KVIST.—Sven H. Kvist, born Nov. 8, 1875, in Sweden; died Dec. 9, 1961, at Orlando, Fla. His wife survives.

LEWELLYN.—Flora Ellen Lewellyn, born April 13, 1880, at Vichy Springs, Mo.; died Nov. 9, 1961, at Joplin, Mo.

MAXWELL.—Louisa Jacks Maxwell, born Sept. 19, 1870, at St. Helena, Calif.; died Dec. 3, 1961, in Napa, Calif. She attended Healdsburg College. Later she worked at the St. Helena Sanitarium. In 1902 she married Aaron Maxwell, who predeceased her. Mourning their loss are a brother, Robert O. Jacks, of Napa; and two sisters, Clara Berg of Napa, and Ruby Foye of Palo Alto, Calif.

MONTGOMERY.—Laura M. Brown Montgomery, born Nov. 11, 1877; died Aug. 24, 1961, at Newark, Ohio. She was a graduate of Union College and also a graduate nurse. For more than 20 years she was associated with her late husband, James D. Montgomery, in the operation of the former Newark Sanitarium and Hospital. She is survived by two daughters, Mildred Montgomery of Newark, and Eloise De Wan, of Molalla, Oreg.; also a grandson; and two sisters. [Obituary received Nov. 29, 1961.—Eds.]

MURPHY.—Harry T. Murphy, born Nov. 20, 1885, in Trenton, N.J.; died Oct. 30, 1961, at Nu Mine, Pa. He was a lay preacher and Bible worker. The Apollo church stands as a testimony to his efforts. Surviving are his wife, Norma; a daughter, Ruth Burdette of Kittanning, Pa.; a son, Harry, Jr., of Ford City, Pa.; a grandson; two sisters; and a brother.

OLIVER.—Annie L. Oliver, born July 10, 1875, at Knights Ferry, Calif.; died at La Grange, Calif., Dec. 2, 1961.

PARTLOW.—Doris E. Partlow, born Jan. 10, 1911, in Clinton County, Ind.; died Nov. 19, 1961, at La Sierra, Calif.

RITTENHOUSE.—Wilton Dana Rittenhouse, born April 12, 1872, in Virginia; died in Arlington, Calif., Dec. 11, 1961. In 1903 he married Hulda LaFave. They made their home in Montana, Michigan, and California. He is survived by three sons, Dr. Floyd O., Paul R., and Dr. Byrl C. Rittenhouse; four daughters, Dr. Ruth Murdoch, Helen Sternberger, Evelyn Rittenhouse, and Jean Vanek; nine grandchildren; two great-grandchildren; a brother, Elder S. N. Rittenhouse; and a sister, Mrs. W. H. Holden.

ROBISON.—James I. Robison, born May 14, 1888, at Humphrey, Nebr.; died at Sanitarium, Calif., Dec. 10, 1961. He attended San Fernando Academy, then took two years of normal training. He taught church school in Escondido, and in 1910 married Ina Mae Marcus. Together they began a program of denominational work, both in the homeland and in foreign service, lasting nearly half a century. They taught in the Loma Linda Junior Academy for three years, then continued studies at Columbia Union College (Washington Missionary College). Claremont College in Cape Town, South Africa, welcomed their arrival, and four years later this institution was re-established at Natal and known as Spion Kop. On his furlough in 1921 he attended Pacific Union College, graduating in the spring of 1922. He was chosen as principal of the new La Sierra school, but in 1926 accepted a call to serve as secretary of the Sabbath school and home missionary departments of the Southern African Division. He also edited the Southern African *Sentinel*. In 1935 he became secretary-treasurer of the Zambesi Union Mission, and a year later was called to be secretary and educational secretary of the Northern European Division. In 1940 the

family returned to the States, and he taught at Walla Walla College and later became dean there. For eleven years thereafter he was an associate secretary of the General Conference, and in 1956 he became secretary to the president of the General Conference. In 1958 he and his wife moved to St. Helena, California. He continued to serve as a member of the General Conference Committee, a member of the Board of Trustees of the White Estate, and a General Conference representative on the Board of the Loma Linda University. Besides his companion he leaves two daughters, Esther Cowper of Ridgecrest, Calif., and Marjorie Doerschler of Honolulu; four grandchildren; and three sisters, Madge R. Williams of St. Helena, Laura R. Stearns of Turlock, and Stella R. Borg of Sanitarium, Calif.

RUSKJER.—Soren A. Ruskjer, born Jan. 8, 1889, in Solway, Minn.; died Nov. 22, 1961, at Waverly, Ky. He began evangelistic work in Minnesota in 1910. He became a departmental secretary in Minnesota and the Northern Union. Later he served as president of the South Dakota Conference, the Canadian Union, and the Southern Union. For the past 16 years he had served as administrator of the Waverly Hills Sanitarium, near Louisville, Ky., and was an internationally recognized authority on hospital management. Left to mourn are his wife, Hulda, of Lansing, Mich.; two sons, Donovan of Battle Creek, Mich., and Merle of Lansing; one daughter, Violet Downing of Santa Monica, Calif.

SAYRE.—George W. Sayre, born Aug. 30, 1905, at Kunkle, Pa.; died Nov. 21, 1961, at Montclair, N.J. His wife survives.

SCHULTE.—Levi Martin Schulte, born Feb. 5, 1880, near New Haven, Mo.; died at Dexter, Mo., Dec. 4, 1961. He is survived by his companion, Mary, of Dexter.

SEYLE.—Constance A. Seyle, born Sept. 30, 1884, in Augusta, Ga.; died Nov. 14, 1961, at Avon Park, Fla. Her husband, Gustave L. Seyle, survives.

SLAWSON.—Wayne A. Slawson, born Dec. 18, 1878, at Bigelow, Mo.; died at Homedale, Idaho, July 24, 1961. He was a colporteur from 1917 to 1943 in Missouri, Georgia, Tennessee, the Carolinas, and Illinois. Survivors include his wife, Edna, and one son, Dr. Kenneth Slawson, N.D., both of Homedale; four grandchildren; and eight great-grandchildren. [Obituary received Nov. 29, 1961.—Eds.]

STALEY.—Grover Lionel Staley, born June 5, 1884, at Arlington, Ohio; died Sept. 23, 1961, at Harrisonburg, Va. Mrs. Irene Bowers Staley survives.

SUTTER.—Mary Amy Crawford Sutter, born Feb. 4, 1879, in Modoc County, Calif.; died at Chico, Calif., Dec. 14, 1961. Following her nurse's training she married Edward Sutter in 1902. They spent several years in Estancia, N. Mex., as self-supporting missionaries. Later she was a Bible worker in California. Surviving are two brothers, James Crawford of Billings, Mont., and Ray Crawford of Copperopolis, Calif.; and two sisters, Mrs. George Sims and Mrs. Steve Scott, both of Chico.

WHITE.—Virtue Elizabeth House White, born July 24, 1869, at Catalina, Newfoundland; died Nov. 3, 1961, at La Sierra, Calif.

WILLIAMS.—Geoffrey Williams, born June 4, 1892, at Rico, Colo.; died Nov. 8, 1961, at Santa Monica, Calif. For a time he was a physician at the Washington Sanitarium and Hospital. In 1934 he settled in Santa Monica. Surviving are his wife, Catherine, of Santa Monica; two daughters, Patricia of New York and Yvonne of Santa Monica; a son, Delos R. of West Los Angeles; a granddaughter, Sarah Jane Williams; and a brother, Russel V. of Denver, Colo.

NOTICES

Literature Requests

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

Send all types of missionary literature to the following:

Kami Tiano, West Visayan Academy, P.O. Box 502, Iloilo City, P.I.

Gerry Ambay, Dalaxitan, Mlang, Cotabato, P.I.
Idelfonso Adangas, San Andres, Candon, Ilocos Sur, P.I.

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

McDonald Marcellin, Sangre Grande, Ojol Road, Trinidad, W.I.

Gleccio Geal, Miranda, Pontevedra, Neg. Occ., P.I.

M. C. Sterling, Geddes Mt., Hamilton Mts., P.A., Jamaica, W.I.

Mrs. F. G. McCune, 1327 W. Malone, San Antonio 25, Texas, needs a continuous supply of *Signs, These Times, Life and Health, Instructor, Message, Little Friend, Primary Treasure, Guide*, and children's books. Do not send *Review, Quarterlies, or Worker*.

WANTED: *Instructor, Guide, Little Friend, Review, Signs, Worker*, small books, old Bibles, by Rosie Lapana, Mabini, Pulupandan, Negros Occidental, P.I.

A. Jacob, Soosaiah Pillai Colony, Subramaniam, Golden Rock P.O., Tiruchirappalli, Madras State, India, wishes used missionary literature and old Bibles.

Laura Webster, Rose Hill, Luca P.O., Hanover, Jamaica, W.I., wishes *Review* and *Instructor*.

Send *Signs*, old Bibles, 30 Sermons by H. M. S. Richards, *Review*, and *Guide*, to Angelina Domingo, Philippine Union College, Box 1772, Manila, P.I.

Ernesto Arroz, Jr., c/o Pestituto Vidal, Man-uling, Canayan, Neg. Occ., P.I., needs old Bibles, small books, songbooks, *Review, Signs*, and other literature.

Send a continuous supply of *Signs, These Times, Life and Health, Listen, Review, Quarterly, Worker, Instructor, Guide, Primary Treasure, Little Friend, Present Truth, Liberty, Go, Message, MV Kit, My Bible Story*, tracts, old Bibles, small books, songbooks, picture cards, cut-outs, children's stories, Bible games, flannelgraphs, to the following:

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

Nellie Pabilagao, Tastason, Buenavista, Hoilo, P.I.

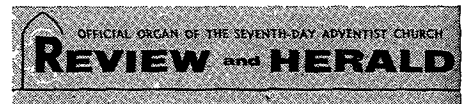
Constancio O. Alipe-on, San Miguel, Norala, Cotabato, P.I.

Wulfert M. Haakmat, Bursideweg 238, Moengo, Surinam, Dutch Guiana, South America.

WANTED: All types of literature including small books; also children's stories; by Leslie Ross, 36 Enmore Rd., S. Norwood, London S.E. 25, England.

Church Calendar

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



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

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Associate Editors:	Raymond F. Cottrell Kenneth H. Wood, Jr.
Consulting Editors:	R. R. Figuhr, M. V. Campbell W. E. Murray
Editorial Secretaries:	Promise Joy Sherman Idamae McLendy
Special Contributors:	C. H. Watson, Frederick Lee W. R. Beach, C. L. Torrey V. G. Anderson, W. B. Ochs Presidents of all Divisions
Circulation Manager:	R. G. Campbell

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

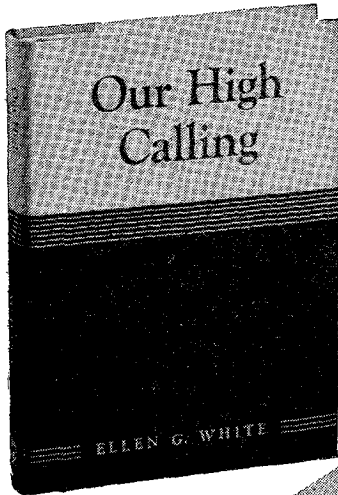
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A SURE ANCHOR FOR THE DAY

OUR HIGH CALLING

by Ellen G. White

DEVOTIONAL
THOUGHTS
1962



Here is a sure anchor for the day—even though untried hours may bring unplanned storms and stresses. From the rich available sources—including Sister White's manuscripts and periodical articles—a wide variety of excerpts have been chosen that will stir the believing heart to deeper devotion and the inquiring mind to clearer insight concerning God's eternal plan and purpose. You cannot afford to miss these spiritual gems for each day.

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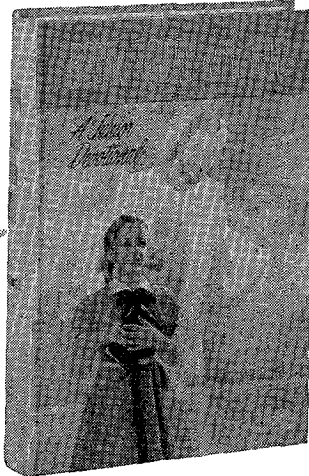
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FOR THE BOYS AND GIRLS

**Begin Today
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by Miriam Hardinge



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News of Note

Faith for Today on 180 Stations

A recent letter from W. A. Fagal, of Faith for Today, indicates impressive gains as our denomination's television program approaches its thirteenth year of continuous telecasting:

"The program is on a record number of 180 television stations in the United States, Canada, and six overseas countries. The high rate of acceptance by station management and viewing public is evidenced by the fact that 95 per cent of the stations carry the program on a public service basis.

"Operations of the Bible school since the inception of the program (May, 1950) indicate that the number of lessons processed is approaching four million. Latest reports also reveal that close to 65,000 have graduated from Faith for Today Bible courses. Nearly 6,000 of these have been baptized."

JAMES E. CHASE

Death of H. H. Cobban

We were saddened to learn of the sudden death on Thursday, January 11, of Elder H. H. Cobban, who for 47 years served as a dedicated worker in this cause. He spent six years as a missionary in the West Indies, and then 41 years as a staff member of the General Conference. He retired in 1950, and since that time has been living in Orlando, Florida. Our sympathy goes out to Mrs. Cobban and other relatives who mourn the loss of their loved one.

C. L. TORREY

Ingathering Exceeds Five Million

The Ingathering report for the North American Division for the sixth week exceeded \$5 million, a gain of \$250,162.59 over the same week last year. Nine of the ten unions show a gain over the same period of last year. Especially cheering is the fact that 18 conferences have already exceeded last year's final campaign total! This week the Newfoundland Mission, for the first time, and the Texas Conference for the third time, have achieved Silver Vanguard victory.

Behind this remarkable achievement stand the dedicated men and women of the Advent Movement who have been willing to sacrifice their time and talent and to labor loyally in all kinds of weather to advance the work of God. Listen to this telegram from W. E. Kuester of British Columbia:

"In spite of almost impossible weather, British Columbia pushes on toward complete victory in Ingathering. . . . Leonard Andrews, area director for Dawson Creek

(mile zero of the Alaskan Highway), reports, 'The weather favored us with average temperatures of thirty to forty below zero, which gnawed at hands and feet, etched icy patches on noses and cheeks, and even sealed an eye shut now and then.' Their goal was six hundred dollars. They raised more than eleven hundred. Nothing stops British Columbia."

From overseas comes cheering news also. A cable just received from R. L. Osmunson reads: "Southern Africa Ingathering campaign exceeds 100,000 pounds first time in history."

ADLAI ALBERT ESTEB

Correct Addresses

Sometimes a correspondent addresses a letter to the editor thus: F. D. Nichol, Takoma Park, Washington, D.C. Now, Takoma Park is a rather large community, and sometimes the letter is delayed because of incomplete address. When writing to someone at the Review office please remember to include in the address these words: "Review and Herald."

Our brethren at the General Conference next door to us also find that correspondents sometimes use the brief address, "Takoma Park, Washington, D.C." Accordingly, when writing to anyone at the General Conference office, please include in the address the words: "General Conference."

Review Circulation

Owing to the fact that during the REVIEW campaign many thousands of subscriptions are renewed, there is a certain overlapping in totals for a short time. The machine that provides circulation totals adds in both the old subscription and the new for the brief period of overlap. Hence it is not possible immediately at the close of the campaign to give exact figures for all the conferences. However, we can give grand totals in round figures that are quite correct. The December, 1960, circulation report showed a grand total figure of 53,300, which is essentially the figure at which the REVIEW has been running for years. It is estimated that the December, 1961, report, soon to be issued, will show a grand total just in excess of 80,000. This is an amazing increase of about 50 per cent. It is anticipated that the January and February reports will raise this large total a little higher. We wish to thank our field leadership and all our church officers for this remarkable growth in circulation. More REVIEWS in the field mean more members who are actively and intelligently supporting the Advent Movement.

A little later we hope to publish, in harmony with the 1960 Autumn Council recommendation, a conference-by-conference report on REVIEW circulation.

New Foreign-Language Churches

Encouraging reports continue to come in about foreign-language evangelism in North America. Two new churches have recently been organized in the Illinois Conference. W. A. Nelson, conference president, writes:

"On Sabbath, December 23, 1961, the Spanish group in Aurora, Illinois, was organized into a church, with 19 charter members. This church is largely the work of a layman who conducted Bible studies among the people. Pastor Martinez of the Chicago church aided in preparing the candidates. On Sabbath, December 30, 1961, the Yugoslavian brethren of Chicago were organized into a church with 23 charter members. These people belong largely to the professional class of immigrants from Yugoslavia, and make up a strong nucleus for further work among the thousands of Yugoslavians in Chicago. We now have nine foreign-language churches in the Illinois Conference."

Let us continue to encourage evangelistic endeavor among people of other tongues living in North America.

WESLEY AMUNDSEN

Testimony Counsels for India

Our brethren of the Southern Asia Division and the Oriental Watchman Press are to be congratulated in the publication of a 592-page volume entitled *Counsels for the Church* in Hindi, the first of eight or ten languages in which this selection of counsels are to appear in that field. The book presents the most pertinent materials selected from the *Testimonies* and certain other of the E. G. White books, thereby providing our believers with a well-rounded selection of testimony instruction.

We rejoice that a new segment of the great Advent family can now read the testimony counsels, which already mean so much to the church around the world.

A. L. WHITE



Selected from Religious News Service.

ATHENS — Ecumenical Patriarch Athenagoras of Istanbul was quoted in *To Vima*, a daily newspaper here, as saying that the Orthodox Church is ready to recognize the primacy of the Roman Catholic Pope on the condition that his status would be "first among equals," the position the Ecumenical Patriarch now holds in relation to other Eastern Orthodox Patriarchs. After a four-hour interview with Patriarch Athenagoras, Greek journalist Paul Paleologos wrote that the Patriarch said the Eastern Orthodox Church "does not deny that the Pope is first in rank among the Christian bishops."