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OFFICIAL ORGAN OF THE SEVENTH DAY ADVENTIST CHURCH

# REVIEW and Herald

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specially for Youth

Htingbai Gam complained heatedly that he had been sold the wrong book.



ILLUSTRATED BY S. E. BOHLMANN

# the neglected treasure

By Godfrey T. Anderson

*President, Loma Linda University*

THE bazaar that had come to a little town in Burma was a fascinating place, with a thousand things to look at and buy if one had the rupees. Htingbai Gam wandered through the stalls, picking up things here and there, and laying them down again. He picked up a book and paged through it. On nearly every page was the name *Jesus*. He read briefly here and there of things this Jesus said and did. Then he threw down the book and wandered on. But the name kept coming back to his mind.

As he went about his work each day, Htingbai Gam wished he knew more about Jesus and His life. But the bazaar had moved on, and he did not know where he could get a copy of this Holy Bible, though he inquired everywhere he went. Finally someone told him that he could get a copy in a town 90 miles away. There was no way for him to get there but to walk, and it was a long walk with only the magic of a name to keep his feet moving along those weary miles.

At the journey's end he found the place where Bibles were sold. But the Bible came in two sizes, one thick and one thin. Htingbai Gam thought that such a long walk rated the larger book, so he purchased it, tucked it under his arm, and started home. Under the hot Burmese sun the road seemed endless and the book grew heavier mile by mile. But at the end of the road he sat down eagerly in his own house to read the book and to find the magic name—Jesus Christ.

Knowing nothing whatever of the Bible, Htingbai did not realize that the larger book was the Old Testament and the thinner book

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**T**HE Far Eastern Division extends from Japan in the north to Java in the south. In this great division there is a population of 301,565,996 people. Among these millions of fascinating and charming people there are 129,449 Seventh-day Adventists in 1,484 churches. In 1947 the church membership was 38,225; thus, the number of Adventists has tripled in 14 years.

The leaders and laity in the Far East are Spirit-filled men and women whom God is richly blessing in winning souls. Every known means for the promulgation of the gospel is being efficiently and effectively used.

The publishing program, under the efficient leadership of E. A. Brodeur, is strong, solid, and well balanced. Seven publishing houses, with 183 employees, are serving the seven unions and 38 local mission fields in the division. Literature is printed in 24 languages, and distributed by 1,292 literature evangelists. These workers are supervised and served by 126 publishing department workers, including publishing secretaries, assistants, and Bible House managers.

During the first nine months of 1961 the literature evangelists delivered \$621,750.90 worth of gospel literature. In this same period 435 souls who were first reached by literature evangelists, were won to the truth.

Today in Vietnam, Southeast Asia, there is trouble and turmoil, but in spite of the tense situation, 42 literature evangelists attended the institute that was held while I was there. We were told by the leaders in Vietnam that as the problems become greater the work makes greater progress. Le Cong Giao, manager of the Vietnam Publishing House in Saigon, made this request of us as we were about to leave his beautiful country: "Don't pray that God will give us an easy time here in Vietnam, but pray that He will give us courage and faith to endure the troubles and overcome the temptations." This challenging request expresses the feelings and de-

## *The author reports on his recent visit to the Far Eastern Division*

By D. A. McAdams  
*Associate Secretary, General Conference Publishing Department*

# From Japan

termination of our leaders and laity all the way from Japan to Java.

During recent years five literature evangelists in Vietnam have disappeared north of the seventeenth parallel, and no one knows whether they are alive or not; nevertheless, the 42 literature evangelists remaining in Vietnam are determined to press forward in spite of danger and difficulty.

Some years ago on the distant island of Tanimbar, in the South Moluccas, a group of islands in Indonesia, a literature evangelist and another worker went to open up new work. There was no church, not even a Sabbath school, on this island; however, a layman had enrolled a few people in the Voice of Prophecy course. As the inhabitants of this island realized that the literature evangelist was from the same organization as the Voice of Prophecy lessons, they bought many books and magazines, and many interests sprang up. Just a short time ago M. Patty took a trip to this island and baptized 36 souls.

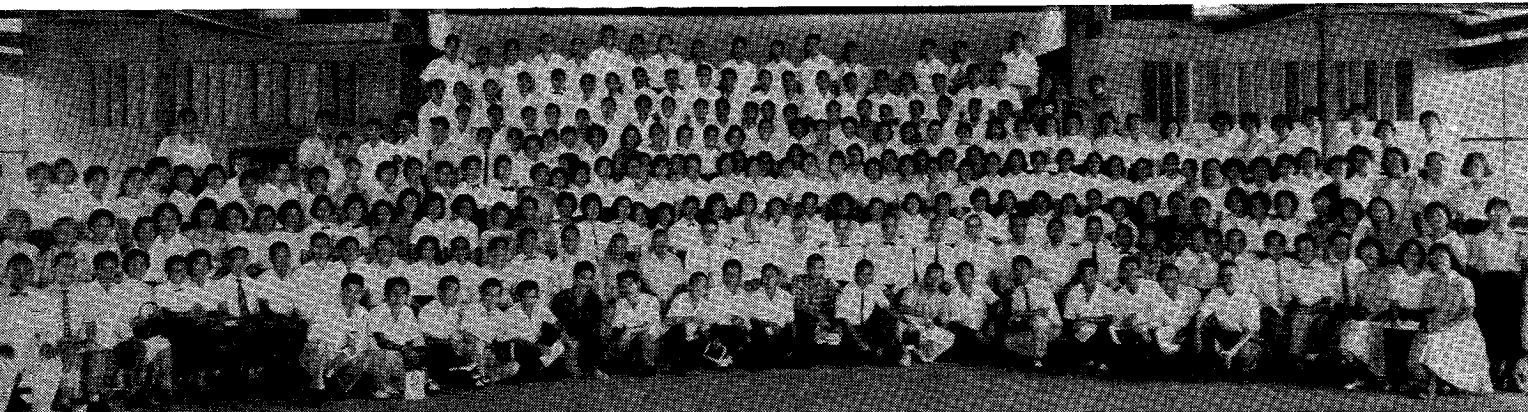
Another literature evangelist went to Ceram, the largest island of the

South Moluccas, and started a branch Sabbath school. In the North Celebes, B. Tumbel, a literature evangelist, won 24 persons to Christ in one year. Brother Lulalung, also from that mission, won 11 through the literature ministry. All through the Far East souls are being won to Christ through literature evangelism.

In the Far Eastern Division there are 15 sanitariums and hospitals, with a grand total of 1,095 beds. The Bangkok Sanitarium and Hospital, founded by Dr. R. F. Waddell, now medical secretary of the division, is the largest medical institution in the Far East, with 200 beds.

The Manila Sanitarium and Hospital was founded in 1928 and has 140 beds. It is staffed with five overseas physicians, six national physicians, four full-time dentists, two part-time dentists, and 260 other employees. At this hospital there are ten residents, 14 interns, six medical technicians, and 95 student nurses on the collegiate level.

The Manila Sanitarium and Hospital serves about 5,300 inpatients





D. A. McAdams, seated center, with E. A. Brodeur, Far Eastern Division publishing secretary (at his right), together with the union publishing secretaries, and managers and editors of the publishing houses in the Far East.

# to Java

each year and 42,000 outpatients. During 1961, patient days totaled 33,000. The influence of this medical institution, together with the other medical units throughout the Far East, is doing much to spread the gospel of Jesus Christ.

A new hospital is being constructed in Bandung, Java, and will be ready for occupancy within a short time. It is a beautiful, modern, 150-bed unit.

There are many colleges, academies, and church schools throughout the Far East. Philippine Union College, in Manila, is a senior college with about 1,100 students on all levels. This college offers postgraduate work in the field of education. Because of the strong educational program that has been carried on in the Philippines, many of the Philippine young people are going to other parts of the Far Eastern Division to serve as missionaries, and some are going to other divisions of the world field. R. G. Manalaysay, a well-qualified administrator in the field of education, is president of this large college.

Mountain View College, one of the newest colleges in the Far East, is situated on a beautiful, 2,500-acre tract of land on the island of Mindanao,

in the South Philippines. The faculty is made up of 45 efficient, consecrated men and women. It is a senior college with an enrollment of almost 900 students.

Twenty different industries are operated by this school, and they grow 80 per cent of the food served to their students. Each year 60 to 70 young people are baptized at this school.

Ten years ago, when Mountain View College was founded, there was no Seventh-day Adventist church in this area. Today there are 20, all of which have been raised up by the missionary efforts of the students and faculty members. T. C. Murdoch, the president, is giving solid, well-balanced leadership to this important institution.

B. E. Olson and Nellie Ferree are giving strong leadership to the educational work throughout the division.

The Voice of Prophecy broadcasts and the correspondence schools under the leadership of J. R. Spangler are well organized in the Far East, and many souls are accepting the truth as a result of the Voice of Prophecy work. In Bangkok, Thailand, the Voice of Prophecy Bible Correspondence School was launched

by faith. No special appropriations were given with which to begin the work, but the local mission had just enough money on hand to advertise four times in Bangkok's 25 newspapers. From these ads the names of 300 enrollees were received.

One of the first letters received was from a young man. He said, "I have had great sorrow come to my life. I was attending the Tamasarat University, studying to become a lawyer, and at that same time had a job working for the government. I lost my job and had to quit school. About that time my wife left me and took our little girl with her. I became very discouraged and could find no peace of mind. I went to a temple and decided to become a priest, but this brought no happiness. Finally I decided to kill myself, but could not bring myself to commit the act. That night I had a dream and someone said to me, 'Why don't you try Christianity?' After I awoke I thought about the dream but did not know how I could study, since Christianity is a Western religion and I could not read English. Then I saw your Thai Bible lessons advertised in the newspaper. Please send me this Bible course."

The Voice of Prophecy correspondence school was begun in Thailand in 1950. On December 29 of that same year Nai Gumjorn, the school's first graduate, was baptized, together with two other young men graduates. Since then all three of these men have become workers in the Thailand Mission, and now are holding responsible positions. Nai Gumjorn is the MV and temperance secretary for the mission, and sings first tenor in the Voice of Prophecy quartet. Nai Prayoon, who also was baptized that same day,

Typical of the literature evangelist institutes conducted in the Far Eastern Division during the visit of D. A. McAdams was this one, held for North Philippine Union Mission literature evangelists, at Philippine Union College.



Above: The Thailand Voice of Prophecy group. Standing, left to right: John F. Harris, Nai Gumjorn, Wayne A. Martin, Chester H. Damron. Seated: Nai Sapon, speaker.



Below: Literature Evangelist Smart Tan (left), and K. S. Wong, publishing department secretary of the Thailand Mission, with model for new mission office and publishing house to be built soon in Bangkok.

is now in charge of the Thai and English sections of our Voice of Prophecy correspondence school.

The third man baptized was Nai Sapon. For a number of years he has been engaged in pastoral and evangelistic work and is now speaker for the new Thai language Voice of Prophecy radio broadcast. The Voice of Prophecy is doing a very efficient work, and many souls are accepting Christ as a result of the radio broadcasts and the Bible correspondence school lessons.

Public evangelism is being emphasized throughout the division, and evangelistic centers have been built in many of the major cities. The evangelists are having unusual success. P. Sitompul, secretary of the ministerial association in the Indonesian Union, recently conducted a large

evangelistic effort in the North Celebes at Menado. In advertising he mentioned that the meetings would be held in "The Hall of Hope," and that everybody was welcome. After conducting meetings for five weeks, a baptism was conducted. Ninety-seven were baptized, with six ordained ministers officiating at the service. J. R. Spangler is the Far Eastern Division ministerial association secretary.

It was a refreshing, rewarding experience for me to travel all the way from Japan to Java and witness the faithful, dedicated work of our missionaries and the efficient, consecrated efforts of our national workers, our literature evangelists, and our lay members.

The program of the church in the Far East is strong and vibrant. C. P. Sorensen, the president of the divi-

sion, together with A. E. Gibb, W. L. Pascoe, and G. O. Bruce, the other officers of the division, are doing an outstanding work in leading the workers and laity on to victory. W. T. Clark, C. C. Cleveland, C. H. Davis, H. D. Johnson, E. L. Longway, V. M. Montalban, and A. J. Robbins, the union presidents, are giving strong support and wise leadership to all the interests of the church.

God has set His hand to finish the work in the earth, and surely the time has come when the church must utilize all the agencies that have been ordained for the giving of the gospel. God wants a wholehearted surrender on the part of each one of His followers. When this is done His Spirit will be poured out in great measure and we shall reap a greater harvest of souls than ever before.



**T**HE word *communion* means "fellowship." The communion of the body and blood of our Lord Jesus in the ceremony of the Lord's Supper is symbolic of the most beautiful and profitable fellowship experience in Christian life. In the previous article we noted that the disciples' problems with one another prompted Christ to institute the ordinance of humility. This ordinance is a preparation for the higher fellowship with Jesus in the Lord's Supper. We are to come from the preparatory ordinance with hearts renewed in dedication to one another and with all human grievances surrendered. As we do, we find ourselves eagerly awaiting the blessing of fellowship with our Saviour.

Now let us seek to answer the following questions: (1) What is the purpose of the Lord's Supper? (2) What is its message and meaning? (3) What is the believer's responsibility?

The purpose of Communion is to "shew the Lord's death till he come" (1 Cor. 11:26). Its message is the most basic message of Scripture: Christ's sacrifice for our sin.

Ellen G. White states the purpose of Communion in these words:

"The administration of the sacrament of the Lord's Supper is for the purpose of making a forcible illustration of the infinite sacrifice made for a sinful world."—*Review and Herald*, June 28, 1898.

"As He ate the Passover with His disciples, He instituted in its place the service that was to be the memorial of His great sacrifice. . . .

"The ordinance of the Lord's Supper was given to commemorate the great deliverance wrought out as the result of the death of Christ. . . . It is the means by which His great work for us is to be kept fresh in our minds."—*The Desire of Ages*, pp. 652, 653.

The sixth chapter of John throws much light on the meaning of the bread and wine. Both were used in the Old Testament to typify the coming of the Messiah. In verses 32

*Every believer should prepare for and participate in*

# THE LORD'S SUPPER

By W. B. Quigley

and 33, Jesus explained that the manna was a type of Himself: "I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world."

In verse 51 Jesus made it clear that His flesh is the bread of life for the world: "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give

is my flesh, which I will give for the life of the world."

The Jews were willing to recognize Christ as a teacher or even a prophet. But a Saviour? No!

## Meaning Made Clear

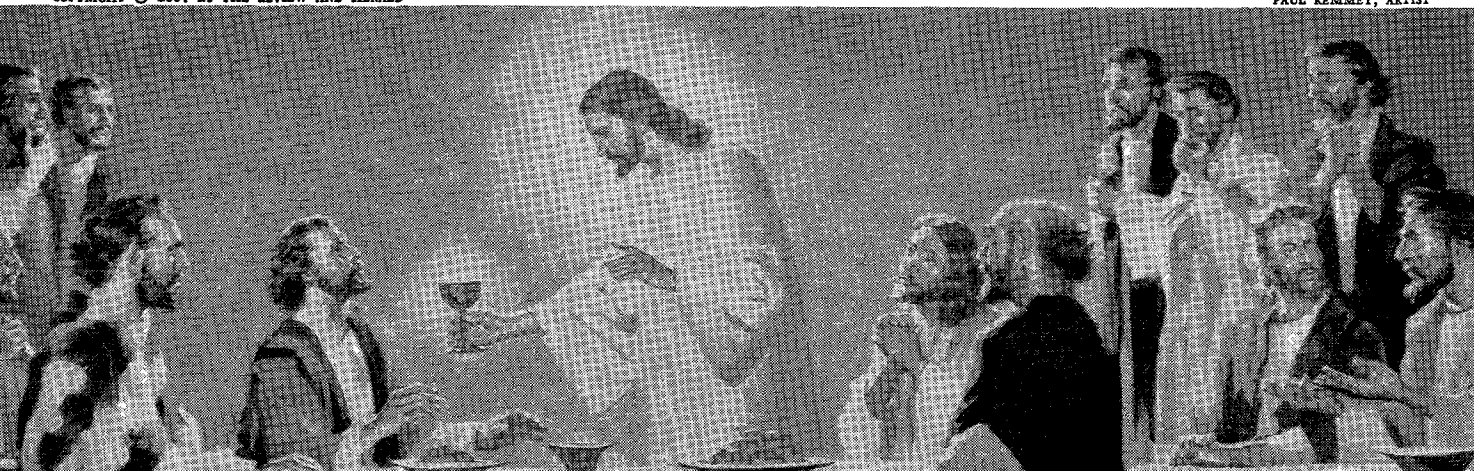
Spiritual things are spiritually discerned. Just as Catholicism takes an extreme, literalistic view of the Communion symbols, so the Jews could not understand that Christ was beautifully unfolding the plan of redemption. But He made His meaning clear, in verse 63: "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

"The life of Christ that gives life to the world is in His word. It was by His word that Jesus healed disease and cast out demons; by His word He stilled the sea, and raised the dead; and the people bore witness that His word was with power. . . . As our physical life is sustained by food, so our spiritual life is sustained by the word of God."—*Ibid.*, p. 390. (Italics supplied.)

"To eat the flesh and drink the blood of Christ is to receive Him as a personal Saviour, believing that He forgives our sins and that we are complete in Him. . . . What food is to the body, Christ must be to the soul. Food cannot benefit us unless we eat it, unless it becomes a part of our being. So Christ is of no value to us if we do not know Him as a personal Saviour. A theoretical knowledge will do us no good. We must feed upon Him, receive Him into the heart, so that His life becomes our life. His love, His grace, must be assimilated."—*Ibid.*, p. 389.

In addition to the manna, the shewbread, or "bread of the Presence" (Ex. 25:30, R.S.V.), also was symbolic of Christ (see Leviticus 24). And on the table of shewbread rested the pure golden vessels for pouring out the wine when the morning and evening sacrifices were offered (see Ex. 25:28, 29).

In the Passover service also bread



and wine were present. The Old Testament usage of these emblems and their place in the Jewish economy paved the way for the Lord's institution of them in the New Testament. As He faced the cross He gave these emblems new meaning, making them the means of memorializing the basic truth of His mission and message.

The emblems of bread and wine illustrate the intimacy and completeness with which we must receive Christ as our Saviour. The bread and wine become literally part of us through digestion. Just so, Jesus wants to be part of us in the deeply spiritual sense. As we receive Him completely, His life will be ours.

"Christ became one flesh with us in order that we might become one spirit with Him. It is by virtue of this union that we are to come forth from the grave,—not merely as a manifestation of the power of Christ, but because, through faith, His life has become ours. Those who see Christ in His true character, and receive Him into the heart, have everlasting life. It is through the Spirit that Christ dwells in us; and the Spirit of God, received into the heart by faith, is the beginning of the life eternal."—*Ibid.*, p. 388.

As Jesus instituted the communion service He said, "Take, eat: this is my body, which is broken for you: this do in remembrance of me" (1 Cor. 11:24). The bread brings forcefully to our minds all that the body of Jesus implies. As we partake of it, we are making anew all the decisions that have thus far brought us to our present spiritual level in salvation. We yield to Christ's rulership; we determine afresh to "fight the good fight of faith" valiantly!

Of the pure juice, "untouched by fermentation" (see *The Desire of Ages*, p. 653), Jesus said, "Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins" (Matt. 26:27, 28). The word here translated "testament" means "covenant." The blood of Jesus ratified the new covenant. As we drink of this emblem we renew our acceptance of God's plan for our redemption, and all that it implies. We accept anew the fact that we must be saved in God's way, not ours. The blood is the symbol of life, poured out on earth's altar "for the suffering of death, . . . that he by the grace of God should taste death for every man" (Heb. 2:9).

To Seventh-day Adventists the cup of blessing carries special meaning. Jesus looked forward to the time when He would come in glory, uniting His people with Him forever. He will then "drink it new" with us in His Father's kingdom. The blessed

hope is tied to the communion emblems. At every season of communion we renew our hope in the soon-coming Saviour, and accept the emblem as an earnest of His promise to fellowship with us soon in the new kingdom.

#### Faith or Form

God has advised His people that "the ordinances that point to our Lord's humiliation and suffering are regarded too much as a form" (*Ibid.*, p. 660). Among Adventists who have come out of the more formal churches, there sometimes remains a remnant of the concept that inherent in the symbols of communion there is some magic that miraculously blesses us because we partake. Stemming from the doctrines of Catholicism, where the Communion especially has been corrupted, this concept is abroad in many Protestant churches today. It can rob us of the blessing to be found in the communion fellowship.

There is no blessing in the mere act of partaking of bread and wine. A church ceremony of itself cannot bless our lives. Neither can a minister alone. Communion, being fellowship, is a sharing experience. There must be faith, a two-way communication, and spiritual exchange. This the Spirit of God makes possible, and it is the degree of our opening of the heart in surrender to Jesus and our brethren on communion day that permits this exchange and fellowship.

"The holy Watcher from heaven is present at this season to make it one of soul searching, of conviction of sin, and of the blessed assurance of sins forgiven. Christ in the fullness of His grace is there to change the current of the thoughts that have been running in selfish channels. The Holy Spirit quickens the sensibilities of those who follow the example of their Lord."—*Ibid.*, p. 650.

Our personal blessing from this service is in direct proportion to the degree of our consciousness of its meaning and the degree of our surrender to Christ and to our brethren.

In nearly every church some absent themselves from the ordinances because they fear they are unworthy. They do not want to suffer the condemnation voiced by the apostle Paul in 1 Corinthians 11:27 to 29. In this warning Paul rebuked the unseemly practices going on in the Corinthian church at communion time. Verses 20 to 22 describe the selfishness, drunkenness, and perhaps gluttony, which preceded the celebration of the ordinances. The Corinthian church needed a severe rebuke.

To partake "unworthily" of the Lord's body and blood does not mean to partake while possessing human faults and failings; it means to partake while engaging in bad conduct, irreverently, or without "discerning the Lord's body." This Scripture is in no sense to be construed as an excuse to absent oneself from Communion. The only valid excuse for

## Fellowship of Prayer

### "Praise the Lord for His Goodness"

"Praise the Lord for His goodness. I want to thank you for your prayers. My son was a heavy drinker. He has stopped drinking and has asked his employer for the Sabbath off, and goes to church with me every Sabbath. Also he desires Bible studies. Please continue to pray for him until he is safe within the fold."—Mrs. R., of Washington, D.C.

"My son had a wonderful conversion and was baptized this past summer. He has been in the Marines for the past seven years, and with your prayers and mine he took courage and went to the commanding officer, asking to be relieved of duty from sundown Friday until sundown Sabbath night. When the interview was over, the officer said, 'Son, I will be happy to have a Seventh-day Adventist in my company.'"—Mrs. L., of Florida.

"A little over two years ago I wrote asking prayer for my daughter. Through unusual circumstances she met a Seventh-day Adventist man. They were married November 25. She has completely given her heart to God and His work. I thank God for His love and goodness."—Mrs. C., of California.

"I know you did pray for my husband, because he went to the State hospital last May and took the treatment for alcoholics. He hasn't had a drop of liquor since then. God really heard and answered your prayers for him. I thank God every day for His mercy and blessings."—Mrs. D., of Mississippi.

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.

not meeting with our Lord in the communion service is physical inability to be present or willful rejection of the Saviour.

If we feel unworthy because of a grievance with a brother, our absence is even a greater wrong, since we are rejecting the divinely ordained avenue of reconciliation. If our lives are out of harmony with Christ through backsliding or carelessness, He waits longingly to restore us. We are to come in humility, seeking fellowship with Him who stooped to commune with the lowliest. The service of communion is the very means of grace and restoration we need. We are to come in penitence, contrition, and surrender.

"Every disciple is called upon to participate publicly, and thus bear witness that he accepts Christ as a personal Saviour. It is at these, His own appointments, that Christ meets His people, and energizes them by His presence. . . . All who neglect these seasons of divine privilege will suffer loss. Of them it may appropriately be said, 'Ye are not all clean.'" —*Ibid.*, p. 656.

Some feel that because a Christian is not a Seventh-day Adventist, he is "unworthy" to participate in our communion service. This is the concept of "close communion" held by Roman Catholicism and some Protestant churches. Seventh-day Adventists do not practice close communion. God has given us the following instruction:

"Christ's example forbids exclusiveness at the Lord's Supper. It is true that open sin excludes the guilty. This the Holy Spirit plainly teaches. I Cor. 5:11. But beyond this none are to pass judgment. God has not left it with men to say who shall present themselves on these occasions."—*Ibid.*

These seasons of communion can be remembered as the most joyful experiences of our lives. Surely joy, being one of the fruits of the Spirit (Gal. 5:22), is also one of the fruits of true communion with Him who has saved us from sin and presented us "faultless before the presence of his glory with exceeding joy." If our lives are lived in daily communion with Him, in full assurance of a victorious Christian walk, we will look forward eagerly to the ordinances of the Lord's house.

Let us joyfully look forward to each communion service and the deeply meaningful opportunity for fellowship that it offers us. And let us prepare for this occasion by a renewed consecration and a determination to know more and still more of its meaning for us.

(Second Article of Two on the Communion Ordinances)



HARRY BAERG, ARTIST

"There are both good angels and evil angels," I said. "I believe spiritualism is the work of evil angels."

*In a city far away my husband was gravely ill, but I was*

## *In Conflict With Evil Spirits*

By Alma E. McKibbin

**T**HE angel of the Lord encampeth round about them that fear him, and delivereth them" (Ps. 34:7). "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. 1:14).

Few people, I fear, are continually conscious of the ministry of holy angels. Much less do they understand the work of evil angels. My heavenly Father was gracious to give me a lesson in this that I have never forgotten.

When I had gathered strength and courage after our baby's death, I decided I must do something to earn some money. My husband was failing in every way, though still cheerful and hopeful.

I went to San Diego and secured a position as housekeeper in the home of a dry goods merchant. His wife clerked in the store. They had one child, a girl of twelve, who needed help with her arithmetic and history. This help I was delighted to give.

When Mrs. S showed me my room, I had a strange feeling that I was not wanted in that room. When I entered later to retire, an awful fear came over me. I felt something trying to push me out of the room. I took my Bible and tried to read, but the words were

blurred with phrases like these: "It's a lie," "Don't believe it," "Not a word of truth in it." I knelt to pray and was afraid to close my eyes.

What was the matter? I looked around the room. It seemed like any other bedroom. I dreaded to turn out the light, but compelled myself to do so. Again an awful fear came over me. I tried to sleep. I was very tired, but it was two o'clock before I even dozed, and then I awoke in a cold sweat.

The next night was the same. And the next. By that time I was sick all over, and decided I must leave.

I went to tell Mrs. S that I was very sorry, but I was sick and could no longer do her work, but before I could speak she abruptly asked me, "What do you think of spiritualism?"

I was about to answer, "I think it is of the devil," when something impressed me to be careful. So I said, "There are both good angels and evil angels. I believe spiritualism is the work of evil angels."

"I Am a Spiritualist"

She turned, looked me straight in the face, and said, "I am a spiritualist. My father was the leader of 3,000 spiritualists in this city." I told her

then that I could not stay, because I was sick.

"Oh, Mrs. McKibbin, have you been disturbed? If you have, I am very sorry. You shall not occupy that room another night. I will make a bed for you in the parlor. You must not go away. We like you. We want you to stay with us. No one has been able to sleep in that room since a drunken father struck his sick boy and he died. The father was never punished, so the boy's spirit will not allow anyone to rest in that room. I have no other bedroom, so I hoped you could sleep there. I have watched your face and you gave no indication you were not sleeping. But you shall not stay there another hour. I will go right now and make a bed in the parlor for you. We do not really need a parlor."

"No, Mrs. S, you need not do that. Now that I know why I have been disturbed, I will ask God to take the evil spirit out of the room."

"I wish you would ask Him to take all the evil spirits out of the house. My father's spirit is a good spirit and helps me, but there are others!" and she shook her head sadly.

"You must do that, Mrs. S. This is your home. But while I am here the bedroom is mine, and I am God's child, and He will protect me from evil spirits if I ask Him. I did not know how to pray before you told me why the evil spirit disturbed me."

It was a very bold assertion to make, but the honor of God's name was at stake, and it must be demonstrated that He is more powerful than Satan and all his evil angels.

Mrs. S went away to the store. I did only the work that was absolutely necessary that day, and spent most of the day out on the back porch, praying and reading my Bible. I prayed God to increase my faith, and by His mighty power to remove the evil angel from my room. When bedtime came, I knelt and prayed that He would help me to sleep that night, for I was suffering keenly from loss of sleep. I slept all night without waking, and awoke much refreshed.

After three months the family moved to a house next door to the mother of Mrs. S. Séances were held at the mother's home. One night when a larger number than usual had attended, Mrs. S returned to tell me that the medium had received a message that if she would fast and give herself to the influence of the spirit of a departed artist, she would be given the power to paint the portrait of the spirit of dead friends.

This medium was now at her mother's house and was beginning her fast. There was great excitement about the matter among spiritualists

in the city. Days went by. The medium painted some funeral wreaths, but no portraits. I saw that Mrs. S and her mother were beginning to be anxious. They finally told me that they feared the medium would die. She lay in a room of dense darkness, imploring the spirit of the father of Mrs. S to come with a light and let her paint his portrait. Nothing happened.

### Appeal to the Medium

Mrs. S and her mother finally begged the medium to give up and take some food. She refused. To my astonishment they asked me to go to her and try to persuade her. At first I declined, but they persisted. At length the thought that I ought to try to save her life caused me to consent to try. But first I said, "You must let in the blessed sunshine and air. Throw open the windows and doors." They did. I had prayed earnestly that God would show me what to do and say. The poor medium looked ghastly.

I said, "My dear friend, don't you want to live?" She did. "But you are going to die if you do not eat. To commit suicide is a great sin. You must eat and live." I said the last sentence in firm and solemn tones.

I had instructed the mother to have some hot soup ready. This she brought in and the woman drank it eagerly. Before I left she looked up and smiled. Later she ate a meal and the next day left for her home. Mrs. S and her family had always been very kind to me, but after this incident I

was often called to the parlor to meet their friends and was introduced as "my friend" or "my companion" or "my daughter's teacher."

I tried to teach them the truths of the Bible. They listened and never objected to anything, but they seemed unable to comprehend. I learned later that their business was not prospering. They grew very troubled and one sad day the receivers from San Francisco walked in, took over, and closed the store. Some of their furniture was attached. In a day they became penniless, and of course could employ me no longer.

The evil one made one last effort to impress me. The last evening I was with them, as we sat at the supper table, Mrs. S began looking toward the parlor in such a way that I knew she was seeing spirits. Her husband said, "What do you see in the parlor?" She replied, "I see a boat on a stream. A baby in the boat is playing with flowers. A man is holding the oars, ready to push off from the shore. They are both looking at you, Mrs. McKibbin. They do not want to go without you."

I was sitting with my back to the parlor. "Do turn around, Mrs. McKibbin. Don't you see them?"

"No, I see nothing but the furniture in the parlor."

She had never seen my husband but she described him perfectly, even to the tie he was wearing at that time. She was disappointed that she had not been able to win me to spiritualism, and I was sad indeed that I could not help them to know the truth of God.

About this time I learned of a physician in Los Angeles who had success in the treatment of tuberculosis. As a last hope I took my husband to this doctor. Then I found a boarding place for him with one of our good Adventist families and again went in search of work.

After some months it became evident that my husband was beyond human help. The elders prayed for him and he received a great spiritual blessing. He believed he would get well. He went to his sister Marian in San Pasqual while I remained in Los Angeles to finish paying the bills we had incurred.

He wrote me very cheerful letters full of plans for re-entering the work of God, and I dared to hope it might be true—that he was really better. But one day I received a letter from Marian in which she said, "You had better come home at once. Edwin is failing fast."

I took the afternoon train. When I arrived, Edwin was lying on a couch, burning with fever, emaciated, and too weak to raise his head. He tried to

## The Thunderstorm

By Helen Godfrey

Hear the rumbling, tumbling drum in the west.

Glance at the heavy black clouds hanging low.

Smell the air, tangy damp,

Feel the cool sudden breeze;

Feel it grow to a wind in a moment and freeze

Every nerve down your back as it blows.

There's a pouring, soaring roar in the west

As the rain pounds its way up the hill.

Watch it beat down the grass;

Watch it make the leaves bound

With its battering blows on the trees and the ground,

Splashing and washing the stones and the soil.

See the bright clashing, flashing lash in the west

Reaching with grasping greed at the fields,

Darting figures of fire

Burning branches outstretched,

Making a pattern on the thick blackness etched

While the whole earth and sky tip and reel.



smile, to welcome me home, but a violent fit of coughing left red stains on the cloth he held over his mouth. A few days later he had a severe hemorrhage. The end came November 4, 1896.

Edwin's mind was clear to the last. He said with a smile, "You thought you were selfish to let me take you to care for you, but it has turned out that I was the selfish one."

After a pause to recover strength, he mused, "How strange are the ways of God. Today Professor Grainger, an

old man, sails away to begin work in a strange land, and I, a young man, must give up life and its hopes to serve before it is well begun."

Another pause and, gathering strength, he repeated as his last testimony: "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God" (Job 19:25, 26).

(He Leadeth Me—8. Next week:  
I Was a Modern Jonah)

## The Neglected Treasure

(Continued from page 1)

was the New Testament, each one only a part of the Bible. So he started in Genesis, carefully reading every name to find the one he hoped for. But the name of Jesus was not in Genesis, nor in Exodus, nor was it in any of the other books. Disappointed, he turned back to the beginning and started to read it again, more slowly and carefully. By the time he had finished it for the second time he realized that this was not the book of the bazaar, where the name "Jesus" had seemed to be on every page.

Angry now, and thinking he had been cheated, he walked the long 90 miles to return the book and complain heatedly that he had been sold the wrong book. This time he was shown the New Testament. He took it home and found the longed-for name as he had remembered seeing it in the bazaar. He found that Jesus was a kind and wonderful person, always thoughtful of people, always helping and healing them, always teaching them the way of love. Then he read how this Jesus was cruelly killed by wicked men, wondrously raised to life again, and that He is now in heaven preparing a home for His children.

To Htingbai Gam, who had never heard this story before, it was the most marvelous thing in his life. He continued to study, and eventually was baptized, though this meant that he had to leave home and family, for his father threatened to kill him. Later this courageous young Burmese became a minister of the gospel to carry the good news to his own people.

Most of us have grown up with the Bible. We have learned many of its verses, and its chapters are so familiar that we only half listen when we hear them read. We have grown as care-

less and as sure of the Bible as of coins we carry in our pockets, knowing that they are valuable, jingling them once in a while to be sure they are there if we need them, but paying little heed to them till we suddenly need the treasure we have so carelessly possessed.

### "Suffre . . . Sum Peyne"

Long ago the Bible was very rare, and hard to come by. Copies were kept only in monasteries or churches, and common people never owned them. When Wycliffe made his first translation of the Bible into English, copies were made by hand and were passed around surreptitiously by the Lollards, who wanted the people of England to be able to read the Bible in their own language. In the preface to this Bible was a prayer in fourteenth-century English, which read, "God Graunte to us all grace to kunne wel and kepe wel holi writ, and suffre joiefulli sum peyne for it at the laste."

Whether joyfully or not, the followers of Wycliffe did suffer much pain for reading the Bible. Many lost their lands and cattle and goods as fines for reading the Bible, and others were burned at the stake with copies of the Bible hung around their necks. In spite of this, the people hungered to read God's Word, and the price for an hour's loan of a Bible every day was equivalent to a load of hay.

Today we see copies of the complete Bible, or just the New Testament, in five-and-ten-cent stores, alongside pads of scratch paper, combs, and greeting cards. Copies are available in hotel rooms, and are on sale at booths at county fairs. It is easy to own a copy of the Bible now, and like other easy things, the Bible is not prized as it was by the early

English when they were likely to pay with their lives for the reading of God's Word.

When Jesus was warning His people of the dangers in the world just before His second coming, He said, "There shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect" (Matt. 24:24). There is only one way to be sure of not being deceived, and that is to know positively what God's Word says about all these things.

"God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines, and the basis of all reforms. The opinions of learned men, the deductions of science, the creeds or decisions of ecclesiastical councils, as numerous and discordant as are the churches which they represent, the voice of the majority,—not one nor all of these should be regarded as evidence for or against any point of religious faith. Before accepting any doctrine or precept, we should demand a plain "Thus saith the Lord" in its support."—*The Great Controversy*, p. 595.

Sometimes young people look at the Bible as a formidable book, hard to understand and dull to read. Try reading it in a new way. Begin with the books you enjoy most, perhaps the Psalms and the Gospels, and then go to those you know less well. With a supply of colored pencils at hand, read each verse carefully. Those that have a comforting promise, underline in blue pencil. Those with a doctrinal connotation underline in red. Those that are phrased in a particularly beautiful way underline in green. There may be other types of texts that you will want to underline in another color.

Watching for texts to underline will keep you alert to the meaning of what you are reading. When you are through it will be a pleasure to glance back through your Bible and pick up the texts in a particular category and fix them in your mind. A well-marked Bible is always a particular treasure, because it shows at a glance the things that are important to you, and the things that have helped you in the past.

The surest way to prove the truth and power of God's Word is to see what it does to your heart after you have studied it. It brings instruction for the Christian life, courage for its problems, faith for its perplexities, peace in its sorrows, inspiration for its duties, and the hope of eternal life after our life here on earth is ended.

(First of a Series by SDA College and University Presidents)



*For Good or for Evil*

## A Parent Is a Teacher!

By Miriam Brown Wood

MISS WINFIELD'S sixth grade in a large public school listened intently as she gave them directions.

"I'm going to give you the beginning of a story, and you may write an ending for it—any sort of ending that you wish it to have. You may make it long or short, good or bad. It's all up to you!"

A rustle of anticipation stirred through the class, since these were bright, creative children, who loved nothing better than to express themselves. As the papers were passed down each row, 32 pairs of eyes focused intently on the paragraph that was to begin the story:

*George and Bob had gone downtown together on a hot summer afternoon. Before long they had both spent all their money, except for bus fare home, and were looking around for something to do. Suddenly George exclaimed. "Say, that new theater has awfully good air conditioning. I'm sure we can slip in without paying. Let me tell you how."*

As the sixth-graders read the lines swift glances were cast at Miss Winfield. Did she really mean that they could write an ending of their choice? Well, apparently she did, for she was sitting at her desk, busily checking arithmetic papers, no clues on her face as to what she thought they should do. For a while the classroom was dominated by the small noises of children at work—the rustle of papers being moved, the scratching of pencils, the scraping noises of restless feet.

At the prearranged time signal, Miss Winfield asked those to stand who wished to read their stories aloud. About a dozen boys and girls were eager to share their work with their classmates. Stories ranged from Milton's matter-of-fact "They tried George's idea and were caught, and the manager called their parents to come and get them. Then they were punished and they were sorry!" to Debbie's typical flight of fancy, which

included the boys' tripping over the feet of a dignified gentleman, calling unwanted attention to themselves, and then being overcome with fits of sneezing and coughing, and so on and on, until they made themselves so conspicuous that they were offered a refund on their tickets. Since they had no tickets, their crime was discovered, and then—!

### The Effect

As the stories were read and discussed, Miss Winfield subtly guided the children's minds toward the point that while one *may* "get away with it," does this make one a happier person? Does it make a child think more highly of himself? Quite spontaneously the sixth grade seemed to feel that it did not. And yet, the teacher sensed a hesitancy on the part of a large number of the class. Finally Leonard raised his hand.

"Miss Winfield, what you say is probably all right, but when I was a little kid and my big brother wanted to go places my mother always made

him take me along so she could have some peace and quiet." (Appreciative giggles from classmates.) "After he was 12—that's the age you always have to pay adult prices for everything, you know—she told him to keep saying he was under 12.

"And one day we went somewhere—I've forgotten the details—and the manager made us come into his office. He said he had seen us around the neighborhood for so many years he knew my brother just had to be *at least* 12 years old. My brother wouldn't admit that he was, because he was afraid of what my mother would do. He just lied and said he was under 12. Finally the manager said if he would just admit it, he wouldn't do anything about it. So my brother admitted it. But when my mother found out about it, she was  *furious!*"

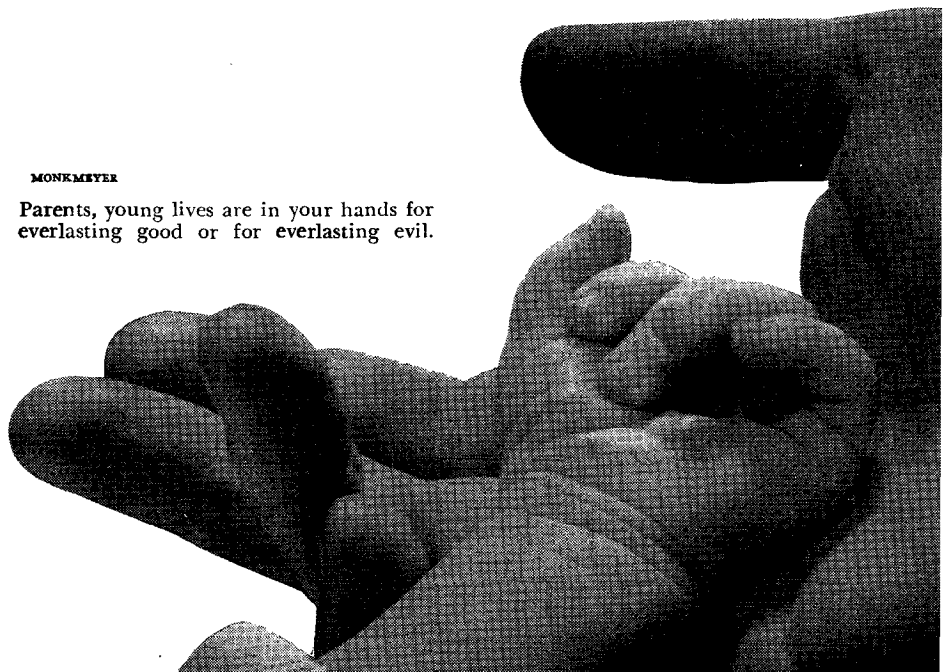
Hands were sprouting all over the room like small plants. Marc was next. Being something of a philosopher, he began his comment this way:

"When I was a little kid, I was awfully honest! I think I'm getting to be a crook now, though. Anyway, when I was little, my father used to take me to ball games with him. The man taking the tickets said that any child under five years old could duck under the turnstile and didn't have to pay. After I got to be seven or eight, my dad kept trying to get me to duck under and just pretend I was still five—as if the man was so stupid he couldn't tell the difference between a five-year-old and an eight-year-old! I wouldn't do it. I would have been so embarrassed if the man had said anything. I'd rather not have gone to the ball game."

The children in Miss Winfield's class, in the ingenuous manner of the

MONKMEYER

Parents, young lives are in your hands for everlasting good or for everlasting evil.



very young, were not aware that they were revealing some family secrets that parents undoubtedly would have given a great deal to have kept hidden. Miss Winfield found herself in the dilemma that is so often presented to a teacher. She was trying to teach the children to aspire to higher and nobler ways of living, while parents, unthinkingly, were teaching them just the opposite.

Teaching? Of course; because *all* parents are teaching their children *all* the time. Not formally, to be sure, except in certain instances, but by the much more powerful techniques of suggestion, persuasion, and example. Values and goals are set up for every child in his home by his parents, in accordance with parental concepts of what is worth while, or what is only allowable.

As the discussion came to an end and the sixth-graders went home for lunch, Miss Winfield sat at her desk, sick at heart. Some of the children had unwittingly revealed reasons for their character faults that had troubled her during the course of the year. Leonard, for instance. It was easy to understand now why he always tried to "get away" with everything he could when the teacher's back was turned. He had been given lessons in "getting away" with things all his life.

Yet only a few weeks before, Leonard's mother, in a conversation with Miss Winfield, had remarked despairingly, "Oh, I simply can't understand why Leonard won't take a more serious attitude about his schoolwork. He does just as little as he possibly can. He is perfectly satisfied to get by. His behavior is causing us lots of sleepless nights. His father and I are at our wits' end!"

And Miss Winfield thought, Is there really much difference between monetary dishonesty and intellectual dishonesty? Leonard had been taught the one and had simply made the transference to the other, in the skillful manner of the child with the lesson well learned.

And Marc—Marc, who so often had seemed to Miss Winfield to be torn between two opinions about many aspects of life. His comment that he used to be "awfully honest" but "I'm getting to be a crook," and his apologetic half-smile were indicative of an uneasy conscience. A child who is fortunate enough to possess a naturally tender conscience, highly susceptible to good suggestion, is miserable when those closest to him, those whom he most wishes to please, set standards of conduct for him that are alien to his natural bent toward good.

The great tragedy of it all, thought Miss Winfield, is that the parents of these two boys were totally unaware of

the fearsome wrong they had done their children. After all, it was such a *little* thing, in each case, and "nowadays the stores and amusement places expect that sort of thing" and "everybody does it" and "you have to look out for yourself financially." All the timeworn phrases that are used by parents to defend the indefensible beat a tattoo on her ears.

If either of the boys or other children in the class who had been subjected to this same type of parental influence were to go far beyond the bounds of "acceptable" social behavior, and bring disgrace upon these same parents, how sore and grievous the trial would seem to the latter! How wronged the parents would feel! But it is not really a "giant step" from "getting away with it" to being seriously dishonest, thought Miss Winfield, as she sadly closed her books and tidied her desk for the afternoon classes.

After lunch, as the 32 vigorous, animated, eager sixth-graders came bursting into the classroom, it seemed to their teacher that more than 32 were present—not just because of their noise and confusion, but each child seemed to be accompanied by his father and his mother. For just a moment Miss Winfield felt that she would like to say to the parents who seemed, in her mind's eye, to be standing on each side of the 32 little desks:

"But you are teachers too! You are the first teachers your child ever knows, and the most influential he will ever have. Please, please don't take your responsibility lightly. These are young lives that are in your hands, for everlasting good or for everlasting evil. Teach them well, and they will be a joy to you and to the world all the days of their lives."

## A Story FOR THE YOUNGER SET

### Elinor's Journey

By Ernest Lloyd

**E**LINOR Fleming was going on the train to visit her grandmother. The car in which she rode was crowded and she did not feel very comfortable. "Oh, dear! Three long hours of this!" She hoped that something would happen to make the trip interesting.

And something did happen.

A family group sitting across from her got off at the next station, and Elinor was about to take one of the empty seats when a queer-looking little girl, with a



"I go as far as Rocton," wrote Elinor on her tablet.

bag in one hand and a big umbrella in the other, came struggling down the aisle. Seeing the two seats empty, she placed her load upon one of them and sat down in the other.

In a few minutes the conductor came along for the queer little girl's ticket. She gave it to him promptly; but when he spoke to her, she gave no answer. When he spoke again, she took up a little slate and pencil that hung by a cord at her side and held it out to him.

The conductor shook his head with a smile of pity, and passed on. Elinor noticed it all and said to herself: "Poor little thing! She is deaf and dumb. And she seems to be all alone." A quick, kindly feeling made Elinor take her own tablet from her traveling bag and write a few words. This is what she wrote: "Are you traveling alone? Can I do anything for you? Would you like a little slate talk with me?"

She leaned across the aisle and put the tablet in the little girl's hand. The blank-looking face brightened; and seeing Elinor's friendly smile, she nodded her head in reply. Then the small fingers were busy with the pencil.

"Yes, if you please," she wrote. "I am going a long way. I am lonesome. Are you going a long way?"

Elinor smiled as she deciphered the cramped writing, and wrote back: "I go as far as Rocton. Where do you stop?"

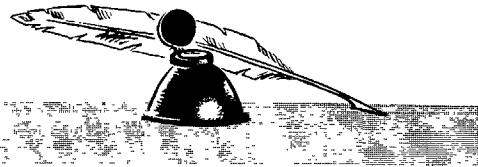
"At Asherly. I live at the home for the deaf and dumb. I cannot hear or speak; but I can talk with my fingers just as fast. And when people don't understand that, I can write."

"That's nice, isn't it?" replied Elinor. "And you have a school at the big home, and they teach you well?"

"Oh, yes!" said the little girl. "The boys and girls there have nice times; and the teachers are very kind to us. I have been home to see my mother. She could not come back with me. I was a little afraid, but I do not mind now."

"Brave, patient little girl!" said Elinor to herself. "What a lesson she teaches me!" Then she wrote back, "We'll be company for each other all the way."

Elinor took an orange and a banana from her bag for the little girl, and smiled to see the blue eyes brighten. And so the train sped along, and the journey proved to be a pleasant one for both. Happiness always comes when we are kind to others.



The Critics and Their Criticisms—6

## Have We Forsaken the Sanctuary Doctrine?—1

We come, now, to the last of the series of doctrinal "landmarks" that we earlier quoted from Mrs. White's writings, the sanctuary doctrine. When we ask the question, "Are the leaders leading us away from this time-honored doctrine?" critics declare emphatically Yes. Specifically they charge that the leaders no longer believe in the distinctive Adventist teaching of the great day of atonement beginning in 1844, that they believe, instead, that the atonement took place on the cross.

We think this indictment is easily refuted if a few facts are set down. First, what is the time-honored Adventist doctrine? Seventh-day Adventists, from the very beginning of their history, have had a much larger and more detailed view of the saving work of our Lord than is ordinarily found in Protestant doctrinal beliefs. We believe, and have believed from the beginning, that Christ died for our sins and was raised again for our justification. But with the aid of the typical service given to the ancient Jews, we are able to picture in sharper focus, and more detail, the work of our Lord in heaven above in behalf of His children through the nearly 2,000 years in which He has ministered there for us.

Thanks to this understanding of the typical service, and the prophecy of Daniel 8 and 9, we have been able to present to all men these great facts: First, that when Christ ascended to heaven, there to serve as our High Priest He began the first phase of His heavenly ministry, or to borrow the figure of Scripture, he entered the first apartment of the heavenly sanctuary. There, day by day through the long ages of the Christian Era, He has ministered His shed blood in behalf of all who come unto Him by faith. Then, we believe that in 1844 He began the second phase of His priestly work, as prefigured by the work of the earthly high priest in the second apartment of the sanctuary on the typical Day of Atonement.

We have believed from the beginning that the year 1844 marks a significant last-day experience for the children of God, and indeed for all men, because the second phase of our Lord's priestly work concludes with the end of time, and the end of probation for all. We have always believed that the essence of this second phase of Christ's labor is the making of the final decision as to who, among all the professing Christians of the world, has truly appropriated the proffered grace and forgiveness offered by our Lord, and who is thus "accounted worthy" (Luke 20:35) of a place in heaven above. We have held this position consistently with our Lord's statement describing last-day events: "He that shall endure unto the end, the same shall be saved" (Matt. 24:13).

### A Work of Judgment

We have therefore rightly seen in this second phase of our Lord's priestly ministry, a work of judgment. We have always described it as the investigative judgment, because, as just stated, it is during this time that investigation is made as to who is accounted worthy, a

preliminary of the great day when God shall execute judgment upon all. Hence, borrowing the language of the ancient typical service, we have spoken of this work of our Lord from 1844 onward as the great antitypical day of atonement.

We believe that all of our readers, certainly all who have read our doctrinal literature through the years, will agree that we have here stated the standard denominational position held through the long years. Now, the question arises, Is it true that the leadership has departed from this position? The group of critics in our ranks answer perfervidly Yes. The essence of their evidence, if we can understand their long and labored arguments aright, is essentially this:

In recent years some of the leading brethren have discussed our sanctuary doctrine with certain men not of our faith, the discussion ending in the production of a book entitled *Seventh-day Adventists Answer Questions on Doctrine*. This book is alleged to have changed our theology on the sanctuary by promoting the view that the atonement came, not in 1844, but in A.D. 31 when Christ died on the cross. And because the book describes the death of our Lord as the "atonement," the events of Christ's ministry from 1844 onward can no longer have the unique significance that Adventists once declared they had. Hence the "heresy" of the current teaching, a teaching endorsed and promoted by the leadership of the church.

Perhaps some critic may wish to phrase the charge a little differently. In fact, we doubt that any two critics would agree on just how they would want to phrase it. But we think that, by and large, we have stated the essence of the charge brought by all of them. Certainly if the charge as here stated collapses under investigation, we hardly see how a very strong one can ever be presented under any new or variant language.

Let us begin our examination of the charge with the statement earlier made that through the years we have always described Christ's work since 1844 as a work of atonement. We simply borrowed the language of the typical sacrificial service in the Old Testament. But does the Bible confine the word *atonement* to that last day of the sacrificial year in Israel?

### What Moses Says

We find that the Mosaic record is freely sprinkled with the word *atonement* in relation to sacrifices made during the year, as well as to the sacrifices of the annual Day of Atonement. For example, speaking of the ritual of consecration of Aaron and his sons: "Thou shalt offer every day a bullock for a sin offering for atonement. . . . Seven days thou shalt make an atonement for the altar" (Ex. 29:36, 37).

In the next chapter in Exodus we read concerning the "altar to burn incense upon" that "Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations" (Ex. 30:10). Here is a case where atonement is used in the context of the great Day of Atonement.

A few verses later, in connection with the ritual to be employed when a man gave "a ransom for his soul unto the Lord," we read: "Every one that passeth among them that are numbered, from twenty years old and



above, shall give an offering unto the Lord, . . . to make an atonement for your souls" (Ex. 30:12, 14, 15). Here is a use of atonement that is not related to the Day of Atonement.

In Exodus 32 is the record of the golden calf, when Moses said to the people: "Ye have sinned a great sin; and now I will go up unto the Lord; peradventure I shall make an atonement for your sin" (Ex. 32:30). Again we have the use of the word *atonement* apart from the great Day of Atonement.

In the first chapter of Leviticus, Moses gives further instruction on the bringing of an offering by an individual. When the offering is brought to the priest, the individual "shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him" (Lev. 1:4).

Thus we might go on. Those who wish to study further the matter can easily do so with the aid of a concordance. If they wish especially to see the uses of the word *atonement* in connection with the great Day of Atonement, they should turn to Leviticus the sixteenth chapter.

F. D. N.

(To be continued)

## The Bible: Meeting Ground for Protestants and Catholics?

In a sermon delivered at the National Shrine of the Immaculate Conception in Washington, D.C., during the recent annual Chair of Unity Octave (January 18-25)—a time when Catholics pray for the return of all their "separated brethren" to the Catholic fold—Father Walter M. Abbott, S.J., declared that the Bible "is, or should be, a bond" between Catholics and Protestants in the search for Christian unity. In the January 27 issue of the national Jesuit weekly *America*, Father Abbott, who is an associate editor of the journal, wrote: "To propose [as Catholics do] that there can be no Christian unity without authority—or papal infallibility, a hierarchy, the Mass, proper devotion to our Lady—renders Protestants, depending on their dispositions, fearful, reserved, angry, disdainful. We impress them and draw them, however, when we propose to go to the Bible together. Protestants cannot reject an approach through the Bible."

For a millennium and a half the standard Catholic position was that only the clergy are competent to read and interpret the Scriptures. Laymen were forbidden to read or even to own a copy of the Bible. Little wonder that this colossal indifference, even hostility, to the Book and its teachings left the majority of Catholics, clergy and laity alike, Biblically illiterate. In recent years, however, a most impressive awakening to the value and desirability of Bible study has been going on among Catholics. Contemporary Catholic interest in serious Bible study was given a big impetus by, and dates from, the 1943 encyclical of Pope Pius XII on Biblical studies entitled *Divino Afflante Spiritu*. For Catholic Biblical scholars that document marked the beginning of a new era.

In the intervening years several new Catholic translations of the Bible—the Knox and Confraternity versions, for instance—have appeared in English, and interest in the Bible has filtered down to the average Catholic layman. In 1959 the Reverend John F. McConnell of Maryknoll Seminary in Illinois, who had served as chairman of the translation committee for the Confraternity New Testament, reported "a tremendous increase in Bible reading among Roman Catholics,"

which he said is "widespread and intense," especially among younger Catholics, who "really want to know the Word of God, and are prepared to give time and effort" to it. Many Catholic colleges now have required Bible courses, and the Biblical approach has spread throughout the high school and elementary levels.

### A Basis for Protestant-Catholic Cooperation

The same trend is seen overseas, as in Poland where three years ago the hierarchy placed a New Testament in every Catholic home. In his *America* article, Father Abbott tells of the recent organization of a Catholic Bible Society in the Netherlands to promote the circulation of a new Dutch-Catholic translation. At the request of the newly formed Catholic Bible Society, the (Protestant) Netherlands Bible Society put at its disposal the experience of a century and a half in the production and distribution of the Scriptures. The result was a cooperative campaign in which teams of two, usually a Catholic and a Protestant, went together from door to door, offering copies of the Bible. A similar project was tried recently in St. Cloud, Minnesota. Father Abbott proposes that the American Bible Society embark on a nationwide program of the same kind in this country. For three or four years there has been talk among both Protestant and Catholic scholars about a uniform English translation acceptable to both groups.

Dominican Father L. H. Grollenberg, internationally recognized Bible scholar, recently told a press conference that Biblical studies are now bringing Catholics and Protestants closer together, and added that "the time when the Bible was a field of battle over orthodoxy between us is definitely over." Protestant and Catholic Biblical scholars are now cooperating and pooling their efforts on many fronts. Father Roland de Vaux, for instance, is in charge of a team of Protestant and Catholic scholars engaged in piecing together and translating fragments of the more than 500 manuscripts known collectively as the Dead Sea scrolls. Protestant and Catholic archeologists and scholars frequently work together excavating Biblical sites in Palestine and the Near East. In a recent year the executive secretary of the Catholic Biblical Association of America served as annual professor at the (Protestant) American School of Oriental Research in Jerusalem.

Catholics and Protestants are now writing for each other's scholarly journals. The (Protestant) Society of Biblical Literature and Exegesis (SBLE) and the Catholic Biblical Association have been exchanging delegates for the past four years. Four years ago we listened to Monsignor Patrick W. Skehan, of the Catholic University of America, present a paper before the American Textual Criticism Seminar, an affiliate of SBLE, at Union Theological Seminary in New York City. In Baltimore recently the dean of Hebrew College taught at Goucher College, a Protestant institution, and used a textbook written by an American Catholic Biblical scholar. In his recent classic, *The Riddle of Roman Catholicism*, Jaroslav Pelikan, a Lutheran, commented on the constantly narrowing gap between Protestant and Catholic study of the Bible, and noted that "in areas like textual study the gap has been virtually closed, and in other areas it is becoming narrower all the time."

Whereas heretofore Catholics seemed to fear the Bible, as if it were a Protestant book that could lead unwary Catholics astray, they are now hard at work presenting it to the world as a Catholic book and encouraging its study, in the profound belief that they will thereby greatly multiply converts to Catholicism. Much more might be written on this new and interesting Catholic trend back to the Bible, but this much must suffice for the moment.

R. F. C.

# Reports From Far and Near

## AUSTRALASIA on the March

By F. G. Clifford, President  
Australasian Division

**T**HERE are many evidences in Australasia that the Lord is fulfilling His promise to pour out His Spirit. Our church members are responding to the call for larger service, and there is a spirit of inquiry abroad among the public.

Within a few hours after a Dial-a-Prayer machine was installed in our headquarters office, the telephone exchange was jammed with calls and after two days the service had to be temporarily discontinued. Seven lines and machines are now in operation. In 100 days more than 150,000 calls for prayer have been made. This indicates a spiritual hunger formerly unknown. One woman who had mislaid the number and called my home, requesting it, said that she was using the Dial-a-Prayer morning and evening in the hope that she could learn how to pray.

In the mission field the same spirit of inquiry is abroad. In a number of areas in New Guinea our missionaries find the message is going ahead of them. Untamed tribes seem to have heartwarming welcomes awaiting our messengers.

The evangelistic activities of our lay members in giving Bible studies during the past year equal that of 48 full-time workers. In addition, some 600,000 missionary visits were reported. Literature distributed exceeded the 2.3 million mark. While it took 35 years to collect the first million pounds in Ingathering, only eight years were required for the second million. Present trends indicate that the third million will be in hand in six years.

Baptisms have shown a sharp rise during the past two years. The figure for 1960 showed an increase of 34 per cent over that for 1959. This increase was spread over both the home and island fields. A further encouraging factor is that apostasies were 26 per cent fewer than in the previous year.

The Sabbath school membership has grown 14 per cent during the year ending June, 1961, and will soon reach the 100,000 mark. One of our mission unions, that of the Coral Sea, has more Sabbath school members than the entire division had 22 years ago.

During the last two years considerable expansion has taken place in our island mission field. Several new families have been sent out, and this year provision has been made for six additional families to join the force of more than 100 already in the field. Two new hospitals have been opened during the past year, one in the New Hebrides and one in New Guinea.

Evangelism is being strongly promoted. In the home field several of our most successful evangelists are working under a program whereby they move from one conference to another every two years. This enables our smaller conferences to conduct larger and more successful efforts, and provides an opportunity for many more of our younger men to gain evangelistic experience from observing and assisting varied yet successful teach-

ers of the art of soul winning. Our ministerial association secretary, George Burnside, has given a strong lead in stoking the fires of evangelism. Each year he has led three or four series of intensive evangelistic campaigns.

The Voice of Prophecy Bible Correspondence School now covers much of the division territory. An untold number are learning of the truth through television, radio, and the correspondence courses in 12 languages. These channels alone resulted in 598 baptisms during 1960, and 556 during the first six months of 1961.

The publishing work has shown a sharp upturn. In spite of a mild economic recession that resulted in some unemployment, our colporteurs sold 76 per cent more books in the first six months of 1961 than they did in the same period a year



### "Community Contact" in the Pacific Union

This new Community Contact poster currently is being used in the Pacific Union Conference to stimulate interest in coordinated evangelism. Grouped around it, left to right, are: Miller Brockett, Missionary Volunteer secretary; R. R. Bietz, president; D. E. Dirksen, home missionary secretary; H. C. Retzer, Sabbath school secretary; and J. O. Iversen, radio-TV and public relations secretary—all of the Pacific Union Conference.

This new plan in coordinated departmental evangelism is being launched in March, as laymen visit assigned homes with a sample copy of the *Signs* and an invitation to send for a year's complimentary subscription. In June, laymen will return to the same homes with invitations to the nearest Vacation Bible School. In September these same homes will be visited again with lesson one of a Bible course, an invitation to enroll, and a combined Faith for Today and Voice of Prophecy log.

J. O. IVERSEN

ago. Within the last three years two sizable additions have had to be made to our publishing house.

The temperance work has grown with amazing speed. It is reaching out to influence many beyond the circle of the church. One of the largest gatherings of any kind for that locality took place when a public temperance rally was held in Rabaul, New Britain.

The Sydney Sanitarium and Hospital is our largest medical institution. It enjoys an excellent patronage, and nurses who have graduated from this institution are to be found all over the world. In its 57 years as a training hospital, not one graduate has failed the State Award Examinations. Recently a new three-story service building and a male nurses' home have been erected.

Our schools are showing remarkable vigor. Australasian Missionary College is overflowing with students, and some 100 applicants must be refused admission for the 1962 school year, owing to lack of accommodations. All graduates who so desire, and are suitable, are absorbed in denominational employ, yet this is not sufficient to satisfy the need for workers at home and in the island fields—not to mention the calls that come from other parts of the world mission field. Two other union training schools also add their quota of workers at different levels of educational achievement. Our schools now serve 14,895 pupils.

The Missionary Volunteer department has established 96 new societies since the beginning of 1960. During the same period, 1,912 of our young people were baptized. MV evangelistic activities include the giving of one third of a million Bible readings.

Our health food department has felt the prospering hand of God. Known for quality, its merchandise is found throughout the territory of Australia and New Zealand. Our retail shops witness to more than 4 million customers per year, five days each week, and to millions more by being closed on the Sabbath. Our foods are stocked by practically every grocery and general store, and are a household word. The blessings that flow in an ever-widening stream toward the cause in financial assistance and good will, and toward the public in health-promoting

foods, confirm the value of the counsel God sent us about their manufacture.

Thus, throughout our territory and in all our activities, we see the blessing of God and the awakening of His people. They are going forward in a spirit of unity and earnestness, confident in God and in His power.

## Drought and Flood in Kenya

By A. H. Brandt, *President*  
*Central Kenya Field*

The year 1961, an unhappy one for large parts of Kenya, brought loss and hardship to many of our members. The year began with long periods of drought as the usual heavy rains failed altogether. As a result, thousands of cattle died, and crops already planted failed to mature. In addition, the so-called army worm invaded the few districts where some rain had fallen, and whatever crops had survived the drought were severely damaged by these pests.

Finally, the floodgates of moisture suddenly opened and rain as never before recorded in the history of Kenya descended upon the parched soil. Roads disappeared, bridges collapsed, and rivers and streams became raging torrents that swept away people, homes, and gardens. Many thousands of families lost their homes and many villages disappeared. Missionaries, government officers, and British troops have worked untiringly to bring relief food to the thousands of stranded people.

As soon as roads were passable we were able to visit places in our territory where the damage was heaviest. We are grateful to God that none of our church members lost their lives, though one small company of 20 believers in Paziana, on the coast of the Indian Ocean, did lose all their possessions. Their houses, banana gardens, goats, and belongings, together with their little church building, were all swept into the ocean. The people themselves sought refuge at Malindi, 11 miles away, where friends and fellow believers took care of them. From the Disaster Relief Fund we were able to give each family a little money to enable them to rebuild their homes in another location.

We were also able to give some help for the erection of a small new church building.

Not far from Paziana is Mere, where we have a small school. The rains here were heavy, and two of the school buildings collapsed completely. At the present time the children in the school meet under the trees, as we have been unable to help them rebuild. In other places of the Central Kenya Field our members have sustained loss, and school buildings and the homes of workers and believers have been damaged. Through it all, however, our members are undaunted, knowing that calamities speak of the soon coming of our Saviour. While we repair and rebuild, we are united as never before in proclaiming the Advent message.

## Japan, Marvel of the East

By W. E. Murray, *Vice-president*  
*General Conference*

One of the most interesting countries I visited on my recent trip was Japan, which traces its beginnings back to 660 B.C. I was met at the Tokyo airport by W. T. Clark, president of the Japan Union Mission. The Japanese are a most cordial and courteous people, and know how to make a visitor feel right at home from the moment he arrives.

Tokyo, which can be identified at a distance by its famous 1,100-foot tower, is the largest city in the world. In its metropolitan area live 10 million people. Many of the vehicles are three-wheeled trucks. From early in the morning till late at night traffic on the streets is very heavy, reminding one of the tremendous industrial and commercial potential of this country. It has subways as well as a large network of surface transportation. There are numerous skyscrapers in the center of the city. I arrived in Tokyo just before Christmas, and the businessmen of the city were promoting Christmas as their counterparts in any Western city would. The department stores and streets were crowded with shoppers. This great country of 100 million people is certainly a challenge to the Advent cause.

I was much impressed with the growth of our work in Tokyo. We have a medical institution there with accommodations

Left: One of many villages in Kenya claimed by the recent floods. Right: What the floods left of the Mere, Kenya, mission school.



for about 125 beds, which are occupied most of the time. In connection with the hospital is a nursing school, where most satisfactory work is being done. The quiet ministry of our missionary doctors and nurses is making a deep impression in favor of the gospel.

We also visited the publishing house, some 28 miles from the center of the city, where some 30 employees are housed in a substantial building constructed since World War II. Many regular literature evangelists and students of Japan Union College are taking part in the distribution of the literature prepared there. In 1961 the students earned their scholarships by selling *The Story of Redemption and Education*. In 1962 they will sell *The Impending Conflict, Steps to Christ, and Highways to Truth*. The last of these books was written by the president of Japan Union College, Dr. Toshio Yamagata.

The college is of great value to our work. The buildings are picturesquely placed on a beautiful campus, among pine trees. A new dormitory is being built for the junior high school students, apart from the main campus. The vocational aspects of Christian education are emphasized—the college has a food factory, a carpentry shop, a print shop, and a farm. The qualified and capable faculty is making a significant contribution to the Advent cause.

The Japan Union session was held in the large evangelistic center in Tokyo. This center is a very representative building that houses an auditorium, the mission offices, a medical clinic, and school-rooms. W. T. Clark and H. B. Ludden, president and secretary-treasurer, respectively, of the Japan Union, together with the other members of their staff, had made excellent preparations for the meeting. Of great interest to me were the reports of the different local mission presidents and the institutional directors. Elder Clark outlined the progress made and the needs of the field.

Great attention is being given to evangelism in the large cities of Japan. Besides the evangelistic center in Tokyo

there is one in Osaka. Efforts are being made to open up the work in new cities. At present we have 56 organized churches in Japan, seven more than in 1959. There are now 4,800 church members and 7,500 Sabbath school members. One of the encouraging aspects of our work is the growing number of ministers and the evangelistic workers. In the two preceding years 655 people were baptized, and 15 new buildings and homes were erected.

On the last Sabbath we held a mass

meeting of our believers in the Tokyo area, in a large auditorium with a capacity of about 1,500. This meeting was greatly appreciated by our members. A large offering was received for evangelism during 1962. In the afternoon meeting seven ministers were ordained to the gospel ministry.

We wish the brethren Godspeed in Japan as they carry the Advent message to that populous and progressive country. Let us pray for the work in Japan.

## A Visit to Africa, East and West

By A. F. Tarr, *President Northern European Division*

It is always a pleasure to visit the mission fields of West Africa and Ethiopia. Rapidly changing conditions are adding greatly to the variety of problems the missionaries face, but advance continues to be the keynote sounding everywhere. E. E. Roenfelt of the General Conference joined the writer on a recent trip to these fields, where we witnessed evidences of progress that cheered our hearts.

While in Sierra Leone some of us were standing outside a church building under construction. It was unusually large for a country church, and was being erected with more than ordinary supervision and care. The mission president, D. Lowe, told this interesting story: A year ago a missionary's car stopped at this village for gas and the driver told the African who sold him the gas that he was a Seventh-day Adventist. To his surprise, the African eagerly responded that he, too, was one, and that there were others like him in the village. Upon further inquiry the missionary learned that there had once been a company of believers there, but that they had long been without help, and because of administrative changes they had been lost sight of.

The secretary-treasurer of the mission, Tony Leigh, decided to make this situation his special care. He was not a

preacher, and although this village was far from mission headquarters, he began conducting meetings there. Every Sabbath found him attending Sabbath school and church services. Soon the number swelled to over 100, and the village authorities decided to grant them a site on which to erect a church, a school, and a pastor's home. All are enthusiastically giving of their means and their labors toward the erection of this beautiful church building. The Roman Catholics, whose influence in the village has been strong, marvel at the turn of the villagers toward our church.

At the next town we visited, the local chief told us that all his people were Seventh-day Adventists. Later he revised his figure to "at least three fourths." With pride he took us to their church, now in process of erection, and showed no less keen an interest in its progress than did the members themselves. While this building was being built he made his courthouse available for all of our services.

The chief then directed us to our pastor's home, a humble but immaculately clean abode. At the close of our visit we suggested prayer with the pastor and his wife, but he quickly interposed, "First let me bring in my boys." Within a few moments he hurried back with five healthy, happy, earnest-looking young lads. All stood before us in a row and bowed reverently as we prayed together, the lads in unison punctuating our petitions with fervent Amens. It was a scene and an experience long to be remembered. When prayer was over I inquired of the pastor regarding these boys, for I had previously understood he had no children. He said his own children had died in infancy, but he remembered with gratitude that in his own childhood a lady missionary had taken him into her care, had clothed and fed and educated him as if he were her own. The least he could do, he said, was to help these boys, who also were homeless. He wanted to feed and clothe and save them for the kingdom of God.

On leaving this church pastor, who could ill afford to do so much for these young lads, I thought of a gift that a retired worker in the homeland had given me to use where I found a great need. Who could need it more than this self-sacrificing, devoted pastor? I requested that the mission treasurer send him £20

Some of the delegates to the session of the Japan Union. Front row, left to right: Tadashi Toshima and Kiyomitsu Hatada, secretary-treasurer and president, respectively, of the South Japan Mission; W. E. Murray; Kensaku Yasui and Masaji Nemoto, president and secretary-treasurer, respectively, of the North Japan Mission. Back row, left to right: C. P. Sorensen, A. E. Gibb, and W. L. Pascoe, president, secretary, and treasurer, respectively, of the Far Eastern Division; H. B. Ludden and W. T. Clark, treasurer and president of the Japan Union.







Members of the Yoroporia church, in the Ivory Coast.

(\$56) from this fund. A few days later we received a grateful acknowledgment that closed with these words: "Please, sir, let me not say much, for God knows what you have done to me and my home."

Over at Bouaké in the Ivory Coast Brother and Sister P. Heise asked the students and their parents and friends to pray for God's blessing on the school. Now, all the students and many members of their families, including Moslems and members of other churches, swell the Sabbath attendance, and their prayers for the school are being answered. Its enrollment was well over 600 at the time of our visit. Assisting Brother and Sister Heise in this educational program are Brother and Sister De Winter, of Belgium, and Sister Monnier, of Switzerland.

A visit to the Begretto church across the lagoon from Abidjan is always an experience to be remembered. On this occasion we traveled in two small dugout canoes. Long before we arrived at the little landing pier we heard the strains of the church band under the leadership of choirmaster Matthew playing some of our gospel hymns. "What a Friend We Have in Jesus" and "Jerusalem, My Happy Home" were among their favorites. We appreciated their selection all the more in the light of the unfriendliness and antagonism toward our church members by their former friends and neighbors, mostly Catholics, who had driven them from their former church building and accused them before the government as troublemakers. This present church had been built entirely with their own money, each member having paid £40 (about \$120), which they had earned by long hours of fishing.

In Liberia, in company with the mission president, L. E. Daniels, we paid happy visits to the churches in Monrovia and Basa County, and our school in Koinola. Among the places we visited in Nigeria were our new college at Ilishan, where H. J. Welch is now the principal, the West Nigerian headquarters, the Voice of Prophecy in Ibadan, and the Ile

Ife Mission Hospital. Everywhere we found an advancing program and an enthusiastic, energetic band of workers and members.

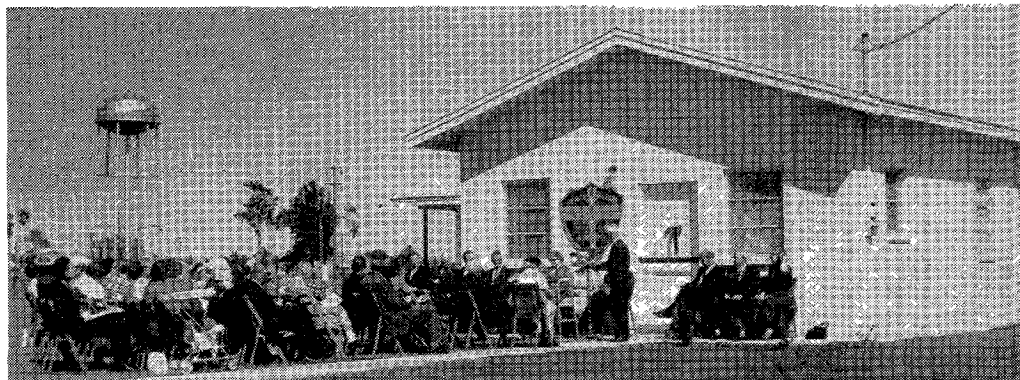
The great event of our visit to West Africa was the union constituency meeting on the Ghana University grounds near Accra. Here workers and members came from every part of West Africa, representing more than 25,000 members. They reported over 2,000 baptisms in 1961. Thorvald Kristensen, the new union president, and N. B. Nielsen, the secretary-treasurer, had made complete arrangements for the comfort of the delegates, and for a most profitable spiritual and business session. Strong plans were laid for the coming two years, and officers were elected for the local missions, and departmental secretaries for the union.

In Ethiopia we found the union com-

mittee meeting for the first time in their new headquarters adjacent to the new Addis Ababa church. Here, too, are the living quarters of some of the union workers, all built on the central property so graciously given us by His Imperial Majesty Haile Selassie. Only a short distance away is the Zauditu Memorial Hospital, where a very devoted staff of doctors and nurses under the medical superintendency of Dr. C. J. Houmann, are treating thousands of sick and suffering ones each year and are, along with our other hospitals, making an invaluable contribution toward our mission program in Ethiopia. Once on the outskirts of this capital city, this hospital is now in a very select and prosperous center. The emperor's new palace, the United Nations of Africa building, and the lavish Ghion Hotel are our neighbors.

But these new neighbors make our assembly of old, timeworn buildings look very dilapidated and inadequate. To remain where we are must inevitably necessitate new buildings and better facilities. Our doctors and nurses are working with more than ordinary sacrifice to meet their patients' needs under present overcrowded and unsatisfactory conditions, and where there is practically no provision for better-class patients. Forty per cent of our Thirteenth Sabbath Offering overflow on June 30 will be applied toward this urgent need.

Throughout our stay in the mission field the home institutions from which so many of our missionaries had come were affectionately mentioned, especially Loma Linda University and Newbold Missionary College. Here at our division college at Newbold 28 different nationalities are now represented, and we are eagerly anticipating the day when housing accommodation will permit double the number of students we are now able to accept. Another 40 per cent of the overflow will meet this need. The remaining 20 per cent will enable our school and sanitarium in Iceland to explore the possibil-



### Arcadia, Florida, Welfare Center

Pictured is the dedication service for the new home of the Health and Welfare Center of the Arcadia, Florida, church. The building, valued at \$8,000, was designed and built expressly for use as a welfare center. Construction began while W. W. Walker was pastor, and was completed under the leadership of Ralph J. LaFave, the present pastor. In the picture, N. H. Waters, a retired minister and local elder of the church, stands at the speaker's lectern. He led out in promoting the project and in the construction program. Mrs. Nan Clement is director of the center.

W. L. MAZAT  
Departmental Secretary, Florida Conference



The Loma Linda Food Company is big business. In December the Eastern division administrators and sales representatives (left) met in Mount Vernon, Ohio, and those of the Western division (right) in Arlington, California, for their annual conventions.

ity of tapping an underground supply of natural hot water, of which there is an abundance in certain parts of the island. This would be a tremendous boon.

We ended our tour of the mission fields deeply conscious of the rapidly changing conditions under which our work is advancing, but reminded also of the thousand ways our heavenly Father has to provide, of which we know nothing.

## Loma Linda Foods Conventions

By Werner E. Carlson, Advertising Manager

Sales representatives of the Loma Linda Food Company recently held their annual meetings.

The first session, at Mount Vernon, Ohio, in mid-December, was for salesmen of the company's Eastern division. It was gratifying to learn at this meeting of the remarkable advance made in many areas of the populous East. From a relatively small beginning ten years ago, the Eastern division has made encouraging and rapid progress. Eastern Division Manager Percy Miles, who has guided the program, is to be commended for planning and executing this growth and advancement. Sales Manager Pat Maguire had planned an interesting and informative session.

The meeting at Mount Vernon was followed in late December by a similar sales convention for the sales personnel of the Western division, at the company's headquarters in Arlington, California.

Here too the progress was apparent. It is encouraging to note the increased distribution that the wide variety of Loma Linda Foods has in food stores throughout the West. This is made possible by a dedicated sales force under the direction of Sales Manager Robert MacGowan. Division Manager A. A. Cree reviewed past and current accomplishments, and indicated that the best years of growth lie ahead.

General Manager G. T. Chapman attended both meetings, as did the administrative personnel from both divisions. His leadership of the Loma Linda Food Company over the past two decades laid the foundation for the stature the business has today. Frank Wessely, newly ap-

pointed manager of Loma Linda's Canadian plant, was also present at both meetings. A plant to serve Canada is now under construction in Oshawa, Ontario.

We wish to take this opportunity to thank the wide circle of REVIEW readers for their continued loyal support.



Miss Ruth Tobiassen, of National City, California, left New York City on February 17, en route to Libya. Miss Tobiassen served as a nurse supervisor in the Dar es Salaam Hospital, in Baghdad, Iraq, from 1948 to 1958. She has responded to a call to nursing service in the Benghazi Hospital, in Libya.

Miss Evangeline Voth, of National City, California, left New York City on February 17, going to Libya. Miss Voth served as a nurse supervisor in the Dar es Salaam Hospital, Baghdad, Iraq, from 1949 to 1950, and as director of nurses in that institution from 1951 to 1958. She will connect with the Benghazi Hospital, in Libya, for nursing service.

Dr. and Mrs. James T. McDuffie and

two children, of Lynwood, California, left New York City on February 22. Dr. McDuffie will serve as a physician in the Northern Ngwa County Hospital, in East Nigeria.

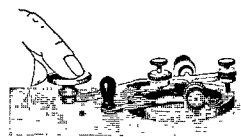
Robert G. Wearner left San Francisco, California, for Uruguay, on February 22, returning after furlough. Sister Wearner and the children are planning to follow in June of this year. Elder Wearner will resume his work as a Bible teacher in the Uruguay Academy.

Norman H. Meyer sailed from New York City, February 23, returning after furlough to Brazil. The family preceded him, having left Los Angeles, California, January 13. Brother Meyer will continue his work as business manager of the Rio de Janeiro Hospital.

W. R. BEACH



According to Gilbert L. Plubell, principal, the students of the Hawaiian Mission Academy elementary school sent \$75 as a valentine offering to Faith for Today.



## Brief News OF MEN AND EVENTS

OVERSEAS NEWS CORRESPONDENTS: Australasia—R. R. Frame; Far East—A. E. Gibb; Inter-America—D. H. Baasch; Middle East—Raymond H. Hartwell; Northern Europe—G. D. King; South America—L. H. Olson; Southern Africa—W. Duncan Eva; Southern Asia—J. F. Ashlock; Southern Europe—W. A. Wild. NORTH AMERICAN UNIONS: Atlantic—Mrs. Emma Kirk; Canadian—Evelyn M. Bowles; Central—Mrs. Clara Anderson; Columbia—Don A. Roth; Lake—Mrs. Mildred Wade; Northern—L. H. Netteburg; North Pacific—Mrs. Ione Morgan; Pacific—Mrs. Margaret Follett; Southern—Cecil Coffey; Southwestern—May Powell.

### INTER-AMERICAN DIVISION

During the fourth quarter of 1961 the Inter-American Division church membership reached the 150,000 mark. At the end of the fourth quarter there were 152,061 Seventh-day Adventists in this division. Baptisms for the year reached a total of 14,241.

Arturo Schmidt, visiting evangelist from the South Chile Conference in the South American Division, is holding a

series of evangelistic meetings in Santo Domingo, capital of the Dominican Republic. The opening meeting was held on February 20, in the Diana Theater, which seats 850 persons. Two thousand arrived, and double sessions were arranged. Three nights a week meetings are held in the theater, and two nights a week in the ex-Dominican Party Hall. Recently there has been a notable interest in spiritual matters among the people of the Dominican Republic, and a revival of soul-win-

ning activity among the members of the Seventh-day Adventist Church. As a result of these factors, a record number of baptisms is anticipated.

► Fred Moore, publishing secretary of the Antillian Union, reports that book sales in the Dominican Republic are better than ever before. On February 15 and 16 Elder Moore, in company with one of the colporteurs of the Dominican Mission, experienced the two best days of sales in his 31 years of canvassing. More than 400 dollars' worth of orders were taken, with generous deposits to support each order. Other colporteurs in that country are reporting similar experiences.

► Marcel Abel, MV and educational secretary of the Franco-Haitian Union, reports that for the first time in many years a large group of students from the Franco-Haitian Seminary have won colporteur scholarships during the vacation period. Nine full scholarships and 13 half scholarships were earned.

#### SOUTH AMERICAN DIVISION

► Plans are almost completed for the presentation of the first television programs *Fe Para Hoy*, "Faith for Today," in the South American Division. Several tapes have already been made, and still others will soon be finished. The first broadcasts will be from stations in the cities of Rio de Janeiro and São Paulo, Brazil. These cities each have approximately 3 million inhabitants and an estimated 1 million television sets.

► In the Espirito Santo Conference of the East Brazil Union a desirable property of approximately 500 acres, near the city of Colatina, has recently been purchased as the site for a new boarding academy. A beautiful river flows by the property, and the land is suitable for general agriculture and pasturing a herd of milk cows.

► From Bolivia a report has just been received advising that new work is being opened up in the small city of Trinidad in the jungle area known as the Beni. An evangelistic campaign is now in progress, with meetings being held in a rented theater. The 450 seats are filled every night, and hundreds are turned away for lack of space. A large harvest of souls is anticipated.

#### SOUTHERN AFRICAN DIVISION

► The extensive damage to our Congo Union headquarters properties in Elisabethville during the December hostilities will soon be repaired. It is hoped that the situation in Elisabethville will soon be stable enough to permit the return of our workers and their families. Meantime, temporary headquarters have been established some 150 miles away at Ndola in Northern Rhodesia. The brethren spend much of their time in Elisabethville, while their families live at Ndola.

► On February 20 J. van der Merwe began an evangelistic effort in Kroonstad in the northern part of the Orange Free State of South Africa. To reach the farming community, handbills were dropped from the air. The resulting attendance and interest has been rewarding, and many hundreds are attending the Sun-

day night meetings despite determined and bitter opposition.

► Alvin Cook, who began an evangelistic campaign in Cape Town during February, reports that 7,500 attended the sessions of his opening meeting.

► Last year two young German literature evangelists, Herman Schmutzler and Reinhard Engel, migrated from Germany to engage in self-supporting work in the former German colony of South West Africa. Brother Schmutzler makes the first contact in the home and takes the order for one of our books. Brother Engel delivers the book and interests the family in having a Bible study. In 1961 they sold 1,855 books, more than 40 homes had at least three Bible studies, and scores at least one study.

► The East African Union is continuing to place great emphasis on public evangelism. In the Fort Portal area of Uganda, Robert Pifer, Denis Bazarra, and Joshua Gwalambuzi are conducting a successful campaign. M. E. Lind, union president, associated with them for the first three weeks of the effort. Crowds packed the tent to overflowing. Hundreds have joined the Bible class, and prospects for a rich harvest of souls are very good.

► At Gwelo on January 28 the Rhodesia Conference set a goal for doubling the membership in the coming biennium. Emphasis is being laid on soul-winning endeavors by laymen, and on an aggressive program of public evangelism. G. E. Garne, conference president, will lead out in a large effort in the city of Bulawayo beginning in March.

#### SOUTHERN ASIA DIVISION

► After an absence of 27 years, Pastor and Mrs. S. O. Martin, former missionaries to the Maharashtra people of Western

India, spent November to January visiting churches and institutions in southern Asia. He was still able to speak to the Maharashtra congregations in their own language.

► Two hundred and fifty students are enrolled at the Kyauktaing High School in Burma. The new girls' hostel has been completed and is now occupied. At the board meeting held in January, W. P. Bradley from the General Conference, M. E. Kemmerer from the division, and W. L. Murrill from the union, assisted the principal, Chit Maung, in staking out the location for the new administration building. Construction on this urgently needed building began the following day.

► V. D. Edward, president of the Karnataka section of South India, writes that 15 persons were baptized at Kollegal at the conclusion of the winter evangelistic campaign conducted in that city.

► S. S. Lazarus, pastor, assisted by S. Bennes, a lay member, concluded an evangelistic effort in Chembur, South Kerala, with the baptism of 18 candidates.

► In addition to vernacular and English books, the Oriental Watchman Publishing House in Poona is printing eight magazines, and the Good News series of message leaflets in 13 languages.

► M. C. Lall, publishing department secretary of the Northeast Union, reported at the advisory committee held in Poona February 6 and 7, that 16 persons were baptized at Rorkela as a result of the work of Literature Evangelist P. C. Panigrahi.

► R. J. King, director of the Himalayan work in the Northeast Union, has been invited to begin medical work in Sikkim.

#### ATLANTIC UNION

► George C. Peterson, publishing department secretary of the New York Conference, reports that literature evangelists delivered \$82,000 worth of literature during 1961. This exceeds by more than \$20,000 the total for any previous year. A most significant accomplishment was the delivery of 1,500 large full-message books.

► A new church school has been opened at Bates Memorial Medical Center, Sprain Ridge, Yonkers, New York, under the supervision of Mrs. Elsie Pike. This new school is being sponsored by Bates Memorial, Central Westchester, Mount Vernon, and Italian Bronx churches.

► The Northern New England Conference showed a tithe increase of \$20,916.64 in 1961, according to C. P. Anderson, president. There were 184 baptisms during the year, the largest number for several years. Northern New England also had a \$5,000.00 gain in missions offerings.

► On Home Visitation Day in 1960 Mr. and Mrs. Peter Barbis and their daughter, Betty Lou, of the Tioga County, New York, church called on the Roberts family, who were deeply impressed by the literature given them. The pastor of the church, Gerald H. Greene, visited the family, and Bible studies followed. Last fall the two youngest children attended church school at Campville, New York, where Mrs. M.



#### They Listened for 27 Years

Mr. and Mrs. George White, of Prince George, British Columbia, listened to the *Voice of Prophecy* program for more than 27 years. They completed several *Voice of Prophecy* courses, and following Bible studies with the pastor of the local church, John Holstein, they united with the church. *Perseverance wins, and truth triumphed* after 27 years of listening and studying.

W. E. KUESTER  
Departmental Secretary  
British Columbia Conference

Swagler became their teacher. On Sabbath, January 27, 1962, four of the family were baptized. Because of the interest shown by these four, two daughters-in-law, one son, the mother, her friend, and the husband of Mrs. Roberts will soon follow them in baptism.

► A successful Leadercraft Course was conducted in West Lebanon, New Hampshire, January 20 and 21, by the Northern New England team of instructors composed of L. E. Smart, Atlantic Union MV secretary; S. A. Renzi, conference MV secretary; Raymond Richardson; Ronald Rodgers; Joseph Stephens, Jr.; and John Craig. Twelve graduates completed the 10-hour course and received certificates.

#### CANADIAN UNION

► On the afternoon of March 4 groundbreaking ceremonies were conducted for the new church at Rutland, British Columbia.

► E. E. Duncan, who has served in both the British Columbia and Alberta conferences during the past nine years, has accepted a call to connect with the Ontario-Quebec Conference as pastor of the College Park church in Oshawa.

► Nick Trynchuk reports that four persons were baptized at Hudson Bay, Saskatchewan, and three were baptized and one accepted on profession of faith at Swan River, Manitoba.

► N. S. Mizher, who has served in the Ontario-Quebec Conference for a number of years, has recently moved to Berrien Springs, Michigan, where he will study at Andrews University.

#### CENTRAL UNION

► The Omaha Sharon church of the Central States Conference recently honored Mrs. Julia Scarbrough, who has served in the children's division of their Sabbath school for more than 30 years. At a special ceremony a silver cup, engraved with her name and the dates of service, were given her.

► Open house is planned for the new administration building at Enterprise Academy on March 11. E. C. Wines, principal, will be in charge of the program, and there will be representatives present from the Central Union and local conference offices.

► Several changes in responsibilities of the working personnel at Porter Sanitarium were announced by Theodore Carcich, chairman of the board. Norman Prusia is to be assistant administrator and head accountant; I. E. Hamilton is the new credit manager; Vincent Agnetta is personnel director; and Milton Brockmeier is purchasing agent.

► The Kansas City Central church report for 1961 reflects progress along every line of activity. The Health and Welfare Center distributed nearly 11,000 items. Two branch Sabbath schools were organized, and 22 were baptized into the church. The Pathfinder Club took honors at the Pathfinder Fair held at Sunnysdale Academy.

#### COLUMBIA UNION

► The new Cincinnati, Ohio, Junior Academy, which came into being during



#### Andhra, India, Ordination Service

E. S. Sudarshanam (left) and P. Devaprasad (right) were set apart for the gospel ministry on January 20 at the Andhra constituency meetings in the South India Union. E. L. Sorensen, president of the South India Union, preached the dedicatory sermon, and J. F. Ashlock, ministerial association secretary of the Southern Asia Division, offered the dedicatory prayer. S. John gave the challenge, and E. S. Eswar Rao the welcome.

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

the past year, is also serving as an evangelistic center. Situated four blocks from the Cincinnati University, the building is the first phase in a long-range program to erect a church-school-recreation center.

► A conference-wide youth rally is scheduled for April 7 in the Clearfield, Pennsylvania, Junior High School auditorium. E. M. Peterson, MV secretary for the Columbia Union, will be guest speaker. The Blue Mountain Academy band will present a concert in the evening, and a mass MV Investiture service will be conducted.

► M. E. Fralick, pastor of the McKeesport district, in West Pennsylvania, opened a series of evangelistic meetings in the Carnegie Library Auditorium on March 4. The Bible Prophecy Crusade will continue on Sunday and Wednesday nights through April.

► A series of MV and Pathfinder youth councils was held during January and February in the East Pennsylvania Conference, with 275 youth leaders attending.

► Mrs. James Finn is the new receptionist in the New Jersey Conference. She is also secretary to R. L. Walden, treasurer, and O. Gilliam, publishing secretary.

► A new company has been organized at Indore, West Virginia, under the leadership of J. F. Harold, pastor-teacher, and N. L. Meager, district pastor.

► A class in beginner's New Testament Greek for laymen, with 110 members, was organized and now meets each Tuesday night at the Sligo church in Takoma Park. Don F. Neufeld is the teacher of

the class, which was begun in January and will continue through May. The personnel of the group ranges from two sixth-grade boys, 10 and 12 years of age, to a gentleman who registered as "at least 65."

#### LAKE UNION

► On December 28, 1961, the Otsego, Michigan, church engaged in a centennial service at which time Dr. F. E. J. Harder, of Andrews University, was the guest speaker. Joseph Bates, who was president of the Michigan Conference, helped to organize this group into a church on December 28, 1861. That took place in the Hilliard home, which is also the place where Ellen G. White had her vision on health reform in June of 1863, while she was attending evangelistic meetings. The present church building was erected in 1867, and has stood through the years with few changes in the exterior, though improvements have been made inside.

► During 1961 Richard Gelsing, of Illinois, delivered the highest amount of any literature evangelist in the world field. His total was \$40,004.75. The next-highest delivery reported in North America was in Northern California and amounted to \$30,593.33.

► Mrs. J. M. Ward, director of the Hinsdale Sanitarium and Hospital's volunteer group, recently welcomed Jack Burgener, the first man to join their group of 179 members. This distinguished group has been organized since 1953 and is at present serving the hospital in 31 different areas. During this time they have given a total of 127,433½ hours of dedicated service.

► The Brookfield-La Grange district in Illinois raised their Ingathering goal in just 11 days. No other district in the history of Illinois has ever accomplished this so quickly. Eston L. Allen, the pastor, reports \$7,600, and eight Jasper Wayne Awards were given. Three group leaders, Ron Benedict, John Easton, and Harold Grosboll, set a goal of \$1,000 for each of their groups and raised it. Others who set a goal of \$500 also attained their objectives.

#### NORTHERN UNION

► V. K. Burgeson, pastor of the Glenwood, Minnesota, church, reports an interesting Investment project in which the primary and kindergarten departments of the Sabbath school constructed a model church, hospital, and street, out of dimes, nickels, and pennies. The nine children raised \$38.24.

► Neville George reports a successful South Dakota youth rally conducted at Plainview Academy in Redfield, South Dakota. Of special interest were visitors Elder and Mrs. Daniel Bakker of East Africa, who are attending Union College. South Dakota MV Pathfinder clubs have increased fivefold in the past six months.

#### NORTH PACIFIC UNION

► Kenneth J. Mittleider, conference evangelist, with his associates, Willard Beaman and Leonard Harbeson, began an evangelistic campaign in the Centralia, Washington, Seventh-day Adventist church February 17. The Lord blessed on



opening night with an overflow crowd.

► The Mittleider-Beaman-Harbeson evangelistic team of the Washington Conference recently completed an evangelistic campaign in the Spruce Street church in Seattle. More than 20 took their stand for the message of the remnant church, and to the present time 11 have been baptized. Another baptism will be held shortly, at which time many more will be baptized. J. H. Laurence is the pastor at Spruce Street, and Mrs. Mary Sterling is the Bible instructor.

► Three major efforts are now in progress in the Idaho Conference. The Spillman-Lyman team is off to a good start with the second half of their series in Boise. David Watts and Harry Gray state that prospects are excellent for their meetings in Payette. The third meeting is being held at Twin Falls, where Dale Ringering and the members of the Twin Falls church are working together.

► Duane Corwin and Arvin Winkle completed an evangelistic series in The Dalles, Oregon, early in February. They report that during 18 months of personal and public evangelism in the churches of the mid-Columbia basin 92 have been added to church membership.

## PACIFIC UNION

► Fourteen students of San Pasqual Academy conducted an inspiring Week of Devotion January 28 to February 2, holding nine meetings. They reviewed the basic drives of life and found that in genuine Christianity all of these wants are recognized, and true satisfaction is found.

► Ground was broken February 14 at Glendale Sanitarium and Hospital for the new Mental Health Center, which will be a 60-bed facility for the intensive treatment and rehabilitation of mental illness.

► A ton of Bibles arrived at the TWA air freight office in Phoenix, Arizona, February 22, for use in the Vandeman meetings, which began there the night of February 24.

► John Nerness of the Michigan Conference has accepted the invitation of the Central California Conference to serve as pastor in the Santa Cruz-Soquel district.

## SOUTHERN UNION

► Eleven have been baptized as a result of meetings held by H. G. Crowson, pastor of the Mobile, Alabama, church. Forty decisions were made; other baptisms will follow.

► The Carolina Conference and the churches participating in its Shoes for Children program spent \$17,220.31 during 1960 and 1961 to purchase new shoes for needy children.

► One hundred beds with springs and innerspring mattresses have been contributed to Camp Cumby-Gay of the Georgia-Cumberland Conference by A. H. Smullian, president of a hospital supply company in Atlanta. In addition to the beds, the gift includes six dressers, five bedstands, 25 wastebaskets, and 44 trunks.

► D. G. Anderson launched a fourteen-Sunday-night evangelistic crusade in the

Marietta, Georgia, church school chapel February 18. The name of the crusade is "Christ for Today Bible Class."

► Fourteen literature evangelists of the Kentucky-Tennessee Conference spent seven days working in Lebanon, Tennessee. Orders were taken for more than \$3,000 worth of our truth-filled literature; more than 200 people enrolled in the Bible correspondence course; 20 people made decisions to take Bible studies; prayer was offered in more than 300 homes; and several hundred pieces of literature were left in addition to that which was sold. The Madison Boulevard church has taken Lebanon as its dark-county project for 1962.

► Twelve people were baptized by E. E. Cumbo, pastor, in the nearly completed Portland, Tennessee, church.

► Registration of students for the second semester at Southern Missionary College has now reached 697, according to Mrs. Theodora Lambeth, registrar. The registration stood at 555 at the same time last year.



ABEGG.—Luella Elizabeth Reed Abegg, born Dec. 23, 1884, near Northfield, Minn.; died Feb. 1, 1962, in Portland, Oreg. Her husband, Samuel J., survives.

AHL.—Gustav Algot Ahl, born Jan. 10, 1898, in Sweden; died Dec. 30, 1961. At the age of 17 he came to America, and at the age of 30 joined the church. He graduated from the College of Medical Evangelists as a physician in 1938. During World War II he served his country, and since that time has been on the staffs of the St. Helena Sanitarium and Hospital and the New England Sanitarium and Hospital. For the past 13 years he has been associated full time with the White Memorial Clinic and has been on the faculty of the School of Medicine of Loma Linda University. The survivors are his wife, Elizabeth Weber Ahl; a sister, Anna Pack, of Vallejo, Calif.; and four brothers, John A., of Paradise, Calif., Dr. Ernest T., of Atlanta, Ga., and Erik and Hjalmar, of Sweden.

AFFOLTER.—John Henry Affolter, died Jan. 27, 1962, at Chillicothe, Mo., aged 84.

ANDREASEN.—Milian Lauritz Andreassen, born June 4, 1876, in Copenhagen, Denmark; died at the Glendale Sanitarium, Glendale, Calif., Feb. 19, 1962. Shortly after he became an Adventist he attended Battle Creek College. He obtained his Bachelor's and Master's degrees and also teacher's certificates from the universities of Chicago and Nebraska. He entered the organized work in 1900, and in 1902 he was ordained to the ministry. He served the church in many capacities. He was president of the Greater New York Conference, and from 1924 to 1931 he served as president of the Minnesota Conference. For eight years he was president of Hutchinson Theological Seminary. He was a Bible teacher at Union College, dean of Columbia Union College, and president of Union College from 1931 to 1938. Following this, he taught at the Theological Seminary in Washington. He was field secretary of the General Conference and for a brief period field secretary of the Southern California Conference. He wrote countless articles for various church papers and at least 13 books, among which the best known are *The Sanctuary Service*, *The Epistle to the Hebrews*, *A Faith to Live By*, *Prayer*, *What Can a Man Believe?* and *Saints and Sinners*. In 1896 he married Annie Nelson, who was his companion for 52 years. Two years after her death in 1948, he was married to Gladys Grounds, who with his two daughters from the first marriage, Vesta Andreassen and Eunice Phillips, two grandchildren, and six great-grandchildren survive him.

ATWOOD.—Roy Newell Atwood, born Sept. 13, 1891, in Nelson, N.H.; died at Keene, N.H., Feb. 4, 1962. His wife, Alice Allen Atwood, survives.

BACHE.—Melvina Bache, born March 17, 1877, in Virginia; died in Washington, D.C., Feb. 6, 1962. She was an employee of the White Memorial Hospital for many years. Survivors are two daughters,

Nora Siedler, of Washington, D.C., and Edna Gunning, of Bakersfield, Calif.

BROWN.—Nancy E. Brown, born Nov. 7, 1882, at Soldier, Kans.; died at Guthrie, Okla., Dec. 31, 1961.

BRYAN.—Henrietta Bell Hodge Bryan, born Oct. 7, 1875, at Brushton, N.Y.; died Nov. 18, 1961, at Whippany, N.J. Her husband, Dr. B. F. Bryan, was pastor of the Takoma Park, Maryland, church from 1919 to 1937. Three daughters survive: Beryl McGuire, of West Orange, N.J., Mildred Sheriff, of St. Petersburg, Fla., and Jean Willis, of Greenbelt, Md. Also surviving is a brother, Fred I. Hodge, of Portland, Conn.

BURNS.—Albert Lonnie Burns, born June 27, 1899, in Arkansas; died in Oakland, Calif., Oct. 16, 1961. Survivors are his wife, Grace; son, Dr. Albert E. Burns, of Loma Linda; and daughter, Ava Edwards, of Live Oak. [Obituary received Feb. 5, 1962.—Eds.]

COLLINS.—Paul Wilfred Collins, born March 21, 1921, at Acushnet, Mass.; died at Orlando, Fla., Jan. 16, 1962. He had spent more than 20 years as a worker at the Florida Sanitarium and Hospital. Surviving are his wife, Myrtle; two sons, Lanny, of Emmanuel Missionary College, and Elden, of Forest Lake Academy; his parents, Mr. and Mrs. Ira Collins, of South Lancaster, Mass.; two brothers, Irving, of Maitland, Fla., and Elder Victor Collins, of Nanuet, N.Y.; and four sisters, Mrs. Edgar Keslake, of Quincy, Calif., Mrs. Paul Stuart, of Lancaster, Mass., Mrs. Hugh Lindsey, of Forest City, Fla., and Mrs. Burnell Carney, of Syracuse, N.Y.

CORNISH.—Aseaneth Elizabeth Cornish, born Oct. 24, 1881, at Clyde, Kans.; died Feb. 3, 1962, at Nowata, Okla. Her husband, Charles J. Cornish, survives.

CROOKS.—John Herman Crooks, born in 1892, at Seal Harbour, Nova Scotia; died Dec. 28, 1961, at Halifax, Nova Scotia. He served as publishing department secretary in Ontario and the Maritimes. Survivors are a son, John, and two daughters, Margaret and Ruby.

DICK.—Conrad H. Dick, born Sept. 25, 1877, in Norga, Russia; died in Portland, Oreg., July 15, 1961. His wife, Mary Block Dick, survives. [Obituary received Feb. 14, 1962.—Eds.]

DUNN.—Jesse Edgar Dunn, born Aug. 17, 1872, near Greenfield, Ind.; died Feb. 5, 1962, in Glendale, Calif. Surviving are three sons, A. Orville, of Berrien Springs, Mich., Everett O., of Syracuse, Ind., and Leslie L., of Glendale, Calif.; and a daughter, Nora M. (Mrs. Cecil Guild), of Rangoon, Burma. Three of the children have spent a total of 70 years in foreign mission service.

EHRHARDT.—Luta Jane Froelich Ehrhardt, born Dec. 16, 1916, near Optima, Okla.; died Dec. 31, 1961, at Liberal, Kans. Her husband, Ira Roy Ehrhardt, survives.

EICKHOFF.—Otto Samuel Eickhoff, born Oct. 6, 1883, at Louisville, Neb.; died Jan. 20, 1962, at Pacoima, Calif. His wife, Maud Riley Eickhoff, survives.

FLANAGAN.—Beth Everts Flanagan, born Dec. 15, 1883, in Napa, Calif.; died at Sanitarium, Calif., Jan. 8, 1962.

GARTLEY.—Grace Gartley, born April 1, 1875, at Elk Point, S. Dak.; died Feb. 3, 1962, at Orlando, Fla.

GIGLIO.—Lillian Giglio, born July 22, 1889, in Phenix City, Ala.; died Feb. 3, 1962, in Phenix City, Ala.

GOSS.—Cora May Goss, born Aug. 7, 1873, in Carroll County, Mo.; died Dec. 23, 1961, at Bakersfield, Calif.

GREEN.—Mary Alice Green, died Dec. 14, 1961, in Poona, India, at the age of 85. She married John Austin Green, and they took nurse's training at Battle Creek. About 1900 they joined with Dr. and Mrs. W. C. Green in beginning sanitarium work in Little Rock. Surviving are two daughters, Evangeline Mattison, of Poona, India, and Ida Wall, of La Junta, Colo.; and a son, John Austin Green, of Battle Creek, Mich.

GROOME.—Myrtle Durkee Groome, born Aug. 26, 1888, in Clay Center, Kans.; died at La Sierra, Calif., Jan. 11, 1962.

HARDESTY.—Frank Hardesty, born June 26, 1870, at Carbon, Ind.; died in February, 1962, at Los Altos, Calif. His wife, Lulu, survives.

ISAAC.—Frank R. Isaac, born Nov. 9, 1880, at Parker, S. Dak.; died Jan. 20, 1962, at Riverside, Calif. In 1905 he married Grace V. Hagelin. He was called to be treasurer of the South Dakota Conference. Three years he was principal of the Elk Point Academy (now Plainview). In 1915 he secured his B.A. degree at Union College, and then took graduate work at Colorado University. Twice he served as president of Southwestern Junior College, and was president of the Clinton Theological Seminary. For 15 years he was educational secretary in the South-eastern and Lake Union conferences. For a time he was president of Oshawa Missionary College. For 12 years he was chaplain of the Boulder and Porter medical institutions. His wife survives; also a sister, Kate Peters, of Shafter, Calif.

JONES.—Malonie Jones, born Jan. 21, 1893, in Columbia, S.C.; died in Columbia, S.C., Jan. 6, 1962. Her husband, Seibles Jones, survives.

**KOTZMAN.**—Myrtle Luella Kotzman, born June 9, 1888; died at Paradise, Calif., Feb. 2, 1962. Her husband remains.

**LEONARD.**—Dan R. Leonard, born July 26, 1888; died at Hickory, N.C., Nov. 17, 1961. His wife, Karen, remains.

**MC CLINTOCK.**—Robert Wesley McClintock, born Jan. 28, 1923, at Glendale, Calif.; died Oct. 2, 1961, at Sonora, Calif. His wife, Mavis, survives. [Obituary received Jan. 29, 1962.—Eds.]

**MC DADE.**—Harriet Rosette McDade, born Jan. 26, 1875, at Mount Pleasant, Iowa; died Jan. 19, 1962, at Glendale, Calif.

**MILLER.**—William Joseph Miller, born April 19, 1872, in St. Louis, Mo.; died Jan. 23, 1962, at Bakersfield, Calif. His wife, Fern, remains.

**NELSON.**—Nels Rudolph Nelson, born Jan. 16, 1884, at Artichoke Lake, Minn.; died Jan. 11, 1962, at Loma Linda, Calif. He graduated from Union College in 1909. After spending some time as a colporteur, he married Olga Dammen in 1911. To this union were born five children. After 27 years of marriage, she died. He was ordained to the ministry in 1916. For a time he labored in Minnesota, before being called to Chicago in 1917. He pastored the Humboldt Park church for five years. In 1922 he became secretary in the Bureau of Home Missions at the General Conference. Here he remained 12 years. In 1934 he became pastor of the Danish-Norwegian church in Minneapolis, where he served until 1940. In that same year he married Kathryn L. Jensen, of Takoma Park, Md. They served in the St. Paul First church and the Minneapolis Auditorium church over a period of five years. In 1945 he became chaplain of the Boulder Memorial Hospital. Four years later he became chaplain at the Loma Linda Sanitarium and Hospital. He retired in 1956. Survivors are his wife, Kathryn; five children, Ruth Durst, of Los Angeles, Guy O. Nelson, of Takoma Park, Md., Floy E. Nelson, of Minneapolis, Minn., Eunice Sonnenberg, of El Monte, Calif., Arlene Roland, of Portland, Ore.; eight grandchildren; one great-grandchild; five brothers, Andrew, of Cupertino, Calif., Arthur, of Appleton, Minn., Harry, of Morris, Minn., Joseph R., of the General Conference, Washington, D.C., and Herbert R., of the Oregon Conference, Portland, Oreg.; and two sisters, Mrs. Anol Grundset, of Loma Linda; and Mrs. Leslie Ebersole, of Tampa, Fla.

**NICOLETTI.**—Louise Boeth Nicoletti, born Oct. 10, 1873, in Germany; died Dec. 4, 1961, at Paradise, Calif. Her husband remains.

**NORRED.**—W. L. Norred, died Jan. 6, 1962, at Hodge, La.

**OAKLEY.**—Andrew Oakley, born Jan. 30, 1893, in Ingham County, Mich.; died Oct. 16, 1961, in Lansing, Mich. [Obituary received Feb. 12, 1962.—Eds.]

**O'REAR.**—Mrs. W. R. O'Rear, born April 24, 1884; died Dec. 16, 1961, in Texarkana, Tex.

**RODERICK.**—Orville Augustus Roderick, born July 24, 1881; died Jan. 14, 1962, in Calif. Surviving is his wife, Gunda Gunderson Roderick.

**ROSSER.**—Elizabeth Robins Rosser, born May 5, 1867, at Lucan, Ontario, Canada; died Jan. 6, 1962, at Laurelwood, Oreg. She was the author of "Are All the Children In?" and many other poems.

**SCHICK.**—Anna Schick, born in Stuttgart, Germany; died Jan. 10, 1962, in San Francisco, Calif. For more than 20 years she was a Bible instructor. Surviving is a son, William Claus, of San Francisco.

**SCHWARTZ.**—Ralph H. Schwartz, born Oct. 19, 1865, in Michigan; died Jan. 20, 1962. His wife, of Newbury Park, Calif., survives.

**SHELTON.**—Thomas Jefferson Shelton, born May 9, 1892; died Nov. 9, 1961.

**SHOEMAKER.**—Ruth E. Shoemaker, born April 12, 1888, in Renovo, Pa.; died Dec. 11, 1961. For a time she was a music teacher at Mount Vernon Academy, Mount Vernon, Ohio. She was also associated in evangelistic work with Dr. B. G. Wilkinsons during his Philadelphia campaign. She is survived by a son, Donald S., of Rockville, Md., and a sister, Christine Quizzle, of Washington, D.C.

**SHULTZ.**—Yvonne Angela Tjarks Shultz, born Oct. 23, 1941; died Dec. 30, 1961, at La Sierra, Calif. Her husband, Marvin Shultz, survives.

**SONGER.**—Lydia Songer, born April 15, 1886; died Nov. 21, 1961, in Mena, Ark. Her husband survives.

**STILES.**—John White Stiles, born Aug. 12, 1869, at Batavia, Ohio; died Jan. 31, 1962, at McMinnville, Tenn. His wife survives.

**TEELE.**—Dwight G. Teele, born Oct. 11, 1898, near Rushville, Ohio; died Dec. 31, 1961, at Glendale, Calif. He helped raise up churches in Virginia and Maryland. His wife, Thelma, survives.

**TINDALL.**—Frances McKenzie Tindall, born Jan. 29, 1882, in Rush County, Kans.; died at Orlando, Fla., Feb. 4, 1962.

**TUCKER.**—Royal Grover Tucker, born April 17, 1902, near Elk Point, S. Dak.; died Jan. 28, 1962, at Monterey Park, Calif. He attended Plainview Academy in South Dakota; and received his B.S. from Union College. In 1925 he married Gladys Riechel, and was in the ministry for two years, first as part of an evangelistic team and later as a pastor. In 1931 he

graduated from the College of Medical Evangelists. For 29 years he practiced medicine in Alhambra, Calif. Besides his wife, he leaves three children, Royal D. Tucker, M.D., of Newport Beach; Thomas A. Tucker, of Bakersfield; and Joanne Woodruff, of Monterey Park; four grandchildren; three sisters, Ella Dooley, Edith Denton, and Hazel Lehman, all of California.

**VEHORN.**—Addie May Vehorn, born Oct. 26, 1885, at Winooski, Vt.; died at Clinton, Mass., Jan. 12, 1962. She and her husband, William Vehorn, joined the church in 1913. For 25 years he assisted in the office of the secretary-treasurer of the Atlantic Union Conference. She is survived by a granddaughter, Ardyce Griswold, of Washington, D.C. [Corrected from the issue of Feb. 22, 1962.—Eds.]

**VENEN.**—Wilford John Venen, born Feb. 19, 1872, at Cleveland, Ohio; died at Glendale, Calif., Nov. 26, 1961. He graduated from Cleveland Medical College in 1896, and in 1898 married Addie Peshek. In 1909 he gave up the practice of medicine, and became a minister. He labored in the Ohio and East Pennsylvania conferences 32 years as a pastor. For some time he was medical secretary for the Ohio Conference. He retired in 1941. Surviving are a son, Willard, and a daughter, Edris Moore.

**WILSON.**—Harriet C. Wilson, born May 31, 1879, in Wayne County, Mich.; died Jan. 16, 1962, at Newbury Park, Calif.

**WRIGHT.**—Annie L. Wright, born Dec. 12, 1876; died Dec. 26, 1961, at Texarkana, Tex.

**WOLF.**—Jacob I. Wolf, born July 4, 1872, in Pennsylvania; died Jan. 23, 1962.

## 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.]

**WANTED:** A continuous supply of papers, tracts, and books. Send to Luther Pitts, Rt. 2, Lula, Ga. G. Johnson, 2758 Forbes St., Victoria, B.C., Canada, wants *Life and Health, The Great Controversy, Daniel and the Revelation, Signs, Listen, These Times, Present Truth, Liberty*, and foreign books and magazines (Chinese, Greek, Dutch, Italian, Japanese, and Arabic) for distribution to seamen. Edith Kaupke, Box 4023, San Jose Branch, Bisbee, Ariz., needs a continuous supply of tracts and small books, especially on the subjects of death, the Sabbath, and angels.

Mrs. P. C. McCune, 1327 W. Malone, San Antonio 25, Tex., wishes a continuous supply of *Signs, These Times, Life and Health, Instructor, Message, Little Friend, Primary Treasure, Guide*, tracts, and children's books. Do not send *Worker, Quarterly*, or *Review*.

**WANTED:** *Review, Instructor, Guide, Signs, Quarterly*, and other literature, by Nelma L. Drake, P.B. T-189, Bulawayo, Southern Rhodesia, Africa.

Viola Walker, Rt. 1, Box 230, Fairburn, Ga., would like a continuous supply of *Life and Health, These Times, Guide, Instructor*, songbooks, and small books.

Robert Timon, Sr., R.F.D. 2, Box 376, Bangor, Maine, can use a quantity of *These Times, Signs, Life and Health, Listen*, and *Liberty*.

Grace Mathwig, P.O. Box 856, Auburn, Calif., desires books from the Voice of Prophecy, from The Quiet Hour, and Faith for Today, also old Bibles and Spirit of Prophecy books, all to be sent to foreign fields.

Barbados SDA Secondary School, Dalkeith and Britton's Hill, St. Michael, Barbados, W.I., wishes *Instructor, Guide, Primary Treasure, Signs, Message*, and educational pictures and library books.

Pastor R. R. Brown, Wismar SDA Church, Wismar, Denerara River, British Guiana, South America, wishes illustrated songs, filmstrips or slides, and a continuous supply of *These Times, Signs, Review, Little Friend, Instructor, Listen*, cutouts for children, *Life and Health, Guide*, and other literature.

Mrs. B. A. Smith, Sheerwood Forest, Ellen St. P.O., Jamaica, W.I., desires a continuous supply of books and papers for school children.

Send a continuous supply of small books, *Review, Instructor, Signs, Liberty, These Times, Guide, Little Friend, Quarterly, Present Truth, Go, Listen, Life and Health, MV Kit, Worker, Ministry*, picture cards, old Bibles, songbooks, *Morning Watch, Primary Treasure* to the following:

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

Mrs. Gloria D. Mutia, Agnaga, Romblon, P.I.

Mrs. Admah L. Rugless, East Jamaica Conference, 74 Constant Spring Road, Kingston 10, Jamaica, W.I.

Elizabeth Villanueva, Dancelan, Ilog, Neg. Occ., P.I.

Roberto Sudario, Mahupay, Panaba, Davao, P.I.

## Church Calendar

Missionary Magazine Campaign (Special price during April and May)	April 1-30
Church Missionary Offering	April 7
Loma Linda University Offering	April 14
Dorcas and Welfare Evangelism	May 5
Church Missionary Offering	May 5
Servicemen's Literature Offering	May 12
Spirit of Prophecy Day	May 19
Home-Foreign Evangelism	June 2
Church Missionary Offering	June 2
Christian Record Offering	June 9
Thirteenth Sabbath Offering (Northern European Division)	June 30
Medical Missionary Day	July 7
Church Medical Missionary Offering	July 7
World Evangelism Offering	July 14
Pioneer Evangelism	August 4
Church Missionary Offering	August 4
Oakwood College Offering	August 11
Educational Day and Elementary School Offering	August 18
Literature Evangelists Rally Day	September 1
Church Missionary Offering	September 1
Missions Extension Day and Offering	September 8
MV Pathfinder Day	September 15
<i>Review and Herald</i> Campaign	September 15-October 13
Thirteenth Sabbath Offering (Central European Division)	September 29
Neighborhood Evangelism	October 6

## REVIEW and HERALD

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

<b>Editor:</b>	Francis David Nichol
<b>Associate Editors:</b>	Raymond F. Cottrell Kenneth H. Wood, Jr.
<b>Consulting Editors:</b>	R. R. Figuhr, M. V. Campbell W. E. Murray
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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.

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

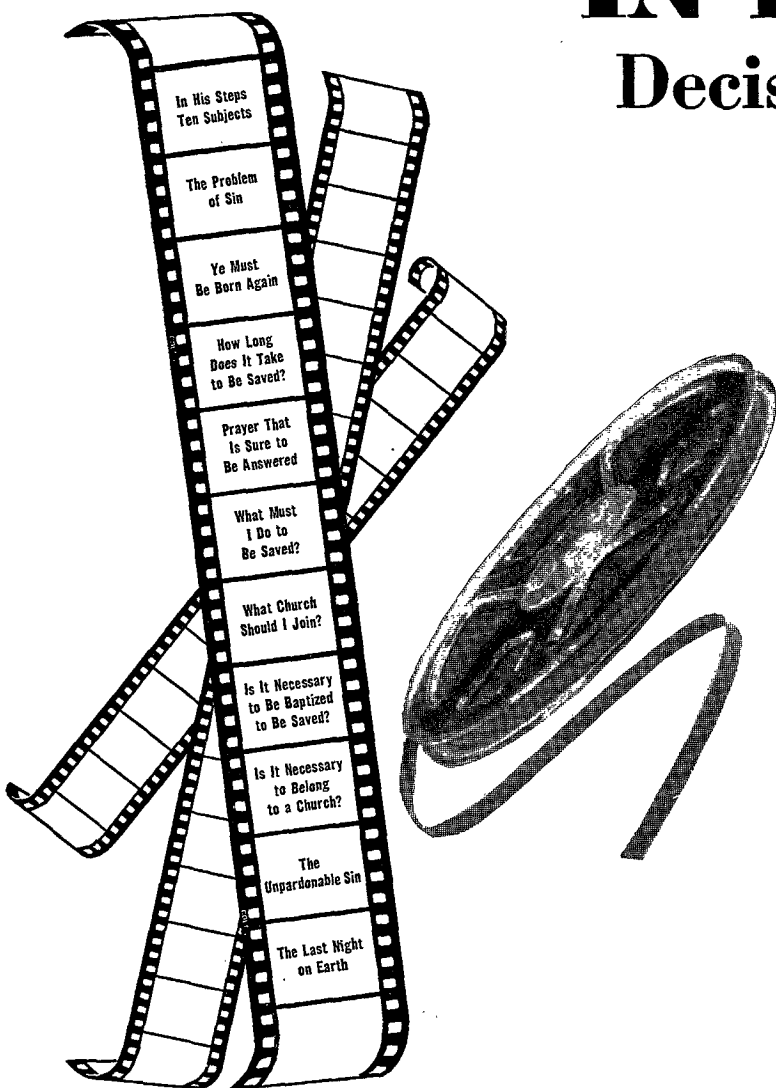
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# News of Note

## Final Ingathering Totals

The final 1961 official Ingathering reports have now been compiled for the world field. The following comparative figures show how the hand of God has rested upon His people, and they will bring cheer and courage to the church:

	1957	1961
No. America	\$4,679,930.06	\$5,313,868.63
Overseas	1,787,459.64	2,247,376.98
World Total	\$6,467,389.70	7,561,245.61

This report reveals a gain of more than one million dollars in the 1961 report of \$7,561,245.61, compared with the 1957 report of \$6,467,389.70. It is gratifying to see how the overseas divisions are keeping in step with the North American Division in this onward march of progress. Our hearts fill with joy as we see the message "swelling into the loud cry."

ADLAI ALBERT ESTEB

## West Virginia Conference Session

The fifty-second session of the West Virginia Conference was held in Parkersburg on March 11 for the receiving of reports and the election of officers and departmental leaders for another biennium. The following were all re-elected: A. J. Patzer, president; W. H. Smith, secretary-treasurer; J. H. Lantry, educational and MV secretary; E. T. Gackenhaimer, home missionary, Sabbath school, and radio-TV secretary; L. A. Bierlien, publishing secretary.

The conference closed the two-year term with a membership of 1,691. There has been a good increase in the tithe during recent years, and the publishing work has made exceptional strides forward. One colporteur, Charles Riley, of Huntington, delivered \$21,157.23 worth of gospel literature during 1961. A special feature of the session was the ordination of R. H. Shepard, of Huntington, to the gospel ministry.

W. P. BRADLEY

## Carolina Conference Re-elects Officers

H. V. Reed was re-elected president of the Carolina Conference at its biennial session in Charlotte, North Carolina, on Sunday, March 11. Some 400 delegates and visitors attended. Also re-elected were R. W. Dunn, secretary-treasurer, and the departmental leaders. Don R. Rees, president of the Southern Union Conference, and other union staff members were present.

Highlighting the occasion were various reports, including one by the president on unprecedented evangelistic progress. A somber report by L. H. Pitton, religious liberty secretary, pointed

out the tremendous Sunday law agitation in the Carolinas. The conference has been fighting a bill in the South Carolina legislature that would virtually eliminate all legitimate business on Sundays.

CECIL COFFEY

## Nutrition Conference Scheduled

The second Nutrition and Food Service Convention, conducted by the International Nutrition Research Foundation, will be held in La Sierra, California, August 6-9. Leading nutrition authorities will be present. Topics on the agenda will cover the latest scientific facts on fats, proteins, survival problems, and common errors in food selection and preparation. Panel discussions will deal with frequently asked Biblical questions on nutrition and other problems.

A registration fee of \$10 a person, or \$15 for married couples, may be sent in advance to the Research Foundation, 11503 Pierce Place, Arlington, California. Housing will be available at La Sierra College without additional expense.

JOYCE W. HOPP

## Faith for Today Sabbath-breaking Trial

The Faith for Today presses were busily turning out literature on Sunday, January 7. The presses do not ordinarily operate on Sunday, but the full crew was on duty this day, preparing for the February campaign. Two policemen entered the building and issued a summons for Sabbath-breaking. Our men appeared before the magistrate on January 11 and stated that they had observed the Sabbath. The magistrate set February 20 as the date for the hearing of the evidence.

In the meantime, the officers of Faith for Today got in touch with the General Conference, and it was decided to employ Dr. Leo Pfeffer, a noted constitutional lawyer on church-state affairs, to represent them. On February 20 the officers of Faith for Today, with Dr. Leo Pfeffer, appeared in the magistrate's court and requested that the case be transferred to the Court of Special Sessions, which is presided over by three judges. This request was granted.

No definite date has been scheduled for the trial, which probably will be sometime in April. It is considered that this incident will provide an excellent opportunity to test the constitutionality of a Sunday law as applied to a religious organization worshipping on another day. If an adverse decision is received in the Special Sessions Court, this case will be appealed to higher courts. Should it reach the Supreme Court of the United States, a definite ruling on this point of law would be forthcoming.

M. E. LOEWEN

## Chesapeake Conference Constituency Meets

The twenty-fifth biennial constituency session of the Chesapeake Conference was held in Baltimore, Maryland, on Sunday, March 18. Re-elected to serve another term were Albert Butler, president, his associates, and members of the conference executive committee. Reports given by the officers and departmental secretaries indicated that the blessing of the Lord is upon the work in this growing field. Tithes, offerings, and membership are at an all-time high. The undersigned was present from the General Conference, and L. E. Lenheim and his staff represented the Columbia Union Conference.

W. B. OCHS

## Increased Support for Our Missionary Papers

The month of April, which is right upon us, is the time set apart by the General Conference for the special promotion of our missionary journals *Signs of the Times*, *These Times*, and *Message Magazine*. These journals have a unique spearheading task in relation to the great program of the Advent Movement. These are the papers specially prepared to go out ahead of the movement, as it were, into homes everywhere, to acquaint men with the great truths that God has given us for the world. It is these truths that constitute the reason for our existence; they are the saving message we have for men.

In these great and tempestuous times, when no one knows what a day may bring forth, when the last prophetic hour is almost upon us, surely we ought to give our missionary papers a far larger circulation than ever before. We ought to be circulating them, not by the hundreds of thousands but by the millions. If we have been ordering five in past campaigns, why not ten or twenty? If ten, why not twenty-five or even fifty? And there are many who can sponsor one hundred or more.

Let us raise our spiritual sights toward the completion of our task. There is no greater missionary agency than our missionary papers. Our ultimate goal should be nothing less than an Adventist missionary paper in every home in the land.

F. D. N.

## Death of D. A. Bailey

We regret to announce the death of Douglas A. Bailey on March 11, at his home in Takoma Park. Brother Bailey served the Review and Herald Publishing Association ably and faithfully for 43 years, for the last twenty-four years as associate manager of the book department. Countless thousands of our members learned to know him at camp meetings in every part of the country, year after year, and to love him as a brother and a friend. We extend our sympathy to the members of the bereaved family, especially to Mrs. Bailey. A life sketch will appear later.