

REVIEW and Herald

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A Call To Prayer

We are approaching a very important denominational event—the forty-ninth General Conference session. On this occasion thousands of our people will be brought together, many of whom will come literally from the four corners of the earth.

There will be various items of church business transacted such as a session like this requires.

By R. R. Figuhr
President, General Conference

However, we fervently expect that this forty-ninth session will also be a time of spiritual quickening and refreshing. The world situation demands something special from this session.

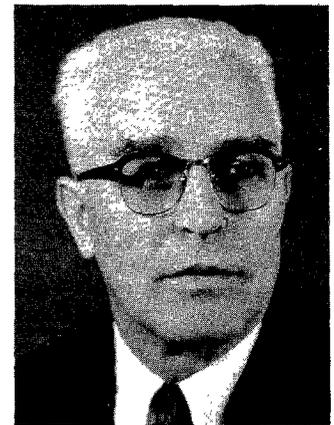
The time and the task of the church constitute a call to prayer to all our people around the world. Without the presence of God in the person of His Holy Spirit, nothing constructive can be accomplished. It is possible to go through the forms and activities of a meeting like this with hearts

as dry of spiritual refreshing as were the hills of Gilboa. This must not happen.

The officers of the General Conference therefore invite all our people to pray earnestly in behalf of the coming

gathering. Let us begin praying now. May 26 has been designated as a special day of prayer in all our churches. We are urged to continue our intercession right on through the General Conference session.

God's promises are abundant and gracious. To the prayer of faith He will respond. It is recorded for our encouragement that "Elijah was a man of like nature with ourselves and he prayed fervently" (James 5:17, R.S.V.). In response to his earnest prayer, mighty things happened in Israel. God will work mightily for His people today if we seek Him with all our hearts.



R. R. Figuhr

The secretary of the General Conference Department of Public Affairs reports on the status of

Sunday Laws

THE Supreme Court of the United States, on May 29 of last year, announced its decision on four Sunday law cases from three States. To the surprise of many observers, the Court declared the particular section on Sunday closing, of the State laws under consideration, to be constitutional.

The following arguments were presented to the Court by attorneys for the defense: (1) That these Sunday-closing statutes violate the "equal protection" clause of the Fourteenth Amendment of the United States Constitution; (2) that they violate the "due process" provision of the Constitution; (3) that Sunday laws aid in the establishment of religion, prohibited by the First Amendment of the Constitution; (4) that the free exercise of religion guaranteed by the Constitution is denied to appellants.

Under the claim that equal protection was denied in Maryland, it was argued that the classifications of articles that could or could not be sold were unreasonable. However, the Court assumed that these classifications were rational since people need assorted articles for health or for the enhancement of recreation.

When it was claimed that there was discrimination between merchants in different geographical areas, the Court ruled that legislatures have the discretion to select areas for legislation. Still further, it was charged that since designated merchandise could legally be sold by certain merchants (on the beach) but was forbidden elsewhere, therefore discrimination was evident. This was answered by the Court by asserting that the law has a right to permit the sale of articles for health and recreation where they will be put to immediate use.

The conclusion of the Court was that on the record before it the Court must rule that equal protection was provided by the law.

On the argument that due process of law was not available because the exemptions listed in the law were unconstitutionally vague, the Court stated that the laws were clear and understandable. It would not, therefore, consider the question.

A great deal of time was devoted to consideration of the establishment-of-religion aspect of the case. The Court



An attorney for a defendant charged with violation of a Sunday-closing ordinance presents his case before the justices of the United States Supreme Court.

realized that historically an establishment of religion was feared because of the inherent tendency in such an establishment to political tyranny. Consideration was given to the assertion that the appellants had suffered economic injury.

Four arguments were advanced: (1) That Sunday is the Sabbath of the popular Christian sects; (2) that the purpose of Sunday-closing laws is to facilitate and encourage church attendance; (3) that the effect of Sunday laws is to induce the irreligious, or those belonging to minority sects,

to join the dominant Christian bodies; (4) that the atmosphere of tranquility created by Sunday closing aids the conducting of church services and the religious observance of Sunday.

The opinion of the Court admitted that Sunday laws originally were motivated by religious forces. The fact that English Sunday legislation was conceived as an aid to the established church was conceded. But nonreligious arguments for Sunday laws were heard as early as the seventeenth century and the Court contended Sunday laws evolved into civil enact-

By M. E. Loewen

in the Sixties

ments. Therefore, it was the conclusion of Chief Justice Warren that today, as a result of this metamorphosis, Sunday laws are secular. The characteristic of the day is not one of religion but one of relaxation.

Chief Justice Warren did say, however, "We do not hold that Sunday legislation may not be a violation of the 'Establishment' clause if it can be demonstrated that its purpose—evidenced either on the face of the legislation, in conjunction with its legislative history, or in its operative effect—is to use the State's coercive power to aid religion."

The argument that "free exercise" of religion was hindered received serious consideration. It was on this phase that Justices Brennan and Stewart dissented in the Braunfeld case. Justice Douglas wrote a powerful dissent covering all four cases.

Justice Brennan dealt with the "free exercise" of religion aspect when he wrote: "The issue in this case . . . is whether a State may put an individual to a choice between his business and his religion. The Court today holds that it may. But I dissent, believing that such a law prohibits the free exercise of religion."

Justice Stewart emphasized the same point when he said: "Pennsylvania has passed a law which compels an Orthodox Jew to choose between his religious faith and his economic survival. That is a cruel choice. It is a choice which I think no State can constitutionally demand."

Chief Justice Warren ruled that though Sunday laws might make the "practice of their religious beliefs more expensive," there was no violation of Sabbathkeepers' constitutional rights. It is inevitable, Warren declared, that legislators will enact laws that "may in some way result in an economic disadvantage to some religious sects."

But Justice Brennan directly challenged this argument in the closing words of his dissent. "The Court, in

my view, has exalted administrative convenience to a constitutional level high enough to justify making one religion economically disadvantageous. The Court would justify this result on the ground that the effect on religion, though substantial, is indirect. The Court forgets, I think, a warning uttered during the congressional discussion of the First Amendment itself: ' . . . the rights of conscience are, in their nature, of peculiar delicacy, and will little bear the gentlest touch of government hand.'"

Justice Douglas with clear insight pointed out that Sunday legislation has no other excuse for being than the scriptural injunction. He quoted the fourth commandment of the Decalogue to show that the idea of Sabbath rest has its roots in the Bible. Outside of religion there would be no excuse for Sunday legislation.

One factor of importance was the insistence of the Court that Sunday has become a secular holiday. Chief Justice Warren said: "People of all religions and people of no religion regard Sunday as a time for family activity, for visiting friends and relatives, for late-sleeping, for passive and

My Favorite Text

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." Ps. 19:14.

THIS verse sets before us the standard of the Christian, both for his private and his public life. "Out of the abundance of the heart the mouth speaketh." "Every idle word that men shall speak, they shall give account thereof in the day of judgment." How necessary it is that we watch carefully our

active entertainments, for dining out and the like."

"It would seem that a legislature could reasonably find that the Sunday sale of the exempted commodities was necessary either for the health of the populace or for the enhancement of the recreational atmosphere of the day—that a family which takes a Sunday ride into the country will need gasoline for the automobile and may find pleasant a soft drink or fresh fruit; that those who go to the beach may wish ice cream or some other item normally sold there; that some people will prefer alcoholic beverages or games of chance to add to their relaxation; that newspapers and drug products should always be available to the public."

This philosophy goes a long way toward secularizing Sunday. And this philosophy has been most distressing to Sundaykeepers who desire strict legislation to maintain the sanctity of the day. Cardinal Cushing was disturbed by the ruling of a Federal District Court against the Massachusetts Sunday law and said, "We have all been shocked to learn that in the minds of many modern statesmen and jurists, Sunday has lost its religious significance."

A Clear Go-ahead Signal

The pronouncement that Sunday laws are secular gave a clear go-ahead signal to the business interests desiring Sunday-closing laws. So, immediately across the nation a drive was launched to enforce existing Sunday laws or to overhaul obsolete statutes.

The development of suburban shopping centers and the appearance of discount houses have brought another factor into the promotion of Sunday laws. The downtown merchants, located in an area where the Sunday crowds are nearly nonexistent, find it difficult to compete with the suburban shopping centers within

words. People observe us, they listen to our conversation, they form opinions about us as they hear us speak. We need to recognize that at all times we are being observed, and need to rightly represent our Saviour.

The meditation of our heart is such a comprehensive idea. This meditation is really a form of private devotion. We recognize the Lord as the Source of our strength. He is the One to turn to in prosperity as well as in adversity. We also recognize the Lord as our Redeemer. He is our best Friend.

This verse can well be our constant prayer as it sets before us the goal for Christian living.

H. C. KLEMENT, *President*
Missouri Conference

easy driving distance of large segments of the residential areas.

Two of the cases considered by the Supreme Court concerned discount houses. When the Court ruled that Sunday-closing laws are constitutional, and that they are secular, the merchants associations became interested more than ever in having Sunday-closing ordinances enacted and enforced.

Since Massachusetts was one of the States involved in the Supreme Court decision, the citizens of that State were immediately interested. Law-enforcement authorities began that week to enforce the law. A church was forbidden to hold a dance scheduled for its young people, resort shops were closed, roadside stands were visited by officers and closed. This made the citizens aware of the problem in a real way, and complaints were registered from all over the State.

So, although Massachusetts had its Sunday laws approved by the Supreme Court, it was felt that these statutes were obsolete and must be revised. Governor Volpe appointed a 20-man commission to review the Sunday laws and to draw up recommendations bringing the Sunday laws up to date.

This commission was composed of labor leaders, church officials, retail merchant representatives, and legislators. Meetings were held by the members of the commission, hearings were scheduled for the public, and all sides of the question were aired.

After months of intensive work the commission was not able to present a unified report. Ten members gave a majority report; nine members presented a minority report recommending an exemption for Sabbathkeepers; and one member, a labor leader, presented an individual minority report. Consequently the governor got no clear-cut mandate. The legislature began to work on Sunday legislation and at this writing no revision of the law has been passed. Agitation across the State, both for and against Sunday laws, has increased interest in the question.

Sunday Laws in Virginia

In Virginia, a new law restricting Sunday sales had been held in abeyance pending the decision of the Supreme Court. After May 29, 1961, officials of Virginia were ordered to enforce the new law. The inconsistencies of the law became apparent and raised a storm of protest from the citizens. Beer and liquor could be purchased but milk and other staple items could not. Virginia ham was

specifically exempted but any other foods requiring cooking were contraband on Sunday.

Virginia legislators were sensitive to the ground swell of opposition to Sunday laws and began to study the problem. A movement was started by the lawmakers who had voted for the Virginia law to have it repealed. Hearings were held but no changes were made.

Since 1959 the Maryland Legislature has been working on a revision of Maryland Sunday laws. A commission appointed by the governor had recommended by a majority of eight to one that increased restrictions be placed on Sunday sales. However, the legislature waited until the Supreme Court had announced its decision before continuing work on Sunday legislation.

In spite of the fact that Maryland was one of the States whose Sunday laws were declared constitutional by the Supreme Court, it was felt that a general overhauling was necessary to bring these laws up to date. A Sunday law was studied which provided that anyone keeping Saturday as the Sabbath, or anyone keeping the Sabbath from sundown Friday night to sundown Saturday, would be exempt, provided he registered with the police stating his religious convictions and his intention to work on Sunday. This

law was eventually tabled, but continuing study will bring forth renewed efforts to legislate on Sunday business.

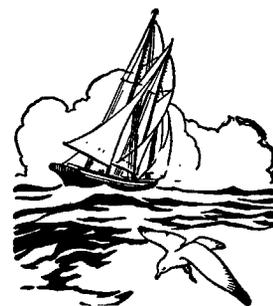
In Pennsylvania's two cases considered by the United States Supreme Court, her Sunday laws were ruled constitutional. However, when attempts were made to enforce the law following the May 29, 1961, decision, an outcry arose across the State. Near Christmas time a Santa Claus in a department store, listening to the requests of youngsters perched on his knee, was brought into court for violating the Sunday law against labor on that day. The judge saw the inconsistency of the law that allowed commercialized sports on Sunday but clamped down on a Santa Claus, and refused to fine Santa. It is expected that the Sunday law problem will be one of the issues prominent in the gubernatorial race in the fall of 1962.

The State of Indiana is wrestling with the Sunday-closing problem across the State. In Indianapolis one of the oldest established department stores shocked mercantile circles throughout the Midwest when it announced that its suburban branches would remain open on Sunday to meet competition. South Bend experienced a flurry of enforcement pains; however, these have abated somewhat, due to public indignation over the law.

(First of Two Articles)

THE WAYSIDE PULPIT

"And their sins and iniquities will I remember no more" (Heb. 10:17).



Only a few decades ago filthy alleys and city refuse dumps were the disgrace of many a municipality. Today, suburban sanitation and scientific garbage disposal are a science; yet despite these measures, pollution of streams with city wastes has become a major problem in the United States. One coastal city has uniquely met the challenge by loading large trawlers with residual sewage and dumping it in the ocean miles from shore. One hour after the unloading of even the foulest ordure not one speck of contamination remains, in test after test.

Does not this practice remind us of what God says He will do with the sins that beset us if we will forsake them and yield our lives to Him for cleansing? "Cease to do evil; learn to do well. . . . Though your sins be as scarlet, they shall be as white as snow" (Isa. 1:16-18). In reward for our loyalty and obedience God promises complete separation from the sorrow that sin begets. "As far as the east is from the west, so far hath he removed our transgressions from us" (Ps. 103:12). The Lord does not say "as far as the north is from the south," for these two ultimates have been discovered, but who can tell where the east begins and the west vanishes? And consider the assurance in Micah 7:18, 19, which brings our thought into focus with the introductory analogy: "He retaineth not his anger for ever, because he delighteth in mercy. . . . And thou wilt cast all their sins into the depths of the sea."

H. M. TIPPETT

Temperance Oration

By Dale Kongorski
Atlantic Union College

[Each year the American Temperance Society conducts a national oratorical contest for Adventist college students in North America. This year's finalists met at Columbia Union College, Washington, D.C., April 14. We are pleased to publish the winning oration.—Editors.]

THE cocktail hour can be a time of real spiritual renewal." These words I quote from the book *Beyond Anxiety*, written by Bishop James A. Pike, one of America's foremost Protestant clergymen. Are these words shocking to you? They were to me, yet America is fast following in the footsteps of that great nation, France, which has lost much of its glory by indulging in the evils of intemperance.

Forty-five years ago America condemned alcohol. All industrial executives condemned it, insurance companies condemned it, editors of newspapers condemned it, churches condemned it. Yes, America as a whole condemned alcohol. In fact, had the beer companies of 1915 looked for a "man of distinction" for their advertisements, they would not have found such a man in the nation with nerve enough to allow his picture to be associated with such products. Yet today America has fallen so far that Bishop Pike is willing publicly to pickle his religion in a cocktail.

America now boasts that where good times are, good beer is. And what are we who know better doing about it? Nothing! The liquor industry has so successfully portrayed the popular man as the drinking man that men with other convictions are afraid to speak out. At a time when the youth of our country need education on the evils of alcohol, alcohol has become a "sacred cow" in our society!

More than 40 of our States have laws that require the teaching of the ill effects of alcohol in the schools. The majority are ignoring these laws. America's youth are being swept away in a flood of alcoholism that is destroying our nation; but remember, America, you asked for it!

How have you asked for it? By ignoring three great facts. First, our youth need education on the evil effects of alcohol. They must be shown that they can have happiness without a hangover, a thrill without a heart-break, real joy without a highball, and a good time without a headache.

In Nassau County, New York, a scientifically conducted survey was

made among 29,000 high school students. It was found that 90 per cent of them drink alcoholic beverages. Think of it! Ninety per cent of those who will lead our country tomorrow floundering in an alcoholic daze. This is a day that calls for strong bodies, clear minds, and great convictions. A muddled brain and shaky hand will never meet this challenge. We must show the youth of our day those 5 million alcoholics who cost our nation one billion dollars annually for care, those men and women who neglect their families, jobs, and friends for the satisfaction of drink. We must show them how love wanes and death wins when they cooperate with the devil's brew, alcohol. Above all, our youth must realize that the first drink is the first step in that tricky, terrible, treacherous, entrapping trip downward.



Dale Kongorski, national oratorical contest winner, being congratulated by W. E. Murray (left), General Conference vice-president, and James V. Scully of the General Conference Temperance Department.

Not only is the alcoholic a menace to society and a danger to our Government, he also is a danger on our roads. It has been estimated that one out of every 25 of you folks sitting in this building will either be killed or injured by a drinking driver within the next ten years. If you knew that you or one of your loved ones were to be sacrificed on the altar of King Alcohol, would you think drink held a rightful position in our society?

Our beloved country, which has been known as "the land of the free and the home of the brave," is fast becoming the land of the spree and the home of the grave! We must counteract that savage pirate, liquor,

which hoists its black flag, with its skull and crossbones, above the Stars and Stripes. America is surrendering to liquor. But, America, what are you doing to educate our youth to the ill effects of alcohol? Nothing? Then remember, America, you asked for it!

The second fact that America has ignored is this: the liquor industry should be required to advertise its products *truthfully*.

Alcohol is known as a remover. Alcohol is the rude remover and robber of the best things in life. It will remove grass stains from summer clothes; it will remove summer clothes—also spring and winter clothes—not only from the man who drinks it but also from his wife and children. It will remove furniture from the house, edibles from the pantry, the smile from the face of a wife, and happiness from the home. It will remove fame and leave shame. It will remove plenty and leave poverty. It will remove honor and leave humiliation. It will remove fine homes and leave hovels. It will remove *everything*, great or small, that makes life worth living. Yes, as a remover, alcohol has no equal.

If the liquor industries would advertise these results, would America be falling into the alcoholic trap? If Americans were warned of the expense they would incur by drinking, would they ever start? Do you know that in the eight minutes I am speaking to you, nearly \$200,000 will be spent on alcoholic beverages. Yes, in America more is spent to stupefy than to edify the brain!

The liquor industries would have you think, however, that alcoholism is a disease. All right, so alcoholism is a disease. Now you show me a neighborhood grocery store where you can buy a bottle of tuberculosis germs, or a corner drugstore that sells capsules of polio virus or cancer cells. Yet America is allowing the source of its number three health problem to be sold in almost any city, town, or village.

What then, America, are you doing to counteract the source of this health problem? Nothing? Then remember, America, you asked for it!

And now we approach the third great fact America has overlooked. The American church can counteract alcoholism.

Until the year 1900 nearly all Protestant churches condemned the use of liquor, and the problem of alcoholism seldom occurred, for the church has long been recognized as the strongest organization in the community. But through the years a creeping sense of tolerance and even encouragement toward alcohol has manifested itself in the churches. Most churches, however, are standing on neutral ground—afraid to speak out against the evils of liquor, yet knowing that approval would warrant disorganization of the church. Liquor would *destroy* the church if it could; the church *could* destroy liquor if it would!

We are standing by a stream of intemperance. We may stand on its banks all our lives pulling out individuals one by one, and the stream

will continue. But when we realize that by working together in the church we have power to strike at the source of the stream, then we are beginning to get somewhere. If our churches as a whole would unite against liquor, we could destroy that menace to our society.

But America is quietly sinking in the debasing flood of alcoholism. And what are the American churches doing? Nothing? Then remember, America, you asked for it!

If America would educate its youth to the ill effects of alcohol, regulate the advertising of the liquor companies, and gain the united support of its churches, the most degrading sin of our nation would dry up.

Alcohol, to be or not to be, that is the question. It's your nation, it's your home, it's your life, it's your choice.

Scriptures, without first submitting it to brethren of experience. Lay it before them in a humble, teachable spirit, with earnest prayer; and if they see no light in it, yield to their judgment; for 'in the multitude of counselors there is safety.'"—*Testimonies*, vol. 5, p. 293.

Rejecting all pleas to heed that instruction, Mr. Houteff started a movement of his own. In May, 1935, he and 11 followers (including several children) went to Waco, Texas, and settled as a little colony on land they purchased and called Mt. Carmel. Shortly afterward he announced: "True we are establishing our headquarters on this mount that is found in prophecy, but our stay here shall be very, very short."—*The Symbolic Code* (official organ of the Shepherd's Rod), vol. 1, no. 14 (August, 1935), p. 5.

Claiming to be divinely inspired, Mr. Houteff predicted that the 144,000 soon would be gathered together and transferred to Palestine to be constituted God's literal, theocratic kingdom of David there, with a human king ruling over them. From their headquarters in the Holy Land they would proclaim the gospel to all the world, and all the living righteous would be assembled in Palestine for translation to heaven at the second advent of Christ.

Heedless of the pleas and warnings of loyal Seventh-day Adventists, a few Adventists joined the Shepherd's Rod group through the years. The *Waco Tribune-Herald* reported on February 27, 1955—the year in which Mr. Houteff died, and 20 years after he started the Mt. Carmel colony—that: "The [Shepherd's Rod] church has about 90 people, a third of them children, living at the center, has had as many as 125 there. Most of them are workers, about 12 are indigents in the rest home." Of course, there were also some Shepherd's Rod adherents scattered here and there in other places.

Definite Date Set

After Mr. Houteff died on February 5, 1955, his widow, assisted by helpers, led his flock and directed activities at the Mt. Carmel center. As a result of their study of his writings on Revelation 11, they supposed—on November 9 of that same year—that they received light on the prophetic period of 1260 days (verse 3). Assuming those 1260 days to be three and a half literal years, they simply added them to November 9, 1955, and declared that the prophecy would be fulfilled on April 22, 1959.

Various announcements of this time setting were made subsequently by the Shepherd's Rod leaders to their own followers and to Seventh-

IN 1929 VICTOR T. HOUTEFF, a member of one of our churches in southern California, began to propagate what he supposed to be new light concerning the 144,000. The next year he published his peculiar views in a book called *The Shepherd's Rod*.

Local conference, union conference, and General Conference ministers examined Mr. Houteff's teachings, found error in them, pointed out these errors to him, and urged him to cease propagating his views. Spurning this counsel, he persisted in spreading his error and fostering disunity, and as a result was disfellowshipped on November 30, 1930.

Other ministers, singly and in groups, thereafter examined Mr. Houteff's views and found them unsound. Nevertheless, in response to his clamor for another hearing, the Pacific Union Conference arranged with the General Conference for a

committee of 12 able and experienced ministers to meet in Los Angeles in February, 1934, with Arthur G. Daniells presiding, to hear him explain his peculiar doctrines as fully as he might desire. In its published report that committee said:

"Since error is found in the Shepherd's Rod, and it is in open disagreement with the Bible and the Spirit of prophecy, the only safe course is to reject its teachings and to discontinue its study."—*A Reply to the Shepherd's Rod* (1934), p. 55.

Seventh-day Adventists had been given, in 1885, this counsel: "There are a thousand temptations in disguise prepared for those who have the light of truth; and the only safety for any of us is in receiving no new doctrine, no new interpretation of the

The Shepherd's Rod Organization Disbands

By Robert L. Odom
Index Editor, *White Publications*

day Adventists. In an open letter addressed by them to the Executive Committee of the General Conference, they said officially:

"By this letter we make it known to you that we are now leaving this entire matter with the Lord to demonstrate whether He is leading in the work at Mt. Carmel, or whether He is leading you to stop your ears to the message which Mr. Carmel has put forth in her official publications. . . . If the message and work of *The Shepherd's Rod* is God's Truth as we believe it to be, the 1260 days of Revelation 11 as *The Symbolic Codes* have explained, will end sometime this Spring. Then will follow the war that will kill the Two Witnesses. Those whom the Witnesses tormented will gloat over this. But after 3½ days the Two Witnesses will be exalted. At the same time will come the earthquake (shaking) in which will be slain all the hypocrites in God's part of Christendom—the Adventist church."—*The Symbolic Code*, vol. 14, No. 6 (special edition issued early in 1959), pp. 8, 9.

An "Important Announcement" on page 29 of that issue of *The Symbolic Code* said: "Mt. Carmel hereby serves notice that she now leaves the prophecy of Revelation 11 as the *Code* has explained it, as the test by which the Lord will demonstrate whom He is leading."

A little later the Shepherd's Rod adherents were summoned to assemble at Mt. Carmel by April 16, 1959, in expectancy of seeing "the things come to pass as prophesied" for April 22. A news report released at Mt. Carmel for the press was entitled "What Davidians Are Expecting After April 22," in which it was said:

"We expect that sometime this spring God will commence to set up His peaceful kingdom in the Holy Land. We believe that the Holy Land will be prepared for the setting up of God's kingdom by the war of Zechariah 14. . . . The April 22 date was calculated from the symbolic prophecy of the 1260 literal days of Revelation 11:3-6. Those days commenced November 9, 1955, and will end April 22, 1959. The events of verses 7 to 13 are to be fulfilled after April 22."

Between 800 and 1,000 persons—including children, curious onlookers, and members of offshoots from the Shepherd's Rod—gathered at Mt. Carmel on April 22. This date came and went without the Lord doing what the Shepherd's Rod leaders had expected Him to do for them. Special prayer meetings were held daily thereafter to beseech Him to fulfill their hopes.

As the days lengthened into weeks and months, the people encamped at

Mt. Carmel realized that they must do something besides pray. Some told me, when I was in Waco early in July, that they were penniless and did not even have bus fare to leave the place. Many, having come from as far away as Canada and California, had given up their jobs, closed their businesses, and disposed of all their possessions that could not be brought with them. They had hoped that their next move would providentially be to Palestine. But instead, they must go elsewhere and start life over again. Disillusioned and embarrassed, some went off with leaders of splinter factions, others left confused and stunned, while still others returned to the Seventh-day Adventist Church in sincere repentance of their folly.

Hearing by General Conference

The Shepherd's Rod leaders were granted subsequently, at their own request, a hearing by a committee of seven ministers appointed for the purpose by the General Conference. This committee met with seven representative leaders of the Shepherd's Rod in 19 sessions of approximately two and a half hours each from July 27 to August 4, 1959, in Takoma Park.

During the first ten sessions the Shepherd's Rod leaders presented their principal peculiar doctrines, and freely used the Bible and both the writings of Mr. Houteff and those of Mrs. White in doing so. In fact, at the very beginning of the hearing they affirmed their belief in, and acceptance of, the writings of Mrs. White as messages given to God's people unquestionably by the Spirit of Prophecy.

However, in the ninth session the Shepherd's Rod spokesman, by now apparently aware of the fact that their interpretation of Revelation 11

could not be harmonized with Mrs. White's explanation of that prophecy, declared that "there is good reason to doubt that Mrs. White herself originated the teaching of Revelation 11 as it is given in 'Great Controversy.'"—*The Shepherd's Report and Analysis of the General Conference Committee's Closed Hearing of "The Shepherd's Rod,"* issued at Waco, Texas, in the summer of 1959, p. 25.

From the eleventh to the sixteenth sessions, the Seventh-day Adventist ministers reviewed the Shepherd's Rod teachings, showing where they were not supported by either the Bible or the Spirit of Prophecy. It was pointed out also that Mr. Houteff at times was not consistent in his teachings, and that he had often changed his dates for the fulfillment of various prophetic periods.

In the seventeenth session the Shepherd's Rod representatives presented in writing a formal motion to eliminate the use of Mrs. White's writings in the study of Bible prophecies. This appeared to be a repudiation of the claim made by Mr. Houteff, who had affirmed in the "Introduction" to his first and most fundamental doctrinal treatise:

"This publication contains only one main subject with a double lesson; namely, the 144,000, and a call for reformation. . . . The wonderful light between its pages shines upon a large number of scriptures which we have had no understanding of heretofore. *The interpretation of these scriptures is supported entirely by the writings of Sr. E. G. White, that is termed the Spirit of prophecy.*"—*The Shepherd's Rod*, vol. 1 (1930), p. 11. (Italics supplied.)

Eleven years later Mr. Houteff had said: "Our being, as you know, unswerving adherents of the Bible and of Sister White's writings, full-fledged S.D.A.'s, we are sure that both the

Fellowship of Prayer

"Our Prayers Have Been Answered"

"About a year ago I wrote asking you to pray for my son who had left the truth. Our prayers have been answered, thank our dear Lord. On March 17 he was rebaptized and is back in the fold. I am so thankful for a dear Father who hears and answers our prayers. Thank you so much for helping with your prayers."—Mrs. M., of Florida.

"Our daughter, regarding whom I wrote you previously, had taken up smoking through wrong associates. Thank the dear Lord, through your wonderful prayers and mine, she has given this up. God in His great mercy has made it offensive to her. . . . Only eternity will tell the results of your great work."—Mrs. W., of California.

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.

Bible and Sister White's writings support the 'Rod' one hundred per cent.—*The Symbolic Code*, vol. 7, Nos. 7-12 (July-December, 1941), p. 5. (Italics supplied.)

Moreover, Mr. Houteff's writings contain abundant Ellen G. White quotations used by him to support his interpretation of the Scriptures.

At the hearing the General Conference gave to the Shepherd's Rod leaders in 1959 it was also pointed out to them that they themselves had put their interpretation of Bible prophecy to a decisive test on April 22, 1959, and had advertised that fact in their official Shepherd's Rod publications for all to see. The results of that time setting had spoken louder than words on that point.

Our brethren made earnest appeals to the Shepherd's Rod leaders, urging them to acknowledge their mistakes and to unite with the Seventh-day Adventists in carrying God's last message to a perishing world. After their return to Waco, disunity set in among them and some of the very ones who had come to the 1959 meeting in Washington left them. In the meantime splinter groups and factions, some of them led by persons claiming to have visions, were drawing away adherents from the Shepherd's Rod party in power at Waco, upon whom censure was heaped for the time-setting debacle of April 22, 1959.

An Amazing Development

Then came this amazing development: In open news letters from Mt. Carmel on December 12, 1961, and January 16, 1962, the Shepherd's Rod leaders frankly notified their followers that, as a result of recent careful examination of Mr. Houteff's teachings concerning Ezekiel 4 and 9, they had found them at variance with the Bible.

In their notice announcing the special session of Shepherd's Rod adherents at their Mt. Carmel center on March 11, 1962, the leaders said: "Inasmuch, however, as the 'Rod' literature contains this misunderstanding on Ezekiel 9 and Ezekiel 4, (there are still other things which we have not dealt with as yet), its further use is impossible. If the literature can no longer be used, it naturally follows that the work it promotes is automatically stopped."—*The Symbolic Code*, February, 1962, pp. 6, 7.

The Shepherd's Rod leaders said also: "Now that we have discovered that the 'Rod' is not in harmony with the Bible on basic subjects, we understand why the 1959 [time setting] test turned out as it did. Since as we view it, the 'Rod' is not in harmony with the Bible, we are now serving notice

A Bible Quiz

REPENTANCE

1. By what means is sin made known?
2. How many are sinners?
3. What leads sinners to repentance?
4. What accompanies repentance?
5. How completely will Christ save those who come to Him?

1. By the law (Rom. 3:20).
 2. Both Jews and Gentiles (Rom. 3:9, 23).
 3. The goodness of God (Rom. 2:4).
 4. Remission of sins (Luke 24:47), reformation (Isa. 52:7), and baptism (Acts 2:38).
 5. To the uttermost (Heb. 7:25).

that the Executive Council is calling a Special Session of the Association. In this forthcoming Session all the present Executive Council members will tender our resignations, to take effect as of the time of its reading in the Session. For we do not believe that Ezekiel 4 has a commission for either this Association or Mt. Carmel Center."—*Ibid.*, p. 7.

In March of 1962 the Shepherd's Rod leaders formally presented to their followers, assembled in special session at Mr. Carmel, their "Notice of Resignation," in which they said:

"But in our thorough examination of the 'Rod' in the light of the Bible, we came upon the realization that adjustments in many of our doctrines were required if there was to be harmony between them and the Bible. For we discovered that some cardinal teachings were predicated on concepts Brother Houteff and I or Sister White expounded which the Bible actually does not support."

And after frankly admitting "that we no longer are convinced that 'The Shepherd's Rod' is without error on consequential doctrines," they went on to say: "There is no alternative open to us but to resign since, as we view it, so vital a change in the basic doctrines is involved that it leaves the [Davidian] Association without its declared prophetic commission. And, moreover, this Association was founded upon, and bound to, the teachings of the 'Rod' literature which has as a main feature a particularized application of Ezekiel 9 and 4 to the church today; but since we, the members of the Executive Council, do not now believe the Bible supports those teachings, we therefore are not qualified longer to head up the Association."

That commendable public admission was the final, fatal blow to the already dying Davidian Association. Consequently, on March 11, 1962, the

constituents of the General Association of Davidian Seventh-day Adventists, as the Shepherd's Rod advocates formally called themselves, in special session voted: "Resolved, that said General Association of Davidian Seventh-day Adventists be, and the same hereby is, dissolved, and shall henceforth cease to exist," et cetera. The Mt. Carmel center was officially closed, its leaders left, and the physical property and assets of the organization were left in the hands of an attorney, as legal trustee, to dispose of in accord with the State laws and the directions given in the resolution for the dissolution of the association. Official notice was sent out, saying:

"In view of the fact that the [Shepherd's Rod] Church itself has now been dissolved in Constitutional Session, there will be no further publishing of the 'Shepherd's Rod' literature. . . . You should send no further tithes or contributions to the office at Mt. Carmel Center."

Hearts Are Sad

While Seventh-day Adventists are glad that the Shepherd's Rod leaders had the courage and honesty to admit publicly that the teachings of Mr. Houteff were not in harmony with the Bible, yet our hearts are made sad as we think of 33 years of time, of effort, and of money that a company of people lost as a result of the folly of accepting and propagating false teachings. We sorrow as we think of graves that now mark the resting places of former church members who, disregarding the pleas and warnings of their faithful brethren, died in the vain hope presented by the Shepherd's Rod doctrine, which its leaders, some of whom were brought up in it, have now repudiated officially as a system of error. God grant that this tragic experience may be a warning to all our dear people today.

We warn our people everywhere that desperate efforts are being made by certain persons who have been a part of the Shepherd's Rod organization, to reorganize it. Several splinter groups from the Shepherd's Rod party are operating under new names and with additional teachings of error. All are bent on luring Seventh-day Adventists into their ranks. Moreover, several small groups having had no connection with the Shepherd's Rod, but whose doctrines are equally delusive and dangerous, likewise have the same goal. Therefore, let all our brethren beware.

On the other hand, let us pray for the disillusioned adherents of the Shepherd's Rod, and seek wisely and earnestly to help them, as lost sheep, to find their way back to the fold of the Good Shepherd.



With the Poets

My Gift

By Elma P. Lawrence

It breaks my heart to see the Son of God
Condemned, abused, and beaten with a rod.
He bore the heavy burden of my sin
Through Calv'ry's cruel mockery and din.
My heart is pained to think it was for *me*
He bore the shame, and died upon the tree!
For just *my* soul, He would have borne the cross,
Endured the shame, and risked eternal loss!
How can I sin, and drive the nails anew
Through outstretched hands, so tender and so true!
I humbly now accept His mercy sweet,
And lay my broken heart at Jesus' feet.

The Emmaus Road

By Mrs. E. M. Hoover

O Heavenly Friend,
Thou who didst walk the whole long road
With two sad men toward Emmaus;
Whose words cheered every toilsome step
Along the homeward pathway rough;

O Guest Divine,
Who turned in with Thy friends at eve
To share the simple social board,
And raised Thy hands in blessings rich,
Revealing Thee their risen Lord;

Companion Dear,
As we walk down our Emmaus road
That leads to home, commune with us
Until our hearts within us burn;
Our toilsome, homeward journey bless.

Thou Host Divine,
When twilight's dark'ning shadows fall,
May we then enter in with Thee
Into Thy heavenly banquet room,
Thy wedding feast to share with Thee.



Make My Life Sing

By Myrtle Leora Nelson

The joyful sound of a lark
Falls on the morning air.
Before his song broke through the clouds
The world seemed cold and bare.

Make my life sing, O God,
Ever consistently,
That the burdened ones I meet today
May through the clouds find Thee.

Spring Is Here

By Kathryn Barnett Cash

Spring
is here, and
with renewing tint
of green the world again is
clothed in verdant robes of velveteen.

Against the whited clouds are splattered
tiny silhouettes on wing,
heading to the North,
announcing
Spring.

Beautiful Springtime

By Norma J. Martin

Days of confinement are o'er;
Winter releases its hold.
'Tis beautiful springtime once more!
Joys of God's world now unfold,
Bringing new faith and new hope.
Within, a new zeal doth burn.
Courage and patience spring forth,
Awaiting my Lord's soon return.



Nature at Springtime

By Elsie Blair

THE teacher of a class in composition asked her students to write their thoughts on spring. These thoughts were published in the local newspaper.

Some of the students connected spring with riding in a sporty convertible with the top down. Spring reminded others to get their lawn mower overhauled and made ready for the first mowing. To many it was the time of year when couples stroll hand in hand through the park.

What are your first thoughts when you hear the word *spring*?

The picture that flashes to my mind is of a mother and father walking with their children down a country

path on a quiet Sabbath afternoon. A fragrant breeze is gently blowing. A winding stream sparkles in the sunlight. The birds are singing cheerfully in the privacy of the new green foliage. This family is enjoying one of God's great gifts to man—nature.

It is in the springtime that people are especially aware of nature. For it is then that the beautiful flowers suddenly pop out of the bare ground. Overnight an apparently lifeless tree branch turns green. With wonder we marvel at this rebirth of nature. Again we are reminded of the greatness of our Creator; for it is when we study nature that we learn of His love and power.

Ellen G. White, in *The Adventist Home*, tells us: "Let the children learn to see in nature an expression of the love and the wisdom of God; let the thought of Him be linked with bird and flower and tree; let all things seen become to them the interpreters of the unseen, and all the events of life be a means of divine teaching."—Page 145.

It behooves us to take advantage of this brand-new spring and to teach our children to appreciate this wonderful lesson book of God—nature.

Kay's First Public Prayer

By Inez Storie Carr

LITTLE seven-year-old Kay with dancing brown eyes, bobbing curls, and rosy cheeks came bounding into my two-bed hospital room at the Cleburne (Texas) Memorial Hospital where I lay waiting for broken ribs to knit.

I knew why she was at the hospital. Her daddy, Marshall Tidwell, of Keene, Texas, who lives in an electric wheel chair, and little Kay, his happy, willing pilot, were here because the wife and mother, Mrs. Tidwell, was to have an operation.

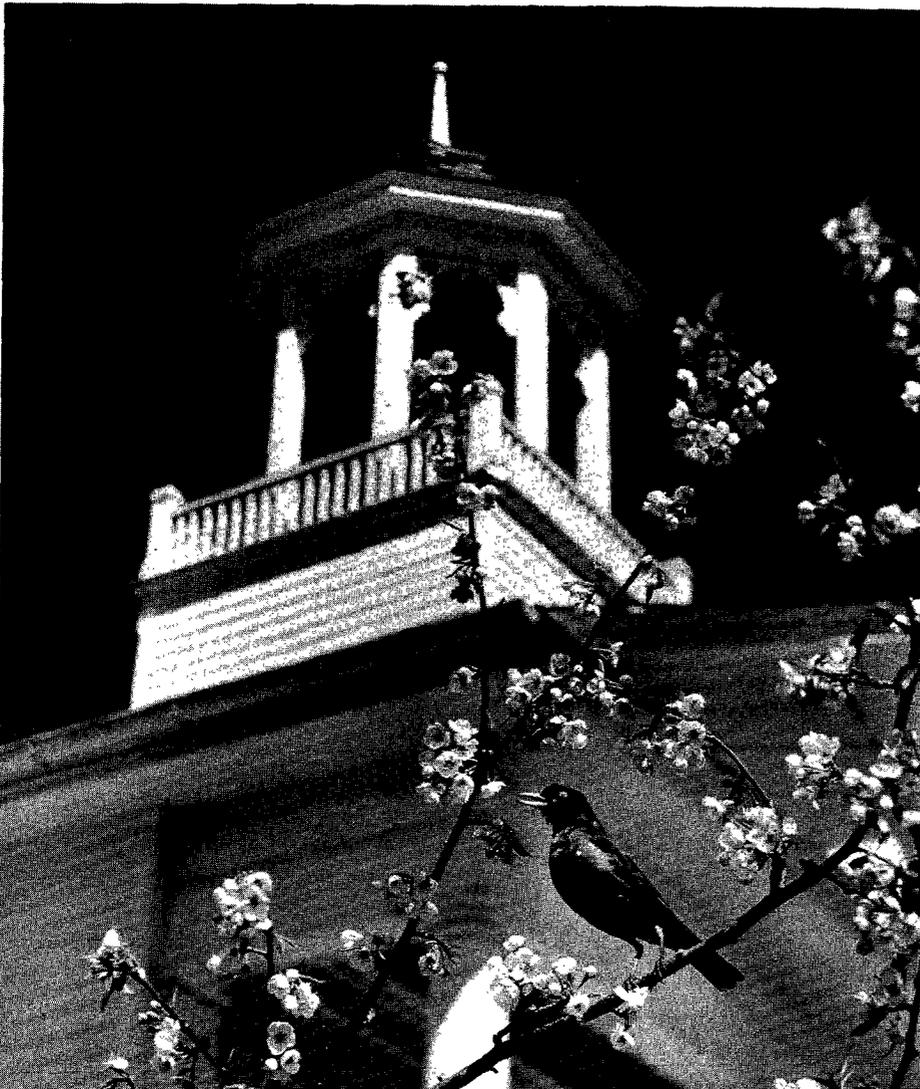
Kay smiled as she entered room 213 and then looked very serious as she asked, "How are you, Mrs. Carr? Would you care to have me pray for you?" I gasped in surprise, but smiled, "Why, of course, my dear. I'd love to have you."

"Perhaps we'd better close the door for a moment," said little Kay as she pushed the heavy door shut, dignified and gentle as any pastor. And then, taking my hand, she prayed earnestly for me, for my roommate, for all the sick in the hospital, and for the missionaries everywhere. After talking a moment or two, she bounded back to her mother's room like a cherub.

This had all been on her own initiative and was her own idea and first experience in praying audibly for others, although she had often accompanied her daddy on Sunshine Band visits.

At seven Kay already has a definite plan for her life—she wants to be a missionary nurse. She acquired this sense of life's responsibilities early through happily helping her daddy and mother. As she puts it, "Daddy and mommy say they couldn't get along without me." This has given her a self-reliance and confidence in facing life's problems. Kay can make bread and cookies, and give the house a Friday cleaning, as well as sing before a large church audience, with the confidence of one who is aiming for a worth-while objective.

A. DEVANEY





By Carolyn E. Keeler

OH, LOVELY, lovely May! Does spring always get lovelier as you grow older? Or does it just seem lovelier because one has just emerged from a long cold winter? The air is soft and full of promise. Birds are everywhere, singing happily, and the brooks flow full and freely to meet their rendezvous with the ocean, many miles away.

Everywhere, just everywhere, are flowers. Hothouse beauties give no greater thrill than the dainty, fairy-like flowers that seem to come up overnight in these Pennsylvania woods—trilliums, hepaticas, squirrel corn, Dutchman's breeches, adder's tongues, yellow violets, white violets, purple violets (and do you know how many different kinds of purple violets there are? I don't, but I was amazed in looking through a wild-flower guide to see the many varieties, each with some distinguishing mark), trailing arbutus, spring beauties, flowering wintergreen, et cetera.

We drive out on a Sabbath afternoon to see them. The woods are fairly carpeted with them. And one wonders what the flowers of Paradise will be like.

Everywhere people are out spading gardens, raking up debris, tidying up the lawns and the back yards, planting this new flower and that new bush, talking across back-yard fences, offering some of their perennials, and planting peas (they really should be put in early).

And while we are prettying up our own properties, are we remembering the house of the Lord? Even the poorest little country church can be made beautiful with lilacs and flowering quince, hydrangeas, or mock orange. There is always someone who has more than he can use. A church that is not kept clean and beautified, has written across it, "This is how much we care," as surely as one that is kept beautiful.

A gelatin dessert is cooling and refreshing and good for the calorie counter. Chill cherry-flavored gelatin until slightly thickened. Carefully fold in grapefruit segments (broken sections), diced unpared apples, red sour pitted cherries, and chopped pecans. Add a dab of honey to sweeten as desired, and pour into a lightly oiled mold, either family or individual-sized. To serve, unmold on a flat plate and surround with crisp, fresh

lettuce. Trim with cream cheese or a whipped cream-mayonnaise fluting (not for calorie counters). This and the following recipe are supplied by the United States Department of Agriculture.

Fruit ambrosia, a combination of citrus fruits, makes an exceptionally refreshing dessert, a perfect ending for a satisfying meal. Combine grapefruit, orange, and tangerine sections, sprinkle with honey, and chill thoroughly. At serving time, gently toss the fruits with shredded coconut, heap lightly into dessert dishes, and

top with some jellied cranberry sauce.

When you are baking bread and find that you have no whole-wheat flour on hand, try adding some raisin-bran-flake cereal, or some rolled-wheat cereal. You will like it.

Whatever you do in May, don't work so hard at removing every speck of dust that you can't walk out and visit a neighbor with a piece of our good literature, and the love of God in your heart. You will see spring beauty all along the way, and you will plant a seed of truth in someone's heart.



A Little Card—Big Results

By Virginia Hansen

DO YOU sometimes wonder whether any good comes of the missionary literature and invitations to study the Bible that you give out?

In 1942 a bomber flew from England, dumped its load of bombs, and headed back to its base. At 1,700 feet a shell hit the plane and demolished it.

The next thing the navigator knew, as he regained consciousness, was that he was falling and his parachute was not open. Quickly he jerked the rip cord, but

almost too late. He made a hard landing that injured him.

Suddenly he was surrounded and captured, and later placed in a prisoner-of-war camp, where he stayed for many months. While there he had time to think of his past life and to wonder about the future. Would he ever see his loved ones again? What if he should die in that awful place! Was the Bible true? Was there really a God? Could he go to heaven, if there was one? Many questions plagued him, and he decided that he would try to be a better man if he ever got out of prison camp.

Finally the war was over and he was released. He found a job on a tea estate in India and soon forgot his fears about the future and his need of God. Playing polo, making lots of money, having happy friends about him—why worry about the future? Today was fun!

Then one day he found a Voice of Prophecy enrollment card. I don't know exactly how. There was something about that card that made him feel it might be interesting to study the Bible. So he sent it in. The lessons were interesting. They appealed to his heart. Some faithful worker sent him the *Signs of the Times*, and another sent a free book. Then a worker was sent to study with him. How he enjoyed that!

He was the manager of the tea estate now—an important man, a good organizer. His mind and heart wanted to know more about Jesus, so he went to Poona to see Elder A. E. Rawson at the Voice of Prophecy office. There he was convinced that he should become a Seventh-day Adventist.

Eventually he returned to England and married an English girl, who shared his enthusiasm for this message.

"Honey," he said to his wife, "I want to go to college so I can learn to do something for the Lord."

He went to inquire about college and by mistake got into a colporteur institute. He was so thrilled with the soul-winning stories the colporteurs told that he rushed home and told his wife excitedly, "The time is so short till Jesus comes. I'm going to be a colporteur now so I can tell the people about Jesus before it is too late!"

He is now the publishing secretary of the South England Conference.

That little enrollment card produced a real worker for God. So pass out all the cards you can. Who knows what one of them may accomplish for Christ!



ARLO GREER, ARTIST

"I'm going to be a colporteur now," the energetic young Englishman excitedly told his wife.



The Shepherd's Rod

On page 6 in this issue is an article by Robert L. Odom entitled "The Shepherd's Rod Organization Disbands." This is the story of the rise and fall and final disintegration of an offshoot movement known as "The Shepherd's Rod," which for some years has had its headquarters at Waco, Texas. Thinking back over the years, we find no parallel to this amazing situation. We have had little or nothing to say about the Shepherd's Rod movement in the REVIEW through the years. This is in harmony with a settled policy of not publicizing the false teachings of offshoots. We are counseled by the Spirit of Prophecy not to take up the doctrines of false teachers and discuss them at length, lest we give publicity to error.

Incidentally, there have been those who have expanded this counsel of Ellen G. White to mean that we should never defend the faith against false accusations. We think this is a mistaken extension of her counsel. It is one thing for an offshoot to give a new weird interpretation to certain scriptures; it is quite another thing for an enemy of the faith to charge that the brethren leading in the work are guilty of this or that offense. Very different indeed. Surely the difference ought to be evident.

But back to our subject. Elder Odom gives the main facts concerning the rise and fall of this strange movement that had its inception in 1929. You may wish at this moment to turn and read the article, and then come back to the editorial. You will find there the incredible record of amazing views militantly held against the best counsel of the brethren, views that climaxed in false time setting as to closing events and then the debacle, a confession of error, and the dissolution of the organization.

No Precedent for This

We repeat, we know of no precedent for this, no situation in the past quite like it. Generally, offshoots have started out in a blaze of discussion, have prospered in a sense for a little time, and then have slowly dwindled and faded away so that they no longer attract any attention. Finally, we become aware that they are heard of no more. But nowhere do we find a record that they admit they were in error. Where, indeed, are most of the offshoots of the years gone by? Yes, where are they? Who ever remembers them? Yet how bold and dogmatic were their claims when they started out. They were going to bring great new light to the Advent Movement. They were going to do certain other things, none of which any of them ever accomplished.

We say this not vindictively, God forbid. We say it as a simple statement of fact for the record. All the while, the Advent Movement, despite the dire predictions of the offshoots, has continued to grow and expand, and to pour out more missionaries and funds in a work for God all over the earth.

We commend the leaders of the Shepherd's Rod for the forthrightness and the honesty of their statement that they drafted in dissolution of their organization, though we regret their passing comment on Mrs. White. Years of bewilderment and fog in their thinking,

with a false date for last events as a shattering climax, has left them today in a little clearing in the wilderness, and has produced their honest confession. May God have mercy on those who are sincere and truly repentant of their errors.

There is little justification in taking much space simply to record the fact that this strange movement has come to a close. But there is justification in taking space to draw some lessons from the incident. The Shepherd's Rod movement began with dogmatic interpretations of rather difficult, even obscure, passages in the Bible. Not infrequently this is the record of offshoots. There are obscure passages in the Bible. Of course there are. We all realize it. Some of these passages we shall never understand fully until a better day when we talk with our Lord, the Author of Scripture. Unfortunately, the area of these dark sayings makes a kind of no man's land where a person with strange views can easily set up dogmatic positions difficult clearly to overthrow.

View With Suspicion

We believe that our dear people will be well advised to view with deep suspicion any movement that starts out on the foundation platform of some obscure passages of Scripture, difficult passages on which there has never been too great light. The proper approach to Scripture is to start with the simple passages, of which there are an abundance in the Bible. If we start with these, we have a clear, sure, understandable foundation for our faith. Then prayerfully we may go further into the harder passages, but these must ever be understood in the context of the simpler ones. Otherwise we shall come to contradictions and confusion.

It is no strange thing that the Shepherd's Rod group who thus began with difficult passages and gave to them strange interpretations, should end by torturing other prophecies into allegedly giving light on the date of certain closing events of earth's history. The leaders of that group had become accustomed to speak dogmatically and to challenge anyone to prove them wrong. But when their false kind of interpretation came to the point of setting a date for the end of the world, it was not difficult for even the simplest saint to see that they were wrong in their interpretation.

False Support for Views

There was another feature of this Shepherd's Rod offshoot that we might well note in warning. They began as did many other offshoots by seeking to wrap about themselves the mantle of Ellen G. White's support for their views. The procedure is a simple one. Out of extensive writings it is always possible to find a few passages that seem to give support to one's beliefs. Which is another way of saying that we ought to view with suspicion any person who picks a disconnected paragraph from Mrs. White's writings and tries to prove she supports his new view.

But the Shepherd's Rod leaders, despite their endeavor to draw Mrs. White on their side, forgot one of her plainest words of counsel, counsel that has come down to us from the earliest days of the work. In the first decade of our history there were those who sought

to set time. She declared that time would never again be a test. Those words are simple and understandable, and believing them the Advent Movement has been saved from false beliefs concerning the end of the world.

However, the reading of the article by Elder Odom will show that in their last hours the Shepherd's Rod leaders began to cast doubt on Mrs. White's writings. They had no alternative, for our brethren had made so clear to them that Mrs. White did not support their teachings. And of course, if they cast doubt on her writings, then they were free to disregard her words that time would no longer be a test.

We tell this story of the sad end of this offshoot with no desire to gloat. That would be sinful. We tell it for one simple reason, to help protect our people against other offshoots that might seek to secure their loyalty and their support. So far from gloating, we actually feel sorry for these poor people who sought to live on the barren husks of fanciful interpretations. We feel sorry for them because they impoverished themselves—often literally—to build up a false faith, when they might have given of their resources to advance God's work in the earth. Incidentally, we shall be interested to learn—if the facts are ever given out—as to what disbursement is made of the funds received from the sale of some valuable properties owned by the Shepherd's Rod organization in Waco, Texas. We feel truly sorry for that ill-defined, perhaps rather substantial company of bewildered men and women who are wondering now where to find a spiritual home again.

Come Back Again

We invite them all to return to the fold of the Advent Movement, and without delay. To be very specific, we suggest to our own loyal members who know those who have been a part of the Shepherd's Rod to invite them to come to our church services. Introduce these straying ones to the pastor of the church so that he may have an interview with them and help them to learn what they need to do in order to make ready for membership again in the Advent Movement. If they come back in sincerity and loyalty they will be loved as any other member.

What makes this whole discussion so tragic, and what reveals that the tragedy need never have occurred, is this, that at the very outset our brethren accorded the earliest leaders of this offshoot an extended and careful hearing, even as they had requested. Nor was there simply one hearing. Such hearings are in harmony with Spirit of Prophecy counsel, that if someone has a new view he should lay it before the leaders of the work, listen to their counsel, and if they see no light in it, the matter should be laid at rest.

Saving Counsel

This explicit counsel from the Spirit of Prophecy, if faithfully followed, would have saved all our people from this and other offshoots through the years. But strange as it is, there seems to be a mood quickly generated in the souls of some, that the leadership seek only to denounce any new thought or new idea. Taking that position, they soon harden themselves against even the best counsel and go on their way. But there stands the record of the counsel that our brethren offered over a period of more than 30 years. That counsel is still good. It stands out sharper and brighter now than it ever did.

Beloved, here is a final warning to all of us, that God has a movement in the earth, a properly organized movement, whose leaders feel a solemn responsibility, not simply to direct the activities of the cause, but to protect

the faith of the membership. When a representative group of the leaders, after prayerful study, feel that some new teachings are not consistent with the faith, ought we not to be impressed by their conclusion and warned against giving ear to the offshoot teachings? We repeat: If all of our people had done this through the years, we would have had no sad defections, no bitter disappointments, no drying up of faith, no bewildered souls lacking a spiritual home. May God have mercy on all of us, living as we are in a world filled with the temptations of the devil. May He protect us as we journey along the road to the kingdom.

F. D. N.

The Steel Price Controversy

Whether we approve his course of action or not, no one will dispute the fact that it was President Kennedy's firm opposition to the recent hike in steel prices that led the companies to rescind their decision. The magnitude of the accomplishment can best be seen when we recall that the President was confronted by a *fait accompli*. The situation was not fluid or tentative. The action had been taken. The deed had been done. Presumably it was irrevocable. Yet by daring to stand up and be counted (not discounting, of course, the enormous prestige and power of the various departments of Government that were behind him) the President accomplished what the considered judgment of most people would have thought impossible.

Make no mistake, however. We are not here giving a blanket endorsement of bold leadership—or of the President's action that forced the steel price rollback. The memories of most of us are long enough to remember that only a quarter of a century ago the good people of Germany were victimized by the strong leadership of evil men. The power of leadership can be used in either good causes or bad ones. But the point we would like to underline is that much can be accomplished by bold commitment to a cause. Conversely, little can be accomplished by timidity.

In God's Service

This is as true in God's work as in state affairs. "The cause of God demands men who can see quickly and act instantaneously at the right time and with power. . . . I have been shown that the most signal victories and the most fearful defeats have been on the turn of minutes. God requires promptness of action. . . . There will be crises in this cause. Prompt and decisive action at the right time will gain glorious triumphs, while delay and neglect will result in great failures and positive dishonor to God."—*Testimonies*, vol. 3, pp. 497, 498.

At times voices are raised calling attention to the world population explosion. Statistics are cited to show that Christianity holds the loyalty of a smaller proportion of the populace now than in preceding decades. The tremendous resurgence of non-Christian religions is pointed to with dismay.

But let this fact be understood: God is not alarmed, neither is He talking defeat. He has His plans, and He will carry them through to completion. These plans are to be carried out by the church, by each one of us. Instead of looking at the difficulties, let us be courageous and committed men and women. Kindly but firmly, let us give a reason for our faith anywhere that opportunity permits. Let us forsake our timid ways and boldly confront the forces of darkness that are arrayed against us. As we go forward in faith some of the enemy's ramparts may tumble with surprising speed, as did the new steel prices.

K. H. W.

Reports From Far and Near

The Challenge of

SOUTHEAST ASIA

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

TWO union missions of the Far Eastern Division are located in Southeast Asia—the Southeast Asia Union embracing Brunei, Cambodia, Laos, Malaya, North Borneo, Sarawak, Singapore, Thailand, and Vietnam, and the 3,000-island Indonesian archipelago, the territory of the Indonesia Union. These territories lie at the crossroads of Asia.

The peoples of this territory have a culture, religion, and way of life all their own. One of the complicated aspects of life there is the variety of languages and dialects, which present one of the greatest barriers to the progress of the gospel. In the Indonesian Republic there are 17 different language groups, with 25 major languages and 250 tribal dialects. Some of these dialects lack an adequate vocabulary to express the gospel. In some places there is no written language, and in others dialects can only be learned by personal association with the people over a relatively long period of time.

Until recent times much of this area has been rather remote from the world in general because of the lack of communications. But now even the most isolated villages can tune in on news from London or New York. Transportation has been difficult and slow. Much of the territory is mountainous, and roads have been hard to build, but with the coming of the airplane and the automobile, this picture has been changed, and now the people have

access to the great city centers and can travel with a facility heretofore unknown.

Southeast Asia is a botanist's paradise. There are large expanses of tropical forest with many kinds and types of trees. Flowering plants of all kinds are found in field and forest. Shrubs, bushes, clinging plants, and vines abound. Tropical fruits in wide variety fill the markets.

Rice is the staple food. Far into the distance across the valleys and on the terraced hillsides field after field of rice can be seen in different stages of development and in varied shades of green. The lives of thousands revolve about rice.

Great populations with high per-square-mile density are commonplace. Indonesia now has 95 million, and by the end of 1962 expects to reach the 100 million mark. The island of Java alone has a total population of 60 million, an average of more than 1,000 inhabitants per square mile—highest in the world. Java is about the size of New York State.

To this vast area came the messengers of the Advent Movement some 50 or 60 years ago, when the church was small in numbers and inadequate in resources. But, obedient to the gospel commission and with a courage born of confidence and faith, the pioneers pressed into the Southeast Asian fields. How R. W. Munson, pioneer in Sumatra in 1900, and G. F. Jones, who came to Singapore in 1904, would rejoice to see the advancing

work of today! Contemplate the trail blazing of R. P. Montgomery in North Borneo in 1913, of F. A. Detamore and Miss Petra Tunheim in Indonesia, and of many others in the early years of this century. If these early workers, some of them now passed to their rest, could see the church in Southeast Asia today, how happy they would be.

The Southeast Asia Union has the largest number of overseas missionaries of any union in the Far Eastern Division—94 family- and single-worker units. It was indeed a privilege to meet a large number of these foreign missionaries in the union session held in Singapore recently. I found them of good courage and reflecting a high degree of self-sacrifice and enthusiasm for the work of God. Many we found on isolated mission stations, far from the centers of civilization. In some of these places it is difficult to obtain even household necessities, but still they stand faithfully at their posts.

In this union there are now seven hospitals and several small clinics. These institutions are making a favorable impact on the thinking of the people, in favor of the gospel. One of our outstanding institutions, not only in the Far Eastern Division but in all the world, is the one located in Bangkok, Thailand. It has a 200-bed capacity, a large outpatient clinic, and ministers to from 200 to 300 daily. It also maintains a nursing school with an enrollment of about 130.

One day a Chinese woman of high social standing came with her husband to our Bangkok hospital seeking medical help. She had a congenital heart condition for which they had consulted many doctors and had spent large sums. Surgery was advised, and the husband, a nonbeliever, made up his mind that if his wife came through the surgery and got well,

Delegates and visiting representatives of the Far Eastern Division and General Conference in attendance at the Southeast Asia Union session recently held in Singapore. Eighth from the left in the front row is H. D. Johnson, president of the union, and to his right, H. W. Bedwell, the secretary-treasurer.



he would become a Christian. The surgery was a success, and when I heard the story this couple were studying the truth and looking forward to baptism.

In Saigon, Vietnam, we have a very influential though smaller hospital, with a 40-bed capacity. This institution is carrying on a work whose influence extends far out into the country. It was established some years ago at a distance from the center of Saigon, but is now enclosed by the city. Recently a fine location a little farther out was purchased for a new hospital.

Literature is being prepared by two publishing houses. One is situated in Singapore and the other in Saigon. Soon a third will be built in Thailand.

The spirit of our leaders in the Southeast Asia Union was well expressed by Union President H. D. Johnson, as he closed his report to the session:

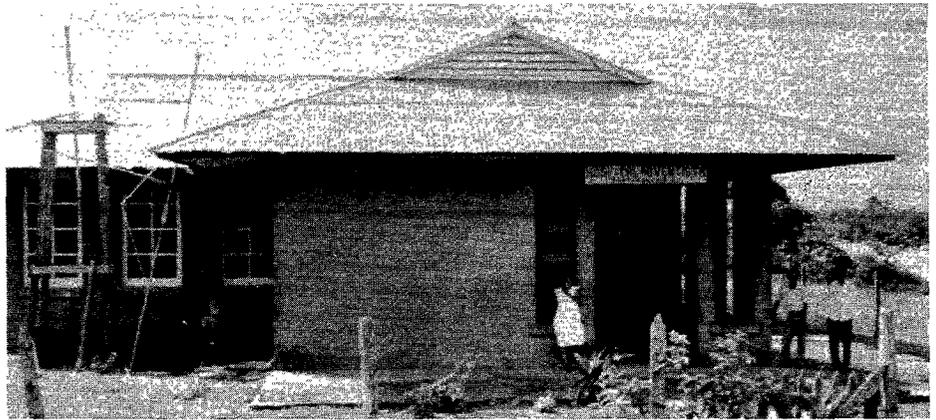
"I challenge you, delegates to the twelfth biennial session, to determine with me tonight that we shall be so united in our aim toward the saving of souls, so united in spirit and in love for one another, so united in our desire to give help to a disease-ridden and sin-sick world, so united in prayer and service, that we shall soon finish the work in Southeast Asia."

It was my privilege to spend ten days in Indonesia at the time of the union session held in the city of Bandung. In Djakarta, the capital, we were shown the site for the new evangelistic center, on the main thoroughfare in a new part of the city. It is nothing short of a miracle that our brethren were able to secure this excellent piece of land. The piles were being driven for the foundation, and the day I left, two large trucks for transporting building materials passed through customs.

From Djakarta we were taken inland about 80 miles to Bandung, which is situated at an altitude of about 2,000 feet. In this beautiful city the headquarters office of the Indonesia Union is situated, together with our publishing house and hospital.

Indonesia now has some 292 colporteurs. One of the chief difficulties our publishing work faces is the scarcity of paper. Because of economic conditions the kind of paper needed for making books is very difficult to obtain. The publishing house has a new and well-planned building, and the brethren greatly appreciate the equipment that has been sent them from the Publishing House Rehabilitation Fund. In addition to books on religion, health, and temperance, they are putting out a missionary magazine with a monthly circulation of about 26,000. When I was there they were preparing a special issue of 44,000. Sales have doubled over the previous two-year period, to an all-time high of 23 million rupiahs, or about \$230,000 at the official rate of exchange. W. L. Wilcox is the publishing secretary, and L. E. Barber is manager of the publishing house.

Our college in Indonesia is situated about eight miles from the city of Bandung, on a farm of 50 acres. When I hinted that the school should have more



The Guayaramerín Hospital, deep in the jungles of northeastern Bolivia. This hospital was recently given to Seventh-day Adventists under contract for 30 years.

land, they immediately reminded me that they are able to raise three crops a year! I concluded that 50 acres in Java is equal to 150 acres in North America.

It was a pleasure to speak to the 291 students at the Friday night meeting on January 26. The meeting was held in the dining room, as there is no church or chapel building as yet. This institution is in need of more buildings, and at the present time a new administration building is under construction. A strong campaign is being carried on to get all our young people enrolled in the school, and to prepare them all for the Lord's work.

One day I was taken to see our sanitarium in Bandung. I found it housed in two one-story dwelling houses, which had been purchased some years ago and converted to hospital use. There was a maze of covered passages and covered porches connecting the buildings. On one side two stories had been added to increase the space for bed patients. The waiting room was jammed with people waiting for treatment of various kinds, or to be admitted to the hospital. I never saw another situation where one of our medical institutions was so desperate for space and facilities. As I left I had a deeper sense of appreciation for Dr. N. R. Thrasher, the medical superintendent, and his staff of doctors and nurses.

Then I was shown the new hospital building under construction across the valley. It is one of which any community could well be proud. It will have a capacity of 200 beds, besides adequate facilities for an outpatient clinic. This three-story building is of reinforced concrete throughout, and will be ready for occupancy this month.

It is thought that when all the reports are in for the Indonesia Union for 1961, baptisms will be around 2,200, whereas in 1960 there were only 989. Their goal for 1962 is 3,065. A high point at meetings held in one city among Moslem people was a nightly attendance of some 500. When we consider the reluctance of Moslems to attend Christian gospel meetings, I think we can all praise God for this signal blessing.

C. C. Cleveland, president of the Indonesia Union, and his staff are to be commended for their forward-looking program and for their courageous and dedicated leadership. May God bless the work of the Advent Movement in the Southeast Asia and Indonesia unions with a great harvest of baptisms in 1962.

A New Hospital for Bolivia

By Gunnor E. Wensell, M.D.
Medical Director, Chulumani Sanitarium and Hospital

In September, 1961, the Bolivian Government officially delivered the Guayaramerín Hospital to Seventh-day Adventists for a period of 30 years.

Guayaramerín, also known as Puerto Sucre, is located in northeastern Bolivia.

Nestled in the heart of South America, in the midst of the forest and with a tropical climate, Guayaramerín is a place of exquisite beauty. The Adventists have been known there for several years. In the past this hospital had two Adventist doctors, Dr. H. Pitman, who later died in an airplane accident while traveling between Guayaramerín and the city of Cochabamba, and Dr. E. Bottsford, who followed him. Brother Enrique Marker, who has charge of the medical missionary launch in that region, has also dedicated a number of years of service to the work in this corner of Bolivia.

The past few months have seen a lot of intense work in repairing, remodeling, and painting the hospital, which was in a lamentable condition. Even the pigs had been receiving their food through a hole in the floor of the kitchen, and the droppings of chickens and other small domestic animals could be found in the most unexpected places. To Dr. C. E. Counter and his wife we wish to express appreciation for their courageous work and unselfish service during the critical months as Guayaramerín comes under the direct control of Seventh-day Adventists for the first time.

In October, 1961, we were asked to take charge of the work in this place, and without hesitation we accepted the call. Now that several months have passed we are glad that we came, and we thank God for permitting us to alleviate the pain of sufferers in this vast region.

The work is exhausting. As yet we do not have the personnel that we need to take care of all the work, but we are going forward. With pride we can say that this is the best hospital within a radius of hundreds of miles. The sick come from many parts of Bolivia, and also from Brazil.

In order to attend to the needs of those who live along the length of the river Mamoré and its tributaries, we have the launch *The Adventist Messenger*, cap-

tained by Brother Marker, who is assisted by his wife. Only two days ago they returned from a trip, and with joy we listened to their experiences and learned of the great opportunities that exist for work along the banks of these rivers. Many people for the first time in their lives have the opportunity to see electric lights and to listen to the beautiful songs of the King's Heralds and see color slides of the second coming of Christ.

A small dispensary is under construction to attend to the needs of Pueblo Nuevo, a new town rising near Guayamerín. There is much misery and need among these people.

Later this year Pastor Jorge Talbot will begin a series of evangelistic meetings. We believe that the harvest is coming soon, and that a good number of sincere souls who already have heard this message will make their decision for Christ.

From Godthaab to Thule

By Andreas Nielsen, Minister
Greenland Mission

The inhabitants of Thule, in Greenland, live in "the uttermost part of the earth," the far North. Come with me on an unforgettable journey to Thule. For almost eight years I have sailed along the western coast of Greenland and part way up the eastern coast, but this journey to northern Greenland stands out as the most beautiful and fascinating I have ever experienced. At the close of 1957 there were only 319 persons living in the district of Thule. The natives call their country *Kalatdlit nunat*, which means "The land of the human race."

On August 28 I boarded the *Julius Thomsen*, with Thule as my destination. Only twice a year, in the summer, is it possible to sail to these northern latitudes where icebergs require a captain's full vigil and experience. I carried with me a good supply of welfare clothing and

truth-filled literature, including *Steps to Christ*, *The Great Controversy*, and some of our tracts, including the latest one, *Who Are Seventh-day Adventists?*—all in Greenlandic.

Late the following evening we stopped at Egedesminde. There I called on a Danish-speaking accountant who years ago bought a copy of *Health and Happiness* and the Greenlandic edition of *Steps to Christ*. He and his family greatly valued these precious books and were eager to have a copy of *The Great Controversy*.

The following day we headed for Upernavik, a town of about 500 people, which we reached late in the evening. For the sake of safety the captain decided to drop anchor some distance off the harbor, and we went ashore in a motorboat. It was about ten o'clock in the evening, and I could make only a few visits. About ten-thirty I passed a brightly lighted house, and felt impressed to call. The husband was a radio telegraphist, and his wife was the daughter of a well-known Greenlandic minister who had taken a favorable attitude toward our work. While the husband was fingering through *The Great Controversy* his wife read the tract *Who Are Seventh-day Adventists?* and expressed her joy over what she read. They bought both *The Great Controversy* and *Steps to Christ*. We concluded this late visit with prayer. It was past midnight when I boarded the motorboat to go back to *Jutho* again, as we call the *Julius Thomsen*.

One Sunday morning we called at the outpost of Savigsavik. The *Jutho* had to slow her speed because of glaciers. An unfavorable wind might push the huge masses of ice together and prevent our sailing out of the harbor again. Permission was given for a two-hour visit ashore, but with the reservation that a signal from the ship's whistle meant that passengers ashore must return immediately unless they wanted to stay there until the next summer.

The Eskimos gathered where the ship docks, and for the first time a Seventh-day

Adventist missionary surveyed this ice-bound, barren outpost. One wonders how it is possible for people to exist here, but the friendly smiles of the Eskimos tell us that it is possible, yes, that they are well satisfied with their lonely existence. My first visit was to the head *kateket*, a native minister and teacher who, with his wife and son, was just returning from Sunday services. After a short description of *The Great Controversy* and *Steps to Christ* he put his name down for both of them.

I called at a little house with a low entrance, and the small Eskimo woman who appeared at the door expressed her joy at seeing me again. A few weeks previously she had been a patient at Queen Ingrid's Hospital at Godthaab. I was happy to leave *The Great Controversy* with her, and a plastic gramophone with 14 three-minute talks in Greenlandic on Biblical topics. These short, stirring sermons have been prepared especially for primitive peoples, but anyone can listen to them with great benefit.

The ship was still northbound, and at last we arrived at old Thule and the big U.S. Air Force base. The air base is usually not open to visitors, but permission can be obtained through the Danish officer stationed there. He issued us a temporary passport for admission to the base. An American soldier came down to the quay with a small bus to pick up the four of us that wanted to visit the base.

When asked what we would like to see, I suggested the famous tunnel under the inland glacier. In the great garage hall we changed to a more comfortable car, and began the long journey out to the inland glacier. The tunnel is lighted by electricity, and is ventilated. A canteen, comfortably heated and equipped almost like a modern hotel, is being built there. A modern kitchen and a number of rooms, also comfortably equipped, are waiting for scientists who are soon to move into their new homes under the ice.

From old Thule, *Jutho* sailed for new Thule, the newest town in Greenland. What a fascinating sight it was on a

Left: Eskimos standing by Andreas Nielsen hold *Steps to Christ* and *The Great Controversy* in Greenlandic that they have bought. Right: Happy Eskimos listening to the Advent message on the plastic gramophone that has just been given to them.



quiet evening to watch the sun set over peaceful, iceberg-filled Smith Sound.

On September 5 *Jutho* dropped anchor between the great icebergs by the shore of new Thule, which is free from ice only about two months in the year. A signpost in the town told us that we were about 830 miles from the North Pole and about 3,450 miles from Copenhagen.

The native minister at Thule, with whom I shared a cabin on our journey from Denmark to Greenland in 1959, gave me a warm welcome. He was eager to buy both the Danish and the Greenlandic editions of *The Great Controversy*. After a friendly chat he invited me to have breakfast with the family.

I must tell you of my visit to a young Eskimo named Uvdloriangiak, which means "Little Star." He was overwhelmingly happy as he fingered through *The Great Controversy* and *Steps to Christ*. Another Eskimo family received a plastic record player with the two books, and their joy was great also.

We finally came to the northernmost outpost of the Thule district, Siorapaluk, where the inland glacier comes almost down to the coast. It was late in the evening before we could get ashore in a small, and not very reliable, motorboat. It was possible to visit for only about an hour, and I could think of no better way to spend an hour in a place so hard to reach than by placing as much of our literature as possible in the homes. One of the families could afford to pay for the books, but the other was not able to do so. Great was their joy when they learned that they could have them without paying for them. Thanks to a literature fund established by faithful church members, it is possible to give away our literature to many poor Greenlanders. At Siorapaluk I also left a little talking machine, which I am sure will be heard by everyone in the place.

On the return journey southward we were able to spend a couple of hours ashore at Umanak, Kutdligssat, Jakobs-hayn, Christianshaab, Egedesminde, Holsteinsborg, and Sukkertoppen. Everywhere I met old friends who had learned to appreciate our literature, and many are hungering and thirsting for more.

Our physiotherapeutic institute has also contributed to make the people of Greenland as a whole friendly toward us as a church. We also win friends through our welfare work. Only the other day we received a letter of thanks from one of those who received welfare clothing on this journey.

During the three and a half weeks of the journey to Thule and back, *Jutho* covered more than 2,400 miles. The short time we stopped at each place gave me only 37 hours to work with our literature, but I placed 22 copies of the Greenlandic *The Great Controversy*, besides *Steps to Christ* and other literature in both Danish and Greenlandic.

Here in Godthaab we have had a series of public meetings, and several Greenlanders have joined the church and are now working with zeal for others.

There is still much to do in stabilizing the work in this, the greatest island in the world, but the Spirit of God is at work.



Workers of the British Guiana Mission meeting in Georgetown. E. J. Parchment, president of the mission, is fourth from the left in the front row, and the author is at the far right.

British Guiana Mission Workers' Meeting

By H. E. Rice, Associate Secretary
General Conference Medical Department

The annual workers' meeting of the British Guiana Mission was held in the commodious and newly decorated church in Georgetown, the capital, the last week of 1961. In attendance from the Caribbean Union were J. G. Fulfer, president, and K. W. Whitney, secretary-treasurer.

On Sabbath afternoon workers from the 12 districts reported on their respective districts and told of their plans for the coming year. It was thrilling to hear the story of the Lord's leading 368 souls into the truth in the year just ended. Uncertain economic and political conditions add to the perplexities of the work but never stop it.

The baptized membership of the field now numbers 4,800. The work is under the able leadership of E. J. Parchment, with L. R. Arthur carrying the responsibilities of secretary-treasurer. Elder Parchment has been particularly successful in recruiting a corps of young, able, and enthusiastic workers to give leadership to the districts, from metropolitan Georgetown to the remote Davis Indians of the inland plateau.

The Bible instructor from the Davis Memorial Hospital was able to report 11 persons baptized as a direct result of contacts made with patients in the hospital. The hospital, under the dedicated leadership of Dr. O. J. Pogue, is touching the lives of thousands in the colony.

While the present facilities are limited, plans are under way to provide a more suitable institution on a new tract of land at the edge of the city.

Literature Wins Converts in Inter-America

By J. C. Culpepper, Departmental Secretary, Inter-American Division

As never before men are searching for a way out of the mounting difficulties that confront the world. In these troubled times the redeeming message and power of the gospel contained in our publications are at an even greater premium. Amid the political struggles in Latin America, and even behind the so-called sugar cane curtain of Cuba, people are reading and believing. Many, many more pages of truth-filled publications were distributed in Cuba during 1961 than in any previous year. The American Bible Society recently reported that Bible distribution in Cuba has nearly doubled.

A Seventh-day Adventist colporteur was sent into the mountains of Cuba. He sold many books and studied with interested people. Erelong 30 were baptized. Two interesting letters recently came from Cuba. The writer of one could have told of a serious shortage of food, clothing, and other necessities, but instead he told of evangelistic efforts with 400 people attending, 11 of whom had already been baptized.

Sister Lawrence, a faithful colporteur on one of the islands in the East Carib-

bean Conference, found a backslidden couple. After selling them books, she studied and prayed with them. They read, believed, and were rebaptized. On another island in the same field, Sister Benjamin delivered more than 100 large message books and 1,000 magazines. Two families were baptized during 1961 as a result of her work, and others are in the baptismal class.

On Barbados Island Sister Henry presented *The Great Controversy* in many homes but few people bought them. Later, a letter came to her with money for two copies of the book. Another who could not buy when Sister Henry offered the books, but with whom she had prayed, walked five miles a few days later to buy a copy. Some time after this the woman said to Sister Henry, "Now I am a transformed person. I am a Christian, and I am going to be baptized into your church next Sabbath."

Faithfulness Under Threats in Ruanda

By W. R. Vail, *President Ruanda-Urundi Union*

The year 1961 has been one of trouble for many of the believers in Ruanda and in Urundi. The deep valleys and high hills, with their gardens cultivated all the way up to the crests, began to resound to the beat of war drums. The cries of mobs mingled with the wails of the mobbed, as homes were destroyed by fire and people were beaten. Among those who suffered or were threatened were many adherents of the Seventh-day Adventist Church, who incurred the wrath of the mob by endeavoring to remain neutral with respect to the political disputes that filled the country.

In times of crises such as these the true worth and stamina of the followers of the Master become apparent. Stories that are now beginning to come in show that our faithful believers do not fear to stand in their places and be counted.

In the field known as South Ruanda, where the activities of the mobs have been more severe than in other parts of the country, F. L. Bell, president of the field, reports that of 222 pastors and teachers, only one teacher left his post and fled to neighboring Uganda. One pastor left his area temporarily for a period of two weeks, then returned to carry on his work. The rest have remained at their posts of duty in the face of threats and danger.

Joeli Nkomayombi is the leader of the district called Bufundu, with about nine companies and churches under his care. He has been in the Lord's work for more than 24 years. This district is one of the areas most affected by the political struggle that has gripped the country the past year or two, and our people have suffered severely. Pastor Joeli's life had been threatened on numerous occasions because he would have no part in the terrorist tactics of the mobs that dominated the district, but he remained faithfully at his post, caring for his nine churches.

One night as he and his family were in the house preparing to retire, a mob of approximately 100 men, armed with



Arthur S. Maxwell (right) in the White House presenting a set of *The Bible Story* to John J. McNally, Jr., who accepted them on behalf of President Kennedy, April 3, 1962. That afternoon the books were flown to the President's children in Florida, where Mrs. Kennedy was on vacation with Caroline and John, Jr., after her return from India.

spears, machetes (long bush knives), bows and arrows, and clubs, attacked his house, forced an entrance, and dragged the pastor outside. There, surrounded by these armed men, in the darkness, he was given a final chance to save his life. He was told that he would be beaten to death on the spot unless then and there he joined their party and agreed to help them fight for their cause.

In the face of these threats Pastor Joeli replied that he could only repeat what he had told them before. He was a worker for God, who had sent him to all men to work for them. Therefore he could have no part in these political fights. At this the mob grabbed hold of him to carry out their threat and dispatch him at once.

But at that critical moment one member of the crowd, who had known Pastor Joeli for a number of years, spoke up on his behalf and said, "It is true, this man has been a religious worker for over 20 years, and has done only good." Gradually the spears were lowered, the machetes were tucked under arms, and the crowd began to move away. The angel of the Lord had been there that evening, and faithful Joeli was able to return to his family within the house. Surely the heroes of the cross are not all dead, and many are still ready to suffer martyrdom for their faith.

A time of seeming peace has returned to Ruanda and Urundi, and it is now time to put forth greater efforts than ever. What the future has in store for these lands when and after independence comes on July first, no one can tell. We solicit your prayers for the guidance and protection of God over His people in this time of trouble through which the church is passing.

The Bible Story in the White House

By Arthur S. Maxwell, *Editor Signs of the Times*

Some months ago I sent President Kennedy a copy of the *Signs of the Times* containing the story of his rescue in the Solomon Islands by three Seventh-day Adventists and five Methodists. He replied most graciously, in his own handwriting, expressing his deep appreciation of the work of our missionaries in the South Sea Islands.

A few days later I sent the President a copy of *Courage for the Crisis*, which brought another warm acknowledgment from him. Following this, I sent him volume 1 of *The Bible Story*, suggesting that I would be very happy to bring the whole set to the White House for his children, Caroline and John, Jr., if this would meet with his approval. On March 2, I received a letter from the President's aide, John J. McNally, Jr., saying, "I will be most happy to accept the ten-volume set of *The Bible Story* for the President's children." The time was set for 9:30 A.M., April 3, 1962.

This visit proved to be a very happy one, despite the fact that Mrs. Kennedy and her children had left for Florida the day before. Mr. McNally assured me that the books—beautifully wrapped in cellophane by the Review and Herald Publishing Association—would be flown to the children that very afternoon in the Presidential plane.

A few days later the President's personal secretary wrote as follows: "This is to express the President's sincere thanks for the set of books entitled *The Bible*

Story, which you presented to Mr. McNally a few days ago as a gift for Caroline and John, Jr. He very much appreciated your kindness in remembering the children in this particular way."

Let us all pray that not only the children but also the President and Mrs. Kennedy may be greatly blessed by the message in these books.

Reading, Pennsylvania Medical-Evangelistic Center

By J. N. Morgan, *Departmental Secretary
East Pennsylvania Conference*

Obvious needs, plain instructions, providential openings, faith, sacrifice, hard work, answered prayers, close cooperation between conference leaders and dedicated laymen—this is the story of the Reading Institute of Rehabilitation, Pennsylvania's new medical-evangelistic center.

The hospital came into existence as the result of a firm belief that a strong medical work should be allied with the proclamation of the gospel, and that this message of healing and hope is to go with power as the work closes up. Following instruction in the Spirit of Prophecy that sanitariums should be located near all our large cities, a group of dedicated Adventist laymen, businessmen, and physicians formed a corporation and purchased a beautiful 263-acre estate three miles from Reading and 55 miles from Philadelphia, for \$212,500. In a natural setting, the facilities included a 52-room mansion that has been converted into a rehabilitation hospital, expansive lawns, fields, woodlands, and formal gardens. Seven other homes and large buildings are being used for staff quarters.

Adventist doctors coming to Reading from Loma Linda include Dr. Carl F. Root, Dr. Irving Jones, Dr. Marion Jones, and Dr. Russell Youngberg. A close cooperation exists between the hospital and the East Pennsylvania Conference. Arthur Kiesz, president of the conference, also serves as vice-president of the hospital board.

This hospital is the first of its kind for Seventh-day Adventists, and is designed to meet the needs of disabled persons suffering from crippling diseases and accidents. Recently a full-time chaplain was appointed to the hospital staff, C. W. Guenther, who carries on a religious program for the patients. This includes morning and evening worship, private consultation, and Bible studies.



Elkhart, Texas, Church Dedication

The Elkhart, Texas, church was dedicated March 24. B. E. Leach, the conference president, officiated in the Act of Dedication. Former pastors D. E. McNiel and Tom Carter participated in the service.

The Elkhart church, formerly known as the Salmon church, was organized in 1913 by D. E. McNiel. The Salmon church was sold, and on October 8, 1960, the new Elkhart church was occupied under the pastorate of Tom Carter.

The sanctuary seats 150. The building houses Sabbath school rooms, a mothers' room, and a baptistry. The church, which was completed and paid for under the present pastor, stands as a memorial to the glory of God and the willing, sacrificial labors of a dedicated membership.

A. C. RAWSON, *Pastor*

Today the institution is growing at a rapid rate and is currently making plans for opening of the third wing, which will bring the hospital to a capacity of 45 beds. It has a strong physical therapy department headed by Ray Crissey, and an occupational therapy department under the direction of Eldon Enovolsen. Charles Snyder, former business manager of Blue Mountain Academy, serves as administrator of the hospital. Dr. Russell Youngberg heads the medical services and carries a heavy responsibility in raising funds to meet the needs of the institution. Funds to purchase needed equipment and to supply a new service wing have been obtained from individual investments of from \$250 to \$20,000, and carry interest of 5 per cent.

A dream has become a reality. Prayers have been answered, difficulties have been surmounted, and trust and faith have turned into works. The days ahead look bright for this newest type of Adventist institution specializing in rehabilitation services.

Course in Alcohol Education at Miami University

By Jesse O. Gibson, *Associate Secretary
GC Temperance Department*

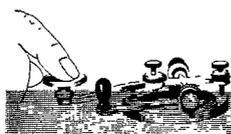
A regular credit course in alcohol education was recently conducted at the University of Miami by W. H. Beaven, of Columbia Union College. Classes were held for an hour and a half each day for ten days. Thirty-five elementary and secondary teachers and five elementary principals from the Dade County school system took the special course. In addition, Dr. Beaven gave two lessons by educational television, for a tenth grade biology class, and prerecorded three lessons on tape to be played later for high school science classes via educational radio.

This demonstrates the importance now being attached to the study of alcoholism by the general public. Of further interest is the fact that the students also requested a lecture on the dangers of smoking, and as a result of that one lecture

Left: Scenic view of the Reading Institute of Rehabilitation, a 45-bed hospital established in the East Pennsylvania Conference by a group of laymen and Adventist doctors to serve as a medical-evangelistic center. Right: Eldon Enovolsen, chief occupational therapist, instructs a patient in the use of tools designed to help restore muscles and limbs over which control has been lost.



five quit smoking and two more have requested literature on the subject. All the lectures were well received, and Dr. Beaven has been invited back next year for a similar course of lectures. This course will help save the youth of the nation from these health- and soul-destroying habits.



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—Cyril Miller.



► Takoma Academy, Takoma Park, Maryland, raised a record-shattering total of more than \$9,000 in the annual spring Ingathering drive.

► The national college oratorical contest of the American Temperance Society was held at Columbia Union College, April 14. The winner was Dale Kongorski from Atlantic Union College.



Mr. and Mrs. Alwyn Campbell left Sydney on March 3 for Lae, New Guinea, to take up a denominational teaching appointment. For the past several years Brother Campbell has been associated with the educational department of the government of Papua, New Guinea, and being the son of a veteran missionary, A. J. Campbell, he was born and reared in that territory. Brother and Sister Campbell will be located at the Nagum Central School in the Sepik Mission.

Mavis Macfarlane left Sydney on March 5 for Rabaul, Territory of Papua and New Guinea. Miss Macfarlane has served as a member of the staff at the Seventh-day Adventist High School in Auckland. She will teach manual arts at the Jones Missionary College, which is forty miles southeast of Rabaul.

Mr. and Mrs. D. C. Sutcliffe and two children left Sydney on March 5 for Rabaul, Territory of Papua and New Guinea, returning after furlough. This family has given two terms of service at the Jones Missionary College. During his furlough Brother Sutcliffe was invited to accept the principalship of the institution, which responsibility he will assume upon his arrival.

Mr. and Mrs. G. A. Lee and two children left Sydney on March 29, returning to the Cook Islands after furlough. He will take up his new assignment as director of the Cook Islands Mission, with headquarters at Rarotonga.

Mr. and Mrs. S. G. Thompson and child left Sydney on March 29, returning after furlough to the Cook Islands. Brother Thompson has recently been appointed principal of the Cook Islands Missionary School, at Rarotonga.

W. R. BEACH

FAR EASTERN DIVISION

► The medical service team of the Seoul Sanitarium and Hospital visited the island of Cheju. Dr. Clarence Lee, director of the team, had three other doctors, five nurses, one dentist, and three technicians with him. A number of places on the island were visited, and 3,360 persons were treated. Ninety-seven minor operations were performed, 22,700 vitamin capsules were distributed, and 500 teeth extracted.

► Dr. Nantje Twijnstra has trained a young Papuan woman to be her assistant in the dental clinic in Hollandia, West New Guinea. Since February 3, when the clinic was opened, 755 patients have been admitted and 2,456 treatments have been given.

► Our members in Ookayama, Japan, are rejoicing over their new church, which was dedicated on March 4. The building will seat 75 persons. H. B. Ludden writes that many thanks are due Brother Nakasugi Minejiro, a resident of the town and a member of the church.

► The Signs of the Times Publishing House in Seoul, Korea, is now printing 25,000 copies of the *Signs* each month.

► K. Tilstra, president of the West New Guinea Mission, conducted a baptism on March 10 at the West New Guinea Training School at Dojo Baru at which 27 were baptized. Many of these were students in the training school, and others were members of a branch Sabbath school.

► It is anticipated that 700 laymen will attend the laymen's institutes to be held in the Central Korean Mission this spring. Similar institutes will be held in other missions.

► Construction has begun on 30 new churches in the Korean Union Mission since January 1.

► At the time of the recent division session in Hong Kong, H. W. Bedwell, who had been serving as secretary-treasurer for the North Philippine Union Mission, was appointed to the same position in the Southeast Asia Union Mission. To fill the vacancy created, H. M. Baldwin was called from Bangkok where he had been serving as manager for the Bangkok Sanitarium and Hospital. Brother Baldwin comes to us with a record of more than 30 years in denominational service. He has been purchasing agent in Washington Sanitarium and Hospital and Florida Sanitarium and Hospital and business manager in Walker Memorial Sanitarium and Hospital and Bangkok Sanitarium and Hospital.

Brother and Sister Baldwin have already arrived in Manila and taken up their

residence on the union compound. In addition to attending the union biennial session, Brother Baldwin has made a number of itineraries into the field. He is being received with appreciation wherever he goes. Recently, Brother and Sister Baldwin joined Pastor P. C. Banaag and others from the South-Central Luzon Mission and the union president on a visit to the work among the Mangyans of Occidental Mindoro. The messages that the Baldwins brought to the church of 105 members there were well received.

SOUTHERN AFRICAN DIVISION

► Alvin E. Cook, widely advertised as "the man from Australia" opened his "Tell Cape Town" campaign on February 25. The beautiful Alhambra Theatre, seating 2,000, was secured for the Sunday meetings, and three days in advance of the opening meeting both services were completely booked and two further presentations were planned. Four sessions were required to satisfy the demand for seats. At some sessions people were obliged to sit on the gallery steps.

► Under the experienced leadership of H. E. Kotz the North Ruanda Field has committed itself to a bold and carefully planned program of evangelism for 1962. In the various districts of the field it is planned to hold 93 efforts, and a goal of 3,090 converts has been set.

► R. H. Wentland, president of the Congo Union, and P. F. Lemon, president of the West Congo Field, recently visited Lulengele Station in the Kasai province of the Congo. They flew from Leopoldville to Luluabourg and went by taxi to Lulengele. They report that every mile was a miracle. They found everything in fine order at the station, which has been without its missionary for almost two years. Eighteen people were ready for baptism, 107 had joined the Bible classes, and all financial and other records were up to date.

► The Keits Avenue church of Durban, South Africa, is so full that two services must be held each Sabbath morning, in spite of separate children's meetings. Well over 70 have been baptized and more are preparing for baptism. Courageous plans are being made for a large new city church, and the members are giving willingly and sacrificially toward the project. Ray Kent of Australia has been conducting an intensive evangelistic program in Durban for the past year.

COLUMBIA UNION

► The New Jersey Conference executive committee as elected at the recent constituency meeting consists of M. K. Eckenroth, R. L. Walden, A. M. Moyer, Jose

Rivera, Austin Johnson, David J. Ramsey, Henry Lutzman, Alva Appel, and Loren Poole.

► William Dotson, of Illinois, has been elected principal of the Dayton Junior Academy in Ohio. He will assume these duties in the fall. Mrs. Martha Gardner, who is completing studies at Columbia Union College, will also join the teaching staff this fall.

► Edward Cerovski, formerly a teacher in the Hamilton, Ohio, church school has been named principal of Mount Vernon church school for this coming year.

► Mr. and Mrs. Richard Loderstedt of Columbia Union College will join the teaching staff of Cleveland Junior Academy in the fall.

► New faculty appointments for Columbia Union College include: Mrs. Irma Jean Smoot, assistant professor of secretarial science; Mrs. Betty Jeanne Lunsford, first-grade supervisory teacher; and Naomi Patchin, instructor in nursing.

► Corinne Wilkinson, secretary of admissions for Columbia Union College, represented the college at the inaugural ceremonies honoring President A. Moore of St. Andrews Presbyterian College in Laurinburg, North Carolina.

► Dr. Geraldine Grout, chairman of the secretarial science department of Columbia Union College, is newly listed in the latest edition of "Who's Who in American Education." Other faculty members listed in this directory are Dr. W. J. Cannon and President Charles B. Hirsch.

► With the retirement of Mark J. Shanko, the Potomac Conference has voted to place Lewis A. Stout in charge of the Yale and Emporia churches, effective prior to camp meeting.

NORTH PACIFIC UNION

► In a special commemorative MV meeting the Master Guides of the Colville, Washington, church honored the pioneers of their church and the two oldest living Master Guides, Mrs. Emily Fay, 98, and her sister, Mrs. Isabella Graham, 96. This was the fifty-fifth anniversary meeting of the Colville MV Society. Mrs. Fay is a charter member of the Colville church, organized in 1904, and for several years was secretary to Ellen G. White. She typed the book *The Desire of Ages* from the original manuscript. Mrs. Graham's husband was a captain of the Adventist mission ship, *Pitcairn*.

► Each Sabbath afternoon for ten weeks beginning January 13, a group of students from Walla Walla College held a Story Hour in the basement of the public library in Dayton, Washington. As a result, several children have been attending Sabbath school in the Dayton church. Among college students participating were Dave Johnson, Dick Allison, Gerald Pederson, Gloria Myers, and Shirley Gingery.

► The church school in Glendive, Montana, invested \$15 in a calf in the spring of 1961. On March 9, 1962, the calf was auctioned off for \$161. The farmer who had cared for him charged \$61, and \$100 was realized for the Investment Fund.

► Two new members will join the clinical division school of nursing faculty at the beginning of the summer session. Dr. R. H. Brown, vice-president of Walla Walla College, has announced. Mrs. Alma L. Tracy, currently director of nursing at the New England Sanitarium, will come to Portland as assistant professor of nursing. Marie Klein, who will take the position of assistant professor of operating-room nursing, has had wide experience both at home and overseas, including four years as director of the school of nursing and director of nursing service at the Bangkok Sanitarium and Hospital.

PACIFIC UNION

► W. M. Landeen, president of La Sierra College, has announced graduation speakers as follows: R. R. Figuhr, president of the General Conference, commencement address on June 3; W. J. Blacker, secretary-treasurer of the Pacific Union Conference and vice-chairman of the La Sierra College board of trustees, baccalaureate sermon; and Wilber Alexander, class of '50, and pastor of the White Memorial church, consecration service.

► The new pastor of the Roseville, California, church is W. A. Hilliard, who has served for many years in the Far Eastern Division as pastor, as president of the South China Island Union, and as president of the Southeast Asia Union. He succeeds Marvin Seibel, who has accepted the position of pastor and Bible teacher at Rio Lindo Academy.

► More than 300 believers of Oahu attended dedication services of the new Waipahu church on March 31. B. W. Mattison, Hawaiian Mission president, spoke at the eleven o'clock service, and J. O. Iversen of the Pacific Union Conference delivered the afternoon dedication sermon.

► Just one year from the time they first met together, the believers in Novato, California, were organized as a church with 61 members. Carl Becker, president of the Northern California Conference, and E. A. Schmidt, secretary-treasurer, led in the services. Work in Novato was begun 14 years ago as a missionary project of Pacific Union College.

► Edna S. Farnsworth, associate professor of piano at La Sierra College, retired at the close of the first semester of school, concluding 58 years of denominational teaching, the last 23 as a member of the LSC music faculty.

► The 1962 American Temperance Society membership goal in the Pacific Union Conference was 10,114. As of March 31 there were 10,839 members, 107 per cent of the goal and a gain of nearly one thousand over the previous year.

► "No Room for Cowards" was the theme of the spring Week of Prayer, March 9 to 16, at San Pasqual Academy. W. D. Blehm, MV secretary of the Southeastern California Conference, was the speaker.

► Newly arrived to join the family of workers in the Southeastern California Conference is Joseph Espinosa. He will serve as conference evangelist among the Spanish-speaking people. Elder Espinosa comes from the Central California Conference, where he was pastor of a church in Fresno.

► Dr. Harold Shryock, well-known author from Loma Linda University, was in the Phoenix, Arizona, area April 26 and 27, speaking to teen-agers and to parents of teen-agers in separate meetings. The Camelback MV Society sponsored his visit.

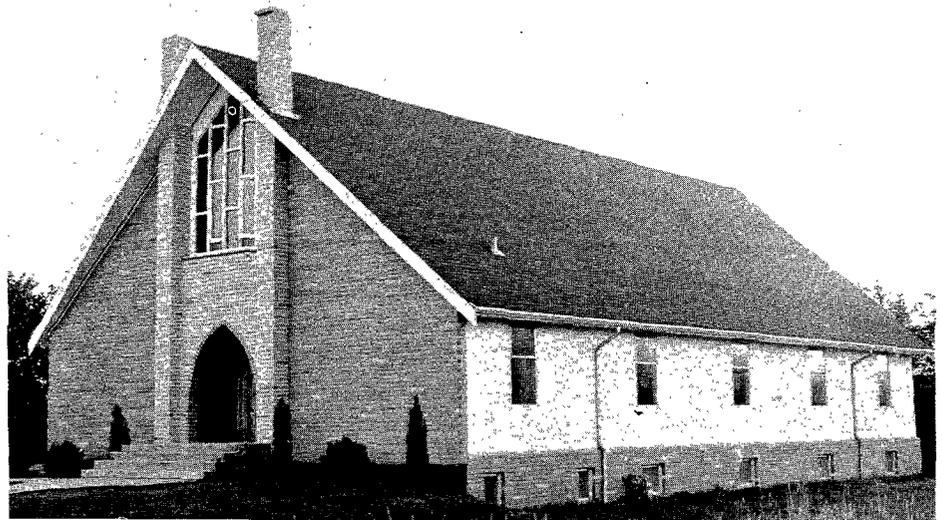
SOUTHERN UNION

► Sabbath school Investment in the Florida Conference brought in a total of

New Langley, British Columbia, Church

The original Adventist church building in Langley was constructed in 1942. Through the years it seemed to become smaller and smaller as the congregation grew. In 1957 work was begun on the present building. Attending the dedicatory service were Brother and Sister T. F. Alexander, the only charter members still living in Langley. Also present were Major J. H. Conder and Councilor Roberts of the municipality. E. L. Green, of the Canadian Union, and G. O. Adams, president of the British Columbia Conference, were the guest speakers.

W. E. KUESTER, *Departmental Secretary*
British Columbia Conference



\$20,541.63 during 1961. This is an average of \$2.21 per member for the year. Ten Sabbath schools exceeded \$5 per member, and four of these had a per capita greater than \$10. The Miami Temple Sabbath school of 548 members reached a total of \$2,483.98. The highest per capita was recorded by the Starke Sabbath school, whose seven members brought in \$200, an average of \$28.57.

► Construction is beginning on the new building to house the academy press and bindery at Forest Lake Academy. The bindery is a new industry being organized to offer labor opportunity to students in the near future. Ground will be broken very soon, also, for the new cafeteria and home economics building.

► Harmon C. Brownlow and A. E. Hughes conducted a revival in Dunlap, Tennessee, Georgia-Cumberland Conference, and as a result, eight persons were baptized and four more are planning for baptism soon.

► Decisions for baptism were made by six people at a recent Millet-Baldwin revival in Cleveland, Georgia.

► C. M. Wolf and Wayne Pleasants baptized eight persons as a result of decision meetings conducted in Waycross, Georgia.

► Sixteen persons were baptized following a revival in Macon, Georgia.

► The Florida State Board of Nursing has approved the Florida Sanitarium and Hospital, Orlando, Florida, for conducting a program in practical nursing. The first class of 11 students was enrolled in January. Hulda Gunther is coordinator of the school.

NOTICE

Seattle World's Fair Housing at Auburn Academy

Many have been inquiring about lodging at Auburn Academy during the World's Fair at Seattle. Our facilities do not permit red-carpet service, but for Adventists who desire accommodations the academy is making available one of its dormitories during the summer months, except during the Washington Conference camp meeting, July 1-15. Visitors should bring their own bedding. Meals will be available in the cafeteria at a nominal charge. A limited amount of trailer space is also available. Auburn Academy is about 30 miles from Seattle. For reservations write: L. E. McClain, Principal, Auburn Academy, Auburn, Washington

1962 Camp Meetings

Atlantic Union

Greater New York (District meetings)
New York
Union Springs Academy June 28-July 7
Northeastern (District meetings)
Northern New England
Richmond, Maine June 28-July 7
Southern New England
South Lancaster, Massachusetts June 28-July 7

Canadian Union

Alberta
Peace River, Peoria June 29-July 1
Canadian Union College, Lacombe July 6-8
Pobida church, Beauvallon July 14, 15
British Columbia (District meetings)
Manitoba-Saskatchewan
Clear Lake, Manitoba August 22-26
Maritime
Pugwash, Nova Scotia August 17-26
Newfoundland
St. John's August 31-September 2
Ontario-Quebec
Oshawa Missionary College, Oshawa, June 29-July 1

Central Union

Central States
Edwardsville, Kansas June 14-23
Colorado
Denver May 31-June 2

Kansas
Wichita June 22-24
Missouri
Sunnydale Academy, Centralia June 27-30
Nebraska
Platte Valley Academy, Shelton June 8-10
Wyoming
Casper July 5-8

Columbia Union

Allegheny
Pine Forge, Pennsylvania June 28-July 8
Chesapeake
Catonsville, Maryland August 18 and 25
East Pennsylvania
Wescosville June 29-July 7
New Jersey
Kingston June 24-July 1
Ohio
Mount Vernon June 28-July 8
Potomac
Shenandoah Valley Academy
New Market, Virginia June 14-23
West Pennsylvania
Somerset June 14-24
West Virginia
Parkersburg June 8-16

Lake Union

Illinois (Southern)
Makanda June 13-16
Indiana
Indiana Academy, Cicero June 7-16
Lake Region
Cassopolis, Michigan June 28-July 7
Michigan
Grand Ledge July 5-14
Wisconsin
Portage June 28-July 7

Northern Union

Iowa
Oak Park Academy, Nevada June 8-16
Minnesota
Minneapolis June 8-16
North Dakota
Sheyenne River Academy, Harvey June 22-30
South Dakota
Huron June 15-23

North Pacific Union

Idaho
Gem State Academy, Caldwell June 21-30
Montana
Mount Ellis Academy, Bozeman June 29-July 7
Oregon
Gladstone July 5-14
Upper Columbia
Walla Walla College
College Place, Washington June 14-23
Washington
Auburn Academy, Auburn July 5-14

Pacific Union

Arizona
Phoenix June 8-10
Tucson June 15-17
Prescott June 22-24
Central California
Soquel June 14-24
Nevada-Utah
Reno, Nevada May 18, 19
Bishop, California June 8, 9
Salt Lake City, Utah June 15, 16
Northern California
Auburn-Meadow Vista June 15, 16
Paradise area June 20-24
Redding area June 29-July 1
Redwood area July 4-8
Southeastern California (Plans unknown)
Southern California
Lynwood June 22-30

Southern Union

Alabama-Mississippi
Bass Memorial Academy
Lumberton, Mississippi June 8-16
Carolina
Lake Junaluska, North Carolina May 26-June 2
Florida
Forest Lake Academy, Maitland June 8-16
Georgia-Cumberland
Southern Missionary College
Collegedale, Tennessee June 14-23
Kentucky-Tennessee
Highland Academy, Portland, Tennessee June 1-10
South Atlantic
Hawthorne, Florida June 14-24
South Central
Oakwood College, Huntsville, Alabama June 1-9

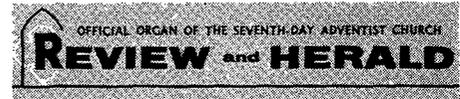
Southwestern Union

Arkansas-Louisiana
Gentry, Arkansas June 6-10
Little Rock, Arkansas June 15, 16
Baton Rouge, Louisiana June 22, 23
Oklahoma
Oklahoma City July 5-14
Southwest Region

Winona, Texas June 7-10
Texas
Keene June 1-9
Texico
Sandia View Academy
Albuquerque, New Mexico June 22-30

Church Calendar

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
Review and Herald Campaign September 15-October 13
Thirteenth Sabbath Offering (Central European Division) September 29
Neighborhood Evangelism October 6
Church Missionary Offering October 6
Voice of Prophecy Offering October 13
Sabbath School Visitors' Day October 13
Community Relations Day October 20
Temperance Day Offering (shared with local fields) October 27
Witnessing Laymen Consecration Service November 3
Church Missionary Offering November 3
Week of Prayer November 10-17
Week of Sacrifice Offering November 17
Ingathering Campaign November 24, 1962-January 5, 1963
Home Missionary Day December 1
Church Missionary Offering December 1
Thirteenth Sabbath Offering (Southern European Division) December 22



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

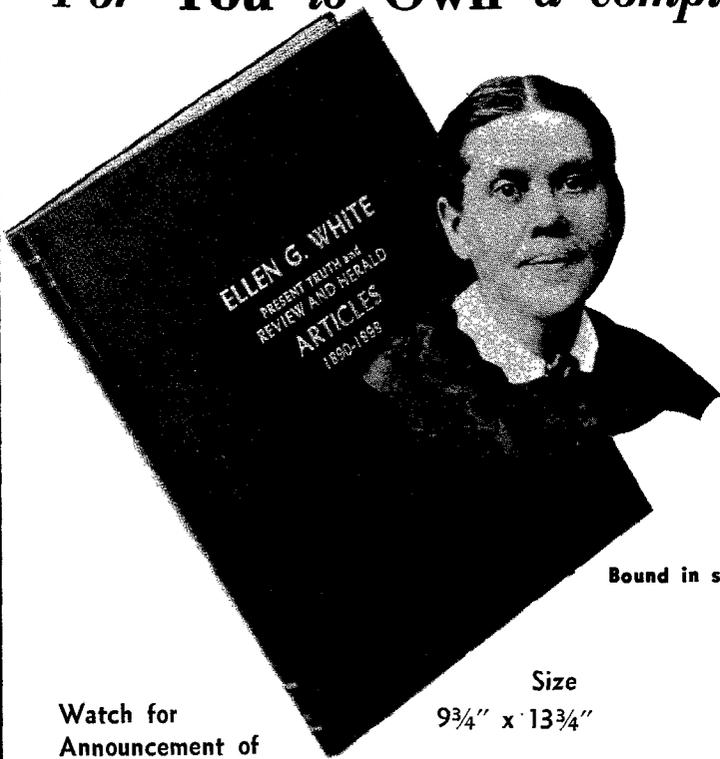
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Editorial Secretaries: Promise Joy Sherman, Idamae Melendy
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Circulation Manager: R. G. Campbell

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News of Note

Overflow Offering Breaks All Records

We could hardly believe it—an overflow of \$89,108.87 from the fourth-quarter 1961 Thirteenth Sabbath Offering. The offering of \$88,844.60 for Inter-America a year ago was likewise an all-time record.

Now Djakarta, on the island of Java in Indonesia, can have its evangelistic center; Bangkok, Thailand, can have its Voice of Prophecy building; and the Ayer Manis Training School in Kuching, Sarawak, can have its new buildings. I can easily imagine the smiles of happiness that came over the faces of the brethren in the Far Eastern Division office and those more directly connected with these projects as they heard of this most liberal offering.

We here in the General Conference Sabbath School Department say *Thank you!* to all of our Sabbath school members around the world who had a part in this outstanding offering.

ERIC B. HARE

West Pennsylvania Re-elects Officers

The twenty-second biennial business session of the West Pennsylvania Conference was held at Indiana, Pennsylvania, on Sunday, April 29. President Francis W. Wernick and his staff were re-elected.

Reports given by the president and the other conference leaders indicate the Lord's blessing on the work in this field. An aggressive evangelistic program is being carried on in every district, and the membership is increasing steadily.

L. E. Lenheim headed the delegation from the Columbia Union Conference, and the undersigned represented the General Conference.

W. P. BRADLEY

North Pacific Youth Congress

The largest Master Guide Investiture ever conducted anywhere climaxed the North Pacific Union Youth Congress, April 18-21. This congress also made history as the greatest gathering of Adventist youth in northwestern America. John Hancock, North Pacific Union MV secretary, and the local conference secretaries planned the congress program.

Superb music provided by all the academies in the union and by Walla Walla College, as well as seven high-level youth discussion groups, captivated the thousands who attended. Melvin Davis led the 400-voice choir, and the symphony orchestra was under the direction of John Hafner. Mrs. F. A. Stahl and Dr. and Mrs. Orville Patchett represented our mission work. H. M. S. Richards, E. L. Minchin,

and D. A. Delafield set the spiritual tone of this assembly. Attendance numbered 14,000 on Sabbath.

On Sabbath afternoon 1,254 candidates who had completed Master Guide requirements were invested. C. Lester Bond was grand marshal for this occasion. In five minutes on Saturday night young people purchased 1,800 copies of *Messages to Young People*.

This congress will greatly accelerate the Share Your Faith concept of Missionary Volunteering in the North Pacific Union.

THEODORE LUCAS

Baptisms in Ethiopia Reach New High

According to Pastor Axel Varmer, president of the Ethiopian Union Mission, 1961 was the best soul-winning year in history. He reports that during the first three quarters of the year 725 were baptized, and expects the number to approach 900 when all figures for the year are in. All the hospitals and schools are full, and the workers are doing double duty.

It was 40 years ago that V. E. Toppenberg, pioneer of our work in Ethiopia, arrived in Addis Ababa. This year will mark the thirtieth anniversary of the Central Ethiopian Mission.

J. ERNEST EDWARDS

Southern Union Sets New Membership Records

The Southern Union set several firsts in membership growth during the first quarter of 1962. The union-wide membership now stands at 44,291. The Florida Conference membership has reached 10,002, and Georgia-Cumberland has jumped to 7,052. Baptisms for the winter quarter totaled 850, an increase of 190 over the same period in 1961.

"We are grateful to God for the blessings these growth figures represent," stated Southern Union Conference President Don R. Rees.

CECIL COFFEY

Heart Specialist O.K.'s Stop-smoking Course

Paul Dudley White, M.D., world-famous heart specialist, expressed satisfaction and approval of a five-day program to help people stop smoking, sponsored by the medical and ministerial departments of the Atlantic Union Conference. He came as a guest of Dr. Raymond S. Moore, of Loma Linda University. Dr. White particularly commended the large amount of vigorous exercise called for in the program.

The New England Sanitarium and Hospital and surrounding churches spon-

sored the program. The class of 25 who finished the course were so enthusiastic that they requested another program to help their friends get over smoking. One man, a two-packer who had smoked for 40 years, could hardly believe he was over the habit in less than a week.

J. WAYNE McFARLAND, M.D.

San Jose, California, Hospital Expands Facilities

Doctors General Hospital in San Jose, California, has announced a \$1.9 million expansion program which will boost its bed capacity from 62 to 150. Equipped with the latest and finest hospital facilities, it will be one of the larger and more important hospitals in the area. The new surgery wing will house four major surgeries and other facilities. Future planning looks forward to an eventual 225-bed capacity. Doctors General is an SDA Association of Self-supporting Institutions hospital.

Alfred E. Holst, chaplain, says: "Our motto, 'Kind, Courteous, Christian Service,' has raised the yearly census to 6,000 patients, and is constantly bringing to light people who want Bible studies."

WESLEY AMUNDSEN

Sabbath Services in Yellowstone National Park

The Wyoming Conference cordially invites visitors to Yellowstone National Park this summer to attend Sabbath services at the Old Faithful Recreation Hall. Sabbath school will begin at ten o'clock.

Services will be held beginning June 9 and continuing through September 1. Stop and worship with us on your way to or from the West Coast this coming summer.

G. C. WILLIAMSON, *President*
Wyoming Conference

A Wrong Title

In the issue of April 26 is found a mission story entitled: "Optometrist Vacations at Iquitos, Peru, Clinic." It tells the good story of Dr. and Mrs. Orval W. Patchett of Pasco, Washington, who spent their vacation at the Stahl clinic in Iquitos in medical missionary work. A picture with the story shows him in surgery and refers to him as "Orval Patchett, O.D." But Dr. Patchett is not an optometrist, but an ophthalmologist, a medical doctor, a graduate of Loma Linda University. That is why he is qualified to perform eye surgery. The error crept in during the cycle of editing. We offer only this in extenuation: The story as it came to us contained no identifying title or degree. Too often, manuscripts that come to us lack identifying marks of one kind or another. Often, pictures have no captions. Most times we are successful in supplying the missing parts. This time we failed. We regret this error. We are recommending to all the editorial staff that they visit an ophthalmologist when in need of medical care for their eyes!