

OFFICIAL ORGAN OF THE SEVENTH DAY ADVENTIST CHURCH

# REVIEW and Herald

## Thoughts on Memorial Day

By Ruth Jaeger Buntain

On Memorial Day the silence of the tombs is broken by visits from the living. As the bereaved pause beside markers and place their wreaths, they are reunited in memory with those who once walked with them. Through tears they read the epitaphs: "Born—Died."

One died long ago: "1803-1859. Beloved Husband." Another a few years ago: "1921-1950. Rest in peace." A third recently: "1959-1960. Our darling."

"Born—Died." If Christ does not come first, these words will be written on the tombstones of those who today stand on the green with their flowers and their tears. They will be written somewhere for each of the nearly 3 billion people now living. "For the living know that they shall die" (Eccl. 9:5).

"Born—Died." These are the most nearly final words ever written. For Christians, however, they are not words of despair, only words that mark a temporary resting place. For them, death is nothing more than "a little closing of the eyes, a little folding of the hands," a returning to the peace of the earth for a little while until the resurrection. "Then shall be brought to

pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" (1 Cor. 15:54, 55).

There will be a Memorial Day in heaven, but it will not be a day for the dead. The memorials will not be written on headstones but inscribed in the hearts of the faithful. They will be memorials of love for Him who died on a cross so that repentant sinners might "inherit the kingdom prepared . . . from the foundation of the world" (Matt. 25:34).

"Born — Died." These words may be spoken in the Promised Land, but they will have a far different meaning:

Born—to glories never before seen by

human eyes; to live with the redeemed of all ages, through all eternity.

Died—to pain and privation; to disappointments and misunderstanding; to estrangement and loneliness; to the mocking grave and the spectral tomb. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:4).



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RUSSELL HARLAN, ARTIST

God's great threefold message of Revelation 14 is gathering people for the kingdom from "every nation, and kindred, and tongue, and people."

ered "the second time"? Some of the prophecies of Isaiah have a double application; they applied to certain events connected with his day, and also to events during the closing period of history. Isaiah 11:11 foreshadowed the gathering of the Jewish exiles to their homeland from the Babylonian captivity. It also forecasts that larger gathering out of God's spiritual Israel in His final gospel movement.

In chapters 2 to 11 of the book of Isaiah, the prophet utters a number of predictions, and specifies that they shall happen "in that day." In Isaiah 2:2 he defines what he means by "that day," when he declares, "it shall come to pass in the last days." The context indicates that the term "the last days," as used here, refers to the time immediately preceding the setting up of the Messianic kingdom. Since Israel failed in God's expectations of them after their return from Babylonian captivity, this second gathering of God's remnant will take place in these "last days" in which we are now living. Without question Isaiah

## Which Way

**S**OMEONE has said, "The wisdom of the ages is to find out which way God is moving, and then move along that line." This is certainly sane, sound, sensible advice.

The question naturally arises, How can you ascertain which way God is moving today? When the apostle Paul preached in the synagogue at Antioch he referred to a striking statement by the prophet Habakkuk: "I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you" (Acts 13:41). God is doing a special work in our day too.

The question comes, What is this special work? There are a number of prophecies in the Bible that picture the work of God and the truth of God for our day. One of these is Isaiah 11:11: "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from

*This important question is clearly answered in the Bible. To move in the direction that God is going is the only safe course to follow.*

Shinar, and from Hamath, and from the islands of the sea."

The number used here regarding God's work in gathering out a special people is very significant. He does not say the first time, nor the third time, but God "shall set his hand again the second time" to gather a remnant for Himself.

The Holy Scriptures speak over and over again about the people of Israel being gathered from Egypt, the land of bondage, to Canaan, the Land of Promise, under the leadership of Moses and Joshua. The Exodus movement by which God took the children of Israel from Egypt to Canaan was the putting forth of God's hand the first time to gather out a special people for Himself.

When will God's remnant be gath-

11:11 calls for a God-ordained movement today by which the Lord will gather out His special people. In order to locate the true way of Jesus for our day, we must determine what religious movement is fulfilling this prophecy.

Now, we might ask, From where will the remnant be gathered in this second gathering in the last days? Here is the answer in Isaiah 11:12: "He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." This indicates that in these last days, God will gather His remnant from every country, from the east, the west, the north, and the south.

Who are God's remnant whom He

is gathering out from every country in this second gathering in these last days? Revelation 12:17 provides the answer: "The dragon was wroth with the woman, and went to make war with the remnant." God tells us how we may know who this remnant is. The text says: "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." We can know who this remnant is by finding the people who keep the commandments of God and have the testimony of Jesus Christ.

"The commandments of God" no doubt refer here primarily to the Ten Commandments. Why? Because the Ten Commandments are the only commandments that God ever spoke to His people with His own voice from heaven. They are the only commandments that He ever wrote with His own finger on stone. "The testimony of Jesus" is defined in Revelation 19:10 as "the spirit of prophecy." Thus, the Bible teaches that God's

means of gathering His remnant. It will be preached in every country and will call out the remnant for God. According to Revelation 18:4, those who accept God's message will come out from all other religions and denominations, to keep the commandments of God and the faith of Jesus. The prophecies of Revelation 14:6-12, 18:4, and 12:17 are being fulfilled in the worldwide work conducted by the Seventh-day Adventist people.

They are the people pictured in these prophecies. They are preaching the special threefold message of Revelation 14 to all the world. This message of God is calling out a remnant in every land to keep the commandments of God and the faith of Jesus.

The prophecy in Isaiah 11:11 is being fulfilled before our very eyes. "It shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people."

The work of the Seventh-day Adventist people in preaching the threefold message by which this remnant is being gathered to keep the command-

to gather His remnant from every country in the world, can no more fail than God can fail. What an incentive for us to go all-out in sending His message to every country!

We come now to the question, Where will the Lord take His remnant? Revelation 14:14 shows that when the threefold message has been sufficiently made known to the people of every nation, Christ will appear from heaven at His second advent. Revelation 15:2, 3 indicates that after the second coming of Christ, those who obey God's threefold message to the end will stand triumphant on the sea of glass in heaven, next to God's throne, having "gotten the victory over the beast, . . . and his mark." The very fact that the next place where the people of the threefold message movement are to be, after the Lord appears on the cloud, is in the New Jerusalem next to the throne of God, shows that this threefold-message movement is going through to the sea of glass in the New Jerusalem.

Think of what this means to us who have accepted God's last-day message, and have responded to the call of God to come out and keep the commandments of God and the faith of Jesus. How determined we should be to stand true to the commandments of God and the faith of Jesus to the very end, be it the end of life or the end of time. If we are true to God's threefold message to the end and are clothed in Christ's righteousness, we are sure to go to the New Jerusalem and stand next to the throne of God in eternal victory.

When Jesus saw the people deserting His banner in large numbers after He declared Himself to be the living bread, He asked the twelve, "Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God" (John 6:67-69).

It was the surety of their faith that held the disciples true in the hour when many were deserting the cause. Peter understood well what it would mean to forsake Christ. He knew it was a case of persevere with Christ, or perish without Him. So today, he who understands the threefold message of Revelation knows that it is a case of persevere with Christ in the threefold message, or perish with error.

With this deep conviction, how important it is to live up to the message and help carry it to others! Jesus wants every reader to be ready to go with Him to His heavenly home when He comes. Let us, then, respond readily to His appeal, that we may be part of His remnant who are being gathered for His kingdom.

# s God *Moving*?

By J. L. Shuler, *Veteran Evangelist*

remnant people who are being gathered today keep the Ten Commandments and have the Spirit of Prophecy.

Since God's remnant follow the Decalogue, they will keep the seventh day as commanded in the fourth commandment of the Ten Commandments. Mark this well. God's remnant are a seventh-day Sabbathkeeping people, who have the Spirit of Prophecy.

Now, how will God's remnant be gathered out from every country in these last days? The answer is in Revelation 14:12 and Revelation 18:4. The people of Revelation 14:6-14 are described as those who "keep the commandments of God, and the faith of Jesus." This last-day, threefold message is God's own appointed

ments of God and the faith of Jesus is the hand of God extended the second time for His closing gospel work.

Think what a surety of divine appointment and unquestioned certainty of truth this places on the doctrines of God's threefold message, as exemplified in the teachings of the Adventist faith. Since it is the hand of God extended the second time to gather His remnant, it is bound to be both true and right. What an all-sufficient consideration and compelling incentive this is to be a true Seventh-day Adventist!

You know the hand of God can never fail in accomplishing what He determines. So the Advent Movement, which according to Isaiah 11:11 and Revelation 14:6-12 represents God's hand extended the second time

In at least 26 States Sunday advocates are making

# Moves Toward Stricter



# Enforcement

By M. E. Loewen

Secretary, Department of Public Affairs  
General Conference

[In the first article published last week, the Supreme Court decision of May 29, 1961, on the constitutionality of Sunday laws was reviewed, and its effect on Massachusetts, Virginia, Maryland, Pennsylvania, and Indiana was noted. Results in other States are surveyed this week.—EDITORS.]

MINNESOTA is in the throes of a determined battle over Sunday laws. Various tactics are used. In at least one instance a community awoke suddenly to find that a Sunday-closing ordinance had been enacted as an "emergency" measure. The next Sunday the chief of police announced that although he had understood the measure was for health and welfare, he had had only three complaints about stores open for business and these three calls were from clergymen.

In St. Paul a Sunday-closing measure without an exemption for those who worship on another day was passed, largely through the insistence of the city attorney that an exemption would make the law unconstitutional. Immediately the Minneapolis city council passed a similar bill, but the mayor vetoed it because there was no exemption. To obtain passage of the Sunday-closing law, arrangements were made to remedy this feature, and Minneapolis now has a Sunday-closing law with an exemption for Sabbathkeepers.

Other communities in Minnesota are acting on similar Sunday laws. It is believed that there is a united effort to place as many communities as possible under these restrictions during 1962, so that the Minnesota Legislature will have an imposing list of precedents to justify the passage of a State-wide Sunday-closing statute in the 1963 session.

A most interesting battle over Sunday laws developed in Shreveport, Louisiana. A referendum was sched-

uled for March 6 on a Sunday law issue. The Sunday law advocates were eager to keep the matter from being discussed, for they felt that most people would vote for Sunday laws if they were not informed on the subject. Opinion polls showed that the trend was three to one in favor of Sunday laws.

The officers of the Arkansas-Louisiana Conference and the members of the Shreveport Seventh-day Adventist church laid plans to place the issue squarely before the electorate. The four days preceding the election were packed full of activity by the Adventists. News conferences were held. Radio and television interviews were arranged. A well-attended freedom rally was held the Saturday night before the election. Three half-hour TV programs were given.

One radio station offered its facilities for an open debate of the question, but the Sunday law advocates declined to participate. The radio station told of their endeavor to secure the services of someone advocating Sunday laws, but since this invitation had been rejected they read statements in favor of Sunday laws from various leaders—Protestant, Catholic, and labor. The Adventist representatives then answered these statements and presented the case against Sunday laws.

One radio program asked for people to telephone in their questions. The response from the public was either violently in favor of or violently opposed to our position on Sunday laws. Our men were called Communists. The out-of-State representatives were told they were Yankees from the North interfering in a Southern domestic problem.

For days, even after the voting, the interest continued. The pastor of the Shreveport church said that several times he was accosted on the street by strangers who stated that the information they heard over the radio and TV caused them to vote against the measure. One letter from a person living 100 miles from Shreveport, to the pastor of the Adventist church there, reads in part: "Dear Sir: I am an adult Sunday school teacher, and we are studying the ten commandments. I do not mean just reading them, but studying them with all our hearts, and it has created quite a conviction in our minds. Who changed the day and what will be the results in the last day should we continue to worship on Sunday? I am worried."

An Adventist living in another State reports that a non-Adventist relative living in Shreveport wrote him about the Sunday law campaign. The letter said that the Adventists were the only ones who opposed the Sunday law, and he expressed his appreciation for the high plane on which the Adventist opposition was voiced. He commented that there had been a favorable reaction to Adventists as a result.

The referendum resulted in 12,000 votes for Sunday laws and 6,000 votes against them. Although the Sunday bill was approved, yet there had been a material change in public opinion as shown by earlier polls. Immediately an effort was planned to take advantage of this interest in Adventists and their doctrines.

And so across the nation the forces for stricter Sunday law enforcement are vigorously promoting their cause. Among other States that could be named where Sunday legislation has

been advocated are: Alabama, Arkansas, California, North Carolina, Florida, Kentucky, Maine, Nebraska, New Jersey, New York, Ohio, and Washington.

In Texas and Michigan there has arisen a new approach to Sunday legislation. In both these States there has been strong organized Adventist opposition to Sunday laws. After the Supreme Court decision the legislators in these States were eager to have Sunday laws and they hoped to neutralize the opposition of Seventh-day Adventists. In Texas, legislation was prepared and hurried through before the Adventists had an opportunity to study it and all its implications. This law provides that certain items of merchandise cannot be sold "on both of any successive Saturday and Sunday."

Posing as a simple regulation of trade for the health of the community, the law does not mention religion. The intent of the law is that a merchant can choose whether to sell these listed items on Saturday or Sunday. If he should choose to sell them on Saturday he could not sell them on Sunday; or he could elect to sell them on Sunday and then it would be illegal for him to sell them on Saturday.

This proposed law designedly omits all religious terminology. By requiring sales to cease on either Saturday or Sunday, the State eliminates the necessity of inserting an exemption for keepers of the seventh-day Sabbath. There is no possibility of the charge arising that either Sabbath-keepers or Sundaykeepers are discriminated against.

The legislators have tried to reach two objectives with this Saturday-Sunday law: (1) To exempt Sabbath-keepers without mentioning religion; (2) to restrict sales on one of the two largest sales days of the week.

This Saturday-Sunday law went into effect November 11, 1961, in Texas. To the present time, it appears that the law has proved satisfactory to the citizens of the State of Texas.

### Michigan Adopts a Law

The large merchandising organizations in the State of Michigan were concerned about the inroads the discount houses have made in their trade. As they cast about for some means to control this competition the Michigan Legislature considered a law similar to the Texas one. This measure passed the Michigan House by a vote of 85 to 12, and the Senate with a vote of 24 to 4. The bill is now in a joint committee of the two bodies to iron out some difficulties caused by amendments in the Senate.

One of the Michigan legislators is

reported to have said: "You Adventists oppose everything we try to do with Sunday-closing laws. If you don't go along with us on this we can and will pass a Sunday law that will really hurt you."

It is doubtful whether this legislation with its secular atmosphere can please the Catholic hierarchy, the labor unions, or the Sundaykeeping Protestant clergy. They cannot for long approve the secularization of what they call the "Lord's Day."

Many merchants associations and labor groups are waiting for the convening of the 1963 sessions of the various State legislatures to initiate a strong drive for stricter Sunday-closing laws. Since nearly all the legislatures are scheduled to meet in 1963, it is expected there will be some very dramatic developments.

On the other side of the picture there are a few events which show that there are those who respect the rights of conscience. The Illinois law

## He Leads

By Myrtle Leora Nelson

Lost in the woods in the black of night,  
The storm clouds obscuring the pale moonlight;

A crash of thunder burst through the trees—  
A small boy, frightened, prayed on his knees.  
Then suddenly his path was made plain  
By the lightning's flash—and again and again  
He used its light, traveling on and on  
Until out of the woods and his fears were gone.

A loving Saviour will light our way  
By trouble sometimes to a better day.

forbidding automobile sales on Sunday was declared unconstitutional by the Illinois State Supreme Court. Decatur and several other municipalities in Illinois have tried to pass Sunday laws but the decision of the Supreme Court has halted any progress in that direction for the time being.

The Kansas Supreme Court declared the Kansas Sunday-closing law unconstitutional. This presents an anomaly. Kansas had patterned its Sunday law after that of Missouri, and within the past few months the Missouri Supreme Court declared their Sunday law constitutional. So two adjoining States have opposite judicial opinions on similar laws. However, when dealing with Sunday laws it is folly to look for consistency.

In both Oklahoma and Iowa, Sunday-closing bills were introduced into their legislatures but in both instances they failed of passage. In Oklahoma the legislators encumbered the law

with impossible amendments, and in Iowa the bill died in committee.

In the compass of this article 26 States have been mentioned. It is significant that within ten months after the decision of the Supreme Court there should be strong activity for Sunday laws in more than half the States of the United States.

For the student of prophecy this sudden spurt of agitation for Sunday laws fits into the pattern of events to be expected in the last days.

"A great crisis awaits the people of God. A crisis awaits the world. The most momentous struggle of all the ages is just before us. Events which for more than forty years we have upon the authority of the prophetic word declared to be impending are now taking place before our eyes. . . . The question of enforcing Sunday observance has become one of national interest and importance. We well know what the result of this movement will be. But are we ready for the issue?"—*Testimonies*, vol. 5, p. 711.

However, there are many involved in the drive to secure Sunday laws who are honest in their efforts to secure a day of relaxation. "There are many, even of those engaged in this movement for Sunday enforcement, who are blinded to the results which will follow this action."—*Ibid.*

But whatever the motive, the elevation of Sunday as a day of rest is a success for Satan in his campaign to discredit the Sabbath of the Creator. Therefore, the agitation for Sunday laws provides an opportunity to witness to the true Sabbath, to the Creator, and to our Saviour.

The counsel given in volume 6 of the *Testimonies* can be applied to our time:

"Satan is busily laying his plans for the last mighty conflict, when all will take sides. . . .

"We should now feel the responsibility of laboring with intense earnestness to impart to others the truths that God has given for this time. We cannot be too much in earnest. . . .

"Now is the time for the last warning to be given. . . . If there was ever a crisis, it is now. . . .

"Decided efforts should be made to bring the message for this time prominently before the people."—Pages 14-16.

The future holds more activity in behalf of Sunday laws. We can expect that more stringent laws will be passed. It would not take long for circumstances to develop which would spur a clamor for a national Sunday law.

A storm is approaching that is relentless in its fury. Are we prepared to meet it?

*The life of Joseph teaches many lessons needed  
by all in this age of space.*

# From Prisoner to Prime Minister

By F. A. Meier  
Vice-President, Emmanuel Missionary College



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The future looked dark when Joseph was sold into slavery, but this youth vowed that he would be true to God, come what might.

PERHAPS nowhere in the annals of human history is there recorded a more dramatic or inspiring narrative than the story of Joseph. Favorite son, despised half-brother, Ishmaelite slave, trusted steward, unjustly incarcerated and forgotten prisoner, inspired court counselor, benevolent prime minister—these were roles Joseph filled in the short space of approximately 13 years. Joseph's life is an apt example of Seneca's proverb, "Fire is the test of gold; adversity of strong men."

The life of Joseph may be divided into four chapters. The first chapter suggests that hard and unpleasant experiences are sometimes required to reshape or refine the character or personality. Joseph was subjected to abuse and cruelty by his brothers for reasons that tend to be overlooked or forgotten. Unquestionably, he was of better character than they, but he was not without fault. He needed the very experience which came to him that day at Dothan.

Jacob "loved Joseph more than all his children." This preference and favoritism had its effect. As a result, Joseph was pampered and spoiled and was probably a bit vain. It is likely

that the actions of his brothers at Dothan were prompted by more than one annoyance or irritation. Their plan to murder him, later altered by the counsel of Reuben and Judah, was the cumulative result of long-smoldering resentments kept alive by the rivalry and jealousy of Leah and Rachel, the sister wives of Jacob. Their feelings had unquestionably been transmitted to the sons. Joseph's talebearing, his coat of many colors, and his recounting of dreams that placed the elder brothers in subordi-

### Especially for Youth

nate positions, only increased already existing tensions and hostilities.

On the day that Joseph approached his brothers some 60 miles from home, the stage had long been set for violent action. There is pathos and tragedy in the scene. Somehow the young in their innocence and inexperience seem to lack the capacity to perceive the depth of bitterness and animosity harbored by others, or to sense how far these feelings will drive them. As

Joseph approached his brothers he did so without fear and was emotionally unprepared for what was to take place.

It must have come as a shock when they laid hands on him and began their discussion of how to dispose of him. They must be joking. This is some ruse to frighten or mock me! Are they in earnest about taking my life? Slowly, the confusion in Joseph's mind gives way to a numbing fear and terror as the 17-year-old lad realizes that his life is in jeopardy!

But for Reuben's intervention and plea, the others would have murdered him on the spot. Instead, Joseph, the favorite son, is cast into a pit and left alone. His emotions and thoughts as he waits helplessly in the pit are not hard to imagine. Perhaps they will come to their senses and release me. Would one of them dissuade the others from this evil? Will they leave me here to die? How long can a man survive without food or water? Undoubtedly, Joseph cried out to his brothers and pleaded with them to spare his life.

They, perhaps near the pit, hear the piteous pleas of Joseph and with the fever of their anger somewhat

abated, begin to ponder the enormity of the evil they have done. They realize that their action has been monstrous, but they cannot turn back. So it is with sin—it appears easier to go on than to turn aside therefrom. Finally, Judah proposes that Joseph be sold to passing traders. Murder is more than they really want, and slavery seems less evil. Joseph is exchanged for 20 pieces of silver.

Gradually, the familiar hills of home recede from his sight. What indescribable grief and terror this lad of 17 must have felt. What a transition! That morning he was carefree, with all the dreams and hopes of youth. Now he is on the way to a strange land as a captive slave, the property of strangers. How like life in an uncertain world for the Christian! One moment, all is well. Another, an illness, sorrow, or tragedy shatters our dreams and hopes. It is in moments of despair that man, with God's help, may rise above adversity to true greatness.

For Joseph this chapter is a great blessing. "One day's experience had been the turning-point in Joseph's life. Its terrible calamity had transformed him from a petted child to a man, thoughtful, courageous, and self-possessed."—*Patriarchs and Prophets*, p. 214. He learned in a few hours that which years do not teach some. He learned that nothing—nothing in life really matters except man's relationship to God. The pen of inspiration tells us that Joseph "gave himself fully to the Lord. . . . He would serve the Lord with undivided heart; he would meet the trials of his lot with fortitude, and perform every duty with fidelity."—*Ibid.*

Chapter two in the life of Joseph covers a period of ten years—age 17 to 27. The life of a domestic in Potiphar's house seems monotonous and pointless. So man reasons! But not God. Joseph, an innocent country lad, was thrust into the culture of a highly civilized, pagan nation. There were many new and strange customs that would further test him. A lesser man might have abandoned his principles in despair over his lot in life.

Joseph's life and work were such that he became as a son to Potiphar. The relationship was one of confidence and trust, so that Joseph was given full control over all his master's possessions and property. How his heart must have longed for freedom, home, and the opportunity to live as his brothers were living. Yet, he did not flee from his enforced service. Another great test is yet to come.

Potiphar's wife becomes infatuated with this upright young man who has now achieved full maturity. She en-

deavors to have him violate the law of God. This was no unusual temptation! Joseph was a normal, red-blooded young man who possessed all the drives with which the Creator endows men. Further, Potiphar's wife was a pagan beauty, not an unattractive crone. How many other young men would have stood firm under such circumstances? Joseph, though all alone in a land far from home, did not yield. Moreover, after repeatedly tempting him, the spurned temptress finally turned upon Joseph and falsely accused him. He was thrown into prison with common criminals and apparently forgotten.

Two valuable lessons stand out in this chapter. The first is that a man can be true to God irrespective of his surroundings and associations. Dur-

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*Seventh in a series of articles by SDA  
 university and college presidents*  
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ing these ten years Joseph's character was strengthened rather than weakened. He achieved a unique spiritual maturity and flourished in an otherwise corrupt and evil time and place.

The second lesson of this chapter teaches us that the good often suffer at the hands of the evil. Moral integrity and purity of faith can be expensive virtues when others are shamed by them and in their fiendish ways take out their guilt on the good. Goodness never guarantees a secure, peaceful existence!

Chapter three covers a span of three years. Even in prison Joseph was trusted and respected. Ultimately, he became the chief trusty and was responsible for the other prisoners. There was something about him that could not be ignored. He rose to the top even as a convict!

The great lesson of this chapter is that of patience in the face of hardship and unjust treatment. Even when one of his cell mates forgot his promise to speak to the Pharaoh in his behalf, Joseph maintained his faith and trust in God. The pen of inspiration tells us that while in prison Joseph came to understand the results of oppression, tyranny, and crime. Justice, sympathy, and mercy assumed roles of greater significance in his life. The chapter ends with the Pharaoh's summons to interpret his strange dreams.

The final chapter of the life of this great man contains the thrilling narrative of his rise to eminence, his humility, though honored above all save the Pharaoh, and his gentle forgiving spirit. At 30 years of age Joseph is suddenly catapulted from a prison cell to the office of prime minister. He becomes a sort of United States Secretary of Agriculture in reverse—encouraging a surplus instead of trying to dispose of one. He becomes grain czar and prepares Egypt for a national emergency.

At last the stage is set for the most dramatic scene recorded in all literature—the fulfillment of Joseph's boyhood dreams of the sheaves and of the sun, moon, and stars. The day comes when Jacob gathers his ten older sons about him and sends them to Egypt to buy grain. Upon arriving in Egypt they are directed to Joseph, but they do not recognize him. Then begins a time of testing for the brothers as they are imprisoned for three days—adequate time to remember their past misdeeds. Finally, they are released with the understanding that Simeon is to remain in Egypt as a hostage and that the brothers are to return with Benjamin, the youngest brother.

The day comes when Joseph makes himself known to his brethren. The



## Your Denominational IQ

By Idamae Melendy



Listed in column one are ten of our publishing houses. Match these with their locations listed in column two. Rate yourself by the answers and scale on page 22.

1. ( ) Christian Record Benevolent Assn.
2. ( ) Kingsway Publishing House
3. ( ) Middle East Press
4. ( ) Oriental Watchman Publishing House
5. ( ) Pacific Press Publishing Assn.
6. ( ) Review and Herald Publishing Assn.
7. ( ) Sentinel Publishing Co.
8. ( ) Signs Publishing Co.
9. ( ) Southern Publishing Assn.
10. ( ) Malayan Signs Press

- a. Warburton, Victoria, Australia
- b. Mountain View, Calif.
- c. Washington, D.C.
- d. Singapore
- e. Beirut, Lebanon
- f. Nashville, Tenn.
- g. Lincoln, Nebr.
- h. Oshawa, Ontario, Canada
- i. Poona, India
- j. Kenilworth, Cape, South Africa

record tells us that "his brothers stood motionless, dumb with fear and amazement. The ruler of Egypt their brother Joseph, whom they had envied and would have murdered, and finally sold as a slave! All their ill-treatment of him passed before them. They remembered how they had despised his dreams, and had labored to prevent their fulfillment. Yet they had acted their part in fulfilling these dreams; and now that they were completely in his power, he would, no doubt, avenge the wrong that he had suffered."—*Patriarchs and Prophets*, p. 230.

This final chapter in the life of Joseph teaches us that great men are forgiving. If ever anyone had reason for revenge or reprisal, it was Joseph. Yet, he consistently returned good for evil. Even Potiphar's wife was given enough to eat during the famine in Egypt. Truly great men are humble, forgiving, and merciful. The story has a happy ending, for the brothers bring their father to Egypt where Jacob and Joseph are reunited.

Thus ends the thrilling story of Joseph, prisoner to prime minister, a story whose lessons need to be learned well by all today, young and old alike.

conference sessions, is a divinely-ordained plan to help prepare the people of God for the task that has been assigned them, and to strengthen them to stand through the great time of trouble. "Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?" (Joel 2:16, 17).

"Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger" (Zeph. 2:1-3). These scriptures definitely lay upon us a responsibility. "Gather together." "Seek ye the Lord."

#### Personal Preparation Needed

In speaking of camp meetings, Ellen G. White wrote: "I have been shown that some of our camp meetings are far from being what the Lord designed they should be."—*Testimonies*, vol. 5, p. 162. The reason given is not what takes place at the meeting itself, but the neglect of personal preparation before going to the meeting. "The people come unprepared for the visitation of God's Holy Spirit."—*Ibid.*

"While preparing for the meeting each individual should closely and critically examine his own heart before God. . . . Humble yourselves in the sight of the Lord, and He shall lift you up."—*Ibid.*, p. 163. "I have been shown that for want of this preparation these yearly meetings have accomplished but little."—*Ibid.*, p. 165.

If this preparation is important for local meetings, how much more for the General Conference sessions, especially the one this year. Never in history have God's people needed divine help so much as now. We are near the end of probationary time. "The devil is come down unto you, having great wrath, because he knoweth that he hath but a short time" (Rev. 12:12). Through the centuries he has greatly increased, by practice, his power to deceive and oppose the spread of the gospel that is to prepare the world for the return of Jesus.

*Not only the ministers but every member should prepare for*

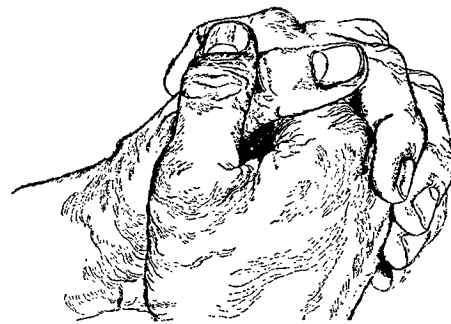
## THE WORLD CONFERENCE in San Francisco

By E. M. Adams  
Retired Minister, Rackerby, California

**W**HO is responsible for the success of the coming General Conference session? This is a question of vital importance just now. Of all earth's affairs, God is most interested in those that pertain to the church. The "angels, that excel in strength, that do his commandments, hearkening unto the voice of his word," likewise are committed to promoting the welfare of the church.

"Oh, that all could behold our precious Saviour as He is, a Saviour. Let His hand draw aside the veil which conceals His glory from our eyes. It shows Him in His high and holy place. What do we see? Our Saviour, not in a position of silence and inactivity. He is surrounded with heavenly intelligences, cherubim, seraphim, ten thousand times ten thousand of angels. All these heavenly beings have one object above all others, in which they are intensely interested—His church in a world of corruption. . . . They are working for Christ under His commission, to save to the uttermost all who look to Him and believe in Him."—ELLEN G. WHITE, *Our High Calling*, p. 23.

Although God is infinite in power, wisdom, and love, is He, with His heavenly attendants, the innumerable company of angels, solely responsible for the good of mankind? No. We have a part to act, as is plainly stated in Philippians 2:12, 13: "Work out your own salvation with fear and



Earnest prayer is the privilege and duty of all.

trembling. For it is God which worketh in you both to will and to do of his good pleasure."

"What human power can do divine power is not summoned to do. God does not dispense with man's aid. He strengthens him, co-operating with him as he uses the powers and capabilities given him."—*The Desire of Ages*, p. 535.

It is evident that more power to combat evil is needed in order to gather into the fold God's "other sheep" (John 10:16) and to bring the church into the condition described in Ephesians 5:27—"That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

The gathering together of God's people on special occasions, such as at conventions, camp meetings, and



Tragedies, crimes, wars, calamities of all kinds are evidences of Satan's hellish intensity.

It would be helpful for the leaders, all delegates, others planning to attend the coming General Conference session, as well as those remaining at home, to read carefully and prayerfully the chapter "Our Camp Meetings" found on pages 162-167 of the *Testimonies*, volume 5. The success of this meeting rests upon the entire church—ministers, fathers, mothers, sons, and daughters.

It is natural to depend upon the General Conference president and his associates in leadership. True, they carry the heaviest load and need to seek divine preparation and assistance; but we are to hold up their hands. Did not Moses pray for Israel's victory over the Amalekites, and did not Aaron and Hur hold up his hands? If every member of the church could sense the purpose of God and the possibilities in these meetings, surely we would soon be empowered from above to quickly finish the work. While

upon the leaders rests the greater responsibility, yet self-examination and earnest prayer are the privilege and duty of all.

It will be a privilege to travel, to get a wider knowledge of the world, to meet our leaders, visit again with old friends, and to make new ones. But this should be only incidental to the spiritual blessing to be received. The coming of our Lord is the great event soon to take place. Nothing should interfere with our preparation for it.



## For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



# Will There Be Seven Stars in My Crown?

By Elizabeth Spalding McFadden  
*Missionary Wife, Karachi, West Pakistan*



J. B. GUSS

The tears spilled down my cheeks as the plane bearing three of my children headed "into the wide blue yonder."

THERE goes the Pakistan International Airways' Viscount "into the wide blue yonder," bearing three of my precious children back to their school in the foothills of the Himalayas. The last meal together has been eaten, the last prayers for their protection have been shared, the last good-bys have been exchanged. Now that I have no further reason to be brave for their sakes, my tears are spilling unashamedly down my cheeks. To me, separation from these three children seems to be the

hardest burden that our presence in the mission field has forced upon us; yet I would not have it otherwise. For they are so happy to be returning to the school they love, so eagerly anticipating meeting old friends and schoolmates they have not seen for three months; and it is a good school to which we are sending them, the best!

How could the past three months have flown by so quickly, I wonder aloud to my husband, who is standing comfortingly close in spite of the

gaping stares of the Pakistani men about us. These men, I remind myself, are seldom seen in public with their wives. My husband smiles down at me, whispering softly, "Courage, dear! They'll be back soon; the nine months will fly just as the three of vacation have done."

At my other elbow our youngest daughter stirs and presses closer to me as if to remind me of her presence. Thankfully, I encircle her with my arm, recalling that last year she too had to go. But this year, thank

God, Karachi has a small church school that goes through the sixth grade, so our 11-year-old can stay with us a few more months.

The plane is only a speck in the distance now, and the piercing scream of its motor has faded. As we turn to leave the observation deck at the airport I think of our pretty, blonde Connie up in the plane. She is the 12-year-old who joined our family by adoption only a few years ago.

"Oh, Mother!" she had cried when she first caught sight of the Viscount plane, "It's so big! How will it ever get off the ground?" Dancing about in front of us she had added, "Oh, I'm so excited! Just think—my first plane ride!" Then, in a more pensive mood, "But I do hate to leave you and daddy and Shari," and she kissed us each again for the hundredth time.

### No More Separations

Riding home in silence from the airport, my thoughts projected me forward to the glad day when these painful separations will be no more. Someday soon—oh, it must be soon—instead of standing on the observation deck watching an aircraft disappear into the distance, we will be scanning a small speck, like a cloud as big as a man's hand, advancing toward us from the sky. Ever larger and brighter it will become until at last we recognize it to be what we have longed for all these years—Jesus, coming in the clouds of glory, surrounded by holy angels singing their songs of praise even as they bear Him nearer, nearer, nearer!

What then? Will the crown that the angel brings forth to place on my head have seven stars in it? I think of our three married children we left in the States when we accepted the call to connect with our mission hospital here in Pakistan. Will those three with their companions and children be ready? Have we prepared them for the most important event of the ages? How I hope so! For them it is too late; I cannot turn back the pages and help to mold their characters over again, but they are good children. Surely they will be saved. We never forget a single one of them when we meet over here around the family altar.

But for these, the four younger children who yet remain under our influence, I still have time! A little time! O God, help me use it wisely. Help me cram every minute of their three months at home each year with soul-saving projects. I ask myself, Have I done that during the past three months?

"Mother! Oh, Mother! Please come here!" the voice of my 14-year-old

## The City's Not for Me

By Eugene Lincoln

The city's not for me when sun is bright  
And fragrance saturates each summer breeze.

'Tis then my weary eyes long for the sight  
Of quiet ponds and gently rustling trees,

Of mighty mountains tow'ring overhead,  
And tranquil valleys nestled far below,  
Far from the mad'ning toil for daily bread.

The city's not for me—this fact I know.

penetrated my bedroom walls, cutting through the steady tap, tap of my typewriter, interrupting the thought I was about to pound out.

"Oh, why does he need me now?" I asked myself a bit impatiently, then I thought, "But he is only home for three months—every minute with him may count for eternity." Almost eagerly I pushed back my chair, leaving the sentence unfinished on the paper.

"Coming, son," I called cheerfully as I hurried down the hall toward the playroom, where he was bent over his current project, the building of a model house. For you see, he wants to be an architect when he grows up.

"Why doesn't this fit?" he asked me, impatience bursting through the thin veneer of control he had thrown into his voice. Bending over his shoulder, I scrutinized the laying of the sub-floor to this one-inch-to-one-foot scale model home he was building.

"Did you measure this last board?" I asked.

"Well, I measured it by the one before it."

"How did you measure the one before that?"

"The same way."

"And the one before that?" He dropped his eyes for a second, then protested, "But, Mother, it takes so long to measure each one with the ruler. Why isn't it all right if I just measure them by each other?"

I was so thankful that I had come to his assistance. For here was just the opportunity I needed to point out to him that we must copy the true pattern, not the other boards, just as in our Christian life we must copy the example Jesus has set for us, and not the lives of others. The lesson reached him; I saw it in his expressive brown eyes raised to mine, in the smile that hovered around his lips as he began to rip out the ill-fitting boards, reaching for his ruler to measure the next one.

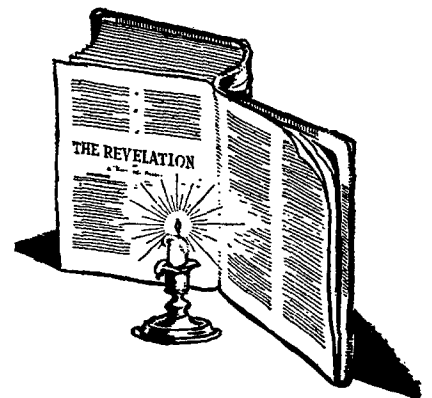
"Why must we go canvassing this morning? Surely it won't hurt if we take a day off now and then?" 12-year-old David asked me petulantly one especially sultry day.

"I know it's hard to stick to a program during vacation," I pointed out, "but it's good discipline. Besides, who knows, God may have some soul waiting for you two boys today!" David hopes to be a minister when he grows up. His look of unhappiness faded into placid acceptance as the three of us knelt to ask God to direct the boys to exactly the right homes where there might be souls hungering for truth.

At noon that day the boys burst through the front door.

## THE WAYSIDE PULPIT

"For we walk by faith, not by sight"  
(2 Cor. 5:7).



An Italian archeologist reports the finding of the name of Pontius Pilate carved on a stone in the ruins of a Roman amphitheater near Caesarea, the Roman capital in Palestine for about 500 years. It appears with the name of Tiberius, the ruling emperor under whom Pilate served as procurator of Judea. Aside from reference to him by Josephus, the Jewish historian, this is the first time the name has been confirmed by any source outside the Gospels.

It may be providential that in an age of doubt and skepticism like ours, archeology every now and then turns up evidence that the Bible record is reliable. The feeble in faith and faltering in heart find assurance in these objective evidences of the reliability of God's Word. More fortunate, however, are those who need no scientific proof that the Bible is as true in its history as it is faithful in its spiritual counsel. Jesus said to Thomas, "Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed" (John 20:29).

H. M. TIPPETT

"Oh, Mother! Guess what! A man we met this morning asked us if we knew where he could get in touch with the Voice of Prophecy school. He was so surprised when we told him we had one in Pakistan. He said he had been listening to the program on Air Ceylon. He talked with us for half an hour, and we promised to bring him a card so he could enroll this afternoon." Gone was their sluggishness of the morning; a soul in need had been contacted.

Her pretty blue eyes frowned deeply at me, as she objected bitterly, "But, Mother, the birthday party starts in just ten minutes. You know I won't have time to get my room all cleaned up before then!"

"Connie, dear," I reminded her gently, "it's been a long time since you crawled out of that bed, and I've reminded you several times to make it and pick up your clothes."

"But what about the birthday party? I guess you wouldn't even care if I missed it!" she stormed angrily, as my unrelenting gaze sent her lagging footsteps down the hall toward her room. I sat uneasily with my mending on the front veranda, listening to her sling things about in her room. Whatever am I going to do to teach this child, whom I love so much, but who did not have the advantages of a Christian home in her early childhood, not to procrastinate; to love cleanliness and neatness, which is next to godliness.

Outside on the mission compound lawn I could see the children beginning to gather to celebrate the birthday of one of the missionary's daughters. Connie was 20 minutes late to the party, but as she swept past me she dropped a kiss on my cheek to show she held no grudges. Checking her room, I found it in perfect order. She wants to be a nurse when she is older, I remembered; it's good she is learning to be neat and orderly now.

Bricks in the road that leads to heaven. Here a line and there a line, precept upon precept. Little things, perhaps, but important things too. The stars in our crowns will be little things, but they will not be there at all if we as parents neglect to take the day-by-day opportunities that come our way.

When the Saviour asks me, "Where are your children, your precious children?" I want to be able to point to my crown with its seven stars shining forth in the brilliance of the heavenly light, and answer, "Here, Lord, every one of them!" Isn't that your desire too?



## Two Hands for Jesus

By Virginia Hansen

**I**F YOU look on a map of Asia you will find an interesting country called India. It is bounded on the north by Kashmir and Nepal; on the east by Burma and the Bay of Bengal; on the south by the Indian Ocean; and on the west by the Arabian Sea and West Pakistan. India covers 1,221,880 square miles and is populated by some 403 million people. Four hundred and three million! It is hard for us to imagine even one million people, isn't it? In India there are people everywhere—working in the rice, millet, corn, wheat, tea, sugar cane, and jute crops, crowding the open market places, looking for food to buy or seeking to sell their wares. People everywhere!

Many of the people worship idols and believe in the Hindu religion. If you were to count 100 people there, 80 would be Hindus. They are taught this belief from early childhood, and it is very hard for them to change.

One day a Christian missionary, whom you helped to send to India by your offerings, told a poor man about the love of Jesus, and this man turned from his idol worship and became a Seventh-day Adventist. He was so thrilled with his new-

found faith that he just had to tell everybody about it. And there were so many to tell. He'd have to hurry!

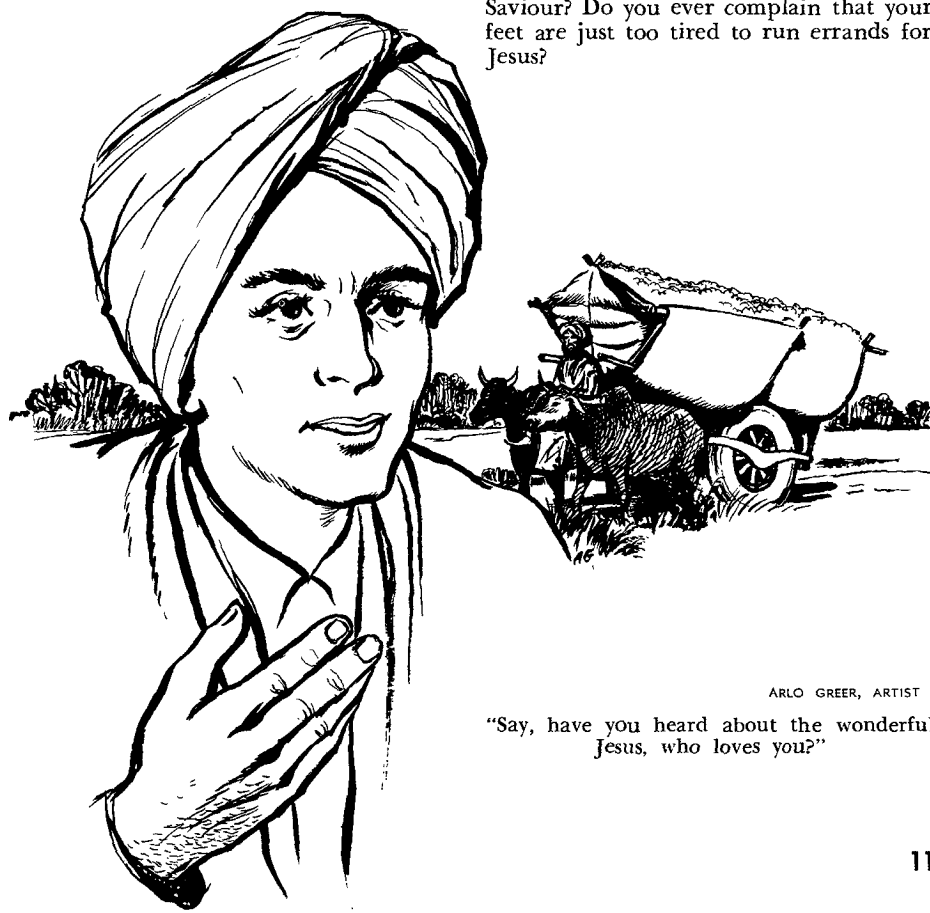
"Say, have you heard about the wonderful Jesus, who loves you?" he'd say to the milkman as he passed by with his donkey and his big brass pots of milk. When he visited the potter making his earthenware in the open air, he would tell him about his new-found Friend. Even the kettle boy who poured tea from the mill canteen for the women workers had to hear the good news of salvation. He loved Jesus and he wanted everybody to know Him too. Everybody!

He followed the farmer as he worked in his fields. He told his story to the farmer's family. How happy he was that he could tell them about Jesus, for He had done so much for him. How sad he had been before he learned that Jesus loved him and died to save him. Why, Jesus was even building him a mansion in heaven. It said so, right in his Bible.

One by one his friends accepted Jesus and became members of his church. One day he could count 40 souls he'd won to Christ! How wonderful!

One Sabbath Duane Johnson, secretary of the Southern Asia Division, spoke in his church, and as he greeted the people after the meeting he was eager to shake the hand of the man who had won 40 persons. Now, Elder Johnson is a tall man, so it was not unusual for him to have to stoop a bit to greet each one as they passed by. But suddenly he bent *way* down and grasped the calloused hand of the man who had won 40 persons to Jesus. What a firm, warm handclasp, and what a radiantly happy smile! The reason this man's hands were calloused was that he had to use them for feet. He had lost his legs, but he still had two good hands to work for Jesus!

Would you do as much for your loving Saviour? Do you ever complain that your feet are just too tired to run errands for Jesus?



ARLO GREER, ARTIST

"Say, have you heard about the wonderful Jesus, who loves you?"



## The Coming General Conference Session—and Prayer

As already stated in the REVIEW, an action was taken at the recent Spring Council held in Washington calling on our people everywhere over the earth to engage in special prayer for the coming General Conference session, which will begin July 26 in San Francisco. The action specifically suggests that this special period of prayer begin May 26, that is, two months before the session opens, and that it continue through the entire General Conference, which will close Saturday night, August 4.

Many are the actions that have to be taken at Spring and Fall councils concerning material things, such as the erection of buildings, the voting of budgets, and the like. These unquestionably are necessary, but there is something even more necessary, as we all agree, and that is the presence of the Spirit of God in our midst. That is why this call to prayer is one of the most important actions taken by our leading brethren in recent times. It is an acknowledgment, before all else, that only through the power of God can we carry on our work. Such an acknowledgment brings us back to one of the most primary of spiritual truths, that it is "not by might, nor by power, but by my spirit, saith the Lord," that spiritual things are accomplished and the work of God advanced. The weapons of our warfare are not carnal but spiritual.

This coming General Conference will be the largest in our history. More representatives from all over the world will be there. Our membership will be very much larger than even four years ago. Larger plans must be laid, and these plans must be laid in the light of larger problems than we ever faced in the past. Never before have we had so many problems, so many barriers rising up, here and there and elsewhere over the earth, to impede the great world mission program. Certainly, as the Spirit of Prophecy told us long ago, what we fail to do in times of peace and prosperity, we will have to do under most forbidding circumstances later. God has graciously forgiven our lack of daring and faith in the past, and now will give us sufficient grace and strength to do great things under forbidding circumstances.

### A Faster Advance

We may well find encouragement in the fact that the movement has advanced over the whole earth in spite of the problems, but has it advanced fast enough to keep up with the divine schedule for these last, last days of earth's history? Is the wisdom we thus far possess adequate to solve the problems that are before us? We think not. Indeed, the collective confession of the brethren is that they lack wisdom, faith, holy courage. That is the motivation for the action that was taken calling all of us to prayer. We realize fully that some problems cannot be solved simply by a committee session, but they can be solved by the mysterious power released through prayer. Yes, we must advance, but the advance will have to be on bended knee.

One of the greatest values of prayer is that it is, before all else, a confession of our inability of ourselves to do

anything. Self-sufficiency departs when we bend the knee, and that places us in an attitude of mind and of spirit where God can do great things for us.

It has been well said that prayer changes things. But what we may sometimes forget is that the most important change is the change that is made in us as we engage in earnest outpourings of our heart to God. As we see the great things that are so forbidding shaping in the world, we cry out, Who is sufficient for these things? The answer is that none of us is, nor all of us together. The work of God can be carried on successfully only by the power of God.

There is another great value in prayer that sometimes is forgotten. It not only helps us to realize that we are not sufficient of ourselves, it also binds our hearts together in a great fellowship. When we are praying for one another we are drawn together.

### Be Specific in Prayer

Then let us pray in harmony with this Spring Council action, and more importantly, in harmony with the will of God and the command of God. Let us not pray vaguely, nor by rote. God forbid that in the two months preceding General Conference we should simply add to our prayers a little standardized phrase, "And, dear Lord, bless the coming General Conference." A little phrase that is endlessly repeated without variation, begins to lose its force, its power on our minds.

Prayer ought to have an effect on our own minds as well, we hope, as on the mind of God. Indeed, we must never forget that prayer is not so much to change the mind of God as to change our own so that God can do great things for us and for those for whom we pray. No, our prayers ought to be specific. We ought to single out different and particular points of concern regarding the great meeting that is coming, and the great work of God over the earth. And let us speak of these in our prayers. We offer a few suggestions along this line.

First, and before all else, of course, is the plea to God that His will may be done at the great meeting. Coming to that meeting, we say, will be a larger number of men from all over the earth than ever before. Let us pray, then, that God will protect these brethren as they journey from so many lands and by so many conveyances. We are hoping it may even be possible for some brethren to be with us from certain lands who have never had the privilege of attending a General Conference session before, because of political and other barriers. Let us pray that God's Spirit may work upon the hearts of rulers to allow these dear brethren to fellowship with us.

Let us pray that the angels of God may precede all of us to San Francisco and fill the great Civic Auditorium with their presence, so that as we enter there our spiritually tuned ears may catch the flutter of heavenly wings and our spiritually enlightened eyes may see a heavenly light reflected from the faces of the angels. We cannot do the work of ourselves. We can do it successfully only in the atmosphere of heaven, and the angels bring the atmosphere of heaven with them.

### Pray for Divine Wisdom

Let us pray that the Divine Spirit, so freely promised to all of us, may be present to enlighten our minds. A

man may be what we rightly describe as a good man, and yet not have a very discerning mind to reach good, sound, worth-while conclusions. We all need more of the wisdom that cometh down from above, more good judgment and good sense.

Very particularly, let us pray that the nominating committee may have special wisdom to select those who will lead us in the coming four-year period with the greatest of vigor and the greatest of success. Likewise, let us pray that the membership of the plans committee may be specially guided of God in the plans that they shape and recommend to the whole assembly.

Let us pray that greater vision may be given to all the delegates, and particularly the leaders chosen, as to what Israel ought to do in these times. We need to be protected from the sad extremes of cowardly caution on the one hand, and presumptuous daring on the other. We need to pray that God will give to all the leadership the spirit of holy boldness and a zeal according to knowledge, that they may lead us out at a new tempo and at a quickened stride, but along the paths that are good and sound and will mean increasing strength and growth for the movement.

As a natural climax to all these specific petitions let us pray that the plans laid at the General Conference may mean a great speeding up of the work toward a soon finishing of it in all the earth. And then let us make our prayer highly personal, by asking God that as the work is finished in all the earth, it likewise may be finished in our individual hearts. Of what avail is it that we should pray on bended knee day by day that God will bless and finish His work unless we likewise pray that God will do a great work in our own individual hearts, that we along with all the others in the movement may be ready for the coming of our Lord?

F. D. N.

## “Every Eye Shall See Him”

“Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen” (Rev. 1:7).

At one time this text was a favorite with skeptics. “How can ‘every eye’ on a round world see Jesus when He comes?” they asked. “Even if Christ appeared at a point high above the equator, it would require twenty-four hours for the earth to make a complete turn on its axis, and thus give the people around the center of the earth an opportunity to see Him. But what about all the millions who live so far north or so far south that the curvature of the earth would cut off their view?”

These objections have never bothered us. We have always felt that they were merely excuses not to believe God’s promises. Skeptics who give credence to them show little understanding of the greatness of God. Establishing man as the standard of all wisdom and power, these people refuse to believe anything that ascribes to God abilities that man does not possess.

Nevertheless, we think that various happenings in the age of space are weakening the position of the skeptic, and strengthening the case of the Bible believer. For example, the orbiting of satellites and of man has made it plain that the coming of Christ could easily be witnessed by a large portion of earth’s inhabitants in a very short period of time. Even human space vehicles complete an orbit of the world in about 90 minutes.

Global television is another possibility. Up in the Maine hills has just been completed the world’s first “earth station” for communicating by satellites. This is part of an experiment in using satellites as space relay

towers. According to a story in *U.S. News & World Report*, “Eventually, scientists see a belt of 30 satellites in the sky—one always in a favorable spot for communications. When that time comes, perhaps by 1965, there may be more than 20 earth stations around the world, making *global television possible.*” (Italics supplied.)

God has numerous ways to carry out His purposes of which we know nothing. Yet, even by methods now known to man—such as global television—Christ’s coming could be visible to “every eye” simultaneously.

It is not our responsibility to explain how God is going to fulfill His Word, either concerning the coming of Christ or of other events that He has promised; it is our responsibility to study His Word lest we be deceived by false christs and false prophets. “Only those who have been diligent students of the Scriptures, and who have received the love of the truth, will be shielded from the powerful delusion that takes the world captive.”—*The Great Controversy*, p. 625. How diligent are we as students of the Word? How ardently do we love the truth?

K. H. W.

## Who Is “Evangelical”?

In the words of President James McCord, of Princeton Theological Seminary, Dr. Karl Barth “bestrides the theological world like a colossus.” Recently retired professor of theology in the University of Basel, in Switzerland, Dr. Barth lectured in late April and early May at the University of Chicago Divinity School and Princeton Theological Seminary. His admirers hail him as “the greatest Protestant theologian since the days of John Calvin” and “greatest theologian of the twentieth century.” If the more than 500 titles that have come from his facile pen are taken as an index to greatness, few writers of all time would be eligible to compete with him.

On the last Sunday night of April we sat with some 2,000 other ticketed guests in the gothic Princeton University Chapel to listen to Dr. Barth discourse on what he calls “evangelical theology.” For nearly an hour, in terms familiar to conservative Christians, he spoke of “the God of the gospel” as a Personal Being who is “devoted mercifully to the life of all men” and “who reveals Himself in the gospel,” not only as Lord, but as “father, brother, and friend.” But to broad-minded Dr. Barth whoever is at least mildly interested in God stands within the circle of “evangelical theology.”

During the course of the address we discovered that the learned professor does not require belief in the Bible as a prerequisite for admission to his “evangelical” circle. In fact, he makes room for Christians of every shade of belief, and even for non-Christians. He would exclude only those who sincerely believe that they have a better understanding of God and the gospel than other people. We suspect that, in part, the secret of Dr. Barth’s current popularity is that his gospel sounds Biblical but is broad-minded enough to include almost everybody.

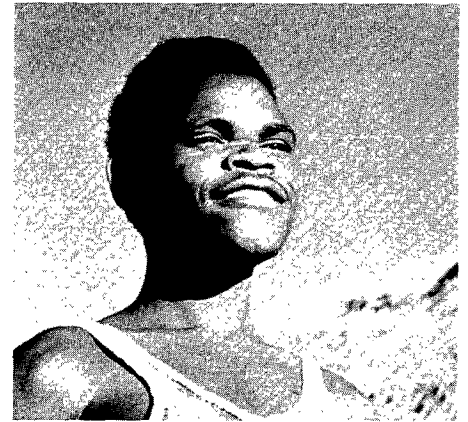
Dr. Barth’s choice of the word “evangelical” may at first mislead those who have been accustomed to think of this term as denoting the necessity of belief in the Bible and a personal response to its message as essential to salvation. But if Dr. Barth were to serve as God’s admissions officer at the proverbial gate of heaven, he would apparently not have the heart to apply the conditions of entrance as laid down in the Bible. He has so far diluted the gospel that its healing properties can no longer be effective in the cure of sin-sick souls. It remains our sincere belief that the gospel must be taken at the full strength prescribed by the Master Physician if it is to accomplish its intended purpose.

R. F. C.

# Reports From Far and Near

## A Miracle in New Guinea

By Andrew Fearing, Associate Secretary  
GC Ministerial Association



Earepas

**E**AREPAS is a deaf mute of New Guinea about 18 or 19 years of age. He has never heard a sound in his life. His name means "he has ears but cannot hear." He can neither read nor write, but that does not mean he cannot hold an animated conversation. This youth has worked out a sign language all his own, and it is amazing to watch him "converse" with someone. After a while even I was able to understand what he was trying to say.

Earepas lives in an obscure little section of the highlands of New Guinea. Neither he nor his scattered villagers ever had any contact with Christianity in any form. Since he is a deaf mute no one bothered trying to teach him anything.

The following unusual experience has been thoroughly investigated and verified.

In 1959 Earepas apparently had a series of dreams in which he was taught many truths that we know from the Sacred Scriptures, and he has a most remarkable knowledge of the teachings of the Bible as understood by Seventh-day Adventists. By means of his descriptive sign language he began to teach his fam-

ily and those around him about heaven. He said there would be straight, wide streets there. Earepas had never seen a street, let alone a straight one, for all roads and paths in those highlands are up and down, twisting, narrow, and bumpy. He pointed to an orange flower and said the streets were covered "with a color" like this. He taught his people about the seventh-day Sabbath, and that it should be observed from sunset to sunset. He took pigs away from his people and said that they were not fit to eat. This is unusual counsel in the highlands of New Guinea, where the pig is a man's most valuable possession. He instructed his people that they would never go to heaven if they smoke tobacco or chew betel nut. "God is not pleased when we hurt our body." When his father would not stop smoking, Earepas took a stone and broke his father's pipe into pieces.

This remarkable young man also taught the story of Jesus Christ, what it meant to accept Him as one's Saviour, and concerning His second coming and the nearness of that coming. He explained the Ten Commandments, and what it means to keep them in the heart.

Baptism was another subject on which he was very clear. It was not the wash-wash (sprinkling) but the dip-dip (immersion). He told the people about a time of trouble that was coming, about war, and things coming down from the air that would explode all over, about the plagues, the millennium, the judgment, and what happens to a man when he dies.

When our missionaries discovered this deaf mute teaching our message they were amazed. It was unbelievable, so they applied many tests to see how much he really knew. For example, they said, "When we go to heaven, are we going to be married, have children and raise families?" He shook his head "No, no," and told them in his sign language, "No mar-

Earepas, a deaf mute of New Guinea (second right, front row), with his family, all of whom were recently baptized.



ried in heaven, no married in heaven, like the angels no married in heaven." When they suggested, "When Christ comes down from heaven He is going to come down and touch this earth, gather us together, and take us up to heaven with Him," he shook his head violently saying, "No, no." He then touched the earth and said, "No, no" again. Then he touched himself and put his hands up in the air and in his sign language said, "Up in the air, up in the air. We up in the air," and he pointed to himself, "will go up to meet Him in the air."

Our missionaries have not found Earepas in error on a single point. Think of it! a deaf mute from raw heathenism, and yet as sweet a Seventh-day Adventist Christian, knowing the word of God, as we have anywhere in the world. There is no other explanation than that he was taught by angels, as he claims.

Thirty-nine were baptized when I met him some months ago. His father, mother, and many of his brothers and sisters are part of this group. When I put my arm around him I felt that I had my arm around a saint. His face is beautiful, clean, and sweet—a face so different from those of men who do not have the love of Christ in their hearts.

Surely our heavenly Father has many ways of using humble, sincere men and women to finish His work upon the earth. He will pour out His Holy Spirit to teach them and to empower them for witnessing in the closing days of history. God is no respecter of persons, and what He has done for others He can do for all. What a privilege to be used of the Master, even as Earepas is being used, to tell others of the wonderful truths of the Bible!

## Through the Eyes of a Missionary Office Secretary

By Miriam A. Spinks  
Southern African Division

Though we live and labor in Central Africa some of us must experience most of the thrills of mission lands vicariously. As an office secretary in the Southern African Division headquarters at Salisbury, in Southern Rhodesia, I find myself in that category. The thrills are mine, but they come secondhand.

I think of our division president, who travels the length and breadth of Southern Africa many months each year. His is the privilege of seeing firsthand the evidence of God's prospering hand upon His work in our large field. How often have I wished that I too could visit the many interesting lands of our division—to see the thousands gathering for camp meeting in Ruanda, the Congo, and East Africa. How thrilling it must be to watch the doctors and nurses treating the sick in our hospitals, the teachers coping with thousands of children hungry for an education, the Sabbath schools and Bible classes where many more thousands are preparing for baptism. These are the heart-warming experiences that come to those who travel. Their own souls are fed and their spirits refreshed as they see the wonders that God has wrought in so many phases of the work.



## An Interview With the President of Brazil

During the visit of R. R. Figuhr, president of the General Conference, to the South American Division at the time of our annual meetings, Domingo Peixoto da Silva, religious liberty secretary for Brazil, arranged a meeting in Brasilia with President Joao Goulart concerning the work of Seventh-day Adventists. The President received our delegation most cordially and expressed his deep appreciation for the work of Seventh-day Adventists throughout Brazil. He also stated his desire that Seventh-day Adventists might have full liberty and every opportunity for the development of their philanthropic, educational, and religious work in Brazil.

Shown, left to right, are Domingo Peixoto da Silva, Dr. Lauro Cruz, Elder Figuhr; Dr. Joao Goulart, president of Brazil; James J. Aitken, president of the South American Division; Walter Streithorst, president of the North Brazil Union; and Dr. Franklin, a lawyer of the South Brazil Union.

JAMES J. AITKEN, *President*  
*South American Division*

The president's office secretary treads the same strip of carpet day after day, climbs the same stairs, and does those repetitive tasks that must be done as she "stays by the stuff" and helps to keep the wheels of the routine work of the office turning. But word of an abundance of interesting things comes to her attention day by day—items such as this, for instance:

A few days ago a telegram was received stating that on the opening night of the evangelistic effort now being held in Cape Town 7,500 were in attendance. Alvin Cook presented the message to four congregations that evening. It warmed my heart to pass this good news on to our president, who was itinerating in the field. It was not hard to imagine the jubilation of the workers and lay members as, with the blessing of God, they witnessed this fine response.

Then there are letters such as this, received from one of our union presidents recently:

"One of our teachers was planning to hold an effort. One man did all in his power to hinder the teacher from doing any preaching, and even threatened that if the teacher started to do any preaching he would kill him. The teacher quietly suggested that perhaps the man should first listen.

"Perhaps God has sent me to preach just to you, so that you will be helped,"

our teacher explained. After some thought the man replied, 'All right, you start preaching and we will see what will happen. I will wait a bit and we will see.' When the meetings began, the man was in his place. He became interested, his interest grew, and he began to bring others to the meetings. When the call was made, this man was the first to give his heart to the Lord."

On one of the president's long safaris he met Daniel, who lived in the beautiful, fruitful highlands of western Tanganyika. Daniel was a heathen who had little thought for anything but his banana beer. But under a rough exterior the God of heaven found an honest heart.

One night a heavenly messenger visited Daniel in his little mud-and-pole hut on the green hillside. "Go to the big white hospital high up on the hill," he was instructed by his radiant visitor. "They have the truth of God and it will change your life. After you have studied there and learned God's message you must take it to the faraway, hot and arid country of Rundi."

Somewhat surprised but nevertheless ready to obey, Daniel set out the next day for our Heri Hospital. There he received instruction in the message. After two years in the baptismal class Daniel was baptized. Then he sold his lovely garden and the land that had belonged to his fathers before him, and obedient to the

heavenly vision, moved to the Rundi country, where as a lay preacher he began to give the message. Today we have a church in Rundi as the result of this humble African peasant responding to the call of an angel.

No matter where we are placed, God provides us with spiritual food—for all of us through His Word, for many of us by correspondence that daily passes through our hands, and for the comparative few by the direct contacts made on the long weeks of travel away from home and loved ones that is so often part of a missionary's life. I am glad to be a missionary secretary.

## University Extension Schools in the Far East

By R. A. Anderson, *Secretary*  
*GC Ministerial Association*

Another university extension school, held at the Japan Union College about 50 miles from Tokyo, has just been completed. Plans were laid for an expected enrollment of 40 to 45, but the school opened with 70. Of these, 14 were ministers from Korea. The brethren in Korea had hoped that 40 might be able to attend, but only 14 were able to work out the details with the Korean immigration department. One student came from Taiwan, but the rest were from the Japan Union, including Okinawa.

Dr. Siegfried Horn, of Andrews University, served as director, and associated with him were Thomas H. Blincoe of Japan Union College, now under appointment to Andrews University, and R. Allan Anderson, Ministerial Association secretary for the General Conference. J. Robert Spangler, Ministerial Association secretary of the Far Eastern Division, served as the liaison officer.

The new academy building, situated about three quarters of a mile from the college, provided excellent classroom and dormitory accommodations. The courses offered were "Archeology and the Bible," "Introduction to the Old Testament," "Righteousness by Faith," and "Evangelistic Leadership." An intensive evangelistic program was conducted simultaneously by the writer at the fine evangelistic center in Tokyo. Jack Sager of the center reports that a most encouraging interest has been developed. Already a number have gone forward in baptism, and a large group are expected to follow in the near future.

Seldom have we seen such earnest and diligent application to study as we witnessed during the two months of this extension school. In addition to the heavy course of study, and as a definite part of the program, all the students and some of the staff spent two hours every afternoon in a vigorous program of manual work. This brought a wholesome spirit of good fellowship, and incidentally helped everyone to enjoy the good meals provided. The seasons of prayer following the chapel presentations every day gave evidence of deep heart searching. Though the weather was cold, our hearts were warmed by the love of God.

An extension school such as this means much to the future success of the work in the fields the students represent. All have returned with a new appreciation of the Word of God, of the reality of the message we have been commissioned to preach, and with new techniques that will assure greater success in evangelism.

As I send this report we are already engaged in another extension school, with an enrollment of 115, being held at the Philippine Union College, near Manila. While comparatively few of our overseas ministers are privileged to attend our university at Berrien Springs,

Michigan, through these extension schools hundreds of our workers are enriched in their knowledge and inspired for greater service.

## Tenth Annual Servicemen's Retreat

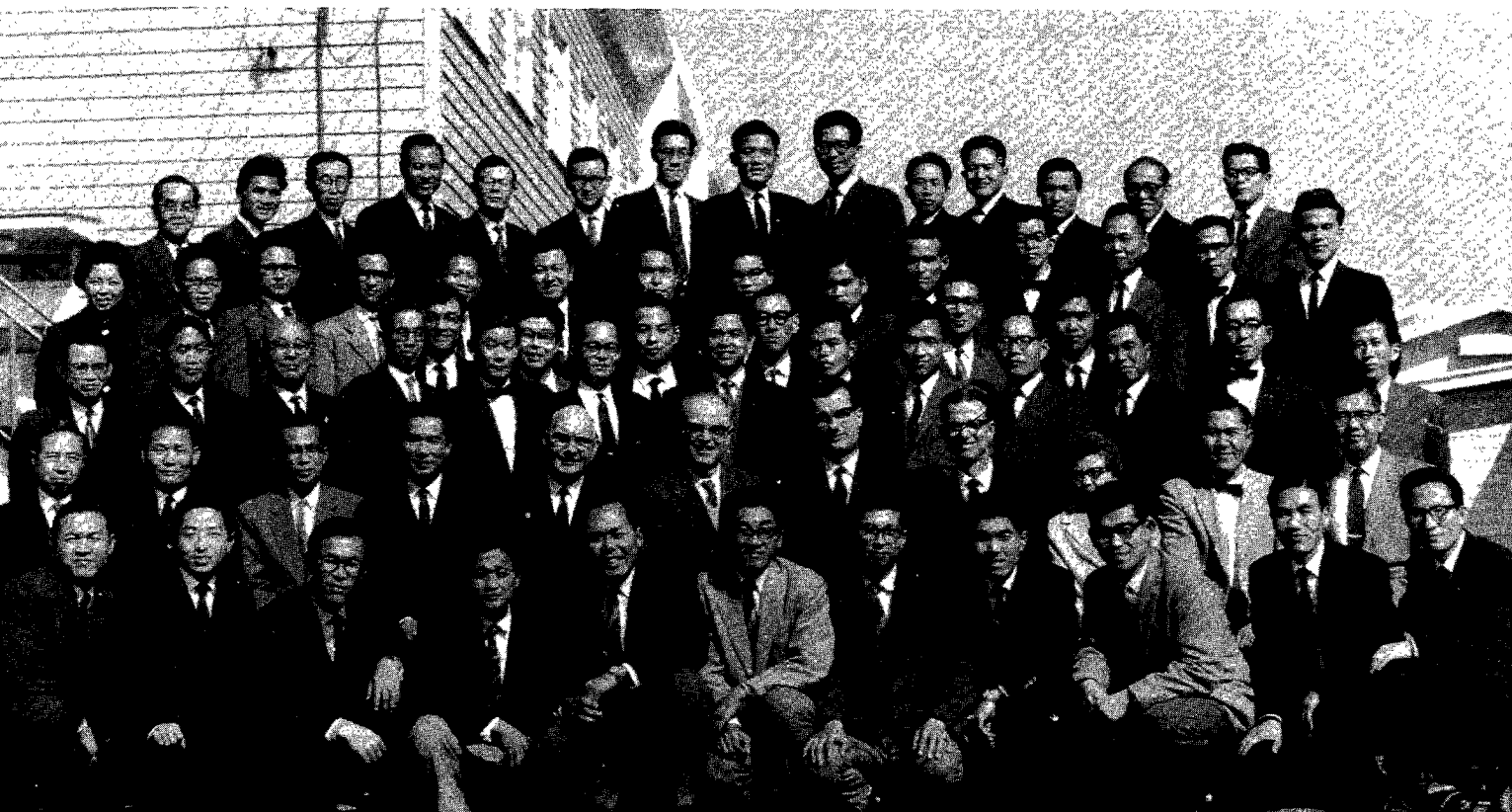
By Theodore Lucas, *Secretary*  
*GC MV Department*

In the setting of a winter wonderland, the 1962 Adventist Servicemen's Retreat convened March 6 to 8 at Berchtesgaden, Germany—the tenth year for this annual event that means so much to our servicemen in Europe. This annual gathering combines fellowship, spiritual uplift, service training, counseling, and recreation.

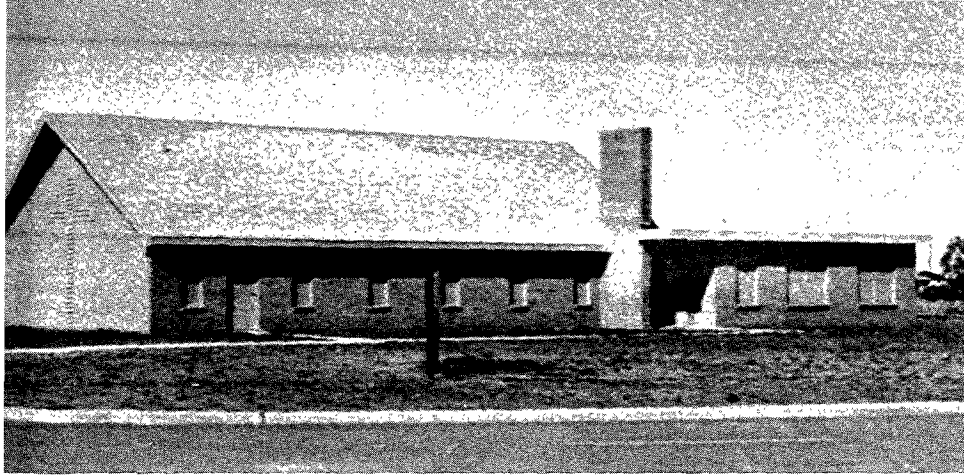
Berchtesgaden has an exciting medieval history, and became famous more recently as a retreat for Adolf Hitler and other Nazi leaders. It stirs one's emotions deeply to hear Advent hymns in this place where so much evil was conceived of in days gone by. Berchtesgaden has become a recreation area, and the accommodations of the attractive General Walker Hotel were again available.

The first retreat for servicemen in Europe was held under the direction of Chaplain Harold Kurtz at Augsburg in 1952. The retreat this year was ably organized by S. O. Francisco, our civilian chaplain for the European area, and drew 179 servicemen, their wives, and children. The administrative staff of the retreat included Chaplain Earl T. Lee as retreat master; Chaplain C. R. Holden as chairman of the counseling committee; MV Secretaries C. D. Watson, E. Fischdick, and Paul Steiner, of the Northern European, Central European, and Southern European divisions; Mrs. Rochelle Kilgore, of Atlantic Union College, who

Faculty and students in attendance at the university extension school conducted near Tokyo, Japan, this past winter.







## New Abilene, Texas, Church

The Abilene, Texas, church was dedicated on Sabbath, November 25, 1961. Participating in the service were L. C. Evans, president of the Southwestern Union; G. H. Rustad, president of the Texico Conference; H. P. Evens, secretary-treasurer of the Texico Conference; and R. A. Jenkins, pastor.

The Abilene church was organized in 1942, with a charter membership of 25. For many years the services were held in the homes of the members, in rented halls, and in church buildings of other denominations.

Former members and pastors have labored untiringly through the years to make this beautiful brick-veneer building a reality.

R. A. JENKINS, *Pastor*

conducted education panels; and seven Seventh-day Adventist doctors.

The day's program began with a devotional, followed by a midmorning presentation of Christian doctrines, and a question period. Afternoons were devoted to tours of this fascinating area in the Bavarian Alps, recreation, and fellowship, with evening meetings reserved for development of the retreat theme, "In Thine Hand . . . to Make Great," which is also the theme of all Missionary Volunteering in this fifty-fifth anniversary year. There were workshops for Master Guide requirements, Sabbath school, and temperance. A bookstore was operated. Children's meetings were a regular event each day, with servicemen's wives assisting.

On the last afternoon of the retreat six persons were baptized and one was received on profession of faith at a service in Salzburg, Austria. Eight persons became Master Guides at an impressive ceremony on the last night, and 17 more pledged to be ready for the Investiture planned for 1963.

These servicemen and their families are raising a fund, already amounting to more than \$600, as their love gift to worldwide evangelism at the time of the coming General Conference session. This tenth annual retreat leaves no doubt that Seventh-day Adventist servicemen want to serve both God and country with integrity.

## Trophies of Grace in Nicaragua

By Don G. Reynolds, *Pastor*  
Lynwood, California

When we landed in Nicaragua we felt so alone, but the other day when we walked to the airplane across a muddy runway for the last time we knew that we were not alone. Surrounding us on all sides were people—members of the

church, now revived and doubled in size. As we climbed up the steps into the plane, we left at the bottom nearly 200 believers, new and old, singing "God Be With You Till We Meet Again." My wife and I stood in the doorway, weeping and waving our good-bys.

As we fastened our seat belts we thought, "We wept, not because we hated to leave dirt, heat, and bugs, but because of people—people whose hearts now beat with our own, people whose hopes are now the same as ours, people from whom we can never be separated in spirit."

But on with the story!

We had traveled by car from Los Angeles to Guatemala City. After three hours by plane we landed in Managua, Nicaragua's capital. A hot blast of air met us, and we knew we were in the tropics. After a few hours' layover we boarded a small, two-engine aircraft, and climbed over mountains and flew over jungles infested with tigers, parrots, and huge poisonous snakes. Suddenly in the distance we saw our destination—Bluefields, Nicaragua. Our first sight of this coastal jungle town reminded us that we had not come merely for a vacation or for a change from work in the homeland, but to preach Christ to all who would listen.

We found room for our air tent in an old cemetery. More than 1,000 people soon came to listen to the words of life. Trees, cut down and dragged in from the jungle, made seats. In a few days everything was in readiness. The governor spoke at the first meeting, and he came with his family night after night.

The Holy Spirit moved on the hearts of the people, and more than 100 of them took their stand to be baptized and become members of God's church. Half of these were baptized before the meetings closed. An additional 200 made their decision to be baptized and become members of the church, but because of deep superstition and fear hesitated to make

their new faith known. The local priests sent 27 youth who had attended the meetings home from school.

One night four weeks after the meetings began I made a general call, asking all to stand who would like to be ready for the second coming of Christ. I expected everyone to stand immediately. But they didn't. It took five minutes to get a few dozen people onto their feet. Their hearts were filled with fear, for every one knew that if he stood someone would report it to the church or to other members of the family.

A 32-year-old mother came to the altar during the call at the close of an evening meeting. Fifteen minutes later our meeting ended, but before this woman reached home her husband already knew of her decision. She was beaten and threatened because of her stand for the Lord. William Archibald paddled his hand-hewn canoe 12 miles every night to attend the meetings, and was baptized at the close of the series. The priest visited Roy one day and took away his rosary and prayer book, telling him, "You will not need these any longer." Norman, a 23-year-old teacher in a Protestant church school, was convinced that he ought to accept the truth, and he did.

Ethel, a 19-year-old college student who came night after night told me, "Pastor, I want to be baptized, but if I do, my parents will beat me and drive me away from home. Will you go see them?" That afternoon my wife and I went down by the riverbank to Ethel's home. We told her father and mother how grateful they ought to be to have a daughter who wanted to follow the Lord completely. Their response was encouraging, but I didn't sense the superstition and anger that was surging in the father's heart. We left.

A secret baptism was planned for the next night's meeting. No one else would know anything about it until Ethel stepped into the baptistry. She was to enter that night through the side door at exactly seven-fifteen. As I preached I was nervously watching this side door with great expectancy. At seven-fifteen everything was prepared and I was ready. I waited anxiously. But Ethel never came. That night her clothing had been taken from her and she had been locked in her room. The next day I met Ethel near the school. She told me of her father's warnings, and how he had threatened to take her life if she went ahead in baptism. She told me he threatened to do the same to me but asked if I would go and see him once more.

Just before sunset I made my way again toward the old riverbank. This time I left my wife at home. I found Ethel's father on the porch of his house, plying his trade—he is a cobbler. There were all kinds of hand tools around him. A huge machete stood in the corner. We walked together into the house and I seated myself in front of him as close as I could get.

I was first to speak: "Sir, I have a real problem and you're the only one who can help me. Someone told me today that you would beat and perhaps even kill your daughter if she were baptized. Surely

you couldn't have said such a thing?" I could see the fire in his eyes. He jumped to his feet. I didn't know what to expect. Then he broke the momentary silence with a shout I will never forget. "And I mean every word of it too," he said. With this he went quickly toward the porch. Just as quickly I went out the back door and found myself on a jungle path which took me over the hill and back to the village by a much different way than I had come.

The next day I saw Ethel again. I could see the bruises on her face. Her father had beaten her morning and evening to impress his authority upon her. In two days we were to leave the little city. Would Ethel be baptized before we left? This question haunted me, and we began to lay a plan. The best time, we agreed, would be at lunch hour or right after school. Pastors Schneider, Joshua Broomfield, Wilford Oliver, and Harold Premdas went to prepare the place for the baptism. Again Ethel never came. Somewhere between her school and the place of the baptism her father grasped her and took her home, where another beating was awaiting her. Here was a girl

willing to die for her faith. I could think of many people back home who weren't even willing to live for it.

The next morning we walked to the airplane across a muddy runway for the last time. Now we are home again. A day or two ago I received this new chapter in Ethel's story:

"DEAR PASTOR REYNOLDS,

"I just cannot express the feelings I have. For three weeks my father hasn't spoken a word to me. Sometimes I just hide myself and cry. But I have already made up my mind to be an Adventist, and I must be, but I just cannot be baptized here, for if I get baptized here I cannot live in Bluefields.

"I cannot go to church. Dad just won't let me out. Leonicia and Elvira are planning to go to Costa Rica and attend the Adventist college. I wish I could go with them. I would like to learn more about my Lord so that I can be able to help somebody else. Maybe my family will be the first to come to the Lord."

That is why our hearts are still in Nicaragua.

## New Shoes Make Children Happy

By W. O. Coe, Departmental Secretary  
Carolina Conference

A unique welfare project known as Shoes for Children has been initiated by W. O. Coe, home missionary secretary, and is being conducted by the churches of the Carolina Conference.

The 14 members of the Camp LeJeune church of Jacksonville, North Carolina, recently outfitted 20 needy children with new shoes. J. E. Crosby, pastor of the district, E. O. Cotton, local elder, and Mrs. Lois Lanzer made arrangements with the school principals in the area and with a local shoe store. Promptly at 1:00 P.M. a school bus arrived at the shoe store with 20 children, excited and happy over the prospect of new shoes. It was evident that many of them needed more than new shoes.

On one occasion J. O. Wilson, pastor of a district in the western North Carolina mountain area, arranged for shoes for 38 children in a dark county. As could be expected, the public image of Seventh-day Adventists that has been projected into this dark community is good.

The same story is being repeated over and over again throughout the Carolinas. Mrs. S. S. Meyer, Dorcas leader of the Columbia, South Carolina, church, received a letter from Charlie G. Williams, principal of one of the large schools in Columbia, expressing his appreciation for the project. He said, "May I commend your church organization for the splendid project Shoes for Children. Very often our civic and church organizations spend large sums of money to help indigent families, but sometimes they never reach those who need it most. The Shoes for Children program met a definite need in our situation, and shoes were assigned only to those who couldn't or wouldn't get them otherwise."

Since the beginning of this project more than \$23,000 worth of shoes have been given away to needy children. The Southern Union Conference committee has approved this project, and it is now being sponsored by the Kentucky-Tennessee and Alabama-Mississippi conferences as well.

## Laymen Study Greek to Read New Testament

By Myrle Tabler

As part of a church-sponsored program of adult education, a beginner's New Testament Greek class is being held every Tuesday evening in the downstairs chapel of the Sligo church in Takoma Park, Maryland. This new venture is designed to enable laymen to read the New Testament in the original language. The teacher is Don F. Neufeld, a book editor of the Review and Herald Publishing Association, who has been professor of New Testament Greek at the Theological Seminary and at Canadian Union College.

The class has already been meeting for

## Rosenberg, Texas, Welfare Center Opens

The Rosenberg, Texas, Health and Welfare Center opened for service late in 1961. Mrs. Grace Enax (second left) is the leader. Mayor T. J. Stovall, of Rosenberg, was present for the luncheon that celebrated the opening. A newspaper photographer commented, "I sure didn't know that our town had anything like this. I will certainly tell others about it." Prominent people in the community are proposing that the new center be made the main welfare center for all of Fort Bend County.

Pictured in addition to Mrs. Enax are Richard C. White, pastor; Mrs. C. S. Munford, Gulf Coast Federation president; and Mrs. Ideal Calhoun, church press secretary.

RICHARD C. WHITE, Pastor



## George Is Blind

By R. H. Blessing, Associate Director  
Christian Record Benevolent Association

George was interested in automobiles at an early age, and by the time he reached 17 he had become a full-fledged mechanic. Then came the depression years of the early 30's, when employment sank to new lows. Along with thousands of others George lost his job, but found new employment in a Colorado rock quarry. One day a premature dynamite explosion caused the loss of both his eyes, and seriously injured his right hand and arm.

For a year or more, as the process of healing went on, George naturally wondered what the future held in store for him. Would it ever be possible for him to do mechanical work again? The last car he had seen before being blinded was a 1933 Model A Ford. Now, several years later, he purchased a similar old Ford for 15 dollars. With the help of a sighted friend who was also a mechanic, George took the car apart. Carefully he felt each piece of the motor as it was taken out. Yes, they seemed quite familiar after all this time.

Today, George operates his own service garage which has room for three or four cars. Doubtless, many motorists would hesitate to take their cars in need of repair to a sightless mechanic. However, George is always busy as well as efficient. His sense of touch is so keen that he is able to distinguish the varying sizes of a feeler gauge, even down to two-thousandths of an inch. And where eyes are of little or no value, George uses his sense of hearing.

George has been a reader of "The Christian Record Talking Magazine" for some time, and he thoroughly enjoys it. His wife has read to him from the Bible and from the newspaper, and has helped with the bookwork at the garage. Unfortunately, now her sight is gradually fading.

The Christian Record Benevolent Association, located in Lincoln, Nebraska, has been established for the sole purpose of bringing renewed courage, strength, and hope to those who wait in darkness. Are there blind people in your community that need the help we are prepared to give?

## A Hospital for Malabar

By E. L. Sorensen, President  
South India Union

For the grand beauty of rolling hills and palm trees interspersed with verdant paddy fields, no region of India surpasses the old Malabar Coast, known today as Kerala State. Seventh-day Adventists have been working here for nearly 50 years, and the church membership now stands at 11,951.

Being the home of the early so-called Thomas Christians, Kerala surpasses most parts of India in education and literacy, but its medical needs are inadequately cared for. For more than 20 years plans have been discussed to establish a Sev-



Don F. Neufeld, associate book editor of the Review and Herald Publishing Association, teaching a class in New Testament Greek for laymen of the Sligo, Takoma Park, church.

several weeks, and Elder Neufeld reports a continuing high rate of interest among the 87 persons enrolled.

Members of the class come from a wide range of educational backgrounds and from many walks of life: ministers, doctors, secretaries, nurses, homemakers, and technicians—to mention a few. Included are bright sixth-graders, academy and college youth, and even a gray-haired man of 65. Several husband-and-wife teams are enrolled. All are eager to learn, and believe the class will help them in their own study of God's Word and in presenting Bible truth to others. Many have expressed a determination that when the five months of this class are concluded, they will go on to study more deeply into Biblical Greek.

Union music festival in Asheville, North Carolina, April 6 and 7. Taking part in the festival were students from the following academies: Bass Memorial, Pine Forest, Collegedale, Little Creek, Forest Lake, Greater Miami, Highland, Madison, Fletcher, and Mount Pisgah.

► Maria Moleta, age 21, a second-year nursing student at Columbia Union College, will be the college Missionary Volunteer representative to Nigeria, West Africa, this summer. She will spend three months assisting an American doctor in villages and outposts in Nigeria. A \$500 scholarship, given by the college and Sligo church, will be awarded Miss Moleta on her return to the campus in the fall. An airline is providing free transportation.

► In May of 1961, 13-year-old Brad Miller, his sister, and his mother were baptized. Brad aspires to be a minister. When assigned a theme in one of his classes in the public school he attends in Waterbury Connecticut, he chose to tell of his newfound faith—of our beliefs, our educational program, our food factories, and our publishing houses. He brought samples of food products and a copy of *The Bible Story*. Brad began reading his essay at ten in the morning, and was bombarded with questions on the different subjects he had presented until 11:30 A.M. His teacher then took him to another classroom to read his essay, and there he was again asked many questions. One of the teachers borrowed *The Bible Story* and another teacher borrowed a copy of *The Seventh Day* in order to learn more about Seventh-day Adventists. He also sold several boxes of cereal to the children and received other requests for *The Bible Story*. Brad really shared his faith that day.

► Penny Shell, who will graduate in the class of 1962 at Union College, has accepted an invitation to serve as dean of girls for Plainview Academy in South Dakota.



► Ron Graybill, senior student at Newbury Park Academy and valedictorian of his class, won the Southern California Conference oratorical contest. His topic was "I Am a Cigarette."

► Students of Bass Memorial Academy enjoy Sunshine Band adventuring for Christ. Elwood Foote, MV sponsor, keeps them busy visiting hospitals and rest homes throughout southeast Lamar County, Mississippi. BMA students spread sunshine to the sick and elderly by singing, reading the Scriptures, and praying. Their visits are always welcomed.

► The voices of nearly 300 Adventist youth, from ten academies in the eight States comprising the Southern Union Conference, participated in the Southern



Officers of the South India Union Mission talking over plans for the proposed new hospital in Kerala State. Left to right: Kanagarayan Moses, secretary; Ervin L. Sorensen, president; and Sadanala John, treasurer.

ent-day Adventist hospital in the Malabar Coast, and at last it seems that these plans are to become a reality.

A site has already been selected in the heart of Kerala. The businessmen of the area are urgent in their appeals to us to speed up the project. They welcome us with open arms. The government doctor who works in a dispensary near the site selected for the hospital pleaded with me

personally for more than two hours to make haste in coming to the assistance of the people. More than 600 outpatients visit his clinic every day, he said, walking from 5 to 15 miles to receive nothing more than a simple mixture or a few pills. He recognizes that he cannot possibly care for these vast, overwhelming needs.

This is our opportunity to make a real contribution to Kerala.

#### LEGAL NOTICE

##### Andrews University

A special meeting of the constituency or association of Andrews University is called to meet at the Lake Union Conference office, June 20, 1962, at 10:00 A.M. for the purpose of amending the Bylaws and to transact such other business as may properly come before the constituency.

R. R. FIGUHR, *Chairman*  
F. O. RITTENHOUSE, *Secretary*

## 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.

### AUSTRALASIAN DIVISION

► The Dial-a-Prayer Service, recently inaugurated in Auckland, New Zealand, was so swamped with calls, even without being advertised, that it had to be suspended until more answering machines could be installed. A similar service introduced in Sydney nine months ago continues to draw from 1,000 to 1,200 calls per day. This denominational service is greatly appreciated by the general public.

► The first evangelistic mission in Kaviang, on New Ireland in the Territory of Papua-New Guinea, was recently concluded. W. R. Ferguson, the union evangelist, and his native assistants rejoiced to see the attendance grow from 300 to 800 during the series. Modern aids were used, and as a result of the meetings 20 adults and a number of children are attending cottage meetings. Elder Ferguson believes that a solid foundation has been laid for the next series of meetings scheduled to begin in May.

► At the end of March the churches throughout Australasia launched the Take His Word Bible Reading Guide campaign, and W. R. L. Scragg, the director of the Voice of Prophecy, reports that the response is the best at the commencement of any new Bible course.

► A new central school was opened at Paglum in the Western Highlands of New Guinea in March. The Coral Sea Union Mission educational secretary, H. A. Dickins, observed that this is the best Advent-

ist school building in New Guinea. The president and vice-president of the local government council were present at the opening.

► George Burnside, division ministerial association secretary, returned to headquarters on April 16 after conducting a three-week evangelistic campaign in Lower Hutt, New Zealand. Elder Burnside reports that at the end of the three-week period, 35 indicated their desire to become Adventists. Evangelist R. W. Howes will continue the series of meetings.

### ATLANTIC UNION

► A seminar has been organized for the students of South Lancaster Academy under the direction of D. H. Madison, Bible instructor. Biweekly, the students meet on Sabbath afternoon and present sermonets and short talks, gaining experience in public speaking. The seminar group has conducted services in the neighboring churches of Fitchburg, Hudson, and Boston.

► W. W. Menshausen, pastor of the New Haven, Connecticut, district, has accepted a call from the Northern New England Conference to be pastor of the church in Portland, Maine.

► Theodore Wade, mathematics and science teacher at South Lancaster Academy, has accepted a call to teach in a mission school in Africa. Carol Inman, dean of girls, will be married during the summer and go with her husband to

Michigan, where he will continue his studies for the ministry at Andrews University. Edith Davis, English teacher, will return to Andrews University to continue her graduate work.

► Parkview Memorial Hospital in Brunswick, Maine, has received notice of accreditation for a period of three years. A new wing for obstetrical patients is planned, and a community drive has been initiated to raise \$125,000 for this expansion. C. P. Anderson, president of Northern New England Conference, is directing the drive.

► On March 1, J. Wayne McFarland, M.D., temperance secretary of the Atlantic Union Conference, showed the film *One in Twenty Thousand* to 1,500 students at the Hempstead High School, and answered questions on the subject. Earl Lee, temperance secretary of the Hempstead, Long Island, church, made the arrangements for the showing of the film. E. F. Armour, Greater New York temperance secretary, and F. W. Thorp, pastor of the Hempstead church, also were present.

► At a recent meeting of the Fuller Memorial Sanitarium board it was voted to award \$100 annually to the outstanding student in the field of social work at Atlantic Union College, beginning with the current school year. The recipient will be selected by the college.

### CANADIAN UNION

► Following the spring Week of Prayer at Lamming Mills, British Columbia, A. R. Hall baptized 18.

► Baptisms reported for the first quarter in the British Columbia Conference total 34. Many more are planning for baptism in the near future.

### CENTRAL UNION

► George Vandeman was the Sabbath speaker recently at Campion Academy, Loveland, Colorado, and Paul Harvey, ABC news commentator, spoke Saturday night.

► The H. M. Williams-R. C. Martin evangelistic team of the Colorado Conference have just finished their first three-week meeting at Greeley. More than 30 took their stand to join the baptismal class and prepare for church membership. Seventeen have been baptized since the meetings.

► Under the pastorate of C. Ray Wyatt the Lander church has completed its remodeling and redecoration. On Sabbath, April 7, the church had a special homecoming and open-house day. G. C. Williamson, Wyoming Conference president, was the special speaker for the meeting.

► John Goley reports a branch Sabbath school organized in Pratt, Kansas, with about 40 in attendance.

### COLUMBIA UNION

► Dedication and open house was held at Morrison Hall, new men's dormitory of Columbia Union College, on May 6. Dr. Thomas G. Pullen, Jr., State superintendent of schools for Maryland, was principal speaker in the Eric B. Jones Chapel.



## Portland, Oregon, Sharon Church

When hopes repeatedly deferred are suddenly realized there is spontaneous rejoicing. On Sabbath, January 20, this was the experience of the Sharon Seventh-day Adventist church of Portland, Oregon.

A suitable building site had been purchased and plans were being developed for the erection of a new building, but the financial outlay seemed far beyond the capability of the church and of the conference to assist them, within a reasonable period of time. Unexpectedly, the Pilgrim Congregational church offered their building for sale, and it was possible for the Sharon congregation and the Oregon Conference to finance its purchase. Necessary alterations were made and the building was thoroughly renovated throughout.

We rejoice with the members of the Sharon church in their realization of a new church home much sooner than anyone could have hoped. In a few months it will be possible to dedicate this beautiful house of worship.

**H. L. RUDY, President**  
*Oregon Conference*

Also taking part was George M. Miller, mayor of Takoma Park. Morrison Hall is the first building to be completed in the current expansion program at the college.

Men of the Kirkwood church in Wilmington, Delaware, have completed and installed a four-by-eight-foot Fiberglas baptismal tank in the school auditorium.

Eleven persons graduated from the Red Cross first-aid course at the Perry Point Veterans' Hospital. Mrs. Jeannette Worth, Bible instructor in the Blythedale-Elkton district of the Chesapeake Conference, was the instructor, and the students were a group of doctors' wives.

Roger Dudley, principal of the Lake Nelson elementary school in New Market, New Jersey, has been elected MV and educational secretary of the New Jersey Conference.

## LAKE UNION

Michigan Sabbath schools made an Investment record last year, with a total of \$46,553.80. The Pioneer Memorial church on the Andrews University campus was first, with \$4,001.66. The Battle Creek Tabernacle brought in \$2,485.20, and Cedar Lake, \$1,840.32. Leaders in per capita were South Haven, with \$13.01; Edmore, with \$11.79; and Durand, with \$11.76.

The Andrews University department of education will receive one of the 12 grants made available to 12 private liberal arts colleges in Michigan by the W. K. Kellogg Foundation. This grant of \$10,000 is to be used for strengthening the teacher education program by adding books and library materials.

A centennial service was conducted for the St. Charles, Michigan, church on February 17. Founded by the three Schuapp brothers, who moved into the area from Germany, it was organized seven years before the village in which it is now situated. Among the many denominational workers who came from the church were Frederick Griggs, O. Montgomery, and Mrs. J. L. Shaw. The present pastor is Michael Kebbas.

## NORTHERN UNION

The 11 o'clock service of the Minneapolis Stevens Avenue church was telecast Sunday morning, April 15, with O. J. Ritz, the pastor, speaking. A local savings and loan association sponsors this weekly church telecast on Sunday mornings. This was the first time one of our churches had been featured.

O. R. Rees reports a successful Dorcas Federation officers' council conducted in St. Paul, with an attendance of 30 leaders from around the Northern Union. Lewis Shipowick brought four Manitoba-Saskatchewan leaders with him to the council.

A. D. Leach, of Texas, has recently accepted an invitation to serve as conference evangelist for Iowa. R. C. Pueschel, at present a district leader in Iowa, will join Elder Leach to form an evangelistic team. Their first campaign will be conducted in Ottumwa.

At the close of a district rally conducted at Hibbing, Minnesota, G. D. Bras, Missionary Volunteer secretary of the Minnesota Conference, baptized two persons won to the truth by Helton Fisher, a district leader.

V. W. Emmerson, leader of the Detroit Lakes, Minnesota, district, reports that the missionary men of the church built a house in two days for a family who had suffered total loss of their house by fire. A heavy snow fell the afternoon of the first day delaying the work, which possibly could have been completed in a single day otherwise.

## NORTH PACIFIC UNION

A Living Word Crusade was begun in Livingston, Montana, on May 12 and will continue every night until June 3. Lon Cummings, evangelist, is the speaker.

Evangelistic meetings held recently by Lee Kretz in the Oregon Conference are

beginning to result in baptisms, with many people still attending study groups. Eight people were added in Coos Bay, and six in Bandon. On April 29 a new series was started in a public school in Myrtle Point.

Following the spring board of trustees meeting for Walla Walla College, further faculty appointments have been announced. Vicki Konnerth will be coming from Blue Mountain Academy in Pennsylvania to serve as instructor in secretarial science; G. T. Dalson, doctoral candidate in electrical engineering at Michigan State University, will serve as instructor in engineering.

A four-quarter graduate-study leave was approved for Evelyn Rittenhouse, chairman of the secretarial science department at Walla Walla College. She will study for her doctorate in business education at Michigan State University.

Courses to be offered by Walla Walla during the summer session at Rosario Beach, Washington (June 11 to August 16), include: animal behavior, general ecology, marine botany and oceanography, systematic botany, ichthyology, marine invertebrates, and embryology. The staff will include Dr. Harold G. Coffin, John F. Stout, Beatrice Emery, Paul Miller, and visiting professor, Dr. Earl Lathrop, of La Sierra College.

## PACIFIC UNION

The Market and E Street church in Stockton was dedicated in special services April 13 and 14. W. S. Lee, secretary of the Pacific Union Conference Regional department; R. W. Nelson, pastor of the Pasadena Sunset Avenue church; Carl Becker, Northern California Conference president; E. A. Schmidt, conference secretary-treasurer; G. N. Banks, former pastor; and Major C. White, present pastor, took part.

Donald Seidel has been invited to serve as pastor of the Fallon-Yerington district in the Nevada-Utah Conference. He has served for several years in Africa.

D. F. Spent, superintendent of Thunderbird Academy Wood Products, has accepted a call to be superintendent of the new wood products factory at Sandia View Academy in New Mexico. He is being succeeded by J. M. Simpson, field representative for the Thunderbird Academy Wood Products.

The Florence-Downey church was dedicated on Sabbath afternoon, May 5. Participating were R. R. Bietz, president of the Pacific Union Conference; Cree Sandefur, president of the Southern California Conference; and David L. Olsen, pastor, now of the Pacific Press.

The Orleans company became the ninety-first church of the Northern California Conference at special services held March 31, at which time their church also was dedicated. Participating in the events of the day were Carl Becker, conference president; E. A. Schmidt, secretary-treasurer; V. C. Becraft, pastor; and members of the congregation.

Shigenobu Arakaki arrived at Lynwood Academy March 19 to assume teaching duties recently relinquished by David Lust

because of illness. Elder Arakaki previously taught at Japan Missionary College.

► Howard O. Welty of the Berkeley, California, church, and a retired principal of Oakland Technical High School, has donated an organ for the new Rio Lindo Academy chapel. The gift is a memorial to his sister, who brightened life's pathway with her poetry and music.

► Jerry Friesen, formerly of the Georgia-Cumberland Conference, has been called to the Southern California Conference, where he will be associated with Clarence L. Duffield at Long Beach as singing evangelist.

► Mason Metcalf, who has served as a missionary in Africa, has been invited to be associate pastor of the White Memorial church.

### SOUTHERN UNION

► Lester C. Stannard, principal of the Greater Miami Academy, has accepted a call to head the MV and educational departments of the Carolina Conference. G. V. Yost, former educational and MV secretary, is to serve in the MV department of the Northern California Conference.

► Ground-breaking ceremonies were held on the site of the new Charlotte, North Carolina, Junior Academy. Construction is scheduled to begin at once.

► E. E. Cumbo reports that seven persons are desirous of baptism as a result of meetings in Gallatin, Tennessee.

► Highland Academy in Tennessee was host to the 1962 conference music festival on May 11 and 12.

► Riverside Sanitarium and Hospital, Nashville, Tennessee, was listed among the nine area hospitals of 66 Tennessee institutions accredited this year by the Joint Commission on Accreditation of Hospitals, in Chicago.

► The Southern Missionary College bindery, under the management of W. E. Cushman, is completely finished and in operation.

### SOUTHWESTERN UNION

► O. J. Bell, secretary-treasurer of the Texas Conference, has resigned because of ill health. The conference committee has chosen C. W. Skantz to be treasurer.

► Rudy Bata conducted a two-week revival in San Antonio, where 35 made decisions. Nineteen were baptized the last Sabbath of the meetings, while the remaining 16 are planning for baptism in the near future.

► A decision to build a new recreation center for the youth of the three churches in New Orleans was made during a joint business meeting. The New Orleans Saint Charles Avenue, Franklin Avenue, and Gretna churches plan to construct the proposed building next to their federated church school.

► H. B. Petry, pastor of the Lake Charles, Louisiana, district, reports a successful series of evangelistic meetings in progress in Merryville. Dr. Ralph Lee, a practicing

physician in the community, has assisted with the music. The airatorium was pitched in front of his home. To date, 26 persons have made decisions for baptism, and it is expected that at least 20 more will take their stand before the meetings close.

► The Oklahoma Conference reports that spring evangelistic meetings are in progress in several churches.

► A goal of 300 branch Sabbath schools was adopted by the pastors of the Texas Conference at a special workers' meeting held in Austin on April 17. G. R. Nash of the General Conference Sabbath School Department was present.

► The 1962 Ingathering per capita for the Southwestern Union stands at \$22.65. The Texas and Texico conferences have surpassed the Silver Vanguard goal.

► The branch Sabbath school organized two years ago in Batesville, Arkansas, has now become an organized church of 24 members. This congregation meets each Sabbath in a new church sanctuary, which has already been dedicated. It also operates a welfare center. The responsibility for the entire project has been cared for by our loyal laymen in the Batesville area.

► The Texico and Texas conferences recently held their biennial sessions, the former at Keene, Texas, and the latter at Lubbock, Texas. All officers for both conferences were re-elected.

### NOTICES

#### 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.

#### How to Become a Perpetual Subscriber

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REVIEW AND HERALD PUBLISHING ASSN.  
Periodical Department

### ANSWERS TO

## Your Denominational IQ

(Page 7)

1-g; 2-h; 3-e; 4-i; 5-b; 6-c; 7-j; 8-a; 9-f; 10-d.  
Rating: 9 or 10 correct, excellent; 7 or 8, very good; 5 or 6, average; 1 to 4, now really!

## Church Calendar

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

## REVIEW and HERALD

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

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Circulation Manager:	R. G. Campbell

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

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## South Central Conference Re-elects Officers

F. L. Bland has been re-elected president of the South Central Conference. The election was held at the biennial conference session in Birmingham, Alabama, on April 22. Also re-elected was L. E. Ford, secretary-treasurer. A conference committee was selected, and other pertinent business was considered. Present for the session were W. B. Ochs, vice-president of the General Conference, and Don R. Rees, president of the Southern Union Conference. CECIL COFFEY

## Great Controversy Course

For some time Faith for Today has offered an advanced course in Bible and church history titled "Drama of the Christian Faith." One of Ellen G. White's best-known and most widely distributed books, *The Great Controversy*, is the textbook for this course. Quiz sheets are provided with each set of 21 lessons. A unique feature is the self-grading device provided with the lessons.

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D. A. DELAFIELD

## Emmanuel Missionary College Reaccredited

In harmony with the policies of accrediting bodies that periodically inspect and re-evaluate accredited colleges, an inspection team visited Emmanuel Missionary College and rendered a favorable report to the Commission on Colleges and Universities of the North Central Association of Colleges and Secondary Schools. The latter body has voted to renew the accreditation of Emmanuel Missionary College.

Regarding the Graduate School of Andrews University, the Committee stated that inasmuch as the graduate program was established fully on its Michigan campus only in 1960, it is too new for them to adequately judge the quality of its educational program. They recommended several organizational

changes, and a reapplication at a later date when the Graduate School has had more opportunity to demonstrate the quality of its work. The board of trustees is giving study to the organizational changes suggested, and in due time an application for accreditation will be made. RICHARD HAMMILL

## On the Air in Nagasaki, Japan

Early this year the Voice of Prophecy began broadcasting The Family Hour radio program on a station in Nagasaki, Japan, with a chain of four substations. Mrs. Retha Eldridge of the Voice of Prophecy office in Tokyo, Japan, writes:

"Something most unusual happened in Nagasaki shortly before our first broadcast. Learning that Seventh-day Adventists were going to conduct a baptism, the radio station arranged for the pastor to record this by tape and camera. The baptismal service took place at the beach after a snow flurry, but this did not discourage the technicians, to whom this was an unusual service.

"That afternoon the radio carried a report of the seaside baptism, and the event was also shown on TV. During the next week the radio station replayed the tape of the baptism three times. This baptism was brought to the notice of two million people in the Nagasaki area ten times. Later that week the Voice of Prophecy program began, and we feel that this publicity will help our program."

E. R. WALDE

## All-European Institute of Scientific Studies

The eighth annual session of the all-European Institute of Scientific Studies for the Prevention of Alcoholism will be conducted in Warsaw, Poland, June 11-22, at the Palace of Culture and Science. The first four sessions of this institute, 1955-1958, were conducted in Geneva; the fifth in 1959 in Vienna; the sixth in 1960 in Paris; and the seventh in 1961 in Amsterdam. This is the first time the Institute will be conducted in Eastern Europe.

The all-European Institute is conducted under the joint auspices of the European Bloc of the International Commission for the Prevention of Alcoholism and the International Bureau Against Alcoholism, with the support of the Northern, Central, and Southern European divisions.

Mr. H. Cecil Heath, executive director of the United Kingdom Alliance, serves as the chairman of the European Bloc, and Mr. C. D. Watson, temperance secretary of the Northern European Division, as executive secretary. Dr. Winton H. Beaven will again serve as director of studies, with Dr. Jaroslav A. Skala of

Czechoslovakia as assistant. Archer Tongue of the International Bureau is serving as the organizing secretary, and Prof. Henri Gachot of Strasbourg, France, as treasurer of the Institute.

W. A. SCHARFFENBERG

## Sabbath School Investment Film Well Received

More copies of the Investment film have been sold than any previous film prepared by the Sabbath School Department.

One Sabbath school secretary wrote, "Why have we not had a film like this before? This is really going to be a tremendous boost to our Sabbath school Investment Offering during 1962."

We here in the Sabbath School Department feel that this is an exceptionally good sound-color film, highlighting as it does Sabbath school Investment in different sections of North America and emphasizing city, as well as country, projects.

The price is only \$115.00 for film, reel, can, and fiber case; postage extra. Orders should be placed with the Sabbath School Department.

If you have not seen this picture, arrange with your conference Sabbath school secretary to see it. You have been missing a real treat.

G. R. NASH

## Polio Season Approaching

In the next few months some children and young people will doubtless be paralyzed by polio, and some of these will be in Adventist families. They will be persons who have not received inoculation against the disease.

It is true that parents have the legal right not to have their children vaccinated or inoculated against the epidemic or infectious disease. But who will bear the responsibility for the tragic illness or the permanent crippling that may result from this presumptuous neglect? Such people have not visited the polio wards of our hospitals and seen the numerous paralyzed cripples, totally disabled young people dependent upon mechanical gadgets for every breath.

It has not been definitely determined at what age polio may strike. It is more common in children and young people, but if you are less than 50 years of age you are well advised to accept this protection against polio.

T. R. FLAIZ, M.D.

## Summer Services at Yosemite National Park

We invite those going to General Conference, visiting the West, or planning to see Yosemite National Park, to enjoy Friday night vespers and the Sabbath services with us. Come prepared to take part. Vespers are on Friday evening in the Village Chapel, and Sabbath school and preaching services in the Church Bowl, June 1 until September 1.

B. E. SCHAFFNER