

REVIEW and Herald

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WHY

ELLEN G.

WHITE

PRACTICED

ECONOMY

By Ernest Lloyd

ELLEN G. WHITE was well acquainted with the many blessings that result from the practice of economy. She could have had many more of the comforts of life, but she economized for the sake of the cause she loved; and she also felt that she must be an example to the believers. She practiced what she preached.

As a girl in New England, some 125 years ago, she was taught to be careful and thrifty in the matter of spending money, and the habit of economy early formed continued with her through her long life. Her custom of

saving a little here and a little there enabled her to be liberal toward the needy.

After her serious girlhood injury, inflicted by an angry schoolmate in Portland, Maine, she was confined much of the time to her home. Her father was a hatter. During the long period of convalescence she, with her sisters, helped the father make hats, and in this way she earned about 25 cents a day. Most of this money she returned to her father for the purchase of tracts on the second coming of the Lord, for the entire family had embraced the Adventist faith through the preaching of William Miller in their city. She began, you see, in her early teens to witness for her Master, and she saved some of her meager earnings to do it.

This good habit of saving a portion of the money that came into her hands remained with her. After her marriage in 1846 to James White, the family income was small indeed, but when the Whites moved to Rochester, New York, in 1852, brighter days appeared. Here they established our first little publishing house. Sister White was given an allowance for the maintenance of the home, and from this she was able to save some pennies, nickels, and dimes.

Let me tell you briefly about the story of the stocking behind the door. Sister White hung a stocking behind a door that was seldom used, and into it she would drop small coins now and then. They accumulated nicely through the weeks and months that followed. One day her husband came in from his office and told her he had a problem: it was time to print the next issue of the REVIEW; the paper stock was at the railroad office, but he did not have enough money to pay for its release.

How much was needed? The sum of \$64. It was then that Sister White was especially glad she had that stocking behind the door. However, she did not know just the amount that was in the stocking. She brought it out and placed it on the table, and together they began to count the contents.

How much did they find in that stocking? Exactly \$64! You can imagine how happy they were—particularly the Elder. How thankful he was for his economical wife and a kind Providence! That REVIEW came out on time!

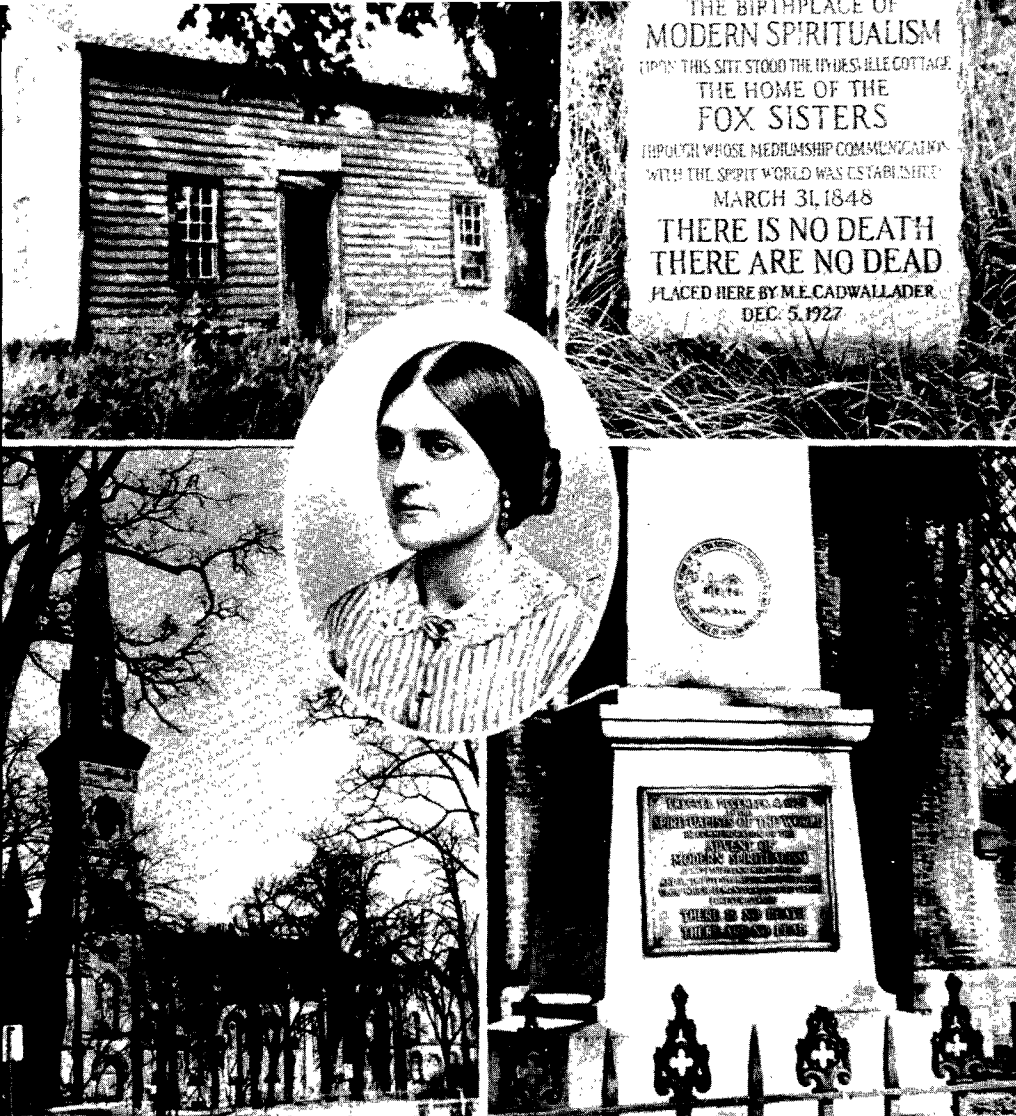
The Silk Dress

When Sister White was in Europe between 1885 and 1887 some friends gave her a lovely American silk dress. Since she had come all the way from America to help them, they gave her the best they could buy. Sister White appreciated the gift. But just then Elder J. N. Andrews was in great need of extra money for a little school he was operating. Sister White knew
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ARLO GREER, ARTIST

When James and Ellen White counted the money in the stocking, they found \$64, the exact amount needed for paper for the next issue of the REVIEW AND HERALD.





*A sketch of spiritist claims
and the dismal end of
the Fox sisters*

SPIRITUALISM boldly claims that the basic reason for the divisions of Christendom has been man's failure to maintain the early church communication with the "spirit-world." Thus Johannes Greber, with others, contends: "Since the time when communication with God's spirit-world as the sole road to truth was dispensed with, errors of the most varied and far-reaching nature have crept into Christianity."

The most conspicuous example, they say, is seen in the historic split between Protestantism and Catholicism, which breach has remained unhealed. This, Spiritualism aspires to heal.

Recent spiritist spokesmen assure us that spiritism's doctrine alone "represents the true teachings" of the early church. They therefore hold that a return to the guidance of spiritism provides the sole remedy for these divisions. Spirit guidance, they insist, constitutes the primary source of truth—for the "spirits" are the "messengers of God." This comports with the earlier assertions of Sir Arthur Conan Doyle, Sir Oliver Lodge, and others, that the spirits are bringing a "new revelation" from the "other side" that calls for a radical "reconstruction" of traditional Christianity.

Upper left: Cottage home of Fox sisters at Hydesville, New York. Upper right: Stone marker on the site of the cottage. Lower left: Spiritualist church at Rochester, New York, called the "International Shrine of Spiritualism," with commemorative obelisk by its side (lower right). Inset: Katie, one of the Fox sisters.

Spiritualism and the Coming Crisis—2

SPIRITUALISM—

the Coming World Religion?

By L. E. Froom

In other words, spiritism will provide the basis for a "world Federation of Christendom," under an all-embracing "spirit-synthesis" of religion. Thus Protestantism and Catholicism can be reunited by, and upon, a spiritistic platform—a universal religion of scientifically demonstrated "survival." Such is the frank spiritist objective.

As indicated, Conan Doyle contends that Spiritualism is actually the "central teaching" of Christianity itself, the "most powerful ally" of all the creeds. Spiritualism is thus set forth as an angel of light, a savior of humanity. It is even asserted that the results of Pentecost will pale into insignificance in comparison with what modern spiritism is prepared to bring to pass.

Churches Into Séance Chambers

Spiritualism envisions converting Christian churches into séance chambers for the demonstration of life after death, and with materialized "direct-voice" spirit teachers and preachers. Shaw Desmond goes so far as to predict that "the atomic world will be riddled with the psychic, steered by the psychic." And Greber adds, "It is man's only path to the truth, and is the shortest road that leads to God." It is startling to find how far this has progressed in some quarters.

Some psychic experimenters are now seeking to so harness supersonic rays as to establish electronic communication with the spirit world. Some in the "Spirit Electronic Communications Society" envision a "super-ray" so sensitive that it will pick up the "spoken-word" vibrations in the "etheric sound waves," so one may "tune in" on "spirit conversations" without a medium—much as one tunes in on a radio or television conversation from a broadcast station. Such are the avowed goals of current "psychical scientism," and its fantastic experiments. But the revolutionary contention that spiritism was predominant in Christianity until the time of Constantine must not be overlooked. Of this we shall take note next.

Claims Spiritualism Predominant in Church Till Constantine

Dr. James M. Peebles (d. 1922), physician and long-time editor of the *Spiritualist Banner of Light*, was the pioneer "world missionary" of the National Spiritualist Association of America, making five world tours. In this capacity he was the first American public lecturer on Spiritualism to appear in England, Australia, and India. Peebles made sharp distinction between "spiritism" as held by the Chinese, Indians, and Africans believing

in "spirit communications," and the "religious Spiritualists," such as are found in America. It is in this connection that Peebles makes the astonishing claim that "Spiritualism, with its signs, wonders, visions, and healing gifts was the religion of the Apostles; of the post-apostolic fathers, and the primitive Christians up to the reign of Constantine."

Amazing as such an assertion may seem, it is nevertheless a frequent Spiritualist contention. Peebles adds: "God builds no hells; he burns no man's fingers here, damns no souls hereafter." That, too, was a pioneer fundamental Spiritualist contention. The universalist overtone was pronounced. And Spiritualism has not changed on this since Peebles' day.

Like other Spiritualists, Peebles attributes Christ's miracles to Spiritualistic phenomena, contending that Christ taught His disciples in séances. While asserting that Christ's coming is with "holy angels and ministering spirits," he asserts that this coming is constant, or perpetual. And he lists Spiritualism's main doctrines as including "The Father-Mother-hood of God, the Brother-Sister-hood of all races, the innate Divinity of man, the Immutability of Law, the present-day Ministry of spirits, the Guardian care of Angels."

The "innate divinity" of man concept has a long history, harking back to the second of the twin lies of Satan in Eden—"Ye shall be as gods" (Gen. 3:5). And it is constantly affirmed, in varying forms, in spiritism's most representative literature.

Claims 1848 Ushered in New Era for Human Race

Mrs. M. E. Cadwallader, one of the organizers of the National Spiritualist Association in 1893, erected the stone marker in Hydesville, New York, designating the "exact spot" where the Fox cottage stood at the time of the "Hydesville raps" of 1848. She was likewise largely responsible for erecting the shrine placed by the Spiritualists of the world in the church yard of the Plymouth Spiritualist church in Rochester, New York. Author of *Hydesville in History*, she was also editor of the Spiritualist journal, the *Progressive Thinker*. She therefore speaks with some authority.

In a widely quoted editorial, "There Is No Death. There Are No Dead," in the *Progressive Thinker*, Mrs. Cadwallader wrote of how the various "Bibles [sacred books] of the ages" show that "belief in spirits is the foundation of all religions of the world," and declared that the centuries have been "filled with manifestations of the spirit." Then she boldly states: "A medium foretold the birth

of Jesus, whose brief life on earth was filled with the performance of many so-called miracles which in reality were spiritual[istic] phenomena."

Just as "millions of Christians" celebrate the "natal day of Jesus," so, Mrs. Cadwallader declares, "March 31 is the day when Spiritualists celebrate the dawn of a new era which has changed the thought of the world: when they celebrate the anniversary of the rappings at Hydesville, which told the world that death is but a change from the physical to the spiritual world; that the personality still persists in the world of spirit; that those who have left the scene of their earthly labors can return to those still on earth."

That, she adds, is "why we jubilate," "why we celebrate." So "1848" is, to the Spiritualist, a division point in history.

Referring to "Modern Spiritualism" as "one of the greatest movements the world has ever known," she remarks: "We are struck with the magnitude of the movement which in less than a century has attained such gigantic proportions." And she adds that with the first public Spiritualist meeting in Corinthian Hall, Rochester, New York, in 1849, Spiritualism entered upon "the beginning of a world-wide investigation by prominent people everywhere." Then comes this prediction: "Spiritualism is the coming universal religion. It is the life blood of Christianity; in fact, it is Christianity plus." She adds, significantly: "We are spirit here and now, a part of God." This is a constantly recurring Spiritualist claim, reminiscent, of course, of the Genesis 3:5 assertion, "Ye shall be as gods."

Strange Life and Tragic End of Fox Sisters

Because the Fox sisters were looked upon as the most highly gifted of the early mediumistic fraternity, it is incumbent upon us to look a little more closely into the lives and public declarations of these three sisters—Leah, Margaretta, and Katie. Leah (afterward Mrs. Underhill) was the eldest of the three. Katie, the youngest, continued uninterruptedly in her mediumship for some thirty years. On the contrary, Margaretta (afterward Mrs. Kane) gave no sitting from about 1856 to 1867.

Margaretta had married Dr. Elisha Kane, an Arctic explorer. After his death she turned away from spiritism for a time, and in August, 1868, joined the Roman Catholic Church. However, she continued to associate occasionally with the Spiritualists. And, "pressed by the spirits," after a while she stood again before the world with

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A Tribute to Our Leaders

By Al Cossetta
Press Secretary, Kansas City, Missouri

THIS is an unsolicited expression of appreciation for the faithful work performed by our church leaders. Much may be said about these dedicated servants of God—about their sacrifices, their late hours, their disappointments. They accomplish much of their work, not by sudden flight, but by toiling far into the night. And why? you may ask. For money? No. For love—love of Christ and love of their fellow men. They count the privilege of service worth more than material wealth.

Many of these leaders go far beyond the call of duty in carrying out their responsibilities. It would be well to realize, if possible, the enormous burdens our leaders bear. Many of these godly men work quietly behind the scenes and carry the weight of church problems on their hearts. They lose many hours of sleep because of disturbing problems that arise. Because of such situations the leaders are often away from home and family for extended periods. Do we as members realize what it means to be a conference leader?

Too many of us from time to time are prone to criticize our leaders when things are not to our liking, when matters do not seem to suit our personal inclination. We all mean well, but because of our hasty remarks and criticism we do a great deal of harm and injustice, as well as cause discouragement, to men who are doing their best for the cause of God. We forget that these leaders are

only human but are placed in their positions by God. These leaders have the same feelings as you and I. They are trying to carry their responsibilities in the best way they know how, and they need our encouragement. They make mistakes the same as we all do, but these mistakes are from the head and not from the heart. None of us are perfect.

There is no virtue in criticizing our leaders simply to relieve our inner feelings. We need to criticize ourselves; we need to re-examine our own hearts. Such self-criticism will do us good, and will make us more sympathetic with others. We need to be more understanding and considerate of one another. We need to have more compassion and love. To be understood, we need to be understanding. One of the most beautiful and unforgettable lessons of understanding between two people ever recorded in sacred or secular history is the deep love and understanding between David and Jonathan.

Let's remember that our leaders are conscientious workers for the cause, and they deserve and merit much from us for their earnest efforts. They attend many important

Holding up the hands of church leaders,
as did Aaron and Hur for Moses,
will do much to bring victory to God's cause.

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HERBERT RUDEEN, ARTIST

meetings to give needed and helpful counsel on matters of vital concern. Because of their efforts to solve our disturbing church problems, they are not only enriching our lives but are inspiring us to enrich the lives of others. May God bless our fine church leaders, and give us grace and wisdom always to hold up their hands.



Spiritualism—the Coming World Religion?

(Continued from page 3)

undiminished powers as a spirit medium.

One of the early warnings against the degrading influence of the spiritistic phenomena of the Fox sisters was penned by none other than Dr. Kane, Arctic-explorer husband of Margaretta, in his letters to her, inspired by his love and concern for her. After his death Margaretta published these letters in *The Love-Life of Dr. Kane*—a book now exceedingly rare. In these missives these pertinent appeals and admonitions from the doctor appear:

“Oh, Maggie, are you never tired of this weary, weary sameness of continual deceit? Are you doomed thus to spend your days, doomed never to rise to better things?”

“Do avoid ‘spirits.’ I cannot bear to think of you as engaged in a course of wickedness and deception. Maggie, you have no friend but me whose interest in you is disconnected from this cursed rapping. Pardon my saying so, but is it not deceit even to listen when others are deceived?”

In 1888 something sensational happened. For weeks there had been rumors of a forthcoming exposure of the frauds of spiritism. When Margaretta Fox Kane returned to New York from Europe she indicated to an interviewer her intention of exposing the whole spiritistic fabrication. She had a bitter quarrel with her older sister, Leah, who shortly before had published a book, *The Missing Link in Modern Spiritualism* (1885). This purported to be a history of the early manifestations at Hydesville and Rochester, in which the three sisters were at first concerned.

Margaretta by this time had come to despise spiritism and had decided to denounce it. Her intense feelings were expressed in the *New York Herald* of September 24, 1888. There she declared that she was going to lay bare the very foundations of Spiritualism. For some years she had contemplated this action and had now come to “loath” Spiritualism and all it stood for. She had said to those urging her to conduct séances, “You are driving me to hell.” She had also sought to drown her troubles in drink, but to no avail. And she remained bitter toward Leah, her older sister, who, she said, made her and Katie “tools” so as to make money for herself.

About the same time Katie (Mrs. Jencken) also returned from Europe. She too told a reporter that she would take part in the exposure. Said she: “I regard Spiritualism as one of the

greatest curses that the world has ever known. . . . The worst of them all [the Spiritualists] is my eldest sister, Leah, the wife of Daniel Underhill. . . . I don't know why it is, she has always been jealous of Maggie and me; I suppose because we could do things in Spiritualism that she couldn't.”

On October 21, before a large assembly in the New York Academy of Music, after a Dr. Richmond had by sleight of hand successfully imitated the slate writing and thought reading of the séance room, Margaretta Fox Kane arose and in her sister's presence read a statement repudiating their whole “supernormal phenomena.” In this she said:

“That I have been chiefly instrumental in perpetrating the fraud of Spiritualism upon a too-confiding public, most of you doubtless know.

“The greatest sorrow in my life has been that this is true, and though it has come late in my day, I am now prepared to tell the truth, the whole truth, and nothing but the truth, so help me God! . . .

“I am here tonight as one of the founders of Spiritualism to denounce it as an absolute falsehood from beginning to end, as the flimsiest of superstitions, the most wicked blasphemy known to the world.”

The *New York Herald* of October 22 reported: “By throwing life and enthusiasm into her big toe Mrs.

Margaretta Fox Kane produced loud spirit-rapping in the Academy of Music last night and dealt a death-blow to Spiritualism, that huge and world-wide fraud which she and her sister Katie founded in 1848. Both sisters were present and both denounced Spiritualism as a monstrous imposition and a cheat.

“The great building was crowded and the wildest excitement prevailed at times. Hundreds of Spiritualists had come to see the originators of their faith destroy it at one stroke. They were greatly agitated at times and hissed fiercely. Take it all in all, it was a most remarkable and dramatic spectacle.”

Notwithstanding all this, a year later in the home of Henry J. Newton, prominent New York Spiritualist, Margaretta made a formal recantation of her previous denunciation, declaring that it had no foundation in fact, and asserting, “Those charges were false in every particular.” Katie likewise, in a way, repudiated her share in the “exposure,” by a letter to the Spiritualist journal *Light*. They were back to the championship of Spiritualism.

Dark shadows marked the closing years of the two best-known Fox sisters. Katie (Mrs. Jencken) died of alcoholic excesses in June, 1892. And Margaretta (Mrs. Kane), last survivor of the sisters, had a pitiable and tragic

Epecially for Youth

Mutual Love

By Lloyd G. Walker

John gave the door of the car a vigorous slam and came bursting into the house. “Did the letter come?” he shouted eagerly, as if his mother were a block away.

John had been expecting a letter from Helen. “I wonder, I wonder, will she marry me?” He had met her at summer camp. They had dated several times since, and then as if the radiance of the sunlight were darkened, he had neither seen nor heard from her during the past two lonely months.

“Your letter is on the table,” mother replied softly as she walked out of the room.

John eagerly opened the letter. The last time they were together he had asked her to marry him. Helen had asked for time to think it over, and he had not heard from her since.

The letter revealed Helen's sudden illness, that she had been taken to the hospital, and that she had had no opportunity to let him know. Now, almost miraculously, she was well again. She was waiting to accept John's proposal. They would meet soon to make the final wedding plans.

Jesus loves us and has made a proposal of marriage to us. “The marriage of the Lamb is come, and his wife hath made herself ready.” Without Christ we are sick with sin. But we have met Christ through His Word and through the lives of Christians. He wants to turn the darkness of sinful living into the glorious sunlight of His love. What a blessed thought to know that He has accepted us and to know that He wants us to spend our lives living for Him. Sometimes we feel the need of time to think it over, but we know He is anxiously awaiting our reply. He is more ready to receive us than we are to accept Him.

Will you let Him come into your life now? Will you give Him your complete love? “Thou shalt love the Lord thy God with all thy heart.”

end in March, 1893. She too died a confirmed inebriate. Here is the dismal record:

"The tenement house of No. 456 West 57th Street, New York, is deserted now, except one room, from cellar to roof. The room is occupied by a woman nearly 60 years of age, an object of charity, a mental and physical wreck, whose appetite is only for intoxicating liquors. The face, though marked by age and dissipation, shows unmistakably that the woman was once beautiful.

"This wreck of womanhood has been a guest in palaces and courts. The powers of mind, now almost imbecile, were the wonder and study of scientific men of America, Europe, and Australia. Her name was eulogized, sung, and ridiculed in a dozen languages. The lips that utter little else now than profanity once promulgated the doctrine of a new religion which still numbers its tens of thousands of enthusiastic believers."

Sir Arthur Conan Doyle, in his *History of Spiritualism* (1926) sought to "palliate the stigma" that the tainted careers of Margaretta and Katie had placed upon Spiritualism. He simply did not believe their statements. His theory was that "Maggie's raps" were caused by the protrusion, from some part of her person, of a long rod of "ectoplasm," a substance invisible to the eye but capable of so conducting energy as to make sounds and strike blows at a distance. But neither Arthur Conan Doyle nor Oliver Lodge, scholars that they were,

Gratitude

By Ruth D. Carnes

When I feel God's breezes against my face,
Gently ruffling my hair;
When I smell God's flowers and blossoming trees,
Whose fragrance sweetens the air;
When I see God's sky so tranquil and blue,
All flecked with clouds of white;
When I feel, and smell, and see these things,
My heart grows strangely light.
Humility fills my grateful heart
For the privilege to live and be
A part of this wonderful world of God's,
And to know that He cares for me.

troubled themselves about the "respectability of origins." Doyle did, however, say that "the entities with which the Fox circle were at first in contact were not of the highest order."

It was a tragic finale. But "to this day the Fox sisters are spoken of by ardent Spiritualists in highest terms, and are regarded by them as endowed with a special mission to humanity." Henry J. Newton, president of the First Spiritual Society of New York, said:

"Nothing that she [Margaretta] could say in that regard would in the least change my opinion, nor would it that of anyone else who had become profoundly convinced that there is an occult influence connecting us with an invisible world."

(To be continued)

4. Who were members of the church in Old Testament times?

"This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us" (Acts 7:37, 38).

"Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone" (Eph. 2:19, 20).

5. What characteristic has ever distinguished God's people?

"And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws" (Gen. 26:4, 5).

"And said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee" (Ex. 15:26).

"If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love" (John 15:10).

6. How can a person keep the Ten Commandments?

"Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart" (2 Cor. 3:3).

"For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people" (Heb. 8:10).

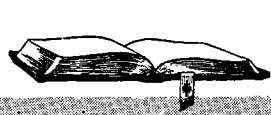
NOTE: When we choose to have Christ write His law in our heart by His Holy Spirit, we will love to follow Him and shall receive power to obey Him.

7. What day of worship has always marked God's church as peculiar?

"Moreover thou leddest them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they should go. Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: and madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant" (Neh. 9:12-14).

"And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught" (Mark 1:21).

"And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to



A Bible Study

God's Church Through All the Ages

By Mrs. Beveridge R. Spear

1. Who is the head of the church body?

"For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body" (Eph. 5:23).

2. How long has the church existed? Only since Pentecost?

"This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us" (Acts 7:38).

NOTE: The church was in existence when Israel came out of Egypt and camped at Mount Sinai.

3. Who was the foundation of that ancient church?

"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ" (1 Cor. 10:1-4).

"For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3:11).

them the next sabbath. . . . And the next sabbath day came almost the whole city together to hear the word of God" (Acts 13:42-44).

"And 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" (Rev. 12:17).

NOTE: In Nehemiah 9 the Sabbath is called "thy holy sabbath," referring to Christ their leader. Revelation 12:17 reveals, first, a people opposed by Satan, denounced and unpopular; second, a church keeping the commandments of God and who will defend the ten-commandment law; third, a people, "the remnant," who "have the testimony of Jesus Christ," which is the gift of prophecy; fourth, a small church, "the remnant"; fifth, a church, or "remnant," that is identical with the original, hence Christ's church will keep the original commandments, also the original Sabbath of the commandment; sixth, a people, "the remnant," whose roots reach back to Mount Sinai and before. A first-day-keeping church cannot be the Bible "remnant" of Christ's "one body" today.

8. What necessary steps should a person take to become eligible for church membership?

Answer: Repent, Acts 3:19; confess, 1 John 1:9; believe, Romans 10:8-11; receive, John 1:12; be baptized, Acts 2:38, 41.

9. How do we obtain admittance to church fellowship?

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6:3-5).

"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (1 Cor. 12:13).

10. What claim does God make on the service and income of His baptized, believing children?

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen" (Matt. 28:19, 20).

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10).

NOTE: God's remnant church, awaiting their Lord's return, will render personal missionary work as well as give faithful financial support to the work of the gospel.

11. In how many aspects of life will Christians reveal their devotion to Christ?

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31).

"In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array" (1 Tim. 2:9).

12. Amid trial and persecution what special pleasures will God's people enjoy

that will not be known to the world?

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27).

"Grace be to you and peace from God our Father, and from the Lord Jesus Christ. Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God" (2 Cor. 1:2-4).

13. What glorious experiences await the redeemed?

"And it shall be said in that day, Lo, this is our God; we have waited for him,

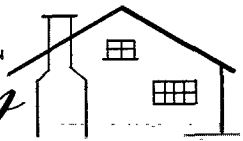
and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation" (Isa. 25:9).

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1 Thess. 4:16-18).

"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever" (Rev. 5:13).

For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



A practical plan that other families may find workable—

The Family Pound

By Ella M. Robinson

MOTHER, where's my bat?" Andrew rushed into the house all out of breath. "Have you seen my bat? I left it in the

corner of the garage. Now it's gone."

"Are you sure you left it *inside* the garage?"

"Oh, I don't know. Have you seen it? The boys are waiting for me. Please tell me quick, where is it?"

"Suppose you look in the pound."

"The pound! Oh, Mother, where's my bat? They're waiting! They're waiting!"

"Have you forgotten that at our last family council we decided to set up a pound for our lost and found articles?"

Andrew was off with a bound, but mother called after him, "Remember, you will have to redeem your bat with a dime. It costs more than that to get pets out of the city pound."

By this time Andrew had reached the storeroom, but he was back in a jiffy. "The door's locked. Where's the key?" he sputtered.

"Of course," mother tantalized. "Get your dime while I unlock the door."

"This is exasperating! Do hurry!"

"Perhaps not as bad as it might have been had someone stolen your bat out of the yard where you left it."



H. ARMSTRONG ROBERTS

A bat is an important item in a boy's life.

That evening Andrew vowed that he would never leave anything out of place again. His resolution lasted a day or two, long enough to save his forfeiting a few dimes. It also saved the family the usual time spent searching for his things, for he was always in a hurry, and the slightest delay in locating his lost goods was freighted with so many threatened disasters that it was customary, if possible, for every member of the family to join in the search. But after a few days of special effort Andrew became careless, and his savings dwindled accordingly.

His two little sisters nearly emptied their piggy banks in order to redeem trinkets, or crayons, or toys, or coats left lying around. Even daddy had to go to the pound for books, letters, neckties, slippers, and other things. Once mother bought back her sewing basket when she needed her thimble and scissors.

The storeroom key now hung on the outside of the door, and inside, on a shelf, there stood a tin-can bank to receive the fines. Anyone could redeem a lost article whenever he missed it or needed it, but no one could turn a stray article in to the pound until after supper. This gave everybody a chance to put his own things away if he thought about it, and thus avoid fines.

The children parted with their dimes pleasantly, because the tax money paid for outings. A tax was usually met with a surprised smile on the part of the taxee, and rejoicing and hand clapping by the others, who were eagerly awaiting the next picnic by the river or expedition into the hills. Sometimes the contents of the tin can paid expenses of a trip to the zoo, museum, or to some factory.

Mother would say, "These fines are the sugar-coated pills administered for the cure of 'dropsy.' It saves many a bitter and less potent dose of nagging."

A Story FOR THE YOUNGER SET

Mark

By Josephine Edwards

He was only six, and he was crippled. It was hard for him to see the other children playing and running and jumping, and not be able to play and run and jump too. But Mark had been hurt when he was very small, and since that time he could not run and play as the other children did.



CHARLES TEMPLE, ARTIST

"Did you know, son . . ." Mark's father began.

Little Mark's father had a grocery store. Mark loved to sit in the store and listen to the big people talk, since he could not play with the children.

One day a strange thing happened in the small town. A camp meeting came to the town, and many, many people came to the meeting and lived in small tents all around big tents. Little Mark had hobbled down and looked at the tents with his older sisters. Father said not to go near them, as they were probably very bad people, maybe like the gypsies, and maybe they stole children, who knew? They did a very queer thing—and you could not tell about people who did such

But one night father went to one of the meetings. He came home worried and nervous. He kept going to the Bible and looking up things all the time. Mark kept very still, for he knew father would tell him what was troubling him after a while. He did, too. One afternoon father had been reading his Bible at his desk in the corner of the store. He looked at Mark. "Mark," Father had said, "those people are right. Saturday is the right day. Not Sunday. Did you know, son, that it was the Catholic Church who changed the day?"

"Oh, Father," Mark cried, "then we must keep it. We must do the right thing, Father!"

Father looked so sad.

"We cannot keep the Sabbath, my boy," he said. "I cannot close this store on the Sabbath. We would lose all the customers we have and all our income. It just cannot be done."

But Mark would not believe it. He would not believe that it was impossible to keep the commandments. He kept saying to his father that the Lord would help them to keep the commandments.

Father would not believe it. He did not think it was possible to keep the Sabbath.

After two years little Mark became very sick, and one night he died. Mark's father and mother were very sad, for Mark had wanted to keep the Sabbath so badly. He had wanted to go to Sabbath school, but father had said they could not.

After that father and mother decided to try to keep all the commandments. "We want to live right so we can see our little boy again," they said. So they made a sign and hung it in the window that they were going to keep the Sabbath. And they kept it, too, from that time on. They did not starve. They got along better, for the Lord began to bless them in all they did.

Someday soon Jesus is going to come, and little Mark will be raised from the dead. He will not be crippled any more, and when he sees his father and mother he will have a wonderful surprise. Father and mother will tell him that they did keep the lovely Sabbath. And the Lord helped them, just as Mark said He would.

Compensation

By Eugene Lincoln

I'm sure you'd not be much impressed
To see our house; it's not the best
In town, I think you'd all agree;
But we have more you may not see.

We have a girl, also two boys,
Who share with us our simple joys—
A place where peace and love abound
And happiness and rest are found.

Our house is just where we abide,
But home is where our hearts are tied.
Our house is not much, I admit;
Our home more than makes up for it!

queer things—they kept Saturday for Sunday.

Then father was telling everyone that he did not think it was right for Christians who loved their church to go to hear such people. Mark felt sorry for people who had things so mixed up as to go to church on Saturday. Why, that was the day that mother cleaned the house and mended the clothes; the day they all took baths and put on clean clothes for Sunday.

Why Ellen G. White Practiced Economy

(Continued from page 1)

about it, and decided to sell the silk dress. It brought \$50, and she gladly gave the money to Elder Andrews. She could "get along" with the dresses she had, you see.

During one of her early years in Australia (1891 to 1900) Sister White had considerable inflammatory rheumatism, causing great distress, of course, and she expressed a wish one day for an easier chair, such as she had seen used by sanitarium patients. This was made known by one of her family to some friends in America, and they sent her \$30. A church was being erected in Australia just then. The need for more money to complete it was acute, and Sister White felt she must help, so she gave the \$30. That was Ellen G. White. She went without many of the things commonly thought of as necessities, for she loved to help advance the work of God.

"We have heard that Sister White earned a lot of money from her books. What did she do with it all?" I have been asked that question several times. The simple answer is this: "She gave most of it away." And she sometimes borrowed money to help some struggling little institution. Her son William, with whom I once worked in the old Elmhaven office, told us of incidents involving gifts of money from his mother to such institutions, and of the joy she had in placing such gifts where they would help to build the cause she so dearly loved.

We have also heard words like these: "With a nice income from her books, Sister White must have lived like a rich woman at Elmhaven." No, indeed not. I knew Sister White, her family, and the Elmhaven household, and was always impressed with the simplicity of both Sister White and her home when visiting there between 1905 and 1915. The furniture and appointments in the two rooms she occupied the most, her bedroom and workroom, are strikingly plain, as today's visitors well know, and the rooms appear now practically as they did 50 and more years ago when Sister White was living there.

It was the practice of economy that enabled Sister White to give and give and give! She knew what old-time rag carpets were. She made some for her home on Wood Street in old Battle Creek, Michigan. In those days rag carpets represented economy. You may have heard the little incident about Sister White's husband walking into the house one day when she was

busy making a rag carpet, and he began to sing, "In heaven above, where all is love, there'll be no rag carpets there." But he, nevertheless, was proud of his wife's economy and her ability as a seamstress. She was a good homemaker as well as a good preacher.

Before Elder White died, in 1881, he and his wife together had given about \$30,000 to our denominational work. Of this Sister White wrote: "We did this a little at a time and the Lord saw that He could trust us with His means, and that we would not bestow it on ourselves. He kept pouring it in and we kept letting it out."—*Ellen G. White, Messenger to the Remnant*, p. 123. The Whites were not as interested in personal comforts and pleasures as they were in the business of advancing the work of God in the earth. In this they were absorbed because both were fully dedicated to God. Sister White was a widow 34 years, and doubtless she put another \$30,000 and more into the cause before she died; but I am only expressing an opinion.

THE WAYSIDE PULPIT

"For as the rain cometh down and . . . watereth the earth, and maketh it bring forth and bud, . . . so shall my word be that goeth forth out of my mouth" (Isa. 55:10, 11).

The great Sahara Desert, inhabited for thousands of years only by roving nomad tribes, is coming alive. For countless generations a dormant, desolate land, its unsuspected resources discovered only in the last quarter of a century have turned the covetous eyes of many nations upon it. Looking for water about two decades ago, geologists found great deposits of iron. Seeking more iron, a prospector discovered vast fields of oil. With the oil came natural gas, which in turn yielded its interest to new-found stores of copper, platinum, sulphur, nitrates, and rare earths. One observer, seeing the startling possibilities of this long-forsaken land, said, "All the Sahara needs is water to make it habitable, for in the infrequent times a half inch of rain falls, the whole vast plain blossoms overnight with verdure."

Like the shifting sands of the desert that make dusty heaps of the plains, so sin cherished in the heart casts a forbidding aspect over the life. He who turns his face against God changes the skies to brass and dries up all his springs of virtue. Who can measure the untold potentials in every human experience? What gifts and talents and power for good lie dormant in the life as yet untouched by God's grace? But once cleansed by the refreshing dews of God's Spirit, and yielded to the life-giving power of the Word, hearts that are desolate will "bring forth . . . fruits meet for repentance" (Matt. 3:8). The promise awaits fulfillment in these stirring days: "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain" (Zech. 10:1). Providence awaits the demand of every soul tired of its shallowness, its fruitless labors, its arid incompetencies.

H. M. TIPPETT





Religion by Rote

Recently a little three-year-old girl "read" one of her books through for our entertainment, and missed hardly a word from beginning to end. It was evident that the little lady had listened intently as someone older than she read the words while she observed the pictures, and further, that she has a good memory. This kind of "reading" is one in which little folks take a great deal of delight, and one that is altogether appropriate to their age. But we have also known college students who, unfortunately, had not advanced far beyond this stage and on whose minds information congealed in print made very little impression.

In one's early years in the faith—whatever his chronological age—he may be prone to read the Bible in somewhat the same way. He understands the Bible, not through his own intelligent perusal of it, but through the eyes of those who have studied it with him. For many people this is, perhaps, a necessary stage in Christian growth. But the time should soon come when he learns to read the Good Book for himself, pressing his own God-given mental faculties into service to listen to God's voice speaking directly to him through the words of the inspired writers. It takes no particular wisdom to parrot what we have learned by rote from others, and a faith that lacks a firmer foundation may, at some critical moment in life, prove inadequate.

We believe it would be to God's glory and our own individual profit if, during this year dedicated to a deeper study of the Bible, we would all put forth the effort to advance beyond a rote reading of the Bible. Does God's Book talk to you as you peruse its pages? Give God a chance by listening intelligently as you read.

R. F. C.

Education for Both Worlds

Another school year is about to begin. This news will be greeted with mixed emotions both by parents and small fry. Some mothers will feel lonesome without Junior underfoot. Other mothers will heave a sigh of relief, thankful that they were able to stagger through the summer without collapsing. With delight they will hustle their little ones out of the house and into the school where the teacher will assume responsibility for them six hours each day. Some of the children will be thrilled with the prospect of acquiring more knowledge; others will wish that the bookless, carefree climate of summer might continue indefinitely.

But regardless of different attitudes toward the opening of school, on one point there is general agreement—the influence of school is tremendous. It has a large part in shaping the entire future life of a child. Ideas planted in young minds during school days will take root and eventually produce a harvest. Good ideas will produce a good harvest. Defective ideas will produce a poor harvest. Bad ideas will produce an evil harvest.

And not only is the formal body of knowledge to which the child is exposed important but the life and example

of the teacher is of great consequence. More than many parents realize, a child's concepts of God, law, authority, honesty, fair play, goals, obedience, and endless other matters are gathered from the teacher. Beyond dispute, the hours that a child spends observing the attitudes and values of the teacher are freighted with possibilities for good or ill.

Adventist School System

Because of this, Seventh-day Adventists conduct their own system of schools. While they appreciate the general excellence of the education provided by the public school system, Adventist parents feel that their children should receive something that the public schools cannot provide—religious training. They feel that true education should acquaint their children with the Bible and with its Author, God; it should prepare their children for eternity; and it should actively support the principles taught in the home and the church. Only this kind of education is adequate for the bewildering times in which we live; only this kind of education will equip Adventist children and youth to meet successfully the infidelity and skepticism, the trials and tests, the heresies and specious arguments that are so much a part of life today.

But let us keep clearly in mind the fact that formal education is only part of the educational process. Norman Cousins declared in a commencement address this spring, "Education is not just what takes place in a building marked 'school.' Education is the sum total of all the experiences and impressions to which a young and plastic mind is exposed. The parent who insists on sending his child to the finest schools, but who sees no problem in allowing that child to spend at least an equal amount of time looking at TV gangster serials or Mickey Spillane, should not be surprised if the mind of his offspring gives back the meanness and the sordidness put into it."

"Long before a child learns how to read he learns how to turn on a television set. He is quickly introduced to a world of howling drunks, pampered idiots, wild-swinging and trigger-happy bullies, and gyp artists. He learns that sex is just another toy, and that there are always flashier ones for the taking. He learns that the way to express your disagreement with a man or your distaste for him is to clout him in the kisser or pour hot lead into his belly."

So, parents, give close attention to the education that your children receive through TV! An uncontrolled TV set can neutralize much of the good that is accomplished by the church and the school. Consider carefully, also, the unconscious influence that your lives are exerting on your children. One authority has said that the greatest educational factor in the world is the conversation of the parents in the home. The influence of what parents say and do is incalculable. Perhaps now, as a new school year is beginning, is a good time to take a close look at all the educational factors that are being brought to bear upon your children. If these factors are not united in their testimony and in their purpose—to prepare your children for both the present and the future world—why not take the steps necessary to bring them into line? Can we do less and still be worthy of the trust placed in us by our heavenly Father as guardians of His little ones?

K. H. W.

Reports From Far and Near

Forward by Faith in Northern Europe

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

MY FIRST appointment in Northern Europe was at Newbold Missionary College. This senior college, situated not far from London, serves the Northern European Division. A banquet was held in honor of the student literature evangelists. The entire student body of 180 was present, and the function proved to be an enjoyable and inspiring occasion. Brief speeches were punctuated with musical numbers, and trophies were presented to the six most successful student literature evangelists.

Following this important occasion I traveled with J. W. Nixon, publishing department secretary for the Northern European Division, to Norway. At the Turisthotell in Hadeland, Norway, the first publishing department leadership training course ever to be conducted in Northern Europe was held. This was an intensive five days of study in leadership, advanced salesmanship, and sermon preparation and delivery. Pastor Kaj Pedersen of Denmark taught the classes in sermon preparation and delivery, and conducted the classes in leadership and advanced salesmanship. The publishing leaders of Northern Europe applied themselves to their daily classwork, and it was the consensus of opinion that the time spent together in study, prayer, planning, and fellowship was most profitable.

At the close of the leadership course the quadrennial publishing department council for the Northern European Division convened. The editors, publishing house managers, union presidents, representatives from the division staff, and the field leaders in the publishing department were present at this meeting. Several important

recommendations were passed that will help to unify and further advance the publishing work in Northern Europe.

At the close of the quadrennial council a combined institute was conducted for the Norwegian and Swedish literature evangelists. More than 60 front-line men and women brought with them a warm fellowship developed through a daily life of faith in God and constant companionship with heavenly angels. Among them were many literature evangelists of experience. God greatly blessed this meeting, and the institute closed with a dinner and social evening sponsored by the two publishing house managers, Brethren O. Vetne and J. Arnesen, of Norway and Sweden, respectively.

During our stay at this beautiful spot it was our pleasure one evening to enjoy an old-fashioned sleigh ride. As the horse-drawn sleighs traveled over the beautiful country roads and through the snow-covered landscape, the friendly Norwegians were attracted by the ringing of the sleigh bells. They looked out their windows and waved to us as we passed their lovely homes. As the lights from the windows penetrated the shadows of the darkening eventide, we were impressed that all of us should be lights in this world of darkness and sin.

The next literature evangelist institute was conducted in Finland, at the new publishing house at Aitolahti. About 40 literature evangelists attended this meeting. It was a practical, inspirational institute, and the workers left Aitolahti with an enlarged vision of the unfinished task and a renewed determination to do a greater work for God.

The new publishing house in Finland is beautifully situated on the shores of a lake about nine miles from the great industrial city of Tampere. During the institute an impressive service was held, dedicating this new building to God. I had the pleasure of participating in this special dedicatory service, along with a number of our church leaders in Finland as well as some of the civic leaders in Aitolahti.

A. Unhola, the general manager of the publishing house, the members of the union committee in Finland, and the publishing house board are to be commended for the beautiful new publishing house in Finland. The building is well arranged for maximum efficiency. An editorial staff and a group of factory workers have already been recruited and are on the job. The publishing and denominational leaders in Finland expressed their deep appreciation to the publishing houses in North America for the liberal appropriations they have received from the Publishing Rehabilitation and Expansion Fund. We are confident that this important institution will be a great lighthouse of truth in Finland.

The Swanwick conference center provided a fine setting for the British Union institute. About 80 dedicated men and women, including wives, were present at this meeting. It was a time of rich fellowship, excellent instruction, and stirring inspiration. The literature evangelists in Britain are on the march for God.

While in Northern Europe I also visited the Stanborough Press, Ltd., the Norwegian Publishing House, and the Swedish Publishing House. J. H. Craven in England, O. Vetne in Norway, and J. Arnesen in Sweden are giving efficient, well-balanced leadership to these three important publishing institutions and supplying a fine assortment of literature for their respective fields.

The publishing work is making unusual progress in Northern Europe. In 1961 de-

Literature evangelists and leaders of the British Union Conference.



liveries amounted to \$1,007,682, and 117 people first reached by literature evangelists were baptized. J. W. Nixon is giving strong leadership. There is a fine spirit of loyalty and cooperation between the publishing house leaders, field workers, and literature evangelists. Strong emphasis is being placed on the soul-winning value of the literature ministry, and the executives, departmental leaders, preachers, and literature evangelists are working together to extend the kingdom of God in the hearts of men through literature evangelism.

Adventist Books in World Council Library

By W. P. Bradley, *Associate Secretary General Conference*

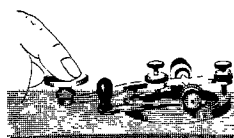
Not long ago an invitation came to the General Conference from the librarian of the World Council of Churches Library in Geneva, Switzerland, to participate in the assembling of books published by various churches and religious bodies. These could be in English, French, or German, and would be available for all who desire to study the history and doctrines of the religious movements of our time. Specifically, the invitation opened the way for the General Conference to place in the World Council library representative and fundamental books setting forth the history and teachings of Seventh-day Adventists.

Although the General Conference is not affiliated in any way with the World Council, it was felt that this opportunity should not be passed by. The General Conference Committee voted to present the World Council library at Geneva with 24 of our basic books. Others may be added from time to time. The 24 volumes of this shipment include the Conflict of the Ages Series, *Steps to Christ*, *Education*, and *The Ministry of Healing*, by Ellen G. White; *The Seventh-day Adventist Bible Commentary*, the *Bible Dictionary*, and the *Bible Students' Source Book*; *The Prophetic Faith of Our Fathers*, by L. E. Froom; *Questions on Doctrine*; *Christian Beliefs*, by T. J. Jemison; and *Evolution, Creation and Science*, by Frank L. Marsh.

Fixed in each volume is a printed label saying: "Presented to the World Council of Churches Library, Geneva, by the General Conference of Seventh-day Adventists, Washington 12, D.C., U.S.A."

It is hoped that these volumes will prove to be of decided interest to all who make use of the library, that they will aid in clarifying the teachings of Adventists, and will help in disseminating God's truth for this time. The library will doubtless be used by members of the Council staff, by theological students, and by the many visitors who are interested in the work of the Council and in the study of the religions of the various churches.

It is a source of great satisfaction to know that these important volumes are to be available in Geneva. They constitute a modest but well-rounded Biblical library, able to lead a sincere searcher for truth into the fullness of God's message for men today.



Brief News OF MEN AND EVENTS

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

FAR EASTERN DIVISION

► Dr. Marjorie Young of New Zealand, recently connected with the Seventh-day Adventist hospital in Gopalganj, Pakistan, is serving as a relief doctor in our Taiwan Sanitarium and Hospital. Dr. R. O. Heald, medical director of that institution, was called home because of the serious illness of his father. We were fortunate to secure the services of Dr. Young during the period of Dr. Heald's absence.

► The Voice of Prophecy of the Southeast Asia Union Mission is sponsoring a series of meetings in the Victoria Memorial Hall in Singapore. The general topic is "Faith for the Space Age." T. K. Chong, pastor of the Balestier Road English church, is the speaker.

► Daniel Guild, Ministerial Association secretary of the Southeast Asia Union Mission, reports that 14 evangelistic efforts were held during 1961 in that union mission. Thirty-nine such efforts are in the planning for 1962.

► Harapan Liklikwatil, pastor of the Singapore Malay church, is trying a new method of evangelism for the Malay-speaking people. He will hold meetings in three different homes on alternating nights, for 20 nights. It is difficult to attract the Moslems to a meeting in a public building.

► Sixteen persons were baptized and added to the membership of the Haad Yai, Thailand, church, on Sabbath, July 28. This baptism has brought the percentage of Adventist personnel in the Haad Yai Mission Hospital up to 75 per cent. Pastor Milton Lee's evangelistic effort closed with this baptism.

► Clinton Shankel began an evangelistic effort in Djakarta, Java, on June 3 and closed the meetings on July 15. Seventy-one took their stand. Of the 383 people who joined the Bible marking class, 152 completed the course. All the members of the class who received diplomas had been present at a total of 80 per cent of the meetings.

► C. H. Damron of Bangkok, Thailand, conducted a week of spiritual emphasis at the Ekamai Adventist School in Bangkok, June 16 to 23, 1962. Six hundred and fifty students listened to his messages. There were 150 new decisions for Christ, and 46 students expressed a desire to be baptized. The latter are now in a baptismal class, preparing for baptism within the next six to eight months.

► Dr. and Mrs. W. P. Ordelheide and family have returned to the United States,

having completed a term of service in the Far Eastern Division. Dr. Ordelheide served well in three of our medical institutions, namely Haad Yai, Saigon, and Penang.

► Dr. Louis Erich, medical director of the Pusan Sanitarium and Hospital, last March wrote the Korean Medical National Board examination. A few weeks later he received word that he had passed the examination. Dr. Erich is the first one of our missionary doctors to take the examination in the Korean language. Prior to 1960 this examination was given to foreigners in the English language.

► Mountain View College reports an enrollment of 760 students, and Philippine Union College 1,184, with 540 of these in the college section. At MVC 500 are enrolled in the college section.

► On June 23, E. L. Longway, president of the South China Island Union Mission, attended the Sabbath services in the Boundary Street church in Kowloon. The occasion was the baptism of 47 persons, of whom 40 were students in the school operated by the members of the Boundary Street church.

► On Sunday afternoon, June 24, C. P. Sorensen, E. L. Longway, and Dr. H. W. Miller were privileged to attend the ground-breaking for the hospital to be built in Tsun Wan, Kowloon. The money is in hand for this project, and work on the building and grounds will begin at once.

► Evangelistic meetings are being held in some of our large cities. J. R. Spangler began an effort in the new civic auditorium in Hong Kong on Sunday night, July 8. C. L. Shankel is in the midst of a successful effort in the city of Djakarta, Indonesia.

► Another evangelistic center has just been completed in our division. This one is located in Toyama, Japan, a city that is in the center of what is called the back side of Japan. This is the area along the thousand-mile coastline of the Japan Sea. The Toyama church is our first organized church in this stronghold of Buddhism. Pastor and Mrs. Paul W. Nelson were sent to Toyama in September of 1961, and they now have an organized church with 25 members. With this attractive place in which to hold meetings, strong plans are being laid for future evangelistic meetings to be held in this city.

► Taiwan Training Institute celebrated its tenth anniversary on April 22. According to H. C. Currie, president of the Taiwan Mission, 90 per cent of the Tai-

wan Mission workers are graduates of this college.

MIDDLE EAST DIVISION

► Pastor Naim Mashni, president of the Jordan Mission, reports that ten were baptized in the Amman church in June. Eight were baptized a short time before that.

► Pastor H. K. Salakian baptized nine persons the last Sabbath of the Iran Mission camp meeting. This makes 35 who were baptized in the first six months of this year in Iran. In spite of the small membership of less than 300, and their limited means, the camp meeting offering on the last Sabbath amounted to \$1,000 for the million-dollar offering taken at the General Conference session. There were 223 persons present on that day.

► Johnnie Minassian had charge of the Iran junior camp, which was attended by 44 children.

CANADIAN UNION

► Onni Peltonen, president of the Finland Union Conference, spent a few days at Oshawa, Ontario, on his way to the General Conference session. The Finnish believers of Oshawa, of whom there are 30, appreciated Pastor Peltonen's visit.

► On Sabbath, June 23, three new believers were added to the Medicine Hat church in Alberta—two by baptism and one on profession of faith. President J. W. Bothe of the Alberta Conference, conducted the baptismal service for Larry Milliken, pastor of the Medicine Hat district.

► Bernard Skoretz, who graduated this year from Union College in Lincoln, Nebraska, with a major in both religion and business administration, is the new office manager of the Home Health Education Service at Oshawa. He replaces Arvid Jacobson, who is now the accountant for the Oshawa Loma Linda food plant.

► Six candidates were baptized at the Kingston, Ontario, church on Sabbath, June 16. Pastor T. G. Davies conducted the baptism.

► Two young men were ordained to the gospel ministry at the Ontario-Quebec camp meeting this year. They are Hans G. Fischbacher and Peter Read. Brother Fischbacher is pastor-evangelist of the East Toronto and Richmond Hill churches. Brother Read came to Oshawa Missionary College in 1960 and has served in the department of religion and theology. He has also been active in Missionary Volunteer work and field evangelism with the students.

► George E. Vandeman was the featured speaker at a regional meeting held in the Vernon Arena, July 6, 7, and 8. The three meetings were well attended by the many friends of the It Is Written program, which has been viewed in this area for more than a year.

► Three Dorcas Federation meetings were held in British Columbia during the first week in June. Mrs. Lucile Jones,

assistant professor of nursing and health education of Walla Walla College, was guest speaker and gave outstanding help. Her lectures covered interesting and enlightening material on "Hypnotism" and "Science and the Spirit of Prophecy." Both Dr. and Mrs. Jones spoke to the students of the Okanagan Academy during the course of their tour.

► On June 24 C. S. Cooper's boat, the *Arctic Arrow*, was officially launched at Kelowna, British Columbia, and on July 1, he and Mrs. Cooper started on their two-month trip up the MacKenzie River to the Arctic Ocean. They have taken with them several hundreds of pounds of literature to distribute in the communities along the river. Pastor Cooper has a burden to see more done for some of the great out-of-the-way ports of the north.

► W. A. Nelson, Canadian Union Conference president, together with H. D. Henriksen, president of the Ontario-Quebec Conference, and C. Klam, secretary-treasurer, led out in special consecration services at the St. Thomas church

Sowing the Word in Latin America

Reports received from Cuba by the American Bible Society indicate that 906,660 volumes of Scripture were distributed there between November 1, 1960, and October 31, 1961. The total distribution in Cuba for the same period the year before was 611,993. It was anticipated that total distribution in Cuba during the calendar year 1961 might be well over a million copies.

In Costa Rica 150,000 homes were visited and more than 100,000 gospel portions were distributed recently in a five-month intensive campaign of "Evangelism in Depth." The Scriptures were provided through the Central America agency of the American Bible Society.

The agency also reports that the largest hotel in Nicaragua is now offering its guests free Scripture portions in Spanish and English. The scriptures are provided by the Bible Society and are displayed in a stand on the hotel's reception desk.

The circulation of Bibles in Uruguay in 1961 broke all previous records. This is due in part to a Bible army consisting of more than 1,000 laymen who have promised to sell or donate at least one Bible a year. Several seminary students have been giving their holidays to Scripture colportage, and groups of young people have been giving their Saturday evenings to Bible distribution in their neighborhoods, going out "with baskets full of Scriptures in teams of two or three."

The Scripture needs of Cuban refugees in Miami are also being served by the Society, which assigned a Spanish-speaking representative to plan for an efficient distribution program. The representative, Dr. B. Steele Ivey, was formerly head of the Spanish department of Southwestern University in Georgetown, Texas. By mid-December 98,200 Bibles, Testaments, and portions had been distributed. A letter offering Spanish Scripture portions was sent to every pastor in the area.

AMERICAN BIBLE SOCIETY

on Sabbath, June 23. The church has been renovated and enlarged and has new Dorcas facilities. A. Ferrier is pastor.

► Ainsley Blair, religious liberty secretary of the Ontario-Quebec Conference, and Darren L. Michael, secretary of the department of public affairs for the Canadian Union, presented a brief concerning the licensing of colporteurs, to a special Provincial committee on municipal law. A favorable hearing was granted.

► Construction has begun on the Oshawa Missionary College new furniture factory, to cost \$150,000.

► The factory of Loma Linda Foods of Canada is situated on the campus of Oshawa Missionary College. It is a hive of industry, and it is expected that production will begin shortly.

LAKE UNION

► On Sabbath, June 23, the Grand Haven, Michigan, church was dedicated. Jere D. Smith, president of the Lake Union, and N. C. Wilson, president of the Michigan Conference, participated in the service. During the spring months, the health and welfare center of this church sent 86 large boxes of used clothing to New York for overseas use. The Inter-State Trucking Company transported the boxes free of charge.

► Ward A. Soper, a graduate of Andrews University and the University of Michigan, has been added to the faculty of Adelphian Academy in Michigan. He will work with Carl Hansen in the departments of mathematics and physics.

► The Health Center hospital at Battle Creek has been given full accreditation for a three-year period by the Joint Commission on Accreditation of Hospitals. For several years, accreditation has been on a provisional basis, with inspections each year or more often. The recognition just received is the highest granted in the United States or Canada. The Joint Commission represents the American College of Physicians, the American College of Surgeons, the American Hospital Association, and the American Medical Association. In notifying Administrator Louis E. Gordon of the Commission's approval, its director, Kenneth D. Babcock, M.D., wrote: "The Commission wishes to commend you for maintaining standards deserving of accreditation and for your constant effort to improve the quality of patient care. Please be assured of our interest and of our willingness to be of all possible help to you."

► B. H. Green, Moline, Illinois, pastor, reports that as the result of two evangelistic series held this year 34 persons have made their decision for baptism and church membership. Two baptisms have been conducted, and another is planned for the near future.

PACIFIC UNION

► Monterey Bay Academy recently served as staging area for the packaging of 145 boxes—more than five tons—of textbooks for the Caribbean Union Mission. Co-operating in this project were the Watsonville Rotary Club and Frank Degen, president; the librarian of the local high

school; the superintendent of schools for the Watsonville area; the Gould Transportation Company of Watsonville, who transported the cartons free of charge to San Diego; the United States Navy, who provided free transportation through Project Handclasp to Port-of-Spain; and the General Conference Welfare Service, on the academy campus, who provided many cartons and banded them ready for shipping.

► Thirty-four members of the Van Nuys Spanish church recently enrolled in a class on soul winning. Each had a perfect attendance record for the 12 sessions and received a certificate at a special graduation service. A. de la Torre, pastor, and Antonio Torres, a layman, conducted the class and continue to give strong leadership in promoting lay evangelism in their church.

► Southeastern California Conference welcomed Clifford Rasmussen and his family back to their conference from Hawaii where they have served for the past five years. He is now pastor of the Beaumont church. Also welcomed to Southeastern were Henry A. Barron and family who came from Texas to help establish a new church in the growing community of Westminster.

► James R. Davidson has joined the Arizona Conference, where he will be drawing up plans for various building projects in the conference and serving as pastor. He graduated from Emmanuel Missionary College and has had teaching and pastoral experience in the Michigan Conference.

► Among 19 persons baptized recently at the conclusion of a series of ten meetings by I. D. Evans in Perris, California, was Jim Hiner, who is 105 years old. Emma Neely assisted Elder Evans as Bible instructor.

► The new elementary supervisor of the Southern California Conference is Ann Samograd who has taught for the past six years in the San Fernando Academy elementary school. She is a graduate of the University of Alberta, and has taught 14 years for the denomination.

► H. A. Iles, manager of the Central California Conference Book and Bible House, reports sales totaling \$44,150 at their June camp meeting. The Book and Bible House initiated its new and enlarged facilities at the campground this year.

► Graduation exercises for the Paradise Valley School of Nursing were held July 20 to 22, with D. A. Delafield, Walter Comm, and Dr. Theodore Flaiz speaking for the consecration, baccalaureate, and commencement services, respectively.

► R. H. Howlett is being succeeded as principal of Monterey Bay Academy by C. W. Jorgensen, formerly principal of Broadview Academy in Illinois. Elder Howlett goes to Sandia View Academy in New Mexico, as principal.

NORTH PACIFIC UNION

► A class of 45 entered the Walla Walla College clinical division, school of nursing, to begin the sophomore year in Portland, August 6. With a senior class of 35 and a junior class of 33 already in residence in Portland, the new class brings

the enrollment to 113 at the clinical division.

► The summer session commencement on August 19 at Walla Walla College featured an address by F. O. Rittenhouse, president of Andrews University, and the conferring of 40 degrees, 11 of them Master's degrees in education. G. O. Adams, president of the British Columbia Conference, presented the consecration message on Friday evening, and the class response was made by Keith E. Farnsworth, chaplain of the summer class. Baccalaureate speaker was J. O. Iversen, public relations, radio, and TV secretary of the Pacific Union Conference.

NORTHERN UNION

► D. G. Albertsen has accepted the call of the South Dakota Conference to serve as district leader of the Sioux Falls area. Elder Albertsen comes from the Marshfield district in Wisconsin.

► Laverne H. Opp has responded to the invitation of the South Dakota Conference to serve as district leader in Rapid City, filling the vacancy created when J. B. Gray transferred to the Pierre district.

► Robert Forbes is serving as the new publishing department secretary of the North Dakota Conference, filling the vacancy left by C. L. Wilber, who is now a district leader. Brother Forbes formerly served as assistant publishing secretary in the Minnesota Conference.

► B. G. Mohr, district leader, reports 12 members added by baptism to the Goodrich, North Dakota, church.

► J. C. Zollbrecht reports the addition of 11 by baptism, to the Cambridge and Anoka churches in Minnesota.

► Wallace Croak of the Kansas Conference has accepted the principalship of the Minneapolis Junior Academy. The junior academy had an enrollment of 145 students during the past school year.

► Neville George, educational secretary of the South Dakota Conference, reports that 11 church school teachers trained 34 years to do their work, and have 136 years of classroom experience. This average of 12.3 years each is led by Mrs. Olga Estey, with 26 years of service, all in church school teaching.

► The temperance film *Time Pulls the Trigger* was shown to more than 5,000 Sioux Falls boys and girls in 20 schools as a result of the work of Mrs. Edmund Dolphay and Neville George, the conference temperance secretary.

► Forty-nine were baptized in the Minnesota Conference during the month of May, by M. C. Horn, J. C. Zollbrecht, N. M. Harlan, and O. J. Ritz.

NOTICE

How to Become a Perpetual Subscriber

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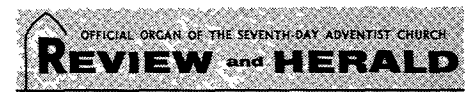
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REVIEW AND HERALD PUBLISHING ASSN.
Periodical Department

Church Calendar

Literature Evangelists Rally Day	September 1
Church Missionary Offering	September 1
Missions Extension Day and Offering	September 8
MV Pathfinder Day	September 15
Review and Herald Campaign	September 15-October 13
Thirteenth Sabbath Offering (Central European Division)	September 29
Neighborhood Evangelism	October 6
Church Missionary Offering	October 6
Voice of Prophecy Offering	October 13
Sabbath School Visitors' Day	October 13
Community Relations Day	October 20
Temperance Day Offering (shared with local fields)	October 27
Witnessing Laymen Consecration Service	November 3
Church Missionary Offering	November 3
Week of Prayer	November 10-17
Week of Sacrifice Offering	November 17
Ingathering Campaign	November 24, 1962- January 5, 1963
Home Missionary Day	December 1
Church Missionary Offering	December 1
Thirteenth Sabbath Offering (Southern European Division)	December 22



In 1849 a company of Sabbathkeeping Adventists, whose background was 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

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News of Note

To Our Church Leaders

You will recall that last autumn the REVIEW added a new plan to the old-and-tried ones for securing subscriptions from every Adventist home. We worked out the plan of having a telephone committee appointed in every church to reach every home by phone. To aid this committee, we provided certain blanks for keeping record of the phone calls, for sending a card to every one who agrees to subscribe, and for reporting to the conference president the results of the campaign. Similar blanks have been provided for this year's campaign, and these should be reaching your church missionary secretary just about now. You will want to see that your telephone committee is appointed without delay, so that the committee can begin working by September 15, the date of the opening of the campaign. By the united help of all of you we reached the phenomenal figure of 90,000 circulation for 1962; let us make it 100,000, and more, for 1963.

Colorado, Kansas, Wyoming, Re-elect Officers

On May 31 the constituency of the Colorado Conference, meeting in Denver, re-elected R. S. Joyce and H. A. Young as president and secretary-treasurer, respectively. The other conference officers were also returned to their respective tasks.

Inspiring reports were given on all aspects of the work of the conference. The president reported that during the past two years seven new churches had been organized, and five new companies formed. About 20 church and school buildings were completed. At the end of 1961 the total number of baptized members in the conference reached 8,145, an increase of 815 over the former period. In the past biennium the church members gave a total of \$531,000 for the support of the world mission program, an increase of \$57,000 over the former two-year period.

F. O. Sanders was re-elected president of the Kansas Conference, and H. L. Haas secretary-treasurer, at the regular session held in Wichita, Kansas, on June 24. Elder Sanders has served in this capacity in Kansas for eight years. The other officers of the conference were also re-elected.

Two new health and welfare centers were opened during the past biennium, in Pittsburg and Iola. State welfare reports revealed that 18,410 persons were given needed help during this same period. The Adventist churches in Kansas supplied 66,226 articles of clothing for needy families.

At the tenth biennial constituency meeting of the Wyoming Conference, held at Casper, July 5 and 6, G. C. Williamson and L. F. Webb were re-elected president and treasurer respectively. En-

couraging reports were given on all phases of the work of the conference. The treasurer reported an increase of 10 per cent in tithe receipts for the two-year period and, an increase of 25 per cent in all offerings. There are now twice as many branch Sabbath schools as two years ago, and ten strong Adventist welfare centers are in operation. On Sabbath, July 7, H. E. Darby and H. O. Burden were ordained to the gospel ministry.

A Big Week in Literature Sales

During one recent special week more than \$300,000 worth of Seventh-day Adventist literature was delivered. Seven conferences reported more than \$10,000 each in deliveries, with Ohio leading the list at \$17,426. Many individual reports exceeded the \$1,000 mark.

Reports indicate that this is going to be an outstanding year for our literature evangelists, not only in the value of books and magazines sold but in the numbers of men and women won to the faith as well.

W. A. HIGGINS

Missions Extension Offering

The Missions Extension Offering is to be taken up in all our churches in North America on September 8, 1962. I am sure that each of our members will wish to join in contributing generously to assist in providing funds for buildings and equipment that are so urgently needed. In the mission fields. May God bless you as you give.

C. L. TORREY



Selected from Religious News Service.

GUILFORD COLLEGE, N.C.—Tithing, or the giving of ten per cent of one's income to the church, was endorsed for the first time by the North Carolina Yearly Meeting of Friends at its two-hundred-sixty-fifth annual session here.

PARIS—Bishop Leslie Newbigin told the Central Committee of the World Council of Churches here that the word "missions" has a "faintly musty smell" because churches have been reluctant to discard outmoded concepts in this field. In his speech to the 100-member, policy-making committee, Bishop Newbigin of

Death of J. H. Wagner, Sr.

The cause of God has suffered a great loss in the passing of J. H. Wagner, Sr., president of the South Atlantic Regional Conference. Elder Wagner was admitted to the Riverside Sanitarium and Hospital for surgery and was making progress toward recovery when a coronary attack caused his death on August 11. He has given about 40 years of faithful service as a minister and conference president. Funeral services were held in Atlanta, Georgia, on August 15. N. W. DUNN

Temperance Man of the Year

John Lammerding of Orangeville, California, a retired Seventh-day Adventist contractor who cultivates a five-acre almond orchard to assist him in his temperance activities, has been named by the American Temperance Society as the Temperance Man of the Year for 1961.

Among the many activities John Lammerding has sponsored was the temperance booth at the California State Fair, for which Fair officials awarded him a plaque.

W. A. SCHARFFENBERG

Voice of Prophecy Blankets Vietnam

A recent letter from D. R. Guild, who is in charge of the radio and Bible correspondence school work in the Southeast Asia Union, includes the following concerning Vietnam:

"In June the Voice of Prophecy began broadcasting over the station in Quang Ngai. With the addition of this station we are now on the air over the five largest stations in Vietnam. The station in Saigon has recently stepped up its power to 50,000 watts. Our message is now being heard throughout the entire country, and in North Vietnam, Cambodia, Laos, and Thailand as well. All of this time is donated by the stations themselves."

Geneva, director of the WCC's Division of World Mission and Evangelism, charged that churches are unwilling to admit that the era of history in which modern missions achieved their great triumph is ended.

ATLANTA, GA.—Dr. James P. Wesley, pastor of Morningside Baptist church here, said that while in Russia, although he felt he was in a country which "turned its back on God," he sensed a "deep feeling, a hunger for God in many hearts."

LONDON—Augustin Cardinal Bea, president of the Vatican Secretariat for Promoting Christian Unity, was a luncheon guest of Dr. Arthur Michael Ramsey, Archbishop of Canterbury. Their meeting took place a month after Dr. Ramsey had announced that the worldwide Anglican communion would be represented at the Second Vatican Council by three official observers.